

Ezer Facilitator Guide

BIBLICAL FEMININITY



Introduction

Thank you for agreeing to facilitate an Ezer Study. We hope that this study guide will enrich the group experience and make it easier for you to navigate the material and guide the discussion.

For each chapter you will find:

- *A Big Idea* that summarizes the chapter
- *Points to cover* for each chapter
- Specific questions to ask.
- An activity from time to time that reinforces a truth in the material
- Reminders about homework, if needed
- Some chapters include a specific ice-breaker question related to the material

Included for each study:

- Study related diagrams that you can copy and distribute
- Snapshot to be completed at the end of study to help apply materials to their specific context
- Ezer Applied pages to reference for further application of principles
- Ezer teaching videos on the study specific page. These videos help summarize the study, or dive deeper into important concepts. It may be helpful to send these links out to members of your group for further clarity if there is confusion or to guide discussion.

HELPFUL SUGGESTIONS

Begin each week by asking someone to summarize the big idea. This is where you can provide further clarity if needed.

Before you dive into discussing the chapter you may want to ask what impacted, resonated or challenged them.

The questions embedded in the chapter are to help them reflect on and apply what they are learning as they read. If there is a specific question you want to discuss together, send the group a text or email highlighting the question. This helps women who are more timid or slower processors to feel prepared.

As you read through the material to prepare each week, additional questions might come to mind, write them down so you can include them in your discussion.

If participants are not prepared or having difficulty remembering a specific section they read earlier in the week, give them a minute or two to skim and review before discussing.

If the flow of conversation has slowed or gotten off track, sometimes having a member read a specific paragraph or quote from the material can help redirect the conversation.

If you have any questions don't hesitate to reach out to the Ezer Lead, or Group Life Women's Minister at your campus.

Biblical Femininity

OVERVIEW

This study gives us a robust picture of what it means to be a woman, created in the image of God with a unique contribution to make. We are created to glorify God, and our calling is to use our strength for the benefit of others. The ways in which we do that will be influenced by our individuality and season of life. Our ability to live out this calling is directly tied to our relationship with God and what he has done for us. We cannot be strong for others until we are first secure in our identity in Christ.

As you prepare to lead this study, we encourage you to check out the resources on the study specific web page. It may be helpful to send some of these resources to the women in your group as you progress through the study.

Chapter 1: An Essential Counterpart

BIG IDEA

True freedom comes when we are living out of our identity in Christ and can fully reflect his image. As a culture, and as a church, we are confused about what this means for us as women and the need for clarity is essential.

POINTS TO COVER AS YOU DISCUSS THIS CHAPTER

Brainstorm a list of descriptions for how a “feminist” would define what it means to be feminine and how a “traditionalist” would define what it means to be feminine.

- What observations do you have about both ends of this spectrum?
- In what ways are these stereotypes not helpful?
- Which end of this spectrum are you more drawn to?

The biblical idea of being an ezer is not on this spectrum. It is a completely alternate understanding of what it means to be a woman.

As your group discusses the chapter, have them pull out words or phrases to describe what it means to be an ezer. Keep a list as you go. You may want to add to this list each week—gaining further clarity as you progress through the book. The goal would be that, by the end of the study, each participant has a clear picture of what it means to be an ezer beyond just the definition.

When you are finished discussing the chapter, compare all three lists (Feminist, Traditionalist, and Ezer). In what ways does an ezer provide a more robust image of what it means to be a woman? What type of freedom could this understanding give you as a woman?

As you close, ask women to describe:

- Their current season of life
- A strength that they have
- How that strength is being used in this season

HOMEWORK

Make copies of the document “Empathy—Caring for Others” included at the end of this guide for your group. Ask them to read it for next week along with Chapter 2.

Chapter 2: Back to the Beginning

BIG IDEA

The point of going back to Genesis is to get a clear understanding of the purpose of our design and our calling. Both male and female were created in the image of God, and each reflects his glory in distinct ways. This chapter introduces the specific ways that men and women will live out this calling as well as the unique ways in which we corrupt it.

POINTS TO COVER AS YOU DISCUSS THIS CHAPTER

A significant portion of this chapter is spent describing the creation narrative. *Ask if there was anything new in this explanation that was helpful to their understanding of gender.*

A key part of being an image-bearer is being willing to see ourselves as a created being, instead of creator. This implies that there is one, who is greater than us, that we have to submit to and align ourselves with. Learning to trust our creator and rely on him is essential as we learn to live as image bearers.

As you discuss this chapter, clarify the terms below and the distinction between men and women. Refer to Chart on page 53.

Emphasize that these categories are nuanced! They are just meant to help us grasp some of the distinctives. They are not hard and fast lines of distinction. A biblical view of our design as men and women cannot be boiled down to personality, character traits, or roles; it is about the distinct attributes of God's character that he has uniquely entrusted to men and women as his image-bearers.

WOMEN

- **Core Calling:** To be an ezer. How this is manifested will be based on individual gifting and personality. This calling is fulfilled through relationships (this is not implying marriage. Marriage is only one sphere in which women live out their ezer calling. All of our relationships provide us with opportunities to live out our ezer nature). Our core calling is to see what is lacking in others and bring our strength to fill in the gaps. This is what it means to be an essential counterpart or a corresponding strength.
- **Core temptation:** Autonomy is the desire to self-rule and establishes self as the final authority. Self-protection and self-promotion become ways to preserve this autonomy.
 - » *Autonomy:* Read the paragraph on page 55
 - » *Define Self-promotion and Self-protection*
 - » *Do you lean more towards self-protection or self-promotion? Give examples. Ask others to share.*
 - » *Which relationships are being hurt/damaged by your autonomy? (Ezer Applied Resource: Threat to our Calling [p.18] might be helpful here.)*

» *Ask them to pay attention in the week ahead and look for the ways they display their autonomy.*

- **Core Capacities:** A capacity is the instilled ability to reflect an attribute of God. *Inviting, Nurturing, and Partnering* are a few of the ways we distinctly accomplish our calling as an ezer.

MEN

- **Core Calling:** Responsibility. How this is manifested is based on individual gifting and personality. But every man will be held accountable for accepting responsibility.
- **Core Temptation:** Is to reject responsibility and become passive. In their passivity, men are tempted toward silence, lack of movement, withdrawal, anger, dominance, and abandonment.
- **Core Capacity:** Pursuing, Providing, and Protecting are a few of the ways a man will manifest his calling to accept responsibility.

On page 51 there is a helpful description of the toxic dance that results when men and women give into their core temptations. Share how you have experienced this toxic dance in any relationship as well as the result. If there is time, invite others to share a similar experience.

Close with emphasizing that our only hope is Jesus. The solution to our temptations and desire for autonomy and self rule is found in our identity in Christ.

ADDITIONAL RESOURCES

- **Ezer Applied Resource: Solution to our Autonomy (p.19)*
- *Ezer Videos on Biblical Femininity website*

Chapter 3: Inviting

BIG IDEA

Because a woman's core calling as an ezer occurs within the context of a relationship, inviting is the crucial gateway through which our calling is fulfilled. Inviting is welcoming others into a safe, unselfish relationship with you so that you may be a source of strength, life, and respite for them. This is not dependent on personality or gifting or season of life; it will look different for each person, based on their own individuality and season of life. It will also look different in each relationship.

POINTS TO COVER AS YOU DISCUSS THIS CHAPTER

This chapter begins the deep dive into our core capacities. Keep a list of descriptions that describe what it means to be inviting. This list can be built upon as greater clarity is gained throughout the study.

Ask how is the definition of Inviting different than what you initially thought?

After discussing the chapter, look at the list of descriptions for what it means to be inviting. For each one, describe how autonomy can corrupt it. Share how your own autonomy has corrupted your capacity to be inviting. Invite other women to do the same.

Finally, in the blank space on page 80, have each woman identify key relationships that have been damaged by them not being inviting. Then write down three ways to take steps toward developing this core capacity of being inviting in these relationships.

Chapter 4: Nurturing

BIG IDEA

Nurturing is caring for and encouraging the development of another in a way that creates strength in them and enables them to flourish. The goal of nurturing is maturity and independence, to bring strength to bear on another in a way that launches them and enables them to succeed. In contrast, enabling, rather than nurturing, forces someone to become dependent on you and hinders their ability to flourish.

POINTS TO COVER AS YOU DISCUSS THIS CHAPTER

Ask the group what they typically think of when they hear the word nurture. What comes to mind?

- You will probably notice that many of the descriptions given are related to being a mom or a wife. It is important that you clarify from the beginning that the core capacity to nurture is not limited to parenting. *The only requirement for being able to nurture is to have a relationship with someone.* Nurturing extends beyond the bounds of motherhood.
- Also, like the other core capacities, how nurturing will be uniquely manifested in a woman's life will be based on her individuality and season of life.

As you discuss this chapter with your group, keep a list of words and phrases that *describe what nurturing is and what it isn't*. The examples given are not meant to become a checklist—rather, they are a way to understand what it may look like. Descriptions give us language and are an important tool that helps us gain clarity, as well as apply it to our own lives. We can't develop the capacity to nurture if we are uninformed about what it really is.

Corruption of nurture by confusion over responsibility and concern is an important concept that is introduced here. It will be continuously referred to and built upon in future Ezer studies.

- Make sure in your discussion of this section of the chapter that you provide clarity on the difference between responsibility and concern. As a leader, if you need a refresher on this, you can access the *Ezer Applied: Season* discipleship resource to help you know how to lead yourself and others through this process.
- Before moving on from pages 98-105, give each woman a blank piece of paper to draw the responsibility and concern circles or give them a copy of them from this guide. Have them fill in each so that it reflects the current map of their life. Page 101-102 gives a clear description of the ways in which responsibility and concern get corrupted by autonomy.
- Share an example from your own life when your own responsibility and concern map was out of order. What changes did you have to make to resolve the confusion?

After discussing the chapter, look at your list of words and phrases used to describe the capacity of nurturing and ask the following questions:

- What surprises you about what it means to nurture?
- What is the difference between nurturing and enabling?
 - » *Note: Enabling weakens a person and hinders their ability to flourish by making them dependent while nurturing produces strength that leads to maturity and independence.*
- On the blank space on page 110, have them identify relationships that are being hurt by their tendency to enable or avoid. Then write down steps to take to nurture in a way that would allow those individuals to flourish.

Chapter 5: Partnering

The last core capacity is partnering, and it is easy to assume that it is the same as nurturing. But there is a distinction that will need to be clarified.

BIG IDEA

Partnering is the intentional, proactive utilization of your unique God-given gifts to further someone's mission or cause. Nurturing is directed more toward helping an *individual* flourish and become independent and mature, whereas partnering helps advance the cause of a person or organization by moving them toward a goal.

POINTS TO COVER AS YOU DISCUSS THE CHAPTER

What are some examples of the ways Jesus, the Father, and the Holy Spirit—all being equal—partner with and submit to one another?

Submitting and partnering are divine attributes that we reflect as we use our gifts to help others move forward. With all the cultural confusion around the idea of submission, it is important to remember that true submission includes a free exchange of ideas with mutual respect for one another's opinions and skills. Within submission, there is a healthy interdependence that brings about spiritual growth in both. We submit to leadership in many areas of our lives—government, employers, and the church. Relationships will often require submission in order to achieve unity and order and to generate movement toward a goal.

What are some examples in the workplace where leaders and co-workers have to submit to one another in order to advance the cause of an organization?

What would be a healthy, biblical example of how submission and partnering work in marriage? If there is confusion, refer to [page 126](#) for clarity on what submission is and what it is not.

Our desire for autonomy corrupts partnering because it tempts us to fluctuate between either dominating or abdicating (withdrawing). Clarify that the goal is not to find the sweet spot in the middle between abdicating and dominating. The idea of partnering is something entirely different! As you discuss the chapter, keep a list of words that describe what it means to partner.

Do you lean more towards dominating or abdicating? Share with the group and ask them to do the same.

What relationships are currently being hurt by your tendency to abdicate or dominate?

Have each participant choose one description from pages 133-35, or create their own, that best describes the way in which their capacity to partner gets corrupted. Another way to think about this—what are the obstacles that keep them from partnering well?

In the blank space on page 142, have each person write down one way in which they can humble themselves in order to partner with another to further their cause.

Chapter 6: The Gospel Truth

BIG IDEA

This chapter helps us take a closer look at our tendency to live like spiritual orphans when the reality is that, if we are believers, we are clothed in his righteousness and he calls us his own. One of Satan's greatest weapons is to make us forget who we are. This chapter calls us back to remembering who we are and what he has done for us. Our ability to live out our calling as an ezer flows directly out of our identity in Christ and who he has created us to be. I will only be able to live as an ezer to the degree that I am secure in who I am in Christ.

POINTS TO COVER AS YOU DISCUSS THIS CHAPTER

Using the "woman who" statements on pages 148 and 149, have each person identify two ways in which they are living like a spiritual orphan.

Living like an orphan is fueled by the lies we believe about God. As you discuss The Traits of an Orphan (pgs. 150-155) define each one and identify the lie that keeps us trapped here:

	DEFINITION OF EACH TRAIT	LIE THAT FUELS IT
FEAR		
GUILT		
SHAME		
DESPAIR		

These four traits create a cycle that keeps us from living as God's daughters. The truth of the gospel is the only thing that can shatter this cycle and help you do battle. And it really is a battle! It's a fight for faith.

As a group, brainstorm specific truths and Scriptures that can counter each of the lies that you identified above.

Have each person pick one truth they need to focus on this week to do battle with a lie that keeps them from living like a daughter.

HOMEWORK

If next week is your last week together, distribute copies of the SNAPSHOT as a way to review and apply all that they have learned. Ask each participant to come next week prepared to share hers.

Chapter 7: Now What?

BIG IDEA

Our sin exposes us, and the temptation is to run and hide. In reality, God is calling us out of hiding and into a relationship with him and with one another. Being vulnerable about our weaknesses and responding with confession and repentance is the pathway to restoration.

POINTS TO COVER AS YOU DISCUSS THIS CHAPTER

No doubt, everyone in your group is feeling a little raw and exposed from all that we have discovered about how our desire for autonomy has corrupted our calling, rendered us ineffective, and damaged some of our relationships.

The temptation is to hide, yet what we really need is to be vulnerable and confess our sin.

- Share a way in which this study has exposed your own sin. Invite them to share the same.
- How has this study changed your view of what biblical femininity means?

Highlighting this definition of repentance might be helpful as you discuss confession and repentance and the hope of change.

Repentance means movement—movement away from sin and toward Christ. It begins with a change of mind that leads to a change of direction, then to a change of heart, and finally to a changed life. (p. 169)

Confession is important because it paves the way for true repentance. As we come to the end of this study, it would be tempting to be overwhelmed by all the ways we have fallen short and not measured up to our calling of being an ezer. But that is precisely the reason we need a Savior. He is our only hope. His gift to us in our raw and exposed state is repentance. Repentance is the path that brings us back into the relationship and reorients our heart around his. Repentance restores our intimacy with him and nurtures our soul.

- Give out a blank sheet of paper and allow the women a few minutes to write their own prayer of repentance in light of what God has exposed in them. If there is time and willingness, have them read and share.

Pray for one another in these areas.

Note: If you are adding a week in order to share the SNAPSHOT, then distribute copies and have them come prepared to share next week as you close your time together.

GUIDE THEM THROUGH THE NEXT STEP PROCESS

As you close out your time together, be sure to help them identify any next steps they need to take in response to what they have learned and how God has been revealing himself to them. It may be steps of confession and repentance. It may be they need to sit down with a pastor or counselor. Or perhaps they need to take a step toward asking someone for forgiveness. Just make sure that they are clear on what a possible next step for them might look like. Make sure they are aware of our various Care and Recovery ministries and help them get connected if needed.

Have them fill out their connect cards. Be sure to review things like the membership process (Discovery and Foundations), baptism, and other discipleship opportunities (re:engagement, re:generation, other Ezer studies) and help them decide how they might take another step toward growth in spiritual maturity.

Finally, have them complete their surveys so that we can learn how to continue to grow and develop into a more effective discipleship ministry.

Biblical Femininity Snapshot

We are created to glorify God, and our calling is to use our strength for the benefit of others. Our ability to live out this calling is directly tied to our relationship with God and what he has done for us. We cannot be strong for others until we are first secure in our identity in Christ.

TRUTHS ABOUT MY IDENTITY IN CHRIST THAT I NEED TO REMEMBER:

IN WHAT WAYS DO I CONTINUE TO LIVE LIKE A SPIRITUAL ORPHAN? HOW DOES THIS IMPACT MY ABILITY TO USE MY STRENGTH FOR OTHERS?

INDIVIDUALITY: CLARIFIES THE SPECIFIC CONTRIBUTION I CAN MAKE TO THE KINGDOM OF GOD. DESCRIBE YOUR INDIVIDUALITY

STRENGTHS	
INTERESTS	
ABILITIES	
SPIRITUAL GIFTS	
EXPERIENCES THAT HAVE SHAPED ME	
HOWS DOES THIS HELP CLARIFY THE CONTRIBUTION I CAN MAKE?	

**SEASON: CLARIFIES THE TYPE OF WORK GOD HAS GIVEN ME.
DESCRIBE YOUR WORK IN THIS SEASON.**

ROLES	
RESPONSIBILITIES	
CHALLENGES	
OPPORTUNITIES	
WHAT I HAVE LEARNED ABOUT GOD IN PAST SEASONS THAT CAN STEADY ME NOW?	

AUTONOMY: HINDERS MY CALLING

WAYS I SELF PROMOTE	
WAYS I SELF PROTECT	
RELATIONSHIPS THAT ARE DAMAGED	
WHAT WILL ONGOING REPENTANCE LOOK LIKE IN THESE AREAS AND RELATIONSHIPS?	

INVITING: CULTIVATING SAFE RELATIONSHIPS

RELATIONSHIPS THAT ARE BENEFITTING FROM THIS CAPACITY	
WAYS THIS IS A STRUGGLE FOR ME	

NURTURING: HELPING SOMEONE FLOURISH

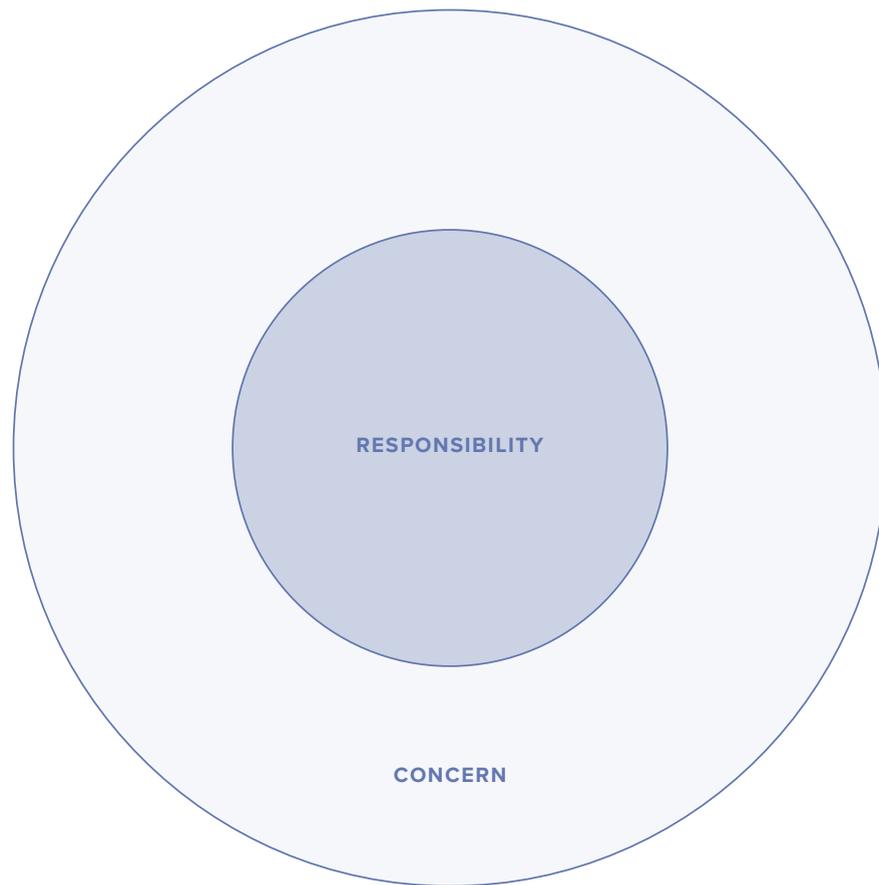
PEOPLE GOD HAS ENTRUSTED TO ME TO NURTURE	
WHO IS BEING HURT BY MY ENABLING?	
WHO IS BEING HURT BY MY AVOIDANCE?	

PARTNERING: ADVANCING THE CAUSE OF ANOTHER

WHOSE CAUSE AM I FURTHERING?	
HOW DOES DOMINATING OR ABDICATING IMPACT MY ABILITY TO PARTNER WELL WITH OTHERS?	

WHAT I HAVE LEARNED? NEXT STEPS FOR GROWTH AND REPENTANCE?

Responsibility v. Concern



Empathy—Caring for Others

When we are willing to be a little more vulnerable, and others handle our hearts with care, we discover that knowing and being known are part of our design. —Ed Welch

One of the discipleship distinctives at Grace is that we desire to be authentic. We see this demonstrated in our teaching and we experience it within our various types of biblical community. Being authentic requires vulnerability. We have all been in situations where someone shares something deeply personal. It catches us off guard. We feel awkward. We want to grow in our ability to be empathetic so we can love one another well.

EMPATHY: WHAT IT IS AND WHY IT MATTERS.

Empathy is the ability to *understand and identify with the feelings of another without being judgmental*. One of the most powerful ways that we can demonstrate love—and be relationally connected—is to be empathetic.

When someone is exposing their true self, whether in the form of sharing a painful experience, remembering a past trauma, confessing sin, or expressing strong emotion about a difficult situation, they are putting themselves at risk of being wounded by how others might respond to their vulnerability. How we respond matters.

During these intense moments, our brains actually stop functioning in the interconnected way in which they are designed. Our ability to listen to reason or be analytical is impaired when strong emotion takes over. Research has shown that in those intense moments, empathy has that capacity to settle, soothe, and reset our minds. We offer empathy first, followed up later with further conversations that provide clarity and offer direction.

For some of us, this is easy. Our natural bent is to respond empathetically when someone shares something with us. For others, it is more difficult. Our tendency might be to withhold empathy.

Some of the reasons we withhold empathy:

- We don't have all the facts.
- The story doesn't make sense.
- We don't agree with their assessment of the situation.
- We think they are overreacting.
- We don't want to give the impression that we are giving a 'stamp of approval.'
- We wouldn't be feeling or reacting this way if we were in the same situation.
- We question whether or not their emotions are valid.
- We equate empathy with enabling.

- We believe that giving direction is more beneficial than offering empathy.
- We are uncomfortable—listening to their story may stir something in us we have not yet dealt with.
- We think someone is acting like a victim.

NON-EMPATHETIC RESPONSES:

In order to help us become more empathetic, we need to identify some non-empathetic ways in which we may normally respond to others.

- Minimizing: “It could be worse” or “At least _____.”
- Over-spiritualizing/using Bible verses as spiritual Band-Aids: “God uses all things for our good.”
- Quick problem solving: “I know what you can do, try_____.”
- Blaming: “You brought this on yourself, if you had only_____.”
- Making it about you: “That’s nothing! Let me tell you about when I_____.”
- Silence or changing the subject: Ignoring or not acknowledging what the person shared.
- Enabling: Being sympathetic and/or over-identifying without eventually pointing them to truth.

EMPATHETIC RESPONSES

Remember you don’t have to agree with their assessment of the situation, how they are reacting or feel what they are feeling in order to be empathetic- you simply need to acknowledge what they are experiencing and communicate that you understand. Here are some helpful phrases:

- I don’t know what to say, but I am really glad you told me.
- Thank you for sharing that with us. I know that took a lot of courage.
- It sounds like you are in a really hard place.
- I know that hurts.
- I am really sorry you were treated this way.
- This is really painful. I want you to know I am here for you and you are not alone.

JESUS— THE GREAT EMPATHIZER

When it comes to caring for others, Jesus is our tutor. A quick scan of the gospels gives us glimpses into the ways Jesus responds to those who are in pain. He empathizes, listens, asks questions, and gives direction. As we grow in each of these areas, we will be offering to others what Christ has offered us. We comfort others, with the comfort we have received. In Mark 7 we read the account of Jesus healing a deaf and mute man. As he pulls him away from the crowd to perform the miracle, Jesus sighs. The same word is used in Romans 8:18-25 as it describes all creation groaning. In this simple gesture Jesus seems to be acknowledging the weight of this fallen broken world. When we offer empathy to others we groan with them- agreeing that it is not supposed to be this way.

Biblical Femininity Case Studies

Here are some examples of perspectives or reactions that may arise as you are leading this study. These case studies can be used to facilitate discussion with your co-leader in preparation for leading. Please take some time to review these scenarios and think through how you would respond to the different situations. Talk to your coach if you have any questions about how to handle any particular issue.

SITUATION 1

My friend is going through a divorce and is really struggling. Her husband left her for another woman, and she has been so depressed. I am worried she might even hurt herself. I've spent a lot of time on the phone with her and at her house. My husband says that he does not feel like a priority in my life and wants me to be home with him more. But it's not like he needs me; all he is doing is watching television.

SITUATION 2

I am just shy and introverted. I don't like to be the center of attention. I typically sit quietly in groups and wait for people to engage me.

SITUATION 3

I'm not the nurturing type. I'm not a homemaker; I don't like to cook or bake. I'd rather play sports with my kids or teach them to swim than spend my time sewing elaborate Halloween costumes or whipping up gourmet meals.

SITUATION 4

I'm not married and I am not dating anyone seriously. What does it look like for me to partner with someone in this season of my life? Is it even possible for me to express that capacity if I am not married?

SITUATION 5

I know guys are supposed to pursue me. I understand that. But what am I supposed to do in the mean time? How can I invite a guy I am interested in without being overly flirtatious or forward? What does God-honoring invitation look like to someone you might be interested in?

SITUATION 6

My sixteen-year-old son always forgets to bring his books home from school. So I have to call the teacher to get his assignments and make sure he turns them in on time. My husband tells me that I am nagging him and that I need to let him face the consequences of his choices, but I feel like my husband is being passive.

SITUATION 7

I'm not the gentle and quiet type. I am pretty quick to share my thoughts. I love to engage in lively discussions and even debate. I am also not afraid of taking on leadership responsibility and tackling big projects at work. Does this mean I am corrupting the inviting capacity? Is it possible to still be myself and be inviting?

SITUATION 8

Over the past few years, I've been a stay-at-home mom and home schooled our kids. But now my husband is telling me that he needs me to go back to work to help support our family financially. I feel like I am called to be home with our kids though. I mean this is the most important season of their lives! I'm sure we can make it on one salary. I just don't think he understands how important this is to me.

SITUATION 9

My boss tells me that I exceed his expectations in job performance but that none of my coworkers want to work with me on projects because I tend to dominate conversations, and I am not open to other people's ideas and opinions. But I feel like my teammates are lazy and not willing to work hard – so if we want the project to get done, I just need to handle it myself.

SITUATION 10

My husband and I put our house on the market 6 months ago and we have yet to get an offer. The other day, our real estate agent told us that he thinks we are priced too high and need to drop our price by ten thousand dollars. My husband wants my opinion, but honestly, I wish he would just make a decision and I'll do whatever he thinks is best.

SITUATION 11

This is oppressive to women. I can't believe you all believe this stuff. What is this, the cave man age?! Women should have the right to do and be anything they want. It feels like you are putting women in a box! Women can do and should be able to do everything a man can do and they can probably even do it better than a man. Even the title of the study is terrible.

SITUATION 12

These ideas aren't even in the Bible. I don't see the words invite, nurture, or partner anywhere in Scripture. This just isn't biblical.

SITUATION 13

I am more gifted in leadership than my husband. I started my own company and lead a team of 25 employees. I love to mentor young women, and I regularly lead a ladies Bible study in my neighborhood. I'm on several boards and very involved with my kids' schools. My husband is quiet, reserved, mild-mannered, and not one to really take the lead on anything. I even handle all the money for our family. I just give him an allowance every month and make all the financial decisions for us. In order to honor God in my calling, am I supposed to give up my leadership roles?

SITUATION 14

I don't really identify with the female capacities at all. I feel like I identify more with pursue, provide, protect. It seems like the capacities are narrow and put men and women in a box. Can a man be inviting, nurturing, and partnering? Are there instances where a woman pursues, provides, and protects?

SITUATION 15

The idea that a woman was created to invite delight seems like they are saying a woman's value is in her appearance. It feels like we are back in the 50's where a woman just needs to look pretty for her husband at all times.

SITUATION 16

I don't believe that only wives are called to submit to their husbands. I was raised to believe that men and women submit equally in marriage and that all believers are to submit to one another.