

Entrusted with Your Work

Jon Benzinger

Titus 2:9-10

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I know the meaning of life. Do you want to hear it? You and I, we exist to glorify God, to bring glory to God. That is, we exist to make God look good with our lives. 1 Corinthians 10:31 puts it this way, that, "Whatever you do, do it all to the glory of God." So when we reject what we think and we embrace God's word, we glorify God. When we submit to His will instead of our feelings, we glorify God. When we choose His ways instead of our ways, we glorify God. When we obey Him. Instead of obeying ourselves, we glorify God. We show in our thinking, our feeling, our decisions, and our actions, that He's better, that He's greater, that He's more wonderful than we are, and that shows how great He is. And one of the primary ways that we glorify God is by our work.

However, if we lived in Europe in the 1500s, we would all take for granted the idea that the only kind of work that God really respects is church work, being a priest or being a nun. In contrast to this Roman Catholic concept of work, the German reformer, theologian and pastor, Martin Luther, developed the idea that all Christians have the work that we have because God gave us that work for us to do. And as we've been seeing in the stewardship series, when God gives us something, He's entrusted to us to manage it in ways that please Him, to manage it in ways that bless Him, knowing that we will give an account for how we managed what He's entrusted to us. We've seen that so far when it comes to our families and our finances. And today, this is also true of our work, whether it's at our jobs or at school or at home, we are stewards of our work.

Luther's concept of work came from rejecting the Roman Catholic idea of a secular and sacred divide, like there's sacred work and then their secular work. The first is the call to ministry and it's doing church work and the rest is everything else. So God is involved in the sacred. He cares about the sacred. God is mostly indifferent to the rest. This divide was rejected by the Protestant idea of vocation, that there is no distinction between the secular and the sacred because all of life is sacred and all of life is sacred because God is God over all of life. So changing a diaper becomes sacred, as does making a sandwich or changing a tire, closing a deal, taking out a client, teaching a lecture, cutting the grass. All of it is sacred, as sovereign God gave us our jobs and because He gave us our jobs, our jobs is what He wants us to do.

It's not just church work, it's all work. Then Luther said that by giving each person a job, God blesses and cares for a population of people through everybody doing their jobs. So God works through teachers and bankers and doctors and insurance salesmen and lawyers, yes, even lawyers. He works through all of them to bless other people through their work. Our jobs are what Luther called masks of God. So on the surface we see an ordinary human face, a mother, a doctor, a waitress, a student, whatever. But behind what we see, behind the appearance is God

ministering to us through them. What does that mean? It means that God teaches us through teachers. He protects us through police and firemen and the military, He brings beauty into our lives through artists and musicians. He feeds us through farmers and cooks. He provides us with shelter through contractors and realtors and loan officers.

He proclaims His word through pastors. He heals us through doctors, on and on and on. Just let your mind run. God does. He ministers to us through all of those jobs. And Luther also said that God is also masked by us. So when we do our jobs, as spouses and parents and employees and children and students and employers and citizens, all of that, when we do our jobs, God is also working through us in the world. So starting from the doctrine of the sovereignty of God and applying that true to our work, our job becomes how God cares for people in the world and it becomes how we worship God in return. So God is sovereign over and He's the one who gave us the diaper changing, the trash emptying, the phone answering, the waiting on tables, building computer systems, training athletes, making a latte for somebody.

And when that latte touches their lips or that deal is done or that person is served, when that latte touches their lips, it becomes a gift from God to that person by which He does good to them through you and by which you then love your neighbor as yourself. See, your work is actually worship. Your work is your ministry. And when we work, we are expressing the image of God because God is a God who works. That's the first page of the Bible. God is at work. And on that first page, it is clear that work is good, like biological gender as male and female is good, like marriage between one man and one woman is good. So work is also a part of God's very good creation. Work is not a result of sin. It is one of the few things that still exists from before sin entering the world.

All of this might not be how we think about work, but this is a biblical God-centered view of work. Now in Titus 2:9, it starts out by addressing bond servants. Do you see that? This word means slaves, which conjugates images of the US 200 years ago, but Roman slavery and US slavery are not identical. In fact, the ESV chose the word bond servant instead of slave to avoid the connotation that the English word brings to English readers and would cause us to trip up over that, so they use bond servant. But slaves were the primary workforce in the Roman Empire and with that in mind, our text therefore applies today specifically to the relationship between employees and their bosses. In the first century, the stereotype for slaves was that they were lazy, prone to argue and steal from their masters. So in some regions, slave and thief were used interchangeably.

The Christian slaves where Titus was on the island of Crete, they're to be different than the other slaves that they worked around, which then presents the idea for us 2000 years later that we Christians, we are to be different at our jobs in our work than the non-Christians that we work around. Now I know in saying, talking about work, many of you are kids, you don't even have jobs or you're retired and you're like, "I don't have a job. Praise the Lord, thank the Lord." So for the kids, this applies to your teachers or the other adults in your school or your parents if you're homeschooled. For the retirees, my hope is that as we go through this, it will remind you of what

you were when you were working, or it's going to explain why work was so difficult for you all the time. And like everything that we do up here, it's not just for you.

It is to equip you to do what? To take these truths and minister to other people with these truths. In the end, we should make a good impression on our bosses or our teachers ultimately not to make more money or get promoted, but because verse 10, notice, "When we do that, Jesus looks great because of our work." We do this first by verse 9, being employees who are "Submissive to their own masters in everything." That word submissive is stronger than just obedience. It's used to describe soldiers placing themselves under the total leadership of their commanding officer. This word doesn't refer to an occasional urge like, "I just feel like being submissive today," no, submission was to be the normal everyday attitude of the slave's heart. This word also carries the idea that slaves were to submit themselves to their masters voluntarily, forcing themselves to do so if they need to.

So to take that first century idea and bring it into the 21st century, you'll be a good steward of the work God's given you when you commit to *point #1), Follow Your Boss's Lead. Follow Your Boss's Lead*. See yourself as under the authority of your boss, there to do what he or she wants, especially when you don't agree. Being submissive assumes disagreement. I'm not submitting to somebody I agree with. I agree. So come under their leadership, under their authority to accomplish their goals, whether you like them or not, whether you agree with how they want you to do your job or not, whether they know your job or not. It doesn't matter. Well, okay, well, okay, how far should I take this preacher? Listen to Ephesians 6:5, employees, "Obey your earthly masters with fear and trembling, with a sincere heart as you would Christ," as you would Christ. How do we reword that? As if your boss was Jesus. Is it getting hot in here?

As Christians, we're followers of Christ. As Christian employees, we follow Christ by treating our bosses as if they were Christ and following them. Well, how far should I take that? Listen to Colossians 3:22, employees "Obey in everything those who are your earthly masters. Whatever you do, work hardily as for the Lord," you're working for the Lord, "and not for men, knowing," why should I do that? "Knowing that from the Lord you will receive the inheritance as your reward." You hear those words in everything. Look at Titus 2:9.

They're magically there also, in everything. So we're to treat our bosses as if they're Jesus, obeying them in everything, even if they are unjust, wicked, crooked people according to 1 Peter 2:18. Now we're never to obey them in what? In sin, right? So if I've got to obey God on the one hand or my boss on the other, I always choose to obey God and disobey my boss. But when it's not sin, God's saying follow their leadership. Why? Because no paycheck will compare to the inheritance that you will receive from the Lord when you do that. This again is the assessment idea of stewardship. The Lord, because He's Lord, He gives us directions and then He assesses whether or not we followed through. Now the biggest thing standing in the way of all of this is what? Us.

Our sin, our independent don't tread on me American spirit, right? Rebellion against authority is kind of built into our psyche and it served us really well and maybe there needs to be more of

that today, but that's another sermon. But this has given us and helped us build the greatest nation in history. But it's also meant that we tend to see ourselves as, automatically, we see ourselves as adversaries to those in authority. When Christian, our text says we're to humbly follow those in authority over us at our jobs, at our schools, both if we have both. Now what's the answer if it's just, "This is too hard." You're telling me, "You don't know my boss, you don't know what I go through every day. You don't know how horrible it is and unreasonable and mean and crooked they are." What's the answer to that? The answer is something that no first century slave would've ever dreamed would be the answer.

Find a new job. Slave could never do that, but we can. Humbly follow unless it's sin and until you can find another job where you can do that. Sin will also work against what we see as the second characteristic of a Christian employee. Look at verse 9 again. Titus was to urge Christian bond servants notice to be well pleasing. This word is used nine times in the New Testament, eight times of the nine, it is used of the Christian's goal and their relationship with God. 1 Corinthians 5:9, as Christians we, "Make it our goal to be," our word, "pleasing to God." But we already have the pleasure of God, don't we? God is infinitely pleased with us in Christ, right? He is as pleased with us as He is with Jesus, isn't He?

Yes, the answer is yes, He is. We're forgiven, we're justified, reconciled, redeemed, adopted, accepted. God cannot be angry with us. Why? Because He spent all of His anger on Christ. So we have His infinite pleasure and if He's infinitely pleased with me because I've been declared righteous, because I have the righteousness of Jesus now and forever mine, why should my goal be to please Him? Why is my goal to accomplish something, what I already have. Answer, because Christianity is both and. The Christian is perfectly and permanently right with God and because of that, we do what's right. We are accepted by God forever, cannot increase our acceptance, cannot decrease our acceptance, as accepted with the Father as Jesus is. Because of that, we do what is acceptable to Him. We do what pleases Him. It is an act of love and gratitude to please the Lord, to live to please the Lord after he saved us. Now again, this is the only time the word well pleasing is not used to refer to God.

So slaves were to treat their masters as if they were God, not in the sense of worship. But how? In the sense that like God, they were to be eager to please their masters, to do what they wanted, to comply with their demands, to fulfill all of their desires, as long as those desires are not what? Sin, exactly. The word means to do this as the goal, as the outcome of their work, make their owners happy, fully satisfied with their work. That was the measure of their success as slaves. So if I take that first century idea, bring it into the 21st century, you are a good steward of the work God's entrusted to you. And *point #2*), you ***Make Your Boss Happy. Make Your Boss Happy.*** Seek to please your boss. Be eager to satisfy them. But again, not if it means what? Sin. You never please them if pleasing them will displease the Lord. Now, this might cause a little confusion for you Bible nerds out there because you might be thinking Ephesians 6:5 says that we are to obey our bosses, "Not by way of eye service, as people pleasers."

So we're to be well pleasing to our bosses, but we're not to be people pleasers to our bosses. How do you do that? What's the difference between those two things? On the outside, well, pleasing and people pleasing is going to look exactly the same. However, this gets at the motivation, right? Being a people pleaser in this context means doing your job in a way that gets you seen, that gets you the benefit, that gets you the attention, so that people are impressed with you.

Being well pleasing means doing your job for them and for the Lord, but doing it so that they get the blessing, so that they get the benefit. That's the motivation. How do you know whether you're being well pleasing or people pleasing? Answer this question, how are you when your boss isn't around? Are you just as supportive, just as compliant, just as pleasing? Or is that all a show because what you want is really for you? Think about it. If Jesus was your boss, having the goal of making Him happy, that would be so easy, right? Whatever you want, I'll do it. Dig that ditch, it'll be the best ditch ever dug. The best report, most honest sale, the best paper, the best lawn, the best meal, the best lecture ever taught. It's for you, Jesus. I will do it for you. You get the best.

And our texts are like, "We're to treat our bosses like Jesus." We don't worship them, but the idea is that we are eager to do what they want, eager to make them happy. That's not selling out to the man, by the way. Okay? That's being a faithful steward of the job that God's entrusted you. But be careful, that inner American rebel wearing its revolutionary clothing, it doesn't like that. It's not into that, but you'll please your heavenly master, your Lord when you do this. Now verse 9 will make our bosses very happy by notice, not being what? What does the text say?

Argumentative. Christian slaves are never to talk back, mouth off, argue, complain, contradict, or be in any way opposed to their masters. This is more than just words. This was actions. They're not to be obstinate, insubordinate, or disrespectful either to their face or behind their back. That's the opposite of what we've been seeing in these first two points. So I'm a good steward.

You're a good steward of your work when you *point #3), Support Your Boss's Decisions. Support Your Boss's Decisions.* Be compliant to his or her desires. Be deferential to the authority they have, authority that God gave them over you when He gave you your job and made them your boss. 2 Samuel 15, there's a guy named Absalom, he's David's son, and you read that chapter and find that Absalom pretended for four years to be absolutely supportive of his father, but the whole time, he was stealing the hearts of the people away from his dad so he could kill his dad and replace him as king. And then the very next chapter 2 Samuel 16, there's a man named Shimei who is publicly insulting David, defying him, cursing him to the population and Abishai, one of David's soldier's says this, "Why should this dead dog curse my Lord the king? Let me go over and take off his head." Now, in case you're wondering, he didn't do that. David said, "Don't do that." And you might be thinking that's a bit excessive, but in general what that is support for the king.

So the question becomes are you an Abishai shy to your boss, to the one that God has placed you over, or are you more of an Absalom, smiling in their face, pretending to be supportive, but destroying them in their position with the other people you work with? We shouldn't pretend to

support what they say only to think we know better and because we know better, that gives us the excuse to do what they ask us not to do or to not do what they ask us to do. We shouldn't be hypocrites on this, supporting our boss when everyone's watching, but tearing them to shreds in private. We should never try to steal the hearts and trust of our coworkers away from the boss that God has placed over us. In fact, you're familiar with what happened in heaven. That's satanic, right? That's what Satan did to God in heaven, where the third of the angels encouraged them to rebel. That shouldn't be us. We should be compliant, defer to their leadership, support them in public and in private.

Now listen, is there a place for standing up for what you think is right and best? Of course there is. Do it in a God honoring way. Do it in a respectful way. Do it at the right time, in the right place, with the right people only. But then whatever the decision is whether you agree with it or not, support it, or if you just can't do that, what? Find another job. Next, we'll be good stewards of our jobs, notice verse 10, by not pilfering, not pilfering. The word means to steal, to take things that don't belong to you. Embezzle, misappropriate, divert someone else's things from them to yourself. Slaves had a reputation the first century for skimming off the top, they had access to many of the valuable things that belonged to their masters. So pilfering included petty theft, but it referred to far more activity than that because slaves were accountants, they did business deals, they oversaw things that their masters might not miss. They could even be tempted to justify theft because they worked and that lazy master, he is not doing anything.

"They're getting rich off of me. So I'm just getting what I deserve." So you'll be a good steward at work, at school, or both when you *point #4), Don't Justify Workplace Theft. Don't Justify Workplace Theft.* Like slaves in the first century, workplace theft is justified all day long. But this one's easy, right? Exodus 20:15, one of the top 10, "You shall not steal," except for at work, right? This word pilfer is only used three times in the New Testament, here and two times in Acts chapter 5, to describe the activity of Ananias and Sapphira who kept money for themselves that they had pledged to give to the Lord. So summarized, the New Testament's teaching on pilfering, God is not okay with it. We can just say that, not okay. But everybody's doing it. I mean, everybody inflates their time sheets and puts personal things on their expense reports and takes office supplies home and uses the company credit card for personal purchases, then slips expenses past the auditors. Everybody's doing it to the tune of 50 billion a year in America.

Listen, everybody might be doing it, but not us, not the Christians. But it's just a little, it doesn't really matter. Listen to how Jesus puts just a little. Luke 16:10, "One who is faithful in very little is also faithful in much," but He also says, "One who is dishonest in very little will be dishonest in much. So not us. Not us. If we do these things, we not only sin, we not only harm our bosses, we not only bite the hand that feeds us, but worse yet, we damage the reputation of our savior. And it's not just theft of property, cheating is theft of a grade. Time theft is huge. Texting, social media, making personal calls at work, extra-long lunch breaks, coming late, leaving early, all of that and more, I'm sure. It's theft. Like Christian slaves, rebel against that inner rebel who's throwing every reason in the book right now.

"Hey, it's no big deal. Come on, this guy's a legalist. What? This is ridiculous." No, remember, God is no fan of pilfering at all. Also, we'll be good stewards of our work, verse 10, by notice, showing all good faith. This phrase ties off every loose end that Paul may have missed or maybe not brought up specifically just yet. It means prove yourself to be trustworthy. Show that you can be trusted with anything at work. And notice it says, showing a little good faith. Just try a little bit to be dependable. Some, a lot, all good faith. That means in every way, in all the things that you're asked to do, give your boss, give your teacher no doubt as to your reliability. "And everything they're master is entrusted to them; they were to be entirely dependable." So you'll be a good steward of the work that God's entrusted to you, if you will **point #5), Be Worthy of Your Boss's Trust. Be Worthy of Your Boss's Trust.** That's what this phrase means. If your boss trusts you, work in a way that makes you worthy of that trust.

If he or she does not trust you, work in a way that will gain their trust or will get their trust back after you've lost it if you've lost it. See, if we are employees, that means that we're not owners. And if we're not owners, that means that we're stewards. Our employers place their businesses in our care. And 1 Corinthians 4:2 gives our job description, "It's required of stewards that they be found faithful." So what does that look like practically? We talked about the marks of a faithful steward in the first message of this series, there were nine marks of the faithful steward, that we are worthy of trust of those in authority over us when we are present, when we're loyal and diligent, determined, when we're intentional and sacrificial and submissive and humble.

So when you're present at work, when you work hard, when you're supportive, when you embody the values and the ideals of the company, when you get your job done, when you sacrifice self at times in order to do what's good for the company, those kinds of things build trust and they establish you as trustworthy. Laziness, apathy, working hard to hardly work, all of that will destroy trust. Being unsubmitive, unsupportive, will destroy trust. Being aimless and always absent, no plan, no drive, arrogant, rebellious, constantly disobeying, constantly making your boss angry, all of that destroys trust. Being argumentative, complaining, telling everyone, "The people in authority, they're idiots or they're evil," all of that destroys trust. Undermining the ideals and values of the company, that erodes trust. So let's do our job in a way that our bosses grow in his or her trust in us.

Be the guy or be the gal that when your boss asks you to do something, they're not waiting and frustrated and asking you 17 times for it because they know if they asked you, it's as good as done. Be reliable in what they ask you to do. And when it's a preference thing, their preference should win every time, not yours. Our job is to make them happy and to make them satisfied with us in the work that we do, as we follow the Lord and as we follow their lead. I preach this, this is the fifth time I've said these things and I've talked to hundreds of people shaking their hands at the door. And I can't tell you how many people are like, "I need to listen to this a dozen times," because that inner rebel, that inner American with their revolutionary clothing on, right in there, it's not letting this stuff get in.

I need to listen to it again and again and again. But it's good. And the reason it's good to attack that inner rebel and follow what the Lord is saying here is because of how verse 10 ends. The reason we do all of this is so that in everything, they may adorn the doctrine of God our Savior. Many of the scholars I read think that the end of verse 10 here concludes everything in the paragraph. So it goes all the way back to verse 1 of chapter 2. So every direction in this paragraph was given so that Christians would adorn the doctrine of God our Savior. They've adorned the truth. What does that mean? This word helped create the English word cosmetics. Christians slaves were to bring out the beauty of Jesus in everything, just like makeup brings out the beauty of a person, most of the time. Most of the time it does that.

The idea is by their submissive, well-pleasing, compliant, honest trustworthiness and all of their work, they arrange the people's thoughts in such a way that those who worked with them will think the very best about Jesus and the truth about Him. So people should look at the work of Christians and say, "There is something to this Jesus. Look at how He changes. Look at how He transforms. Look at how He motivates the lives of the people that He saves." How does this happen? Look at verse 12. God's grace trains us to do this. It trains us so that we rest in God's grace for the salvation of our souls. We can't earn our salvation; our salvation is a hundred percent the result of God's grace. And it is that same grace, God's undeserved kindness to sinners to save them, it's that same grace that then motivates us to be good stewards of the work that God has entrusted to us at our jobs, at our schools, or both. So you'll be the employee, the student or both that God wants you to be when you *point #6), Make Jesus Look Great at Work. Make Jesus Look Great at Work*, regardless of how easy or hard your job is, regardless of how nice or terrible your boss is.

You're not a slave to a wicked master, but even if you were, God's word would be the exact same thing, make Jesus look great at work. Our lives should show that Jesus actually changes people's lives. That doesn't mean that we will be sinless. We will never be sinless, but because of Christ, we should be what? We should be different. We'll work differently. We'll interact with people differently. We'll carry ourselves differently, and all of that so that people see how wonderful our Savior is. He already is great. He's already great. Our lives should just bring that out, our lives should bring that greatness out for other people to see.

Again, it's for 1 Corinthians 10:31. Whether we eat or drink or whatever we do, including our work, do it all to the glory of God. Do your work in such a way that it makes God look great. Jesus put it this way, Matthew 5:16, "Let your light shine before others." Your light would be your holiness, your commitment to Jesus, your obedience. "Let your light shine before others so that they will see your good works and give glory to your father." Peter was there when Jesus said that. He rewords it this way 1 Peter 2:12, "Keep your conduct among the Gentiles," that's non-Christians. "Keep your conduct among the Gentiles honorable," something that they would honor, "so that they may see your good deeds and glorify God." Paul puts it this way, 1 Timothy 6:1, "Let all who are under the yoke as bond servants regard their own masters as worthy of all honor," here's the reason, "so that the name of God in the teaching may not be reviled." So we

should cause our bosses to say, "If being a Christian does that, I want to hire a bunch of Christians," not, "If that's how a Christian works, I will never hire another Christian again."

I don't care how valued you were for the truth at your job. If the result of us, of people knowing we're Christians at our job is that they slander Jesus, that's probably not a good thing, typically. I'm sure there's cases out there you'll talk to me, "No, what about this?" Okay, okay. There's an exception, but it's not many. Some of you are surrounded by non-Christians who watch you every day. They see your character. They see if you're submissive. They see if you're making your boss happy or just doing it when he's watching, they see if you're lazy or obstinate or unsupportive and unfaithful. They know if they can trust you. They know if you're diligent. They know if you're humble. They know whether or not they would ever come here after watching you at your job. I'm talking to someone and they're like, "I actually need to have a conversation with my coworkers this week. I actually need to talk to my boss because last week I was this and I need to apologize." That may be the result of our look at what God's word says about work.

I mean, we tell our kids, actions speak louder than words. So when we tell people about Jesus, our actions give our words credibility or our actions cut the throat of our words. We're all endorsements for or against the savior. So like a magnet, the people we work with or go to school with should be drawn towards Jesus, not like the back of a magnet repelled from Jesus because of us. So make sure in your efforts to get your job done, to climb the corporate ladder, to take care of yourself and your family financially. Make sure that you're not forgetting the meaning of life, that no matter where you find yourself or what you find yourself doing for work, bring glory to Jesus. Make Jesus look great with your work. Your job is your mission field. Your life can make or break the opinion your coworkers have, your bosses have, about your Savior. Your life may be their only connection to Jesus, so make Him look great. Great to your cubicle mates, great to your fellow teachers and students, great to your supervisors, your managers, your higher ups, your direct reports, your CEO.

And on that note, a quick word to the employers who might be here, Ephesians 6:6 says this, "Master's, bosses do the same to your employees and stop your threatening knowing that He who is both their master and yours is in heaven and that there's no partiality with Him." A lot could be said there, but don't treat your employees like you're God, because you're not. You do the many of the same things that we've seen already, make Jesus look great at work, be worthy of your employee's trust. Don't steal, don't threaten, don't be harsh. Love them and do your work as if Jesus was your boss because what? Because He is. He is. Now I'm sure, I'm sure they're out there, but it was difficult for me to find books on how to be a Christian at work. If you look at the back of your handout, I don't have any recommended books there because I had a lot of trouble trying to find books on this.

Now I know after saying this for five services, there are books like that out there. And so if you know those books, please send them to me. I've said this to 2000 people and I've probably gotten 10 emails. And so I think, yeah, there might be true that there aren't a lot of books out there, maybe publishers know that nobody's going to read those books. I have no idea. But if you know

any of those books, please send them to me. I would love to have them because I'd love to do a post like, "Hey, here's some books if you want to go deeper on this subject." But whether at home or at a job or at a school, work takes up a massive chunk of our lives, does it not?

But what I hope you've seen today that it's not just how you get a paycheck, but it's how you worship. It's how you do ministry. I thought I could only be a pastor of missionary to do ministry. No, no. Your job is your ministry. Do you see it that way or is it just a job? I hope you see now that your work is not just a job. It's where you display your commitment to Jesus. And based on that, the people who work with you, whether that's your kids or your fellow students or your fellow coworkers, they're determining if there is anything credible about Jesus by watching you. And on top of that, God is blessing you and caring for you through your work and through the people at your work. And He's also using you to love and care for others through the work that you do every day. So whether at home, at school, or at a job, your work is theological. It's not just a job. Your work is a stewardship. It's a stewardship. And so after our time together in God's word today, let's take these concepts with us tomorrow morning when we go back to work.

Let's pray. Father, your word gives eternal truths, things that will be true a million years from now, and your word gives us truths that apply right now. Your word is theological and it's supernatural, and your word is practical. It is every day. And so I pray for all of us that you would use these words in Titus 2, that you would use these words in our lives, that whether it's for encouragement to keep doing what we've been doing, may it fuel our obedience. And if it's for correction or even rebuke, may your word get us back on track as we seek to be the kinds of stewards of the work that you've entrusted to us, that you want us to be. We can't do that without you. We really can't. Apart from you, we can do nothing. So we need you for this. Help us with this, all of us, I pray. For the glory of your name, Amen.