



Rooted in Scripture - Pointing to Jesus

BIBLE FOUNDATIONS

Becoming a Woman of God

Spiritually, Emotionally, and Physically

The Short Answer

Becoming a woman of God is not about becoming a perfect woman. It is about becoming a woman increasingly formed by Christ - loving God, walking in truth, growing in character, caring faithfully for what He has entrusted to her, and learning to depend upon Him in every season. Scripture does not define a godly woman primarily by her appearance, personality, productivity, marital status, motherhood, career, homemaking, physical strength, or ability to keep everyone around her happy. Her deepest identity is found in Christ.

Proverbs 31:30 · Luke 10:38-42 · Romans 12:1-2 · Galatians 5:22-25 · Colossians 3:1-17 · 1 Timothy 4:7-8

Opening Memory Anchor

A WOMAN OF GOD IS NOT A PERFECT WOMAN. SHE IS A WOMAN BEING FORMED BY CHRIST.



WELCOME

This guide is meant to send you back to Scripture

You do not need to have your life together before beginning this study. You do not need to be married. You do not need to be a mother. You do not need to look a certain way, have a particular personality, maintain a perfect home, possess impressive Bible knowledge, or feel spiritually strong. You may be flourishing. You may be exhausted. You may be beginning again after years away from God. Begin where you are. Open Scripture. Look to Christ. And allow God to form the whole person He created.

Foundational truth

A woman of God belongs to Christ and is increasingly being formed into His likeness.

How to use this study

- Read the cited passages rather than relying only on the summaries.
- Let Part One establish the accessible foundations before moving into the more disputed questions in Part Two.
- Where Christians disagree, note the disagreement without pretending Scripture says more than it does.
- Use the Memory Anchors and Personal Inventory to retain and apply the central ideas.



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PART ONE

BEGINNER GUIDE

Spiritual, emotional, relational, and physical formation under Christ

Memory Anchor

BIBLICAL WOMANHOOD BEGINS WITH BELONGING TO CHRIST.



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1. WHAT DOES IT MEAN TO BE A "WOMAN OF GOD"?

The phrase should not be reduced to a cultural picture of femininity. Scripture describes godliness primarily through a person's relationship with God and the character produced by that relationship. Read Micah 6:8, Galatians 5:22-25, Colossians 3:12-17, and Titus 2:11-14. A woman of God belongs to God and increasingly reflects His character. She learns to love what God loves. She seeks truth. She practices mercy. She grows in wisdom. She repents when she sins. She serves without making service her identity.

She becomes increasingly loving, patient, faithful, courageous, discerning, self-controlled, humble, and gracious. These qualities are not exclusively feminine virtues. They are characteristics of Christian maturity. Biblical womanhood begins with discipleship. Before Scripture asks what kind of wife, mother, worker, leader, friend, daughter, neighbor, or church member a woman will be, the Gospel answers the deeper question: Whose is she? She belongs to Christ.

Memory Anchor

BIBLICAL WOMANHOOD BEGINS WITH BELONGING TO CHRIST.

2. IS PROVERBS 31 THE BIBLE'S CHECKLIST FOR THE PERFECT WOMAN?

No. Read Proverbs 31:10-31. The passage is Hebrew wisdom poetry describing a woman of remarkable character, wisdom, diligence, generosity, foresight, strength, and fear of the LORD. Its interpretive center appears near the conclusion: "Charm is deceptive, and beauty does not last; but a woman who fears the LORD will be greatly praised." - Proverbs 31:30 The point is not: Every godly woman must sew, purchase land, conduct business, wake before sunrise, manage servants, make clothing, raise children, marry, and perform every activity in this poem. The poem celebrates wisdom embodied in the life of a capable woman.

Notice that she is economically active, strong, generous, thoughtful, respected, industrious, and wise. But her deepest distinguishing characteristic is not productivity. She fears the LORD. Proverbs itself begins with the same foundation: "The fear of the LORD is the beginning of knowledge." - Proverbs 1:7 Proverbs 31 therefore brings the book's wisdom theme into the life of a woman. It should inspire faithful wisdom-not create an impossible Christian-woman performance checklist.

3. DOES GOD EXPECT EVERY WOMAN TO MARRY OR HAVE CHILDREN?

No. Marriage and children are good gifts, but they are not requirements for complete Christian womanhood. Jesus never married. Paul describes singleness as a legitimate Christian calling in 1 Corinthians 7. Women in Scripture appear in many circumstances. Some are wives and mothers. Some are widows. Some experience infertility. Some serve independently. Some provide financially for ministry. Some teach. Some lead businesses. Some practice hospitality. Some testify publicly about Christ. Some endure suffering. Some quietly worship and pray.

Read Luke 2:36-38 about Anna, Acts 16:14-15 about Lydia, Romans 16:1-7, and 1 Corinthians 7:32-35. A woman's spiritual worth does not increase when she marries or gives birth. Marriage may shape her responsibilities. Motherhood may shape her responsibilities. Singleness may shape her responsibilities. Widowhood may shape her responsibilities. But none determines whether she can become mature in Christ.

4. WHAT SHOULD BE THE FOUNDATION OF A WOMAN'S LIFE?

Jesus Christ. Read Matthew 7:24-27 and Colossians 2:6-7. Jesus describes the wise person as someone who hears His words and puts them into practice. Circumstances change. Relationships change. Bodies change. Children grow. Careers end. Finances fluctuate. Homes change. Health changes. Beauty changes. People disappoint. Eventually every earthly role changes or ends. Christ remains. A woman who builds her identity primarily upon a role may experience profound disorientation when that role changes. A woman rooted in Christ may grieve change deeply without losing the foundation beneath her life.

Memory Anchor

ROLES CHANGE. SEASONS CHANGE. CHRIST REMAINS.



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5. DOES SPIRITUAL GROWTH COME BEFORE EMOTIONAL AND PHYSICAL HEALTH?

Spiritual life is foundational, but Scripture does not treat human beings as disconnected pieces. God created embodied people with minds, emotions, relationships, and physical limitations. Read Mark 12:28-31. Jesus speaks of loving God with heart, soul, mind, and strength. That does not provide a modern psychological or medical model of human nature. But it does remind readers that devotion to God involves the whole person. Spiritual maturity can affect emotional life. Emotional wounds can affect concentration, relationships, and spiritual practices. Physical exhaustion can affect emotional resilience.

Hormonal changes may affect sleep, mood, energy, or concentration. Illness can affect what a person is physically capable of doing. Faithfulness therefore does not require pretending these dimensions are unrelated. God cares about the whole person He created.

6. WHAT DOES SPIRITUAL MATURITY LOOK LIKE?

Spiritual maturity increasingly resembles Jesus. Read Romans 8:28-29, Galatians 5:22-25, and Colossians 3:12-17. It includes growth in: love joy peace patience kindness goodness faithfulness gentleness self-control humility wisdom truthfulness forgiveness courage endurance Spiritual maturity is not simply: knowing more Bible facts attending more church events having a longer prayer time speaking Christian vocabulary appearing calm being agreeable being constantly busy in ministry Knowledge matters. Prayer matters. Church matters. Service matters. But these practices are meant to form people into Christlikeness.

Knowledge without love can become pride. Service without dependence can become exhaustion. Religious activity without inward transformation can become performance. The goal is not merely doing Christian things. The goal is becoming more like Christ.

7. HOW DOES A WOMAN ACTUALLY GROW SPIRITUALLY?

Ordinarily through simple, repeated practices of discipleship empowered by God's grace. Read John 15:1-11, Acts 2:42, Romans 12:1-2, and Hebrews 10:24-25. These include: reading and studying Scripture prayer worship Christian community obedience repentance service learning from mature believers remembering the Gospel participating faithfully in the life of the church These are not techniques for earning God's love. They are ways believers remain attentive to the God who already loves and saves by grace. Spiritual disciplines are means of relationship and formation-not payment for acceptance.

8. WHAT IF MY SPIRITUAL LIFE HAS BECOME INCONSISTENT?

Begin again. Read Luke 15:11-24 and James 4:8. Do not waste another month condemning yourself because you missed the last month. Open Scripture today. Pray today. Return today. A relationship with God is not repaired by punishing yourself until you feel sufficiently guilty. Confess known sin where necessary. Receive grace. Then take the next faithful step. A woman can spend so much time grieving that she has not been spiritually consistent that she remains spiritually inconsistent. Grace invites return.

9. DO I HAVE TO HAVE A "QUIET TIME" EVERY MORNING TO BE A GODLY WOMAN?

No particular modern devotional schedule is commanded for every Christian. Scripture repeatedly encourages meditation on God's Word, prayer, worship, and ongoing remembrance of God. Read Psalm 1:1-3, Psalm 119:9-16, Mark 1:35, and Colossians 3:16. A regular rhythm is wise because relationships require attention. But circumstances differ. A retired woman may have an hour in the morning. A mother caring for an infant may have ten interrupted minutes. A caregiver may listen to Scripture while driving. A woman working an overnight shift may pray at noon. Someone with illness may have very limited concentration.

The measure of godliness is not whether devotional life resembles another person's schedule. Build rhythms that help you faithfully remain in God's Word and presence during the season you are actually living.

10. WHAT ROLE DOES PRAYER PLAY?

Prayer teaches dependence. Read Matthew 6:5-13, Philippians 4:6-7, and Hebrews 4:14-16. Prayer brings worship, gratitude, confession, requests, grief, fear, hope, and intercession before God. A godly woman does not become self-sufficient. She increasingly recognizes her dependence upon God. Prayer does not require polished words. Sometimes faith sounds like:

"Lord, help."

"Give me wisdom."

"Forgive me."



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"I am afraid."

"Thank You."

"Show me what is true."

"Help me obey."

11. WHAT ROLE DOES THE HOLY SPIRIT PLAY IN GROWTH?

Christian transformation is not merely self-improvement. Read Galatians 5:16-25 and 2 Corinthians 3:18. The Holy Spirit indwells believers and produces fruit that human willpower alone cannot manufacture. This does not make effort unnecessary. Scripture calls Christians to obedience, discipline, perseverance, and intentional growth. But Christian effort is responsive rather than self-saving. The believer works because God is at work. Read Philippians 2:12-13. Spiritual maturity therefore produces dependence rather than pride.

12. WHAT SHOULD I DO WITH MY EMOTIONS?

Bring them honestly before God and learn to respond to them wisely. The Bible is emotionally honest. Read selected Psalms such as Psalms 13, 42, 55, 77, and 88. Biblical writers express: fear anger grief confusion joy loneliness hope despair gratitude frustration Faith does not require pretending painful emotions do not exist. Emotions provide information about what is happening within us, but emotions do not automatically determine what is true or what we should do. Fear may warn of danger-or exaggerate danger. Anger may alert us to injustice-or arise from wounded pride. Sadness may accompany genuine loss.

Jealousy may reveal comparison or insecurity. Peace may accompany wisdom-but feeling peaceful does not automatically prove a decision is God's will. Emotions should be acknowledged, examined, brought before God, and submitted to truth.

Memory Anchor

FEELINGS ARE REAL. THEY ARE NOT ALWAYS RELIABLE. BRING THEM INTO THE LIGHT OF TRUTH.

13. IS EMOTIONAL SUPPRESSION THE SAME AS SELF-CONTROL?

No. Biblical self-control is not emotional numbness. Read Ephesians 4:26-32. Paul can say:

"Be angry and do not sin."

The presence of anger and the sinful expression of anger are not identical. Jesus grieved. Jesus wept. Jesus experienced anguish. Jesus expressed compassion. Jesus showed righteous anger. Self-control governs how emotions are expressed and acted upon. Suppression simply tries to deny that the emotion exists. A mature woman can say:

"I am hurt."

"I am angry."

"I am disappointed."

"I am grieving."

"I am frightened."

Then she can ask: What is true? What would honor Christ? What response is wise?

14. IS ANXIETY OR FEAR AUTOMATICALLY A SIGN OF WEAK FAITH?

No. Scripture repeatedly tells believers not to fear precisely because human beings experience fear. Read Psalm 56:3-4, Matthew 6:25-34, and Philippians 4:6-9. Biblical commands against fear call believers toward trust. They should not automatically be turned into accusations against someone experiencing severe anxiety, trauma, grief, physiological stress, or mental-health difficulty. Faith may sometimes look like trusting God while the body still feels afraid. Christian community, pastoral care, wise counseling, and appropriate medical or mental-health care can all be legitimate forms of help.

Seeking appropriate help is not a rejection of faith.



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15. HOW SHOULD A WOMAN HANDLE GRIEF?

By grieving honestly with hope. Read John 11:32-36 and 1 Thessalonians 4:13-18. Jesus knew Lazarus would be raised. Jesus still wept. Christian hope does not erase grief. It changes grief's horizon. There are losses that should hurt. Death hurts. Betrayal hurts. Estrangement hurts. Infertility can hurt. Pregnancy loss can hurt. Divorce can hurt. A changing body can involve grief. Children leaving home can involve grief. A parent's decline can involve grief. Losing a spouse can reshape nearly every part of daily life. Godly women do not need to rush grief so other people feel comfortable.

Grief and faith can coexist.

16. WHAT ABOUT ANGER?

Anger should be examined rather than automatically celebrated or condemned. Read James 1:19-20 and Ephesians 4:26-32. Ask: What am I angry about? Has something unjust happened? Has a boundary been violated? Is pride involved? Am I assuming motives? Am I carrying an old wound into a new situation? Is my response proportionate? What would righteousness require? Anger can alert us that something matters. But uncontrolled anger can become destructive. The goal is not to become incapable of anger. The goal is to become increasingly governed by truth, love, justice, wisdom, and self-control.

17. WHAT ABOUT PEOPLE-PLEASING?

Wanting healthy relationships is not sinful. Living for human approval is spiritually dangerous. Read Proverbs 29:25 and Galatians 1:10. People-pleasing may look loving because it often involves helping, accommodating, smoothing conflict, or saying yes. But underneath it may be fear: Fear of rejection. Fear of disappointing someone. Fear of conflict. Fear of being misunderstood. Fear of no longer being needed. Jesus loved people perfectly without allowing every person's expectations to control Him. Sometimes faithfulness means saying yes. Sometimes it means saying no. Sometimes love disappoints someone.

18. ARE BOUNDARIES BIBLICAL?

The modern psychological term "boundaries" is not a biblical category in precisely the way it is used today, but Scripture clearly recognizes limits, responsibilities, wisdom, and appropriate separation from destructive behavior. Read Proverbs 4:23, Matthew 10:14, Mark 1:35-38, Galatians 6:2-5, and Titus 3:10-11. Jesus served sacrificially. Jesus also withdrew. He did not allow every demand to determine His actions. He confronted manipulation and hypocrisy. A healthy boundary is not:

"I never have to do anything inconvenient."

Nor is love:

"I must allow everyone unlimited access to me."

Wisdom asks what love, truth, responsibility, safety, and faithfulness require. When a relationship includes abuse, coercion, threats, violence, or serious manipulation, boundaries may become a matter of safety rather than preference. See Q20 for the study's abuse safeguard.

19. DOES FORGIVENESS MEAN I MUST RESTORE EVERY RELATIONSHIP?

No. Forgiveness and reconciliation are related but not identical. Read Romans 12:18 and Luke 17:3-4. Forgiveness releases personal vengeance to God and refuses to nurture retaliatory hatred. Reconciliation ordinarily requires truth, repentance, safety, and rebuilding trust. Some relationships can be restored. Others may require significant distance. Some may never return to their previous form. A woman is not required to pretend trust exists where trust has repeatedly been violated. Where abuse or danger is present, pressure to reconcile quickly can itself become harmful.

Forgiveness never eliminates the need for truth, accountability, or appropriate protection. See Q20.

20. WHAT IF SOMEONE USES CHRISTIAN TEACHING TO CONTROL OR ABUSE A WOMAN?

Spiritual language does not make sinful behavior holy. No teaching about submission, forgiveness, patience, gentleness, preserving marriage, honoring authority, or "keeping peace" should be used to excuse: physical violence sexual violence coercion threats stalking financial control spiritual manipulation isolation intimidation child abuse Read Psalm 82:3-4, Isaiah 1:17, Matthew 23:1-12, and Ephesians 5:25-33. Christian submission is never permission for another person to sin against someone without accountability. Forgiveness does not require remaining in immediate danger.



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Seeking safety, contacting appropriate authorities, involving trustworthy church leadership, or receiving professional help can be wise and necessary. Churches should not protect institutional reputation at the expense of vulnerable people. Truth and love do not require concealing abuse.

Pastoral Safeguard

If someone is in immediate danger, safety takes priority over preserving appearances, avoiding conflict, or satisfying another person's demand for secrecy.

21. HOW SHOULD WOMEN HANDLE FRIENDSHIP WITH OTHER WOMEN?

Female friendship can become a powerful place of encouragement, discipleship, honesty, loyalty, and joy. Read Ruth 1:16-18, Luke 1:39-45, Titus 2:3-5, and Hebrews 10:24-25. Women need more than acquaintances. They need relationships where they can: tell the truth pray laugh grieve ask questions receive correction celebrate without competing and be known without performing. But friendships among women can also become places of: gossip exclusion comparison jealousy competition triangulation cliques unspoken resentment or pressure to take sides. Healthy friendship asks: Can this woman succeed without threatening me?

Can private information remain private? Can disagreement happen without punishment? Can concerns be addressed directly rather than discussed with everyone else? Can one friend have other friendships without triggering insecurity? Can truth be spoken lovingly? A godly woman should seek to become the kind of friend she hopes to have.

Memory Anchor

GODLY FRIENDSHIP REPLACES COMPETITION WITH ENCOURAGEMENT AND GOSSIP WITH TRUTHFUL LOVE.

22. HOW SHOULD I THINK ABOUT MY BODY?

As God's creation entrusted to your care. Read Genesis 1:26-31, Psalm 139:13-16, Romans 12:1, and 1 Corinthians 6:19-20. The body is not God. The body is not worthless. Christianity rejects both worship of the body and contempt for the body. The body allows a person to: work serve embrace walk rest speak sing care create worship. Bodies also become tired, injured, sick, disabled, scarred, hormonally changed, and old. Physical stewardship means caring faithfully for the body you actually have-not endlessly resenting it for failing to become someone else's.

23. DOES BEING THIN, FIT, ATTRACTIVE, OR YOUTHFUL MAKE A WOMAN MORE GODLY?

No. Read 1 Samuel 16:7 and Proverbs 31:30. Physical appearance can be enjoyed and cared for without becoming a measure of worth. Culture continually changes its standards. Godliness is not measured in: pounds dress sizes wrinkles muscle tone hair color skin fashion youthfulness. Nor should poor health automatically be interpreted as evidence of spiritual failure. Bodies differ because of genetics, age, disability, illness, medication, pregnancy history, hormones, environment, resources, and many other factors. Faithful physical stewardship cannot be reduced to appearance.

Memory Anchor

YOUR BODY IS SOMETHING TO STEWARD, NOT SOMETHING TO WORSHIP AND NOT SOMETHING TO HATE.

24. WHAT DOES PHYSICAL STEWARDSHIP INCLUDE?

Depending upon circumstances, it may include: adequate nourishment reasonable movement strength and mobility sleep rest medical care hygiene sexual integrity appropriate preventive care managing known health conditions avoiding destructive substances or behaviors recognizing physical limitations. Scripture does not provide modern exercise prescriptions, calorie targets, sleep formulas, menstrual tracking protocols, or medical treatment plans. Those belong to areas of wisdom, research, and individualized care rather than biblical command. The biblical principle is stewardship.

The application may differ greatly from woman to woman.



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25. DOES THE BIBLE VALUE PHYSICAL EXERCISE?

Yes, while placing it in perspective. Read 1 Timothy 4:7-8. Paul says physical training has some value while godliness has value for all things. He does not say physical training has no value. Exercise can support strength, mobility, endurance, independence, mental well-being, and the ability to participate in ordinary life. But physical fitness cannot secure eternal life. Exercise can become healthy stewardship. It can also become obsession, identity, comparison, or self-punishment. The question is not simply:

"Do I exercise?"

A deeper question is:

"What place does physical fitness occupy in my life?"

26. IS REST PART OF GODLY LIVING?

Yes. Read Genesis 2:1-3, Exodus 20:8-11, Mark 6:30-32, and Mark 2:27. Christians disagree about how Old Testament Sabbath commands relate to believers under the new covenant. But Scripture clearly establishes that human beings are creatures with limits. Jesus Himself slept. He withdrew. He told His disciples to rest. Rest is not necessarily laziness. Sometimes refusing to rest is another form of refusing to accept human limitation. A woman does not become more valuable because she is exhausted.

27. WHAT ABOUT FOOD, EATING, AND DIETING?

Food is God's provision and should not become either an idol or an enemy. Read Genesis 9:3, Psalm 104:14-15, Matthew 6:11, Romans 14:1-4, and 1 Timothy 4:4-5. Scripture includes feasting, fasting, ordinary meals, hospitality, celebration, and provision for hunger. It does not give Christians one universal modern diet. Wisdom may require different eating patterns because of health conditions, allergies, resources, culture, age, pregnancy, activity, medications, or medical guidance. Food choices should not become a basis for spiritual superiority. Dieting can also become unhealthy when it is driven by:

fear punishment shame obsessive control compulsive restriction binge-restrict cycles or desperation to achieve worth through appearance Someone struggling with an eating disorder or significant disordered eating may require specialized professional care. Food-related spiritual disciplines should be approached very carefully in that context. Fasting should never be used to disguise restriction, punish the body, "prove" faith, or endanger recovery. No spiritual practice requires knowingly worsening an eating disorder or ignoring medical guidance. See also Q52 on body image.

28. WHAT ABOUT MENSTRUATION AND MONTHLY PHYSICAL CHANGES?

Scripture addresses ritual practices surrounding menstruation in the Old Testament, particularly within Israel's ceremonial purity laws. Read Leviticus 15:19-30. Christians are not under the Mosaic ceremonial system in the same way ancient Israel was. Read Mark 7:14-23 and Hebrews 8-10. Menstruation itself is not moral uncleanness, sin, or evidence of spiritual impurity. Modern menstrual health involves biological realities Scripture does not attempt to explain medically. For some women, monthly cycles may involve:

pain fatigue headaches sleep disruption changes in appetite changes in concentration mood shifts heavy bleeding or other symptoms Women vary significantly. These physical realities should not automatically be spiritualized. A woman experiencing difficult cycle-related symptoms is not less godly because her body requires additional rest, accommodation, or medical attention. Persistent, severe, or disruptive symptoms may warrant appropriate medical evaluation. The biblical principle is dignity and wise stewardship of the body.

29. WHAT ABOUT MENOPAUSE AND OTHER MAJOR PHYSICAL TRANSITIONS?

Scripture does not discuss menopause using modern medical terminology, so Christians should not manufacture a biblical menopause doctrine. But Scripture does speak clearly about embodied human limitation, aging, wisdom, suffering, care, and dignity. Hormonal and physical transitions may affect sleep, energy, concentration, mood, sexual health, body composition, and overall well-being. Those realities should not automatically be spiritualized. Prayer is appropriate. So is wise medical care. A woman experiencing physical changes is not less faithful because her body requires attention.

The broader biblical principle remains: Receive the body as God's creation and care for it wisely through every season.



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30. WHAT DOES SEXUAL PURITY MEAN?

Biblical sexual ethics call believers to honor God with their bodies and relationships. Read 1 Corinthians 6:12-20, 1 Thessalonians 4:3-8, and Hebrews 13:4. Sexual purity is not primarily about creating a category of "good women" and "ruined women." The Gospel offers forgiveness and restoration to sexual sinners just as it does to every other sinner. Sexual abuse is not sexual sin committed by the victim. Being assaulted does not make a woman impure. Shame belongs to the perpetrator's sin, not to the person who was violated.

Christian teaching about purity should never deepen the shame of someone who has been abused.

31. HOW DO I KNOW IF I AM ACTUALLY GROWING?

Look for direction rather than perfection. Ask: Am I becoming quicker to repent? Am I increasingly willing to forgive? Am I more truthful? Am I more compassionate? Am I learning to control destructive reactions? Am I growing in discernment? Am I becoming less controlled by other people's approval? Am I increasingly willing to obey God when obedience costs something? Am I learning to receive grace instead of constantly proving myself? Do I see even small evidence of the Spirit's fruit? Growth is often easier to see across years than across days.



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PART ONE REVIEW

Fill in the blanks:

1. Biblical womanhood begins with belonging to _____.
2. The interpretive center of Proverbs 31 is a woman who _____ the LORD.
3. Marriage and motherhood are good gifts but are not requirements for complete Christian _____.
4. Roles change, seasons change, but _____ remains.
5. Feelings are real but are not always _____.
6. Biblical self-control is not emotional _____.
7. The body is something to _____, not worship or hate.
8. Godly friendship replaces unhealthy competition with _____.
9. Menstruation and hormonal changes are embodied realities, not automatic signs of spiritual _____.
10. Christian growth should be measured by direction rather than _____.

ANSWERS

1. Christ

2. fears 3. womanhood

4. Christ

5. reliable 6. suppression 7. steward 8. encouragement 9. failure 10. perfection

PART TWO

WANT TO GO DEEPER?

INTERMEDIATE

Part Two explores several questions that require greater nuance: What does Scripture mean by "godliness"? What can biblical women teach without turning every story into a formula? How should Christians interpret controversial passages about women? What does submission mean? Can women teach or lead? What is biblical modesty? How should women think about strength, beauty, sexuality, friendship, motherhood, singleness, infertility, pregnancy loss, caregiving, household responsibility, mother-daughter relationships, emotional health, and bodily limitations?

What happens when Christian culture confuses a particular cultural model of femininity with biblical discipleship? You do not need to master every question to understand the central point of this study. Return continually to the foundation: A woman of God belongs to Christ and is increasingly being formed into His likeness.

32. IS THERE ONE BIBLICAL PERSONALITY TYPE FOR WOMEN?

No. Scripture presents faithful women with different temperaments, circumstances, responsibilities, and strengths. Consider: Ruth's loyalty. Hannah's anguished prayer. Abigail's discernment and initiative. Esther's courage. Mary's humble submission to God's calling. Martha's active service. Mary of Bethany's attentive discipleship. Lydia's hospitality and economic agency. Priscilla's theological understanding. Anna's persistent worship.

There is no biblical command that every woman become quiet in personality, extroverted, domestic, entrepreneurial, emotionally expressive, reserved, highly social, or naturally nurturing. The Holy Spirit produces Christlike character without erasing personality. Sanctification transforms the person. It does not mass-produce personalities.

33. WHAT CAN RUTH TEACH WOMEN?

Read Ruth 1-4. Ruth displays loyalty, courage, initiative, humility, diligence, and faithfulness. But Ruth should not be reduced to:

"How to get a husband."

The book is much larger. It involves covenant loyalty, providence, redemption, family responsibility, vulnerability, generosity, and God's unfolding redemptive purposes. Ruth eventually becomes part of the family line leading to David and ultimately to Jesus. Read Matthew 1:5-6. Her story points beyond romance to God's providential work in redemptive history.

34. WHAT CAN HANNAH TEACH WOMEN?

Read 1 Samuel 1-2. Hannah's story gives language to profound longing. Her infertility causes genuine anguish. She prays honestly. She is misunderstood. She weeps. She pours out her soul before God. God eventually gives Hannah a son, Samuel. But the passage should not become a formula:

"If a woman prays like Hannah, God will give her a child."

Scripture does not promise every woman experiencing infertility the same earthly outcome. Hannah's story demonstrates that anguish can be brought honestly before God and that God sees suffering even when others misunderstand it.

35. WHAT CAN ABIGAIL TEACH WOMEN?

Read 1 Samuel 25. Abigail is married to Nabal, a foolish and harsh man. When Nabal's actions create danger, Abigail acts decisively and wisely. She does not passively allow his foolishness to destroy the household. She approaches David, speaks with courage and discernment, and helps prevent bloodshed. Her story is particularly important because it challenges the idea that godliness always requires a woman to remain silent while a man behaves destructively. Abigail honors God through wisdom and courageous intervention.



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36. WHAT CAN ESTHER TEACH WOMEN?

Read Esther 4-8. Esther's story involves courage under extraordinary political danger. Her position does not eliminate her vulnerability. She must decide whether to risk approaching the king. Mordecai's famous words-"Who knows if perhaps you were made queen for just such a time as this?"-invite Esther to recognize the responsibility attached to her circumstances. Esther does not act recklessly. She prepares. She fasts. She seeks communal support. She approaches strategically. Courage is not the absence of fear. Courage acts faithfully despite fear.

37. WHAT CAN MARY, THE MOTHER OF JESUS, TEACH WOMEN?

Read Luke 1:26-55 and Luke 2:1-35. Mary responds to an extraordinary calling with faith:

"I am the Lord's servant."

But Mary's calling also carries cost. Her pregnancy creates social vulnerability. Simeon later tells her that a sword will pierce her own soul. Mary's story should not be sentimentalized into effortless motherhood. She receives God's calling without knowing every hardship it will involve. Most importantly, Mary points beyond herself to Jesus. Her Magnificat magnifies the Lord and celebrates God's mercy, faithfulness, justice, and covenant promises.

38. WHAT CAN MARY AND MARTHA TEACH ABOUT PRIORITIES?

Read Luke 10:38-42 and John 11. Martha is often unfairly reduced to "the bad busy sister." But Scripture also portrays her as a woman of remarkable faith. In John 11:27 she confesses that Jesus is the Messiah, the Son of God. Luke 10 does not condemn service. Jesus addresses Martha's anxious distraction while Mary sits at His feet as a disciple. The warning is not:

"Never work."

It is: Do not allow necessary activity to crowd out attention to Christ. A woman can become so busy doing things for Jesus that she has little room left to be with Jesus.

39. WHAT CAN PRISCILLA TEACH ABOUT WOMEN AND THEOLOGICAL LEARNING?

Read Acts 18:24-28. Priscilla and Aquila encounter Apollos, an eloquent teacher whose understanding is incomplete. Together they explain the way of God more accurately. Priscilla is therefore presented as a woman participating meaningfully in theological instruction. The passage does not settle every later debate about church office or congregational teaching. But it clearly demonstrates that women should not be discouraged from serious theological learning. Biblical literacy is not a male responsibility. Women should know Scripture deeply.

40. WHAT DOES TITUS 2 TEACH ABOUT OLDER AND YOUNGER WOMEN?

Read Titus 2:1-5. Paul describes intergenerational discipleship. Older women are to model reverent lives and teach what is good. Younger women are encouraged toward faithful relationships, self-control, purity, kindness, and responsible household life. The exact application will differ across cultures and circumstances. The larger pattern is powerful: Christian women should help other women mature. Age should not produce irrelevance. Experience can become ministry. Younger women need more than online influencers. They need faithful believers whose lives demonstrate what following Jesus looks like over decades.

41. DOES "BIBLICAL WOMANHOOD" HAVE ONE AGREED CHRISTIAN DEFINITION?

No. The phrase "biblical womanhood" is widely used in contemporary Christianity, but Christians do not always mean the same thing by it. Some use it primarily to describe complementarian convictions regarding marriage and church leadership. Others use it more broadly for Christian discipleship expressed through a woman's life. Still others avoid the term because they believe it has sometimes mixed biblical teaching with particular cultural expectations. This study uses the phrase in the broad discipleship sense: A woman belonging to God and increasingly formed by Christ.

Where Scripture clearly speaks, it should govern. Where Christians disagree about interpretation or application, disagreement should be acknowledged honestly.

42. WHAT DOES THE BIBLE MEAN WHEN IT SPEAKS OF WIVES SUBMITTING TO HUSBANDS?

Read Ephesians 5:21-33, Colossians 3:18-19, and 1 Peter 3:1-7. These passages have generated substantial discussion throughout Christian history. Ephesians 5 places marriage within a larger call to Spirit-filled Christian living and begins the immediate section with:



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"Submit to one another out of reverence for Christ."

Paul then addresses wives and husbands. Wives are instructed regarding submission. Husbands receive a demanding command: Love your wives as Christ loved the church and gave Himself for her. Christ's model of leadership is self-giving, sacrificial love-not domination. Christians disagree about precisely how marital submission and headship should function today. Complementarian Christians generally understand husbands and wives as equal in worth while holding differentiated roles within marriage.

Egalitarian Christians generally understand the New Testament trajectory as calling husbands and wives toward mutual submission without permanent gender-based authority. Both positions contain further variations. This study does not attempt to resolve the entire debate. Several boundaries, however, should remain clear: Submission never makes sin righteous. A husband does not replace Christ. A wife is not required to obey a command to sin. Authority never legitimizes abuse. Marriage does not erase a woman's moral agency before God.

43. DOES "HELPER" IN GENESIS MEAN WOMEN ARE INFERIOR?

No. Read Genesis 2:18-25. God says it is not good for the man to be alone and creates a "helper" suitable for him. The Hebrew term often transliterated ezer is not inherently a term of inferiority. It is frequently used elsewhere in the Old Testament of God as the helper of His people. The woman is not introduced as a lesser class of human. Genesis 1:27 has already declared both male and female created in God's image. Christians disagree about whether Genesis establishes particular authority structures between men and women.

But the word "helper" itself should not be treated as meaning assistant, servant, or inferior being.

44. CAN WOMEN TEACH OR LEAD IN THE CHURCH?

Faithful Christians disagree about the application of several New Testament passages. Important texts include: Acts 2:17-18 Acts 18:24-26 Romans 16:1-7 1 Corinthians 11:2-16 1 Corinthians 14:26-40 Galatians 3:28 1 Timothy 2:8-15 Titus 2:3-5

Complementarian traditions generally reserve the governing/teaching office of pastor or elder for qualified men while affirming substantial ministry by women. Egalitarian traditions generally understand qualified women as permitted to serve in pastoral and elder leadership as well. Each position interprets the disputed passages within a broader biblical framework.

This is not the place to pretend a centuries-long interpretive discussion can be settled in one paragraph. What is unmistakable is that women in the New Testament are disciples, witnesses, patrons, coworkers, teachers in appropriate settings, prophets, servants of churches, evangelistic witnesses, and vital participants in the mission of Christ. Every Christian woman should be encouraged to know Scripture, develop her gifts, serve faithfully, and follow whatever convictions her church holds without being treated as spiritually secondary.

45. WHAT SHOULD BE DONE WITH 1 TIMOTHY 2:11-15?

Read the passage carefully in its larger context. Paul writes about conduct in the gathered church and says he does not permit a woman to teach or exercise authority over a man. Christians disagree over whether this is: a universal restriction tied to creation order, a restriction addressing particular problems in Ephesus, or a text whose enduring principle must be applied differently within the wider New Testament witness. The reference to Adam and Eve is one reason many Christians understand the instruction as transcultural.

Others argue that the Ephesian context and particular wording must receive greater weight. Verse 15-"women will be saved through childbearing"-also requires careful interpretation and clearly cannot mean that giving birth earns salvation. Whatever position a church adopts, the passage should not be used to suggest women are less intelligent, less spiritual, less capable of theological understanding, or less valuable to Christ's mission. Humility is appropriate where faithful Christians reach different conclusions.

46. WHAT ABOUT 1 CORINTHIANS 14 AND WOMEN BEING "SILENT"?

Read 1 Corinthians 14:26-40 together with 1 Corinthians 11:2-16. Earlier in the same letter, Paul discusses women praying and prophesying. Therefore "women should be silent" in chapter 14 cannot simply mean women may never speak during Christian gatherings. Christians propose several contextual explanations, including restrictions involving evaluation of prophecy, disruptive questioning, or authoritative speech within the assembly. Interpretations differ. The immediate context emphasizes orderly worship.



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This is a good example of why isolated verses should be interpreted alongside the rest of the biblical book rather than turned into slogans.

47. WHAT IS BIBLICAL MODESTY?

Biblical modesty is broader than policing women's clothing. Read 1 Timothy 2:9-10 and 1 Peter 3:3-4. Both passages address adornment in ways that redirect attention from outward display toward godly character. In the ancient world, elaborate hairstyles, jewelry, and expensive clothing could communicate wealth and status. Modesty therefore includes humility, propriety, wisdom, and freedom from using appearance to establish superiority. Christians may reasonably establish clothing standards based upon conscience, culture, setting, and wisdom.

But Scripture should not be used to make women responsible for every sinful thought another person chooses to entertain. Men and women remain morally responsible for their own hearts. Biblical modesty calls attention away from self-display and toward godly character. It should not become shame about having a female body.

48. IS IT WRONG TO ENJOY BEAUTY, CLOTHING, MAKEUP, OR PERSONAL STYLE?

Not inherently. Scripture does not teach that godliness requires intentional unattractiveness. Read Proverbs 31:22, Esther 2:12, and 1 Timothy 2:9-10. The biblical concern is not simply whether something is beautiful. The deeper questions include: Does appearance control identity? Does it consume disproportionate money or attention? Is it used for status or comparison? Does a woman believe she is less valuable when she does not meet a cultural beauty standard? Can she age without believing she is disappearing? Beauty can be enjoyed as a good created thing. It becomes dangerous when it becomes a master.

49. HOW SHOULD A WOMAN THINK ABOUT MOTHERHOOD?

Motherhood is a profound calling for women who are mothers. Read Deuteronomy 6:4-9, Proverbs 1:8-9, and 2 Timothy 1:5. Lois and Eunice demonstrate the generational influence of sincere faith. Parents have significant responsibility to teach, model, correct, nurture, and disciple. But motherhood is not salvation. Children are not spiritual report cards. Faithful Christian parenting does not guarantee that every adult child will make faithful choices. A mother's identity cannot rest entirely in how her children turn out.

She can love, teach, pray, repent for her own failures, remain available where appropriate, and entrust adult children to God.

50. WHAT ABOUT INFERTILITY OR WOMEN WHO LONGED FOR CHILDREN BUT NEVER HAD THEM?

Scripture treats infertility as genuine sorrow. Sarah, Rebekah, Rachel, Hannah, and Elizabeth all experience infertility within the biblical narrative. But their eventual pregnancies should not be turned into a universal promise. Not every faithful woman who longs for a child receives one. Christian communities should be careful with statements such as:

"God will give you a baby if you trust Him."

"You can always adopt."

"Everything happens for a reason."

Even well-intended words can minimize grief. A woman without children is not spiritually incomplete. The family of God creates meaningful forms of spiritual kinship and generational influence that are not limited to biological motherhood.

51. WHAT ABOUT MISCARRIAGE, STILLBIRTH, OR PREGNANCY LOSS?

Pregnancy loss is real loss. Its grief may be visible to others-or almost entirely hidden. A woman may grieve: the child she loved the future she imagined the pregnancy itself the physical experience of loss the date she expected to give birth the fact that others moved on quickly Some women experience miscarriage early. Others experience later pregnancy loss or stillbirth. The depth of grief cannot be measured simply by how long the pregnancy lasted. Read Psalm 34:18 and Romans 12:15. Scripture calls God's people to mourn with those who mourn. Christian communities should avoid minimizing phrases such as:

"At least it happened early."

"You can try again."

"There must have been something wrong."

"God needed another angel."



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"You already have children."

A future pregnancy does not erase the child who was lost. A woman may also experience complicated emotions after pregnancy loss, including grief, anger, fear, numbness, guilt, relief after a medically dangerous pregnancy, or anxiety about becoming pregnant again. Those emotions may need time, prayer, compassionate support, medical care, or counseling. Grief does not indicate weak faith. The presence of Christian hope does not remove the legitimacy of mourning.

52. HOW SHOULD WOMEN THINK ABOUT BODY IMAGE?

Begin with truth. Your body is neither the sum total of who you are nor irrelevant to who you are. It is part of the embodied person God created. Body dissatisfaction can become so constant that a woman spends decades fighting a body that has carried her through life. That does not mean every physical goal is wrong. Health goals can be wise. Changing habits can be wise. Seeking medical treatment can be wise. But shame is a poor foundation for stewardship. Ask: Am I caring for my body-or punishing it? Am I pursuing health-or chasing approval? Am I comparing my body with unrealistic images?

Would reaching this goal genuinely improve health or simply move the standard again? Can gratitude and change coexist? They can. A woman can desire improvement without despising herself today. If concerns about food, weight, exercise, restriction, bingeing, purging, compulsive tracking, or body image are becoming controlling, professional support may be appropriate. Spiritual language should never be used to baptize an eating disorder. "Discipline" is not automatically healthy simply because it is strict. See Q27.

53. WHAT ABOUT SINGLENES?

Read 1 Corinthians 7:7-8, 32-35. The New Testament does not treat singleness as a waiting room for adulthood. Paul explicitly recognizes advantages of unmarried Christian life. Some women desire marriage and remain single. Others intentionally remain single. Some become single through divorce or widowhood. A church should not imply that marriage is the graduation ceremony of Christian womanhood. Single women belong fully within the family of God and possess gifts, responsibilities, opportunities, and callings that matter to the church.

54. WHAT ABOUT CAREGIVING?

Caregiving can be deeply Christlike and deeply exhausting. Read 1 Timothy 5:3-8 and Galatians 6:2. Caring for children, aging parents, ill spouses, disabled family members, or others in need can involve tremendous sacrifice. But caregivers remain human. They need sleep. They may need respite. They may need help. They may experience frustration, grief, resentment, guilt, or exhaustion. Those emotions do not automatically mean they do not love the person receiving care. Christian communities should not praise sacrificial caregiving while refusing to help carry the burden.

"Bear one another's burdens" applies to caregivers too.

55. CAN A WOMAN CARE FOR HERSELF WITHOUT BECOMING SELF-CENTERED?

Yes. Modern "self-care" language can describe very different things. Some versions are consumer-driven or self-focused. Other uses simply mean acknowledging legitimate human needs and limitations. Jesus teaches self-denial. He also sleeps, eats, withdraws, and receives care. Biblical love includes neighbor-love "as yourself." Wise care for oneself can help preserve the capacity to serve faithfully. The question is not:

"Did I do something for myself?"

Ask instead: Does this restore me or merely indulge me? Am I avoiding a responsibility? Am I honoring legitimate limitations? Is this becoming an idol? Will this help me return to my responsibilities with greater faithfulness? Self-denial and self-neglect are not identical.

56. HOW SHOULD A WOMAN HANDLE COMPARISON?

Read John 21:20-22, Galatians 6:4-5, and 2 Corinthians 10:12. Comparison shifts attention from faithfulness to ranking. She is thinner. She knows more Scripture. Her marriage looks better. Her children seem more successful. Her home is nicer. She has more friends. She is more confident. She appears more spiritual. Jesus' response to Peter's comparison with John is striking:

"What is that to you? As for you, follow me."

Comparison asks:



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"How am I doing compared with her?"

Faithfulness asks:

"What has God entrusted to me?"

Memory Anchor

YOU DO NOT NEED HER LIFE TO BE FAITHFUL WITH YOURS.

57. WHAT ABOUT GOSSIP, EXCLUSION, AND COMPETITION AMONG WOMEN?

These relational sins can cause significant harm. Read Proverbs 16:28, Proverbs 26:20, Ephesians 4:29-32, and James 3:1-12. Gossip can masquerade as concern. Exclusion can masquerade as preference. Competition can masquerade as inspiration. Questions to ask include: Would I say this if she were standing here? Am I sharing this because help is genuinely needed-or because the information feels powerful? Do I feel secretly diminished by another woman's success? Am I building closeness with one person by criticizing another? Am I creating a social environment where someone must earn belonging?

Healthy Christian community does not require every woman to be close friends. It does require truth, kindness, integrity, and refusal to use people as relational currency. When conflict arises, direct and gracious conversation is usually healthier than recruiting allies.

58. WHAT ABOUT SOCIAL MEDIA?

Social media is a modern technology, not a biblical category. Biblical principles can nevertheless be applied to it. Read Philippians 4:8, Ephesians 4:29, and 1 Corinthians 6:12. Ask: What does this repeatedly put before my mind? Does it cultivate gratitude or comparison? Does it make me more loving or more angry? Does it distort my expectations of bodies, homes, marriages, parenting, aging, or success? Does it create social comparison with carefully curated images? Does it consume attention needed elsewhere? Can I use it without being controlled by it? Digital stewardship includes attention.

What repeatedly captures attention can gradually shape desire.

59. WHAT ABOUT PERFECTIONISM?

Perfectionism can disguise itself as excellence. Biblical excellence seeks to honor God. Perfectionism often seeks safety, approval, control, or freedom from criticism. Read Ecclesiastes 7:16, Philippians 3:12-14, and Colossians 3:23. Paul openly says:

"I don't mean to say that I have already achieved these things or that I have already reached perfection."

Christian maturity includes accepting that sanctification is unfinished. A woman can pursue excellence without demanding flawlessness from herself. She can make mistakes. She can apologize. She can learn. She can try again. Grace creates room for growth.

60. WHAT ABOUT GUILT WHEN I CANNOT DO EVERYTHING?

Some guilt is appropriate when we have sinned. Much of what women call guilt is actually disappointment over unmet expectations. Ask: Did I disobey God? Or did I fail to meet an expectation that God never gave me? A woman may feel guilty because: the house is messy she ordered dinner instead of cooking she needs rest she said no she cannot volunteer she forgot something she does not enjoy a particular role someone is disappointed with her None automatically constitutes sin. Biblical conviction is specific enough to lead toward repentance. Vague condemnation simply says:

"You are failing at everything."

Read Romans 8:1 and 1 John 1:9. Learn to distinguish conviction from condemnation.

61. WHAT ABOUT WOMEN WHO WORK OUTSIDE THE HOME?

Scripture does not present paid employment outside the home as inherently incompatible with godly womanhood. Proverbs 31 portrays substantial economic activity. Lydia is a merchant. Priscilla participates with Aquila in tentmaking and ministry. At the same time, Scripture places genuine value upon household care, family responsibility, hospitality, and caregiving. The modern categories "working woman" and "stay-at-home woman" do not map neatly onto the ancient biblical economy. Different families make different decisions based upon: calling finances children health caregiving opportunity conviction season of life



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The question is not which modern category makes a woman holier. The question is how she can faithfully steward the responsibilities God has actually entrusted to her.

62. HOW SHOULD MARRIED COUPLES THINK ABOUT HOUSEHOLD AND EMOTIONAL LABOR?

Scripture does not give a modern chore chart. But marriage calls both spouses toward love, service, responsibility, and concern for the other's good. Read Philippians 2:3-4, Ephesians 5:21-33, and Galatians 5:13. Household labor may include visible tasks such as: cooking cleaning laundry yardwork repairs transportation shopping childcare It may also include less visible responsibilities such as:

remembering appointments planning meals tracking school needs coordinating family schedules remembering birthdays arranging care monitoring supplies initiating difficult conversations or carrying the mental burden of making sure everything happens Sometimes one spouse will carry more because of: work schedules health pregnancy caregiving skills availability or season of life Perfect equality in every task is neither possible nor required. But chronic disengagement by one spouse while the other carries nearly all visible and invisible responsibility can become a serious source of exhaustion and resentment.

A loving marriage should make room to ask: Is the current division sustainable? Does one spouse assume responsibilities simply because they have always done them? Are both spouses aware of what the household actually requires? Can responsibilities be discussed without contempt or defensiveness? Shared life should involve shared concern. Service is Christian. So is receiving help.

63. WHAT ABOUT A WOMAN WHO DOES NOT FIT TRADITIONAL FEMININE STEREOTYPES?

Personality stereotypes are not Scripture. A woman may be: analytical athletic quiet assertive mechanically gifted intellectual entrepreneurial outdoors-oriented artistic highly relational reserved decisive None of these traits determines whether she is godly. Likewise, enjoying cooking, homemaking, fashion, nurturing, decorating, or traditionally feminine activities does not make a woman shallow or less capable. The issue is character. Does she use her strengths faithfully? Does she submit those strengths to Christ? Does she love others? Does she walk in humility?

Godliness sanctifies personality rather than forcing every woman into the same cultural mold.

64. HOW CAN A WOMAN'S RELATIONSHIP WITH HER MOTHER SHAPE HER ADULT LIFE?

Profoundly. A mother may shape a daughter's early understanding of: womanhood beauty body image faith marriage conflict emotion work motherhood self-worth and relationships Some women had loving mothers. Some had emotionally distant mothers. Some experienced criticism, control, comparison, instability, or neglect. Some lost their mothers early. Some have complicated relationships in adulthood. Honoring a mother does not require pretending every part of the relationship was healthy. Read Exodus 20:12, Ephesians 6:1-3, and Romans 12:18. Adult daughters may need to hold together:

gratitude honesty forgiveness appropriate boundaries realistic expectations and compassion A woman can acknowledge:

"My mother loved me."

and also:

"Some things she taught me were unhealthy."

Both can be true. A woman's adult identity does not have to remain permanently governed by her mother's approval or criticism.

65. HOW CAN MOTHERS HELP DAUGHTERS DEVELOP A HEALTHY VIEW OF WOMANHOOD?

Begin with discipleship rather than appearance. Read Deuteronomy 6:4-9 and 2 Timothy 1:5. Daughters learn from what mothers repeatedly praise, fear, criticize, and model. A mother can ask: What does my daughter hear me say about my own body? Does she hear constant self-criticism about weight or aging? Does she learn that beauty earns attention? Does she see women compared with one another? Does she hear women criticized for being "too much" or "not feminine enough"? Does she see repentance? Does she see Scripture opened? Does she see prayer? Does she see boundaries?

Does she see kindness toward women who live differently? Mothers do not disciple daughters by presenting themselves as perfect women. They disciple daughters partly by showing what it looks like to follow Jesus imperfectly and honestly. A mother can say:

"I was wrong."



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"I am still learning."

"Let's see what Scripture says."

"Your body is not your worth."

"You do not need to become another woman to be faithful."

Memory Anchor

DAUGHTERS DO NOT NEED PERFECT MOTHERS. THEY NEED WOMEN WHO KEEP RETURNING TO CHRIST.

66. HOW DOES EMOTIONAL HEALING RELATE TO SPIRITUAL GROWTH?

They can overlap without being identical. Scripture speaks about forgiveness, grief, fear, shame, anger, identity, community, confession, truth, and hope. Modern psychology studies cognition, trauma, behavior, relationships, neurological processes, and emotional patterns using categories that are not themselves biblical categories. Christians should neither treat psychology as Scripture nor assume every useful psychological observation competes with Scripture. A wise approach asks: Is this claim true? Is it consistent with Scripture? Is it supported by responsible evidence?

Does it excuse sin-or help someone understand patterns so she can respond wisely? Pastoral care and professional mental-health care can sometimes complement one another. The Bible is sufficient for its God-given purpose. It was not written as a modern medical or psychological textbook.

67. WHAT IF PAST TRAUMA STILL AFFECTS ME?

Trauma can leave lasting effects on the mind and body. Experiencing those effects is not proof that a person has failed to forgive, failed to pray enough, or lacks faith. Biblical healing should not be reduced to:

"Just move on."

Read Psalm 34:18 and Psalm 147:3. God is near to the brokenhearted. Recovery may involve: prayer Scripture safe relationships lament time wise pastoral support professional counseling medical care learning appropriate boundaries Healing is not always linear. A painful reaction returning does not necessarily mean all previous growth has disappeared.

68. HOW SHOULD A WOMAN RESPOND WHEN SHE HAS SINNED?

Confess, repent, receive grace, and walk forward. Read Psalm 32, Psalm 51, and 1 John 1:5-10. A woman of God is not a woman who never sins. She is increasingly a woman who stops hiding sin. Repentance does not mean:

"I am worthless."

It means:

"What I did was wrong. God is right. I will turn toward Him."

The Gospel allows Christians to face sin honestly because their hope rests in Christ rather than their moral résumé.

69. HOW DOES JESUS CHANGE THE WAY WOMEN SEE THEMSELVES?

Jesus repeatedly interacts with women in ways that affirm their dignity as moral, spiritual, and intellectual persons. Read: Luke 7:36-50 Luke 8:1-3 Luke 10:38-42 John 4:1-42 John 11:17-27 John 20:11-18 Women learn from Him. Women support His ministry. Women speak with Him about theology. Women become disciples. Women witness His crucifixion. Women discover the empty tomb. Women testify that He is risen. Jesus does not define women primarily by their usefulness to men. He calls women, like men, to become disciples.

70. WHAT IS THE GOSPEL CONNECTION TO BECOMING A WOMAN OF GOD?

This is the center of the study. Christianity is not a project in which an imperfect woman turns herself into a sufficiently godly woman so God will accept her. Read Ephesians 2:1-10 and Titus 3:3-7. Human beings are saved by God's grace through Christ. Jesus lived the righteous life sinners have failed to live. He died for sin. He rose from the dead. Those who belong to Him are forgiven, reconciled to God, given the Holy Spirit, and gradually transformed. Good works follow salvation. They do not purchase it. The Gospel changes the question from:



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"How can I become impressive enough for God?"

to:

"Because I belong to Christ, how can I faithfully become more like Him?"

Memory Anchor

GODLINESS IS THE FRUIT OF GRACE, NOT THE PRICE OF GRACE.

71. WHAT IF I AM STARTING LATE?

There is no age at which following Jesus becomes pointless. Read Joel 2:25-27, Philippians 1:6, and Psalm 92:12-15. Some women meet Christ young. Some return after decades. Some awaken spiritually after retirement. Some begin studying Scripture seriously after their children are grown. Some spend years surviving difficult circumstances before entering a season where deeper growth becomes possible. Do not spend the remaining years mourning the years that cannot be changed. Repent where repentance is needed. Grieve what should be grieved. Then offer God today.

72. WHAT IF I HAVE LIMITED PHYSICAL OR EMOTIONAL CAPACITY?

Faithfulness is not identical in every season. A healthy 30-year-old and an 85-year-old with limited mobility may honor God differently. A woman in chemotherapy and a woman training for a marathon do not have identical physical stewardship. A mother with a newborn and a woman living alone may not have identical devotional rhythms. A woman experiencing severe menstrual symptoms and a woman in a more physically stable season may not have identical energy. A grieving widow and a woman in a season of celebration may have different emotional capacity. God knows human limitation. Read Psalm 103:13-14.

"He knows how weak we are; he remembers we are only dust."

Limited capacity does not equal limited worth. Faithfulness asks what obedience looks like with what has actually been entrusted today.

73. WHAT DOES A HEALTHY INTEGRATED LIFE LOOK LIKE?

It does not mean every area is perfectly balanced. Life rarely divides evenly into spiritual, emotional, relational, physical, vocational, and family categories. Instead, integration means allowing allegiance to Christ to shape every area. Spiritually: Remain rooted in Christ. Emotionally: Bring feelings into truth rather than allowing them to rule or pretending they do not exist. Physically: Treat the body with dignity and wise stewardship. Relationally: Practice love, truth, forgiveness, wisdom, friendship, and appropriate boundaries. Practically:

Steward time, responsibilities, household needs, gifts, and resources faithfully. When one area becomes disordered, it often affects the others. The goal is not balance as mathematical equality. The goal is faithful integration under Christ.

74. WHAT IS A SIMPLE FRAMEWORK FOR GROWTH?

Use five questions:

1. ROOTED

Am I remaining connected to Christ through Scripture, prayer, and Christian community?

2. TRUTH

What is actually true about this situation according to Scripture?

3. HEART

What emotions, desires, fears, wounds, comparisons, or motives need honest attention?

4. BODY

What physical realities, hormonal changes, health needs, or limitations should be acknowledged and wisely cared for?

5. FAITHFULNESS

What is the next faithful step God has actually placed in front of me? Do not ask:



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"How do I fix my entire life?"

Ask:

"What is the next faithful step?"

75. WORKED EXAMPLE: "I FEEL LIKE I AM FAILING EVERYWHERE."

Imagine a woman who says: "I haven't been consistent with Bible study. I'm exhausted. I've gained weight. I'm irritated with everyone. I don't exercise like I used to. My house is behind. I feel guilty saying no to anyone. Other women seem to handle life better. I know I should be doing more." How might the framework help? **ROOTED** Instead of beginning with twenty improvements, begin with Christ. Could she spend ten meaningful minutes in Scripture rather than designing an ideal one-hour routine she cannot currently sustain? Could she pray honestly:

"Lord, I am tired and overwhelmed. Show me what is true and what You are actually asking of me."

TRUTH Is she genuinely failing morally-or measuring herself against unrealistic expectations? Some areas may need repentance. Others may simply need adjustment. She should distinguish God's commands from her own imagined standards. **HEART** What is underneath the overwhelm? Fear of disappointing people? Comparison? Grief? Resentment? Loneliness? A need to feel indispensable? Conflict with another woman? A household responsibility imbalance? Emotional honesty can reveal why certain patterns keep repeating. **BODY** Is she chronically sleep-deprived? Has her health changed?

Are hormonal or monthly physical changes affecting energy or mood? Would medical evaluation be appropriate? Does she need more movement-or more recovery? Would regular meals, hydration, walking, strength work, or improved sleep help? The specific answer will differ by person. **FAITHFULNESS** Choose a few realistic next steps. Perhaps: Read one chapter of Scripture each morning. Say no to one unnecessary obligation. Take a short walk several days this week. Make one overdue medical appointment. Have an honest conversation about household responsibilities. Ask someone trustworthy for help.

Stop following a social-media account that continually fuels comparison. None of these earns God's approval. They simply represent faithful stewardship. A month later she may still have unfinished work. She may still be tired some days. She may still struggle with comparison. Growth does not mean every burden immediately disappears. Sometimes growth means she is learning to carry life differently-with greater truth, dependence, wisdom, and grace.

76. HOW CAN WOMEN HELP OTHER WOMEN GROW?

Read Titus 2:3-5 and Hebrews 10:24-25. Women need relationships that go deeper than comparison. A mature woman can say:

"I have struggled there too."

"Here is what Scripture taught me."

"I was wrong about that."

"Here is what I wish someone had told me at your age."

"Let's pray."

"Let's open the passage."

Healthy discipleship does not create dependence upon the mentor. It continually directs the other woman toward Christ and Scripture. Older women should not assume younger women have nothing to teach them. Younger women should not assume older women are irrelevant. The body of Christ needs generations learning from one another.

77. WHAT SHOULD A WOMAN DO WHEN CHRISTIAN CULTURE ADDS EXPECTATIONS GOD DID NOT?

Return to Scripture. Christian subcultures can develop expectations involving: clothing education career homemaking marriage motherhood personality politics schooling choices beauty leadership dating family size Some may reflect wise applications in particular contexts. Others may be preferences. Others may become unhealthy traditions. Jesus repeatedly confronted religious traditions when human rules were treated as though they carried divine authority. Read Mark 7:1-13. Ask: Does Scripture actually command this? Is this a reasonable application rather than a command? Is this simply a cultural preference?

Can faithful Christians disagree? Distinguishing those categories protects conscience.



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78. HOW SHOULD WOMEN THINK ABOUT STRENGTH?

Strength is not the opposite of godly femininity. Proverbs 31:17 describes the wise woman as strong. Read also Proverbs 31:25:

"She is clothed with strength and dignity."

Biblical strength can include: physical resilience courage wisdom endurance moral conviction emotional steadiness the willingness to ask for help the ability to endure suffering without abandoning faith the courage to confront wrongdoing the humility to repent Gentleness is also fruit of the Spirit. Strength and gentleness are not enemies. Jesus embodies both.

79. WHAT ABOUT WOMEN IN DIFFERENT CULTURES AND ECONOMIC CIRCUMSTANCES?

Biblical womanhood cannot be defined primarily through a Western middle-class lifestyle. Many Christian women throughout history and around the world have not had: private homes personal vehicles retirement accounts gym memberships multiple Bibles higher education modern healthcare paid maternity leave abundant leisure time control over many economic choices Some Christian women live under persecution. Some live in poverty. Some perform physically demanding labor. Some live in extended-family households. Some lead churches or ministries in places with severe shortages of trained leaders.

Some encounter cultural restrictions unknown to women elsewhere. The commands to love God, follow Christ, pursue holiness, practice wisdom, love neighbor, and remain faithful cross cultures. Specific applications may look very different. Christian maturity should never be measured by access to Western resources.

80. WHAT ARE TEN TRUTHS TO REMEMBER?

1. A woman of God belongs to Christ.

2. Christlikeness matters more than cultural stereotypes of femininity.

3. Proverbs 31 celebrates wisdom and fear of the LORD, not impossible

female perfection.

4. Marriage and motherhood are gifts, not prerequisites for complete

Christian womanhood.

5. Emotions should be acknowledged and brought under truth-not denied

or allowed to rule.

6. The body deserves stewardship, not worship, hatred, or punishment.

7. Rest and human limitation are compatible with faithfulness.

8. Christian teaching must never be used to excuse abuse or coercion.

9. Spiritual growth is measured by increasing Christlikeness, not

comparison.

10. Godliness is the fruit of grace, not the price of grace.



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PERSONAL INVENTORY

Take time with these questions. **SPIRITUAL** Am I regularly opening Scripture? Is prayer becoming honest or merely habitual? Where is God asking for obedience? Is there known sin I am defending rather than confessing? Am I connected to Christian community? **EMOTIONAL** What emotion has been most persistent recently? What might it be revealing? Am I suppressing something that needs honest attention? Am I allowing a feeling to determine what is true? Is comparison controlling me? Do I need wise pastoral or professional help? **RELATIONAL** Do my friendships encourage truth and maturity? Is gossip present in any relationship?

Am I competing with another woman? Is there someone I need to speak with directly? Do I need a healthier boundary? Is reconciliation safe and wise? **PHYSICAL** Am I treating my body with dignity? Am I chronically ignoring sleep or rest? Am I nourishing my body reasonably? Is movement appropriate and possible in my present condition? Am I avoiding medical care I know I should pursue? Are menstrual, hormonal, menopausal, or other physical changes affecting my daily functioning? Have appearance or weight become too closely connected to worth? Are food, exercise, or body-image behaviors becoming controlling?

HOUSEHOLD / RESPONSIBILITY Am I carrying responsibilities that should be discussed or shared? Have I communicated clearly about what I need? Am I assuming others should notice without conversation? Am I taking on responsibilities that do not actually belong to me? **MOTHER / DAUGHTER** What did I learn about womanhood from my mother? Which lessons were healthy? Which may need to be reconsidered? If I have a daughter, what am I teaching her through the way I speak about my own body, faith, relationships, and worth? **SEASON** What season am I actually living? What responsibilities genuinely belong to me?

Which expectations have I taken on that God may never have given me? What is one faithful next step?



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SCRIPTURE READING PATH

IDENTITY IN CHRIST Romans 8 Ephesians 1-2 Colossians 3:1-17 WISDOM AND GODLY CHARACTER Proverbs 1-4 Proverbs 31:10-31 Galatians 5:16-26 James 1 WOMEN IN SCRIPTURE Ruth 1-4 1 Samuel 1-2 1 Samuel 25 Esther 4-8 Luke 1-2 Luke 8:1-3 Luke 10:38-42 John 4 John 11 Acts 16:11-15 Acts 18:18-28 Romans 16:1-16 EMOTIONAL HONESTY Psalm 13 Psalm 42 Psalm 55 Psalm 77 Psalm 88 FRIENDSHIP AND COMMUNITY Ruth 1 Luke 1:39-56 Proverbs 17:17 Proverbs 27:5-6, 9, 17 Ephesians 4:25-32 Titus 2:3-5 GRIEF, INFERTILITY, AND LOSS Genesis 16 Genesis 30:1-24 1 Samuel 1 Psalm 34 Romans 12:15 1 Thessalonians 4:13-18 THE BODY AND STEWARDSHIP

Genesis 1:26-31 Psalm 139 Romans 12:1-2 1 Corinthians 6:12-20 1 Timothy 4:7-8 RELATIONSHIPS AND BOUNDARIES Matthew 5-7 Romans 12 Ephesians 4:17-32 Galatians 6:1-10 MARRIAGE AND SHARED RESPONSIBILITY Philippians 2:1-5 Ephesians 5:21-33 Galatians 5:13 1 Peter 3:1-7 MOTHERS, DAUGHTERS, AND GENERATIONAL DISCIPLESHIP Deuteronomy 6:4-9 Proverbs 1:8-9 Titus 2:3-5 2 Timothy 1:5 2 Timothy 3:14-15 MARRIAGE AND DISPUTED PASSAGES Genesis 1-3 Ephesians 5:21-33 1 Corinthians 11 1 Corinthians 14 1 Timothy 2 1 Peter 3:1-7 GRACE AND TRANSFORMATION John 15 Romans 8 2 Corinthians 3:18 Ephesians 2:1-10 Philippians 2:12-13 Titus 2:11-14



Rooted in Scripture - Pointing to Jesus

KEY TERMS

BIBLICAL WOMANHOOD A modern phrase used in different ways by Christians. In this study it refers broadly to Christian discipleship expressed through the life of a woman who belongs to God and is increasingly formed by Christ. **GODLINESS** A life increasingly shaped by reverence for God, obedience, and Christlike character. **SANCTIFICATION** The ongoing work by which God increasingly forms believers into holiness and Christlikeness. **IDENTITY IN CHRIST** The believer's fundamental identity arising from union with and belonging to Jesus rather than from earthly roles, achievements, appearance, or social status.

FEAR OF THE LORD Reverent awe, trust, worship, and submission toward God. In Proverbs it is foundational to wisdom.

SELF-CONTROL Spirit-produced governance of desires, impulses, emotions, and actions. It is not the denial of emotion.

BOUNDARY A modern term commonly describing appropriate limits regarding responsibility, access, behavior, and relationships. Scripture does not use the modern psychological category directly but contains principles concerning limits, wisdom, responsibility, and separation from destructive conduct. **RECONCILIATION**

The restoration of a damaged relationship. Reconciliation ordinarily requires truth, repentance, safety, and rebuilding trust; it is related to but not identical with forgiveness. **SUBMISSION** A biblical concept involving willing ordering of oneself in relationship to legitimate authority or mutual Christian responsibility. Its precise application in marriage and church life is interpreted differently among Christian traditions. It never makes sinful commands righteous or legitimizes abuse. **COMPLEMENTARIAN**

A broad family of Christian views affirming equal worth of men and women while understanding Scripture to establish some differentiated roles, particularly in marriage and/or church leadership. **EGALITARIAN** A broad family of Christian views affirming equal worth of men and women and generally understanding Scripture not to permanently restrict church or marital authority according to sex. **MODESTY** Biblically, a posture involving propriety, humility, wisdom, and freedom from ostentatious self-display; it is broader than clothing alone. **STEWARDSHIP**

Faithfully caring for what God has entrusted, including time, resources, abilities, relationships, opportunities, and the body.

EMOTIONAL LABOR A modern term commonly used for the less-visible mental and relational work involved in remembering, planning, anticipating needs, monitoring relationships, and coordinating responsibilities. It is not a biblical category, but biblical principles of love, service, responsibility, and mutual concern can be applied to it. **TRAUMA**

A modern clinical and descriptive term referring to responses that may follow overwhelming or deeply distressing experiences. Scripture does not use modern trauma terminology but speaks extensively about suffering, fear, grief, memory, safety, lament, and restoration. **GRACE** God's undeserved favor and saving action toward sinners, supremely revealed in Jesus Christ.



Rooted in Scripture - Pointing to Jesus

WHERE CAN I LEARN MORE?

Begin with Scripture itself. Helpful Bible-study resources may include: BIBLEPROJECT Visual overviews of biblical books, themes, and the storyline of Scripture. BLUE LETTER BIBLE Translations, original-language tools, dictionaries, and commentaries. BIBLEGATEWAY Access to multiple Bible translations and reading tools. LOCAL CHURCH DISCIPLESHIP Mature Christian women, pastors, teachers, and small groups can provide the relational dimension no online resource can replace. FOR EMOTIONAL OR TRAUMA-RELATED CONCERNS

Qualified Christian pastoral care may be helpful alongside appropriately licensed mental-health professionals. FOR ABUSE OR SAFETY CONCERNS Seek appropriate safety support, trusted local professionals, and law-enforcement or emergency assistance where necessary. Church advice should never replace urgent safety intervention. FOR EATING DISORDERS OR SIGNIFICANT DISORDERED EATING Appropriate treatment may involve qualified medical, nutritional, and mental-health professionals with relevant expertise. Spiritual disciplines involving food should not be used in ways that undermine recovery.

FOR PHYSICAL-HEALTH QUESTIONS Use qualified medical professionals rather than treating a Bible study as individualized medical advice, especially for significant menstrual symptoms, pregnancy-related concerns, hormonal changes, menopause, chronic illness, or other health conditions.

Resource Safeguard

Listing a resource or professional category does not mean 3Nails endorses every theological position, methodology, publication, therapy, strategy, or conclusion associated with it. Compare sources. Seek appropriate expertise. Continually return to Scripture.



Rooted in Scripture - Pointing to Jesus

FINAL REVIEW

Before finishing, return to the central question: What makes a woman a woman of God? Not perfection. Not appearance. Not marriage. Not motherhood. Not fertility. Not productivity. Not personality. Not a spotless past. Not the approval of other Christians. Not the ability to carry every burden without help. She belongs to Christ. And because she belongs to Christ, every part of life can gradually come under His transforming grace. Her mind can be renewed. Her emotions can become increasingly truthful and wisely governed. Her body can be treated with dignity. Her relationships can become more loving and honest.

Her friendships can become places of encouragement rather than competition. Her gifts can be developed. Her limitations can be acknowledged. Her sins can be confessed. Her wounds can be brought into the light. Her grief can be mourned. Her season can be received without comparing it with another woman's. Her responsibilities can be examined honestly. Her past can be understood without allowing it to become her permanent identity. Her life can become increasingly rooted in Scripture and pointed toward Jesus.

FINAL MEMORY ANCHOR

BECOMING A WOMAN OF GOD IS NOT BECOMING A PERFECT WOMAN. IT IS BECOMING A WOMAN INCREASINGLY FORMED BY CHRIST.



Rooted in Scripture - Pointing to Jesus

FINAL REFLECTION

A woman can spend much of her life trying to become enough. Thin enough. Beautiful enough. Patient enough. Productive enough. Spiritual enough. Successful enough. Organized enough. Needed enough. Loved enough. She may compare herself with women who appear to have better marriages, better bodies, better homes, better children, better careers, stronger friendships, deeper faith, or easier lives. Even Christian discipleship can quietly become another arena in which she tries to prove herself. Read more. Pray more. Serve more. Give more. Volunteer more. Be calmer. Be nicer. Never disappoint anyone. Carry the family.

Keep the peace. Remember everything. Need very little. And eventually, even the pursuit of godliness can become exhausting. But the Gospel begins somewhere else. It begins not with what a woman can make of herself, but with what God has done in Christ. Jesus does not invite exhausted sinners to construct an impressive enough life to earn His welcome. He calls them to Himself. Grace does not leave a woman unchanged. Grace begins the transformation. The woman who knows she is loved by Christ becomes free to confront what needs to change without believing every weakness threatens her worth.

She can repent without collapsing into shame. She can rest without proving she deserves it. She can care for her body without worshipping it. She can eat without turning food into a moral scorecard. She can pursue health without making appearance her identity. She can acknowledge monthly physical limitations or major hormonal changes without calling them spiritual weakness. She can grieve infertility or pregnancy loss without pretending hope makes loss painless. She can acknowledge painful emotions without allowing them to become her master. She can establish wise boundaries without abandoning love.

She can forgive without pretending trust has automatically been restored. She can seek safety without believing endurance of abuse is a spiritual virtue. She can serve without needing to be indispensable. She can ask a spouse or family member to carry a fair share of the responsibilities without believing help makes her selfish. She can enjoy friendship without turning every woman into a competitor. She can celebrate another woman's gifts without diminishing her own. She can examine what she learned from her mother with both gratitude and honesty.

She can raise a daughter without handing down every insecurity she received. She can age without believing her usefulness has ended. She can be single without being incomplete. She can be married without making marriage her identity. She can mother faithfully without making her children's choices the final verdict on her life. She can endure a season of weakness without assuming God has stopped working. She can look at another woman's gifts without concluding that God forgot to give her enough. And when she fails-as every Christian does-she can return again to Christ.

That is why becoming a woman of God is not ultimately a self-improvement project. It is discipleship. It is learning, over a lifetime, to say: My life belongs to Christ. My mind belongs to Christ. My emotions belong to Christ. My body belongs to Christ. My relationships belong to Christ. My friendships belong to Christ. My gifts belong to Christ. My weaknesses belong in His hands. My grief belongs in His care. My past is covered by His grace. My future rests in His faithfulness. And today, by the grace He provides, I can take the next faithful step.

TEN TRUTHS TO CARRY WITH YOU



Rooted in Scripture - Pointing to Jesus

1. YOU BELONG TO CHRIST.
2. GODLINESS IS CHRISTLIKENESS, NOT CULTURAL PERFECTION.
3. YOUR EARTHLY ROLES MATTER, BUT THEY DO NOT DEFINE YOUR WORTH.
4. YOUR EMOTIONS CAN BE HONESTLY BROUGHT BEFORE GOD.
5. YOUR BODY DESERVES FAITHFUL CARE, NOT WORSHIP, HATRED, OR PUNISHMENT.
6. HUMAN LIMITATION IS NOT SPIRITUAL FAILURE.
7. BIBLICAL TRUTH MUST NEVER BE USED TO EXCUSE ABUSE.
8. YOU DO NOT NEED ANOTHER WOMAN'S LIFE TO BE FAITHFUL WITH YOURS.
9. GROWTH IS USUALLY GRADUAL.
10. GODLINESS IS THE FRUIT OF GRACE, NOT THE PRICE OF GRACE.

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