

Work as Worship and Witness

Good Work

Ephesians 6:5-9

If you have your bibles, you can go ahead and turn to Ephesians, chapter 6. We started a sermon series last week, which is only going to be two parts. It's about work and the reality that work is good and God actually created us to work, and there should be enjoyment in our work. What we looked at last week was the idea of what we are to do is to see our work under God's work. As we do that, then our work will actually be a way to love God and love our neighbor. So now we are going to look a little bit more practically at what to do at work, especially those work relationships that you have.

I read an article in the New Yorker last month, and the reason I read it is because the headline caught my attention. The headline said, "Chick-Fil-A's Creepy Infiltration of New York City." That was the headline. This article is accusing Chick-Fil-A of somehow infiltrating the city and they're doing it in a very creepy way. If you know the back-story, Chick-Fil-A opened the largest Chick-Fil-A in the world in the heart of Manhattan, and some of the New Yorker's, especially the "New Yorker" is not very pleased. Just to quote the article, the reason they are not pleased is because Chick-Fil-A's corporate purpose begins with the words 'to glorify God', and that proselytism thrums below the surface of its new Fulton Street restaurant." So here is the New Yorker saying hold on, we know what you're doing. You're not just putting a fast food restaurant in lower Manhattan, what you're doing is evangelizing this community. What you're doing is proselytizing. What you're doing is you're starting a counter-cultural revolution through that little chicken doodle. That's what you're doing. There is something bigger going on. There's this creepy infiltration that is happening and we see what you're trying to do. Let's just think for a

moment of what exactly Chick-Fil-A did in the heart of Manhattan. They built a store. They built a restaurant. They didn't pass out tracts. They didn't go door-to-door, knocking and preaching the gospel. They didn't do evangelism. No, what they did was set up shop and made some of the best chicken sandwiches in the world. Here you have New Yorkers who absolutely despise the worldview of Chick-Fil-A because they know the Truitt family are believers in Christ. They're Christians and they hold a Christian worldview. So here is a city with a lot of New Yorkers saying, we don't want your business because we don't like your worldview. Yet at the same time, you have New Yorkers who are lining up around the building to get chicken sandwiches and waffle fries. In other words, we don't like your message. We don't like your being here. It's creepy. You're being an evangelist. You're proselytizing us, but it tastes really, really good! Here's a company that is going in and it says our mission is to glorify God. How do they glorify God? It's not through planting churches. It's not through door-to-door evangelism. They are glorifying God by setting up a restaurant that makes really, really good food, it does really, really good work, and that does really, really good service. If you've been to a Chick-Fil-A, it's like this little piece of like what the Kingdom is going to be like. You just walk in and it's like everything is different. Like, I haven't been to a place like this before. Like, what is this? It smells heavenly! You see these workers and laborers, and it's just different. You go to a fast food restaurant, you know what that experience is like, and then you go to Chick-Fil-A and it's like, whoa; something's different about this place. It's just tangible. I tell people all the time if Chick-Fil-A ever moves to Murray, I'm in big trouble because I'm going to eat there pretty much every day of the week. They just do things differently. What do they do? They do their work for the glory of God.

As we are going to see, that work, to them is an act of worship and that work actually becomes a way to witness. They get to witness through what they do. It makes a difference; people can feel it. It's tangible and a place like New York City says, look, we don't want your message, but we can't stop eating your chicken. So there's this tension, and I think as we live in a world that doesn't like our message, what they can begin to see is our good work. That good work, the way we do things differently, can actually

be a way that we get to show our good Savior, through the way we worship God through our work, and the way we are witness for our work. Last week we talked about work, have to love God and love neighbor, and we got a lot of text messages and social media things about how you went to work last week a little bit differently than maybe you did the week before. I got text messages from truck drivers who said, you know, I drove my truck this week with a different mentality, but I drove with the reality that I'm getting to love God and serve people as we are paving roads. This makes a difference, my work matters. I was shared a text message from a college student who said, you know, I'm making copies of these tests that are going out for finals and now what I see is I'm actually doing very important work. I'm making tests that are going to help people pass whatever class they're taking, and they're going to get a job that's going to ultimately improve and love their neighbor. They're going to help the world. So what I do for the glory of God and loving my neighbor; it matters. So I'm not just making copies; I'm loving God and loving my neighbor by making copies.

It is this idea of our work really does matter, yet for some of you, you're saying, you know, I get that, but you don't know my job. You don't know where I work. You don't know my boss. You don't know how bad the environment is where I'm at. There is no way that I can love God as I work, and there's no way that I can serve my neighbor through my work. I'm just grinding it out because I have to have a paycheck. It's only survival, and there is no way I'm going to worship God through my work or be a witness at my work. I just can't do it; it's too hard. I don't want to minimize anybody's struggles at work because some of you do have a really, really hard plight at your work, but I just want to look at the text for a moment. I want to bring up the audience because, here, Paul is writing to bondservants, slaves, and masters. So, if you think you're coming in here and saying I've got a bad job you just can't understand, remember the original text is written to slaves and masters. They had some really bad jobs. They had some jobs that didn't produce fulfillment in their jobs. No, they were commanded to do stuff with very little reward or gratitude. They were slaves. They had to do the tasks they were given. So Paul is writing to people who were really struggling at work, and he's going to try to give

them a different way to look at their work, to look at it through the gospel. What we're going to see is what Paul is going to do is show how the gospel informs both the slave and the master. That's what he's doing in the context. In our current culture, his implications are how the gospel informs the employer and the employee. How did those relationships work in light of the gospel? So if you have your bibles, go to Ephesians chapter 6. If you didn't bring a Bible, the words will be up on the screen. Stand out of reverence for the Word of God, while we read together beginning in verse 5 of chapter 6.

Scripture

"Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, not by the way of eye-service, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to man, knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a bondservant or is free. Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him."

(Prayer)

Father God, we pray that You would help us to see how the gospel informs our work and that whether we are an employer, or whether we are an employee, or whether we are managing our household, whatever we are doing with our work, that we would do it in love towards You and in love towards our neighbors, and that we would worship in our work, and that our work would be a witness to those around us. We pray this in Jesus good name, amen.

The first question I just want to ask, I just want to deal with it very briefly, is the question that you might have at this point, and that is why didn't Paul call for the end of slavery? Paul is dealing in the congregation with

slaves and masters. Why does Paul not just come in and say slavery is wrong, stop doing it. It's anti-gospel. Why does he not just come in right at the beginning and say we're done with this. We have to figure out a different way to work. I want to deal with that issue a little bit. The first thing I want to notice is slavery in Rome is different than we think of slavery in our context in the past of the sins of America and sins of Europe, where we actually went and stole people from another continent. The African slave trade was racially based and was horrid. It's one of the deep sins of our nation. It's different Rome and Paul was addressing slaves. There are a few differences. First, it wasn't race based in any way, and secondly, it wasn't a lifelong slavery. There was no kidnapping and bringing in. In that culture, slavery was a way to find employment. If you didn't have a good or a service you could sell and make money and you had to survive, you would make yourself a bondservant. You would make yourself a slave. You would go to somebody and say I will be your slave, and you'll be my master so that I can have a place to live. I can have stuff to eat. So that was the context in Rome. There were about sixty million slaves in Rome during Paul's time. One-third of the people were slaves. One out of three is in slavery, so a lot of the congregation Paul was addressing is in this situation. So we see this happening. Yes, of course there was buying and selling. Yes, there was mistreatment. Yes, there were terrible masters, all these things were happening.

So what Paul does is in the current context, he brings in a new ethic, a radically new way to do work, and that is through the gospel. So again, why didn't he just call for the end of it? For one, the church is very small at this point. It has zero political power whatsoever. So what Paul does, (I think Tony Morito brought this out and I think he's absolutely right) instead of just calling for the abolishment of slavery, he plants a seed in the system that eventually leads to its corruption. It leads to the freedom of slaves in Rome. What is that seed that he plants? It's the seed he plants to the masters when he says 'you do the same to them.' In other words, as you call your bondservants to be fearful in trembling in your presence, as you call them to work in sincerity of heart, you also do that to them. The way you treat those who are working and laboring for you, you treat them in the fear and trembling that God is watching you. You do it with a sincere

heart because God is watching over you. You treat them how Jesus Christ treats you. We see as this Christianity spreads in early Rome, the more it spreads, the less slavery you see. Eventually, Christianity spreading in Rome leads to slavery's demise. So he doesn't call for an all-out abolishment of it, but he does plant the seed that eventually erodes and leads to a more healthy way to do work and labor. But here's the issue we're dealing with concerning Paul. So we go back to their current context two thousand years ago. Here's what Paul is dealing with; they're gathering for worship and in the worship congregation, one out of three are slaves and some are masters. They're coming in and worshipping. They're singing about a kingdom of freedom and a gospel that has set them free. How can they sing that on Sunday, and then go back on Monday and work in a relationship of slave and master? How does that even make sense? How does that work out? So he's trying to deal with this Christian group that has now found themselves in various forms of labor, how does the gospel inform both of those things?

So that's the current context, but what about our context. I think we can draw implications of how we, as employers and employees, do our labor when it comes to the gospel. What does the gospel say to the worker? What does the gospel say to the boss would be more in our current context. So what we're going to see, hopefully, is that when the gospel informs your work, it will be both worship and it will be witness. Both of those things will be happening because what you will do is work to Jesus, work for Jesus, you will get your reward from Jesus, and you will lead under Jesus. That's how we should work as believers. Let's look at those four things.

1. Good Work to Jesus

That's the first thing we will look at, good work that is done to Jesus. Paul says, "Bondservants, obey your earthly masters with fear and trembling with a sincere heart as you would Christ." So bondservants, go work. As you leave church and have to do house chores, work on the farm, ironwork, or whatever you're doing, know that you're doing your labor, the thing that God has gifted and enabled you to do, you're doing it to Jesus. Your work should be an offering to Him, not just to your master. For us as

employees, most of us will go tomorrow to our jobs because we've been hired to do a job. First and foremost, you're not doing the task you're given primarily for your employer, or manager, or leader, or supervisor; you're primarily doing that act of service as a worship act to God. You're saying I doing this, I'm clocking in, spending my time, to Jesus. This is a gift to Him, ultimately, as an act of worship. So it's looking past your boss, supervisor, leader, whatever you think of him or her as, and seeing Jesus. So when they ask you to do a task, what do you do? You obey. You do the task. We often think our very first obligation when it comes to the gospel and work is that we're supposed to share our faith at work, lead a Bible study at work, pass out tracts at work, and always pray at every meal at work. That's how the gospel relates to our work, and everything else is kind of our own time. I think Paul would say great, do those things at work, share your faith at work, pray during break times, do those things, but the very first obligation that you have at work is to do good work. That's number one; do good work first. Before you start sharing about your Savior and your glorious master, you make sure you're doing good work. If you're not doing good work, then don't mention that you follow Jesus because it's going to look bad on Him. Make sure you do very, very good work before you open your mouth to say I'm a follower of Jesus, and therefore the gospel has everything to do with the way I work. If you're lazy and not doing work, that will look bad on your master, who is in Heaven. So the first thing that you need to do is to do good work to Jesus. I'm going to give everything I have because this work that I do is to Jesus. I had lunch this week with a friend of my named Ray Chumbler. Some of you might know him, some of you might not, he's an autistic young man in his twenties, and he's a passionate guy about Jesus. He loves to buy people bibles. If you've been baptized in the last year, you've probably received a Bible from Ray. He buys everybody a Bible that gets baptized at Hardin, just has a heart who loves Jesus, loves being generous towards people. He works midnight shift at Wal-Mart. We went to Burger King and we were talking about all sorts of things, and I asked him how it was going, how are things with Jesus, how are you doing. We began to talk about work because that was the discussion last week and he had some questions. He said, you know, my job is really hard. I don't like it at all. I

go in and work the midnight shift. I'm tired. I want to sleep. I hardly see anybody. I'm just picking up boxes and stocking shelves. It's not enjoyable; there's no fulfillment in it. I just feel like I'm doing mundane tasks. He said but here's what I do; every day when I clock in to my work, I remind myself that I'm doing work unto the Lord. That's my focus, so when I'm picking up a box and putting it on a shelf, I'm not doing this because my manager told me to. I'm not doing this to help some corporate person somewhere. I'm doing this out of a worshipful heart towards Jesus because I love Him and I want to serve my neighbor well. He said that is how I get through my nights at Wal-Mart. That is a heart that has a proper understanding of work. Some of your jobs you don't enjoy. Some of your jobs are mundane tasks, but here's how you transform that work. See that mundane task in line with Jesus. I'm doing this thing that I'm getting paid to do, or maybe you're not getting paid, maybe you're managing your household and have kids with demands, there's no pay but you're still having to do work, but you're doing that work to Jesus. This is an offering that I'm going to be giving to Jesus.

So how do we do our work in a way that is honoring to Jesus? Paul says, bondservants, obey your masters. Do what you're told. When you have a task, a job description, do that. Do your job. Do your job well. Obey well is your first gospel obligation, and then notice what he says. He gives some modifiers, "through fear and trembling." Obey your masters with fear and trembling; what does this mean to have fear and tremble at your job? This term, fear and trembling, is used a lot in the Bible, a lot of times in reference to God; approach Him with fear and trembling. Paul uses it about our salvation in Philippians; he says to work out our salvation with fear and trembling. So I think there are two ways that we can take this. The first way is that we can approach our employer, our leader, the person over us, with fear and trembling, meaning that we have respect and reverence towards them. We respect his or her position over us. They're over us, they get to tell us what to do, and we don't begrudge that. Instead, we celebrate that. We try to thrive under their leadership, whether it's good or bad, we obey. We do it with fear and trembling. We have respect and reverence for those above us. But then secondly, I think it also deals with being serious. When you go to work tomorrow, you don't just clock in and

walk around thinking they are so lucky to have me, and they basically pay me just to be here. No, they pay you because there's work to be done, and as you go into someone else's space and someone else is paying for what you're doing there, you clock in and get excited about the work. It is serious. It is game time. You are on. You're an athlete taking the field and the whistle has been blown. It is go hard until you get to clock out. It's being on. It's being serious about what you are doing. There's fear and trembling. You don't want to do it wrong. You want to do it right. You want to take this work that God has given you and you want to be serious. You want to be eager, not apathetic. You will work with all your heart, which is what he says next.

He says, "...and with a sincere heart." Paul goes to the inside. This is not just an outward performance. This is something that's supposed to happen on the inside. You're to have a sincere heart. That means a devoted heart, a heart that is a one-track mind, that you're devoted to the task at hand. You're not multitasking, doing all the other things that you want to do. No, you're focused on the work at hand. I think, practically, unless you're working for Facebook, you probably need to be off Facebook while you're at work. If you work for Facebook, great, if not, that's not being single-hearted. That's not being sincere of heart. That's saying yeah, I'm here, but I'm going to do my own thing. No, it's you're serious about the work. You're serious about the task. You're locked in and you want to go above and beyond. You want to knock it out of the park. You want to do the absolute work you can. Why? Because you're not ultimately working for your leader, you're not working for your supervisor, your manager, or your boss; you're working for Jesus. What you're doing, all your labor, you're giving it to Him as a gift. I love what Colossians says in 3:23, it says, "Whatever you do, work hardily as for the Lord." So, sincere heart; hardily for the Lord; not hardly work, hardily do your work. Put your heart in it, your soul, and your passion. So if you are stocking shelves, do it with all of your heart. There's never been a person who stocks a shelf as good as you're going to do it. Whatever you do, do it with all of your heart. Why? Because you're envisioning Jesus has just ask you to do that, and you're doing it to Jesus as an act of worship to Him. That's what he says, "...as you would to Christ." So when you're given a task, imagine the person over

me didn't ask me to do this, Jesus did. So I'm going to do it for Jesus. I'm going to do it in a way that makes Him smile because I'm working for Him.

One of my dear friends was in an organizations. He was one of the higher leaders, actually the number two person. It was a great organization doing amazing thing for the Kingdom. It was just unbelievable. This guy was one the best leaders I've ever met. I meet with him regularly just to talk about leadership; can you teach me, I want to sit at your feet? He's so wise and does such great work. Some things happened in the company and there was a change of leadership, and three months later, he found himself out of a job. He was in his dream job! He's using his gifts and talents exactly the way God created him to be, doing exactly what he loved to do. He's doing great work, and then all of a sudden, he gets fired. He has no work. So he begins to get his resume to different people and send it out, and nobody is biting. Nobody is hiring. A month or two goes by and he realizes, you know, I'm just going to go find some work, so he ended up hiring on with a construction crew. He was at the very bottom of the totem pole, minimum wage job. The main thing he's doing is picking up after the crew, getting people hammers and tools, and maybe cutting some boards. He is the very bottom of the pole, not at all using his gifts, his talents, and his wisdom, not at all serving in the capacity that he thinks he can thrive in. He's doing just construction work, and some of you are called to that and good at that. That is not him. This is outside of his element. We began to talk and I was like, walk me through that, what does that feel like? He says you know, every day I go to work, and I go to work as if I'm working for Jesus, and in every task, I try to do the absolute best of my ability. He says when the job is not quite done and it's a little bit close to clocking out time, and everyone picks up and goes out, I stay. I get that job that we have done, even if I stay after and it costs me my own time. I want to get the task done. I want to get this because I know it moves the needle of where we're going tomorrow. When things are happening on the jobsite, and maybe we leave it a little messy, I stay after and clean it up because I want us to be ahead for the next day because I care about the work because I want Jesus to be satisfied with what I'm doing. I want others to see that I'm working for someone different. I'm not working for our employer; I'm working for King Jesus. He said the conversations began to

come in and he, through his work, not doing a good job probably because this wasn't his element, but trying his best working hard for the Lord, he began to enter into all sorts of conversations because people could see, through his good work, his good Savior. They could tell there was a difference about why this guy ticks, and why this guy does what he does. He was actually able to share Jesus with many as he is waiting for the job that God had created him for. That's what it looks like. No matter where you are, if you're in your dream job thriving, or if you're doing something that you feel like I'm not good at this at all, but I know it pays the bills, go to work and work to Jesus. I'm doing this task to my Lord and Savior Jesus. I'm going to do it serious and as hard as I possibly can because I want people to notice my good work and give glory to my good Savior. That's what I want to do.

I just want to ask, Hardin, how are we doing at work? Do people notice that you work different because you're working to Jesus, or do you just blend in because really you're just working for a paycheck, you're just working not to get fired, you're just trying to pass the time so you can do what you want to do? What does your work look like? Parents, how are we teaching our kids to work? Listen, we live in a society that loves to consume. We're all about consuming, and sometimes we can translate that to our kids, just give and buy and consume. But our kids and us, we're made to create and cultivate. How, as parents, can you teach our kids to consume less and create and cultivate more, so that they know work is good, chores are good, helping around the house is good, and we're learning that work is good and we're going to get to actually serve Jesus through our work? How are we doing adults? How are we doing parent? How are we doing college students? How are you seeing your time at Murray State in the way you study that that is the work God has given you? Are you studying extra, or are you just doing the bare minimum? That paper that you're turning in, do you go through it another time just to make sure there's not a single error, or is it just this is going to work, they probably won't read it? See, Jesus is watching and He says no, write that paper for Me, not your professor; write it for Me. I'm going to be grading it and I want you to offer it as a sacrifice to Me to say this is the best I can do. He's going to say great job. It's doing work to Jesus.

Secondly, we do good work for Jesus. Here's what verse 6 says, "...not by the way of eye service, as people pleasers, but as bondservants of Christ." He gives us a way not to work. Don't do work as eye service or people pleasers. In other words, don't do work just to get attention, and I think this can go two ways. The first way is just doing enough not to get fired. I've worked on some jobsites when I was in high school, and I saw this take place. When the boss came around, you're leaning on a shovel, and everybody perks up and starts digging, right, like I'm doing something. The boss leaves, the shovel and you are just hanging out again. You're doing as least as you can not to get fired. That's being a people pleaser. That's going eye service. You're not really doing hard work; you're hardly working. You just want to look like you're working hard. That's not gospel work. But then the other one is the opposite. You are doing hard work; you're knocking it out because you want your name to be made famous. You want to climb the ladder. You want somebody to notice you, and your work is ultimately about you. We see this from the very beginning. Genesis 11, the Tower of Babel, here's what it says, "...and they said come, let us build ourselves a city and a tower with its top in the heavens. And come, let us make a name for ourselves less we be dispersed over the whole earth." Here's the danger of work; you can work to build your name and your kingdom. See, God's plan was for the people to spread all over the earth and fill it with His glory, and they say no, we're not going to do that. We're actually going to come together and build a city that will go all the way up to heaven because we want our names to be great! We want to get credit. I want to be the one that does the project. I want my name on the product. I want greatness, and I'm going to do it through working really hard because my identity is found in my work. I'm not worshipping through work; I'm worshipping work because work brings me fulfilment and happiness, and gives me a name. Then when I go in the community, people applaud me for what I'm doing. So here's two ways you can be a people pleaser: one is barely working, one is working extremely hard to get noticed and make a name for yourself.

Tim Keller calls this the work under the work. See, there's work under your work. There's a motivational factor under all of your work, and what you have to do is ask yourself, what is my motivation? What's the work under

my work? Is it to make my name great? Is it to barely do so I don't get fired? Or is it really, I am a bondservant of Jesus; He is my employer? He is my master, so I'm working, not just to Jesus, but I'm working for Jesus. He's the one who's actually signing my paycheck. He's the one that's overseeing what I'm truly doing, so I want to make sure that I understand that I'm working for Jesus. Not just work to build my identity, not just working to build my name, not just working to get by, but working for the sake of Christ, that He would get glory in my work and that His name would be made known through my hard and sincere, and fear and trembling type of work. I'm working for Jesus. He's my master, and that affects everything I do. When I clock in, I'm go. It's on. You're going to see somebody who's going to work as hard as I possibly can and who's going to leave everything on the field. Why? Because Jesus is my employer.

The third thing we see is this; good reward from Jesus. So it's good work to Jesus, good work for Jesus, and then we see that good reward ultimately comes from Jesus. Here's what it says, "...knowing that whatever good anyone does, he will receive back from the Lord whether he is a bondservant or free." Remember the immediate context. Paul's writing to slaves and masters. There are probably not a lot of slaves who are getting a lot of self-fulfillment out of their work. There are probably not a lot of slaves who are getting a thank you, a pat on the back, a promotion, and extra vacation days; there's not a lot of reward coming for their work. They're just doing work and getting no credit. They're getting no acclaim. They're just having to do it, and Paul says keep doing it because you might not get a reward right now, but your true employer, your true master who is Jesus, He's watching and He notices every single thing you do, whether it's public or private. What He says is let Me take care of the rewards. You work hard, and I'll be the one that sees that you receive back the reward for your labor. Jesus has the rewards in His possession, in His hand, so what do we do? We work, not to get a reward from somebody else; we work because we know Jesus is going to reward us. It is good rewards from our good master. If you live and work to get rewards--let's say you work for a great leader and he or she is incredible and they always bless you, they are always generous, they always give you high five, they always tell you how great you do, and you thrive in that. What happens when they

forget? What happens when you knock out a project, or you finish something and they forget to say thanks, or they take credit for themselves about it? It crushes you, and your whole identity is ruined because you're working to please and get reward and gratification from them. Maybe for you, it is the opposite way. You have a terrible boss. They're horrible. They never give you any credit at all, so you don't thrive at all and your work environment is horrible. Paul is saying whatever your situation is; stop doing your work to get the reward of the person above you. Instead, do your work because you know there's a Kingdom coming, therefore because of the resurrection, your work is not in vain. The work you do is somehow transferring into the building of a future Kingdom where there will be rewards, where Jesus sees everything you do, and He's going to be the one who takes care of the rewards.

My wife works at home. She manages our family, and most of her work goes unseen except by the people under our roof. Just this last week she transferred our closets over. Some of you know if you've done that, it's a lot of work. We have four kids, which means four closets, so that means trips to the attic and big containers to bring down, summer clothes are brought out and winter clothes are put up. The summer clothes smell weird and have funky stuff, so it's washing, ironing, putting up, sorting, and folding. For days, my wife is spending transferring closets over for our four kids. When she got done with that task, my 9, 7, 5, and 2 year old came home from school, and what do you think they did? Do you think they went and opened up the closet and said, *Mom, you are awesome! This is incredible! Look how my underwear is folded perfectly! Ah, this is so cool! Look how I've got summer stuff now and it's all matching! I know exactly where it is! It's pressed and it smells so good! Mom, you're incredible, can I give you a hug? Your work matters!* Do you think that happened? No, they didn't even notice. They didn't even know what happened! Here my wife is spending hours and hours, and days and days in things like closets that are secret that no one is seeing except for her and the Lord, and my kids give her no gratitude. So if she's working for their applause, if she's working for their reward, she's not going to get it, and her work is going to be defleeting. But if she's working for the applause and rewards of her king, Jesus, then she can do closet work that is hidden that none of you

will see, but she can do it for the glory of God, for the love of God, and for the good of her neighbors who live under her little roof. She can do it in a way that is both worship and witness because her work matters, and there is reward coming is what Jesus is telling her.

Then lastly, number four; lead under Jesus. So we're switching from employee to employer, to leader, boss, whatever you want to call that person. Here's what it says, "Masters, do the same to them and stop your threatening, knowing that He who is both their master and yours is in Heaven, and there is no partiality with Him." So now, he goes right to the masters, and what does he say? He masters, I want you to pay attention because all that I just said; I want you to do the same thing to them. When I told your servants to approach you with fear and trembling, I want you to approach those who labor under you with fear and trembling, and I want you to work among them with a sincere heart. Here's what I want you to know, you're not the master; there's a master in Heaven who is master over both of you and He's watching. Your position doesn't earn you any favor with Him, there's no partiality, so you better be careful because power is a very scary thing, because you can use power for yourself or you can use your power to help and influence others. I think what Paul wants leaders to do is to lead under Jesus. Lead your employees, your workers, your volunteers in the same way Jesus leads you.

I called one of my friends who owns a small business and I respect a lot. I think he does amazing with his company. I said, "I want to pick your brain on how you do leadership because I think you're a boss that I would subscribe to being. I think you do it well. I just want to know, what you would tell bosses on what their supposed to do?" He said, "First of all, I want you to take that word and never say it again. He said I am not a boss. Yes, I own a company, but I am not a boss. Here's what a boss does. A boss points to something and says go over there and do it. I never want to be that. No, I am a leader because a leader says here's where we're going and watch me, I'm going to go there with you and I'm going to say come, follow me because I'm going to show you how we're doing it. I'm going to value you. I'm going to invest in you, and I'm going to pour into you because I see you in the same way that I see me. I'm going to love

you and lead you into the places we want to be. I'm not a boss; I'm a leader, and I want to lead my company well. I want to lead my employees well." He began to tell me how he views his business. He said, "This business is not mine; it's God's. God owns everything. He owns the earth and the heavens, and He sure owns my business. I'm a steward of it. It is God's business, which means everybody that works under me are ultimately God's children. So I'm leading God's children, which affects everything about the way I lead them. I'm going to lead them as image bearers of God, and I'm going to give them value, dignity, and worth. I'm going to make sure that I'm leading them in correct ways because Kingdom leadership is not about wielding power. Kingdom leadership is often about washing feet. It's about becoming a servant so that you can serve those who, yes, work for you and labor for you, but they're ultimately doing it for King Jesus, and King Jesus is watching you."

Paul says stop threatening them. Stop doing it like everyone else does. Instead, see your position as different. You are a servant leader, so lead them well. That's what you need to do as a leader. So Paul's brought in both, whether you're an employee or employer, and here is how the gospel relates to your work. And the reason he's bringing this in is because in Ephesians 6, that's what Paul's dealing with. It's relationships; it's the home and work because the gospel doesn't just talk about Sunday. No, the gospel informs Monday, Tuesday, Friday, and Saturday. The gospel informs all of our work. See, many of us are going to go to work tomorrow. We're going to go to work, but we can't forget that we're also supposed to go therefore and make disciples. A lot of times, it's in our work and through our work that we actually get to worship God and be a witness for God. It's not just in the ways we think, like handing a flyer out, doing a Bible study, or praying over lunch. You should do those things; those are great things, but one of the ways it is, is by being a good worker and a good leader so that people can see your good Shepherd who is Jesus Christ. Your good work can be a witness to your good Savior, how you work to Him, and for Him, and the reward comes from Him. As a leader, you work under Him, and in doing that, you will be both a witness and you'll use your work to worship.

There are many of us at our workplaces, there are many of us at the places we go that they're going to hate our message of sin, of repentance, of a cross, but they just might get to experience the goodness of our Savior through our good work because even in the heart of Manhattan, Jesus Christ is being lifted high, not just through church plants, not just through evangelism, not just through the community of believers, but also through chicken sandwiches and waffle fries. So I say we continue the creepy infiltration. I say we continue what we're doing as we work harder, and we lead better, and we show people before we even have to say Jesus, we show them what the coming Kingdom is going to be like through our good work and our good labor. As we do that, then we get to share with people who our good master is, who our good king is, and His name is Jesus. What the world needs to see is our good works, but they also need to see our good work because it's by seeing our good work that they will be able to give glory to our Father who is in Heaven.