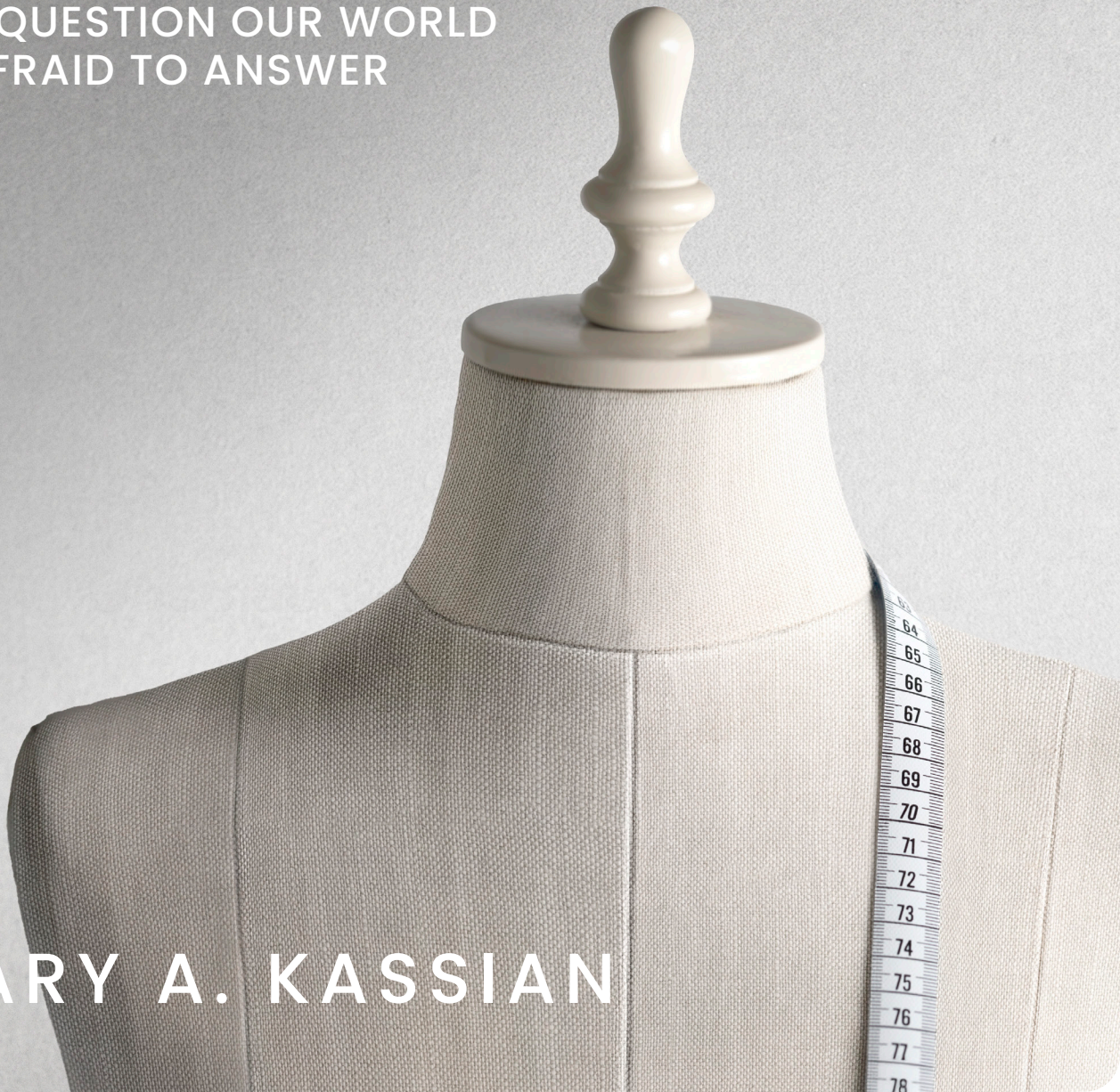


LEADER GUIDE

WHAT IS A WOMAN?

THE QUESTION OUR WORLD
IS AFRAID TO ANSWER

MARY A. KASSIAN



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Communications Director: Emily Neal
Content Director: Laura Elliott
Cover Design: Diego Mota
Interior Layout: Austin Collins

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INTRODUCTION



WELCOME

Welcome to *What Is a Woman?*—a seven-week journey exploring one of the most important questions of our day. Thank you for leading women through this study. Your role is vital as you help create a space where God's truth can transform hearts and lives.

ABOUT THIS STUDY

In a culture that can't—or won't—define what a woman is, this small group study returns to Scripture to discover God's beautiful design for womanhood. Over seven weeks, you'll unpack this definition together:

A woman is God's living masterpiece handcrafted in His image, fashioned with softness and relational beauty, to receive and respond, bring forth and nurture life—bearing witness to the story of Jesus and the glory of God.

These aren't just words. They're truths that can revolutionize how women see themselves, their relationships, their purpose, and their calling.

HOW TO USE THIS GUIDE

Each session is designed for ninety minutes and includes:

- Ice breaker/opener
- Video teaching from Mary Kassian

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- Reading assignments in the *What Is a Woman?* book
- Discussion questions
- Application and prayer

You'll find more questions provided than you can cover in one session. This is intentional. Select five to six questions per meeting that best fit your group's needs and allow time for meaningful discussion rather than rushing through them all. Quality conversation matters more than quantity of questions covered.

CREATING A SAFE SPACE

Begin each session with prayer, asking God to open hearts and minds to His truth. Your most important task as a leader is to create an environment where women feel safe to share honestly about their struggles, questions, and insights. Many of the topics you'll discuss are deeply personal and countercultural. Women need to know they can wrestle with hard truths, voice objections, and process past hurts without fear of judgment.

Encourage participants to support rather than correct one another. When someone shares a struggle or disagrees with a point, resist the urge to immediately "fix" their thinking. Instead, listen well, ask good questions, and trust the Holy Spirit to do His transforming work in His timing.

Consider breaking into smaller groups of three to four women for more intimate conversation, especially when discussing personal application questions. Some women will share more freely in a smaller setting.

MEETING WOMEN WHERE THEY ARE

Remember that women in your group will be at different places in their understanding and acceptance of true womanhood. Some may find these truths immediately liberating—a breath of fresh air in a confused culture. Others may struggle with objections rooted in painful experiences, feminist philosophy, or simple unfamiliarity with what Scripture actually teaches.

Both responses are valid and deserve compassionate engagement.

A woman who has been abused may bristle at words like "soft" or "responsive." A woman who has been told she's "too much" may struggle to embrace her strength alongside her femininity. A woman steeped in culture's messages may need time to unlearn lies before she can embrace truth. A woman who has spent years trying to prove herself equal to men may find it hard to celebrate difference rather than sameness.

Your goal isn't to achieve perfect agreement or force everyone to the same conclusions at the same pace. Your goal is to faithfully teach God's Word, create space for honest wrestling, and support one another in the journey. Transformation takes time. Trust the process.

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PREPARE YOUR OWN HEART

Before each session, spend time with the material yourself. Watch the video. Work through the questions. Examine your own heart. Where do you struggle with these truths? Where do you find freedom? Your honest wrestling will make you a better leader—not because you have all the answers but because you're on the journey too.

Close each session by praying for one another. Ask God to help each woman embrace His design for her life, to heal wounds that make trust difficult, and to give courage to live out these countercultural truths in a watching world.

Thank you for investing in the lives of these women. May God use this study to help each one discover that His design for womanhood is not only right but breathtakingly good.

WEEK ONE: NO FLY ZONE

THE QUESTION THE WORLD IS AFRAID TO ANSWER



Leader Preparation

SESSION OVERVIEW

This opening session establishes why the question “What is a woman?” matters so profoundly. It introduces the biblical definition you’ll be unpacking over the next seven weeks and helps women understand that their womanhood points to something far greater than themselves—the gospel itself.

KEY THEOLOGICAL POINTS TO EMPHASIZE

1. **The stakes are high.** Getting womanhood wrong doesn’t just affect personal fulfillment; it obscures the gospel itself. Male and female were designed to display Christ and the Church.
2. **This isn’t about stereotypes.** True womanhood isn’t about whether you like pink or prefer power tools. It’s about something much deeper woven into your design.

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3. **Generalities vs. rigid categories.** When we talk about feminine characteristics, we're describing general tendencies, not boxes every woman must fit into perfectly.
4. **God's design is good.** Even when it's countercultural, even when it costs something, God's ways lead to flourishing.
5. **This is ultimately about the gospel.** Your womanhood tells part of God's story that can't be told any other way.

KEY CHALLENGES YOU MAY FACE

1. Skepticism About the Question Itself

- Some women may think this topic is manufactured controversy or unnecessary.
- Others may feel defensive, assuming you're about to impose stereotypes.
- A few may be hesitant to engage because they fear being labeled intolerant.

What to do: Validate their concerns while gently showing why clarity matters. Emphasize early and often that womanhood isn't about fitting a cultural mold but discovering God's beautiful design.

2. Political Polarization

- This topic has become highly politicized in our culture.
- Women may have strong opinions on both sides and may want to debate politics rather than explore Scripture.

What to do: Redirect to Scripture as your authority. Say something like, "I understand this topic intersects with cultural and political debates, but our goal here is to understand what God's Word says about womanhood—not to argue politics. Let's keep coming back to Scripture as our standard."

3. Personal Pain and Confusion

- Some women carry deep wounds related to their femininity (abuse, trauma, rejection).
- Others may be genuinely confused about gender after years of cultural messaging.
- A few may be dealing with gender dysphoria in themselves or loved ones.

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What to do: Create safety from the start. Acknowledge that these topics can be tender and that questions, struggles, and honest emotions are welcome. Make it clear you're not here to shame anyone but to discover truth together.

POTENTIAL OBJECTIONS YOU MAY ENCOUNTER

“This feels outdated and irrelevant to modern women.”

Response: God's Word is timeless. What feels “outdated” is often just countercultural. The question we need to ask isn't “Does this fit modern sensibilities?” but “What does Scripture say?” And remarkably, what Scripture teaches about womanhood addresses the deepest longings of the human heart—longings that don't change with culture or time.

“I don't fit the stereotypes, so this doesn't apply to me.”

Response: That's exactly why we're going through this together. Biblical womanhood isn't about fitting cultural stereotypes. God created infinite variety within womanhood. The goal is to discover what threads unite all women—not to make you into someone you're not.

“Why does gender even matter? Aren't we all just people?”

Response: Yes, we're all people—equally valuable image bearers of God. But God specifically created two sexes, and that distinction matters. Male and female together tell a story about the gospel that neither could tell alone. When we erase the distinctions, we lose part of the message God embedded in creation.

“What about people who identify as transgender or nonbinary?”

Response: This is a tender topic, and I want to be compassionate while being truthful. God created male and female—a binary, not a spectrum. Our feelings about our gender don't change our biological sex or God's design. For someone struggling with gender identity, the path forward isn't reshaping their body to match their feelings but asking God to reshape their understanding to align with how He made them. That's hard, and we should walk alongside people in that struggle with compassion—but we can't affirm what contradicts God's Word.

TIPS FOR FACILITATING WELL

1. **Set the tone from the beginning.** Make it clear this is a safe space for questions, doubts, and honest wrestling. You're not looking for agreement but engagement.

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2. **Model vulnerability.** Share your own journey with these truths. Where have you struggled? What has God taught you? Your honesty will invite others to be honest.
3. **Don't rush the icebreaker.** The "What's a Girly-Girl?" activity might surface some surprising responses. Let women laugh and see the stereotypes they've absorbed. This primes them to think more deeply.
4. **Watch for shut-down reactions.** If someone seems to check out or becomes defensive, gently draw them back in with curiosity: "I noticed you reacted to that. Want to share what you're thinking?" Sometimes just being seen helps women stay engaged.
5. **End with hope.** This first session can feel heavy with all the cultural confusion. Make sure you close by casting a vision for the beauty of God's design and the freedom that comes from knowing who you are.

FOR YOUR OWN REFLECTION

Before leading this session, examine your own heart:

- Why does this topic matter to you?
- Where have you struggled to embrace true womanhood?
- What cultural lies have you believed about femininity?
- How has discovering God's design brought you freedom?

Small Group Session

INTRODUCTIONS (5–10 MINUTES)

Have each woman share her name and one quick random fact about herself—favorite color, hobby, unique ability, or special talent. Maybe she can bake a great apple pie or is a whiz at long division. Have the women write their special talent under their name on their name tag. For example: “Mary: Cuts trees with a chainsaw.” Keep it brief and fun!

Tip: Provide name tags and markers at each table, especially if this is a new group.

Optional Icebreaker: “What’s a Girly-Girl?” (5–7 minutes)

Materials needed: whiteboard or flip chart and markers.

Say: “Let’s do a quick word association. When I say ‘girly-girl,’ what’s the first word or image that comes to mind? Just shout it out.”

Write responses on the board as women call them out. You’ll likely get: pink, hair, makeup, manicured nails, dresses, shopping, emotional, etc.

Follow-up question: “What does this list reveal about our culture’s view of femininity?”

Don’t spend too much time here—just note the responses and move on. You’ll revisit these ideas throughout the study.

INTRODUCE BOOK (5 MINUTES)

Give each woman a copy of the *What Is a Woman?* book.

Provide a brief overview:

- This study provides a biblical definition of what a woman is.
- We’ll walk through the definition phrase by phrase over the next several weeks.
- Homework is minimal—I’ll just ask you to read a few pages each week. (It’s not imperative, but it really helps if you do.)
- I encourage you to journal through the Personal Reflection Questions at the back of the book as you are able. Writing helps you process what God is teaching you and creates a record you can look back on to see how He’s working in your life.
- Point out the blank pages for journaling (page 98).

ESTABLISH GROUND RULES (5 MINUTES)

Set expectations for a healthy group dynamic:

1. **Safe environment.** We want this to be a safe space where women feel free to share honestly about their struggles, questions, and insights. We may disagree on some things, and that's okay.
2. **Support for the journey.** Remember that womanhood is a journey. We are all at different points along the way, with different life experiences. So let's support and encourage one another as we wrestle with these countercultural truths together.
3. **Biblical standard.** When questions or differences of opinion arise, I always try to bring it back to the Bible—and I encourage you to do that too. Scripture is our standard and authority. What we are exploring in this study is what the Bible has to say about womanhood.
4. **Confidentiality.** What's shared in this group stays in this group. Honor one another by keeping personal stories and struggles confidential.

READ THE DEFINITION (2 MINUTES)

Have someone read aloud from the book introduction (page 9):

A woman is God's living masterpiece handcrafted in His image, fashioned with softness and relational beauty, to receive and respond, bring forth and nurture life—bearing witness to the story of Jesus and the glory of God.

Say: “Over the next seven weeks, we’re going to unpack this definition phrase by phrase. But today, we’re starting with the question itself: What is a woman? And why is our culture so afraid to answer it?”

WATCH VIDEO (25 MINUTES)

Watch Video Session 1: “No Fly Zone: The Question the World Is Afraid to Answer”

SMALL GROUP DISCUSSION (30 MINUTES)

1. **Opening Hook:** When you first heard about the Supreme Court nominee's response (“I can't. I'm not a biologist.”), what was your immediate reaction? Why?
2. **Cultural Confusion:** The introduction describes our culture's mixed messages about womanhood—from “define yourself however you want” to Hollywood's “functionally male” female warriors. Where have you personally felt the pressure of these conflicting messages? Which ones have influenced you most?

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3. **Personal Reflection:** The introduction asks, “But deep in your heart, don’t you sense there’s something more?” Be honest: Do you sense there’s something more to womanhood than what culture offers? Or do you struggle with that idea? Why?
4. **The Bigger Story:** The text claims your womanhood “isn’t ultimately about you at all”—it’s about displaying the gospel. Does this idea inspire you, frustrate you, or confuse you? Why?
5. **Risk Assessment:** “Get this wrong, and we don’t just miss out on personal fulfillment—we obscure the gospel itself.” Do you think the stakes really are this high? Why or why not? What’s at risk if we get womanhood wrong?
6. **The Definition:** Look at the definition: “A woman is God’s living masterpiece handcrafted in His image, fashioned with softness and relational beauty, to receive and respond, bring forth and nurture life—bearing witness to the story of Jesus and the glory of God.” How does this definition differ from the traditional dictionary definition of “an adult female person”? Why is the dictionary definition inadequate?
7. **Generalities vs. Stereotypes:** The introduction emphasizes that when discussing female characteristics, “we’re speaking in generalities—not rigid categories.” Why is this distinction important? Where have you seen biblical womanhood reduced to cultural stereotypes?
8. **Walking Sermon:** The book says, “You’re a walking sermon. Your body is theology. Your relationships testify. Your very design whispers truths about God.” That’s a striking claim. What’s your honest reaction to the idea that just being a woman—not doing anything heroic or extraordinary—is already communicating something about God? Does that feel like a burden, a gift, or something you’re not sure what to do with yet?
9. **Stereotypes:** The text says you might “love sports or science, motorcycles or mathematics” and still be beautifully feminine. How does this challenge common misconceptions about biblical womanhood? What “masculine” interests or strengths do you have, and how do they fit within God’s design for you as a woman?
10. **The Question Itself:** Why do you think the world is “afraid” to answer the question “What is a woman?” What are people afraid of? What made you willing to explore this question?

SMALL GROUP PRAYER (5–7 MINUTES)

Open it up for group prayer. These themes may help get you started:

- Gratitude that God designed womanhood with purpose and meaning.
- Open hearts as the group begins this study together.
- Courage to question cultural messages and return to Scripture.
- Women who feel confused or wounded by the question of womanhood.
- A spirit of honesty and trust within the group.

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DISMISS

- Assign Reading: “Introduction” through “Handcrafted in His Image” (pages 5–30).
- Remind participants of the journaling pages in the book.

WEEK TWO: WORK OF ART

GOD'S LIVING MASTERPIECE HANDCRAFTED IN HIS IMAGE



Leader Preparation

SESSION OVERVIEW

This week explores the wonder of being God's masterpiece—both in physical creation and spiritual re-creation. Women will discover that they're not mass-produced or generic but custom-crafted works of art bearing the image of the Almighty.

KEY THEOLOGICAL POINTS TO EMPHASIZE

1. **You are God's *poiema*.** His poem; His work of art. This is true both in your physical creation and your spiritual re-creation in Christ.

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2. **God breathed His own breath into humanity.** This intimate, personal act sets humans apart from all other creation. You carry divine breath.
3. **Woman was “built” (*banab*) not just “formed.”** This is temple language, Church language. From the beginning, woman was designed to point to something sacred.
4. **Image bearing begins at conception.** Every person, from the moment of conception, bears God’s image. This has profound implications for how we view human dignity and worth.
5. **Sin damaged the image but didn’t erase it.** We still bear God’s image, but it’s like a cracked mirror. Christ restores the reflection.
6. **Male and female together display God’s story.** Women don’t bear God’s image alone. Together with men, they show the world who God is.

KEY CHALLENGES YOU MAY FACE

1. Poor Body Image and Self-Worth Issues

- Many women struggle to see themselves as masterpieces.
- Body image issues, comparison, and shame are nearly universal struggles.
- Some may have eating disorders or body dysmorphia.

What to do: Be tender here. Acknowledge that seeing ourselves as God sees us is hard work. Emphasize that “masterpiece” isn’t about being perfect or conventionally beautiful—it’s about being intentionally crafted by the Master Artist.

2. Confusion About Being Made in God’s Image

- Women may not understand what “image of God” actually means.
- Some may think it’s just about having certain qualities.
- Others may struggle with how being “image bearers” relates to their womanhood specifically.

What to do: Clarify that being made in God’s image is about what we are (God-imagers, representatives of Him on earth), not just qualities we have. And emphasize that male and female together display the fullness of God’s image in ways neither could alone.

3. The Cost of Woman's Creation

- The teaching that Adam had to be wounded for Eve to exist can be profound—or confusing.
- Some women may miss the connection to Christ being wounded for His Bride.

What to do: Take time with this. Draw out the foreshadowing. Help women see that from the very beginning, God was writing the gospel story into creation itself.

POTENTIAL OBJECTIONS YOU MAY ENCOUNTER

“I don’t feel like a masterpiece. I feel broken.”

Response: Feeling broken and being a masterpiece aren’t mutually exclusive. We live in a fallen world, and we carry the effects of sin—both our own and others’. But your worth doesn’t come from how you feel or even from your circumstances. It comes from who made you. God’s assessment of you doesn’t change based on your feelings or your past.

“If I’m made in God’s image, why don’t I feel more godly?”

Response: Sin has damaged the image. We’re like cracked mirrors—the image is still there, but it’s distorted. That’s why we need Christ. He’s restoring the image in us, transforming us back into who we were always meant to be. It’s a process, and it won’t be complete until we see Him face to face.

“What about people with disabilities or chronic illness? Are they still ‘masterpieces’?”

Response: Absolutely. Being a masterpiece has nothing to do with physical or mental ability. Every person, regardless of their body’s limitations or differences, bears God’s image fully. The Fall brought brokenness into the world that affects our bodies—but that doesn’t diminish our status as God’s beloved, valuable, intentional creations.

“Why does my female body specifically matter? Isn’t it just about being human?”

Response: Yes, being human—being made in God’s image—is fundamental. But God specifically created two sexes, and that matters. Your female body isn’t arbitrary. It tells part of the story of redemption. The visible points to the invisible. Your body reveals spiritual truths.

TIPS FOR FACILITATING WELL

1. **Let the “Draw the *Mona Lisa*” icebreaker be fun.** Don’t skip this. The laughter and imperfect drawings set up the point beautifully: we’re not mass-produced copies; we’re originals.
2. **Slow down on the “wounded to create woman” teaching.** This might be new for many women. Give time for it to sink in. Ask: “What does it reveal about God’s heart that creating woman required sacrifice from the very beginning?”
3. **Watch for women who struggle with body image.** They may shut down when you talk about being “wonderfully made.” Draw them in gently: “What makes it hard for you to believe you’re a masterpiece?”
4. **Connect physical and spiritual creation.** Help women see that God didn’t just create them once and walk away. He’s actively re-creating them in Christ. Both are masterpiece-level work.
5. **End with wonder.** This session should leave women in awe. The God who spoke galaxies into existence took time to handcraft them. That’s staggering.

FOR YOUR OWN REFLECTION

Before leading this session, examine your own heart:

- Do you truly see yourself as God’s masterpiece?
- Where do you struggle with body image or self-worth?
- How has understanding that you bear God’s image changed how you see yourself?
- What would it look like to live with the confidence that you’re intentionally crafted by the Master Artist?

Small Group Session

WELCOME & RECONNECT (5 MINUTES)

Welcome everyone back!

Quick check-in: “Last week we began exploring what it means to be a woman according to God’s design. What’s one thought from last week that has stuck with you?”

Allow two or three women to share briefly. Don’t let this go too long—you’re just reconnecting and transitioning into today’s topic.

OPTIONAL ICEBREAKER: “DRAW THE MONA LISA” (5–10 MINUTES)

Materials needed: half-sized sheets of paper (8 1/2" x 5 1/2"), markers or pencils at each table.

Say: “Today we’re talking about being God’s ‘Living Masterpiece Handcrafted in His Image.’ Like the *Mona Lisa*! So let’s have some fun. I’m giving you exactly two and a half minutes to draw your best, most true-to-life rendition of the *Mona Lisa*—from memory. Ready? Go!”

Set a timer for two and a half minutes. Encourage laughter and let them know artistic skill is not the point. When time’s up, have women hold up their drawings for everyone to see. Enjoy the variety (and likely hilarity) of the results. You may want to hold up or project a photo of the actual *Mona Lisa* for comparison.

Optional addition: Award a fun prize for “most creative interpretation” or “best attempt” to keep it lighthearted.

Transition: “Our drawings may not look much like Leonardo da Vinci’s original *Mona Lisa*, but here’s the thing: The Bible teaches that *you* are an original masterpiece created by *the* Master Artist. Not a copy. Not a reproduction. An original—handcrafted by God Himself.”

WATCH VIDEO (25 MINUTES)

Watch Video Session 2: “Work of Art: God’s Living Masterpiece Handcrafted in His Image.”

SMALL GROUP DISCUSSION (30 MINUTES)

1. **The Potter’s Hands:** Read Isaiah 64:8 together. Mary describes God forming humanity like a potter working clay—hands-on, deliberate, personal. How does this imagery change the way you think about your own creation? What does it mean to you personally that God “got His hands dirty/bloody” to create you?

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2. **Living vs. Static:** Read Genesis 2:7. Unlike paintings in a museum, you are a living masterpiece—breathing, growing, changing. What’s significant about God breathing His own breath into humanity rather than just speaking us into existence like the rest of creation? In what ways are you currently “living/becoming” rather than static?
3. **Woman’s Costly Creation:** God wounded Adam to create Eve—a foreshadowing of Christ being wounded for His Bride, the Church. What does it reveal about God’s heart that woman’s creation required sacrifice from the very beginning? How does this affect how you view your worth as a woman?
4. **The *Banah* Thread:** The Hebrew word *banah* (to build/construct) is used for Eve’s creation in Genesis 2:22, for constructing the temple, and appears in Ephesians 2:19–22 describing Christ building His Church. How does thinking of yourself as “built” rather than just “formed” change your perspective on your design as a woman?
5. **Image Bearers from Conception:** Turn to Genesis 1:26–27 and notice the three instances it says humans are created in God’s image. Every person is a God-imager from the moment of conception—not something earned or grown into. How does this truth challenge our culture’s approach to human dignity and worth? How should it shape our view of every person we encounter?
6. **The Cracked Mirror:** We bear God’s image, but because of sin, it’s damaged—like a cracked mirror showing a distorted reflection. In what specific ways do you see sin distorting how you reflect God’s character? How does Christ restore that reflection?
7. **Your Body Tells a Story:** Elisabeth Elliot wrote to her daughter: “What does it signify? Is there invisible meaning in its visible signs—the softness, the smoothness, the lighter bone and muscle structure, the breasts, the womb? Isn’t your identity intimately bound up with these material forms?”¹ Have you ever considered that your physical body as a woman means something—that it points to spiritual realities beyond itself? How does this idea challenge or encourage you?
8. **Stamped with Truth:** Read Romans 1:19–20. Paul says God’s “invisible attributes . . . have been clearly seen since the creation of the world, being understood through what he has made.” How do you think God has “stamped the truth about Himself upon our bodies as male and female”? What does male and female design, together, reveal about God and the gospel that neither could reveal alone?
9. **Competing vs. Complementing:** Mary says you don’t have to compete with men to prove you’re valuable, erase distinctions to claim dignity, or become like a man to matter. Which of these temptations do you struggle with most? What would it look like to embrace your womanhood without comparison or competition?
10. **A Masterpiece:** Reread the first part of the definition: “A woman is God’s living masterpiece handcrafted in His image.” Which word or phrase in this definition is hardest for you to believe about yourself? Which part brings you the most hope? Share why.

¹ Elisabeth Elliot, *Let Me Be a Woman: Notes to My Daughter on the Meaning of Womanhood* (Wheaton, IL: Tyndale House Publishers, 1976), 61–62.

SMALL GROUP PRAYER (5–7 MINUTES)

Open it up for group prayer. These themes may help get you started:

- Gratitude for being handcrafted by God as His living masterpiece.
- Women struggling with body image, self-worth, or feeling unseen.
- Faith to believe what God says about them over what culture says.
- Freedom from comparison and the pressure to be someone else.
- Eyes to see themselves the way their Creator sees them.

DISMISS

- Assign Reading: “Intentionally Created Female” (pages 33–41).
- Remind participants of the journaling pages in the book.

WEEK THREE: TO THE CORE

INTENTIONALLY CREATED FEMALE



Leader Preparation

SESSION OVERVIEW

This week dives into the biological reality of being female and why it matters. Women will explore how God knit them together in the womb specifically as female—from chromosomes to skeletal structure to cellular makeup.

KEY THEOLOGICAL POINTS TO EMPHASIZE

1. **Sex was assigned by God at conception.** Not by a doctor, not by society, not by personal choice. Those XX chromosomes are divine design.
2. **Your chromosomes don't change based on feelings.** Biological sex is woven into virtually every cell of your body. It's not something you wear; it's something you are.

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3. **God knit you together intentionally.** He didn't just make you human and let you figure out the rest. He specifically, deliberately created you female.
4. **Your female body tells a story.** Physical design points to spiritual realities. Your body isn't meaningless biology; it's revelation.
5. **Sex and gender aren't two separate things.** God created you—body and soul—as a unified whole. You are female, fully integrated.
6. **Your struggles don't negate God's design.** For women wrestling with their female bodies, the struggle is real—but it doesn't change the truth of how God made them.

KEY CHALLENGES YOU MAY FACE

1. Gender Ideology Confusion

- Cultural messaging about gender being separate from sex runs deep.
- Some women may struggle with the binary nature of male and female.
- Others may have loved ones who identify as transgender.

What to do: Be compassionate but clear. Separate feelings from truth gently. Affirm that struggle is real while holding firm to Scripture's teaching that God created male and female.

2. Women Who Don't "Feel" Feminine

- Many women have never felt traditionally feminine.
- Some may have gender dysphoria themselves or did in the past.
- Others simply feel disconnected from their female bodies.

What to do: Normalize this struggle while pointing to truth. Capacity isn't dependent on feeling. God's Word stands even when our feelings don't align. He knows us better than we know ourselves.

3. Resistance to "Biology = Destiny"

- Feminist messaging has taught women to resist any connection between their bodies and their calling/purpose as women.

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- Some will bristle at the idea that female anatomy means something.

What to do: Clarify that recognizing design doesn't limit you—it frees you. Your body isn't a prison; it's a revelation. And recognizing what your body reveals doesn't mean you can't work outside the home, pursue education, or use your gifts fully.

POTENTIAL OBJECTIONS YOU MAY ENCOUNTER

“What about intersex conditions? Doesn't that prove sex isn't binary?”

Response: Intersex conditions (disorders of sexual development) are the result of living in a fallen world, just like any other medical condition. They don't disprove the binary nature of sex any more than being born with a cleft palate disproves that humans are designed to have closed palates. The existence of disorders doesn't negate God's design. And importantly, even people with DSDs are either male or female—these conditions don't create a third sex.

“I've never felt comfortable in my female body. Does that mean God made a mistake?”

Response: God didn't make a mistake. But we live in a broken world, and sometimes the brokenness shows up in how we perceive ourselves. Your feelings—as real as they are—don't override biological reality or God's assessment of how He made you. The path forward isn't trying to change your body to match your feelings but asking God to heal your heart and help you embrace the gift of your female design. That's hard. But that's the invitation.

“This feels limiting. Are you saying my body determines everything about me?”

Response: Not at all. Your body doesn't determine your personality, interests, career, or calling. But it does reveal something true about who you are—you're female. That's not a limitation; it's a lens. It shapes how you relate to the world, but it doesn't confine you to stereotypes.

“What about people who've medically transitioned? Can they never be who God made them?”

Response: God's design doesn't change based on medical intervention. But here's the more important truth: it's never too late to turn toward who He made you to be. Many who have transitioned and later returned to embracing their biological sex—detransitioners—describe not condemnation but a slow, tender restoration. God met them in their pain. He didn't shame them back; He loved them home. For some, that journey involves physically detransitioning. For others, it means walking in truth emotionally and spiritually even when their body still bears the marks of past choices. Either way, the invitation stands: trust the One who knit you together, and let Him define you.

TIPS FOR FACILITATING WELL

1. **Ground the discussion in Psalm 139.** This passage is a beautiful anchor for this topic. Keep coming back to “You knit me together.”
2. **Be prepared for emotional responses.** This topic can trigger deep pain for some women. Have tissues ready. Be willing to pause and pray.
3. **Don't shame women who struggle.** Some women in your group may be wrestling with gender identity issues. Speak truth without condemnation. Offer hope without minimizing struggle.
4. **Use “Laura's story” if needed.** The testimony of a detransitioner (mentioned in Episode 3) is powerful. If you have time, share it as an example of God's redemptive work.
5. **Clarify repeatedly: capacity ≠ feeling.** Many women feel disconnected from their femininity. That doesn't mean the design isn't there. God's Word stands even when feelings don't align.

FOR YOUR OWN REFLECTION

Before leading this session, examine your own heart:

- Have you fully embraced being female, or do you carry resentment about your sex?
- Where have you believed culture's lies about gender being separate from sex?
- How does understanding that God intentionally created you female change how you see your body?
- What would you say to your teenage self about being a woman?

Small Group Session

WELCOME & RECONNECT (5 MINUTES)

Welcome everyone back!

Quick check-in: “Last week we explored what it means to be ‘God’s living masterpiece handcrafted in His image.’ What’s one insight from that session that has stayed with you this week?”

Allow two or three women to share briefly. Don’t let this go too long—you’re just reconnecting and transitioning into today’s topic.

OPTIONAL ICEBREAKER: “KNIT TOGETHER” (7–10 MINUTES)

Materials needed: ball of yarn, scissors.

Before the session begins, cut the yarn into pieces of varying lengths (6”–12”). You’ll need one piece per woman, plus a few extras.

Say: “Today we’re talking about how God ‘knit us together’ as women—intentionally, carefully, with purpose woven into every detail. To illustrate this, we’re going to do a little hands-on activity.”

Give each woman a piece of yarn.

Say: “I want you to examine your piece of yarn. Notice the texture, the color, how it’s twisted together. Now try to unravel it—gently pull apart all the individual strands or fibers that make it up.”

Give them thirty to sixty seconds to try. Ask: “What did you notice? Was it easy to separate the strands? What happens when you pull them apart?”

Allow a few women to share. Common observations:

- The strands are tightly woven together.
- When you separate them, the yarn loses its strength.
- Some fibers fray or break.
- It’s difficult to pull apart without damaging it.
- Once unraveled, it’s hard to put back together.

Transition: “This is exactly what the psalmist means when he says God ‘knit us together.’ Our female identity isn’t just sprinkled on the surface—it’s woven into every fiber of who we are. Body and soul,

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chromosomes and consciousness, all intricately woven together. You can't separate your body from your identity without unraveling who God created you to be. Today we're going to explore what it means to be intentionally created female—on purpose, with purpose, for a purpose.”

WATCH VIDEO (25 MINUTES)

Watch Video Session 3: “To the Core: Intentionally Created Female”

SMALL GROUP DISCUSSION (30 MINUTES)

Note to Leader: Have everyone open their Bibles to Psalm 139:13–16. We'll be referencing different verses throughout our discussion today.

1. **“Your Eyes Saw Me”:** Have someone read Psalm 139:16. Mary emphasizes that God saw you as female before you were even formed, before anyone knew you existed. How does it change your perspective on your womanhood to know that God assigned your sex at conception—not the doctor, not your parents, not you—but God Himself?
2. **“You Knit Me Together”:** Have someone read Psalm 139:13. The word “knit” suggests careful, deliberate, interwoven work—like a master craftsman weaving fabric. God knit your body and your identity together as one unified whole. How does this image challenge the cultural idea that your body and your sense of self are two separate things that might not match?
3. **“My Bones Were Not Hidden”:** Have someone read Psalm 139:15. Mary discusses the intentional design of female skeletal structure—from the carrying angle in your arm (perfect for cradling a baby, awkward for throwing footballs) to wider hips designed for birthing life. What's your honest reaction to these physical design differences? Do you see them as “features” or “flaws”? Why?
4. **The Potter and the Clay:** The book discusses Jeremiah 18:1–6, where God tells Jeremiah to watch a potter at work and then says, “Just like clay in the potter's hand, so are you in my hand.” The book also references Romans 9:20–21: “Will what is formed say to the one who formed it, ‘Why did you make me like this?’” How do these passages challenge the cultural idea that we have the right to define our own identity? What's the difference between God being our Creator versus being our “consultant”?
5. **Cultural Confusion:** The definition of “woman” has become so fluid that biological reality is often ignored or dismissed. How have you seen this confusion affect you personally—whether in conversations with friends, experiences at work, or even in your own thinking about womanhood? What makes it hard to stand firm on the biblical truth that God created you female?
6. **“Fearfully and Wonderfully Made”:** Have someone read Psalm 139:14. After hearing about God's intentional design of your female body—from chromosomes to skeletal structure to inward

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parts—do you truly believe you were “fearfully and wonderfully made” as a woman? What makes this hard to believe? What would change if you fully embraced this truth?

- 7. Four Implications:** The book lists four implications of being intentionally created female: (1) Your body matters—it’s not just a vessel for your “real” self; (2) your feelings don’t define reality; (3) you carry a particular calling; and (4) you can trust Him. Which of these four truths do you most need to hear right now? Which one is hardest for you to accept?
- 8. Laura’s Story:** Mary’s friend, Laura, transitioned to male, then detransitioned after encountering Jesus. Laura discovered that “God’s design isn’t restrictive—it’s where she found freedom.” Have you ever viewed God’s design for womanhood as restrictive rather than freeing? What would it take for you to see His boundaries as “the pasture where you could finally flourish”?
- 9. Personal Struggles:** Some women wrestle with their female body, and the disconnect feels real. If you’ve struggled with accepting your womanhood—whether due to gender dysphoria, past abuse, cultural pressure, or simply not fitting feminine stereotypes—what specific aspect has been hardest? How might viewing this struggle as “an invitation to deeper trust” change how you approach it?
- 10. “All My Days Were Written”:** Look back at Psalm 139:16. This includes the struggles, the questions, the days when embracing your womanhood feels hard. How does knowing that God wrote this chapter of your story—including whatever challenges you face around your femininity—offer hope? What would it look like to trust Him with your womanhood, even when it’s difficult?

SMALL GROUP PRAYER (5–7 MINUTES)

Open it up for group prayer. These themes may help get you started:

- Gratitude that God intentionally created each woman female.
- Women wrestling with their female identity—from past wounds, cultural pressure, or internal confusion.
- Healing and clarity where there is pain or confusion about womanhood.
- Courage to trust God’s design even when it feels costly or countercultural.
- A growing confidence that their sex is a gift, a calling, and a glory.

DISMISS

- Assign Reading: “Fashioned with Softness and Relational Beauty” (pages 43–49).
- Remind participants of the journaling pages in the book.

WEEK FOUR: FINE CHINA

FASHIONED WITH SOFTNESS AND RELATIONAL BEAUTY



Leader Preparation

SESSION OVERVIEW

This week explores feminine qualities that many modern women have been taught to despise: softness and relational capacity. Women will discover that these aren't weaknesses but strengths—reflections of God's own character.

KEY THEOLOGICAL POINTS TO EMPHASIZE

1. ***Isb* and *Isbshab*.** Man means “strong”; woman means “soft.” This isn't weakness; it's complementary design.
2. **Softness is woven into your body.** From skin texture to muscle composition to facial structure, God designed physical softness. And physical softness points to heart qualities.

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3. **God Himself is soft.** Compassionate, gracious, gentle, slow to anger. Softness is a reflection of God's character.
4. **A gentle and quiet spirit is precious to God.** Not just valuable. Precious. Very precious. What the world dismisses, God treasures.
5. **You were designed for relationship.** Woman was created “for” man—not to be used but to exist in connection. Relationality is fundamental to femininity.
6. **Your relational hunger ultimately points to Christ.** No human relationship can satisfy fully. That void is meant to drive you to Jesus.
7. **Soft strength is real strength.** You don't have to choose between being strong and being soft. True womanhood includes both.

KEY CHALLENGES YOU MAY FACE

1. Resistance to “Softness”

- Many women have been taught that soft = weak.
- Culture celebrates masculine strength and mocks feminine gentleness.
- Some women have hardened themselves to survive.

What to do: Reframe softness as power. Use the water/steel magnolia illustrations. Help women see that gentleness is a fruit of the Spirit—not a flaw.

2. The “Weaker Vessel” Phrase

- This biblical phrase can make modern women bristle immediately.
- Some will hear “inferior” when Peter means “more delicate/precious.”
- Others will feel insulted.

What to do: Take time to unpack what Peter actually means. Emphasize the “coheirs” part. Show that “weaker” doesn't mean less valuable—it means more worthy of honor and careful treatment.

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3. Women Who've Been Hurt by "Softness"

- Abuse survivors may have learned that softness makes you vulnerable to harm.
- Some women have been taken advantage of when they were gentle.
- Others have been told they're "too soft" or "too sensitive."

What to do: Validate their experience. Softness doesn't mean being a doormat. Steel magnolias are both soft and strong. True womanhood includes backbone and boundaries.

4. Relational Capacity Becoming Codependency

- Some women struggle with unhealthy attachment.
- Others lose themselves in relationships.
- A few may be in or recovering from codependent relationships.

What to do: Clarify that healthy relationality is rooted in Christ first. When He's your primary relationship, you can connect with others rightly—giving without demanding, loving without clinging.

POTENTIAL OBJECTIONS YOU MAY ENCOUNTER

"Being soft just gets you hurt. I've tried it."

Response: I'm sorry you've been hurt. Truly. Softness doesn't mean having no boundaries or being passive in the face of evil. Even Jesus—who was gentle and lowly in heart—overturned tables when necessary. Soft strength means knowing when to bend and when to stand firm. It's wisdom, not weakness.

"I don't want to be 'weaker.' That sounds degrading."

Response: I understand why that phrase is hard to hear. But Peter is not degrading women—he's commanding men to honor them because they're more delicate, more precious. Think of fine china vs. stoneware. The china isn't inferior—it's more valuable, requiring more careful handling. That's Peter's point.

"I'm naturally more aggressive/assertive. Does that make me less feminine?"

Response: Not at all. Remember: we're talking about general tendencies, not rigid categories. You can be assertive and feminine. Strong and soft. What matters is whether you're cultivating the fruit of the Spirit—which includes gentleness—alongside your natural strengths.

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“My relationships have become unhealthy. Am I too relational?”

Response: There’s no such thing as too relational—God Himself is relational. But relationships can become disordered when we look to humans to fill needs only God can meet. The question isn’t whether you should be less relational but whether Christ is your primary relationship. When He is, you’re freed to love others rightly.

TIPS FOR FACILITATING WELL

1. **Let the “fight story” land.** Mary’s story about fighting her brother is relatable and funny. Let women laugh and see themselves. Then pivot to “We’ve been taught to despise femininity. What if it’s actually beautiful?”
2. **Normalize the resistance.** Many women will push back on “soft.” That’s okay. Create space for it: “I know this is hard to hear. Our culture has trained us to despise these qualities. Let’s look at what Scripture actually says.”
3. **Emphasize repeatedly: soft ≠ weak.** Use illustrations. Water carving canyons. Steel magnolias. Abigail disarming David. Esther’s courage clothed in grace.
4. **Watch for women struggling with codependency.** They need to hear that Christ must be first. Gently point them toward healthy boundaries rooted in secure identity in Him.
5. **End with freedom.** Help women see that embracing softness isn’t conforming to weakness—it’s stepping into God-designed strength.

FOR YOUR OWN REFLECTION

Before leading this session, examine your own heart:

- Have you hardened yourself to survive? Where?
- What would it look like to embrace softness without becoming a doormat?
- Where have you looked to relationships to fill needs only God can meet?
- How can you cultivate both soft strength and relational beauty in your life?

Small Group Session

WELCOME & RECONNECT (5 MINUTES)

Welcome everyone back! Open with a brief prayer, asking God to open hearts and minds to His truth today.

Quick check-in: “Last week we talked about being intentionally created female. What’s one way that truth has shaped how you’ve thought about yourself this week?”

Allow two or three women to share briefly. Don’t let this go too long—you’re just reconnecting and transitioning into today’s topic.

OPTIONAL ICEBREAKER: “STRONG OR SOFT?” (7–10 MINUTES)

Materials needed: index cards with scenarios written on them (prepare these ahead of time).

Say: “Today we’re exploring strength and softness. Let’s start with a quick game. I’m going to read some scenarios, and you decide: Does this situation primarily call for strength or softness? Shout out your answer!”

Read these scenarios one at a time:

- Your toddler has a complete meltdown in the grocery store checkout line.
- A coworker takes credit for your idea in a meeting.
- Your friend’s husband just left her.
- Someone cuts you off in traffic.
- Your teenager lies to you about where they were last night.
- An elderly neighbor can’t get her groceries inside.
- Your boss asks you to compromise your ethics.
- Your best friend shares that she’s struggling with depression.

After each scenario, let women call out “strength” or “softness.” Then ask: “Could it be *both*? What would both look like in this situation?”

The Point: Most situations require *both* strength and softness—backbone and grace, firmness and gentleness, courage and compassion.

Transition: “That’s exactly what we’re going to explore today—how God designed women to be both soft *and* strong. It’s not either/or. It’s both/and. Let’s watch and see what Mary has to say.”

WATCH VIDEO (25 MINUTES)

Watch Video Episode 4: “Fine China: Fashioned with Softness and Relational Beauty”

SMALL GROUP DISCUSSION (30 MINUTES)

1. **Initial Reaction:** Mary describes her fight with her brother and his taunt: “You are just a weak, sissy girl!” Have you ever felt insulted by being called “weak” or told you were “just a girl”? How did that shape the way you viewed femininity?
2. **The Weaker Vessel:** Read 1 Peter 3:7 together. Peter calls women “a weaker partner” and immediately instructs husbands to show them honor “as coheirs of the grace of life.” What do you think Peter means by “weaker”? How does the context (honor, coheirs) change how we should understand this phrase?
3. **Strength in Softness:** Mary uses the metaphor of water carving through granite and the image of a “steel magnolia”—delicate and indestructible at the same time. How does this challenge our culture’s understanding of what makes someone strong? Can you think of an example from your own life where softness proved more powerful than hardness?
4. **Physical Design Points to Spiritual Reality:** The book describes how God designed women’s bodies with softness—more adipose tissue, smoother skin, gentler facial contours, more flexible muscle structure. Your physical softness is a signpost pointing to heart qualities God wove into womanhood. How does understanding this connection between body and soul affect how you view your feminine design?
5. **Isb and Ishshab:** In Genesis 2:23, Adam names the woman *ishshab* (from a root meaning “soft”) in contrast to *ish* (from a root meaning “strong”). These aren’t insults—they’re complementary designs. How does thinking about “strength and softness” as complementary rather than opposing qualities change your perspective on male-female differences?
6. **God’s Soft Strength:** Read Exodus 34:6, Matthew 11:29, Matthew 12:20, and Matthew 23:37. What do these verses reveal about God’s character? How does recognizing that God Himself exhibits “soft” qualities (compassion, gentleness, patience, tenderness) change how you view softness in yourself?
7. **Very Precious:** First Peter 3:4 says a gentle and quiet spirit is “of great worth in God’s sight” (or “very precious” in some translations). The world dismisses gentleness as weakness. How does knowing that God treasures this quality help you embrace it, even when culture mocks it?
8. **Designed for Connection:** The book explains that women are created “for” the man (Gen. 2:18 ESV)—not to be used but designed with relationship in view. Your identity is tied more closely to relationships than to accomplishments. Do you see this relational bent in yourself? How has this been both a gift and a challenge in your life?

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9. **The Relational Void:** The book warns that your relational capacity can become dangerous if it's not rooted in the right place—in Christ first. Have you ever found yourself clinging to a human relationship (spouse, child, friend) in a way that was unhealthy? What does it look like practically to find your deepest satisfaction in Jesus so you can love others rightly?
10. **Embracing Softness:** What specific area of your life requires you to trust that soft strength is real strength? Where is God calling you to embrace your relational design rather than apologize for it? What would it look like to stop hardening yourself to prove you're "as tough as the guys"?

SMALL GROUP PRAYER (5–7 MINUTES)

Open it up for group prayer. These themes may help get you started:

- Gratitude that softness and relational beauty reflect God's own character.
- Women who have been taught to see gentleness as weakness.
- Courage to embrace soft strength even when culture mocks it.
- Relational longings rooted in Christ rather than clinging to people.
- The specific relationships where God is calling each woman to love well.

DISMISS

- Assign Reading: "To Receive and Respond" (pages 51–59).
- Remind participants of the journaling pages in the book.

WEEK FIVE: DIALED IN

TO RECEIVE AND RESPOND



Leader Preparation

SESSION OVERVIEW

This week explores two capacities woven into feminine design: receiving and responding. Women will discover that these aren't weaknesses or passivity—they're powerful, active qualities that enable helping and reflect the gospel itself. This session also confronts a serious danger: the responsive heart that is unanchored in God's Word.

KEY THEOLOGICAL POINTS TO EMPHASIZE

1. ***Ezer* means essential partner.** The Hebrew word for “helper” is most often used of God Himself. Being a helper isn't a lesser role; it's an indispensable, powerful one.
2. **Receiving is active, not passive.** The womb doesn't sit idle; it actively prepares and nurtures. Real receiving requires humility, wisdom, and deliberate choice.

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3. **Responding is an amenable spirit—a heart bent toward yes.** This isn't weakness or the absence of convictions. It's a fundamental orientation of the heart toward engagement rather than withdrawal.
4. **The body tells the story first.** God wrote the truth about womanhood into female design before He wrote it anywhere else. The physical architecture of receptivity points to a spiritual posture.
5. **Women are responders—the question is what they respond to.** This is both a gift and vulnerability. The responsive heart must be anchored in Scripture or it will respond to the wrong voice.
6. **Eve's tragedy wasn't responsiveness; it was unanchored responsiveness.** She did exactly what she was designed to do—she responded. But she was singing harmony to the wrong melody.
7. **Receiving and responding are how the gospel works.** The Church receives Christ's love and sacrifice and responds in devotion. Women embody this posture in a particular and beautiful way.

KEY CHALLENGES YOU MAY FACE

1. Resistance to “Receiver” Language

- Many women have been taught that receiving = weak, passive, or inferior.
- Culture celebrates women who “take up space,” seize initiative, and define themselves.
- The word “responsive” may sound like surrender or erasure of self.

What to do: Help women see that the most active, engaged, powerful helpers in the room are the ones who receive well. Receiving is not the opposite of strength—it's the beginning of it. The womb is one of the most active environments in the human body; it receives and then pours everything it has into sustaining life.

2. Submission and Responding

- The connection between responsive feminine design and Ephesians 5 and 1 Peter 3 may feel threatening or offensive.
- Some women have been in marriages where “submission” was used as a weapon.
- Others may have never heard this framed as willing, intelligent, self-directed.

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What to do: Be careful and compassionate here. Clarify that submission isn't imposed from outside; it's an expression of something already woven into feminine design—a willing, intelligent yes that mirrors the Church's glad response to Christ. Abuse is never part of this picture.

3. Women Who've Been Hurt for Being Responsive

- Some women responded in trust to someone who took advantage of them.
- Their responsive heart has been used against them.
- They've learned that openness makes you vulnerable.

What to do: Validate this pain deeply. Being responsive doesn't mean being naïve, having no discernment, or ignoring red flags. The antidote to unanchored responsiveness isn't guarded resistance—it's Scripture-saturated discernment. The goal is to be responsive without being reckless.

4. Women Who Identify More as Initiators

- Some women are naturally more assertive and initiatory.
- They may feel this session doesn't apply to them.
- They may resist the idea that receptivity is woven into their design.

What to do: Remind them that we're talking about fundamental capacities and orientations, not personality types. Even the most assertive, initiatory woman has receiving built into her design—in how she relates to God, how she listens to those she leads, how she helps others. Capacity isn't the same as personality.

POTENTIAL OBJECTIONS YOU MAY ENCOUNTER

“Being a ‘receiver’ sounds like I’m just supposed to go along with everything.”

Response: Think about what it actually takes to receive difficult feedback from someone who loves you. You have to quiet the defensiveness, actually hear the words, hold them up against reality, ask clarifying questions, and possibly say “You’re right.” That’s not passive—that’s one of the harder things a human being can do. Real receiving is active, humble, and requires genuine wisdom.

“I don’t want to be a ‘responder.’ I want to initiate and lead.”

Response: Receiving and responding don't eliminate initiation—they shape how it happens. The

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Proverbs 31 woman initiates constantly: she buys fields, manages employees, opens her mouth with wisdom. But before her hands ever reach out, she has already taken in what's needed. Her receiving always moves toward responsive action. You're not passive; you're perceptive.

“How is submission different from being a doormat?”

Response: A doormat has no will, no voice, no wisdom—it just gets walked on. A woman who receives and responds well brings her whole self—her perspective, her wisdom, her concerns—into partnership. She doesn't shut things down before they're fully out of the room. She receives them seriously, prays about them, and brings her voice to bear in the spirit of partnership rather than competition. That's not a doormat; that's a powerful ally.

“What about women who are single or don't have husbands to respond to?”

Response: This design is far bigger than marriage. You receive God's Word, God's direction, the needs of those around you, the initiatives of the community you're part of. You respond to a friend's voice tight with something she's not quite saying. You respond to a neighbor's need. You respond to God's call on your life. Receive and respond is woven into your design for every relationship and every sphere of life.

TIPS FOR FACILITATING WELL

1. **Let the conversation opener do its work.** Mary's illustration of a great conversation where someone truly receives and responds is something every woman in the room has experienced. Let them identify it before you name it as the design of womanhood.
2. **Don't rush past the body section.** The physical design discussion is jarring for some women but beautiful and clarifying for others. Hold space for both reactions.
3. **Take the Eve danger section seriously.** This is not just a footnote. The most dangerous woman isn't one who never responds—it's one who responds beautifully to the wrong voice. Help women feel the weight of this.
4. **Watch for women who have been deeply wounded by responsive hearts.** They trusted and were hurt. They responded and were taken advantage of. Don't minimize this. Anchor them in discernment, not resistance.
5. **End with the anchor.** The whole session builds toward this: when your first response is to receive from God and respond to Him, your responsive nature becomes your greatest strength, not your greatest vulnerability.

FOR YOUR OWN REFLECTION

Before leading this session, examine your own heart:

- Where have you confused receiving with weakness? Where have you pushed back on openness to prove you're strong?
- Have you ever responded to the wrong voice—a relationship, a cultural message, a lie dressed up as truth? What happened?
- What does it look like for you to be anchored in God's Word so that your responsive nature is calibrated to His voice first?
- Where is God inviting you to receive something you've been resistant to? What is He asking you to say yes to?

Small Group Session

WELCOME & RECONNECT (5 MINUTES)

Welcome everyone back! Open with a brief prayer, asking God to open hearts and minds to His truth today.

Quick check-in: “Last week we explored softness and relational beauty—the idea that gentleness isn’t weakness but strength. What’s one way that truth has stayed with you or challenged you this week?”

Allow two or three women to share briefly. Don’t let this go too long—you’re just reconnecting and transitioning into today’s topic.

OPTIONAL ICEBREAKER: “THE BEST CONVERSATION YOU’VE EVER HAD” (7–10 MINUTES)

Say: “Think about the last really great conversation you had—not a debate, not a monologue, but a real exchange where someone said something and you actually heard it. You let it land. You turned it over. And then you gave something back. And it just . . . went somewhere good.”

Ask: “When did you last have a conversation like that? What made it different from a typical conversation?”

Allow three to four women to share briefly. You’ll likely hear things like: “She actually listened,” “I felt truly heard,” “Neither of us was just waiting for our turn to talk.”

Follow-up: “What was the key ingredient in all of those conversations?”

Let them name it: someone chose to truly receive what was being said.

Transition: “What you’ve just described is something Mary Kassian is going to explore with us today—this capacity to receive and respond that is woven into the very design of womanhood. And I think what we’re going to discover is that it’s not weakness. It might actually be one of the most powerful things about who God made us to be. Let’s watch.”

WATCH VIDEO (25 MINUTES)

Watch Video Session 5: “Dialed In: To Receive and Respond”

SMALL GROUP DISCUSSION (30 MINUTES)

1. **Initial Reaction:** Mary opens with the idea that “receive and respond” might sound diminishing—like code for being passive or a doormat. Was that your first reaction? What felt threatening about it, and did anything in the video shift that?
2. **Ezer—Helper:** Read Genesis 2:18. The Hebrew word *ezer* (helper) is most often used in the Old Testament of God Himself—as in Psalm 33:20: “He is our help and shield.” How does knowing this change the way you feel about being called a helper? What does it mean that the most essential kind of help is built into your design as a woman?
3. **Your Body Tells the Story:** Mary describes how God wrote the truth about womanhood into the female body before He wrote it anywhere else—a womb designed to receive, cushion, and sustain; arms built to cradle; a skeletal frame shaped to enfold. Even if you’re not a mother or never will be, how does understanding the physical design of receptivity help you grasp what it means as a spiritual posture?
4. **Receiving Is Not Passive:** The womb doesn’t sit idle—it actively prepares and nurtures what it receives. Think about what it takes to truly receive difficult feedback from someone who loves you: to quiet the defensiveness, actually listen to it, ask clarifying questions, sit with it, possibly say “You’re right.” Have you ever done this well? What made it hard?
5. **James 1:21—Humbly Receive:** Read James 1:21 together: “Humbly receive the implanted word, which is able to save your souls.” How does this passage use the language of receiving? What does it look like in practice to receive God’s Word rather than just read it? What’s the difference?
6. **The Amenable Spirit:** Mary describes the heart bent toward yes—open rather than closed, willing rather than defensive, oriented toward engagement rather than withdrawal. Do you recognize this in yourself? Where does it come naturally, and where do you resist it?
7. **Eve’s Design in Action:** Think about the moment God brings the woman to the man and Adam names her—and Scripture records no protest from the woman. Mary says Eve responded exactly as God created her to respond: with delight, with openness, with a yes natural to her womanly design. Does that picture of womanhood feel beautiful or threatening to you? Why?
8. **The Real Danger—Responding to the Wrong Voice:** Read Genesis 3:1–6. Mary makes an important clarification: Eve’s problem wasn’t that she was responsive. The problem was that she responded to the wrong voice. She was still singing harmony—but to the wrong melody. How does this reframe the danger? What does it mean that the serpent targeted her responsive nature specifically?
9. **Anchored in Scripture:** Mary says that a woman saturated in God’s Word develops an almost intuitive discernment—the ability to remain open without being naïve, responsive without being reckless. Read Psalm 119:105. What does it look like practically to make receiving from God the

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first movement of your responsive heart? What spiritual habits help anchor your responsiveness to His voice?

10. **Personal Application:** Where in your life right now is God inviting you to receive something you've been pushing back on—a difficult truth, an initiative you've been resisting, a calling that requires openness? What would it look like this week to respond to His voice before all others?

SMALL GROUP PRAYER (5–7 MINUTES)

Open it up for group prayer. These themes may help get you started:

- Gratitude that God built the posture of the gospel into feminine design—to receive and respond.
- Women who have been hurt for being open or responsive, and are now guarded.
- Courage to receive difficult truths from God and from people who love them.
- Hearts anchored in Scripture, so their responsiveness is calibrated to God's voice.
- Specific relationships where God is calling each woman to receive and respond well—as a wife, a mother, a friend, a sister.
- Protection from the wrong voices—in culture, in relationships, in their own unanchored longings.

DISMISS

- Assign Reading: “To Bring Forth and Nurture Life” (pages 61–67).
- Remind participants of the journaling pages in the book.

WEEK SIX: NESTING INSTINCT

TO BRING FORTH AND NURTURE LIFE



Leader Preparation

SESSION OVERVIEW

This week explores the maternal heart woven into every woman's design—not merely biological motherhood but the spiritual capacity to bring forth and nurture life in all its forms. Women will discover that this calling isn't limited by circumstance: whether single or married, young or old, with biological children or without, every woman is designed to be a life-giver. This session invites women to embrace the fullness of their maternal capacity while making careful space for the grief, joy, and complexity that motherhood—in all its expressions—often carries.

KEY THEOLOGICAL POINTS TO EMPHASIZE

1. **The mandate to “be fruitful and multiply” was always about spiritual fruitfulness.** Expanding God's family, not just biological reproduction.

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2. **Every woman has maternal capacity.** This isn't dependent on circumstances, feelings, or biological motherhood. It's woven into feminine design.
3. **Biological motherhood and spiritual motherhood are both vital.** One is not "better" than the other. They often overlap, but spiritual motherhood is God's primary concern.
4. **The Fall brought "painful effort" to life-giving work.** The struggles of motherhood (physical and spiritual) are consequences of sin, not failures of faith.
5. **Nurturing costs something of yourself.** But Jesus modeled that the fullest life comes through laying down our lives for others.

KEY CHALLENGES YOU MAY FACE

1. Infertility and Loss

- Women may grieve for biological children they wanted but never had.
- Some may be processing the loss of children through miscarriage or death.

What to do: Hold space for this pain with compassion and without rushing. Gently point to the hope that God sees their maternal capacity and can fill it with spiritual children.

2. Singleness

- Single women may feel excluded or "less than" when motherhood is discussed.
- Some may question whether this session applies to them at all.

What to do: Emphasize repeatedly that spiritual motherhood is just as significant as biological motherhood—and that every woman has this calling regardless of marital status.

3. Childlessness by Choice

- Some women may have deliberately chosen not to have children for various reasons.
- They may feel judged or singled out in a discussion centered on motherhood.

What to do: Affirm that the maternal capacity exists regardless of whether biological children are part of their story while gently inviting them to consider how God views children and what His creation mandate means.

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4. Difficult Relationships with Children

- Some mothers carry guilt or grief over estranged relationships or prodigal children.
- Others may be wrestling with parenting regrets.

What to do: Remind them that the Fall brought “painful effort” to mothering—it’s not their failure alone, and God’s redemptive work continues in every broken story.

5. Past Abortions

- A woman may carry unspoken grief about an abortion.
- This pain may surface unexpectedly during discussion.

What to do: Offer grace without hesitation and point her to God’s forgiveness and healing. Consider speaking with her privately after the session to share resources for post-abortion healing.

POTENTIAL OBJECTIONS YOU MAY ENCOUNTER

“I don’t feel maternal at all. Does that mean something’s wrong with me?”

Response: Capacity isn’t the same as feeling. Many women have had this instinct suppressed by trauma, cultural messaging, or simply haven’t discovered it yet. It may also manifest differently—some women nurture through hospitality, others through teaching, others through advocacy. The design is there even when the feeling isn’t.

“This feels like pressure to have kids or to be someone I’m not.”

Response: The calling is to spiritual fruitfulness—bringing life and creating environments where others flourish. That can happen through biological children but also through mentoring, discipleship, hospitality, teaching, encouraging, and countless other expressions. God isn’t asking you to be someone else; He’s inviting you to embrace the maternal capacity He wove into you and express it in ways that fit your unique personality and calling.

“I’m in my twenties and single. This doesn’t apply to me yet.”

Response: Spiritual motherhood isn’t just for older women or married women. You’re never too young to nurture others. Think about younger girls you could encourage, peers you could come alongside, or even older women you could bless with your service and care. The Titus 2 pattern works in all directions.

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“I had an abortion. Can I still be a spiritual mother?”

Response: Absolutely. God’s grace covers all sin, including abortion. The life-giving work of spiritual motherhood isn’t earned by a clean record—it’s offered by a gracious God who redeems our past and gives us purpose in our present. If you’re carrying guilt, please know that God forgives completely and wants to use you to bring life to others. (Consider following up privately with resources for post-abortion healing.)

TIPS FOR FACILITATING WELL

1. **Create emotional safety before diving in.** Open by acknowledging that this session touches tender ground. A simple sentence, such as “Some of what we discuss today may stir deep feelings—that’s okay. This is a safe place,” can open hearts that would otherwise stay closed.
2. **Broaden the frame early and keep returning to it.** Before discussion picks up momentum, clearly establish that spiritual motherhood is the primary category and biological motherhood is one expression of it. Repeat this throughout the session so no woman feels her story is outside the scope of the teaching.
3. **Don’t let biological mothers dominate the conversation.** It’s easy for discussion to drift toward parenting stories and advice. Gently redirect: “Let’s hear from some of you who are expressing your maternal capacity in other contexts—what does that look like for you?”
4. **Make room for grief without getting stuck there.** If pain surfaces around infertility, loss, or regret, acknowledge it warmly and hold space briefly. Then shepherd the group toward hope: “God sees that pain—and He also sees the life-giving capacity He’s placed in you. Let’s explore what He might want to do with it.”
5. **End by calling every woman into action.** Close the session by inviting each woman to name one person or context where she can express her maternal capacity this week. This moves the truth from concept to lived reality and sends women out with a sense of purpose.

FOR YOUR OWN REFLECTION

Before leading this session, examine your own heart:

- How do you view your own maternal capacity?
- Where have you experienced the “painful effort” of nurturing?
- Who has spiritually mothered you?
- Who is God calling you to invest in?
- What would it cost you to lean more fully into spiritual motherhood?

Small Group Session

WELCOME & RECONNECT (5 MINUTES)

Welcome everyone back! Open with a brief prayer, asking God to open hearts and minds to His truth today.

Quick check-in: “Last week we explored what it means to receive and respond. What’s one way you practiced being more receptive or responsive during the week?”

Allow two or three women to share briefly. Don’t let this go too long—you’re just reconnecting and transitioning into today’s topic.

OPTIONAL ICEBREAKER: “NESTING STORIES” (5–10 MINUTES)

Materials needed: none.

Say: “Today we’re talking about bringing forth and nurturing life—and there’s this fascinating thing called the ‘nesting instinct.’ Has anyone here ever experienced it—either during pregnancy or witnessed it in someone else? Or maybe you’ve seen this instinct kick in when preparing for a big event or new season of life?”

Invite two or three women to share brief, lighthearted stories about nesting behaviors—scrubbing baseboards in the middle of the night, reorganizing the same closet five times, sudden urges to deep clean everything. Keep it fun and relatable.

If your group doesn’t have pregnancy stories, pivot: “Have you ever felt a sudden drive to create a welcoming space—maybe before hosting guests, starting a new job, or even just bringing order to chaos? That’s a glimpse of the nesting instinct.”

Transition: “That drive to prepare a place where life can flourish? That’s not just pregnancy hormones. It’s woven into feminine design. Today we’re exploring how God created women to bring forth life and create environments where that life can thrive—and what that means for all of us, whether we have biological children or not.”

WATCH VIDEO (25 MINUTES)

Watch Video Session 6: “Nesting Instinct: To Bring Forth and Nurture Life”

SMALL GROUP DISCUSSION (30 MINUTES)

1. **The Eider Duck Principle:** Mary opens with the story of the eider duck who plucks down from near her own heart to line her nest. What does this image reveal about the cost of nurturing? Where have you seen women—including yourself—give sacrificially to create environments where others can flourish?
2. **Beyond Biology:** Read Genesis 1:28 together: “Be fruitful, multiply, fill the earth.” Mary says this mandate was never just about population growth—it was always about spiritual fruitfulness. How does understanding this shift your perspective on what it means to “bring forth life”? How does this free women who don’t have biological children from feeling like they’ve somehow missed their calling?
3. **The Fall’s Impact:** Read Genesis 3:15–16. God told Eve her life-giving work would be marked by “painful effort” after the Fall—not just physical labor pains but ongoing sorrow in motherhood. How have you experienced or witnessed this “painful effort” in the work of nurturing—whether with biological children, spiritual children, or in other relationships? How does understanding this as a consequence of sin (not God’s original design) change how you view these struggles?
4. **Named for Her Calling:** After hearing God’s promise of redemption through woman’s seed, Adam named his wife “Eve”—meaning “life” or “living”—because she was “the mother of all the living” (Gen. 3:20). He named her based on her calling and capacity, not her current circumstances. What does it mean to you that your feminine design includes a maternal capacity, even if you’ve never experienced maternal feelings or currently feel disconnected from this calling?
5. **Spiritual Motherhood:** Turn to 1 Thessalonians 2:7 where Paul describes himself as being “like a nursing mother taking care of her own children” (ESV). Paul—a man—used maternal language for spiritual discipleship. What does this reveal about the nature of spiritual motherhood? How does this challenge or expand your understanding of what it means to nurture spiritual life?
6. **The Titus 2 Pattern:** Read Titus 2:3–5 together. Older women teaching younger women is God’s design for passing down faith and wisdom. Mary says you’re always both older and younger than someone—positioned to both receive and pour out. Who has spiritually mothered you? Who might God be calling you to come alongside? What makes spiritual mothering relationships sometimes difficult in our culture?
7. **What Nurturing Looks Like:** Mary defines nurturing as “paying attention to what’s needed to help life grow and thrive”—sometimes practical, sometimes environmental, often spiritual. Think about last week. Where have you seen opportunities to nurture (that you might not have recognized as “mothering”)? What small act of nurture could you offer someone this week?
8. **Creating Environments:** Like a gardener who can’t force fruit but can cultivate the environment, spiritual mothers create spaces where life can flourish. What does this look like practically? Think about your home, workplace, church involvement, or friendships—where could you cultivate richer “soil” for spiritual growth? What might need to change to make your spaces more life-giving?

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9. **The Cost of Mothering:** Remember the eider duck plucking down from near her heart? Nurturing costs something of yourself—time, energy, margin, peace. Culture says guard your boundaries above all else. The gospel says the fullest life is found in pouring out. Where do you struggle to balance healthy self-care with sacrificial love? What does it look like to give generously without enabling unhealthy dependence?
10. **Your Calling Now:** Reread this part of the definition: “to bring forth and nurture life.” Whether you’re single or married, eighteen or eighty, with children or without—this calling is yours. What’s one specific way God might be inviting you to embrace your maternal capacity right now, in this season? What would stepping into this calling cost you? What might it give you?

SMALL GROUP PRAYER (5–7 MINUTES)

Open it up for group prayer. These themes may help get you started:

- Gratitude for the capacity to bring forth and nurture life—physical and spiritual.
- Women carrying grief around infertility, miscarriage, or the loss of a child.
- Mothers who feel unseen, exhausted, or discouraged in their daily work.
- Single women embracing their calling to spiritual motherhood.
- Specific people each woman feels called to invest in and nurture.

DISMISS

- Assign Reading: “Bearing Witness to the Story of Jesus” to the end (pages 69–74).
- Remind participants of the journaling pages in the book.

WEEK SEVEN: CLICK MOMENT

BEARING WITNESS TO THE STORY OF JESUS AND THE GLORY OF GOD



Leader Preparation

SESSION OVERVIEW

This is the final session—and it carries the weight of everything that precedes it. Every phrase of the definition has been a building block, and now the whole structure comes into view. Bearing witness to the story of Jesus and the glory of God isn't just the last phrase; it's the reason every other phrase matters. It answers the question women have been quietly carrying through this entire study: Why does any of this—my body, my softness, my relational nature, my capacity to nurture—actually matter?

The answer is breathtaking: God embedded the gospel story into human design from the very beginning. Male and female together tell the story of Christ and His Bride. Every woman—by virtue of being female—is already bearing witness to that story. The only question is whether she's bearing witness faithfully or poorly.

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This session covers two book sections: “Bearing Witness to the Story of Jesus” and “And the Glory of God.” Together they form the crescendo of the study. Approach this gathering with both gravity and joy. You’ve walked a long road together. End it well.

KEY THEOLOGICAL POINTS TO EMPHASIZE

1. **Every woman bears witness to the gospel.** This is true simply by existing as female. The question isn’t whether your womanhood says something; it always does. The question is what it’s saying. Every woman is either making the gospel clearer or making it harder to see. There is no neutral ground.
2. **This was always the plan.** Male and female weren’t given gospel meaning after the fact—the story of Christ and His Bride was woven into human design before the foundation of the world, before sin entered, before anything went wrong. The script was already in motion when God fashioned woman from man’s side.
3. **Male and female together tell the gospel story.** Men reflect Christ’s initiating, providing, protecting, sacrificial love. Women reflect the Church’s receptiveness, responsiveness, fruitfulness, and beauty. Neither sex tells the whole story alone—which is precisely why the enemy’s attack on gender is an attack on the gospel itself.
4. **The glory of God is the ultimate end for which you were made.** Isaiah 43:6–7 declares that God created sons and daughters specifically for His glory. Your womanhood isn’t incidental to that purpose—it’s instrumental to it. You were designed to glorify Him in a uniquely feminine way that men cannot replicate.
5. **Your choices matter eternally—but grace covers your failures.** The stakes of bearing witness are real, but the invitation isn’t to be a perfect witness. It’s to be a willing and faithful one. Repentance and grace are themselves part of the gospel story you get to tell.

KEY CHALLENGES YOU MAY FACE

1. The Weight of Imperfection

When women grasp the eternal significance of bearing witness, shame can flood in—years of sexual sin, broken relationships, hardness instead of softness, resistance instead of responsiveness. The very truth that is intended to liberate can feel like an indictment.

What to do: Get out ahead of this. Speak grace before shame can settle. Remind your group that the Bridegroom they’re meant to display is one who loves imperfect, wandering people and redeems them. A story that includes failure and repentance doesn’t diminish the witness—it often magnifies His grace.

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2. Single Women Feeling Sidelined

When the conversation turns to Ephesians 5 and the Christ-and-Church imagery, single women may feel their story is a subplot. They may wonder whether their womanhood matters less without a husband to reflect the picture.

What to do: Make this clear early and return to it: every woman—single or married, young or old—is called to reflect the character of Christ’s Bride. Marriage spotlights the pattern most vividly, but it isn’t the only stage. The responsive spirit, relational depth, nurturing capacity, and soft strength each woman has been developing throughout this study—these display the Bride’s heart regardless of marital status.

3. Women in Difficult Marriages

Calling women to display Christ and the Church can feel painful—even cruel—to a woman whose marriage looks nothing like the picture. Abuse survivors in particular may struggle here.

What to do: Be pastoral. You’re not calling women to enable sin or pretend brokenness away. You’re calling them to steward the heart posture of the Bride—wisely, within healthy boundaries—and to trust God with what they cannot control. A faithful witness in a hard marriage often tells the gospel story with more power than ease ever could.

4. Skepticism About the Theological Connection

Some women may feel the connection between their everyday lives and the cosmic story of Christ and His Bride is a stretch—that it’s reading too much into biology and ordinary choices.

What to do: Stay anchored in Scripture. Romans 1:19–20 explicitly says God’s invisible attributes are clearly seen through what He has made. Ephesians 5:31–32 explicitly connects the marriage of man and woman to Christ and the Church, calling it a profound mystery. The thread runs from Genesis to Revelation. This isn’t a modern interpretation—it’s what the text says. And if rocks and rivers can declare God’s glory without choosing to, how much more can women who choose to?

POTENTIAL OBJECTIONS YOU MAY ENCOUNTER

“I’ve lived the opposite of this for years. Have I ruined my witness?”

Response: No. The gospel you’re designed to display is a story of redemption—a Bridegroom who pursues broken, wandering people and makes them beautiful. Your story of repentance and transformation doesn’t diminish the witness; it amplifies His grace. You are not disqualified. Christ qualifies you by His blood, and there is no past too far gone for that grace to reach.

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“This feels like too much pressure. What if I keep getting it wrong?”

Response: Your witness doesn't depend on perfection—thank God. It depends on faithfulness. You'll fail. You'll need grace upon grace. But the Bride you're reflecting is herself imperfect, and yet Christ loves her still. What matters isn't a flawless record but a trajectory toward Him. And each time you stumble and return, repentance itself tells the gospel story.

“My life is ordinary. How can it really display the gospel?”

Response: The ordinary is exactly where the gospel gets displayed. First Corinthians 10:31 says to do everything—eating and drinking included—for the glory of God. Not the magnificent moments: the daily ones. Your tone with your children, your kindness to a difficult coworker, your faithfulness in the small and unseen—these are the stage. Don't underestimate what God does with ordinary faithfulness.

TIPS FOR FACILITATING WELL

1. **Anchor the session in the lemon juice image from the video.** Mary's childhood memory of invisible ink revealed by heat is a perfect frame for everything you'll discuss. Keep returning to it: God's attributes are invisible, but creation makes them visible—and you are part of that creation.
2. **Read Ephesians 5:31–32 early and return to it throughout.** When women question the connection between womanhood and the gospel, this passage is your anchor. Paul himself calls it a profound mystery—not a modern interpretation.
3. **Name the moment; this is the final week.** Women need permission to feel the weight and beauty of having arrived here together. Acknowledge the journey before you launch into content.
4. **Make the theology land in daily life.** The definition is cosmic, but the application is ordinary. Keep pressing gently toward the concrete: What does this look like in your home? Your conversations? Your choices this week?
5. **Address shame before it settles.** Many women will hear “your choices bear eternal witness” and immediately catalog their failures. Lead with grace—out loud, early—before shame has a chance to close doors.
6. **Close by reading the full definition together as a group.** Let every woman's voice be in the room. It's not just a sentence to analyze—it's a declaration of identity. Let it be that.

FOR YOUR OWN REFLECTION

Before leading this final session, take extra time to prepare your own heart. This isn't just the end of a study—it's an invitation to carry what God has shown you forward for the rest of your life.

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- Do you truly believe your womanhood bears witness to the gospel—not just as a theological concept but as a lived reality?
- Where are you faithfully displaying Christ’s Bride right now? Where are you obscuring the picture?
- How has this study changed the way you see yourself, your purpose, and your daily choices?
- What do you most want to say to your group before you close—something you haven’t yet said?
- How will you continue to grow in your feminine design after the study ends?

Consider sending your group a brief note in advance of this final gathering—thanking them for the journey, reminding them what you’ve been building toward, and inviting them to come ready to finish well together.

Small Group Session

WELCOME & RECONNECT (5 MINUTES)

Welcome everyone back—and name what this moment is. This is the final session. Let women feel the significance of having arrived here together.

Open with a brief prayer, thanking God for each woman in the room and asking Him to bring everything He’s been planting over these weeks into full bloom today.

Quick check-in: “We’ve been on a long journey together. Before we dive into today, I want to ask: What’s one thing from this study that has genuinely shifted something in you—a truth you’ll carry with you?”

Allow two or three women to share briefly. Then say, “Today we land on the final phrase of our definition. And it turns out this last phrase is the one that makes sense of everything else. It answers the ultimate question: Why does my womanhood matter? Let’s find out together.”

OPTIONAL ICEBREAKER: “INVISIBLE INK” (5–10 MINUTES)

Materials needed: lemon juice, toothpicks, paper, and a heat source (like a lightbulb or hairdryer). Prepare the message on the paper ahead of time. Write: “Truths about God.”

Say: “When Mary was a kid, her brother showed her this trick: I wrote a message with lemon juice on this piece of paper. It dried invisible. But hold it near heat, and the message appears—clear and unmistakable.”

If you have materials, demonstrate by revealing the prewritten message with heat. If not, just describe how it works.

Transition: “God’s invisible attributes—His eternal power, His divine nature—are like that lemon juice message. You can’t see them directly. But when you look at creation? Creation acts like heat revealing the message. And you—woman—are part of that creation. Your feminine design reveals truths about God that would otherwise remain invisible. That’s what we’re exploring today: how your womanhood bears witness to the gospel itself.”

WATCH VIDEO (25 MINUTES)

Watch Video Session 7: “Click Moment: Bearing Witness to the Story of Jesus and the Glory of God”

SMALL GROUP DISCUSSION (30 MINUTES)

You have more questions here than you can cover. Select five or six that best fit where your group is. On this final week, leave space for women to reflect, share, and sit with what they've discovered. Quality matters more than quantity.

1. **The Lemon Juice Principle:** Read Romans 1:19–20 together. Paul says God's invisible attributes have been "clearly seen since the creation of the world, being understood through what he has made." Mountains declare His majesty. Oceans proclaim His power. What do you—as a woman—make visible about God that couldn't be seen any other way? What truths about Him are written into your feminine design?
2. **No Neutral Ground:** Mary makes a striking claim: every woman is already bearing witness to the gospel. You're either making it clearer or making it harder to see—but you're never doing nothing. How does this shift the way you think about ordinary daily choices? What does it feel like to know there's no neutral ground?
3. **This Was Always the Plan:** God didn't repurpose marriage after sin as a gospel illustration. He wrote the story of Christ and His Bride into human design from before the foundation of the world. What does it mean to you personally that your womanhood wasn't an afterthought? That you were part of His redemptive story before creation began?
4. **The Mystery of Ephesians 5:** Read Ephesians 5:31–32. Paul calls the union of husband and wife "a profound mystery" pointing to Christ and the Church. How does this change the way you think about marriage—or, for single women, about your own womanhood? What does it mean that your feminine design is meant to reflect the heart of the Church: receptive, responsive, devoted, and beautiful?
5. **Why the Enemy Attacks Gender:** If male and female together display the gospel, then distorting gender isn't just a cultural trend—it's a spiritual strategy. How do you see this playing out in the world around you? How does understanding the gospel stakes change how you engage these conversations—in relationships, in culture, in your own heart?
6. **The Click:** Mary tells the stories of four very different women—Jenny, Lauren, Pat, and Ashley—whose lives turned on the same hinge: the moment the truth clicked and they embraced who God made them to be as women. Has something clicked for you in this study? What shifted? If the click hasn't fully happened yet, what do you think is still standing in the way?
7. **The Glory of God:** Read Isaiah 43:6–7. God declares He created sons and daughters specifically for His glory. The book describes glory as God's character made visible—His invisible attributes put on display through creation. What does it mean practically to glorify God as a woman? How does your womanhood specifically put His character on display in ways nothing else can?
8. **How Your Design Tells the Story:** Looking back across all seven weeks—your soft, responsive spirit; your relational nature; your capacity to bring forth and nurture life; your partnership with men—which of these has been most clarifying for you personally? Which is still the hardest to live out, and what would growth in that area look like?

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9. **Faithful in the Ordinary:** First Corinthians 10:31 says to do everything—eating, drinking, all of it—for the glory of God. Not just the extraordinary moments. The daily, unremarkable ones too. What does bearing faithful witness look like in the specific, ordinary details of your life right now? What's one concrete thing you could do differently this week?
10. **Looking Back, Looking Forward:** Take a moment to reflect on the whole journey. Which phrase of the definition has changed you most? What truth do you most want to carry forward? And what is one specific, practical way you intend to live differently because of what God has shown you in this study?

SMALL GROUP PRAYER (10 MINUTES)

Before you move into prayer, close your discussion by reading the full definition aloud together—slowly, every woman's voice in the room:

A woman is God's living masterpiece handcrafted in His image, fashioned with softness and relational beauty, to receive and respond, bring forth and nurture life—bearing witness to the story of Jesus and the glory of God.

Let it sit for a moment in silence. Then say, “That’s who you are. Not someday—today. The world desperately needs to see true women: women who know who they are not because they’ve defined themselves but because they’ve been defined by the One who made them. Be that woman.”

Give this more time than usual. This is the last session. Women may want to pray for one another, speak gratitude over the group, or voice specific hopes for the road ahead. These themes may help you begin:

- Gratitude for what God has done in this group over these seven weeks—for the women who came, the truths that landed, the hearts that shifted.
- Each woman as she carries these truths forward—courage for the countercultural road ahead.
- Women who are still wrestling or unresolved—that God would continue His patient, faithful work in them.
- The watching world: that faithful women would display the gospel clearly through the gift of their womanhood.
- That this study would be a beginning, not an end—a foundation for a lifetime of growing into who God made each woman to be.

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Consider closing the prayer time by reading aloud together the final lines of the video as a benediction over your group:

Be the woman God created you to be. Display His glory. Tell His story. Make the gospel visible through the precious gift of your womanhood. The world needs women who dare display the answer to the question the world is afraid to answer. Will you be one of them?

DISMISS

- A Word About “Yes, Lord!” (2 minutes): The final pages of your book include a personal application section called “Yes, Lord!”—an invitation to read the complete definition prayerfully and respond in surrender to God’s design. Since personal application has been woven through every session of this study, you don’t need to spend group time on it here. Do point women to those pages and encourage them to sit with the definition privately this week, asking God to show them what “Yes, Lord!” looks like in their own story.
- Encourage women to use the journaling pages to write out their personal prayer of surrender and specific commitments going forward.
- Encourage them to consider studying *True Woman 101* or *201* for deeper exploration of these themes.
- Suggest that they share what they’ve learned with other women—daughters, friends, coworkers, church members.
- If your group plans to continue meeting, share what’s next. If this is your final gathering, encourage women to exchange contact information and commit to spurring one another on in the weeks ahead.

This has been a powerful journey. Thank you for leading these women faithfully through these seven weeks. May God use what they’ve learned to transform not only their own lives but also their marriages, families, churches, workplaces, and communities. And may the watching world see the beauty of biblical womanhood lived out and be drawn to the God who designed it.