



Blessed work
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I thank the Lord for having shown me the greatness and beauty of the work that He put me in my hands and for making me understand the importance of serving Him.

This book is dedicated to all the servants of God who, for some reason, got discouraged with their ministry and let themselves be deceived by the lies and contempt from the world. May they enliven their work for the Lord and thank Him for the blessing of following His footsteps.

“But Jesus answered them, ‘My Father is still working, and I also am working.’” (Jn. 5:17)

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Introduction

Have you ever thought about the deeper meaning of your work for the Lord?

By chance, have you asked Him why He chose you for His work?

What makes the service to God different than what is done in the world?

This book is an encouragement, my brother, to you who received a true call and was separated for God's work, abandoning your old life with all it used to offer to you.

The bible is the most honest and sincere book that exists, making it clear that human needs are the same for all children of God and, therefore, He has provided a livelihood for those whom He called to Him, like He did with the Levites in the Old Testament and with the apostles in the NT. Work is work. But for us, God's work has a broader focus, perhaps of greater responsibility, contrary to what many might think, since our contract was made directly with the Almighty, and His 'Company' has a more serious goal: the salvation of souls, the eternal life. God's work also gives us the honor here on earth to show the difference between the righteous and the wicked, between those who serve Him and those who do not. In heaven there is only one King, the Lord. We must learn to reign here on earth to receive our throne and our crown in heaven. It's here, where darkness reigns that we must learn to make use of the authority the Lord gave us. And the bible also says that who works should do so in the hope to receive the share that is his by right:

- 1 Cor. 9: 10: "Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop."

- 2 Tim. 2: 6: "It is the farmer who does the work who ought to have the first share of the crops."

The bible also says that it's good to enjoy the fruit of our work and this is gift from God,

- Ecc. 5: 18-19: "This is what I have seen to be good: it is fitting to eat and drink and find enjoyment in all the toil with which one toils under the sun the few days of the life God gives us; for this is our lot. Likewise all to whom God gives wealth and possessions and whom he enables to enjoy them, and to accept their lot and find enjoyment in their toil – this is the gift of God."

Jesus Himself said,

- Lk. 18: 28-30: "Then Peter said, 'Look, we have left our homes and followed you.' And he said to them, 'Truly I tell you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not get back very much more in this age (*He meant here on earth*), and in the age to come eternal life.'"

In this book, we will cover some topics that intimidate many believers in the moment to take on truly God's call, for example:

- What should be the priority of a believer?
- Is the work for God as honorable as the secular work? Is there a reward?
- Does working in God's Work make us carry burdens and yokes? Does He empower us in everything?
- How will the workers of the Lord get their sustenance in God's way, not the world's way?

Each topic will be analyzed separately and the biblical texts will clarify us.

Think a bit about the work of Jesus. Put yourself in place of the Lord, surrounded by thousands of people every day, having to separate Himself at night or at dawn to enter the presence of the Father, for this was His only time available; and having by His side for three consecutive years, twelve carnal men and completely different to deal with and harmonize in a same goal; having to deal with the mundane and religious opposition daily; to face also His human side and having to put it under the mastery of the Spirit; to show the power of God in face of so much unbelief; to meet the need of the weak and afflicted; to tolerate the ingratitude and the false accusations; to have patience and perseverance to teach a new doctrine, until men understood His purpose; to rely only on the support of God the Father and to overcome the rejection of His own family. Despite everything, to be able to rejoice for being glorified and honored by the Father testifying His miracles; to receive the tenderness of children and the gratitude of the humble who were cured; to see lives freed, healed and learning to love; to see the faith and faithfulness in some children of God, even Gentiles; to see the truth of the Father entering the heart of the little ones and giving them the experience of defeating Satan; to be supplied by the women who He Himself rescued for the kingdom of God. He lived all this and much more (not to mention the cross), which confirms that He really worked hard. Today, we are His reward. He is still working through the Counselor [Comforter – Jn. 14: 26 – KJV] within us until His second coming.

Jesus had all ministries in His hands and exercised all the spiritual gifts, because as the Son of God, only He could show men what was in store for them from the Father. He freed, taught, instructed, healed, revealed, prophesied and saved; in short, He blessed. Except for the salvation of the world, He gave us the same work to do.

Now think about the work He has given us, remember your own ministry and see the beauty of God, not only the pains and challenges. For God, we are important for being who we are. What matters is to carry out our calling with love and feel rewarded for having His approval. There's no need to compete in His kingdom; only to feel loved by Him and privileged to be chosen to give continuity to the work of His Son. He did the heavy work. We only entered the field that He planted.

May the Holy Spirit bless you and make your heart happy with the wonders that He can do through you.

I love you in Jesus.

Notes:

- Words or phrases enclosed in brackets [] or parenthesis (), in *italics*, were placed by me, in most cases, to explain the biblical text, although some verses already contain them [not in italics].
- The version used here is the New Revised Standard Version, NRSV-1989 (1995)
- NIV = New International Version (it will be used in brackets in some verses to facilitate the readers' understanding).



What should be the priority of a believer?

• Lk. 2: 39-52: “When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him. Now every year his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day’s journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, ‘Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.’ He said to them, ‘Why were you searching for me? Did you not know that I must be in my Father’s house?’ But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favor.”

Even being a child Jesus knew the priority: to be in the center of God’s will.

• Mk. 6: 3: “Is not this the carpenter, the son of Mary and brother of James and Joseph and Judas and Simon, and are not his sisters here with us?” And they took offense at him.”

Although this passage refers to the rejection of His own countrymen when He returned to preach at Nazareth at the beginning of His ministry, the text was inserted here to show that like any other human being, Jesus knew the natural work; He was carpenter and did His work with dedication until the time to be called by the Father to His mission on earth. Therefore, He knows the value of work and how this can be a vehicle of blessing to all. He worked to earn His living, but His priority remained the will of the Father. Who assures us that He did not speak of God to those who sought Him for some service with the furniture in His carpentry? Who knows, even there, apparently unknown, He already worked in God’s Work, giving a word of comfort to those who were around Him?

• Jn. 4: 34: “Jesus said to them, ‘My food is to do the will of him who sent me and to complete his work.’”

• Jn. 6: 27-29: “Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.’ Then they said to him, ‘What must we do to perform the works of God?’ Jesus answered them, ‘This is the work of God, that you believe in him whom he has sent.’”

Now, as an adult, He made it very clear that the work for God was a priority in His life, as in the lives of all who were separated for it. And the Father’s work was summed up in making men believe in the salvation brought by His Son. Thus, we can think that we already start our mission with the same difficulty faced by Jesus: to break down the barriers of unbelief and the materialistic view, showing the human being that there is something more serious to worry about than just food and clothing, that is, to care for the salvation of his soul. For being difficult to change the human mind imprisoned in the chains of prejudice, rebellion and the fear of change, is that we should value what was given to us. In fact, God would not give such a mission for anyone, just to whom He knows that is able to believe in Him and in victory, surpassing the apparent difficulties to bring the divine vision and understanding to His fellow men. It is for

those who do not mind of being despised or labeled as crazy, just because they see the invisible. Therefore, Jesus said:

• Matt. 6: 25-34 (Lk. 12: 32-34): “Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you – you of little faith? Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. *But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.* So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today [Lk. 12: 32-34: Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also].”

If you devoted yourself entirely to the service of the Lord, rejoice that you have a job and that it is a priority. Don’t feel despised, thinking you could do something better. Resist the comments that accuse you of being lazy, idle, or that transmit irony by saying that you decided to flee from the world to make a religious work. A servant of God does not do anything with religiosity, but with consciousness and freedom in the Spirit. Jesus didn’t perform a religious activity as the Pharisees who only followed rituals. On the contrary, His work was conscious, creative and free of rules and yokes.



Is the work for God as honorable as the secular work? Is there a reward?

- Lk. 10: 16: “Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.”

By these words, we can already imagine that whoever rejects a servant of God is actually rejecting God Himself, which is a way of saying that His work honors us. God defends us from what despises or affronts us. It is as if He took our pains. We are His ambassadors on earth, and who does not receive us, will have to give account to Him who charged us of a mission. Generally, the world only sees work in what is financially profitable or that generates in people the spirit of competition for having honors and merits for being ‘the best’. Everybody dispute the power and the position of leadership. However, for Jesus, he who leads is who serves,

- Matt. 20: 25-28: “But Jesus called them to him and said, ‘You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.’”

- Mk. 10: 43-45: “But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

This way, who knows how to serve, receives the reward from God.

- 2 Cor. 10: 18: “For it is not the one who commends himself who is approved, but the one whom the Lord commends.”

Although we may go through some trials and humiliations, God’s word says that we shall receive also the glory on the part of the Father,

- Rom. 8: 17-18: “and if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us.”

This text does not refer only to the glory of the eternal life that we’ll receive in the end times, but also relates to our day by day, when nothing seems to work and everything intimidates us with an uncertain future in the ministerial area, professional, financial, emotional and affective. The biblical word for the *glory of the Lord* is *kābhôdh* (Heb.) or *doxa* (Septuagint, the Greek version of the OT) = *weight or dignity*, and which can be understood as the manifestation of God’s power where it is needed, victory, protection, abundance, wealth, dignity, reputation. We need all this to do well the work of God on earth. Thus, even going through difficult times, when the sowing is painful, the Lord assures us that as we overcome the trials, we will receive His glory on what we do to Him with love.

Another way to feel the importance of His choice for us is to understand what calling (vocation) means,

- Eph. 4: 1-16: “I therefore, the prisoner in the Lord, beg you to lead a life worthy of the *calling* to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your *calling*, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace [= *spiritual gift, unmerited favor from God*] according to the measure of Christ’s gift. Therefore it is said, ‘When he ascended on high he made captivity itself a captive; he gave gifts to his people.’ (When it says, ‘He ascended’, what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one

who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love."

Initially, based on Eph. 4: 1 we'll find written the word *calling*, in Latin, *vocation*, and in Greek, *klesis* (*klêseôs*), which means 'an invitation to a feast'. Looking at this, we can see that exercising a ministry is a privilege given by God, an invitation to participate in the blessings of His kingdom, for by serving Him and serving others in love, in a way, we are sowing on good ground and we'll reap the fruit of our labor, that is, the best that God has for us.

Still in Eph. 4: 11 we can see that the gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers. The verb 'to give' in this text in Greek, *didomi* (δίδωμι – Strong #g1325, means 'to grant, to give something to someone, privilege, concession, to transfer a property, to exchange, capacity, purpose, ability to do.' In the conjugation of the verb *didomi*, the past action is written as *edôken*, ἐδωκεν, 'gave' (kai autos edôken tous men apostolous tous de prophêtas tous de euaggelistas tous de poimenas kai didaskalous, namely, 'The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers'). *Didomi* has other meanings, in any other biblical texts, such as: 'to give something to someone, to give something to someone to his advantage, to bestow a gift, to grant, to supply necessary things, to deliver something to someone's care, to entrust something to be administered, to give or entrust something to someone to be religiously observed, to give what is due or obligatory, to pay (wages or reward), to appoint to an office, to give something to someone as his own (as an object of his care), to give someone to someone to care for his interests, to grant or permit, to commission, to deliver, to give something to whom it already belonged, to return'. All these meanings confirm the privilege given by God to determine one specific ministry to a child of His. The work for Him should be seen not as a burden or as if God was charging something, but as a means provided by the Father to make us happy, because actually we only feel personal fulfillment in Him and in the accomplishment of His will with joy. If we look at the text of 1 Cor. 12, we'll also understand that for God we are all important, even if at human eyes the form to serve Him may seem less worthy or less showy. In 1 Cor. 12, Paul purposely mixes spiritual gifts with ministries:

- 1 Cor. 12: 1-31a (cf. Rom. 12: 7-8; 1 Pet. 4: 10-11): "Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says 'Let Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another

prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot would say, ‘Because I am not a hand, I do not belong to the body,’ that would not make it any less a part of the body. And if the ear would say, ‘Because I am not an eye, I do not belong to the body,’ that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, ‘I have no need of you,’ nor again the head to the feet, ‘I have no need of you.’ On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gift.”

The Lord claims the honor due Him, not only because He is God, as well as by His tireless work aiming the redemption and the salvation of men,

- Mal. 1: 6: “A son honors his father, and servants their master. If then I am a father, where is the honor due me? And if I am a master, where is the respect due me? says the Lord of hosts to you, O priests, who despise my name. You say, ‘How have we despised your name?’”

- Matt. 15: 8-9: “This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.”

- Isa. 29: 13-14: “The Lord said: Because these people draw near with their mouths and honor me with their lips, while their hearts are far from me, and their worship of me is a human commandment learned by rote; so I will again do amazing things with this people, shocking and amazing. The wisdom of their wise shall perish, and the discernment of the discerning shall be hidden.”

He also promises us the honor for what we’re doing to Him:

- Isa. 61: 7-8: “Because their shame was double, and dishonor was proclaimed as their lot, therefore they shall possess a double portion; everlasting joy shall be theirs. For I the Lord love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them.”

He was speaking of the good news of salvation brought by Jesus to His people. The Jews, who went through exile and shame before the enemy, would have their honor restored with the coming of the Lord. He would justify them before the nations. Likewise it is with us, when we overcome the affronts by repeating His precepts, often being neglected for believing in His words. We may not receive anything for doing

what we're doing. However, He promises us that one day we will receive the honor and the reward, for our sowing is not in vain.

To give honor is to recognize, to respect, not to defame, not to make who is honored be embarrassed for our sake. The word '*honor*' comes from the Hebrew word *kābhōdh* and means *dignity, reputation, honor, renown, pride, prestige, wealth*. This means: to be decent, not to be ashamed of anything, to serve the Lord with all our heart, to be a motive of pride (in the sense of pleasure) for God, to show His dignity, to have zeal for His reputation. When we honor Him, He honors us before the world.

The work of Jesus on the cross was heavy and painful, but had its reward:

- Isa. 53: 11-12: "Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors." Isaiah's prophecy about Him was and is still being fulfilled, because for all of us who are His children, His painful sowing was not in vain. Our faith in Him and our desire to follow His steps are His reward.

This way, my brother, if you work hard, but are not seeing the return of your dedication, stand firm in the way, knowing that your reward will come and the Lord will do justice. Your shame will be transformed into honor when the unbelievers are faced with their inner self, so small and stingy, and have to bow before the power of God working through your life, having to recognize that what you say is true. What happens is: many of us who left the world and no longer work for it feel a little inappropriate and humiliated for we are not doing what is customary, expected or conventional. Sometimes we even belittle ourselves for what we do. We use the demanding parameter of the world and we want to fit it in God's Work. Then we fail and we lose many battles, because we're not seeing things the way we should, through God's eyes. In the world, the material work generates matter. In the spiritual world, our work generates the power of the Spirit in our spirit. And this is invisible, until the point of this power show this transformation occurred inside of us and to bring our dreams into existence. So yes, people will recognize that there is power, truth and integrity in what we do. For example: in the emotional release, many things are moved in the soul, but invisible to men. Only when the healing takes place completely and the person manifests this transformation externally is that it everything starts to become clear and the strength of God is acknowledged. So, the servants of God must assimilate a new standard, really believing in what they were instructed by the Lord to do; to be aware of the anointing that was poured on them and giving value to it. Only then, they will let shine this strength and this safety. So the honor and the reward come. When we are not deeply sure of ourselves, the external overcomes the strength of our interior. However, when we truly believe in our potential, what is outside surrenders to our anointing and we begin to live our fulfillment. There is no greater achievement than seeing lives freed from the darkness and lies, seeing the truth of God for them, making the right decisions and living in a dignified manner.

Today the Lord has a message for you:

"When I called you the first time, you didn't imagine that I would make you to be where you are today; however, know that I have much more to give and reveal to you. Don't fear the responsibility that you have to take on because I would never put on a child of mine a burden beyond his capacity. Don't hesitate in your choices, especially, use the authority that I have given you to correct the crooked paths of the rebel sheep that often bring pain to your heart. I prepared your vessel to exercise it in love and you

will not be ashamed. Don't fear the rejection of men or the mediocrity of their carnal thoughts. You have my approval and I will give you to know the peace that I can put on your soul by having obeyed me. You'll feel my love as a force far more powerful than anything that might threaten you and you will not be touched by this, because whoever stirs up strife with you shall fall because of you. No weapon that is fashioned against you shall prosper, and you shall confute every tongue that rises against you in judgment. This is the heritage of the servants of the Lord and their vindication from me. Look at the small and meek sheep that need your counsel and gladden your heart, for they are your reward."

Receive this message and gladden your heart with the hope that there is someone who sees and appreciates what you do, someone who will bring honor to your life and the reward for your work.



Does working in God's Work make us carry burdens and yokes? Does He empower us in everything?

• Matt. 4: 1-11: “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, ‘If you are the Son of God, command these stones to become loaves of bread.’ But he answered, ‘It is written, ‘One does not live by bread alone, but by every word that comes from the mouth of God.’” Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, ‘If you are the Son of God, throw yourself down; for it is written, ‘He will command his angels concerning you,’ and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’” Jesus said to him, ‘Again it is written, ‘Do not put the Lord your God to the test.’” Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, ‘All these I will give you, if you will fall down and worship me.’ Jesus said to him, ‘Away with you, Satan! for it is written, ‘Worship the Lord your God, and serve only him.’” Then the devil left him, and suddenly angels came and waited on him. [NIV, Then the devil left him, and angels came and attended him].”

• Lk. 4: 1-13: “Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, ‘If you are the Son of God, command this stone to become a loaf of bread.’ Jesus answered him, ‘It is written: One does not live by bread alone.’ Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, ‘To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please [*Adam, by sinning, gave what he had received from God to the devil, so Jesus said that Satan is the prince of this world – Jn. 12: 31; Jn. 14: 30*]. If you, then, will worship me, it will all be yours.’ Jesus answered him, ‘It is written, Worship the Lord your God, and serve only him.’ Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, ‘If you are the Son of God, throw yourself down from here, for it is written,’ ‘He will command his angels concerning you, to protect you,’ and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’ Jesus answered him, ‘It is said,’ ‘Do not put the Lord your God to the test.’ When the devil had finished every test, he departed from him until an opportune time [*the cross*].”

The two texts above speak of Jesus’ temptation, but what more draws our attention to our study are the final verses, “Then the devil left him, and angels came and attended him.” and “When the devil had finished every test, he departed from him until an opportune time.” This makes us think that Jesus set us the example of what happens in the life of every believer: after the water baptism, His children go to the ‘desert’ where they will have to undergo a treatment by the Spirit, learning to overcome temptations and know who their God is. When they manage to surpass this stage of deep healing and deliverance from the past, then are ready to enter their promised land, where they will no longer be defeated, but will learn to conquer the land of plenty which the Lord left them as the place of their reign. They learned to have self-control and to exercise spiritual authority on earth. So the devil goes away and the angels of God come to obey their orders. In other words, evil acquires a smaller dimension and the power of God becomes more evident, manifesting itself in the life of this child of His. Thus, without the constant threats and obstacles, this person can do the work that the Lord gave him in peace, without wasting time on what does not have interest. Jesus, throughout His ministry did not stay clashing with Satan touching in His inner wounds, because He already had defeated the enemy in the desert. Now He needed to do the work of the Father without the disturbance of the darkness. Only later hell would have power over

Him, for it was prophesied that He should face the devil on the cross for our salvation. Although the bible speaks that the enemy prowls around looking for someone to devour and that in the world we have trouble and we face persecution, this does not mean that we will need to be constantly at war or affliction, provided we have our wounds healed, because then there will be no gaps through where the devil can destabilize us. Let's say that, clothed by the holiness of God, we can do our work without the constant disturbances of the devil, for we know how to exercise our authority, and he learned 'who is the boss'. If it were not so, why would Jesus have said, "See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you" (Lk. 10: 19)? This teaches us that doing God's work doesn't need to be under yoke or burden. If this occurs it's because there is spiritual gaps that need to be closed or it's because our flesh didn't understand yet the real purpose of God for us. What father would put over a child of two years old, a forty-four pound sack of sand and would command him to carry it for thirty-three yards in the road or to climb a ladder with it? The flesh may be frail, but if our spirit is strong we'll endure the tests and will overcome them in the strength of God. Jesus said:

- Matt. 11: 28-30: "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

The yoke is easy and burden is light because we understand that Jesus is good and wants our well-being and because we do the work He has given us with love. Everything that is done by obligation, or grudgingly, weighs. When we willingly surrender ourselves to Him and ask that our wishes are His, and His, ours, we can be assured that we will be in harmony, therefore there will not be unnecessary burdens or yokes. The bible says that God's promises have through Him the 'Yes' and the 'Amen':

- 2 Cor. 1: 18-20: "As surely as God is faithful, our word to you has not been 'Yes and No.' For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not 'Yes and No'; but in him it is always 'Yes.' For in him every one of God's promises is a 'Yes.' For this reason it is through him that we say the 'Amen,' to the glory of God." These verses show that all the promises of God regarding Christ are reliable. His word is 'yes' and his oath is 'amen', therefore, it will be and has been fulfilled in Jesus Christ. The 'yes' is God promising, and 'amen' are the men who believe, confirming the truth of God; or else the 'yes' refers to Paul, Silas and Timothy, preaching the doctrine sincerely, and the 'amen' concerns the listeners.

It also says:

- Jam. 4: 1-5: "Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God. Or do you suppose that it is for nothing that the scripture says, 'God yearns jealously for the spirit that he has made to dwell in us?'"

- Matt. 7: 7-12: "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your

children, how much more will your Father in heaven give good things to those who ask him! In everything do to others as you would have them do to you; for this is the law and the prophets.”

- Jn. 14: 13-14: “I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.”

- Jn. 15: 16: “You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name.”

Thus, when we ask according to His will, He approves our request, and we’ll not carry loads or yokes. God is faithful. When we ask things according to the will of the world or to please a religious system, not respecting our limits or our way of being, we suffer the pain of the heavy crosses. This is not from God.

It is written:

- Prov. 10: 22: “The blessing of the Lord makes rich, and he adds no sorrow with it.”

If the work is a blessing from God, even more being something to Him, why would it bring the displeasure of the yoke and the oppression?

The work for the Lord is tiresome when the flesh insists on having the command. The dictatorship of the ego, which requires perfectionism, takes out of the person the pleasure of acting, and blocks the creativity of the Spirit. Everything is now done in a religious and neurotic way.

Another thing that brings much yoke and burden to God’s work is the unnecessary seriousness that comes along with the religiosity, with the beautiful but lying dress of reverence for the sacred. Who said that the Holy Spirit does not have good humor? That is why in many places His anointing is blocked. The word of God says that the joy of the Lord is our strength; therefore, without His innocent joy there is no spiritual move. The sickly maturity of the ego prevents our spirit to accept the kingdom of God like a child.

The second part of our subtitle concerns the empowerment that He gives us to do what He asks of us. Let’s go to the Word:

- Mk. 6: 30-44: “The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, ‘Come away to a deserted place all by yourselves and rest a while.’ For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. When it grew late, his disciples came to him and said, ‘This is a deserted place, and the hour is now very late; send them away so that they may go into the surrounding country and villages and buy something for themselves to eat.’ But he answered them, ‘You give them something to eat.’ They said to him, ‘Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?’ And he said to them, ‘How many loaves have you? Go and see.’ When they had found out, they said, ‘Five, and two fish.’ Then he ordered them to get all the people to sit down in groups on the green grass. So they sat down in groups of hundreds and of fifties. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. And all ate and were filled; and they took up twelve baskets full of broken pieces and of the fish. Those who had eaten the loaves numbered five thousand men.”

It was Jesus who multiplied the loaves and then gave them to His disciples to distribute among the people. This means that we are not the source of the miracle, but the Lord; we are only vehicles so that the miracle reaches other persons. So it was with the disciples; Jesus provided the food, they just distributed it. We didn't write the bible or create the world through the Word; our part is only to preach it and proclaim it. The strength and the miracle are already embedded in it.

This makes us understand that when we are at the center of His will, He enables us in all areas so that our work is effective and brings us joy to see the fruit that we planted. Every human being is similar and needs a stimulus to work. In the world, this stimulus often sums up itself to money, but in the kingdom of God it is more comprehensive, precisely because we understand the greatness of God's plan and because we experience in ourselves the value of His liberating power.

Once, the Lord said to me:

“Daughter, you know that is in the simplicity and innocence that I talk to my beloved and call them to do my work. If you have felt overburdened with requirements that lead you to think that my work is heavy and source of pain, think if you're moving in the real guidance of my Spirit, or if you are doing things just to please men. What I gave you is pure and light, without yokes and burdens, for it has your size and respects the weight you can carry. Don't be frightened by the threats or with useless chatter that prevent you from taking on what I gave you. Do not care with those who are around you. Each one will give account of himself to me. Move forward, because all fish that I separated for you belong to you alone. I will not give them to another. I love you and I take care of you.”

Carry with you the certainty that the work for God has an easy yoke and a light burden, and He provides what we need.



How to get sustenance in God's way?

When we are willing to do God's work, we must depend entirely on Him, not human resources to supply us. The simple fact that someone dedicates himself solely and exclusively to this type of work, which requires discipline, dedication, abnegation and surrender, already gives him the right to a salary, as Jesus says, because His work is necessary, not to say essential to humanity, implying a constant struggle for the spiritual redemption of souls.

Who works for the kingdom is worthy of his salary. Sometimes it becomes difficult for people to understand that to work in God's Work is a job like any other, even of greater responsibility and risk. In it a person deals with unseen forces (spiritual ones) that have the power of destruction and devastation, as well as he does a holy work for the Lord, which is to sow His word of truth. If there is mismanagement of this service entrusted to us, the more we'll have to give Him account. God made it clear in Deut. 18: 1-2 that "The levitical priests, the whole tribe of Levi, shall have no allotment or inheritance within Israel. They may eat the sacrifices that are the Lord's portion but they shall have no inheritance among the other members of the community; the Lord is their inheritance, as he promised them." Many Christians exclude the OT of their lives with the excuse of living under the grace of Jesus Christ, forgetting that the OT was a shadow of the NT (Heb. 10: 1; Col. 2: 17), and Jesus didn't come to abolish the Law but to fulfill it. The full-time call to the work of God is not for everyone, nor a human choice, but an exclusive divine call as He separated the Levites to be His, since they had no right to their land in Israel as their brothers. Often, leaving a secular job to answer the exclusive call of God not only places us in a position of humiliation before the people, especially the carnal ones, who live only on what their eyes can see and what their mind can understand. It also puts us on another level of faith in which we come to depend on His fidelity, provision and His promise on our lives. Sowing insistently and patiently the spiritual things in people's lives for years requires divine empowerment and, in itself, already gives us the right to a fair wage (The harvest for our sowing) for such a difficult job that is to change the human's mind and help him to develop his salvation in Christ.

Let's read the texts:

- Deut. 18: 1-8: "The levitical priests, the whole tribe of Levi, shall have no allotment or inheritance within Israel. They may eat the sacrifices that are the Lord's portion but they shall have no inheritance among the other members of the community; the Lord is their inheritance, as he promised them. This shall be the priests' due from the people, from those offering a sacrifice, whether an ox or a sheep: they shall give to the priest the shoulder, the two jowls, and the stomach. The first fruits of your grain, your wine, and your oil, as well as the first of the fleece of your sheep, you shall give him. For the Lord your God has chosen Levi out of all your tribes, to stand and minister in the name of the Lord, him and his sons for all time. If a Levite leaves any of your towns, from wherever he has been residing in Israel, and comes to the place that the Lord will choose (and he may come whenever he wishes), then he may minister in the name of the Lord his God, like all his fellow-Levites who stand to minister there before the Lord. They shall have equal portions to eat, even though they have income from the sale of family possessions."

- Deut 10: 8-9: "At that time the Lord set apart the tribe of Levi to carry the ark of the covenant of the Lord, to stand before the Lord to minister to him, and to bless in his name, to this day. Therefore Levi has no allotment or inheritance with his kindred; the Lord is his inheritance, as the Lord your God promised him."

- Deut. 14: 27: "As for the Levites resident in your towns, do not neglect them, because they have no allotment or inheritance with you."

• 1 Cor. 9: 1-27: “Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a believing wife, as do the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk? Do I say this on human authority? Does not the law also say the same? For it is written in the law of Moses, ‘You shall not muzzle an ox while it is treading out the grain.’ Is it for oxen that God is concerned? Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits (cf. Rom. 15: 27)? If others share this rightful claim on you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in what is sacrificed on the altar (Deut. 18: 1)? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel (Matt. 10: 10; Lk. 10: 7; 1 Tim. 5: 17-18b). But I have made no use of any of these rights, nor am I writing this so that they may be applied in my case. Indeed, I would rather die than that – no one will deprive me of my ground for boasting! If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel. For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God’s law but am under Christ’s law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings. Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. Athletes exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one. So I do not run aimlessly, nor do I box as though beating the air; but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.”

• 1 Tim. 5: 17-18: “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; for the scripture says, ‘You shall not muzzle an ox while it is treading out the grain’, and, ‘The laborer deserves to be paid.’”

What causes a great difficulty on people about giving their money in God’s work is, unfortunately, the wrong attitude of many servants of the Lord, leading the mind of the people to a generalization, and misrepresenting the work of other servants who are faithful and sincere. This evil action of the devil inside people generates a loss of credibility in the work of the Holy Spirit that is being done through the children of God.

Another cause is, as we talked about, the preconceived vision of what work means from the world's point of view, putting the Lord's servants in a position of idleness and beggary, as if they had to survive on alms for the rest of their lives. Here come all sorts of lies and hypocrisy acquired for centuries by all religious fronts. The quote that is more distorted and used to remove the sustenance of the work of God is, "Freely you have received, freely give" [NIV; in NRSV, "You received without payment; give without payment"]. He who said this also said, "for laborers deserve their food" [NRSV], or, "the worker is worth of his keep" [NIV – Matt. 10:10]; or, "The laborer deserves to be paid" [NRSV – 1 Tim. 5: 18], or else, "The worker deserves his wages" [NIV – 1 Tim. 5: 18]. Where does seem to be the contradiction? There is no contradiction; what happens is a misinterpretation. It was Jesus Himself who entered the temple and turned the tables of the moneychangers lest to defile the House of God with the worldly abominations. The situation here is the same than that was written in the two verses above. Didn't the Law of Moses say that it was to support the Levite? And didn't it set the value of half a shekel as the tax to be paid in the temple? Why, then, was Jesus so angry? Because God doesn't want trade in His House, He does not want the irreverence of seeing His children selling blessings or making trade with His word. But when a work is serious, when the sowing is selfless, sincere and voluntary, there is recognition that what is being done required an effort of those who executed it. There was work. Like in all professional fields, training is necessary to achieve a good performance and reliability, the same way being on a pulpit or anywhere else doing what God commanded requires preparation. However, this training is done by God Himself, not by any religious institution as many think. Only He knows how to respect the individuality of each child and to give him the right tests for His project through this child. The spiritual tests are the most difficult, because it's no use the human intelligence; everything happens through divine empowerment and through unconditional surrender of the human being to His will. Men give information, but only God gives training.

Jesus was trained and perfected by the Father. He was also supplied in His material needs so that they did not affect the performance of His mission. Therefore, the women who were freed and healed by Him played their role, helping Him with their goods. They had an opportunity of service, growth and development of holiness, an opportunity to offer and to contribute to God's Work (as Joanna and Susanna, for they were rich):

- Lk. 8: 1-3: "Soon afterwards [*the sinner who anointed Jesus' feet*], he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza [NIV, the wife of Cuza the manager of Herod's household], and Susanna, and many others, who provided for them out of their resources."

Probably some other women walked together with the three already mentioned, because the bible describes their participation not only in the episode of the crucifixion but also in the resurrection of Jesus. They are: *Mary*, mother of James the less [NRSV; or, 'the younger' – NIV] and Joseph (Matt. 27: 56), also called the wife of Clopas or 'the other Mary', and *Salome*, the wife of Zebedee and mother of James and John, the cousins of Jesus (Jn. 19: 25 cf. Matt. 27: 56; Mk. 1: 19; Mk. 15: 40).

The bible says, "And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. For it is the nations of the world that strive after all these things, and your Father knows that you need them. Instead, strive for his kingdom,

and these things will be given to you as well. Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom" (Lk. 12: 29-32). Our Father knows that material things are necessary for us, but He doesn't want anxiety and worries take hold of the heart of a servant of His. This is faith: to know that if God's kingdom is put in the first place and if His work is carried out with diligence, all the other things will be given, added, for He Himself will raise people to supply His servant because of the recognition of the anointing that is upon his work.

A passage that we can take as an example of the supply of God upon His servants is in the passage about the instructions to the twelve:

- Mk. 6: 7-13 (Matt. 10: 5-15; Lk. 9: 1-6): "He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits [Luke completes: 'And to cure diseases']. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics [In Matthew it is written: 'Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food']. He said to them, 'Wherever you enter a house, stay there until you leave the place [Matthew completes: 'As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you']. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them'. So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them."

When Jesus sent His disciples to preach in His name, He was giving them important guidelines for our lives as Christians and disciples. Jesus told them not to take anything except the staff. They should not take money, or two tunics, or bags, or bread or extra shoes (sandals). Probably that's why we see the difference between the two gospels (Mark's and Matthew's). It's obvious that to walk on the stony land of Galilee and Judea, the disciples would need sandals to protect their feet. Jesus Himself wore sandals (remember the statement of John the Baptist: "John answered all of them by saying, 'I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire'" – Luke 3: 16). Therefore, as well as the guidance about not to take two tunics, this would apply equally to the sandals, that is, not taking extra sandals, whose meaning we will see later. The learning for us is: when we are willing to do God's work, we should depend entirely on Him, not on human resources to supply us.

Among many lessons with this text, we can say in this study about work that:

a) He told them to take with them a staff because the staff, also used by the prophets and shepherds, was used to defend the sheep, and symbolized authority. So when we put ourselves in the service of the Lord to accomplish His work, we need to have His authority with us.

b) Jesus told them not to take any bags or money or bread. This means that we should not support ourselves on human resources for our survival or depend on the rules and values of the world (its fame, its ostentation, its demanding parameters), but the values of God. Money is necessary for all of us, there is no doubt; however the meaning of this ordinance of the Lord would be: not to use the force of the world to conquer our victories. Money is the force that acts in the world to make us buy and acquire what we need and, when it is lacking, our life is limited, because even our most basic needs we cannot meet anymore, let alone carry out any kind of ministerial call! Nevertheless, the deepest teaching is that money helps us to evangelize, but does not buy lives for the kingdom of God.

c) The bag is a symbol of our inner resources, that is, what we have and know in order to do any work. Jesus did not want them to take their knowledge or their human wisdom, much less their worldly experience to fulfill the mission He had given them; however, they should depend on His wisdom and on the particular revelation of His Spirit to each case, trusting only in Him. Thus, they could find out the strength within them.

d) He also told them not to take bread, that is, the food of the flesh, only the spiritual food, because they would lack nothing, materially speaking, if they followed these guidelines to the letter. The Lord Himself would raise people to supply them in their physical needs. If they were worried about it, they would not have the time or ability to concentrate on the spiritual portion, which was the goal of the mission. Thus, we do not deny our human need for supply, but we should not be totally worried with it, otherwise we can not concentrate on the things of God. Therefore, fasting puts our flesh at a level of silence and calm so that our spirit may be in tune with the spiritual things. The basic teaching here is that everyone who wants to be a servant of God must depend more on the Spirit than on his flesh to do things.

e) Jesus commanded them to wear sandals, but not to take with them extra sandals or two tunics. Here, He speaks of being on dependence of God and not to make store as a security measure because it would undermine the faith in the divine manna. In second place, sandals (or shoes) speak of occupation, material blessings and authority, as well as taking them out means surrender, a sign of submission and respect; and the tunics speak of spiritual protection and moral positioning before life. As written in Eph. 6: 15 on the sandals of the gospel of peace, we must walk on a single direction, which is the gospel of peace given to us by Jesus. Our direction is no longer the knowledge of the world, but the living word of the Spirit that makes us bring peace and truth wherever we go. Thus, we can not have two words, God's and the world's word living simultaneously within us to direct us. Only one of them shall prevail; and a servant of God should have only one direction to follow, the gospel. The tunic should only be one, that is, our clothing should only be spiritual; our appearance should be that of Jesus Himself, our way of living should be just one, rather than live one moment in one manner, another time of another. We should not have 'two faces', we should not preach what we do not live; we must be consistent with our faith. We should not clothe ourselves with feelings contrary to the love of God; otherwise, we would live with the dirty clothes of sin. Our garments should be of holiness, that is, we should be always covered with the blood of Jesus, which is poured on those who are faithful to Him, and He, in turn, justifies them from all sin and frees them from all charges of the enemy.

This text covers, in fact, the topics addressed at the beginning:

- It teaches us what should be the priority of a believer.
- It gives us the understanding that the work for God is honorable and deserves reward.

- Working in the work of God releases us from carrying burdens and yokes, for He empowers us in everything.

- It gives us the understanding of how to have our livelihood in the way of God, not that of the world, i.e., by faith in His word that teaches us the sowing and gives us the assurance of His love.

Although with the difficulties they might have faced by being sent by Jesus, the bible says, especially when it talks about the return of the seventy (Lk. 10: 17-20), that the disciples were successful and many healings were performed everywhere. Therefore, with us there will also be success and victory when we are ready to serve Him, for it is God Himself who entrusts us of this mission.

“When the Lord restored the fortunes of Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with shouts of joy; then it was said among the nations, ‘The Lord has done great things for them’. The Lord has done great things for us, and we rejoiced. Restore our fortunes, O Lord, like the watercourses in the Negev. May those who sow in tears reap with shouts of joy. Those who go out weeping, bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves” (Ps. 126: 1-6).



Our work



To bless



To welcome



To thank



To help



To cheer



To alert



To support



To enliven



To reap



To share



To comfort



To heal



To enjoy



To quench the thirst



To build



To teach



To execute justice



To cast out evil



To exercise the word



To war



To harmonize



To enlighten the ways



To acquit



To intercede



To praise



To shape the character



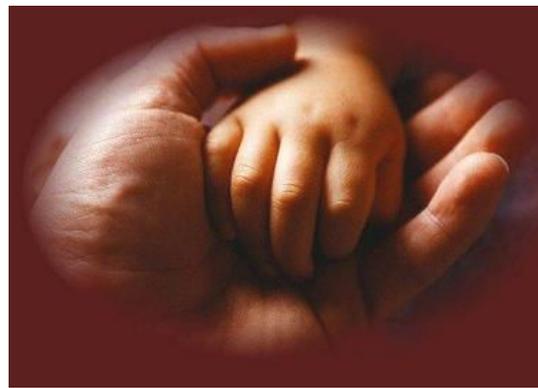
To offer



To forgive



To plant



To protect



To purify



To restore the innocence



To sow



To bear witness to the victory



To bring the salvation of Jesus



To live in humility



Epilogue

I hope you have understood the value of serving God and how much He needs workers for His harvest, because there is still much work to be done until His coming. The important thing is to be willing to God's call without complaining and without looking back. Jesus told His disciples, "No one who puts a hand to the plow and looks back is fit for the kingdom of God" (Lk. 9: 62). He also said, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God" (Lk. 9: 60).

After all that you have read and received from the Holy Spirit, can you tell what is your priority? Are you sure that the work for God is as honorable as the secular work? Are you sure that there is a reward? It was the Lord who said, "Thus says the Lord: 'Keep your voice from weeping, and your eyes from tears; for there is a reward for your work, says the Lord: they [*the prophet was referring to children of Israel in captivity*] shall come back from the land of the enemy'" (Jer. 31: 16). Do you still think that working in the Work of God makes you carry burdens and yokes? Or did you understand that He empowers you in everything? Now did you discover how to get a living in God's way?

May God bless you and give you strength, courage, perseverance and love to proceed in your work for Him.

May the peace of the Lord be with you!

Tânia Cristina