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Labor: Integrating Faith and Work

[Note: In addition to my own research, I found the following to be extremely helpful in the formulation of the principles that follow:

Wayne Grudem, *Business for the Glory of God: The Bible's Teaching on the Moral Goodness of Business* (Wheaton: Crossway Books, 2003), 96pp.

Tim Keller, *Every Good Endeavor: Connecting Your Work to God's Work* (New York: Dutton, 2012; Kindle Edition).

John Murray, *Principles of Conduct: Aspects of Biblical Ethics* (Grand Rapids: Eerdmans, 1957), 272pp.

John Piper, www.desiringgod.org, "How to Glorify God at Work" (September 6, 2011).

John Piper, www.desiringgod.org, "How to Decide About Your Next Job" (September 9, 2014).

The Biblical Perspective on Work: Some General Principles

Tim Keller has rightly observed that because humans are created in the image of God we have an *instinctive inclination* toward work. We are by nature inclined to be productive, to invent, to create, to innovate, and to be active in countless ways. Work, therefore, is by definition the imitation of God himself. God isn't simply powerful. Power is not merely an attribute that sits dormant in the divine being. Power is known by its products. God exerts himself to create and renew and orchestrate and providentially govern all things. For us, then, work is as much a fundamental human need as sex, food, thinking, beauty, friendship, etc.

Genesis 2:1-3, 15 speaks of God's creative effort as "work". Thus, for both God and mankind (Gen. 1:28; 2:15), work is something that preceded the Fall. Work is not a curse but it does lie under the curse. Work is thus marked by frustration, occasional failure, the resistance of the environment/nature to our efforts to subdue and reshape it, physical exhaustion and pain, envy, conflict, etc.

"God worked for the sheer joy of it" (Keller, 34). He looked on the work of his hands and said, "Good!" He then commissions humans to carry on what he began. God has infused the natural creation with resources and materials that when properly used can yield things like electricity, refrigeration, communication, etc.

The underlying assumption is that *work has inherent, intrinsic dignity*. Pain and frustration were added to mankind's work because of the fall, but work itself is always viewed as divinely ordained. **All work is sacred!** All work is an act of obedience to God. Thus all work is, in a manner of speaking, worship. This applies to the farmer no less than to the factory worker, to the baker no less than to the banker, to the plumber no less than to the philosopher. Never buy into the lie that merely providing a service is of less value than creating a product.

Many of you consider what I do for a living to be sacred, while what you do is secular. Nonsense! Martin Luther responded to this idea as follows:

"It is pure invention [fiction] that Pope, bishops, priests, and monks are called the 'spiritual estate' while princes, lords, artisans, and farmers are called the 'temporal estate.' This is indeed a piece of deceit and hypocrisy. Yet no one need be intimidated by it, and that for this reason: *all Christians are truly of the spiritual estate*, and there is no difference among them except that of office" (*To the Christian Nobility of the German Nation*, cited by Keller, 68).

In Ephesians 6:6 Paul describes the person who works as “doing the will of God from the heart,” and in Colossians 3:23 he says, “Whatever you do [in terms of your job or your work], 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.*” That’s right: whether you dig a ditch so that a sewer line can be installed or preach a sermon on a Sunday or change a diaper on a Wednesday or argue a case in a court of law or sell a burger on Friday, all work is to be done for the Lord as an act of obedience and worship unto him. No one said it better than Luther:

“Our natural reason . . . takes a look at married life . . . and says, ‘alas, must I rock the baby, wash its diapers, make its bed . . . , labor at my trade?’ What then does the Christian faith say to this? It opens its eyes, looks upon all these insignificant, distasteful, and despised duties in the Spirit, and is aware that they are all adorned with divine approval as with the costliest gold and jewels. . . . When a father goes ahead and washes diapers . . . God, with all his angels and creatures, is smiling – not because that father is washing diapers, but because he is doing so in Christian faith” (from the *Estate of Marriage*).

The following is adapted from Keller.

Some churches still assume that the “more important” work is done in the counseling session or from the pulpit. To the extent that they celebrate “faith and work” integration, *churches often emphasize non-profit over for-profit work*. If a lawyer really wants to glorify God with his/her work, so it is argued, they should focus on ending the trafficking of persons, not on drafting contracts or conducting negotiations.

This, too, is a false hierarchy. When God became incarnate, he chose to come as a carpenter (or artisan), not as a philosopher-king or as a just and noble statesman. In first-century Palestine, no one put carpentry at the top of any hierarchy. Like other boys in his day, he probably began apprenticing with his father at the age of 12, which means he likely spent 18 years working at his father’s shop, “completing projects and handling finances—negotiating bids, securing supplies, and contributing to family living expenses” (Klaus Issler).

He did this, of course, without elevating the for-profit sector in which he worked as “more important” than the public or non-profit sectors. In fact, he acknowledged the legitimacy of the government (Matt. 22:20-22; cf. Luke 19:2-10) and received private donations from others, as many pastors do, during his public ministry (Luke 8:3). In all things, his mission was always the same—to accomplish the Father’s will by serving his people.

Misconceptions about the Nature of Work, Profit, and Private Property

There is a tendency among some to look with disdain on the pursuit of profit in our work. The very notion of a for-profit business is considered an expression of a competitive ambition that is fueled by greed. It is certainly possible for someone to be driven solely by greed and an acquisitive spirit. *But business, property, and profit, when set within the framework of biblical guidelines/ethics, are good.*

(1) Profit, justly obtained, is not bad. Don’t be apologetic for or embarrassed by money righteously obtained. Business is morally good when conducted in a manner consistent with biblical principles of justice. Business can glorify God in the same way that worship and evangelism and godly living do.

Thus, profit, when justly gained, is good. Profit is simply selling a product/service for more than the cost of producing it. The ability to obtain a profit is thus an indication that I have produced something that is beneficial for someone else. The making of a profit also indicates that I am making good and efficient use of the earth’s resources, thus obeying God’s creation mandate that mankind “subdue” the earth. Keller writes:

“Corporate profits and influence, stewarded wisely, are a healthy means to a good end. They are vital to creating new products to serve customers, giving an adequate return to investors for the use of their money, and paying employees well for their work” (165).

(2) Ownership of property is a good thing. It is not necessarily the result of greed. When God gave the command, “You shall not steal” (Exod. 20:15), “he affirmed the validity of personal ownership of possessions. I should not steal your car, because it *belongs* to you, not to me. Unless God intended us to *own* personal possessions, the command not to steal would make no sense” (Grudem, 19). God gave this command because “ownership of

possessions is a fundamental way that we imitate God's sovereignty over the universe by our exercising 'sovereignty' over a tiny portion of the universe, the things we own" (19).

[Of course, "ownership" is in reality "stewardship" insofar as God ultimately "owns" everything. What we possess we hold as stewards of God's property. See Psalm 24:1; Lev. 25:23; Ps. 50:10-12; Haggai 2:8; Luke 16:12; 1 Cor. 4:7.]

So what should we do with some of what we own? (1) Give some of it away to those in need (Acts 20:35; Heb. 13:16). (2) Give some of it to the church for the work of the ministry (2 Cor. 8-9). (3) Invest it so as to gain a good return / profit on what we own. (4) Enjoy it as a good gift from God (1 Tim. 6:17). (5) Save it for future use (1 Tim. 5:8). Says Grudem:

"Therefore human desires to increase the production of goods and services are not in themselves greedy or materialistic or evil. Rather, such desires to be more productive represent God-given desires to accomplish and achieve and solve problems. They represent God-given desires to exercise dominion over the earth and exercise faithful stewardship so that we and others may enjoy the resources of the earth that God made for our use and for our enjoyment" (28).

But we must be diligent never to focus on material things for their own sake, as if they are an end in themselves. Always remember that money is a means, never an end.

(3) Contrary to the suggestion of some, the Bible does not view employment as evil. Hiring one person to do work for another in order to gain a profit is good (Luke 10:7). In fact, the employer/employee relationship is an excellent opportunity to display those biblical virtues such as honesty, fairness, trustworthiness, kindness, generosity, as well as providing an opportunity for the development of our skills and our use of wisdom. This relationship enables people to create services and products for others that were not present or available before.

(4) The Bible also indicates that the buying and selling of goods/services is fundamentally good (Lev. 25:14). See also Gen. 41:57; Lev. 19:35-36; Deut. 25:13-16; Prov. 11:26; 31:16; Jer. 32:25,42-44. "Voluntary commercial transactions benefit both parties" (Grudem, 36).

(5) Finally, money is not inherently evil. Only the love of money is evil. Money is fundamentally good.

"Money provides many opportunities to glorify God: through investing and expanding our stewardship and thus imitating God's sovereignty and wisdom; through meeting our own needs and thus imitating God's independence; through giving to others and thus imitating God's mercy and love; or through giving to the church and to evangelism and thus bringing others into the kingdom" (Grudem, 49).

Warnings and Counsel for those Who *Can* Work but *Won't*

Many choose to remain unemployed rather than do work they believe is beneath them. This is sinful. Consider Paul's counsel in 2 Thessalonians 3:11-12 –

"For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living" (2 Thess. 3:10-12).

Clearly there was a problem in the church at Thessalonica. Perhaps some in the church had become so obsessed and preoccupied with the possibility of Christ's soon return that they quit their jobs and, although healthy and able to work, refused to support themselves and their families. Instead, they became "bushybodies," squandering time while meddling in the affairs of other people, making it almost impossible for them to get their work done, all in the name of being spiritual and zealous about the second coming of Jesus. They also likely expected, indeed sinfully presumed, that others would supply their needs and feed their families while they were off somewhere engaged in more "spiritual" activity.

Paul's command is to the point: If they are *able* to work, but *unwilling*, don't let them eat. In other words, don't support them out of a false sense of love and charity; otherwise you will only encourage their sloth and laziness.

Paul clearly has in mind those who are "*not willing* to work." He's not talking about the man or woman who is *unable* to work. There are a number of reasons why a person who is willing to work might not be employed. He/she may be suffering from some physical illness or disability that makes work impossible at the moment. Others may want to work and wish they could but for reasons beyond their control there simply isn't a job available. Economic depression may be the reason for their failure to work. They are looking for work and would be quick to take whatever job might come their way, but the times are tough and nothing is available. Or someone may be in between jobs. The promise of employment is there but there is a time gap through which they remain unemployed. Neither Paul nor any other author of Scripture is condemning such individuals. *So, if you are unemployed through no fault of your own, please don't take offense.*

What Paul has in mind is the man or woman who is physically and mentally capable of working and supporting themselves and their families but *refuses* to do so. This person is always making lame and baseless excuses why they aren't working. This is the sort of person who is, for lack of a better way of putting it, *sinfully slothful* (i.e., lazy). This is the person who also would try to excuse their sloth by portraying themselves as super spiritual and devoted to doing the Lord's work when it comes their way.

What, then, is Paul's counsel to us?

"Bondservants, 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" (Col. 3:22-23).

This passage refers to people who didn't work on the basis of principle: an honest day's work for an honest day's wage. They only worked when the boss's eye was upon them, when they knew he was watching. Paul is saying that no Christian should behave that way. You work hard because that is what godliness requires of you, regardless of who is or is not around to keep an eye on your performance.

How to Glorify God in Your Work

Remember this: *Work is not the purpose of your life.* That would be idolatry. The nature of your work and your success in it must never be the measure of your worth as a person. Your identity and value are grounded in the gospel, not your productivity. Work is not a way for you to "prove" yourself. When your "appropriate ambition" becomes your "misplaced salvation," you are guilty of idolatry (Keller, 103).

[The following is taken largely from John Piper, "How to Glorify God at Work."]

Paul says in 1 Corinthians 10:31, "Whether you eat or drink, or whatever you do, do all to the glory of God." How can young workers glorify God at work?

Dependence. Go to work utterly dependent on God (Proverbs 3:5-6; John 15:5). Without him you can't breathe, move, think, feel, or talk. Not to mention be spiritually influential. Get up in the morning and let God know your desperation for him. Pray for help.

Integrity. Be absolutely and meticulously honest and trustworthy on the job. Be on time. Give a full day's work. "Thou shalt not steal." More people rob their employers by being slackers than by filching the petty cash.

Skill. Get good at what you do. God has given you not only the grace of integrity but the gift of skills. Treasure that gift and be a good steward of those skills. This growth in skill is built on dependence and integrity.

[Dorothy Sayers is helpful here: "The church's approach to an intelligent carpenter is usually confined to exhorting him to not be drunk and disorderly in his leisure hours and to come to church on Sundays. What the church should be telling him is this: that the very first demand that his religion makes upon him is that he should make good tables" (*Creed or Chaos*, 56-7).

Corporate shaping. As you have influence and opportunity, shape the ethos of the workplace so that the structures and policies and expectations and aims move toward accordance with Christ. . . .

Impact. Aim to help your company have an impact that is life-enhancing without being soul-destroying. Some industries have an impact that is destructive (e.g., porn, gambling, abortion, marketing scams, etc). But many can be helped to turn toward impact that is life-giving without being soul-ruining. As you have opportunity, work toward that.

Communication. Work places are webs of relationships. Relationships are possible through communication. Weave your Christian worldview into the normal communications of life. Don't hide your light under a basket. Put it on the stand. Winsomely. Naturally. Joyfully. Let those who love their salvation say continually, Great is the Lord! (Psalm 40:16).

Love. Serve others. Be the one who volunteers first to go get the pizza. To drive the van. To organize the picnic. Take an interest in others at work. Be known as the one who cares not just about the light-hearted weekend tales, but the burdens of heavy and painful Monday mornings. Love your workmates, and point them to the great Burden Bearer.

[The question isn't: How can I make the most money and achieve the greatest status. Rather: "How, with my existing abilities and opportunities, can I be of greatest service to other people, knowing what I do of God's will and of human need?" (Keller, 67). In other words, if you have to choose between a job that pays more and benefits people less vs. one that pays less and benefits people more, choose the latter.]

Money. Work is where you make (and spend) money. It is all God's, not yours. You are a trustee. Turn your earning into the overflow of generosity in how you steward God's money. Don't work to earn to have. Work to earn to have to give and to invest in Christ-exalting ventures. Make your money speak of Christ as your supreme Treasure.

Thanks. Always give thanks to God for life and health and work and Jesus. Be a thankful person at work. Don't be among the complainers. Let your thankfulness to God overflow in a humble spirit of gratitude to others. Be known as the hope-filled, humble, thankful one at work.

Does the Bible Say Anything about whether One Should Actively Seek Different Employment?

In this regard we should consult Paul's counsel to the Corinthians:

"17 Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches. 18 Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. 19 For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God. 20 Each one should remain in the condition in which he was called. 21 Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) 22 For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise he who was free when called is a bondservant of Christ. 23 You were bought with a price; do not become bondservants of men. 24 So, brothers, in whatever condition each was called, there let him remain with God" (1 Cor. 7:17-24).

Putting the two applications of Paul's principle together, the teaching seems to be this: Obeying the commands of God (v. 19) and enjoying his presence (v. 24) are so vastly more important than what your culture or your job is that you should feel no compulsion to change your position. You should not be driven from one by fear or despair, nor allured to the other by wealth or pride. You should be able to say to your position, "Never mind. You are not my life. My life is to obey God and enjoy his presence."

Piper draws several practical conclusions from this text:

“First, God is very much more concerned with the way you do the job that you now have than he is with whether you get a new job. . . . And what we all need to hear is that what lies most on the heart of God is not whether we move from one to the other, but whether *in* our present work we are enjoying God’s promised presence and obeying his commands in the way we do our work.

Second, . . . the command to stay in the calling in which you were when converted is not absolute. It does not condemn all job changes. We know this not only because of the exceptions Paul allowed to his principle here in 1 Corinthians 7 (cf. verse 15), but also because Scripture depicts and approves such changes. There is provision for freeing slaves in the Old Testament, and we are familiar with a tax collector who became a preacher and fishermen who became missionaries. Besides this, we know that there are some jobs in which you could not stay and obey God’s commands: e.g., prostitution, numerous forms of indecent and corrupting entertainment, and others in which you may be forced to exploit people.

Paul is not saying that a professional thief or a Corinthian cult prostitute should stay in the calling in which they were called. The question at Corinth was: When we come to Christ, what should we abandon? And Paul’s answer is: **You don’t need to abandon your vocation if you can stay in it *with God*.** His concern is not to condemn job changes, but to teach that you can have fulfillment in Christ whatever your job is. This is a very unfashionable teaching in contemporary western society, because it cuts the nerve of worldly ambition. We need to think long and hard about whether what we communicate to our children about success is biblical or just American. The word of God for all us “success seekers” is this: **Take all that ambition and drive that you are pouring into your upward mobility and pour it instead into a spiritual zeal to cultivate an enjoyment of God’s presence and obedience to his revealed will in Scripture.**

Third, for you younger people who have not entered a profession yet, the implication of our text is this: When you ask yourself the question, “What is God’s will for my life?” you should give the resounding answer: “His will is that I maintain close fellowship with him and devote myself to obeying his commandments.” God’s revealed will for you (the only will you are responsible to obey) is your *sanctification* (1 Thessalonians 4:3), not your vocation. Devote yourself to that with all your heart, and take whatever job you want. I have no doubt that, if all our young people are bending every effort to stay close to God and to obey the commands of Scripture, God will distribute them in the world exactly where he wants their influence for him.

Fourth, and finally, this text implies that the job you now have, as long as you are there, is God’s *assignment* to you. Verse 17 says, “Let everyone lead the life which the Lord has *assigned* to him.” God is sovereign. It is no accident that you are where you are [see Proverbs 16:9, 33; 19:21].”

Counsel for those Seeking to Change their Job / Career Path

[The following is taken from John Piper’s blog post, “How to Decide about Your Next Job,” September 9, 2014 (www.desiringgod.org).]

1. Can you earnestly do all the parts of this job “to the glory of God,” that is, in a way that highlights his superior value over all other things? “Whether, then, you eat or drink or whatever you do, do all to the glory of God” (1 Corinthians 10:31).

It almost goes without saying that a job that requires you to sin will not be done to the glory of God. Sin is any feeling, word, or action that implies the glory of God is not supremely valuable. So you can’t sin to the glory of God. But things are often not that clear. A job may involve me in questionable practices that are not clearly sin. Then the question becomes: Is my conscience clear? And the crucial text becomes Romans 14:23, “But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.”

2. Is taking this job part of a strategy to grow in personal holiness? “For this is the will of God, your sanctification” (1 Thessalonians 4:3).

When Paul says, “Pursue righteousness” (1 Timothy 6:11; 2 Timothy 2:22), he does *not* mean: at church and home, but not work. Our work is about half our waking life. If personal holiness in all of life is our calling, then how this

happens at work matters. God will be pleased if you ask the question: How does this job fit into the overall strategy of my pursuit of Christ-like character.

3. Will this job help or hinder your progress in esteeming the value of knowing Christ Jesus your Lord? “I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord” (Philippians 3:8).

Think through the demands of this job and how it may affect your pursuit of knowing and treasuring Jesus. For example, will it require you to choose between excellence in work and faithfulness in corporate worship? Will it present you with sinful images or offers, to which you are most vulnerable — that is, which lure you to treasuring this world more than Christ?

4. Will this job result in inappropriate pressures on you to think or feel or act against your King, Jesus? “You were bought with a price; do not become slaves of men” (1 Corinthians 7:23).

The point here is bondage. All jobs constrain behavior. We *must* show up. We *must* produce these outcomes. We *must* follow these procedures. Constraints are not bondage if we joyfully affirm their wisdom. Will this job pressure you in ways that are in fact unduly oppressive and enslaving?

5. Will this job help establish an overall life-pattern that will yield a significant involvement in fulfilling God’s great purpose of exalting Christ among all the unreached peoples of the world? “Jesus came up and spoke to them, saying, ‘All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age’” (Matthew 28:18–20).

I assume every one is a goer, sender, or disobedient, when it comes to the great commission. There’s no neutral zone. We don’t all go. But we all care that there be goers. We are all world-Christians. We are all burdened by how many unreached peoples there are. And we are all thrilled with news of gospel spreading.

Some jobs may advance this life-goal significantly by involving travel or multi-ethnic interactions. Other jobs may seem unrelated. But are they? Workplaces are the source of income for giving to the cause of Christ. Workplaces are places of conversion and recruitment for the global mission. Workplaces are places of training for the kinds of things one could do for a living in another country with few Christians. Workplaces are places for speaking intelligently and wisely about the peoples of the world.

6. Will this job be worthy of your best energies? “Whatever your hand finds to do, do it with your might” (Ecclesiastes 9:10).

Nothing is to be done half-heartedly. This means that things that are not worth doing whole-heartedly should drop away from your life. Tasks don’t have to be high-impact to be worthy of high-effort. Most of the things we do in any given day are relatively low-impact. Working on an assembly line means doing hundreds of times a task that in itself seems low-impact. But if the product or the service is valuable, the cumulative effect of thousands of low-impact tasks is huge. These tasks can be transposed by an act of faith into worship. That is what it means to do them with your might and for the glory of God.

7. Will the activities and environment of this job tend to shape you or will you be able to shape it for the Christ-magnifying purposes of God? “Do not be conformed to this world, but be transformed by the renewing of your mind” (Romans 12:2).

Know yourself. We are all more or less vulnerable to different temptations. Christians are to be shapers of the world rather than being shaped by the world. Yes, it is true that we are all shaped by our culture (language, dress, etc.). But God means for this to be reciprocal. We share the culture of this world in order to communicate that we live for a treasure beyond this world. Does this job hold out hope for that? Or, realistically, is it too resistant?

8. Will this job provide an occasion for you to be radically Christian so as to let your light shine for your Father’s sake, or will your participation in the vision of the business tend by definition to snuff your wick?

“Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven” (Matthew 5:16).

There are companies — increasingly so — whose policies and procedures would muzzle your voice so seriously, you would not be able to speak with truth and love without being fired. Is the acceptance of this job the acceptance of that muzzle? Is that God’s will for you?

9. Does the aim of this job cohere with a growing intensity in your life to be radically, publicly, fruitfully devoted to Christ at any cost? “If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me” (Mark 8:34).

If you are in a season of serious spiritual growth, ask how a new job will affect that. There are kinds of tasks, kinds of people, kinds of pressures, kinds of schedules, that may bring that growth to a screeching halt. Is this new level of love to Christ precious enough that you will prioritize it, if necessary, above the new job?

10. Will the job feel like a good investment of your life when these “two seconds” of preparation for eternity are over? “You are just a vapor that appears for a little while and then vanishes away” (James 4:14).

God says that there is a wisdom that comes when we consider the number of our days (Psalm 90:12). Therefore, it will serve your wise choice of a new job to ask how it relates to the brevity of life. When the Lord calls for us or comes for us, we want to be found doing what pleases him. And we want to feel good that we made a wise choice in view of how short and vulnerable life is.

11. Does this job fit with why you believe you were created and purchased by Christ? “Everyone who is called by my name ... I have created for my glory” (Isaiah 43:6–7). “You have been bought with a price: therefore glorify God in your body” (1 Corinthians 6:20).

You are unique. That is amazing and true. I often marvel, in a crowded airport, that the thousands of people all look human, and they all look different. How can there be so many differences in this one kind of being? But there are. And none of them is an accident. God designed them all like unique prisms that refract his glory as only this prism can. The question is: Will this job conceal the uniquenesses of your prism? Or will it give you space to shine?

12. Does this job fit together with the ultimate truth that all things exist for Christ? “For by him all . . . have been created by [Christ] and for him” (Colossians 1:16).

If all things exist for Christ, can there be any wrong jobs? Yes. Because humans try to use things for purposes other than the glory of Christ. Everything God made is good. It exists to communicate something of his greatness and beauty. Will this job free you to take what he has made and turn it for uses that honor him?