

INTERVARSITY MARKETPLACE BAY AREA SUMMER 2016

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ACTS 17:16 Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. **17** So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. **18** Some of the Epicurean and Stoic philosophers also conversed with him. And some said, “What does this babbler wish to say?” Others said, “He seems to be a preacher of foreign divinities”—because he was preaching Jesus and the resurrection. **19** And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is that you are presenting?” **20** For you bring some strange things to our ears. We wish to know therefore what these things mean.” **21** Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new. **22** So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious. **23** For as I passed along and observed the objects of your worship, I found also an altar with this inscription, ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you. **24** The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples

made by man **25** nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. **26** And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, **27** that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, **28** for “In him we live and move and have our being; as even some of your own poets have said, “For we are indeed his offspring.’ **29** Being then God’s offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. **30** The times of ignorance God overlooked, but now he commands all people everywhere to repent, **31** because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.” **32** Now when they heard of the resurrection of the dead, some mocked. But others said, “We will hear you again about this.” **33** So Paul went out from their midst. **34** But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

EXODUS 3 Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. **2** There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. **3** Then Moses said, “I must turn aside and look at this great sight, and see why the bush is not burned up.” **4** When the Lord saw that he had turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” **5** Then he said, “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.” **6** He said further, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. **7** Then the Lord said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, **8** and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the

WEEK 4 // HOSPITALITY

Hospitality is rooted in the desire to be a safe person who offers grace, shelter, and the presence of Jesus through practical actions and stewardship of resources. Though it may seem simple or easy, the act of hospitality can be a radical act of resistance to societal and cultural assumptions about who does or does not belong. Sharing our lives, time, and possessions with others is a way of recognizing and valuing the Imago Dei in others. This week we will create an experiment to stretch our capacity for hospitality.

WEEK 5 // SIMPLICITY

Simplicity cultivates the art of letting go. Simplicity aims at loosening inordinate attachment to owning and having things so we can experience freedom and with it generosity. This week we'll create an experiment in simplicity to uncomplicate our lives so we can focus on listening to God and discerning God's direction as we head into the final weeks of our program.

DISCIPLINES

QUICK GUIDE TO ENGAGING CONFLICT ADAPTED FROM DIFFICULT CONVERSATIONS

STEP 1: PREPARE BY WALKING THROUGH

- Sort out **What Happened**.
 - How do you perceive what happened?(Keep in mind there are at least 2 sides to every problem).
 - What impact has this situation had on you? What might their intentions have been?
 - What have you each contributed to the conflict?
- Understand **Emotions**.
 - Explore your emotional footprint, and the bundle of emotions you experience. Try listing them out.
- Ground Your **Identity**.
 - How has this affected how you see yourself? What might God be wanting to say to you *about you*?

STEP 2: CHECK YOUR PURPOSES AND DECIDE WHETHER TO RAISE THE ISSUE

- Purposes:** What do you hope to accomplish by having this conversation? Shift your stance from self-justification to creating an environment of learning, sharing, and problem-solving.
- Deciding:** Is this the best way to address the issue and achieve your purposes? Is the issue really embedded in your Identity Conversation? Can you affect the problem by changing your contributions? If you don't raise it what can you do to help yourself let go?

STEP 3: START FROM THE THIRD STORY

- Describe the problem as the **difference** between your stories. Include other viewpoints as a legitimate part of the discussion. Diffuse defensiveness by creating a learning conversation.
- Share your **purposes**. Examples: To gain a better understanding, to have your feelings acknowledged, to have a healthier living environment...
- Invite** them to join you as a *partner* in sorting out the situation together. Examples:

"I'm hoping you can help me understand better..."
"I'd like us to think of different possibilities to continue working together..."
"It seems like we have different expectations about..."

STEP 4: EXPLORE THEIR STORY AND YOURS

- Listen to understand** their perspective on what happened. Ask questions. Acknowledge the feelings behind the arguments and accusations. Paraphrase to see if you've got it. Try to unravel how the two of you got to this place.
- Share your own viewpoint**, your past experiences, intentions, feelings. Failure to express yourself keeps you out of the relationship.
- Reframe, reframe, reframe** to keep it on track. From truth to perceptions, blame to contribution, accusations to feelings, etc.

What To Talk About

- Explore where each story comes from** "My reactions here probably have a lot to do with my experiences in a previous situation..."
- Share the impact on you** "I don't know whether you intended this, but I felt extremely uncomfortable when..."
- Take responsibility for your contribution** "There are a number of things I've done that made this situation harder..."
- Describe Feelings** "I'm anxious about bringing this up, but at the same time, it's important to me that we talk about it..."
- Reflect on the identity issues** "I think the reason this subject hooks me is that I don't like thinking of myself as someone who..."

Reframe — Diffuse Defensiveness

Truth → Different stories
Accusations → Intentions and Impact
Blame → Contribution
Judgments, characterizations → Feelings
What's going on with you → What's going on for them

STEP 5: PROBLEM-SOLVING

- Invent **options** that meet each side's most important concerns and interests
- Look to **standards** for what *should* happen. Keep in mind the standard of mutual care-taking; relationships that always go one way rarely last.
- Talk about how to keep **communication** open as you go forward.

SBI: 3 ESSENTIAL STEPS TO GIVING FEEDBACK WITHOUT ACCUSING, ACCOMMODATING, OR ASSIGNING BLAME

- SITUATION:** DESCRIBE THE SITUATION. BE SPECIFIC ABOUT WHEN AND WHERE IT OCCURRED.
- BEHAVIOR:** DESCRIBE OBSERVABLE BEHAVIOR. DON'T ASSUME YOU KNOW WHAT OTHERS WERE THINKING.
- IMPACT:** DESCRIBE WHAT YOU FELT OR THOUGHT IN RESPONSE TO THAT BEHAVIOR.

country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. **9** The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. **10** So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." **11** But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" **12** He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain." **13** But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" **14** God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" **15** God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations.

EXODUS 5 Afterward Moses and Aaron went to Pharaoh and said, “This is what the Lord, the God of Israel, says: ‘Let my people go, so that they may hold a festival to me in the wilderness.’” **2** Pharaoh said, “Who is the Lord, that I should obey him and let Israel go? I do not know the Lord and I will not let Israel go.” **3** Then they said, “The God of the Hebrews has met with us. Now let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God, or he may strike us with plagues or with the sword.” **4** But the king of Egypt said, “Moses and Aaron, why are you taking the people away from their labor? Get back to your work!” **5** Then Pharaoh said, “Look, the people of the land are now numerous, and you are stopping them from working.” **6** That same day Pharaoh gave this order to the slave drivers and overseers in charge of the people: **7** “You are no longer to supply the people with straw for making bricks; let them go and gather their own straw. **8** But require them to make the same number of bricks as before; don’t reduce the quota. They are lazy; that is why they are crying out, ‘Let us go and sacrifice to our God.’ **9** Make the work harder for the people so that they keep working and pay no attention to lies.” **10** Then the slave drivers and the overseers went out and said to the people, “This is what Pharaoh says: ‘I will not give you

WEEK 1 // EXAMEN PRAYER

The discipline of Examen was developed by Saint Ignatius of Loyola, founder of the Jesuits, as a way to live out Paul’s exhortation to examine your own conscience (1 Cor 11:28-31). It has been a daily practice for followers of Jesus for centuries. Typically done at the end of the day, the Examen helps us grow in gratitude, humility, and love as we learn to discern the voice and activity of God in our lives.

Two options for doing the Examen:

- a) Take 10 minutes at the end of every day to journal around the questions below.
- b) Share and pray through the questions below with a partner. Keep sharing brief, the goal is to spend more time praying than talking about prayer request.

- 1. Where have you sensed God’s presence today? Give thanks.**
- 2. Where have you missed or betrayed His presence? Ask forgiveness.**
- 3. What one request or question are you holding before God this summer? Ask and wait.**

Once you’ve prayed, conclude with the Prayer of Saint Teresa of Avila:
Let nothing disturb you, let nothing make you afraid. All things are passing, God alone never

WEEK 2 // JESUS PRAYER

The Jesus Prayer is an ancient Christian practice dating back to the sixth century in the Greek and Russian Orthodox tradition. Also known as “Breath Prayer” or “Prayer of the Heart,” early Christians would repeat to the rhythm of their breath the phrase, “Lord Jesus Christ, Son of God, have mercy on me a sinner.” In time, the prayer was shortened to “Lord Jesus Christ, have mercy” or “Jesus, mercy.”

The Jesus Prayer is a good example of “praying without ceasing” (1 Thess 5:17). It is intended to be short, just six to eight syllables, that slowly become as natural as breathing. Feel free to customize the words of the prayer. Some pray silently within, others sing or chant. It’s your prayer; use it your way. (Some examples: “Redeemer, heal me.” “Jesus Alleluia, have mercy.” “Holy Spirit, show me wisdom.”

- This week, practice the Jesus prayer each day for a focused amount of time. Some tips:
- Start with 5 min and gradually increase. A timer may be helpful to keep from watching the clock.
 - Some people do this during their morning commute. Others prefer a quieter space.
 - Begin by closing your eyes and recalling Psalm 46:10 – “Be still and know that I am God.”
 - With eyes closed, imagine God calling you by name, asking, “(Your name) what do you want? Like the blind man on the road to Jericho, Jesus looks you in the eyes and asks, “What do you want from me?”
 - Give God a simple, honest answer. Write it down. Your answer may be one word such as love or help. It may be several words or a phrase. It doesn’t have to be profound.
 - Your answers are the foundation of your prayer. Combine your word(s) with the name for God you are most comfortable with to create your prayer (ex: Jesus, show me your way).
 - Begin praying by breathing in God’s name) and breathing out your request or petition.
 - Don’t give up if your attention wanders, gently return to the prayer and focus on breathing.
 - Once your time ends, make a quick note or journal your experience with the prayer.

Opening Prayer

Jesus, you are the bread of life. Speak to me and sustain me through your Word. Amen.

Read Isaiah 55

God is speaking to exiled Israelites in Babylon, offering them an invitation to return and receive his goodness and mercy once again. As you read this passage, listen for God's invitation.

Reflection Questions

- 1) In verses 1-2, God delivers his invitation to receive mercy by using the metaphors of water and bread. These images correspond to the miracles of water and manna that God gave his people while under Moses' leadership in Exodus. How have you received God's provision this summer at your job? In your community or family?
- 2) Money is mentioned three times in the first two verses. What is the significance of money in the analogy/metaphor that God is making? Or to put it another way, how would you describe God's attitude toward money here?
- 3) God pleads with his people to not waste their money and labor on things that don't satisfy. It is a call to give up pursuing lesser things to pursue the ultimate thing. How aware are you of where your money goes? Or how you spend your free time? What might it look like to steward these resources in a more thoughtful way? Be realistic about small things you can try this week. Experiment with tracking finances and free time and see what patterns you notice.
- 4) The rest of the passage is a prophetic and poetic declaration of God's promises to the exiles. As you unpack this, what words or phrases best describe God's economy of *shalom* (Hebrew for peace and restoration)? What is challenging or unfamiliar?
- 5) How would living in God's economy affect others in your life? Verse 6 says to seek God "while He is near." God is often much closer to our friends, family, and co-workers than they (or even we) realize. What might be some creative (and non-creepy) ways to share God's abundance with others at work or home this week?

Closing Prayer

God, you call us to come share a rich feast but we often choose to spend ourselves for things that do not satisfy. You call us to listen carefully and to delight in you, but we often choose to look our own way and impose our own will. You call us to open our doors and our tables to stranger as well as friend, but we often choose to close our doors and hearts to those unlike us. You call us to seek you, to call on you, to find you near us, but we often choose to ignore your cries for justice and your plea for boundary-less love. Your thoughts are higher than ours, O God, and your ways are higher than our ways. Forgive us, Invite us again to your feast, fill us with your word and your Spirit, that we might go out in joy and come back in peace. *Amen.*

you any more straw. **11** Go and get your own straw wherever you can find it, but your work will not be reduced at all.” **12** So the people scattered all over Egypt to gather stubble to use for straw. **13** The slave drivers kept pressing them, saying, “Complete the work required of you for each day, just as when you had straw.” **14** And Pharaoh's slave drivers beat the Israelite overseers they had appointed, demanding, “Why haven't you met your quota of bricks yesterday or today, as before?” **15** Then the Israelite overseers went and appealed to Pharaoh: “Why have you treated your servants this way? **16** Your servants are given no straw, yet we are told, ‘Make bricks!’ Your servants are being beaten, but the fault is with your own people.” **17** Pharaoh said, “Lazy, that's what you are—lazy! That is why you keep saying, ‘Let us go and sacrifice to the Lord.’ **18** Now get to work. You will not be given any straw, yet you must produce your full quota of bricks.” **19** The Israelite overseers realized they were in trouble when they were told, “You are not to reduce the number of bricks required of you for each day.” **20** When they left Pharaoh, they found Moses and Aaron waiting to meet them, **21** and they said, “May the Lord look on you and judge you! You have made us obnoxious to Pharaoh and his officials and have put a sword in their hand to kill us.”

MATTHEW 20 “For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. **2** He agreed to pay them a denarius for the day and sent them into his vineyard.**3** “About nine in the morning he went out and saw others standing in the marketplace doing nothing. **4** He told them, ‘You also go and work in my vineyard, and I will pay you whatever is right.’ **5** So they went. “He went out again about noon and about three in the afternoon and did the same thing. **6** About five in the afternoon he went out and found still others standing around. He asked them, ‘Why have you been standing here all day long doing nothing?’ **7** ““Because no one has hired us,’ they answered. “He said to them, ‘You also go and work in my vineyard.’ **8** “When evening came, the owner of the vineyard said to his foreman, ‘Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.’ **9** “The workers who were hired about five in the afternoon came and each received a denarius.

MATTHEW 6:19-34 // STRENGTH FOR TODAY

WEEK 5 DEVOTIONAL

Opening Prayer

Consider these words from Corrie Ten-Boom: *“Worrying is carrying tomorrow’s load with today’s strength- carrying two days at once. It is moving into tomorrow ahead of time. Worrying doesn’t empty tomorrow of its sorrow, it empties today of its strength.”*

What is tomorrow’s load for you? If it feels difficult to spend this time with God in light of all your other responsibilities, that’s okay. Jesus is not casting judgment on you. Instead, he’s inviting you to trust him in whatever way and with whatever time you have today. If its helpful, write out all the things you are anxious about for tomorrow and later this week. Once you’ve named them, begin to pray and ask God to meet you in this moment and free you of fears for tomorrow.

Read Matthew 6:19-34

This is a beautiful passage, both in its poetic imagery and in the wisdom of its teaching. Instead of working through a series of questions, read this passage through once or twice while asking God “what is the good news or beautiful truth that you want to say to me today?” Rest in God’s goodness and be free from your spiritual checklist! That may mean shortening this devotional time to take a nap, exercise, or practice self-care. If your schedule today just doesn’t allow for this, set aside time later in the week to live into Jesus’ call to not worry and trust him.

Closing Prayer of Examen

Today is all we have.
We will rejoice,
we will be renewed
and we will learn from the past,
cherish today, and
welcome the future
because you have given us a powerful and sacred history.
We will teach and learn,
speak and listen,
and grow strong every day of every month. *Amen.*

Opening Prayer - The Canticle

In the shadow of Your wings I will sing Your praises, O Lord.
 The Lord is my light, my salvation; whom shall I fear?
 The Lord is the refuge of my life; of whom shall I be afraid?
 In the shadow of Your wings I will sing Your praises, O Lord.
 One thing I ask of the Lord, one thing I seek;
 to dwell in the presence of my God, to gaze on Your holy place.
 In the shadow of Your wings I will sing Your praises, O Lord.
 I believe I shall see the goodness of the Lord in the land of the living.
 O wait for the Lord! Have courage and wait, wait for the Lord.
 In the shadow of Your wings I will sing Your praises, O Lord.

Read Psalm 89:14

*Righteousness and justice are the the foundation of your throne;
 love and faithfulness go before you.*

The essence God's character and activity is justice. The Hebrew words for righteousness and justice tell us about two types of justice. The first or primary justice (*tsedeqah*) corresponds to the Hebrew concept of *shalom* – peace, harmony, right relationship. It is the way our world is designed to work: for the flourishing of all creation.

- Read the following verses and pay attention to what God's vision for a just and right world looks like. What is the role of work and workers in this vision for shalom? (Leviticus 19:1-18, Deuteronomy 10:12-22, Micah 4:1-4)

The secondary justice, (*mishpat*) is restorative justice, the slow, often invisible work of healing and restoring broken lives, communities, and systems. This justice is partnering with God to work for *shalom* wherever *tsedeqah* is not fully realized.

- When you think about your childhood, do you see any patterns related to justice, fairness, doing right, or caring for others? What sort of sovereign foundations has God put in you that reflect God's love for justice? How might these sovereign foundations lead you forward as you make decision about your work and career? Spend some time praying for wisdom and guidance.

Closing Prayer

Through the cross, Jesus redeemed us, healed, us, and saved our world. As the people of God, we are called as the people of God is to do as much justice as we can, bringing flourishing into our world and restoring things that have been broken. Pray through Jesus' statement of purpose in Luke 4:18-19. Ask Jesus to make you an instrument of his peace and justice at work and in your career. There may be a specific risk or action to take. Ask for courage to act justly, love mercy, and walk humbly with God this week.

10 So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. **11** When they received it, they began to grumble against the landowner. **12** 'These who were hired last worked only one hour,' they said, 'and you have made them equal to us who have borne the burden of the work and the heat of the day.' **13** "But he answered one of them, 'I am not being unfair to you, friend. Didn't you agree to work for a denarius?' **14** Take your pay and go. I want to give the one who was hired last the same as I gave you. **15** Don't I have the right to do what I want with my own money? Or are you envious because I am generous?' **16** "So the last will be first, and the first will be last."

LUKE 19 Jesus entered Jericho and was passing through. **2** A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. **3** He wanted to see who Jesus was, but because he was short he could not see over the crowd. **4** So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. **5** When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.” **6** So he came down at once and welcomed him gladly. **7** All the people saw this and began to mutter, “He has gone to be the guest of a sinner.” **8** But Zacchaeus stood up and said to the Lord, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.” **9** Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham. **10** For the Son of Man came to seek and to save the lost.”

LUKE 20:19-26 // UNTO CAESAR

WEEK 4 DEVOTIONAL

Opening Prayer

Pray the Jesus Prayer.

Read Luke 20:19-26

Two contextual clues to better understand this passage:

- Upon entering the Temple, coins were exchanged for Temple currency in accordance with purity laws. This scene takes place in the Temple (20:1), so when Jesus asks his accusers for a denarius (a Roman coin), he exposes how little they think of the Temple.
- Taxes imposed by the Roman empire on Judea were a major source of political unrest in this era. The Zealot movement in particular was responsible for numerous violent uprisings against Rome. The chief priests question about taxes is an attempt to cast Jesus as an anti-government extremist, a convenient reason to arrest him.

Reflection Questions

This passage immediately follows the Parable of the Tenants from our study on Monday.

- What are the scribes and priests concerned about?
- What words in the text describe their motivations?

We have a hard time interpreting “render unto caesar” for our society today. One reason for this is that Western thinking comes from the Platonic tradition of reducing the world to zero-sum dualities (material/spiritual, clean/unclean, insider/outsider). But Jesus didn’t think this way. At first glance it may seem to us like Jesus is advocating for a split between “sacred” and “secular” worlds, but this clearly contradicts so much of his other teaching. It is impossible that Jesus would teach that any part of Creation lies outside God’s authority.

- How does the sacred/secular split distort God’s original design for our work?
- How does this sacred/secular split affect your own thinking about work and career?

Jesus is disrupting the arrangement the religious leaders have carved out with the occupying Romans. They are preoccupied with maintaining their own power and their question to Jesus about his allegiance to Caesar reveals their ultimate loyalty is not to God’s Kingdom but Caesar’s. Ironically, this takes place in the Temple courts where God alone is to be worshipped.

- How does this speak to you? Do you see yourself in the religious leaders?
- How is Jesus challenging you to submit your ambitions and loyalties to God’s authority?

Closing Prayer of Examen

Lord, you have shown us what is good and what is required: to do justice, to love kindness, and to walk humbly with God. (Micah 6:8). The Kingdom of God is justice and peace and joy in the Holy Spirit. Come Lord and open in me the gates of Your Kingdom. Amen.

EXODUS 23:1-12 // LAWS OF JUSTICE, MERCY, & SABBATH WEEK 3 DEVOTIONAL

Opening Prayer

Return back to your hopes, expectations, and questions from Tuesday morning. How have these been met, changed, or left unanswered? Bring to God how this summer so far has affected your hopes, expectations, and questions.

Read Exodus 23:1-12

After liberation from the Egyptians, Israel began to reform their identities as people of God instead of as slaves to Pharaoh. God gave Israel laws as guidelines for the shaping their new identities and freedom.

- What do you notice about what God says about the poor and foreigner among them?
- What are you learning about the heart of God through these laws?

Imagine preparing for the seventh day or seventh year when the poor and foreign workers can rest and eat, and where the land itself rests as well.

- God commands very specific days and years of rest for the Israelites. Why do you think God needed to set boundaries for rest? What could be some of the motivations for the Israelites to work without stopping?
- How does Sabbath, for people and the land, relate to justice for the poor and foreigner?

These laws for justice, mercy, and Sabbath were designed by God to counteract against sinful cultures of greed, consumerism, control, and toilsome labor. Many Old Testament scholars believe most of these laws were never really put into practice by the nation of Israel.

- As you get more familiar with your intended industry, company, or team, what are you learning about their social impact? This could be on a global scale or locally as neighbors. What inspires you or make you proud? What concerns you or even feels compromising?

God reminds Israel that they know what it feels like to be a foreigner from their experience in Egypt. (In the ESV, God says they "know the heart of a sojourner"). Today, as commerce and communication become increasingly globalized and interconnected, tensions around immigration, borders, citizenship are rising as well. Even in our increasingly complex world, God's call to care for vulnerable communities, particularly migrants and refugees, remains.

- What might it look like for you to know the heart of the sojourner this week at work?

Closing Prayer

Lord, you have shown us what is good and what is required: to do justice, to love kindness, and to walk humbly with God. (Micah 6:8). The Kingdom of God is justice and peace and joy in the Holy Spirit. Come Lord and open in me the gates of Your Kingdom. Amen.

JEREMIAH 29 This is the text of the letter that the prophet Jeremiah sent from Jerusalem to the surviving elders among the exiles and to the priests, the prophets and all the other people Nebuchadnezzar had carried into exile from Jerusalem to Babylon. **2** (This was after King Jehoiachin and the queen mother, the court officials and the leaders of Judah and Jerusalem, the skilled workers and the artisans had gone into exile from Jerusalem.) **3** He entrusted the letter to Elasah son of Shaphan and to Gemariah son of Hilkiah, whom Zedekiah king of Judah sent to King Nebuchadnezzar in Babylon. It said: **4** This is what the Lord Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: **5** “Build houses and settle down; plant gardens and eat what they produce. **6** Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. **7** Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it,

PHILIPPIANS 2:1-11 // THE NATURE OF A SERVANT

WEEK 3 DEVOTIONAL

Opening Prayer

Read the quote below followed by some time in silence. How might God be inviting you to let your guard down and be open to the Holy Spirit during this time in Scripture? Pray in response.

“...I am deeply convinced that the Christian leader of the future is called to be completely irrelevant and to stand in this world with nothing to offer but his or her vulnerable self. That is the way Jesus came to reveal God's love. The great message that we have to carry, as ministers of God's Word and followers of Jesus, is that God loves us not because of what we do or accomplish, but because God has created and redeemed us in love and chosen us to proclaim that love as the true source of all human life.” – Henri Nouwen

Read Philippians 2:1-11

You might use a reference or study Bible to learn more about Paul's context and the origin of the “Christ Hymn” in verses 6-11.

Reflection Questions

1. What do you notice about Paul's description of unity and humility?
2. What sort of words or images come to mind when you think about humility? What kind of experiences have you had in the past when you were in a lower or more subservient role? How did you feel about that?
3. What have you learned about your co-workers? What do they care about? How do they spend their time and money? What do they read, watch, and listen to? What motivates them? What are their hopes, fears and insecurities? How do you identify with them?
4. What might self-sacrificial love look like in your workplace? What opportunities do you have to “take on the nature of a servant”?
5. What might you risk by being humble and serving at work? At home? How do you feel about that?

Closing Prayer of Examen

- **GRATITUDE:** Review the past day and thank God for specific moments and people.
- **QUESTIONS:** Review the past day and bring to God places of tension and questions. Know that God hears you and is with you as you process.
- **CONFESSION:** As the Holy Spirit brings conviction, confess your sins honestly to God
- **RECEIVE:** Knowing that God is faithful and just to forgive our sins and purify us from all unrighteousness, read Colossians 3:12-13 as a prayer to God to close your devotional.

Opening Prayer

Slow yourself down before jumping into prayer and Scripture. Take a series of slow, deep breaths and begin to relax your body. As worries and distractions come to mind, ask Jesus to hold them for you. Make a conscious decision to focus this time entirely on listening to God's voice. When you are ready, welcome the Lord and say a short prayer before reading.

Read Genesis 3:1-24Reflection Questions

- 1) What do you notice about the progress of temptation in verses 1-7? How does the Tempter appeal to the woman? What is at the root of the choice Adam and Eve make?
- 2) With the Fall, the core relationships in Creation are fundamentally damaged: God & humanity, Adam & Eve; humanity & the Garden. This not only changes but curses the work that God gave Adam and Eve. Compare and contrast verses 16-24 with their pre-Fall life with God in Genesis 2:15-25. What changes? What stays the same?
- 3) Toil (verse 17) is our word for the futility and pointlessness we sometimes feel in our work. Some of our classes feel like toil. The day job we need to pay the bills feels like toil. Even the work we put into certain relationships or communities can feel like toil. Have you recently experienced toil? Is there an area of life where you just feel stuck? How have you been responding or coping with this? How might Jesus be inviting you to respond to this? Share with a trusted friend and ask for their prayer and perspective.
- 4) Another aspect of toil is that it is unending and ongoing. This certainly describes the experience of many people in our world trapped by poverty, violence, debt, and lack of access to education and opportunity. As you consider how God is inviting you to grow in response to toil in your life, ask God to direct you to intercede for specific individuals and communities with less access and agency than you.

Closing Prayer of Examen

- GRATITUDE: Review the past day and thank God for specific moments and people.
- QUESTIONS: Review the past day and bring to God places of tension and questions. Know that God hears you and is with you as you process.
- CONFESSION: As the Holy Spirit brings conviction, confess your sins honestly to God
- RECEIVE: Knowing that God is faithful and just to forgive our sins and purify us from all unrighteousness, read Ephesians 2:12-22 as a prayer to God to close your devotional.

because if it prospers, you too will prosper.” **8** Yes, this is what the Lord Almighty, the God of Israel, says: “Do not let the prophets and diviners among you deceive you. Do not listen to the dreams you encourage them to have. **9** They are prophesying lies to you in my name. I have not sent them,” declares the Lord. **10** This is what the Lord says: “When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. **11** For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future. **12** Then you will call on me and come and pray to me, and I will listen to you. **13** You will seek me and find me when you seek me with all your heart. **14** I will be found by you,” declares the Lord, “and will bring you back from captivity. I will gather you from all the nations and places where I have banished you,” declares the Lord, “and will bring you back to the place from which I carried you into exile.”

GENESIS 1:1-2:3 // MADE IN THE IMAGO DEI

WEEK 1 DEVOTIONAL

Opening Prayer

Pay attention to your hopes, expectations, and questions coming into your summer job and this group. Bring these things before God, knowing God receives you as you are.

Read Genesis 1:1-2:3

Before starting the questions, be silent for a few moments, not speaking to God or forcing any connections in the passage. Listen for God's voice. Then read the passage once more.

Reflection Questions

- 1) As you read about God's work of creation, what descriptive words, images, or metaphors come to mind? How might you describe the ways God works?
- 2) Verse 1:26-28 are often referred to as the Cultural Mandate. What do you think is implied by the responsibility to "fill," "subdue," and "rule" with God? How do you feel about this call to co-create with God? What excites you? What feels intimidating?
- 3) Verse 27 says all humans are created in God's Imago Dei, or divine image. What do you see in this passage that helps us understand what this means?
- 4) Choosing to live in God's story and embrace our inherent dignity and worth isn't easy. We struggle to resist competing stories. Are there aspects of your identity that you struggle to believe are God's gift and image displayed in you? (This would be things like family, appearance, race, ethnicity, gender, sexuality, physical or mental health, etc). What do you want to say to God or ask God about this? Take some time to process by journaling, exercising, or talking to a friend.

Closing Prayer – Made In Your Image by Elaine Downie

Made in your image, every single one.	God of the poor. God of the rich.
Knit together, every single one.	God of the struggling
Called into being, every single one.	somewhere in between.
No matter what the headline says.	Rise with us in the morning
No matter what my bank account balance says.	and dare us to dream.
No matter what my zip code says.	Turn our heads with
No matter why my accent says.	your vision of justice and joy.
Every single one,	May we work together
Called into being, called by name.	with hope as our guide.
No matter where I shop.	May we greet all your children
No matter who I sit next to.	by name alone.
No matter what the label.	<i>Amen.</i>
No matter.	

GENESIS 2:4-25 // GOD'S DESIGN FOR WORK & WORKERS

WEEK 2 DEVOTIONAL

Opening Prayer

Lord, I come before you to offer my talents, my heart, my mind – everything. You continue to make a way when there doesn't seem to be one. You ask that we lay everything on the altar and be made whole. Lord, I do. Bless, keep, mold, shape, heal me in every way. Open my eyes to see and my ears to you through Your Word. Amen.

Read Genesis 2:4-25

If it's helpful, draw or doodle in response to this passage. If a song comes to mind, sing or dance. Look for ways to engage the passage with more than just you intellect.

Reflection Questions

- 1) God gives Adam a job: naming animals. How do you imagine Adam organized and performed this task? What skills would he need? How does this job reflect God's image?
- 2) God gives Adam a job where he can exercise power. How do you feel about power, hierarchy, and influence? What have you learned about yourself from past experiences where you've been given power or authority? What kind of power do you have right now in your job and what might it look like to bless or give life with that authority?
- 3) What are your relationships like with people who have power over you right now? Are there situations right now where you lack of access to power or feel voiceless? Is there someone you might be able to process this with?
- 4) God gave Adam a partner in Eve. While we traditionally think of this in the context of marriage, it also illustrates how God created us to desire friendship, partnership, and company in life. As you consider your family, friends, co-workers, and community, who or what are you thankful for? And where do you feel lonely or misunderstood? Do you need to confess sin in how you've treated others recently? Spend some time in prayer, trusting that longing for more in your relationships isn't a sign of weakness, but evidence you are created for meaningful connection to other image-bearers.

Closing Prayer

Father, I love you, I trust you, I believe in you. You are my Father, I have no other. You are my highest god, there is no other. You are love, and I am love's child. All I have comes from you. Any power I have is yours. My peace is your peace, my joy is your joy. You hear my thoughts and share my tears. Eternal Father with time enough for every child, I am in you and you are in me. I belong to you and you belong to me forever. Amen.