



Wisdom in the Workplace

Workplace

- Commit your work to the Lord and give it your all.
- Proverbs 10:5; 10:26; 12:11; 16:3; 20:13
- Proverbs 10:5 uses contrasting (or antithetical) parallelism: the prudent son who gathers crops versus the disgraceful son who sleeps during harvest.
- This is in the context of an agrarian society in which most families grew their own food on their own family farms.
- The imagery of harvest and “working the land” were quite universal.

Workplace

- Today we could apply these same principles to all kinds of work.
- It is prudent to work hard to provide for your family, but disgraceful to be lazy when you could be working.
- The imagery is of he who “loves sleep” (20:13), but it doesn’t mean someone who sleeps too much.
- Their laziness could take on other forms. It’s just an idiom for slothfulness.
- “Staying awake” doesn’t literally mean never sleeping. It’s an idiom for vigorous, active conduct.

Workplace

- Proverbs 12:11 contrasts the one who “works his land” with he who “follows worthless pursuits” or as the NIV translates it, “chases fantasies.”
- Commentators tell us this isn’t about chasing other things besides work but chasing get-rich quick schemes found in ancient Israel.
- Working your “own land” can be applied today to doing the work laid out before you at your current job (or projects at home).
- Don’t neglect the work before you today to chase fantasies.

Workplace

- Proverbs 10:26 gives us very vivid imagery: vinegar to the teeth and smoke to the eyes are both irritants and hindrances to progress.
- If you send a lazy person on a mission for you, the mission won't get done and you will be frustrated or irritated.
- “Sluggard” doesn't just mean someone who is slow at getting things done.
- Lots of people are slow because they're meticulous and careful to do a good job. This is talking about someone who is lazy and doesn't really care about his or her work.

Workplace

- Solomon also tells us to that if we want our plans to be successful (literally “established” or “firm”), we must “commit our work to the Lord” (16:3).
- The word for “commit” here literally means “to roll” – the imagery of rolling your burdens onto the Lord (Psalm 37:5; 55:22).
- Committing your plans to God means trusting Him with your career and future.
- It means seeking His plan for your life and following that, not just what you think you want to do.

Workplace

- This is also a New Testament principle.
- It also means, as Paul writes, doing your work “heartily, as for the Lord and not for men” (Colossians 3:23), no matter what your job is, whether it’s a “secular” job or a “ministry” one.
- Because for Christians, every job is a ministry whether it seems overtly so or not, simply because we reflect Christ to others in all that we say and do.

Workplace

- Learn to take criticism graciously and welcome feedback.
- Proverbs 15:22; 20:18; 25:11–12
- Welcoming correction is not just a wise thing to do, it is absolutely essential to success in your career.
- You simply will not grow in your skills, acumen, and working relationships if you don't accept constructive criticism, learn from it, and apply it to your work.

Workplace

- Proverbs 25:12 describes listening to reproof like “a gold ring.”
- We should want to receive rebuke and correction, especially in the workplace. It can only help us get better at our jobs.
- People who are always defensive about feedback, or who never agree that they did anything wrong, or can't admit that they could do it better, will find it difficult to grow.
- They will probably not be given more opportunities. Employers are looking for people who are teachable.

Workplace

- Proverbs 15:22 tells us that plans with many advisers will succeed, while ones without counsel fail.
- The more advice and feedback you can get, the better your work will be.
- Getting advice, help, and correction can only make your work stronger, just like having a coach work with you on correcting your tennis swing or basketball shot.
- Many people even ask coworkers or bosses for feedback on their own to improve themselves.

Workplace

- Do not engage in workplace gossip.
- Proverbs 11:12–13; 20:19; 26:20–21
- Gossip can easily spread like wildfire in the workplace (26:20–21).
- Not only do you have typical gossip and backbiting that you would have in any community, such as high school, PTA, or even church, but in the workplace, you also have some people who use gossip and slander and putting others down so that they may get ahead in their own careers.

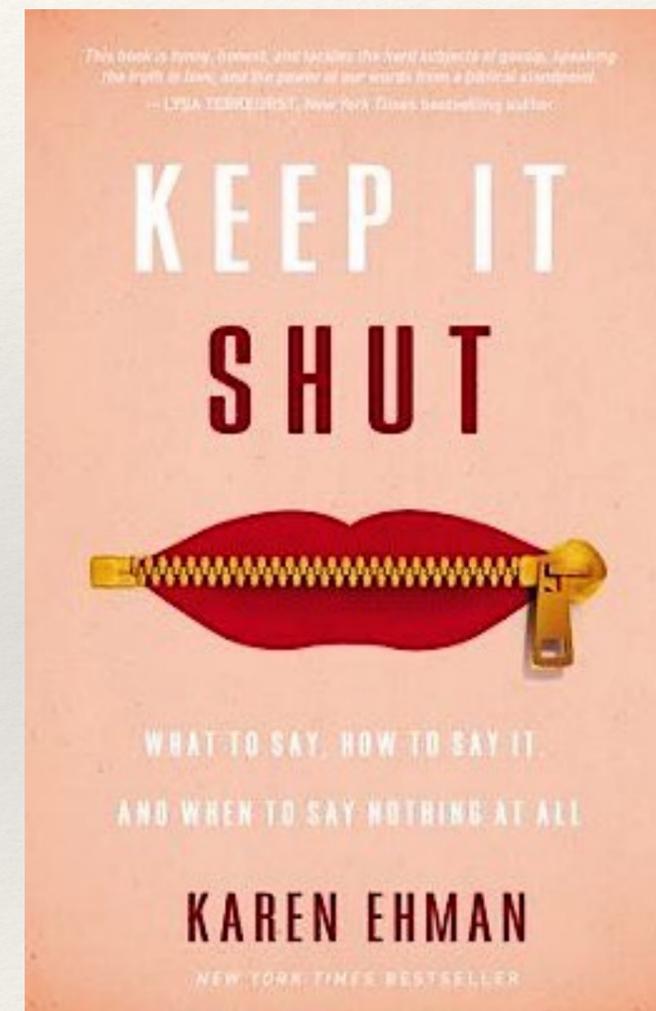
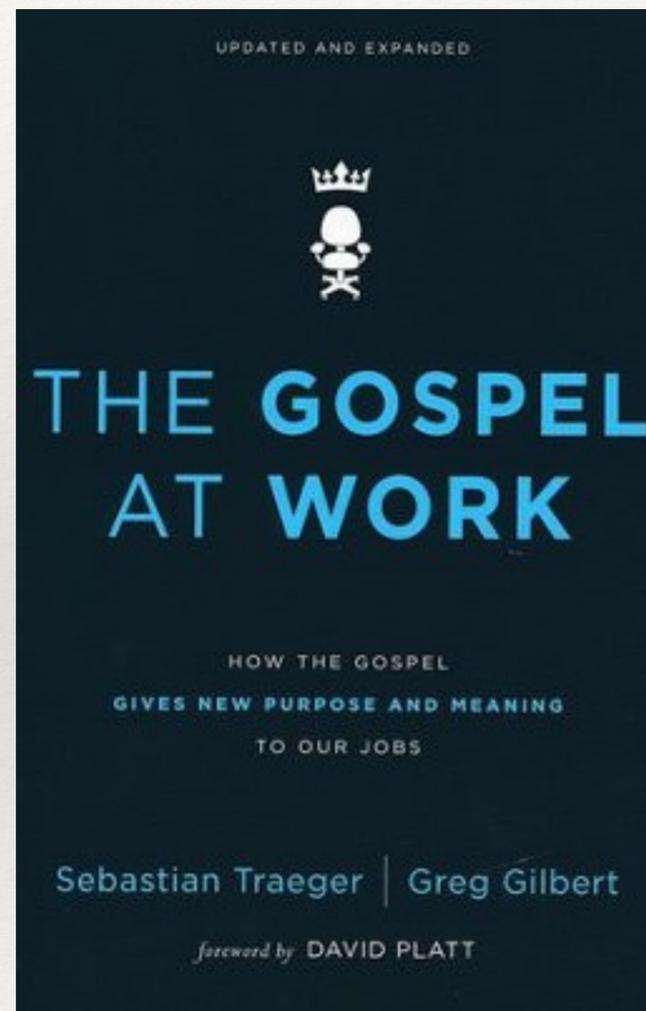
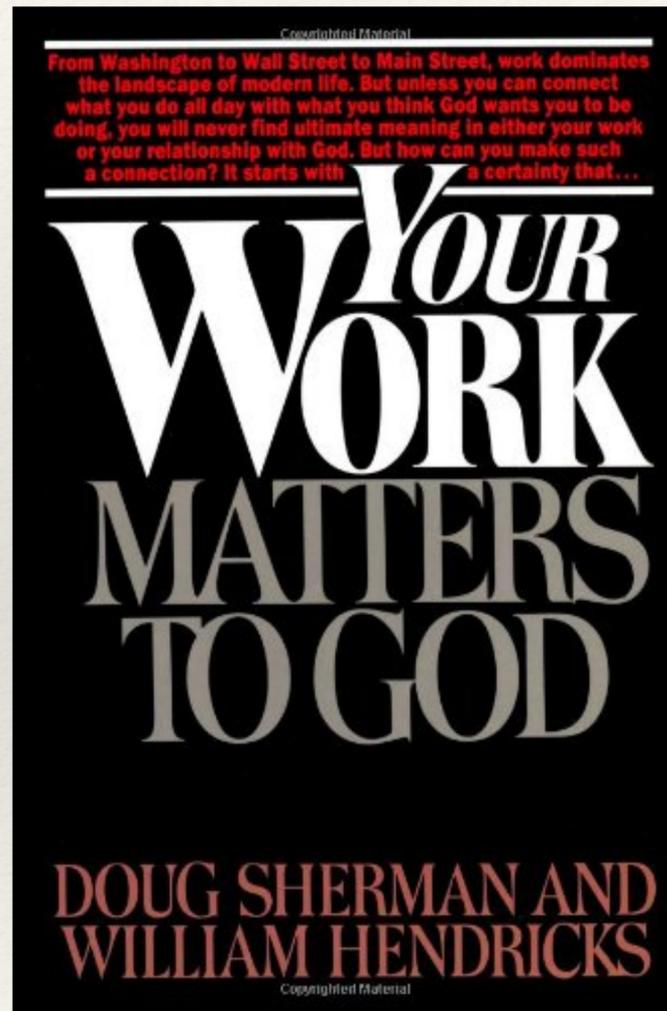
Workplace

- The word for gossip in Proverbs literally means “slanderer” (20:19).
- Gossip is not just “joking around” or spreading silly stories, it’s intentionally trying to tear another person down.
- Those who participate in it are being hurtful.
- The workplace can be one of the worst places for slander because so many people are stepping on other people to “climb the ladder” themselves.

Workplace

- Proverbs tells us that slanderers can't be trusted (11:13).
- If someone gossips to you about a coworker, how can you trust that he or she isn't gossiping about you to someone else?
- Solomon also calls gossips "simple babblers" (20:19). It is "simple minded" to gossip about people. It doesn't take any special intelligence or skill.
- The gossip just goes on and on ("babbling") because the more they babble, the more people listen and the more attention they get.
- Solomon says, "Don't do it."

Resources





What does *maranatha* mean:
Lord come quickly or come to
judgment? How is it related to
the word, *anathema*?

Maranatha

- *Maranatha* is an Aramaic word that appears in the Bible only once.
- 1 Corinthians 16:22 - “If anyone has no love for the Lord, let him be accursed. Our Lord, come!”
- We don’t see the word *maranatha* in most English Bibles, but you can find it in the footnotes of most translations.
- NASV - 1 Corinthians 16:22 - “If anyone does not love the Lord, he is to be accursed. Maranatha!”

Maranatha

- *Maranatha* is an Aramaic word that Paul uses in a letter to the Christians in Corinth. Why would he use this Aramaic word?
- Aramaic was a Semitic language related to Hebrew.
- It was the common language of the Jews in the first century A.D. Aramaic was the native language of Jesus and His disciples.
- It became a “password” among early first-century Christians they could use to identify other Christians, one that Greeks and Romans wouldn’t necessarily understand.

Maranatha

- Most English Bible versions translate *maranatha* as it should be divided.
- The word *marana-tha*, meaning: “Our Lord, come!”
- This is a plea, a prayer, for Jesus to fulfill His promise to come again and take His faithful people to their home in heaven (John 14:1-3).
- Notice that Paul uses the Greek word, *anathema*, meaning “accursed” or “condemned” or “damned.” He follows the condemnation, *anathema* with the word, *maranatha*.
- The return of Christ will bring joy and dread.

Maranatha

- When we use *maranatha* today it is a special word to express their longing for Jesus to return, the “blessed hope” of His Second Coming (Titus 2:13).
- Paul reminds us that as we wait for our Lord to come, our love for Him is to be shown by the way that we live.
- Genuine love for Jesus is not just a warm feeling we get while singing hymns in church.
- Loving Jesus means living for Jesus. **Maranatha!**



When the Bible talks about
proclaiming the name of Jesus,
does it matter what name?

Name of Jesus

- Using the name of Jesus:
- Colossians 3:17 - “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”
- Philippians 2:10-11 - “so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

Name of Jesus

- Misusing the name of Jesus:
- Acts 19:13 - “Then some of the itinerant Jewish exorcists undertook to invoke the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by the Jesus whom Paul proclaims.”
- Acts 19:15-16 - “One day the evil spirit answered them, ‘Jesus I know, and Paul I know about, but who are you?’ Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.”

Name of Jesus

- The name of Jesus can be found in over 6000 languages.
- On the one hand, it's strange that this single name has dominated the last 2000 years of world history, especially Western history.
- For most of us, Jesus has a sacred ring to it; it sounds holy and divine.
- This wasn't the case when Mary and Joseph followed the angel's instructions and gave their baby his name.
- The first century Jewish historian Josephus mentions at least twelve different people he knew with the name Jesus, including four High Priests.

Name of Jesus

- In Greek it is *Iesous*, in Aramaic, the language Jesus spoke, *Yesu*.
- Both are derived from the Hebrew, the name is *Yeshua* or Joshua.
- Joshua is made up of two parts: *Ya* which is short for Yahweh, and *hoshea* which means salvation.
- Hence, Mary and Joseph give their baby the name Jesus, “Yahweh is salvation.”

Name of Jesus

- **Jesus** - “And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins” (Matthew 1:21).
- **Emmanuel** - “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (Matthew 1:23).
- **Christ** - “He first found his own brother Simon and said to him, We have found the Messiah, which translated means Christ” (John 1:41).
- **The Word** - “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1).

Name of Jesus

- Kevin DeYoung says, “let’s be clear: the name of Jesus is not a magic wand.”
- Chanting it does not give one special powers. The power in the name is the person behind the name.
- In the Old Testament, names meant something. They were more than badges of identification. They often told others who you were and what purpose God had for your life.
- Remember the hymn - “All hail the power of Jesus’ name!” It is the power behind the name, not the name, that is ultimately important.

Resources

