



*Thank you for listening to Kalos Conversations!*

## **EPISODE 13: HOW TO LEAD THE FIRST OVERNIGHT**

In this episode, we walk through how to lead the first overnight where we begin to fuse Kalos' three core realities: believing the gospel, embracing our femininity, and doing ministry. We hit on everything you need for a strong 24 hours laying the groundwork upon which everything else in the track (and the work of disciple-making!) is built on.

"The holier a woman is, the more she is a woman." – Leon Bloy

OVERNIGHT ONE WILL BE A SUCCESS IF:

- We see clearly that Jesus' Apostles regularly taught that gospel belief issues in holy living that is sex (or station) specific, and that it is the gospel itself that gives energy and shape to our pursuit of sex (or station) specific obedience.
- We understand and embrace the 'curriculum' that the Spirit through Paul gives to the 'older' women in churches on Crete when disciplining the 'younger' women. (Titus 2)
- We get a sense of how Scripture defines the focus and fruitfulness of a holy, well-lived, feminine life. (Proverbs 31)
- Despite the immense pressure on a Bostonian church to *not*, our hearts get excited about adorning the gospel with holy, feminine living, seeing it as the well-spring from which all our disciple-making ministry flows.

## AGENDA

### FRIDAY NIGHT

1. Meal together on site
2. Word: Titus 2
3. Deep Dive Conversation on Gospel-Centered Femininity

### SATURDAY MORNING

1. Meal together on site
2. Word: Proverbs 31
3. Case Studies

## WORD FOR FRIDAY NIGHT:

Read and reflect on the entire letter from Jesus' Apostle Paul to Pastor Titus of Crete (3 short chapters), but *focus in on* verses 2:1-10 and especially verses 3, 4, and 5.

We will have an extended amount of time to engage this text, so make note of everything that strikes you as you read. We want to get this text down in our bones.

Specifically:

- Write down what phrases or ideas are repeated throughout this letter.
- How would you phrase the "big idea" of this text?
- Make note of the connections that Paul makes between gospel doctrine and holy living, i.e. in 2:1, 2:5, 2:10, 2:11, 2:15, 3:4, etc. Pay careful attention to conjunctions like "for" or "because" or "so that." For example. Paul teaches that the glad and wholehearted embrace of sex (and station) specific obedience is "so that in everything they may adorn the doctrine of God our Savior." What does this mean? How does this infuse immense dignity in saying *yes* to femininity?
- Think deeply on each element of the curriculum that Paul outlines for the older women when they are making disciples of women in the church. We will spend time on meaning and application with each of these. Ask yourself questions like: What does it mean to love my husband? To love my children? What does purity entail for a women of God? What is so special about the home that the Triune God would call me to pour my best energies and efforts into seeing it thrive? What is submission to my husband and how does it bring glory to God and good to others and joy to me?

*"They are to teach what is good, and so train the young women:*

- *to love their husbands and children*
- *to be self-controlled*
- *to be pure*
- *to be working at home*
- *to be kind*
- *to be submissive to their own husbands..."*

FOR SATURDAY MORNING:

Read and reflect on Proverbs 31:10-31. Note that this is an acrostic poem in Hebrew and is representative of the varied ways in which a godly woman embraces her femininity. It is *not* an actual or exhaustive description of the life of one particular “super woman” we should all try to be like!

Specifically think on:

- What is the *focus* of this woman’s varied pursuits and activities?
- *Who* benefits and thrives because of her?
- What is the ground motivation for her all-in, happy embrace of femininity?
- What is the legacy/fruit of this older woman’s gospel-centered, feminine life?

## READING

In order to really allow the Spirit's words in our texts to shape our souls, we need to catch a vision for the glories of marriage, motherhood, and the home. These are demeaned and despised realities in our culture, but they are dignified and precious in the sight of God.

Read the following selections as preparation for conversation.

### There's No Place Like Home by Carolyn McCulley

"I was startled to discover I basically knew nothing about the history of the home. I had no idea that my understanding was derived solely from a 20th-century American experience where the home was seen as a place to store your stuff in showcase your taste. I had no idea how profoundly the 19th century had influenced the roles played and activities of the home. For most of history, the home had been a place of productivity and the small business unit of the local economy. But by the 20th century it became a center of consumption. The public sphere – the marketplace – became the valued sphere. The private sphere – the place of intangible investment – became the devalued sphere. Yet all the activities of the private sphere were the ones that awaited an eternal reward: the cultivation of loving marriage, the rearing and discipling of the next-generation, the care for the elderly or disabled, and the mission of outreach to neighbors and hospitality for the church."

### Center Church by Tim Keller

"Home, according to Scripture, is a place where life flourishes fully – spiritually, physically and socially. It is a place where physical life and health are sustained and where our most intimate love relationships are nurtured. It is a place of rest, of shalom." What a high-calling: to be chosen by God to work tirelessly to see to it that this vision for what a home can be becomes a reality in our lives and church!

### Interior Design by Mary Kassian and Nancy Leigh DeMoss

"Jesus Christ is epitome of submission. His "not my will but yours be done" attitude is at the heart of the gospel story. It's the infinitely precious and esteemed mindset that made it all happen. Without Christ submission to his father they would be no baby in the manger and no salvation. We think it's tragic – yet not altogether surprising – that the very disposition that is so embraced by Jesus and treasured by God is so misunderstood and maligned in the world.

Submission is a concept that goes hand-in-hand with authority. Both concepts find the origin and meaning in the relationship between God the Father and God the Son. They can't be properly understood apart from that context.

Being submissive means having a responsive, leadable spirit that is willing to be obedient to God-ordained authority. Submission is a disposition of the heart.

Women are uniquely created to shine the spotlight on the “submissive to God” part of the Jesus story, while men are uniquely created to shine the spotlight on the “loving servant head of the church” part of it.

Many Christian women hold the trait of submission as far as way as possible – like a stinky pair of socks on their way to the laundry bin. Others plug their ears when they hear the word, or roll their eyes, or run the other way. Some reject submission out right by redefining what it means or by maintaining that both parties must submit to each other. Others erroneously think that submission means blind obedience and unquestioning compliance, or that every woman must submit to every man.

The word translated submissive is the word “hupotasso” from hupo “under, beneath” and tasso “to place in order, arrange, or lineup.” The word is an old military term. It means to arrange under in an orderly fashion – to place in the proper position under rank. In this case, it indicates that the Lord wants a wife to voluntarily line herself up under the headship of her husband.

It’s helpful to know that the word for submission use for the wife’s desired attitudes differs from the one use for the child behavior toward his parents. The case of children, the word is “hupakouo” from hupo “underneath” and “akouo” to hearken, obey. Hupakouo means to yield to a superior command or force without necessarily being willing, whereas when Paul tells a wife to hupotasso herself, it means to willingly put herself in the proper position. This is a significant point. Unlike the relationship between a parent and a child, where the young child is immature and in need of guidance and correction, the relationship between a husband and wife is a relationship between partners and equals. Submission of a wife to her husband’s loving authority mirrors the willing submission of Jesus to the authority of God the Father.

If we would ask Jesus how he feels about the idea of submission, He’d undoubtedly say, “Submission is a privilege and a blessing.” Christ models the true meaning of authority and submission. In his relationship to God the Father, he’s the perfect model of submission. In his relationship to the church, he’s the perfect model of authority. The husband and wife relationship is a physical earthly symbol that was created to shine the spotlight on the nature of these relationships.”

## CASE STUDIES

### HEATHER

Heather is 36 year old mom with 3 daughters ages 5, 10 and 13. Three months ago her husband left her and the girls for a younger woman. She is now struggling to make ends meet by working full-time as a secretary while trying to run her home and stay on top of her daughters' educational and social lives. When you talk with her, it becomes clear that she is bitter at having given herself to marriage and motherhood rather than establishing an independent career for herself. Since all the men in her life have failed to love and care for her (including her husband and her father, who was an alcoholic who abdicated all responsibility in her childhood home), she is now determined to encourage her daughters to reject any notion of Biblical femininity, encouraging them to "be the man in their life" by pursuing self-sufficiency and independence instead of marriage and motherhood.

- How would you begin to disciple Heather? Her daughters?

### MARYELLEN

Maryellen is a confessing Christian who's been coming to church for a few years. She is in her late thirties years old and has two young children. She is also a well-educated, highly-skilled, well-paid professional with a full-time job on the 128 loop. Her husband also works full-time, but his job is flexible enough to allow him to help a ton with the kids and the house. The family's week is a perpetual whirlwind of getting the children to and from daycare/school, figuring out meals (the family rarely eats together), and keeping the house in some semblance of order - all while working 40-50 plus commute time. She attends church 50% of the time, and is a marginal member of a gospel community. When push comes to shove, it is never work that gets short end of things (or she would lose her job/position) but always family and church/mission. During a time of confession, she says, "Like most women, I struggle with wanting it all. Yet I know that I can't have it all." She leaves her statement at that.

- How would you begin to disciple Maryellen?

### SUE

Sue is a 22 year old senior at a Christian college. She is a very smart and driven student who has lined up a year-long internship with a medical agency in Africa where she will be serving a public policy committee seeking to solve some continental health challenges. After this she intends to apply to medical schools in the U.S. She has never had a serious boyfriend and thoughts of marriage and family are the farthest thing from her mind. She claims that she has never felt like the "motherly" type and does not know what to do with the Bible's emphasis on marriage, submission, motherhood, and the home at this point in her life.

- How would you begin to disciple Sue?

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