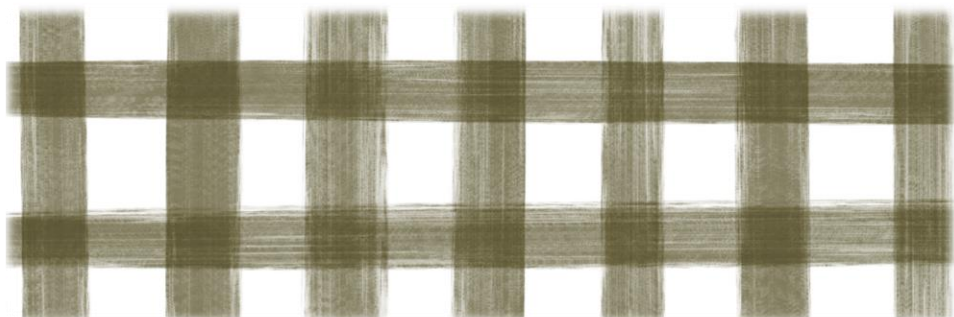


Biblical **WOMANHOOD**

PUTTING CHRIST ON DISPLAY

WITH DR. LISA LAGEORGE





women's FALL CONFERENCE

BIBLICAL WOMANHOOD:
PUTTING CHRIST ON DISPLAY

OCTOBER 20-21, COUNTRYSIDE BIBLE CHURCH

friday evening

CHECK-IN BEGINS: 6:00 pm • Worship Center Lobby

WORSHIP CENTER OPENS: 6:45 pm

SESSION ONE: 7:00 pm • Worship Center

DESSERT FELLOWSHIP: 8:30 pm • Courtyard

saturday morning + afternoon

DOORS OPEN + LIGHT BREAKFAST: 8:30 am • Worship Center Lobby

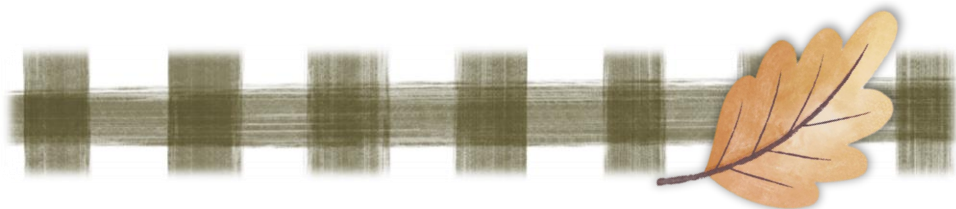
SESSION TWO: 9:00 am • Worship Center

COFFEE BREAK: 10:30 am • Worship Center Lobby

SESSION THREE: 10:45 am • Worship Center

LUNCH: 12:00 pm • Chapel + Fellowship Hall

SESSION FOUR: 1:00 pm • Worship Center





Speaker: DR. LISA LAGEORGE

Dr. Lisa LaGeorge serves as the Sr. Director, CHF Academy at Children's Hunger Fund in Sylmar, CA. CHF's mission is to deliver hope to suffering children by equipping local churches for gospel-centered mercy ministry.

For more than 20 years, she served as a professor of missions and an administrator in the Student Life Department at The Master's University in Newhall, CA. During those years, Lisa worked with the most incredible staff, administering and training cross-cultural vocational mission trips as well as working with missionary kids, international students and military veterans. Two decades of working with undergraduates was an immense joy, challenge, privilege, and delight. Prior to starting at Master's in 1998, Lisa spent five years involved in cross-cultural youth ministry in Alaska, a state that still holds an enormous piece of her heart. The beauty in Alaska led to an interest in micro and landscape photography. Lisa loves to teach the Bible within the local church and for women's events around the world. She is an active member of Grace Baptist Church in Santa Clarita, CA, serving in women's ministries and outreach.

Lisa has traveled in more than 50 countries to encourage cross-cultural workers, provide teacher training workshops, and supervise student teachers. Her research and writing includes the topics of short-term missions, singles in the church, cross-cultural teaching methodologies, missionary biographies, and Third Culture Kid transitions. Lisa served for seven years on the board of Guidelight (formerly The Elisha Foundation), an organization that provides family retreats, respite training, and outreach with churches into communities of disability. One of the highlights of her life was trekking with Eli to Mt. Everest Base Camp.

Lisa is rarely without a book, loves to cook for global gatherings, and hikes and camps and paddles if there is any time left. Lisa is single, but thanks God for the gift of a godly family and friends who are like family.



Session One:

"Biblical Womanhood"

Created for Him: Biblical Womanhood

I. Created by God for God

A. Created in the image of God

B. Created Male and Female

1. Common origin and destiny

2. Distinct callings

a. Order of Creation

b. Naming

c. Accountability

d. Purpose

e. Conflict

f. Mystery

B. Created to participate in God's mission.

1. Commanded by God

2. Blessed by God

II. Crafted for Community: Placed in Relationship

A. Commune with God

B. Commune With one other

C. Commune with the Church

III. Called to fruitfulness in Christ

A. Called to Salvation

B. Called to the Church

C. Called to Christ's Commission

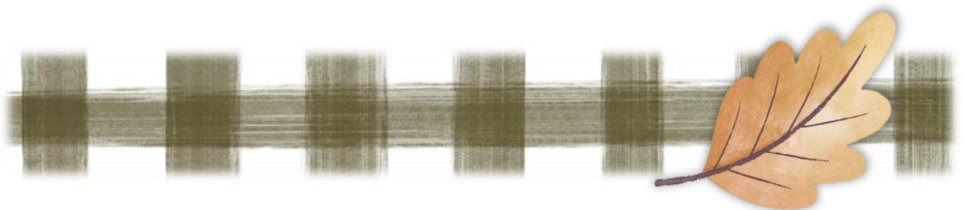
D. Called to Discipleship

1. Influence

2. Identity

3. Opportunity

4. Intention





Session Two:

“Peacemaking and Women”

Part 1

Biblical Peacemaking for Women in the Church **Conflict is an Opportunity to Glorify God**

Sources of Conflict:

- Natural differences
- Misunderstanding
- Sinful attitudes and desires (Gal 5:19-26, James 4:1-2)

Negative Impact of Conflict

- Robs time
- Breaks relationships
- Obscures the Gospel

Gazing Upward: Glorifying God in Conflict **(1 Cor 10:31; 2 Cor 5:14)**

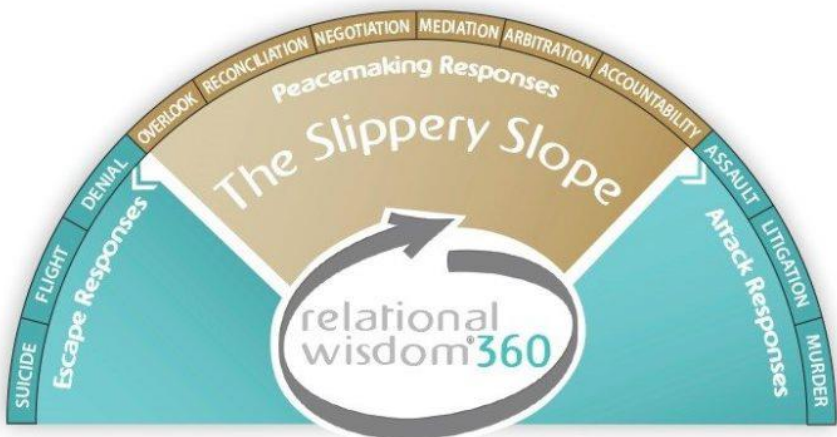
1. Conflict helps us remember our need for God (2 Corinthians 12:7-10)
2. Conflict gives opportunity to trust in God's promises (Psalm 37:5-6; 2 Peter 1:3-4) and to obey (John 14:15)
3. Conflict is a context where we can reflect the image of God (Ephesians 5:1-2)
4. Conflict is a place where we can serve others (Galatians 6:2) and be an encouraging example to their faith (1 Timothy 4:14; Titus 2:7)
5. Conflict allows us to experience and rest in God's providential care to bring us to maturity in all areas of life (Romans 5:3; James 1:2-4; Romans 8:28; Matthew 10:29-30; Genesis 50:20; Isaiah 46:10). Including, exposing sin (Psalm 119:67,71) and developing holiness (Ephesians 4:22-24; 2 Corinthians 3:18)

6. Peacemaking is crucial to our testimony as Christians. (2 Cor 5:14-21, Phil. 4:2-9)

Conflict tends to view issues horizontally not vertically. The source of conflict originates not in horizontal and external circumstances, but the internal desires of the heart (James 4:1-5; 1:13-15).

- Desire: "I would like to have _____"
- Demand: "I must have _____"
- Disappointment: "You did not give me _____"
- Deduction: "You did not give me _____ therefore you are _____"
- Damnation: "You did not give me _____ I will _____"

The capacity to redirect the desires vertically towards glorifying God and away from a personal horizontal viewpoint is a gift of God's grace (James 4:6-10; Colossians 3:12-13; 2 Corinthians 5:15-17; Ezekiel 36:25-26)



Escape Responses

- **Denial** (1 Sam. 2:22-25)
- **Flight** (1 Sam. 19:9-10, Gen. 16:6-8)
- **Suicide** (Matt. 27:1-5).

Attack Responses

- **Assault** (Acts 6:8-15)
- **Litigation** (Acts 24:1-26:32; Rom. 13:1-5, Matt. 5:25-26; 1 Cor. 6:1-8).
- **Murder** (Acts 7:54-58, 1 John 3:15; Matt. 5:21-22).

Peacemaking Responses (Romans 12:1-8; Col. 1:19-20)

Personal peacemaking responses are carried out in private between the parties themselves.

- **Overlook an offense** (Prov. 19:11)
- **Reconciliation** (Matt. 5:23-24, Gal. 6:1, Matt. 18:15, Col. 3:13)
- **Negotiation** (Phil. 2:4)

Assisted peacemaking, seeking help from other people in the church or community may be necessary if the parties cannot resolve a dispute through personal peacemaking.

- **Mediation** (Matt. 18:16)
- **Arbitration** (1 Cor. 6:4)
- **Accountability** (Matt. 18:17)

Questions for further consideration of the theological basis and process of conflict:

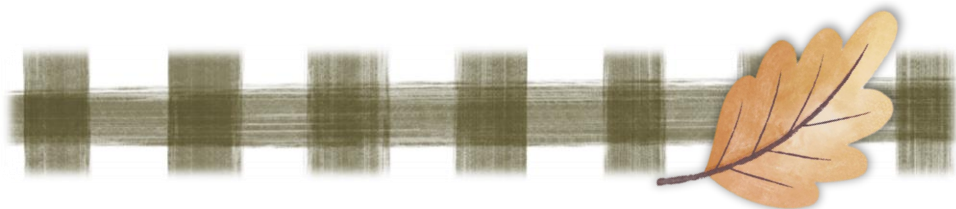
1. How would your feelings, attitudes, or behavior change if you would see conflict as an opportunity to trust and obey God?
2. What are some expressions of God's grace that has helped you to move away from demanding desires towards glorifying God in conflict?
3. What is your first responses in conflict? On which side of the slope do you usually slide?
4. How could a commitment to peacemaking responses change the course of conflict? Is there a time you have seen one of these personal or assisted responses in action?

Personal Reflection:

Think about conflict you have encountered. Reflecting on the materials above, respond to the following questions:

1. What is your first instinct in responding to conflict? What attitudes or desires make conflict more challenging for you?
2. What is your primary goal in dealing with conflict?
3. How do you discern whether the source of the conflict is a difference of opinion, a misunderstanding, or someone's sinful attitude or desire? How does that knowledge shape your response?
4. Think of an example of how you have responded to conflict in a way that reflects God's transforming work in your life.

Much of this material is adapted from Ken Sande's books The Peacemaker and Resolving Everyday Conflict. More information can be found at Relational Wisdom 360 www.rw360.org and www.PeacemakerMinistries.org.





Session Three:

“Peacemaking and Women”

Part 2

Biblical Peacemaking for Women in the Church Moving through Conflict toward Forgiveness

Looking Inward: Owning Your Part of the Conflict

1. Recognizing Personal Contributors to conflict

Sinful attitudes

- Demanding desires (Jas.3:13-4:12; 1 Jn.2:15-17)
- Evil thoughts and judgements (Matt.15:19; Rom. 4:13)

- Sinful words

- Harsh or reckless words (Eph. 4:29)
- Grumbling and complaining (Phil. 2:14; Jas.5:9)
- Falsehood (Ex. 20:16; Prov.24:28)
- Gossip (Prov.11:13; 16:28; 20:19; 26:20; 1 Tim 5:13)
- Slander (Lev. 19:16; 2 Tim.3:3; Titus 2:3)

- Sinful actions

- Not keeping your word (Matt.5:37; Ps. 15:1,4).
- Not respecting authority (Mk.10:42-45; Rom. 13:1-7 | Pet. 2:18-25)
- Not treating others as you want to be treated (Matt.7:12).

2. Moving beyond “what happened” to “why it happened.” (Prov 20:5; Ps.18:1-3, Matt.7:3-5; 1 Jn.1:8-9; Prov.28:13)

3. Identifying the root cause

Ask God for Help (Ps.139:23-24, James 1:5-8)

Ask others for help (Prov.19:20)

4. Taking responsibility to admit your wrongs honestly and thoroughly

Confessing your sin: Seven A's of Confession

1. Address everyone involved (all those whom you affected)
2. Avoid if, but, and maybe (do not try to excuse your wrongs)
3. Admit specifically (both attitudes and actions)
4. Acknowledge the hurt (express sorrow for hurting someone)
5. Accept the consequences (such as making restitution)
6. Alter your behavior (change your attitudes and actions)
7. Ask for forgiveness (and allow time)

“When you go to confess a wrong, remember that you are there to serve the other person, not to get comfort for yourself. Focus on showing God’s love to the person you have harmed. And regardless of that person’s response, keep your commitment to repairing any damage you have caused and to change your choices in the future.” *Resolving Everyday Conflict* p.69.

Moving Toward: Helping Others Own Their Part of the Conflict

1. Setting a Loving Attitude and Purpose

Galatians 6:1

Matt. 18:12–14, 21–35

2. Determining When to Overlook (Prov. 19:11)

Ask these questions:

- Is the offense seriously dishonoring God?
- Has it permanently damaged a relationship?
- Is it seriously hurting other people?
- Is it seriously hurting the offender himself?
- An offense should be overlooked if you can answer "no" to one or more of the above questions.
- If you answer "yes" to any of these questions, an offense is too serious to overlook, in which case God commands you to go and talk with the offender privately and lovingly about the situation.

3. Preparing to Move Toward

1. Pray for humility and wisdom (Prov. 4:23; Matt 15:18)
2. Plan your words and timing carefully (Eph. 4:29; Phil 2:3-4; Jas.3:17-18; 1 Cor 13:6)
3. Engage Rather Than Declare (Lk.10:25-37,15:11-32; Prov. 11:27))
4. Listen carefully and ask for feedback (Prov. 18:13; Jas.1:9; Prov.15:31,15:5)
5. Call to Repentance (I Jn.1:6-10; Acts 26:19-20; Ezek. 14:1-11; Rom. 2:4)
6. Encourage with the Gospel (Rom. 8:26-30)
7. Recognize your limits (Rom. 12:18; 2 Tim. 2:24-26)
8. Restoration is the Goal (1 Cor 2:5-8)

4. Including Others in Moving Toward Others (Matt. 18:16-20; 1 Cor. 6:1-8)

Forgiveness Defined: Letting Go: Forgiving as you have been forgiven

- To forgive is to let go of an offense, to leave it behind.
- Biblical forgiveness is the commitment to release the debt of offence before a holy God who alone is able to forgive sin (Ps. 51:3; Isa. 43:25; 1 Jn. 2:12). Forgiveness cancels a debt. (Jeremiah 31:34, Psalms. 103:12)
- Forgiveness is the recognition that the graciousness of God in the gospel to save.
- Forgiveness is both an event and a process.
 - I forgive you—event.
 - I continue to forgive you--process.
- Forgiveness is Vertically Expressed.
- Forgiveness is Horizontally Extended. (Mt. 18:35, Lk. 17:3-4)

There are no other biblical conditions for extending forgiveness other than genuine repentance (2 Cor. 7:10-11), and there is no limit to the amount of times we are commanded to forgive (Matt. 18:21-22, Matt. 5:24, Rom. 12:18)

Forgiveness in Action

1. Forgiveness trusts God.

(Eccl. 3:17; Rom. 12:19, Matthew 18:21-34)

2. Forgiveness makes four promises:

- "I will not dwell on this incident."
- "I will not bring up this incident again and use it against you."
- "I will not talk to others about this incident."
- "I will not allow this incident to stand between us or hinder our personal relationship."

3. Forgiveness demonstrates obedience to the Lordship of Jesus Christ. (Col. 3:13, Eph. 4:31-32)

- Those who have been forgiven by God (Lk. 5:21; Isa. 43:25; Mt. 26:28; Eph. 2:1-10), understand and have tasted of the life changing reality of having their sins paid for through the work of Jesus Christ (Col. 2:13-14; Rom. 6:11; Ti. 2:11-14).
- We as the people of God who have been transformed and redeemed to live under the Lordship of Christ through the forgiveness of sins have all the capacities and opportunities to be characterized by forgiveness (Rom. 5:10-11; II Cor. 5:14-20; Col. 1:20-22; Eph. 2:15-16).

4. Forgiveness shapes our relationships.

- Being forgiven has implications on how we relate to others (Mt. 22:36-39; 2 Cor. 5:14; 1 Jn. 4:7-11; Matt. 5:44).
- Forgiven people are empowered to forgive people. (Matt. 5:7; 6:12-15).
- The visible church is the primary place to foster and promote forgiveness.
- Forgiveness withheld plants seeds of bitterness.

5. Forgiveness does not eliminate the consequences of sin.

- Forgiveness does not mean peace at any cost. (Romans 12:17-19)
- Forgiveness is not denial or blindness to sin.
- Forgiveness does not prevent the church from exercising discipline.
- Forgiveness does not restrict the engagement of the law enforcement.

6. Forgiveness exercises love.

The decision regarding the nature and scope of consequences are guided by two foundational questions:

1. What decision will most likely serve the other person?
2. That decision glorifies God through honoring His word?

Some of this material is adapted from Ken Sande's books [The Peacemaker](#) and [Resolving Everyday Conflict](#). More information can be found at Relational Wisdom 360 www.rw360.org and www.PeacemakerMinistries.org.

Questions for further consideration of the theological basis and process of moving toward someone in conflict:

1. In conflict what do we typically focus on and why?
2. What makes a confession less than believable to you? How does that make it hard to minister alongside others when a confession is not perceived as genuine?
3. How does confession prepare the way for personal reconciliation?
4. Why does making a specific and effective confession increase someone's trustworthiness?
5. Why is it important to model genuine repentance and confession before asking someone else to do the same?
6. Why does involving mature believers in a conflict at the right time often help everyone involved towards resolution?
7. What are the differences between involving someone else to assist and gossip or slander?

Questions for further consideration of the theological basis and process of forgiveness:

1. What challenges would become evident if someone seeks to extend forgiveness to the offender before vertically expressing that promise of forgiveness before God?
2. What are some ways that "asking for forgiveness" can be manipulating? What are some ways that demanding someone to "ask for forgiveness" can be overbearing?
3. Does forgiving someone necessarily mean that you must trust that person again? What would be an example of genuine forgiveness has taken place, but trust is wisely kept at a minimum?

4. Why should we honestly and accurately assess the loss someone has created in your life before moving towards forgiving him or her?
5. How does believing that God will have the final word in all matters of injustice make it easier for us to move toward forgiving someone who has hurt us?
6. What does re-building trust look like? Give some examples of where it would be appropriate to increase your willingness to trust someone again who has offended you?

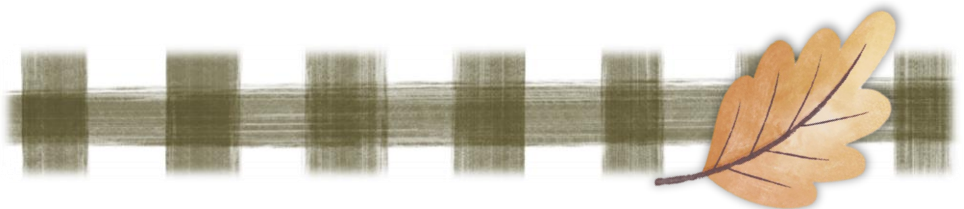
Personal Reflection:

Think about conflict you have encountered. Consider the material covered and honestly reflect and respond to the following questions:

1. Who are the people in your life that help to discern your heart in the midst of conflict?
2. Which of the Seven A's do you struggle with the most?
3. Why is it important to initiate conversation with someone with whom you are in conflict even when you believe it is not your fault?
4. How can gossip and slander feel like involving others, but often hurts everyone involved towards resolution?
5. Which of the three promises of forgiveness are the hardest for you to keep? What are some Biblical principles that help encourage you to forgive?
6. Why do we hesitate at times to forgive our offenders? How does releasing that offender's debt better than holding onto them?
7. Is there someone that you have extended forgiveness to, but have not forgiven them in your heart?

Interpersonal Reflection:

1. Consider your observations from your personal reflection on conflict and invite another perspective on your observations.
2. How have you seen genuine repentance and confession build trustworthiness among church members or family? Why is it difficult to pursue confession with one another at times? What biblical principles help move us towards one another when its hard?
3. How can we encourage private and loving conversations about issues of conflict without promoting gossip and slander?





Session Four:

"Hospitality and the Gospel"

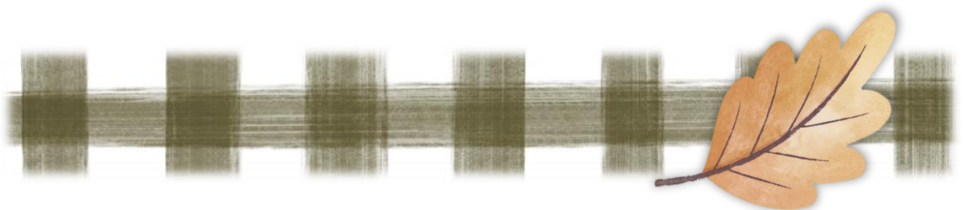
1. Hospitality is the Love of Strangers
2. Hospitality Reflects the Character and Work of God.

3. Hospitality Anticipates Needs.

4. Hospitality Reveals Character.

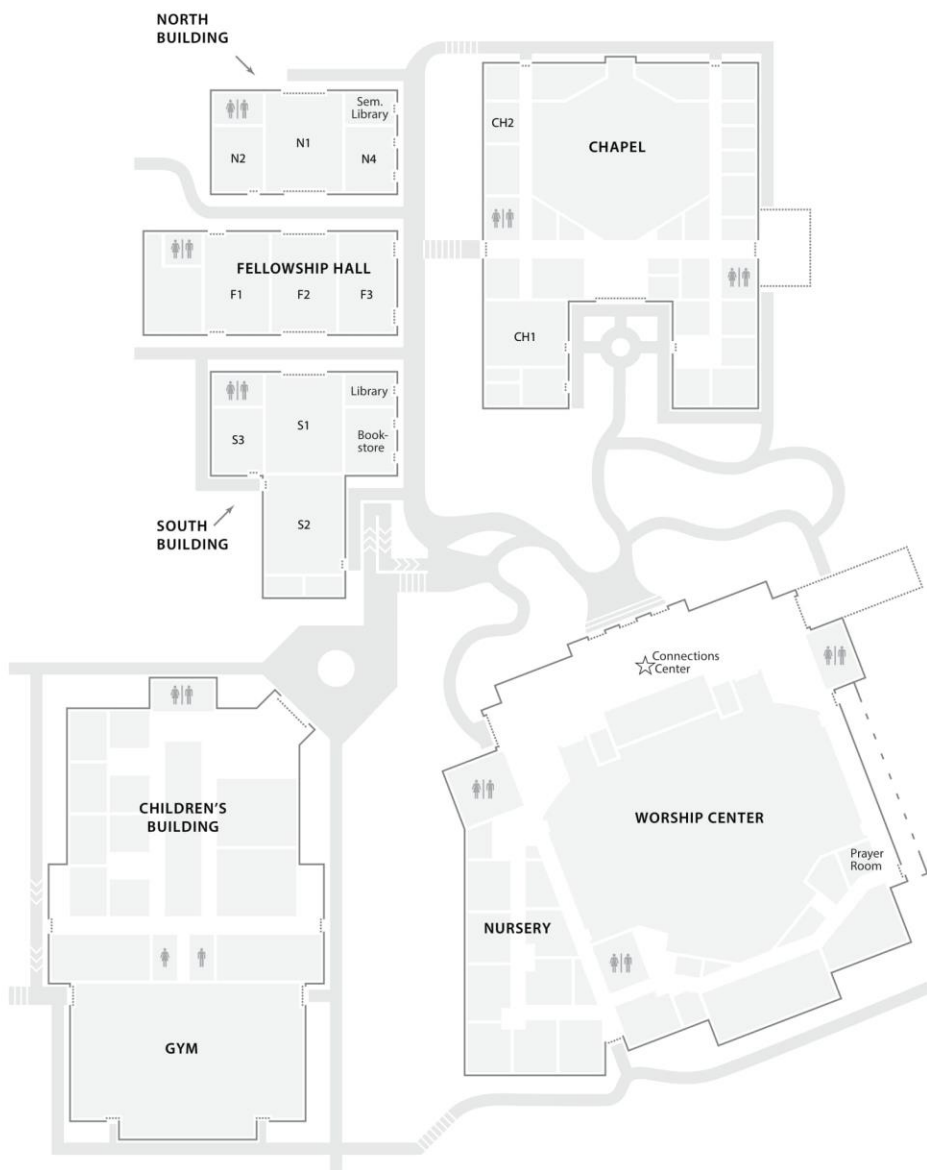
Resource Recommendations:

- The Hospitality Commands. Strauch
- The Gospel Comes with a House Key: Practicing Radically Ordinary Hospitality. Butterfield





Campus Map





Countryside
Bible Church