

PENTECOSTAL LIFE

SMALL GROUP Facilitator's Guide

In the Image of God

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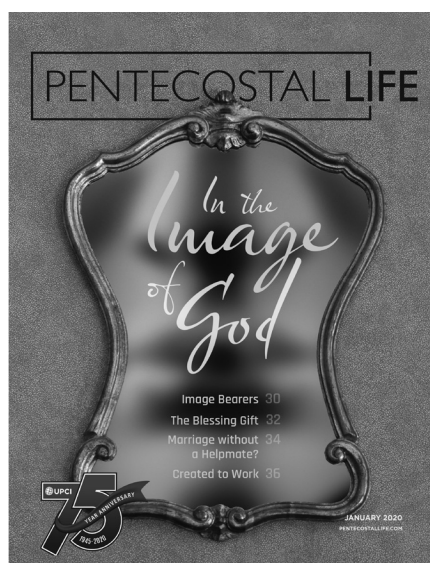


JANUARY 2020
PENTECOSTALLIFE.COM

SMALL GROUP

Facilitator's Guide

Welcome to *Pentecostal Life's* small group study, *In the Image of God*. Thank you for providing leadership for this four-session study. Your enthusiasm for the study will help to inspire and educate your group members to learn about and appreciate our value and responsibility as a human being made in the image of God.



In the Image of God—Small Group Overview

Authors: Mitchell Bland, Kristin Keller, Jaye M. Rodenbush, Daniel L. Segraves

Session:	Session Name / <i>Pentecostal Life</i> article:
Session One	Image Bearers
Session Two	The Blessing Gift
Session Three	Marriage without a Helpmate?
Session Four	Created to Work

HOW TO REACH US

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OUR VISION

The *Pentecostal Life* in every Pentecostal home

OUR MISSION

To publish a Pentecostal magazine that strengthens the hands of Pentecostal pastors, encourages and challenges Pentecostal believers, and reaches beyond the doors of Pentecostal churches

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Single Subscriptions (USA) \$46.00 2-year

Single Subscriptions (Canada) \$35.00 1-year
Single Subscriptions (Canada) \$66.00 2-year

Single Subscriptions (Foreign) \$44.00

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Small Group Facilitator's Guide

Launching the Study

This study focuses on our value and responsibility as a human being made in the Image of God. It comes from the four ENGAGE articles in the January 2020 issue of the *Pentecostal Life*. Every member of your group will need a copy of the magazine. As a leader, you will need the magazine and the complimentary downloadables from pentecostallife.com.

Before the Study

- Pray that you and the members of the group will be ready to receive what God wants to reveal to them through this study.
- Make sure your group size is small enough to encourage interaction by all participants; if it is too large, consider breaking up into several study groups.
- Set up a circular area where all participants have a seat that allows them to see each other.
- Place an extra chair in the circle to remind the group of the evangelistic nature of the study group. The group members can be encouraged to bring visitors and to pray for their salvation.
- As the facilitator, you should read the four ENGAGE articles to become familiar with the scope of the study.
- Each week, read the discussion questions and think through the answers you anticipate will be given. Prepare to lead the conversation and make notes on the direction you will take.
- Make certain each member of the study group purchases or has access to the January 2020 issue of the *Pentecostal Life* magazine. *Pentecostal Life* is available in single or bundle subscriptions at pentecostallife.com.
- Each week, instruct your study group members to read the appropriate ENGAGE article for the following week's discussion.
- Make a copy of the Study Guide for each student. They, as well as this Facilitator's Guide, are available as a download at pentecostallife.com in both Word document and PDF formats.

During the Study

- **Focus.** It is easy for small group discussions to veer away from the goal of the study. Gently encourage group members back to the question at hand if this happens.
- **Include.** Ask specific questions of those who are more hesitant to participate to encourage them to join the discussion.
- **Pray.** As appropriate, pray for the members of the group who are struggling.

SESSION ONE

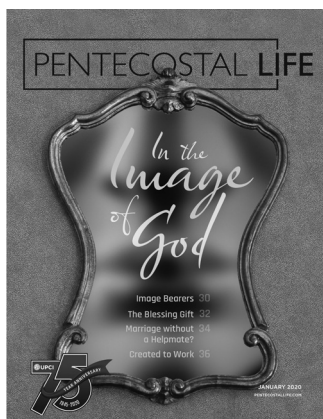


Image Bearers By Mitchell Bland

Everyone matters to God. Every person has worth simply because they are a human. We are called human *beings*, not human *doings*. Our worth to God is not based on what we can contribute to the world

around us; it is based solely on the fact that we were made in the image of God.

There is much discussion and debate on this topic. The Bible does indeed say that we are made in the image of God (Genesis 1:26–27; 9:6; James 3:9), but it does not expound on exactly what that means. It seems to leave it open to discussion and possibly even interpretation.

In John 4:24, Scripture declares that God is a Spirit. Jesus said in Luke 24:39 that a spirit does not have flesh and bones. Second Corinthians 4:4 and Colossians 1:15 assert that Jesus is the image of the invisible God. We readily understand as human beings we have flesh and bones. We also know that Jesus had flesh and bones (Luke 24:39). Therefore, we can conclude that being made in the image of God is not about our physical body. Which then brings us to the question, “What does it mean to be made in the image of God?”

My thought on the best way to unpack the meaning of this phrase is to look to Jesus. Jesus was God with us, and He was the image of the invisible God. Jesus told Philip in John 14:9, “He that hath seen me, hath seen the Father.” Again, considering that God is invisible because He is a Spirit (Colossians 1:15; 1 Timothy 1:17; John 4:24), we know being made in the image of God cannot be referring to physical attributes. Rather, the Bible confirms that Jesus, as the “express image” of God, displayed the *characteristics* and *attributes* of God.

We are *not* the image of God, but we *are* made in the image of God. We are not little “God juniors” running around this planet; instead, we are vitally important to God with the distinction of being the only creatures in the universe made in His image. This distinction is obvious when we see the differences between mankind and all other living creatures.

When sin entered the world, it did not erase the fact that we are all still made in the image of God, but it surely marred it. Our sin nature has tarnished this concept of knowing who we are and what we should do. Not only should realizing who we are help us grasp how important we are to God, it also helps us to understand what is expected of us.

Jesus came to restore this proper relationship and thought process within us. Knowing who we are, what we are worth, and how much God thinks of us can restore our confidence in how we are to be. This idea of what and how we should be is clearly seen throughout the Word of God by following the footsteps of Jesus.

Jesus was kind, loving, patient, forgiving, merciful, gracious, and so many other beautiful things. But we must remember, those created in God’s image must be those things too. These characteristics can be attained by having the Spirit of God residing and working within our lives.

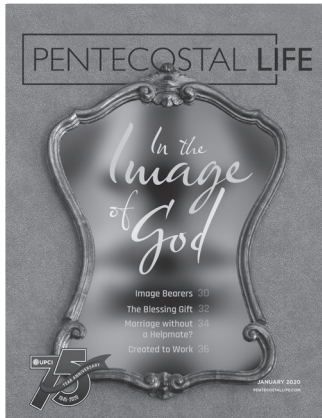
Is everyone made in the image of God? Yes! Sin has not negated that fact, only tarnished it. Even though everyone may not know who they truly are or act as they should, it does not change the fact that all human beings are important creations. Those who have been born again of water and Spirit, those who are a new creation in Christ because of this experience, should

SESSION ONE (CONT.)

now strive to perfectly reflect the image of God to the world. **PL**

MITCHELL BLAND

Pastor | The Sanctuary | Hazelwood, Missouri



SESSION ONE

Image Bearers

Objective

To understand our value as a human being made in the image of God

Opening

1. Place mirrors around the room and discuss the meaning of image and how a mirror shows us our image.
2. Ask members of the group what being made in the image of God means.

Key Scriptures

Genesis 1:26–27; 9:6; Luke 24:39; John 4:24; 14:9; II Corinthians 4:4; Colossians 1:15; I Timothy 1:17; James 3:9; I John 3:2

“Everyone matters to God. Every person has worth simply because they are a human. We are called human *beings*, not human *doings*.”

SESSION ONE (CONT.)

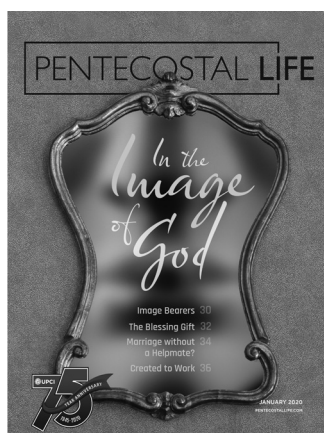
Image Bearers

Discuss the following questions:

1. What do you think being made in the image of God means?
2. How should the idea of being made in the image of God affect how I think about myself?
3. How should the idea of being made in the image of God affect how I think about others?
4. When considering all human beings were made in the image of God, does this relate in any way to how we think about the unborn? The elderly? The disabled? The mentally challenged? Explain your answer.
5. What do you think the difference is between being "the image of God" and being "made in the image of God"?
6. What effect does the new birth experience have on being made in His image?
7. What are ways individuals should live their life based on the fact everyone is made in the image of God?
8. Does being made in the image of God automatically make everyone a child of God? Explain your answer.
9. When considering all are made in the image of God, what are some practical things we can do based on that knowledge?
10. First John 3:2 declares, "We shall be like him; for we shall see him as he is." What is the difference in being like Him in Heaven and being made in His image here on Earth?

Assignment

Read "The Blessing Gift" before next session.



SESSION TWO

The Blessing Gift

Jaye M. Rodenbush

I love to give gifts. I love the search for the perfect gift for the people in my life and enjoy the element of surprise when they open a beautiful

package. I love watching a smile spread wide across their face. It is exciting and truly a blessing to be able to give.

For a time, I was a personal shopper at Nordstrom and Neiman Marcus. Busy people would hand me a paper scrawled with names and ages. I would search the store and find things for each recipient, wrap them beautifully, and even sometimes hand deliver them in time for their parties and celebrations. Depending on the customer's budget, I could spend a day or two on one list. Of course, it was great shopping on someone else's dime, but there was a certain emptiness to it. A personal shopper simply cannot find the "perfect" gift. The best gifts, the "perfect" ones, are those that express the relationship between giver and receiver. It creates a special moment; it forms a special memory.

I am horrible (on the inside) about receiving gifts. Analyze me if you will, but surely I'm not the only one who has trouble receiving gifts. Don't get me wrong, I will graciously accept small gifts like stationery products, books, or techy gadgets. But receiving really expensive gifts fills me with a sense of guilt. Knowing someone has made a sacrifice on my behalf makes me completely uncomfortable.

I can still point to certain memories that are tinged with a sense of guilt: a bottle of nice perfume from a

friend when I turned sixteen, a collectible doll from a special friend, a pair of nice dress shoes that I had pointed out to my husband while window shopping, a figurine from my parents to commemorate my master's degree, and a piece of furniture from my in-laws. Each of these gifts had been lovingly given, picked out to make me feel special, but even after years have passed, I remember the reservation I felt.

Then there was what my husband and I affectionately call "the blessing gift" from someone we didn't know very well. They said they felt impressed by God to give this gift to us. It was the most humbling moment of my life. I felt undeserving and guilt ridden. We tried desperately to tell them we couldn't accept. They felt they couldn't ignore God's prompting to give it. This gift met a need no one else knew we had. It was in that moment that I began a relationship with a verse of Scripture I had glossed over my entire life. But when we received the blessing gift, I finally understood.

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts 20:35)

There it was: our weakness and our need exposed. God had allowed someone to see into our vulnerability. The gift was indeed blessed, and I was forever changed. Now I know that in order for a gift to be truly meaningful, there has to be a weakness in the recipient. That's why receiving gifts makes some people extremely uncomfortable; the moment we receive something beyond our ability to attain for

SESSION TWO (CONT.)

ourselves, our weakness is exposed. Perhaps this is why God sometimes holds back His provision and blessing from us. We are unwilling to express our weakness. We are too busy pretending we can do it on our own, through our self-reliance, our diligence, our talents, or our abilities. And somewhere along the way we just stop asking for what we need. As James wrote, “Ye have not, because ye ask not” (James 4:2).

I am certain God shakes His head watching as we attempt to hide our vulnerabilities, our insecurities, and our needs not only from the world, but often from Him as well. He knows how weak we are. He created us this way—flawed, imperfect, and in need of the gift of His Spirit. Yes, we were born into sin, but we were fearfully and wonderfully made in His image. He knew us completely; there was nothing hidden from Him, yet despite our imperfections He made a way for us to escape death through the experience of receiving the precious gift of the Holy Ghost.

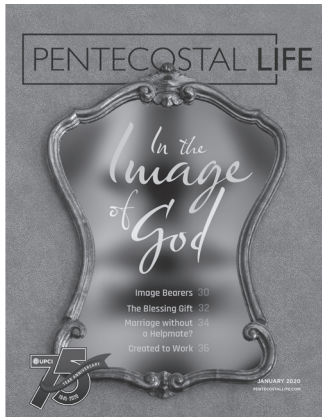
I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought. . . . Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. (Psalm 139:14–16)

It used to be common practice to knock on a neighbor’s door to ask for sugar or eggs when supplies ran low. Today we mind our own business. We refuse to admit our needs. We keep up our picture-perfect image, our social-media-acceptable exterior, when often the truth is much darker and represents suffering, pain, failure, grief, loneliness, and isolation. We accept depression, anxiety, and even suicide as a new normal of the modern era. Could it be that too many of us are simply living with our weakness instead of dealing with it? Perhaps it’s because we don’t want to be a bother, a hassle, or we are just too prideful to admit to those around us that we aren’t OK, that things aren’t as perfect as we make them seem on social media or at church on Sundays.

I believe God has great gifts for us, things we can’t imagine, natural blessings and even greater spiritual blessings. But it will take vulnerability on our part. Sure, it’s easier said than done. Most things worth doing are hard! For today, I’m working on it. **PL**

JAYE M. RODENBUSH

Dean of Administration and Director of Women’s Ministries
Indiana Bible College | Indianapolis, Indiana



SESSION TWO

The Blessing Gift

Objective

To understand and appreciate the role our vulnerability plays in our ability to receive gifts

Opening

1. Invite the members to tell of the greatest gift they have ever given and describe the events surrounding the giving.
2. Why is it easier to give a gift generously than to receive a gift graciously?

Key Scriptures

Psalm 139:14–16; Acts 20:35; James 4:2

“God has great gifts for us, things we can’t imagine, natural blessings and even greater spiritual blessings. But it will take vulnerability on our part.”

SESSION TWO (CONT.)

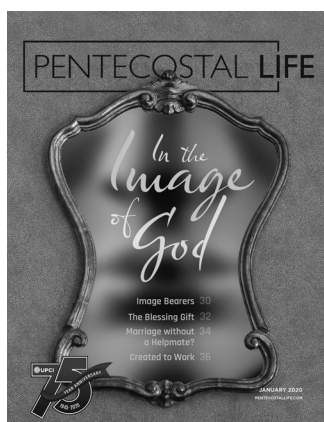
The Blessing Gift

Discuss the following questions:

1. If you knew He would give it to you, what gift would you ask for from God?
2. Has anything held you back from asking for this gift?
3. For what reasons do you think Jesus said, "It is more blessed to give than to receive"?
4. What's the best gift you ever received? What made it special?
5. Do you struggle with perfectionism?
6. In what ways do you feel uncomfortable being vulnerable?
7. Have you resisted sharing a need because you don't want to be a bother or a burden to someone else?
8. Do you find yourself trying to manage your image or your social media so that your life looks better to others?
9. What physical gifts do you have need of? (Examples: blessing of finance, blessing of friendship, blessing of bodily healing or healing of the mind) Have you asked God to take care of those needs?
10. What spiritual gifts do you have need of? (Examples: joy, peace, wisdom, contentment) Have you asked God to supply those needs? Have you asked someone to help you pray for those needs to be met?

Assignment

Read "Marriage without a Helpmate?" before next session.



SESSION THREE

Marriage without a Helpmate?

Daniel L. Segraves

Everyone knows the Bible says a wife is her husband's helpmate.

Except it doesn't.

Nowhere does Scripture use the word "helpmate."

After God created everything else, He created man. He had approved of His creative work before He made the male of the human species. (See Genesis 1:10, 12, 18, 21, 25.) But after He made Adam, God said, "It is not good that man should be alone; I will make him a helper comparable to him" (Genesis 2:18, NKJV).

God had formed the beasts and birds, but none were helpers comparable to Adam. So God made a woman and brought her to the man (Genesis 2:22).

The problem was solved. Adam had his comparable helper.

But what is all this about a comparable helper? Doesn't the Bible say Eve was Adam's helpmate? No, not even the KJV says that. It reads, "It is not good that the man should be alone; I will make him an help meet for him."

There's a world of difference between the meaning of the word "helpmate" and the words "help meet." As the *Apostolic Study Bible* points out in its comment on Genesis 2:18, "The phrase 'help mate' is a corruption of 'a help meet for him.' 'Meet' is an old English word meaning fitting, appropriate, or proper. However, the Hebrew from which 'meet' is translated is an idiomatic phrase that means 'corresponding to' or 'of a similar nature.' . . . The Hebrew word from which 'help' is translated implies a companion or partner rather than a subordinate assistant."

The words "help meet" have evolved in popular English into "helpmate." This softens and redefines the role God intended for woman. If woman is merely a "helpmate," it may be that she is a pleasant, but not necessary, appendage to the man. Perhaps, if he wishes, he can get along just as well—maybe even better—without her.

But this is not the case. The word translated "help" (*azer*) means "a significant help one cannot do without." The word occurs twenty-one times in the Hebrew Scriptures. In fifteen of those references, *azer* refers to the Lord as our help.

The word translated "meet" (*k'negdo*) means the woman is a match for man. The word may mean either "at his side," meaning "fit to associate with," or "as over against him," meaning "corresponding to him."

The woman is man's essential helper, his peer, equal to him in every way.

The word "man" is translated from the Hebrew *'ish*. The word "woman" is translated from the Hebrew *'ishah*, the feminine form of *'ish*, the most common word for man in the Hebrew Scriptures.

Linguistically, the woman is also "man." (See Genesis 1:27.) She is the female form of "man." The male is the masculine form of "man." This refers to grammar, not gender. Only the female is a "comparable helper" for the male.

But what kind of relationship should exist between the male and the female? Isn't a man supposed to rule over his wife? God did tell Eve, after all, that her husband would "rule over" her (Genesis 3:16). He said this, however, after both Adam and Eve sinned, marring and complicating the relationship God had in mind for them in the beginning.

SESSION THREE (CONT.)

There is no hint in the first two chapters of Genesis that males should rule females, that men are superior to women, or that they were to have different responsibilities or roles. They were, instead, to “become one flesh” (Genesis 2:24). The focus was not on their independence from one another, but on the singularity of their identity: the two become one.

It was sin that changed all of this. The four immediate consequences of sin turned marriage into something it was not intended to be.

- Shame (Genesis 2:25; 3:7)

When people are ashamed, they tend to cower and hide. They may do this literally, as did Adam and Eve, by fleeing from those they love most. More commonly, they simply withdraw into themselves and become distant and uncommunicative.

- Spiritual alienation (Genesis 3:8)

A successful marriage requires intimacy and oneness not just of the flesh, but of the soul and spirit. It is impossible for those who are alienated from God to have wholesome spiritual intimacy with another human being.

- Fear (Genesis 3:10)

Where there is fear, there can be no trust.

- Blame (Genesis 3:12–13)

When a man blames his wife for his mistakes, he destroys her ability to respect him. She will either withdraw from him or lash back. No one ever wins the “blame game.” Any person who blames God for his errors cuts himself off from the influence of God’s grace.

When God told Eve her husband would rule over her, it was simply His observation about what their relationship would be as a consequence of sin. This was not how God intended it to be. The history of the human race, largely the history of the oppression of women, demonstrates the accuracy of God’s words.

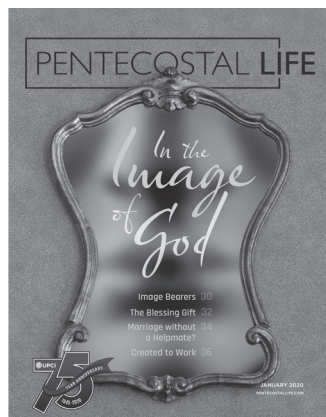
The good news of the gospel includes the fact that Christ died for our sins (I Corinthians 15:3). This means we can pray for and seek to find the restoration of marriages as God intended. The Christian marriage, characterized by the mutual submission of the husband and wife (Ephesians 5:21; I Corinthians 7:4–5), has the opportunity to model the “great mystery” of Christ and the church (Ephesians 5:32).

The “submit” is not found in the Greek text of Ephesians 5:22, but in the previous verse, which refers to mutual submission. This calls for the wife to submit to her husband, but also for the husband to submit to his wife. The word translated “head” in Ephesians 5:23 and I Corinthians 11:3 is *kephalē*. It can refer to rank, but it need not. It can refer to one’s physical head. But it also includes in its range of meaning the idea of source or origin, as with the head of a river. This is the contextual meaning in I Corinthians 11:3, 8–12, which indicates that is the meaning of the word when it is used elsewhere to refer to Christian marriage.

Jesus elevated women to a place of honor and equality with men by including them among His disciples, counting them as some of His closest friends, and filling them with His Holy Spirit. Paul understood this: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Galatians 3:28, NKJV). **PL**

DANIEL L. SEGRAVES

Professor Emeritus of Biblical Studies
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SESSION THREE

Marriage without a Helpmate?

Objective

To explain the biblical relationship between a man and a woman in marriage

Opening

1. Invite a member of the group to read Genesis 2:22 from the KJV and the NKJV.
2. Invite the group to answer the question, "Where did Adam get his help meet for him?"

Key Scriptures

Genesis 1:10, 12, 18, 21–22, 25, 27; 2:24; 3:7–8, 10, 12–13, 16; I Corinthians 7:4–5; 11:3,8–12; 15:3; Ephesians 5:21–22, 32

“A successful marriage requires intimacy and oneness not just of the flesh, but of the soul and spirit.”

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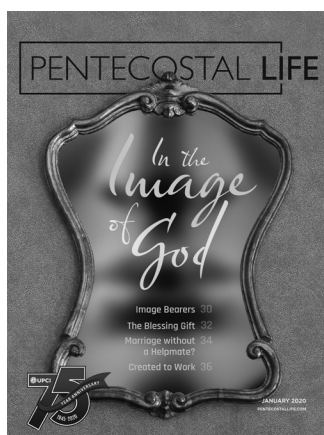
Marriage without a Helpmate?

Discuss the following questions:

1. What evidence of mutual submission is seen in your marriage?
2. How has mutual submission or the lack of it affected the spiritual disciplines in your marriage? (See I Corinthians 7:4–5.)
3. Do you know a Christian couple who model mutual submission? How do they do this?
4. How does the idea that “head” refers to source or origin help you more clearly understand New Testament references to marriage?
5. Have you and your spouse discussed what it means to submit to one another?
6. Have you engaged in the oppression of your spouse?
7. What specific actions can you take to encourage and spiritually strengthen your spouse?
8. Have you ever confessed to your spouse a failure to regard him or her as equals?
9. Has anyone ever commented to you that they admire your marriage? What is it about your marriage that draws such comments?
10. Do you see in your marriage any evidence of the four immediate consequences of sin mentioned in Genesis 3?

Assignment

Read “Created to Work” before the next session.



SESSION FOUR

Created to Work By Kristin Keller

The origin of our knowledge of God is seeing Him at work for six days. On the seventh day, He rested. But even in His rest, God was still sustaining galaxies, the living creatures that

inhabited the Earth, and Adam and Eve in the Garden.

Life did not end when God rested. Purpose for man's existence still remained. Man was created to work (Genesis 2:15). Work was the first thing God instituted in the Garden. Work came before the Fall. It was a priority in the original blueprint for mankind. Humanity was created with this innate desire to work, to fulfill a greater purpose than mere existence.

We must keep at the forefront of our work ethic God's eternal purpose, not our temporary desires. Colossians 3:23–24 (NKJV) says, "Whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ." Whether you are a teacher investing in the next generation, a barista serving a latte to a customer, one who scans a customer's groceries, a tradesman building a home, or a county clerk keeping records, we all have a personal mission attached to our craft—and that is being a servant to those we work alongside, be it our customers, our community, or our boss. We serve others first.

It matters how we serve.

The reality is that we live in a fallen world. Work environments are not always healthy. In fact, sometimes we find ourselves disliking our job and our responsibilities. Yet we are still admonished to give our very best. How we serve, even in the mundane tasks, even with coworkers who mistreat us, even with a boss who has yet to acknowledge our abilities, is significant.

Ecclesiastes 9:10 (NKJV), says, "Whatever your hand finds to do, do it with your might." Could it be that joy in the workplace is lying dormant because of our attitude and response to the environment in which we find ourselves immersed? You could potentially be the key that unlocks the kingdom of God in your place of work.

It matters why we serve.

It is vital to take inventory as to what motivates us. Is it creating a lasting impact in the lives of those around us, or is it taking control of our own futures? Personal gain or eternal reward? Matthew 6:24 (NKJV) says, "You cannot serve God and mammon," meaning, you cannot serve God and serve money. First Corinthians 10:31 (NKJV), says, "Whatever you do, do all to the glory of God." No matter our field of work, all that we do should be for His glory, not personal achievement, not riches, and not status. Colossians 3:17 (NKJV), says, "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." Having a grateful heart will help keep our motives aligned to His desires and the god of self from conducting a hostile takeover of our lives and our futures.

It matters who we serve.

The first part of Matthew 6:24 (NKJV) says, "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other." What if we shifted our mindset regarding our place of work and looked at it as holy ground? What if we dared to believe God could work through us to reach those around us? I dare say work life would then become a true pursuit of happiness. There is unspeakable joy found in being in the center of His will.

Romans 12:1–2 (NKJV) says, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this

SESSION FOUR (CONT.)

world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.” At the very least, it is our reasonable service to present ourselves to the world with the very best we can possibly give. Research tells us that a job can help fight feelings of depression, bring about a sense of purpose, and bring self-fulfillment, but I believe a job goes far beyond the purpose of just making us feel good about ourselves. A job strategically positions us in the world with a daily mission to be a reflection of Jesus Christ to every single person in our particular mission field.

Personal Sabbaths are important.

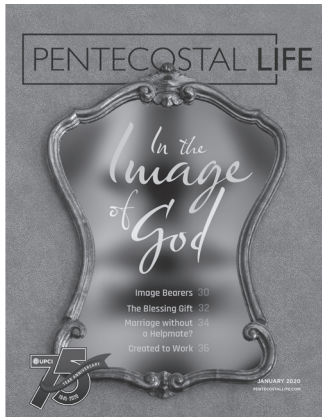
However, in addition to work, the Bible speaks of a time to rest. There is power found in rest. Truth be told, we could all use some down time from the busyness of life to refresh our spirits and restore our passion. But

as modeled in the creation story, when God rested, He was still sustaining. Even though we don’t read about it on day seven, God still kept the galaxies in place, the waves continuously rolling against the shores, the sun and moon in rotation, the stars illuminating, the animals feeding, and humanity breathing. Could this have foreshadowed the idea that although we might not be physically working after completing a forty-hour work week, we must continue to be about His business?

Over the next few moments, I invite you to take inventory of your work life. The first step is always identifying the gaps, and the next step is to ask God to help you fill the gaps His way. **PL**

KRISTIN KELLER

Hyphen Director | Youth Ministries | UPCI



SESSION FOUR

Created to Work

Objective

To make it our daily mission to give our lives for the cause of Christ, which is our reasonable service

Opening

1. Lead in a discussion of where we get our first knowledge of God.
2. Lead in a discussion of how God worked during creation.

Key Scriptures

Genesis 2:15; Colossians 3:23–24;
Ecclesiastes 9:10; Matthew 6:24;
I Corinthians 10:31; Colossians 3:17;
Romans 12:1–2; Luke 2:49

“Moses (the Law) cannot take us to the Promised Land; Joshua (Jesus) is the only One who can.”

SESSION FOUR (CONT.)

Created to Work

Discuss the following questions:

1. In what ways(s) can you improve how you serve others (customers, coworkers, bosses, etc.) in the workplace?
2. What is one thing you can intentionally do to improve your experience in a work environment you do not necessarily enjoy?
3. What attitude could you bring to the workplace with the potential to unlock His kingdom?
4. What is the motivating factor behind why you are currently working?
5. Why does the “god of self” commandeer our motives and attempt to wreak havoc in our lives?
6. What would you define as your reasonable service to God?
7. Do you view the workplace as a mission field? Why or why not?
8. What steps can you take to ensure you have the right perspective of your workplace?
9. In what ways can you improve “being about my Father’s business” (Luke 2:49) in your own life?
10. Where are your gaps? Where do you need God to step in and help you fill them His way?

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