

Lesson 11 Outline - Labor: Created to Create

- I. **Introduction – The "Labor" Command**
- II. **God's design for this sphere**
 - A. Culture's view of work – generally negative and considered a curse
 - B. Importance of this sphere, though we generally don't address it
 - 1. It funds everything – all material goods are produced in this sphere
 - 2. Yet it also produces pornography, illegal drugs, abortion, etc.
 - C. Reflection of God's nature – God worked and saw that it was good – God stamped us with his divine image and has given us the privilege of being his creative stewards
- III. **General Economic Model and Seven Economic Principles**
 - A. All things belong to God
 - 1. Our materialistic drive is a reflection of Satan's lie that more "stuff" will satisfy us
 - B. God appointed man to be a creative steward of his goods with ownership rights
 - 1. Definition of steward and economics: management authority of God's goods
 - 2. Proper, Biblical attitude of employees and employers
 - C. Theft and coveting of another's goods is wrong
 - D. Skills and abilities to work come from God
 - E. Work is profitable, good, and to be pursued; laziness is not
 - F. Love God and not your goods
 - G. Be compassionate and generous with your good to those in need
- IV. **Responsibility to the poor**
 - A. Scriptural mandate to show compassion to the poor
 - B. The poor need work and the sphere of labor has the primary responsibility to provide those work opportunities
 - C. God's standard – Psalm 101:3 – "I will set before my eyes no vile thing"
 - D. Overwhelming power and presence of media – "Whoever controls the media, controls the culture"
 - E. Soli Deo Gloria – For God's glory alone – We need to have this same perspective, that God would be glorified in all we do
- V. **Arts and Media - Is beauty relative?**

Lesson Guide for Tour 11

Introduction



We now turn our attention to the northwest and embark on a tour of our fifth social sphere: *Labor*. By the time this tour is finished, we will have made a number of striking discoveries about this system. We will have found that creative labor is a vital element of God's plan for the social realm; that work is *not* a "curse," as it is often represented today, but an essential element of our humanity; that it is, in fact, rooted in the nature of God Himself, the Original Worker. We will also learn that the structure of this sphere parallels that of the others we have already visited in that it also appears triune in design. And we will begin to see that the importance of work is closely related to our divinely given responsibility to care for the poor.

Themes

"What is work?" Present that question to a cross-section of the population and you'll probably receive a wide variety of answers. Unfortunately, within the context of contemporary culture it's increasingly likely that a preponderance of these responses will be negative in tone. Many people use phrases such as "a bummer," "what I have to do for money," or "the only way to get to Friday" to describe their feelings about work. Even Christians sometimes reference the fall as support of their view that labor is nothing but a *curse*.

In this Lesson, Dr. Tackett makes the case that these disparaging attitudes toward work are completely at odds with the scriptural worldview. He even goes so far as to argue that they can be interpreted as yet another manifestation of the *Cosmic Battle* – in other words, that they are destructive *lies*. Far from being a curse, creative labor is a glorious privilege. It flows out of the heart of God Himself, who labored six days to bring the world into existence, stamped His inventive and energetic image upon mankind, and placed Adam in the garden to tend it, beautify it, and increase its productivity. The creativity of man, then, while subject to the effects of the fall, is nevertheless a mirror-image of the creativity of God. It is designed to be a source of joy so fulfilling and wonderful that the Lord deemed it necessary to give us the fourth commandment in order to insure that we would set our work aside and rest at least one day a week!

This sphere, like that of the family, the church, and the state, is founded upon *relationships*. These relationships, which are ordered according to scriptural principles (see, e.g., Ephesians 6:5-9), fit the general triune pattern we have observed in other areas. God has granted the stewardship of His *material goods* to *owners*; and these *owners* are in turn accountable to Him for the use of His "stuff" *and* responsible for the welfare and productivity of the *workers* who operate under their direction and authority. Within this sphere, which Dr. Tackett calls the "engine room of culture," wealth is generated that has the potential to meet the physical needs of mankind; and the responsibility for the compassionate use of this wealth, he argues, falls primarily upon the shoulders of those who are engaged in the field of Labor.

As a special sub-heading of this topic, we will also consider the implications of this discussion for media and the creative arts. Here, too, says Dr. Tackett, there is a fundamental "truth issue" at stake; for under the sovereignty of God and His eternal ethical standard, *beauty* in the arts should be consistent with *goodness* and *truth*. This is a subject of special concern in a time like ours when, as Dr. Francis Schaeffer averred, "Whoever controls the media controls culture." Within this context, it is imperative that Christians begin to make their influence felt in the field of creative art.

Points to Watch for

Participants on this tour may find themselves challenged – in some cases uncomfortably so – in the area of their personal views of work. It may be important to handle the discussion in such a way that they will be gently encouraged to explore the joy of engaging in creative labor rather than made to feel guilty about having a "TGIF" attitude toward the working week. It's also worth noting that Dr. Tackett's ideas about compassion and relief for the poor – namely, that labor needs to create job opportunities for the needy rather than leaving this area of concern solely to the state – may become the occasion of some lively political and social debate.

The Truth Project – Lesson 11: Labor - Created to Create

The Labor Commandment

Exodus 20:9: "Six days you shall **labor** and do all your **work**..."

Mark 2:27

"Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath."

- Jesus and the disciples were picking the heads of grain on the Sabbath.

Exodus 20:9-10 (NASB)

"Six days you shall labor and do all your work, ¹⁰but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you."

Exodus 20:8

"Remember the sabbath day, to keep it holy."

The Whole Command – Exodus 20:8-11:

God Worked... God Rested... Back to the nature of God

- God points back to Himself in terms of this command...because I worked 6 days then rested you should follow the same pattern

The World's View of Work:

"a four-letter word" – "the pits" – "if I didn't need the money..." – "it's what I have to do to get to Friday"

- We're seeing an increase in a negative view toward work/labor, corporations, profit...the whole sphere of labor.
- What do you think? Does work = a curse?
- Is this sphere, Labor, a blessing or a necessary evil?

Is God concerned with Economics? Has He spoken in this area?

James 5:4

"Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty."

Johannes Gutenberg worked... and his work changed the world.

- Many listed Gutenberg the "Man of the Millennium"
- LIFE listed his invention as the most significant event of the millennium.
- 1455, Gutenberg invented the printing press. Within 10 years the total number of books went from 50,000 to over 10 million.
- 1st book off the Gutenberg printing press: the Bible
- Copies of the Bible had taken a **year** to produce by **hand**.
- God providentially gave this Kingdom Tool for the spread **of the Gospel through the work of Johannes Gutenberg**

What was Gutenberg's view on work?

"...religious truth is imprisoned in a small number of manuscripts, which confine instead of spread this public treasure. Let us break the seal which binds these holy things; let us give wings to Truth in order that she may win every soul that comes into the world by her word. no longer written at vast expense, but multiplied everlastingly by a machine which never wearies."

"Yes, it is a press, certainly, but a press from which shall flow in inexhaustible streams of the most abundant and most marvelous liquor that has ever flowed to relieve the thirst of men. Through it, God will spread His word; a spring of pure truth shall flow from it; like a new star it shall scatter the darkness of ignorance, and a cause a light hithertofore unknown to shine among men."

Federer, William. America 's God and Country. (Coppell, Texas: FAME Publishing, 1994), p. 270.

Has the world used inventions/advancements for evil?

Has the Kingdom been enhanced by inventions and the results of "labor"?

The Radical Nature of God's Design

Into the Greco-Roman world comes a radical view of work (labor).

We find that gazing upon the face of God.

Genesis 2:2 – The Original Worker

“By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.”

Psalm 19:1-2

“The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge”

- When we gaze upon His work we can get insight into “6 days you get to work and create.”
- He gives us the standard for what is beauty, good, and true.

God stamped upon us His divine Image.

Genesis 2:15

“The LORD God took the man and put him in the Garden of Eden to work it and take care of it.”

- God was the original worker
- Was Adam assigned to the Garden and to work as punishment? As a negative thing? NO! You GET to work!
- Do we jump **out of bed** in the morning, and rush to work with a child-like **gleam** in our eye, **whistling** while we work, groaning when the 5 o'clock whistle blows and we **have to quit**? ...What Happened?
- Some feel the change in attitude toward labor came as a result of the Fall.

Genesis 3:17-19

“To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,' "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”

- Is God saying work is cursed? No, He says the ground is cursed.
- Del’s View: Before the Fall work was easy (a canoe floating down stream). After the Fall...now more work is required (change in direction to go upstream).
- While the difficulty has changed, the idea of work has not.

If we viewed work in the framework we placed it in, what would we do without the Sabbath Command? We would never stop working. God has been gracious to give us a day of rest.

How important is this sphere?

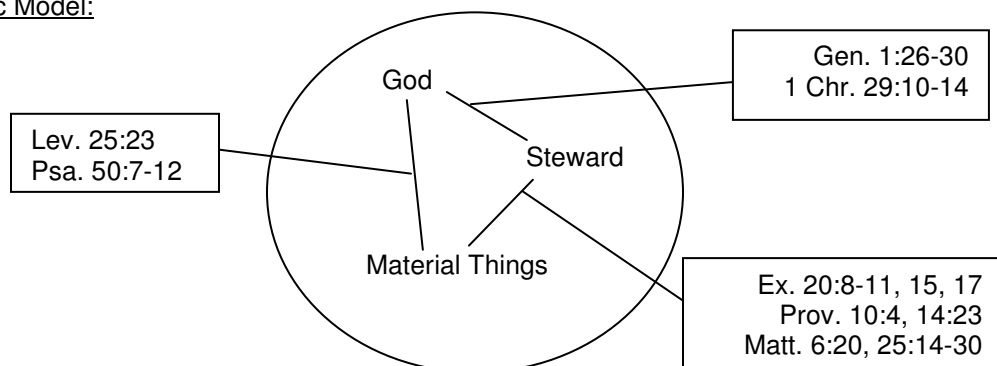
- | | |
|--|---|
| <ul style="list-style-type: none"> • Food • Clothes • Housing • Medicine | <ul style="list-style-type: none"> • Transportation • Communication • Water, Gas, Electricity • It Funds Everything |
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How *important* is this sphere?

- | | |
|--|--|
| <ul style="list-style-type: none"> • Drugs • Abortion • Gambling • Pornography | <ul style="list-style-type: none"> • Movies & Music • Genetic Engineering • Enron • It <i>Funds Everything</i> |
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You can not neglect this sphere! We must look at it though God’s design.

General Economic Model:



- God owns everything
- God has given us, His stewards, the ability to work with His “stuff”.

7 Economic Principles

#1 – All things belong to God

Psalm 50:7-12

"Hear, O my people, and I will speak, O Israel, and I will testify against you: I am God, your God. I do not rebuke you for your sacrifices or your burnt offerings, which are ever before me. I have no need of a bull from your stall or of goats from your pens, for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the creatures of the field are mine. If I were hungry I would not tell you, for the world is mine, and all that is in it."

#2 – God appointed man to be a creative steward of His goods with “ownership” rights

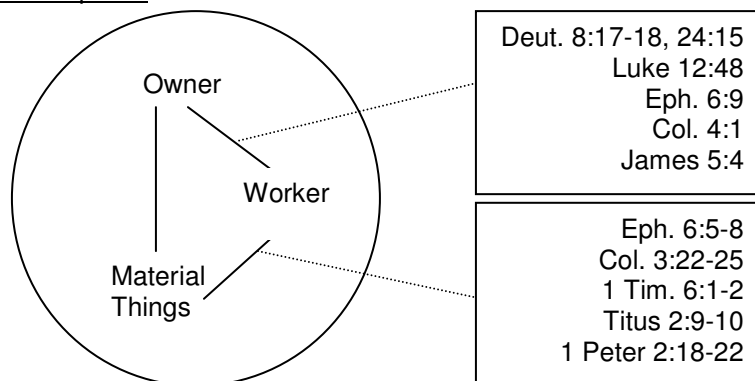
Genesis 1:28

"God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Definitions:

- Steward: A person (or group of persons) placed in position of management authority over someone else's property.
 - We have been given management responsibility over His goods
- Economics: Management of the property that ultimately belongs to God over which He has placed a steward and over which that steward will be held accountable.
 - Parable of the Talents : Mathew 25: 14-30

Labor Sphere



Ephesians 6:5-8

"Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free."

- Can you imagine what would happen if “believers” really carried out this command?
 - What are the traits of a Christian worker?
 - If a Christian work in this manner it would not go unnoticed...a positive witness.
 - Can you imagine employers (Christian and non-Christian) seeking Christians because of their work ethic?

Ephesians 6:9

*"And masters, treat your slaves in the same way. Do not threaten them, since you know that **he who is both their Master and yours is in heaven, and there is no favoritism with him.**"*

#3 – Theft of another's goods is wrong...

Exodus 20:15 – *"You shall not steal."*

Economic forms of theft:

- Taking another's intangible property (copying CDs)
- Devaluing another's goods or money
- Destroying another's goods or means of production
- Excessive/oppressive/improper taxation
- Forced “redistribution” of wealth

#3 – ... and coveting another's good is wrong.

Exodus 20:17

"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor."

Economic forms of covetousness:

- Class envy
- Demand for "redistribution" rights

#4 – Skills and abilities to work come from God

Exodus 35:30-33, 35

"Then Moses said to the Israelites, "See, the LORD has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts- to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood and to engage in all kinds of artistic craftsmanship... He has filled them with skill to do all kinds of work as craftsmen, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers—all of them master craftsmen and designers."

#5 – Work is profitable, good, and to be pursued; laziness is not

Work is *not* a result of the *Fall* (God works, man works)

Proverbs 14:23

"All hard work brings a profit, but mere talk leads only to poverty."

Proverbs 10:4

"Lazy hands make a man poor, but diligent hands bring wealth."

Proverbs 28:19

"He who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty." – ie. gambling, lotteries

2 Thessalonians 3:10

"For even when we were with you, we have this rule: 'If a man will not work, he shall not eat.'"

Matthew 25:14-30 – Parable of the Talents

#6 – Love God and not your goods

Matthew 6:19-21, 24

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also... "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

#7 – Be Compassionate and generous with your goods to those in need

Leviticus 19:10

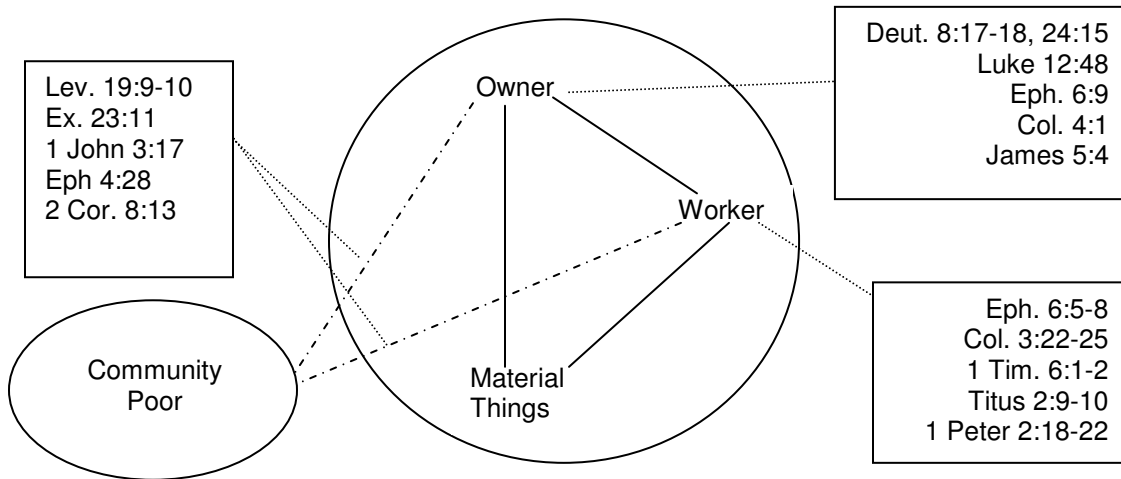
"Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. I am the LORD your God."

Ephesians 4:28

"He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need."

Implication: This sphere has primary responsibility for the poor

- Owners to leave work for the poor
- Give the poor an opportunity to work not a handout (which tends to be destructive).
- What are the "gleanings" in our work?



1 John 3:17

"If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?"

Proverbs 28:27 - Compassion

"He who gives to the poor will lack nothing, but he who closes his eyes to them receives many curses."

Proverbs 29:7

"The righteous care about justice for the poor, but the wicked have no such concern."

Father Sirico

"We owe it to the poor to understand the complexity of the poor. And to understand that in order to help the poor materially, we need to have an economic system that is wealth producing. And in doing that we need to understand that, that a) is not necessarily a bad thing, and b) that the poor are best their own agents at ameliorating their poverty, in other words, not to look upon the poor as merely victims. The point is to be seen as innovators in themselves and what many of the poor, I'm not talking now about the profoundly handicapped or the profoundly disturbed, but for many of the poor, what they need is simply to have those shackles that hold them back, removed. When the institutions that hold people back are removed then you see this normal economic productivity on the part of people and what is that? They need to have the right to property, they need to have the right to investment, they need to have legal systems where they can claim their rights. All that is to say that to the extent that we want to help the poor materially we have to consider economics.

Certainly there is a greater transcendent dimension to this. There is a spiritual dimension to it that we need to see the poor as beings of eternity who have a destiny beyond this world. I suggest to you that it is those two things that give rise to really effectively institutionally helping the poor."

Summary

God, having stamped his creative image upon man, graciously grants His stewards the privilege to be creative and manage some of His property, which they may lose (often because of sin) or multiply (often because of hard labor) and out of which they are responsible to be generous to the poor.

Creative Arts and Media: a Truth issue?

- Is Beauty Relative?
- "Beauty is in the eye of the beholder." True or False? False!

The Beauty Standard:

- that which is **good**
- that which is **true**
- that which is **beautiful**

Psalm 101:3 - *"I will set before my eyes no vile thing."*

The Overwhelming Presence

- "Western society sees over 60,000 audio and visual advertising images daily."

The Overwhelming Power

- “Art and media are the means and the bridge over which the current philosophy of the philosophers reaches the general culture.” – Francis Schaeffer
- “Whoever controls the media controls the culture.” – Francis Schaeffer

Gordon Pennington- Burning Media Group:

“We are at the nexus of tremendous complexity where we need some defining principles. We need truth more today than we’ve ever needed it. No generation has ever been more manipulated than the generation that lives today and they know it and they’re savvy and adept at living in the technological environment that they also distrust even as they feel compelled to use it.

People are responding to an array of stimuli that is simply overwhelming today. To filter that out and to protect oneself requires a kind of understanding, awareness, discipline, and resistance that is very rare. If part of living in the modern world today means we are going to be exposed to ideas that we find repugnant, malevolent, dark, wicked, then what do we do to challenge the predominant institution, the predominant power that controls these images?

We should be the great conscious objectors who always want to return to a place of truth, a place of vulnerability to that truth. Most people don’t really want to know the truth if it means being disappointed along the way. So eat, drink, and be merry...be distracted, entertained, and amused to death. The risks to pursuing truth are tremendous and what could be a greater adventure than to risk everything in pursuit of the one thing that endures. If truth is not worth all of that then it probably isn’t truth at all.”

Psalms 101:2-3 - Our Standard in the area of Arts and Media

“I will be careful to lead a blameless life— when will you come to me? I will walk in my house with blameless heart. I will set before my eyes no vile thing. The deeds of faithless men I hate; they will not cling to me.”

Johann Sebastian Bach - Soli Deo Gloria

- At the end of most of his manuscripts, he would initial the letters: SDG
- His notes on 1 Chr 25: “This chapter is the true foundation of all God pleasing music.”
- Even in his “secular” work, Little Organ Book, he wrote this dedication: “To God alone the praise be given for what’s herein to man’s use written.”

Makoto Fujimura – Director & Founder, International Arts Movement

I think the Church needs non-believing artists to learn from to grow and be challenged by. The way I approach artists and art in general I make the assumption first, that all expression, all art forms, belong ultimately to God. Of course we twist them and we twist these good gifts God has given us and twist that into an idol and make it into something we can worship and that happens all the time. But a Christian’s task is to twist it back, to discern what is good...unless we do that we are left with twisted imagination that is not sanctified. Therefore the product of expression is always going to become more and more tainted.

Though the Church may have left the arts garden, we tend to have this knee-jerk reaction to the world or simply copy and mimic what is there. But Biblically speaking the Church needs to be a place, a source of creativity. I think because we left the culture to people that do not know Christ, I think we left it empty, a vacuum...there we are paying for it right now because we needed to be there with these artists, along side of them to struggle together but I think we didn’t do that.

We need to encourage our children to be in the creative fields, we need to be blessing them...to go to New York and L.A., to be an actor, to be a director, to have vision for being the next Bill Burriss and being the next Picasso. Christians need to be seen as this creative force that the world sees as hey, finally we are allowed ourselves in the Church because that is where creativity thrives. When others come in I take the opportunity to really just listen and understand, to delve into this wealth of information that the Church can tap into and love them and communicate the Gospel back. They are like a bridge. My prayer is that the Church itself will be seen as a place where creative arts are drawn to.

As Christians, why isn’t everything we do SDG?

If God has created you and gifted you in a particular area, then that is your calling.

If God has called you to do something you shouldn’t do anything else.

We were created to create, to be creative.

Are we surprised that the world would take this sphere (labor) and turn it into something boring, ugly, utilitarian, negative?

Key Terms Lesson 11

Creative Steward: God has stamped His divine image of creativity upon us, giving us the privilege to be creative agents within this physical realm.

Economics: Management of the property that ultimately belongs to God over which He has placed a steward and over which that steward will be held accountable.

General Economic Model: God is the owner of everything, and we are given stewardship rights and responsibilities over His material goods.

Johannes Gutenberg (c. 1397-1468): Named "Man of the Millennium" as a result of his 1455 invention of the printing press. The first book of the press was the Bible and God used Gutenberg's work to providential spread the gospel to the entire earth.

Seven Economic Principles: 1 - All things belong to God. 2 - God appointed man to be a creative steward of His goods with ownership rights. 3 – Theft and coveting of another's goods is wrong. 4 – Skills and abilities to work come from God. 5 – Work is profitable, good, and to be pursued; laziness is not. 6 – Love God and not your goods. 7 – Be compassionate and generous with your goods to those in need.

Steward: A person (or a group of persons) placed in a position of management authority over someone else's property.

The Labor Command: Usually referred to as "the Sabbath Command"; Exodus 20:9, "Six days you shall labor and do all your work ..."

Why is Labor a Social Sphere?

In all my years of teaching, it was not until recently that I was asked this question. It may have something to do with the climate of our culture where work is increasingly viewed as a necessary evil. If that is the attitude, then how could one view it as being instituted by God? I will attempt to answer that question here.

First, we must ask ourselves "what constitutes a social system?" If we are going to argue one way or the other, that is, the sphere of work is or is not a valid social system designed by God, then we better have clear in our mind what a social system is. Only then will be able to determine if "labor" meets that criteria. When my friend was arguing that labor was not a valid social institution, I asked him to give me his criteria for what constituted a valid social institution. His halting response made it clear that he really hadn't given it much thought. That's not a personal criticism. I've yet to meet anyone who has given this much thought.

However, we must walk carefully here because the truth of the matter is, we have no biblical text that directly answers this question. Indirectly, yes, but directly, no.

So, with that caveat, let me give you my criteria and why.

First, and most obviously, it must fit the category of a social system. And what is a *social system*? Well, since it is "social" we will say that it includes people, and since it is a "system", we will say that the members are in some ordered relationship for a greater purpose. Second, we must have clear evidence that God created and instituted this system and it therefore has a divine purpose. Third, we must find the Scripture defining the roles and responsibilities within the system. If these are met, then we will assume we have found a valid biblical social institution that God has created and He is concerned enough about it to give us clear, objective directions as to how that social system should work.

Given that, let's test it.

Has God created anything like this? Well, yes, the family comes to mind. Does it meet our criteria? I believe so. Let's look at it.

The creation and institution of the family happens early. In Genesis, we find God's command that a man should leave his father and mother and cleave to his wife and the two were to become one flesh. Jesus restates this in Matthew 19:5-6 and states that God had brought them together, so therefore no man should separate them. Does the Scripture lay forth any directions for the roles and relationships within this system? Sure, not only in the Old Testament, but we find directions given to the husband, the wife and children in several of the New Testament epistles: Ephesians 5, Colossians 3, Titus 2, 1 Peter 3, for example. Is there a clear purpose? Yes, several. Malachi 2:15 says that God created it because He wanted godly offspring.

We could do the same thing with the other social spheres, showing the structure, the roles, and the member responsibilities within each system. But our task is to examine the sphere of labor. Is it a valid sphere?

Well, I think so. First, let's answer the question of my friend, who didn't think that work was a "social" system. Is it? The Scripture lays out clear guidelines for both the employee and the employer, describing their roles and responsibilities, the authority and submission required. It should be of great interest to us that these social requirements are addressed in Ephesians 6 immediately after Paul had been dealing with the roles and responsibilities within the sphere of the church and within the sphere of the family. In Colossians, Paul deals with the social responsibilities of the family in chapter 3 and then immediately deals with the sphere of labor. In Titus 2 Paul deals with the responsibilities that young women have to their husbands, then he immediately deals with the workers responsibility to the employer. In 1 Timothy, Paul does not deal with the family, but he does deal with the sphere of the state (chapter 2), the sphere of the church (chapters 3 and 4) and then the sphere of labor (chapter 6). In Peter's first epistle, he deals with the family in chapter 3, but in chapter 2, where he states that we are to submit to every authority instituted among men, he then lists, in verse 17, our responsibilities to submit to the brotherhood of believers (church), fear God (God & man), honor the king (state) and then in all of verse 18 he addresses the worker's responsibility to his employer (labor).

Even before God had created Eve, He commanded that Adam was to work the garden. In the Ten Commandments, we are told "thou shalt labor six days". The Old Testament is filled with references to our responsibilities in this sphere and the consequences if we do not.

I am not interested in splitting hairs over this, nor am I interested in making this a deep doctrinal issue. But our consistent ignoring of this critical social sphere has resulted in vile movies, vile music, vile art, vile literature and pornography, oppression of workers, cheating on employers, vast poverty, and on and on, not to mention the terrible witness that modern Christians are in the workforce, both as the employer and the employee.

Let's change it.