

Spiritual Disciplines Handout: **WORK**

- *Spend time throughout the week reading, meditating on, and praying through these scriptures.*
- *Read the attached readings with enough time to really process through the content.*

1 Unless the Lord builds the house, the builders labor in vain. Unless the Lord watches over the city, the guards stand watch in vain. **2** In vain you rise early and stay up late, toiling for food to eat— for he grants sleep to those he loves.

[Psalm 127: 1-2 New International Version \(NIV\)](#)

6 In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching[a] you received from us. **7** For you yourselves know how you ought to follow our example. We were not idle when we were with you, **8** nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. **9** We did this, not because we do not have the right to such help, but in order to offer ourselves as a model for you to imitate. **10** For even when we were with you, we gave you this rule: "The one who is unwilling to work shall not eat."

11 We hear that some among you are idle and disruptive. They are not busy; they are busybodies. **12** Such people we command and urge in the Lord Jesus Christ to settle down and earn the food they eat. **13** And as for you, brothers and sisters, never tire of doing what is good.

[2 Thessalonians 3:6-13 New International Version \(NIV\)](#)

23 Whatever you do, work at it with all your heart, as working for the Lord, not for human masters,

[Colossians 3:23 New International Version \(NIV\)](#)

32 "Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified. **33** I have not coveted anyone's silver or gold or clothing. **34** You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. **35** In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.' "

[Acts 20:32-35 New International Version \(NIV\)](#)

Identity by Eric Geiger, Excerpts from Ch. 8:

In a final conversation with His disciples, Jesus gives you your assignment. ... "But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

Jesus tells His disciples that they will first be witnesses in Jerusalem. Jerusalem is where they lived, ate, worked, and played. In the same way you represent Christ in your neighborhood, workplace, community, grocery store, mall, and fitness club. You represent Christ where you live, work, and play.

In His sovereignty God placed you in the house, condo, or apartment where you live. He planned for you to be there so you may be a transforming presence in the lives of people. He strategically placed you there as His ambassador.

In God's providence He placed you in your job. You are there for a much greater purpose than making money or succeeding in your career. God placed you there as His representative. The people working beside you, the ones in the cubicle next to you, or in the office down the hall have been divinely appointed to cross your path.

... When you understand your mission, the ordinary becomes sacred. Every detail of your life is sacred because you represent Christ. The dull moments in your day are spiritual because of your identity as an ambassador. In fact, God uses the ordinary moments in your life to fulfill His extraordinary plan.

In the details of your day, you are the salt of the earth (Matt. 5:13). ...

In the mundane of life, you are the light of the world (Matt. 5:16).

...They take note of you because you shine brightly in a world that is corrupt (Phil. 2:14-15).

The ordinary is sacred if you embrace your identity as an ambassador. Each moment is holy if you understand your calling. You have opportunities right where God has placed you to represent Him and to speak for Him.

I know this biblically, but I learned this watching three construction guys turn their job sites into sacred mission fields. They took me to school....

CONSTRUCTION SEMINARY

The summer before I went to college, I worked construction in South Louisiana. I was one of the few Christians in the construction company. Duke, Denny, and Gary were three passionate Christ followers who taught me more than I learned in many seminary classrooms.

Each of us worked on a different job site, and we would meet together for prayer, Bible study, and lunch in the tool room. Actually, everyone else in the construction company called the tool room "the chapel." We were sometimes ridiculed for our faith. Once the tool room was trashed and "666" was painted all over the walls.

I watched as Duke, Denny, and Gary consistently loved and served the guys who ribbed them because of their faith. I watched how they worked hard and earned the favor of the supervisors. I watched how they always arrived at work the same way, on time and full of joy. I watched as they willingly and lovingly engaged people in conversations about Christ.

They viewed their job sites as a mission field. They were passionate for the people they worked alongside. Each day in the tool room/chapel, they would pray for people with whom they were sharing Christ on their job site.

The whole summer we prayed that people would come to know Christ. I wanted to see people get saved so badly. I thought that by seeing someone cross the line of faith, the persecution would be validated. But no one became a Christian that summer. And I went off to college.

A year and a half later, I visited my family at our home in New Orleans. I went to an event at a church, and I saw Duke. I was so excited to see him again. We hugged and I looked behind him.

Standing behind Duke was a guy from the scaffolding crew, one of the biggest and baddest dudes in the whole crew. You don't mess with the guys from the scaffolding crew. These guys were tough.

I will never forget Duke's words to me: "Eric, this is our new brother in Christ. He became a Christian a few months ago. We cannot even fit in the chapel anymore because so many guys are getting saved."

I learned so much from my construction worker friends. They knew they were more than construction workers. They were ambassadors. They realized their profession was more than a way to make money; it was a mission. They embraced the challenge to represent the King on their job. They viewed their days as sacred endeavors because of the opportunity to represent the kingdom of God while living in this foreign land.

As ambassadors, we are to represent Christ in the culture.

Christ Plays in Ten Thousand Places by Eugene Peterson: Excerpts from Ch. 1:

We cannot understand either the character or the significance of Sabbath apart from work and workplace. Work doesn't take us away from God; it continues the work of God through us. Sabbath and work are not in opposition; Sabbath and work are integrated parts of an organic whole. Either apart from the other is crippled.

The obvious way to comprehend this is to observe that God comes into view on the first page of our Scriptures as a worker. We see God in his workplace (and yes, our workplace) working. And throughout his so leisurely Gospel, John tells us over and over again, insistently (twenty-seven times!), that Jesus is working: "My Father is still working, and I also am working" (John 5:17). This is so important. Jesus embraces .. his workplace; he anticipates his crucifixion as the finishing touch to his work week — "[I have] accomplished the work which thou gavest me to do. . . . Father, glorify thou me in thy own presence" (John 17:4-5 RSV) — in parallel with the seventh Genesis day's "God finished the work which he had done . . ." (Gen. 2:2).

We cannot rightly understand Sabbath apart from work nor rightly understand work apart from Sabbath. Sabbath is the final day in a series of workdays, each of which are declared good by God. But without Sabbath, in which God goes beyond the workplace (but not away from it), the workplace is soon emptied of any sense of the presence of God and the work becomes an end in itself. It is this "end in itself" that makes an un-sabbathed workplace a breeding ground for idols. We make idols in our workplaces when we reduce all relationships to functions that we can manage. We make idols in our workplaces when we reduce work to the dimensions of our egos and control.

If there is no Sabbath — no regular and commanded not-working, not-talking — we soon become totally absorbed in what we are doing and saying, and God's work is either forgotten or marginalized. When we work we are most god-like, which means that it is in our work that it is easiest to develop god-pretensions. Un-sabbathed, our work becomes the entire context in which we define our lives. We lose God-

consciousness, God-awareness, sightings of resurrection. We lose the capacity to sing “This is my Father’s world” and end up chirping little self-centered ditties about what *we* are doing and feeling.

The Mission of God's People by Christopher Wright, Excerpts from Ch. 13:

The mission of God’s people is far too big to be left only to missionaries (just as the ministry of the church is far too big to be left to those we commonly call “ministers”).

The great majority of believers do not get sent out as traveling missionaries in the traditional sense, and this seems to have been as true in the New Testament church as today. Most Christians live in the ordinary everyday world, working, making a living, raising families, paying taxes, contributing to society and culture, getting along, doing their bit (what we will call the public square... Does such routine ordinary life have any purpose other than to give us opportunities to bear witness to our faith and to earn enough money to have some to spare to give to missionaries and “real mission”?

...**The Bible** clearly and comprehensively, in both Testaments, portrays God as intensely interested in the public arena of human social and economic life – interested, involved, in charge, and full of plans for it.

Work is God’s idea. Genesis 1 – 2 give us our first picture of the biblical God as a worker – thinking, choosing, planning, executing, evaluating. So when God decided to create humankind in the image and likeness of God, what else could humans be but workers, reflecting in their working lives something of the nature of God?

Specifically, God laid on human beings the task of ruling the earth (Gen. 1), and of serving and keeping it (Gen. 2). ... Work matters because it was God’s intention for us. It was what God had in mind when he made us. It is *our* part in *his* creation. ...

The first question we need to ask those who seek to follow Jesus in the marketplace is: Do you see your work as nothing more than a necessary evil, or only as the context for evangelistic opportunities? Or do you see it as a means of glorifying God through participating in his purposes for creation and therefore having *intrinsic* value? How do you relate what you do in your daily work to the Bible’s teaching about human responsibility in creation and society?

Work, then, is not the result of “the curse”. Of course, all work is now affected in detrimental ways by our fallenness. But work itself is of the essence of our human nature. We were created to be workers, like God, the worker.

... The public square and marketplace are, of course, polluted and distorted by our sinfulness. But then that is true of all spheres of human existence.

...Israel was reminded repeatedly that God calls for justice “in the gate”, which is, in contemporary terms, the marketplace, the public arena. Amos probably surprised his listeners by insisting that God was actually more interested in what happened “in the gate” than in the sanctuary (Amos 5:12 – 15).

God Govern’s it: In a sense, all that happens in the marketplace is a matter of human action, choice and moral responsibility. Yet at the same time, the Bible puts it all under God’s sovereign government. By stressing the first (human choices) as well as the second (God’s ultimate control), the Bible ... affirms both sides of the paradox: humans are morally responsible for our choices and actions and their public consequences; yet God retains sovereign control over final outcomes and destinies.

Many Bible stories illustrate this. The story of Joseph oscillates between the sphere of the family and the public arena at the highest level of state power. Joseph is involved in political, judicial, agricultural, economic and foreign affairs. All the actors in the stories are responsible for their own motives, words and deeds – whether good or evil. But the perspective of the author of Genesis, through the words of Joseph, is crystal clear (even though it enshrines a tantalizing mystery):

But Joseph said to them, “Don’t be afraid. Am I in the place of God? You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.” (Gen. 50:19 – 20)

God Redeems It: God plans to redeem all that he has made (because “he has compassion on all he has made”, Ps. 145:9), ... Of course the Bible presents the public square, human life lived in society and the marketplace, as riddled with sin, corruption, greed, injustice and violence. That can be seen at local and global dimensions, ... As Christians, we need a radical understanding of sin in its public dimensions, and we need to see part of our mission as being called to confront that prophetically in the name of Christ. But for God, the corruption of the public square is not a reason to vaporize it, but to purge and redeem it.

...Does that not transform our perspective on a Monday morning? We have to respond at two levels. On the one hand, we are called to *constructive engagement* in the world – because it is God’s world, created, loved, valued and redeemed by him. But on the other hand, we are called to *courageous confrontation* with the world – because it is a world in rebellion against God, the playground of other gods, standing under God’s condemnation and ultimate judgment.

The challenge of the mission of God’s people is to live with the constant tension of *doing both with equal biblical conviction*. It is essentially the challenge of being “in the world but not of it”. ...

Commanded to Seek the Welfare of the City

Returning to Jeremiah’s letter to the exiles, that first phrase demands a closer look: “Seek the *šalom* of the city to which I have carried you” (Jer. 29:7a). *Šalom* is a wonderfully broad word. It goes beyond peace as the absence of conflict or war, to all-around welfare or well-being.

Commanded to Earn a Living by Ordinary Work

It seems that some people in the churches Paul planted had come to the view that ordinary work was no longer of any value, and so they became lazy, and then spiritualized their idleness with fervid expectations of Christ’s return. Paul shared their convictions about Christ’s return, but not their work-shy opting out of normal human responsibilities:

Make it your ambition to lead a quiet life: You should mind your own business and work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody...Warn those who are idle. (1 Thess. 4:11 – 12; 5:14)

Paul had no hesitation in appealing to his own example in this regard, as one who had supported himself from his own labour in the marketplace. Paul’s lengthy exhortation in 2 Thessalonians 3:6 – 13 is worth reading in full – it clearly addresses an issue that Paul felt strongly about. Christians should be diligent workers.

... The Apostle Paul’s frequent exhortations to “do good” should not be construed merely as “being nice”. The term carried a common social connotation of public service and benefaction. Christians should be among those who bring the greatest public good to the public arena and thereby commend the biblical gospel.

Christians are to be good citizens and good workers, *and thereby* to be good witnesses. Work is still a creational good. It is *good* to work, and it is good to *do good* by working. All this is part of the mission of God's people too.

And in the letters of Paul, one does not get the impression that new converts were expected to leave the occupations they had in the secular world and go out as missionaries – though obviously a few did. On the contrary, Paul seems to envisage most of them still there, working and earning, paying their taxes (Rom. 13:6 – 8), and doing good in the community. Such people had a missional engagement in the public square, living out the gospel there. Their kind is needed just as much in the twenty-first – as in the first-century world.

MISSIONAL CONFRONTATION IN THE PUBLIC SQUARE

Living out the gospel, however, while it has to be done in engagement with the world, inevitably brings conflict with the world, and the public square is the arena for that confrontation. The mission of God's people involves stepping into that confrontation with our eyes open, our heads engaged, and our spiritual armour in place.

We Are Called to Be Different

So we are to be engaged in the public square, the local and global marketplace. But we are to do so as *saints* in the marketplace. We are those who are called to be holy, which means different or distinctive.

“You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. You must obey my laws and be careful to follow my decrees. I am the LORD your God. Keep my decrees and laws, for the man who obeys them will live by them. I am the LORD.” (Lev. 18:3 – 5)

Leviticus 19, beginning with the demand that Israel should be holy as the Lord their God is holy, goes on to articulate a whole range of contexts in which that holy difference is to be seen – contexts that include personal, familial, social, judicial, agricultural and commercial realms.

The distinctiveness of God's people in the Bible is not merely religious (we happen to worship a different god from most other people), but ethical (we are called to live by different standards). And this includes public as well as private morality, though they cannot really be separated.

The twin sayings of Jesus about being “salt” and “light” in the world (Matt. 5:13 – 16) are still crucial insights into what it means to have missional involvement in the world.

...If disciples are to be salt and light, then the world must be corrupt and dark. The whole point of the metaphors depends on this contrast. Jesus compares the world to meat or fish that, left to itself, will very quickly become putrid. The primary use of salt in his day was to preserve meat or fish ... And Jesus compares the world to a room in a house after the sun goes down. It gets dark. Lamps have to be lit to avoid damage and danger. So, the world in which we live – the public square – is a corrupt and dark place. In this sense salt and light are both *missional* (they are used for a purpose) and *confrontational* (they challenge decay and darkness, and transform both).

If a piece of meat goes rotten, it's no use blaming the meat. That's what happens when meat is left out on its own. The question to ask is, Where is the salt? If a house gets dark at night, it's no use blaming the house. That's what happens when the sun goes down. The question to ask is, Where is the light? If society becomes more corrupt and dark, it's no use blaming society. That's what fallen human nature does, left unchecked and unchallenged. The question to ask is, Where are the Christians? Where are the saints who will actually live

as saints – God’s different people, God’s counterculture – in the public square? Where are those who see their mission as God’s people to live and work and witness in the marketplace, and pay the cost of doing so?

...

... John, having assured us that ... “the reason the Son of God appeared was to destroy the devil’s work” (1 John 3:8), concludes with his warning to stay away from idols. For idols are all around us, not least in the public square, the marketplace, the world of work.

Work is a creational good, but the Bible is well aware of the temptation to turn work into an idol – when we live for what we can do and achieve, and then derive our identity and fulfillment from that. This is even more so when work is driven by greed.

The idolatries of career, status and success are all connected to one of the most dominant gods of the public square– consumerism. Other idols abound, of course, which we cannot analyze in depth here – idols of ethnic superiority, national pride and patriotism, individual freedom, military security, health and longevity, beauty, celebrity. Some of these idols inhabit the media or state propaganda, others permeate the world of advertising, many just walk around unnoticed and unchallenged in the assumptions and conversations that fill the public arena 24/7.

To live for God in the world of the gods is inevitably to face conflict. The mission of God’s people in the public square is, therefore, a calling to unrelenting spiritual warfare. And the first act of that warfare is to recognize the enemy – that there even is an enemy. The trouble is that Christians are children of their culture too – wherever that culture may be – and may be blissfully unaware of the extent to which the public square they inhabit daily is infested with spiritual realities that are opposed to God and the gospel.

Discerning the gods of the public square is a first crucial, missional task. Being equipped to resist them is the next.

It is significant that Paul’s classic exposition of spiritual warfare comes immediately after his instructions about Christians living in marriage, family and the workplace. In all these realms, there is a battle to be fought if we are to be able “to stand” (rather than sink or swim with the tide), and to fulfill our role as messengers of the “gospel of peace” (Eph. 6:15, echoing Isa. 52:7). It is in the whole of life, including the public square, that “our struggle [lit., “our wrestling match”] is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6:12).

It is in the public arena where such combined spiritual and human power is at work that Christians are called to live and work, to recognize and resist the idolatry that surrounds them, and to stand against it, offering a witness and a signpost to the good news of the kingdom of God through which, by the power of the cross (see ch. 6), those idolatrous powers have been defeated.

We Are Called to Suffer

Warfare causes suffering, spiritual warfare being no exception. Those who take up the mission of God’s people by simply living, working and witnessing in the public square so dominated by the gods of this world, who choose to live by the distinctive ethical standards that flow from their biblical worldview, who confess Jesus as Lord, and not Caesar or Mammon – such people will suffer in one way or another.

The biblical material relating to the suffering of God's people – individually and collectively – is too vast even to do nothing more than list relevant passages. What is unavoidably clear is that suffering is an integral part of the lives of multitudes in the Bible who were *faithful* to God's calling and their mission.

...The kind of suffering that Paul and Peter [wrote about in the Bible] certainly took place in the public arena, but Revelation makes it even more plain that the global marketplace will be among the prime contexts for the battle between God and the idolatrous, bestial forces that oppose God and God's people. ...

CONCLUSION – A PERSONAL MESSAGE TO CHRISTIANS IN THE PUBLIC SQUARE

... God created the world of work and social engagement and he remains passionately interested and involved in it. And the Bible describes many people who served God precisely by serving in public offices of all kinds. We can learn much from their examples.

...What would the world be like if all the millions of Christians who do earn their living in the public square were to take seriously what Jesus meant by being salt and light?

Your daily work matters because it matters to God. It has its own intrinsic value and worth. If it contributes in any way to the needs of society, the service of others, the stewardship of the earth's resources, then it has some place in God's plans for this creation and in the new creation. And if you do it conscientiously as a disciple of Jesus, bearing witness to him, being always ready to give an answer to those who enquire about your faith, and being willing to suffer for Christ if called to – then he will enable your life to bear fruit in ways you may never be aware of. You are engaged in the mission of God's people.

[A Long Obedience in the Same Direction by Eugene Peterson, Excerpts from Ch. 9:](#)

(Psalm 127 is background)

The greatest work project of the ancient world is a story of disaster. The unexcelled organization and enormous energy that were concentrated in building the Tower of Babel resulted in such a shattered community and garbled communication that civilization is still trying to recover.

One of the tasks of Christian discipleship is to relearn "the works you did at first" (Rev 2:5 RSV) and absolutely refuse to "work like the devil." Work is a major component in most lives. It is unavoidable. It can be either good or bad, an area where our sin is magnified or where our faith matures. For it is the nature of sin to take good things and twist them, ever so slightly...

Psalm 127 shows both the right way and the wrong way to work. It posts a warning and provides an example to guide Christians in work that is done to the glory of God.

Psalm 127 first posts a warning about work: *"If GOD doesn't build the house, the builders only build shacks. If GOD doesn't guard the city, the night watchman might as well nap. It's use less to rise early and go to bed late, and work your tired fingers to the bone. Don't you know he enjoys giving rest to those he loves?"*

Some people have read these verses and paraphrased them to read like this: "You don't have to work hard to be a Christian. You don't have to put yourself out at all. Go to sleep. God is doing everything that needs to be done." St. Paul had to deal with some of these people in the church at Thessalonica. They were saying that since God had done everything in Christ there was nothing more for them to do. ... Paul became angry and told them to get to work: *"We're getting reports that a bunch of lazy good-for-nothings are taking advantage of you. This must not be tolerated. We command them to get to work immediately-no excuses, no arguments-and earn their own keep. Friends, don't slack off in doing your duty"* (2 Thess 3:11-13). How did they dare to reinterpret the gospel into a rationalization for sloth when he, Paul, from whom they had learned the

gospel, worked his fingers *"to the bone, up half the night, moonlighting so you wouldn't have the burden of supporting us while we proclaimed God's Message"* (1 Thess 2:9).

The Christian has to find a better way to avoid the sin of Babel [while avoiding the] pious opposite which developed at Thessalonica...

Western culture takes up where Babel left off and deifies human effort as such. The machine is the symbol of this way of life which attempts to control and manage. ... Structures become more important than the people who live in them. Machines become more important than the people who use them. We care more for our possessions ...

Eastern culture, on the other hand, is a variation on the Thessalonian view. It manifests a deep-rooted pessimism regarding human effort. Since all work is tainted with selfishness and pride, the solution is to withdraw from all activity into pure being. The symbol of such an attitude is the Buddha-an enormous fat person sitting cross-legged, looking at his own navel. Motionless, inert, quiet. ...

The two cultures are in collision today, and many think that we must choose between them. But there is another option: Psalm 127 shows a way to work that is neither sheer activity nor pure passivity. It doesn't glorify work as such, and it doesn't condemn work as such. It doesn't say, "God has a great work for you to do; go and do it." Nor does it say, "God has done everything; go fishing." If we want simple solutions in regard to work, we can become workaholics or dropouts. If we want to experience the fullness of work, we will do better to study Psalm 127.

In the Beginning God Worked

The premise of the psalm for all work is that God works: "If GOD doesn't build the house ... If GOD doesn't guard the city ... The condition if presupposes that God does work: he builds; he guards.

... We live in a universe and in a history where God is working. ...[and being made in God's image], in every letter St. Paul wrote, he demonstrated that a Christian's work is a natural, inevitable and faithful development out of God's work. Each of his letters concludes with a series of directives that guide us into the kind of work that participates in God's work. The curse of some people's lives is not work, as such, but senseless work, vain work, futile work, work that takes place apart from God, work that ignores [God].

Christian discipleship, by orienting us in God's work and setting us in the mainstream of what God is already doing, frees us from the compulsiveness of work. ... Our work goes wrong when we lose touch with the God who works "his salvation in the midst of the earth." It goes wrong both when we work anxiously and when we don't work at all, when we become frantic and compulsive in our work (Babel) and when we become indolent and lethargic in our work (Thessalonica).

The foundational truth is that work is good. If God does it, it must be all right. Work has dignity: there can be nothing degrading about work if God works. Work has purpose: there can be nothing futile about work if God works.

[Radical Together by David Platt, Excerpts from Ch. 2:](#)

[We] must **embrace a gospel that both saves us from work and saves us to work.**

...No matter what you do--even if you sell all your possessions and move to the most dangerous country in the world for the sake of ministry--you cannot do enough to be accepted before God. ... The gospel has saved you from your work, and you are free from any effort to overcome your guilt before God. You can stop working and start believing....

[Yet]...All through the Bible we encounter an important truth, namely that the gospel that saves us **from** work also saves us **to** work. Right after Paul identifies salvation by grace alone through faith alone, he says that we are "created in Christ Jesus to do good works." Right after James talks about belief "in our glorious Lord Jesu Christ," he says that faith without deeds is useless and dead. In John's letter detailing the assurances we have in our salvation through faith in Christ, he describes how anyone who sees his brother in need but has no pity on him does not have the love of God in him.

Often Scripture refers to work in a negatives sense, as actions fueled by the flesh that do not honor God. ... But there are also times when Scripture refers to work in a positive sense, as actions fueled by faith that bring great glory God. Every time James refers to works or deeds or actions, he is talking about them positively. He is talking about love for the needy, mercy for the poor, and care for the suffering that flow from faith in Christ. Paul does the same thing when he talks about "work produced by faith," "every act prompted by our faith," and faith expressing itself through acts of love.

...Scripture is full of examples of faith producing work. Abraham's belief in God led him to offer his son as a sacrifice before God. Rahab's belief in God led her to risk her life for God. Paul "worked harder" than others because he believed in the grace of God. He labored and struggled for God out of the overflow of faith in Christ.

The gospel saves us to work.