

# Sermon Transcript

## May 10, 2015



## Five Hats We Wear

### Imitators

### Selected Passages

*This message from the Bible was addressed originally to the people of Wethersfield Evangelical Free Church on May 10, 2015, at 511 Maple Street, Wethersfield, CT, 06109 by Dr. Scott W. Solberg. This is a transcription that bears the strength and weaknesses of oral delivery. It is not meant to be a polished essay. An audio copy of the sermon on CD is available by request at (860) 563-8286. An audio version of this sermon may also be found on the church website at [www.wethefc.com](http://www.wethefc.com).*

## Sermon Text

**Jeremiah 29:4-7** - <sup>4</sup> “Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: <sup>5</sup> Build houses and live in them; plant gardens and eat their produce. <sup>6</sup> Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. <sup>7</sup> But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.

**Psalms 17:13-15** - <sup>13</sup> Arise, O LORD! Confront him, subdue him! Deliver my soul from the wicked by your sword, <sup>14</sup> from men by your hand, O LORD, from men of the world whose portion is in this life. You fill their womb with treasure; they are satisfied with children, and they leave their abundance to their infants. <sup>15</sup> As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.

**Hebrews 2:9-11, 14-18** - <sup>9</sup> But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. <sup>10</sup> For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. <sup>11</sup> For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers,

<sup>14</sup> Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, <sup>15</sup> and deliver all those who through fear of death were subject to lifelong slavery. <sup>16</sup> For surely it is not angels that he helps, but he helps the offspring of Abraham. <sup>17</sup> Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. <sup>18</sup> For because he himself has suffered when tempted, he is able to help those who are being tempted.

**1 Corinthians 11:1** - Be imitators of me as I am of Christ.

**Ephesians 5:1-2** - Therefore, be imitators of God, as beloved children. <sup>2</sup> And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and a sacrifice to God.

**1 Thessalonians 1:6** - And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit.

**Genesis 2:1-3** <sup>1</sup> Thus the heavens and the earth were finished, and all the host of them. <sup>2</sup> And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. <sup>3</sup> So God blessed the seventh day and made it holy because on it God rested from all his work that he had done in creation.

## Introduction

Do you know what the burning question of the week was this past week? “What hat is he going to pull out this week?” Hopefully, you are here this morning for more than that. But there is a measure of curiosity. And what I have appreciated about your curiosity is that it extends to a genuine interest in how your faith intersects with your work. I have appreciated the way many of you have taken this conversation to heart.

As we round out this series on “Faith and Work”, we are talking about the five hats we wear as followers of Jesus in the work place. These hats are designed to help us see how God fits into the context of our work. It is easy to lose sight of God in the context of our work. It is so easy for our circumstances to cloud out our vision of God in the workplace. You can be ten minutes into Monday and it can feel like God has already left the building and is nowhere in sight.

So these five hats are designed to help us see God in the context of our work. These hats help us to see how our work is a way that we partner with the work God is doing in this world he created and sustains and is renewing. These hats help us see how God is using our work to do his work in us. These hats help us to see how God is using our work as a place where he wants to do a work through us. My prayer is that through this series, you are more aware of the presence of God in the context of your work.

A Royal Rep: We looked at the first hat last week and it comes from the Kansas City Royals. Their logo is a crown and we used the crown as a symbol to remind us of God, who rules over all things. When we put on this hat, we are reminded that we bear the image of God. We are “Royal Reps.” When we step into the work place, we bring the presence of God with us. And it is not just the image of God that is stamped on us by virtue of creation. But as Christians, we recognize that we are being transformed into the image of Christ from one degree of glory to the next. This transformation is seen in our honesty, our integrity, our perseverance in adversity, our love, our being fully present where we are and in doing excellent work. In these everyday and ordinary things, we are reflecting the image of God and we are functioning as “Royal Reps!”

Imitators of God: This brings us to the second hat we wear. Who we are informs what we do. So if we are Royal Reps who bear the image of God in the workplace, that means we should be “imitators” of God in the workplace. We should view our work the way God views his work. The hat I want to use to remind us of this point is from the Minnesota Twins. I remember as a kid being confused as to why the emblem on this hat was a “T” and a “C.” I since have discovered that it stands for the “twin cities” of Minneapolis and St. Paul. But I would like to use the word “twins” in a more traditional

sense. When we think of twins, we think of siblings who are born at the same time and are very hard to tell apart. They look and often act so much like each other that it can be difficult to distinguish the one from the other. So as we wear this hat, we want to “look like God” in the way we approach our work. If we can approach our work the way God approaches his work, it will go a long way to help us see God even in the challenges we face in our Monday to Friday.

How can I possibly imitate God in the workplace? It all has to do with focus. In order to imitate God in the workplace, your focus has to move from self to others. Your work is no longer primarily about “personal gain.” Rather, because of Jesus, your work is an opportunity to do the will of God. And what is the will of God? Your work is a place of influence and through what you do and how you do it, it is opportunity for God’s love to flow through you. I think of that familiar verse, “*For God so loved the world, that he gave . . .*” So as we seek to imitate God in the workplace, the shift in our approach moves from “something we do for personal gain to being “Imitators” of God who are eager to carry out his will.”<sup>1</sup> It is a place to give, imitating the God who gave.

### **Making the Shift: From Self to Others**

In order for us to imitate God in the workplace, we need to make a shift in our minds and in our hearts. We need to make a shift in how we view our work and how we feel about our work. If we want to imitate God in our work, two things need to happen. First, we need to change how we think about work. Secondly, we need to look under the surface and look into the heart to see what it is we truly worship. Did you know that your place of work can be a vehicle to help you discover what you truly worship? How you approach your work reveals your object of worship. Through the lens of work, we may discover that one of our roadblocks towards imitating God in the workplace is that we tend to worship ourselves more than we worship God. It is a worship issue.

So what shift do we need to make in our thinking? How do we need to think differently about our work? We need to rethink the “bottom line.” We need to redefine “the bottom line” for work. Here is how we tend to define the “bottom line” for work. It is a paycheck. It is financial remuneration, it is economic self-interest and it is career advancement. Now, I am not saying these are bad things. But we have made these things “the bottom line.” It is primarily about “self.” We have lost the sense that the “bottom line” of work is “the care of God’s good world, contributing to the needs of others, and fostering the common good.”<sup>2</sup>

Martin Luther is known for developing a robust theology of vocation. In other words, he did a lot to help us understand how to see God in our jobs. He viewed our jobs as a

primary way through which we love our neighbors. Through our jobs, we promote the well being of others and our world. “Anchoring his thoughts in Jesus’s Great Commandment to love our neighbor as ourselves, Martin Luther made the seminal point that while God doesn’t really need our good works, our neighbor clearly does.”<sup>3</sup> John Calvin said the same thing when he wrote, “It is not enough when one can say, ‘Oh I work, I have my trade, I set the pace.’ This is not enough; for one must be concerned whether it is good and profitable to the community and if it is able to serve our neighbors.”<sup>4</sup> We need to make a shift in how we think about the “bottom line” for work. The “bottom line” is to see how our work contributes to the common good.

If ever someone had to make a shift in their thinking, it was the people of Israel as they were being uprooted from Jerusalem and being taken into captivity into the land of Babylon. The prophet Jeremiah comes to this despondent and discouraged people as they are being transported to this foreign land and he basically tells them that they need to change their thinking about their situation. They are going to be there for awhile. He tells them to unpack their bags and to get firmly settled in Babylon. He writes, “*Build houses and live in them, plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease.*” In other words, live life in Babylon because you are going to be there for a few generations. Implied in this is the call to work and do the normal things of life that are necessary to live. For the foreseeable future, this is now your place of residence.

Then the prophet says this, “*But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.*” Here they were, as the covenant people of God living in a pagan land, and through their presence and their work they were to seek the welfare of Babylon. The word translated “welfare” is the Hebrew word for “peace.” It is *shalom*. It means “to flourish.” God’s heart is that the city of Babylon would flourish along with the people of God. It is the cultural mandate to *subdue the earth.*” Tom Nelson writes, “*Shalom* is God’s desire for the people we work with, the workplaces we inhabit, and the broader society of which we are a part. The good news of the gospel is that the *shalom* is now possible, for the Prince of *Shalom* has come . . . Living out the gospel of *shalom* prompts us to foster the common good.”<sup>5</sup> This is the shift we need to make in our thinking about work. The “bottom line” for work is not the paycheck. Rather, we work to contribute to the welfare, the peace, the *shalom*, common good. This is how we imitate God.

This brings us to the heart of the matter. The shift we need to make is not just in how we think about our jobs, but we also need to make a shift in our hearts. We need to make a shift in how we view our jobs. Are they there just to serve us or are they a

vehicle to serve others? This helps us evaluate what we worship.

Tim Keller is very helpful here. He traces the progress of thought in Western culture over the past five hundred years. We are products of the philosophical movement known as the Enlightenment. Here, human reason and individual freedom became the ultimate values in life. Truth was no longer derived from outside of us. As Christians, we believe that ultimate truth comes from outside of us. It is revealed and from God. It is found in God's Word and the fear of the Lord is the source of wisdom. But the Enlightenment touted the opposite. Knowledge, now, was the product of human reason. Once that happens, there no longer is a binding moral norm to which all people must submit. Truth is now subjective and left for the individual to determine for himself. That is why we feel this cultural tension between the church and the culture. We are operating off of two different starting points. Keller concludes that the result of the Enlightenment is that "there was no standard higher than the right of the individual to choose the life he or she wanted to live. The only moral wrong, in this view, was to keep other individuals from choosing to live as they found fulfilling. That meant that, ultimately, there was no moral authority or cause higher than the happiness of the self."<sup>6</sup>

Can you see what this might do to how we approach our work? Keller writes, "In traditional societies people found their meaning and sense of value by submitting their interests and sacrificing their desires to serve higher causes like God, family and other people. In modern societies there is often no higher cause than individual interest and desires."<sup>7</sup> This plays right into our natural bent, which is to serve ourselves above God. It keeps us from imitating God in our work.

I see two ways this plays out in our lives when it comes to our work. On one hand, they are opposite extremes, and yet, they have similar motivations. Furthermore, they both keep us from imitating God in the workplace. First of all, there is the "striving workaholic" who finds his meaning and his identity in his work. In many ways, his work becomes his salvation because he defines himself by it. So when he is criticized, overlooked or not affirmed it rocks his world because he is defined by his job. He forgets what Jesus says in Matthew 6 when we are told not to be anxious about these things, but rather "*to seek first the kingdom of God.*"

On the other end of the spectrum, we find the "slothful slacker." This person operates off of a sense of being entitled and his priority is his own comfort, which is the same as feeling as though others are there to serve him. He fails to see that he has gifts that have been given to him by God to serve God and others. And so he is satisfied with doing the bare minimum he has to do, forgetting what Paul said in Colossians 3:22-24, "*Obey in everything those who are your earthly masters, not by way of eye-service, as people*

*pleasers, but with sincerity of heart, fearing the Lord. Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.”*

And so we need to make a shift in our minds and in our hearts if want to imitate God in the workplace. In our minds, we need to recognize that our work is an opportunity to contribute to the common good. In our hearts, we need to discover the ways we are viewing our work as a means of serving ourselves. Are we striving to find our meaning in our work? Or, are we slothful and failing to see our calling in our work. Either way, self is on the throne and in each case we are not imitating God in our work.

Now here is the temptation. You want a list of things you can “do” to imitate God in the workplace. So here is what I want to give you to help you wear this hat in the workplace. I want to give you two internal attitudes you need to embrace to help you imitate God in the workplace. Then I will give you four external things we can do that imitate God in the workplace. But you must embrace the idea that the external flows from the internal. Otherwise, the motives behind your external actions will be self serving and you will just be exchanging one idol for another. Without addressing the internal attitudes of the heart, it will still be about you and you will fail to imitate God.

## **Twins in Heart**

God is Your Portion - The first internal attitude you need to embrace is that God is your portion. Here is a question for you to ponder. When you think of God’s place in your life, do you think of a pie or do you think of a wheel? When you have a pie you cut it into pieces. If God’s place in your life is like a pie, then God is one of the “pieces” of your life. And so you have a piece for God, a piece for your family, your work, your leisure, your finances and so on. If that is how you view God and his place in your life, then another question to ponder is how big of piece in your life is God? And if God is a “piece of your life” then life becomes about finding balance with all the pieces, which is often very hard to find because a good bit of it is out of our control. You can’t always control the demands that come from your employer. You can’t control the medical issues and the home issues that can bring instability to that once neatly balanced and managed life. So, perhaps a pie is not that best way to look at God’s place in your life.

A wheel is a better picture to describe God’s place in your life. A wheel has a hub in the center and there are spokes that come from the hub. So I would suggest to you that Jesus is the hub of our lives and the spokes represent all the various areas of our lives. But God is at the center of it all and if there is a “disruption” in one of “the spokes” we can absorb the stress because Jesus is the center of our lives working all things for good.

Work is one of the spokes of our lives. It is not a piece of our lives that is in competition with finding a place for God in our lives. Rather, God is our life and God transforms our work into a place where we can serve God. It is just like every other area of life. God is in it. But for this to be so, God has to be our portion in life.

In Deuteronomy 4, Moses is giving his final charge to the people of Israel before they enter the Promised Land. In this chapter, he is warning them against the temptation of worshiping idols instead of God. In Deuteronomy 4:9,15 and 23 he basically repeats the same command, *“Take care and keep your soul diligently . . . Watch yourselves very carefully . . . Take care lest you forget the covenant of the LORD your God.”* What he is saying to them is to make sure that God occupies the center of their lives. If they do, it is interesting to see the kind of influence they will have on those around them. It says in verses 6 and 7 that the people around them will see the people of Israel as a *“wise and understanding people”* and that God is near them and very present in their lives. In other words, they will imitate God and it will be attractive and seen by others.

At the end of Psalm 17 there is a contrast between those who find their portion in this life and those who find their portion in God. If your portion is in this life it says in verse 14 that you may gain this world, which includes treasure and children and treasure to pass down to your children. Now, these are not bad things. They are gifts from God in this life. But they are not the hub. And yet, those are the things that tend to be focus as to why we work. It is to gain the things of this world and so our jobs become our security and our salvation and our means to personal gain and advancement. But the psalmist ends the psalm this way, *“As for me, I shall behold your face in righteousness, and when I awake, I shall be satisfied with your likeness.”* In Psalm 16:5 he says, *“God is my portion.”* When we make God our portion, we begin to look like him in our hearts and when that happens, we are free to view our work as a means of serving others. Because when God is at the hub, that is what all the spokes of life are about. My security is in God. When that is the case, every spoke of my life is about serving God by loving others. It is an imitation of heart that brings freedom to every area of life.

God is Your Power - There is another internal attitude we need to embrace if we want to be imitators of God in the workplace. To this point in our series, we have often recognized that work can be difficult and it is often viewed as drudgery and toil. But we forget that “work” is not a curse. Rather, work existed before the fall. But, in this broken world, no doubt, it is filled with toil and hardship. That is something that can often lead to the temptation of seeing work through the eyes of a “slothful slacker.” So when a difficulty arises, instead of seeing God as a help and seeing the difficulty in our work as a means by which God is working on us, one is tempted to not try at all. We are tempted to view our difficulty at work as the enemy or see it as the problem. And so if

we want to imitate God in our work, we need the internal attitude that sees God as our power to address the challenges of work. We need to depend on God.

In Hebrews 2:9-18 it talks about Jesus, who became like us. He entered into our suffering and even tasted death. Even though all things were made by him and for him, he humbled himself so that he could “*bring many sons to glory.*” Our security rests in the fact that we are God’s children through the work of Jesus. Through his obedience and his death on the cross he “*delivers all those who through fear of death were subject to lifelong slavery.*” We no longer need to be governed by fear. Instead, we are loved and have one who is our help. And so we read at the end of the chapter, “*For because he himself has suffered when tempted, he is able to help those who are being tempted.*”

Robert Alexander writes, “This side of heaven, we will always experience tension from life’s competing priorities. As finite, fallen beings with limited time and resources, how else could we feel?”<sup>8</sup> We have all these competing priorities in our lives to make the quest for balance in our lives very difficult and practically impossible. The demands and circumstances of our lives are always in flux and constantly changing. We really don’t have complete control over that. But what these things do is that they put us in a position where we live in dependence upon God. And if God is at the “hub” of our lives, he will give us what we need to serve him and others in the midst of all the changing circumstances and demands that make up Monday to Friday.

As we apply the prayer of Son, Servant, Steward and fill me with your Spirit to every day, we can imitate God no matter what the circumstance may be. “I am a son/daughter of God and loved by God because of Jesus. Because of God’s love, I am free to be a servant, help me to humble myself and serve the people at my work and through my work today. As a steward, may I take joy in knowing that my work contributes to the common good of this world. And fill me with your Spirit to resist temptation to see my work as my source of identity and to resist the temptation to not use my gifts for where you have called me this day.” When we daily depend on God like this, we are able to imitate him, because it is God shining through our hearts. We are twins of the heart.

### **Twins in Action**

I would like to end by simply giving four external actions that imitate God’s work in this world. If we operate with God at the hub of our lives and if we live in daily dependence upon God, no matter the circumstance, we will be able to imitate God through these external actions.

We live to please others: Paul says in 1 Corinthians 11:1. “*Be imitators of me, as I am of*

*Christ.*” How did he seek to imitate Christ? What did it look like? He says at the end of 1 Corinthians 10, “*I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.*” Do you want to imitate God at work? Do your job in a way that seeks to please the people around you. Make that your ambition. Be known as the person who goes the extra mile to help. Paul says that he seeks to not offend the Jew and to not offend the Gentile. There are different kinds of people at work. Their difference can be marked by their role or by their personality. Either way, we imitate God by seeking to please not seeking our own advantage.

We walk in love: In Ephesians 5:1-2 it says, “*Be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us.*” In response to the fact that we are loved by God and his children through faith, we are to imitate him by loving as well. It is interesting to me what comes before and what comes after these verses. The context mainly has to do with what comes out of our mouths. We are to put anger and bitterness aside and replace it with kindness and forgiveness. Instead of unwholesome talk, words of thanksgiving ought to come from our mouths. In this we imitate God.

I read this week a reflection on the upheaval we all recently witnessed coming out of the city of Baltimore. Where do you find answers for these racial tensions? It is found in imitating God and by walking in love. The article offered this solution, “the power that can give frustrated Baltimoreans and world-weary policemen love, compassion, and forgiveness for one another – a true basis for society – is not rooted in politics, economics, criminal or social justice. The power to love one’s enemies, to do good to those who persecute you, and so end the demonic cycle of hatred and violence, is in the grace of the Holy Spirit given as a gift to those who put their faith in Christ.”<sup>9</sup> This is the same power that enables us to imitate God in the world place.

We are marked with joy: In 1 Thessalonians 1:6, the Thessalonians are commended for imitating Paul and his companions by “*receiving the work in affliction, with the joy of the Holy Spirit.*” That is fascinating. Their joy was not dependent upon their circumstances. They faced affliction. I am sure we can all use the word “affliction” to describe various aspects of our jobs. And yet, they were marked with joy. Why? It is because Jesus is at the hub of the wheel. It is because they live in constant dependence upon God. The circumstance they find themselves in does not change the nature of their calling. Their calling is to live as sons and daughters, servants and stewards through the power of the Spirit by serving the people in their lives for the common good. That is what it looks like to imitate God in our work.

We live by the weekly rhythm of work and rest: I just want to add this last thought. We

imitate God in our work by the practice we find all the way back in the beginning of time. There is a rhythm of work and rest. This helps us from falling into the temptation of making work our idol. It reminds us that Jesus is at the hub and that life is lived in dependence upon God. Bruce Hindmarsh said, “Sabbath is not pixie dust you sprinkle over six days of workaholism.”<sup>10</sup> Rather, it is a reminder that work is a gift, it comes from a good God and we live in anticipation that God is bringing *shalom* to this world and that he is our ultimate rest. We don’t end with Sabbath, we begin with Sabbath. And so we receive our work as a gift and we offer it to God who has already done everything and gives us the opportunity to share with us in the work of preserving, sustaining and redeeming the world he has made. In this we imitate God.

## Conclusion

I invite you to put on this hat this week. I invite you to imitate God in your work. It starts with a change of mind and a change of heart. The bottom line of work is that we work for the sake of the common good. To imitate God we need to be twins of heart. Let God be your portion, the hub of your life and let God be your power as you depend on him through the varied circumstances you face this week. If you imitate him in this way, you can imitate him in all your circumstances because it will flow from your heart.

When Christ flows from your heart, here are the “twins of action” that will be evident in your life. You will live to please others. You will walk in love. You will have joy in adversity. You will rest in the Sabbath rest already won for you in Jesus and so your work is simply an act of gratitude towards God for the opportunity to participate in what God is doing in the world. May others ultimately see God in us this week. This is the end to which we work.

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<sup>1</sup>Robert Alexander *The Gospel Centered Life at Work* (Greensboro: New Growth Press, 2014) 63

<sup>2</sup>Tom Nelson *Work Matters* (Wheaton: Crossway, 2011) 124

<sup>3</sup>Ibid., 125

<sup>4</sup>Ibid, 125

<sup>5</sup>Ibid., 126

<sup>6</sup>Tim Keller *Every Good Endeavor: Connecting Your Work to God’s Work* (New York: Dutton, 2012) 140

<sup>7</sup>Ibid., 141

<sup>8</sup>Alexander, 70

<sup>9</sup>Fr. John Cox “Baltimore and Bethesda” <https://svotssynaxis.wordpress.com/>

<sup>10</sup>Bruce Hindmarsh An interview on Ask John Piper—Episode 579. April 21, 2015

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# COMMUNITY GROUPS

## Getting To Know Me Questions

1. This past Sunday was Mother's Day. What is that day like for you? What emotions does it surface and what memories does it recall? When you think of your mother, what are you particularly thankful for?
2. Can you identify specific ways your work contributes to the common good?  
How does this help you view your job?  
How does this help you approach your work?
3. Is there anything from the sermon that stood out to you that you would like to share with the group?

## Diving Into The Word

4. Do you tend to view God as a "pie" or a "wheel"? Is he a "piece of your life" or the "hub of your life?" What is the difference between the two?

Read Psalm 17:13-15— Describe the difference between those who find their "portion" in this world and those who find their "portion" in God? (cf. Psalm 16:5)

If God is your "portion" in life, how does that free you up to serve God within the difficult circumstances of your job?

5. Read Hebrews 2:9-11, 14-18 - Identify ways Jesus has already been our help and continues to be our help.

Discuss how the help we have in Jesus frees us up to willingly walk into situations of suffering and trouble (our places of work)? How does this help us learn to depend on God?

How does the prayer of "son/daughter, servant, steward and fill me with your Spirit" help you depend on God in your work?

6. What do you learn about practical ways to imitate God in your place of work in the following verses? (Look at the context of these verses.)  
1 Corinthians 11:1  
Ephesians 5:1-2  
1 Thessalonians 1:6  
Genesis 2:1-3

## Taking It Home

7. As a result of your conversation, what is one adjustment you need to make in how you think about your work or view your work?
8. What does it look like for you to daily depend on God?