

A Theology of Work

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[0 : 00] Would you stand with me as we honor God's Word, reading 1 Timothy chapter 6, verses 1 through 2.

! May God add a blessing to the reading of His Word. Would you please be seated?

I've heard that there are three kinds of workers. When a couch is moved, the first kind of worker gets in position behind the couch and lifts it and gives instruction to the other kind of worker who is on the other end of the couch and whose back is turned to the direction where the couch is being moved.

So you have a kind of worker who lifts and leads. You have a kind of worker who lifts and takes direction. And then you have the kind of worker who carries the couch cushions.

I think a lot of people today desire that kind of a workload, like the third worker.

[1 : 39] A lot of people would rather not work. A lot of people who do work wish they had a different job where their work was easier and their pay was better.

A lot of people, both hardworking and those who are less hardworking, don't view work in a positive light. In 2003, a Pew Research study found that only about half of U.S. workers say they are extremely or very satisfied with their job overall.

I also learned in that study a term called quiet quitting. Maybe some of you have heard it referred to as retiring in place. But quiet quitting refers to a trend in the workplace where employees disengage from their work.

And they do the minimum work required of them to keep their jobs without putting any kind of extra effort or enthusiasm in their work at all.

I also learned of an anti-work movement that's kind of gone through our culture today, which is largely inspired by a book written in 1985 by Bob Black called *The Abolition of Work*.

[3 : 00] And in that book, Black says this, No one should ever work. Work is the source of nearly all the misery in the world. Almost any evil you'd care to name comes from working or from living in a world designed for work.

In order to stop suffering, he concludes, we have to stop working. In a leisure-loving culture like ours, that assessment of work is appealing to many.

But is that how Christians should view work? That's right. I think, though, that some Christians, they view work as a result of the fall, as a result of sin in the world.

They think that work is a result of the curse of sin, that work is a result of God's punishment and not a part of God's design for us.

The book of Genesis, the first book in the Bible, tells us about the origin of all things. The first chapter of the Bible informs us that in the beginning, God created the heavens and the earth.

[4 : 14] God, who eternally exists as Trinity and is totally holy and sinless, worked. For six days, the Bible says, God created, and on the seventh day, he rested.

Not because God gets tired, but to establish a pattern for humanity, which he created in his image. A pattern for them to follow.

Genesis 2, 1 through 3 says, Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God finished his work that he had done.

And he rested on the seventh day from all his work that he had done. So God blessed the seventh day and he made it holy because on it, God rested from all his work that he had done in creation.

God took pleasure in his work. God took pleasure in the outcome of his work. He said that his work was very good. And after God created Adam, the first man, verse 15 says that the Lord God took the man and he put him in the garden of Eden to work it and keep it.

[5 : 32] So prior to the fall, prior to sin's entrance into the perfect world God created, we see God working, taking pleasure in his work, and giving man work to do for his pleasure as well.

For the pleasure of obeying God. For the pleasure of glorifying God and finding satisfaction in his work and doing a job well done.

Now, without question, the fall of man brought the curse of sin and its consequences, which affect our work and our attitude about work.

After Adam and Eve sinned and tried to hide themselves from God in the garden, attempting to cover their shame with fig leaves and their actions with excuses, God announced the consequences of their disobedience.

And to Adam, he said in Genesis 3, 17 through 19, Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, you shall not eat of it.

[6 : 36] Cursed is the ground because of you. In pain you shall eat of it all the days of your life. Thorns and thistles it shall bring forth for you, and you shall eat the plants of the field.

By the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken, for you are dust, and to dust you shall return. While the curse of sin explains how sin affects our attitude about work and the effort that we often give towards work, God created us ultimately to glorify him.

And work gives us opportunity to glorify him. Now you might be asking, how so? Well, God created humanity in his image.

And with characteristics that are like him. He created them to work in the world he worked to create. God created man to work with him in this world.

God planted a garden and he put Adam in it to work it, to maintain it. There is joy in obeying God's commands. There is joy in work.

[7 : 52] There is joy in doing a job well done that glorifies God and brings satisfaction to our hearts. Here's another thing about work that we need to consider.

Look with me at Psalm 19.1. There the psalmist says, The heavens declare the glory of God and the sky above proclaims his handiwork.

One way that God reveals himself to the world is by his work. Through natural revelation. God makes his existence known to every single person on the earth he created.

So work, we see here, reveals something about the one who's done the work. Their character is reflected in their work.

If someone cuts corners or does just enough to get by, their work reveals a lot about their character. Conversely, if a person works hard and does their best, their work also reveals a lot about their character.

[9 : 00] In Matthew 7.15-20, Jesus talked about how bad trees don't produce, they can't produce good fruit and vice versa. I think we can apply that principle to work.

If a person is truly saved, their fruit, their works will give evidence to the transformative work of the Holy Spirit in their lives as a result of their salvation.

Being a good worker does not mean that someone is saved, but someone who is saved should be a good worker. Because their primary motivation should be to glorify God in all that they do.

The Bible says that God created people to glorify him. I've said that a few times. We read in 1 Corinthians 10.31 that whether you eat or drink or whatever you do, including all the work that you do, the work that you get paid for and the work that you do at your home and everything else, do all of it, everything that you do, to the glory of God.

God is glorified in us when we find satisfaction in him, when we give an accurate representation of him. When we rightly reflect his image in the fallen world that we live in, and work gives us opportunity to do that.

[10 : 29] Work gives Christians opportunity to interact with unbelievers. It gives opportunity to let our light shine before them.

Work gives us an opportunity to display our fruit. Work gives us opportunity to show others the power of the gospel of Jesus Christ to transform our lives.

That's the point that Paul is making in these first two verses in chapter 6 of our text this morning.

And our main idea is that how Christians serve their employers testifies to the transformative power of the gospel of Jesus Christ.

Why is Paul writing this? We know he's writing under the inspiration of the Holy Spirit, and apparently he knew that the congregation under Timothy's charge in Ephesus struggled in this area. There were issues with their attitude and their effort in work. Some had unbelieving masters. And their poor attitudes and efforts reflected poorly on their Christian faith.

[11 : 44] And caused their masters to revile the name of God. To revile the Christian faith. Others had Christian masters, and they took advantage of their status and relationship as equals, as co-heirs in Christ.

And Paul wrote this passage to correct their attitude about work and their apparent lack of effort in working and in serving their masters. He reminds them that how they serve their employers testifies to the transformative power of the gospel of Jesus Christ.

He wanted to reshape their theology of work so that they see their work as an opportunity to glorify God and to testify to the reality of the transformative power of the gospel of Jesus.

And so Paul gives two principles to motivate Christians to work and to serve their employers in ways that glorify God. In ways that testify to the reality of the transformation that they've received in the new birth, having put their faith in Jesus Christ.

Why does this matter? Well, as Christians, it matters because it's good to work. We see that already. I hope you've seen that in Scripture.

[13 : 06] God created us to work. While sin affects our work, there is still joy and satisfaction in doing a job well done.

Whether you are employed, retired, whether you stay at home, there is work to do. There is always work for us to do. In fact, we spend a whole lot of our lives here on earth working.

But work is work. And there's no changing that. But you can change your attitude and your efforts towards it when you understand whom your work ultimately serves.

Some of you, I know, work for employers who are not Christians. And for companies that don't care about your Christian morals and values. In fact, they may promote things that are against your Christian morals and values.

And you being a follower of Jesus Christ. They care more about making money than they care about you. Maybe you hate your job.

[14 : 21] Maybe you are dreading tomorrow. Dreading Monday morning. Dreading going back into work and facing that employer, whoever they might be, who doesn't seem to respect you and whom you are tempted to not respect either.

I hope that today through his word, the Lord helps you see that your work is your mission field. It's a place for you to display the light of Jesus Christ.

It's a place for you to glorify God through your efforts and to glorify God with your attitude. That your unbelieving employer will see that Christians are different.

And that what you believe as a Christian is true. If you're a Christian who works for a Christian boss or employer, this matters for you too.

You, friend, are blessed by God to work for someone who values what you value. And who has morals that match your morals. Someone who truly cares for you personally.

[15 : 33] And sees you not just as an employee, but as a brother, as a sister in Christ. However, there is a temptation to take advantage of that relationship and expect to receive special treatment.

Or to be insubordinate. Instead of taking advantage of that kind of a relationship to them that you have in Christ. You should serve them all the better, the Bible says.

This matters too because you might be a Christian who loves to work. But there is a danger in turning work into an idol.

It's good to work. But we can make an idol of work if we aren't careful. We can wrap up our identity in our jobs. In the work that we do.

Our primary motivation also to work can be to receive praise and promotions for ourselves. Instead of primarily seeking God's praise and to being a source that promotes his truth.

[16 : 36] You are to work ultimately for God's glory, friend. You don't serve well to be saved. But because you are saved.

And your job is a place for you to display the good work God has done in you. And is doing in you. As he continues to work within you to make you more like Jesus.

If you're an unbeliever here this morning, we're glad that you're here. And what you need to understand is that a consequence of the fall is that work is harder. But that's not the worst

consequence of the fall.

The worst consequence is the sin nature that you and I and everyone is born with. And the eternal separation that your sin creates between God who is holy and people who are sinful.

And friend, you can be a great worker. You can be great at your job. But your work, no matter how good it is, no matter what it is, will never be enough to save you from your sins.

[17 : 48] And what you need most is to trust in the work that God has done to save you from the eternal consequences of your sin.

And so, friend, we're glad you're here. You're going to hear the gospel today. You're going to hear about the work that Jesus did to overcome the curse of sin. And I hope that today is the day of salvation for you.

How Christians serve their employees testifies to the transformative power of the gospel. Paul gives, again, two principles to motivate Christians to work and serve their employers in ways that glorify God and testify to the reality of the transformed life that results from saving faith in Jesus Christ.

And so, the first principle we see is that Christians are to serve non-Christian employers honorably so that God will be honored. Again, in the beginning of verse 1, Paul says, Let all who are under a yoke as bond servants regard their own masters as worthy of all honor.

At this point, it's essential to review the kind of employment and work relationships most people had during this time when this letter was originally written.

[19 : 08] In this time and in this place in human history, slavery was common. And for the most part, it was an accepted practice in this part of the world.

The people in the congregation that Timothy pastored were likely comprised of Christians who were slaves and some Christians who owned slaves.

Slavery was part of their social reality in which they lived. Now, it's important for us to understand that slavery in this time did not look like slavery in our nation's history.

Roman slavery in the first century was far more humane than slavery in America. American slavery was based on racism, equated a person's worth with their skin color, and prior to the Civil War gave no opportunity for a slave to be free.

The conditions and treatments of slaves in America were far worse and tragically much different than the conditions and treatment of slaves during the Roman era.

[20 : 23] That doesn't mean that slavery is a good thing. The Bible neither condemns nor condones slavery. However, laws were given in Scripture to protect slaves from unfair treatment, giving them rights that slaves in our nation's history never had.

And I'd also like to add that over time, it was Christianity and it was Christians with values and morals informed by Scripture who worked to bring an end to slavery both in Rome, in America, and in other nations.

But at this time, and in this place, slavery looked a lot different than the tragic mistreatment of African people experienced in our nation's past.

How so? How was it different? Well, for one, slaves were often accorded the social status of their master. The way they looked and the way they dressed made it almost impossible out in public to distinguish who was a free person from who was a slave.

They were often well provided for. They were well fed. They were well clothed. They were well treated. Also, a slave could work to purchase their freedom.

[21 : 39] A lot of slaves, whether they sold themselves into slavery to pay a debt or were born into slavery, could purchase their freedom at the age of 30. Some chose not to because the other forms of employment that would have been available to them were less desirable, like a day laborer who was free but who worked in the fields and their work was often really hard, and they couldn't find employment during the off-seasons, and so they often lived in poverty.

First century Roman slaves were often treated as family members by their master and his family. Some were even adopted into the family by their masters, and they legally became members of the family.

If a Roman master didn't have a son or if he saw qualities in one of his slaves to manage his household and his estate and to run his businesses effectively, he would adopt that slave and make him a family member and the heir of everything that he had.

The conditions of slavery in this time were more similar to present-day employee-employer relationships than they were to slavery in pre-Civil War America.

So in the first century church, it was common to have members of a congregation who were slaves, who apparently had the right or some freedom to practice their own religion, and then you had people who owned slaves.

[23 : 12] Paul commands those under a yoke as bondservants, and in the English you see servant maybe, but the Greek word is slave. That word means slave. And he's saying to regard their masters, their own masters, of worthy of honor.

The Greek word translated as honor refers to an estimate based on objective criteria, not how you feel internally about someone.

It's honoring someone's position and respecting their authority. If you've ever served in the military, you probably have a grasp of what God's commanding or what Paul is commanding here, the kind of honor he's telling slaves to have for their masters.

Because in the military, if you have a superior officer who gives you a command, whether or not you like that person, you show honor to them by obeying their instruction.

You show respect for their position of authority over you, despite whatever you might think about them or the ways that you might feel about them. The Bible commands that employers or masters should be shown this kind of respect, even if they are harsh, even if they are unfair.

[24 : 30] Look with me at 1 Peter 2, 18 through 20. Servants again in the Greek, slaves, be subject to your masters with all respect, not only to the good and gentle, but also to the unjust.

Why? Why should we be working hard and showing respect and honor to those who are harsh? He tells us in verse 19, for this is a gracious thing. When mindful of God, one endures sorrow while suffering unjustly.

For what credit is it if when you sin and are beaten for it, you endure? But if when you do good and suffer for it, you endure, this is a gracious thing in the sight of God.

Peter, while not condoning the harsh behavior of masters in this case, twice mentions that enduring such treatment is a gracious thing in the sight of God.

He's making the point that the grace of God is revealed clearly in the world when Christians who are treated unjustly still act honorably.

[25 : 40] Isn't this how Jesus acted when he was treated unjustly? He was falsely accused by people who were in authority. He was beaten.

He was crucified. And his death, this mistreatment that he endured, achieved the most gracious thing of all.

God atoning for our sins. God paying the price to redeem us, to free us from our slavery to sin.

So if you have a harsh employer, does this mean that you have to stay where you're at? Does this mean that you have to continue to endure whatever it is you're going through?

Maybe. If that's what God's will is for you, so that you can demonstrate Jesus to them in that place, but maybe not.

[26 : 50] For sure, though, you are commanded to conduct yourselves in ways that do not tarnish God's name before those who don't believe. You are to honor them with your attitude and with your effort.

To choose otherwise is to bring dishonor to the name above all names. Again, in verse 1, Paul says, so that the name of God and the teaching may not be reviled.

The people who you work for and work with should know that you are a Christian. They should know that. That should be obvious to them. Jesus said that we are the light of the world.

People should see the light of Christ in you, the reality of the new birth and its transformative power in you, in the ways that you speak, and in the ways that you choose not to speak, in the ways that you act, in the ways that you choose not to act, in the ways that you treat your employer and your employees, in the ways you choose not to act in dishonorable ways towards those same people. Because Paul says your attitude and your behavior and your daily relations at work affect how unbelievers perceive God and the teaching.

[28 : 05] And that refers to our doctrine. It refers to what we believe. Particularly, I think primarily, it refers to the gospel. If you fail to honor your employer, Paul says it will cause them to revile God's name and the truth that we believe.

They will think, what kind of God does this person serve? What kind of religion promotes laziness, insubordination, disrespect, and hostility?

I'm never going to hire another Christian ever again. They will question the gospel of Jesus Christ and they will doubt the power of the gospel, the power of God to transform a person from death to life.

The nation of Israel was commanded by God to be a light to the Gentiles in the Old Testament. But their constant disobedience and insubordinate attitudes towards God, their unwillingness to obey him, their desire to either want to be their own authority or have someone else or some other false God and authority over them had tragic results for the rest of the world.

Paul says in Romans 2, 23 through 24, you who boast in the law, dishonor God by breaking the law. For it is written, the name of God is blasphemed among the Gentiles because of you.

[29 : 34] Apparently, this issue of Christians not serving their unbelievers' masters honorably, which caused their unbelieving masters to revile Christianity was prevalent in the church, not just the church in Ephesus, because Paul addresses this same issue to Titus.

There he makes the connection between serving unbelieving masters well and godly living for the point of evangelism. Titus 2, 9 through 14 says, bond servants, again, slaves are to be submissive to their own masters in everything.

They are to be well-pleasing, not argumentative, not pilfering, but showing all good faith so that in everything they may adorn the doctrine of God our Savior. For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions and to live self-controlled, upright and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession, who are zealous for good works.

Christians are commanded by God to live out their faith in this world, which means serving their non-Christian employers honorably so that the name of God will be honored.

Where do we see this in the Bible? Where do we see someone working and being mistreated and working for unbelieving masters and doing a good job?

[31 : 16] How about Joseph? Joseph was, you know, a little bit of a show-off with his coat of many colors, but that didn't warrant the unfair treatment he received from his brothers who sold him into slavery.

But as a slave in Potiphar's house, he served him well and he was promoted. Then when he was falsely accused and he was imprisoned, he served well there too.

He never questioned God, never questioned God's will. He trusted that God was with him and he was promoted again. Eventually he was promoted to the right hand of Pharaoh who acknowledged and praised the one true God, seeing how God was at work in Joseph's life.

Maybe your service won't get you a promotion like that, but our missions, Christians, brothers and sisters in Christ is always to promote the gospel, to seek to make disciples by sharing the good news of who Jesus is and what Jesus has done.

Maybe you've heard the saying, share the gospel and if necessary, use words. I don't like that saying because it's necessary to use words.

[32 : 31] People need to know about their sin. They need to know about Jesus and his sacrifice. They need to know that they must repent of their sin and turn to Jesus in faith for salvation.

How do you communicate those things without using words? But there is a titch of truth in that statement. Our actions, our attitudes, our behavior testifies to the reality that we are not like other people, that we have a joy, that we have a peace, that we have a hope that is greater than our paycheck and cannot be taken away no matter how harsh our employer is.

People will notice a difference and they'll be curious to know what makes the difference. So serve your non-Christian employers well knowing that ultimately you are serving your Lord, your true master, Jesus Christ.

If you aren't employed, meaning you don't go to a workplace where you receive a paycheck, well do it at home. Do it in your work. Show grace to your kids.

Show grace to your neighbors. If you are an employer, treat your employees as Jesus would want you to. If you're a young person, you might be thinking, I don't have a job and I'm dreading the day maybe or maybe you're looking forward to the day when you get a job but you don't have one now.

[34 : 03] But listen, friend, you I'm sure have a coach. I'm sure you have a teacher. I'm sure you have a band instructor or somebody else and listen, I know that you have parents who ask you to do things, who need you to do chores around the house.

The principle applies here. Do it and do it in ways that honor them. Give your best effort to them in obedience to God.

And if you do it around those who don't believe, they are going to see a difference and they're going to want to know what that difference is and you're going to have opportunities to share the gospel with them.

Now the second principle, serve Christian employers honorably for their benefit. Verse two, those who have believing masters must not be disrespectful on the ground that they are brothers.

Rather, they must serve all the better since those who benefit by their good service are believers and beloved. Since Christians are commanded to serve non-Christian employers well, how much more should they seek to serve their Christian masters, their Christian employers well?

[35 : 14] Because they're a part of God's family too. Now it could have been the case that an elder of the church in Ephesus was a slave of one of the members of the church in Ephesus.

In the church, in that position, in that place, he had authority over that person who owned him as a slave. This could lead to conflict in the workplace, which apparently it did in Ephesus.

The Greek word translated as disrespectful literally means to think down on someone or to undervalue someone. In this case, it was being, what was being thought down of or undervalued was the authority that one Christian had over another in the workplace.

For us, this might look like showing up late if you work for a Christian employer or for a Christian organization. It might look like leaving early. It might look like not following direction or a number of other things where a Christian could use their relationship with another in Christ to their advantage. If you work in a church, if you work in a Christian school, a Christian organization, you could take advantage of the flexibility and the grace that is often given to you in those places that you wouldn't get working for an unbeliever or non-Christian organization that cares nothing about your faith.

[36 : 40] You could despise the authority that other Christians have over you by blurring the lines between the equality that we all share in Christ with the authority that he has given to some over others.

Paul makes the point that working for a Christian or a Christian organization should prompt you to work harder since your work benefits a person who is loved by God, who has been saved by God. When I was in college, I worked for other Christians who were members of my church and I'll just tell you it was hard. It was kind of strange and I did expect to be treated differently by them.

It was hard to see them at church and to see them at work and view those roles in different ways and the authority that they had over me in different ways.

But it makes sense to give our best effort to our fellow believers in the workplace because they are ultimately working to glorify the Lord to.

[37 : 55] So how should we adjust to what we've just heard? I think it's this, understand that you ultimately work for Jesus. You don't work for Jesus in the sense that you need to work for him to save you but you work for Jesus because he has saved you and because he's called you to go and make disciples, to share the good news of who he is and what he's done, to display your light before others that they would see and that hopefully they would hear and they would believe the gospel of Jesus Christ.

Here's a good passage of scripture if this is a struggle for you to keep in mind and kind of study and go over and maybe memorize if you're struggling with your work, if you're struggling with your work in your workplace.

Colossians 3, 22 through 25. It says, bond servants obey in everything those who are your earthly masters not by way of eye service as people pleasers but with sincerity of heart fearing the Lord. Whatever you do work heartily as for the Lord and not for men knowing that from the Lord you will receive the inheritance as your reward.

You are serving the Lord Christ. For the wrongdoer will be paid back for the wrong he has done and there is no partiality. Ultimately, Christian, your work, whatever it is, whatever you're doing is ultimately for the Lord in the hopes that he'll be glorified in your job well done and that you'll have opportunities to share the good news of Jesus Christ.

[39 : 35] Your workplace is your mission field. And we should do this because we know that Jesus ultimately did the work for us on the cross.

You and I are sinful. We are all born with a sin nature. We could never work enough. We could never do enough good things for God to save us, to put God in our debt, to pay us.

And so Jesus had to come if we were going to be saved. And as God in the flesh, he lived the sinless life that you and I could never live. He worked miracles that displayed that he wasn't just a good teacher.

He wasn't just a prophet. He was doing things that only God could do and he did those things because he is God. And he ultimately came to serve those of us who have rejected him, to glorify God on the cross, the Father on the cross by dying in our place for our sins, doing the work of redemption for us, enduring the wrath of God, suffering in our place for the sins that we've committed.

And he died. On the third day, he rose. And as I've sung about, he lives and he reigns and he's still at work to save sinners.

[41 : 04] Friend, if you do not believe, what you need most is to trust in the work of Jesus Christ. Trust in who he is. Trust in who he's done. Turn from your sins in repentance.

Cry out to him and he will save you. And you will be the recipient of eternal life. And you will have a hope that surpasses all things.

And you will find joy in the things that are hard to find joy in like work. Let's pray. Lord, often we don't look at our work, we don't look at our jobs, we don't look at the things that we need to work to do as good things.

Lord, oftentimes I confess, I'm sure others confess that we groan maybe too much in our work and we desire to be at leisure, we desire to be entertained and so Lord, we forsake the good work that we should be doing.

And Lord, I think that's ultimately because a lot of times we just forget about what your word says about work, that you worked, that you worked to create all things, that you have made us in your image and you gave us the job to work and that work is a good thing for us to do.

[42 : 33] Lord, we are not to be lazy, we are not to be slothful. It's good for us to work, Lord, and it's good for us to do a good job because, and to work hard no matter how we're treated because Lord, ultimately we're here with the mission to make much of the name of Jesus Christ, to do as you've commanded us to do, to go and make disciples, and Lord, if we are not, if we're lazy, if we're slothful in this life, Lord, help us to see that people will look on us, unbelievers, and say, nah, that Christianity, there's nothing to it because I don't see any difference in that person's life.

God, you know each and every one of us, you know each and every one of our situations. Lord, for those who are working in a hard place, for a hard employer, God, I pray that you would give them the grace that they need to continue to endure and the discernment that they need if maybe it's no longer a good place for them to serve.

Lord, for those of us who work in places and, you know, it's not that we have a difficult employer, it's not that the work we do maybe is hard, we just don't want to work. Lord, I pray that your word today would motivate them to work hard, knowing ultimately that they do it in service to you.

for those of us, Lord, who have been blessed by you to work in the church or to work in Christian organizations, Lord, help us to work all the better, all the more because we know that the prophets are going to the best cause that there is to promote the name of Jesus Christ.

Lord, in each and every situation, may we ultimately remember and never forget that our purpose is to glorify you and in fulfilling that purpose, Lord, we find the most satisfaction that there is to find, there is to have in this world.

[44 : 13] God, be glorified in our lives, be glorified in our work. In Jesus' name we pray. Amen.