

June 12th, 2022

Why Everything You Do in the Lord Matters

1 Corinthians 15:58

The greatest finish

I don't know how many of you were here in Boise in 2006 when BSU played Oklahoma State in the Fiesta Bowl, but if you were certainly you remember the unbelievable ending to that game. The game was tied at 28-28 with 1:12 left on the clock and Boise State's quarterback Jared Zabransky threw an interception and Oklahoma ran it back for a touchdown. It looked hopeless. It was over. At the commercial break, many turned off their T.V.'s or drove home from their viewing parties not realizing that they were missing what has been called *the* greatest finish in all college football history.

The highlight reel of the world

When Jesus Christ was buried in that tomb, it was over. There wasn't a minute left on the clock. Jesus was dead dead. All hope was lost. The disciples went home with nothing but their terror and their tears. But what happened next can only be described as the greatest finish in all eternity, something eye hath not seen nor ear heard nor entered into the heart of man: Jesus Christ rose from the dead. Perhaps we look back on the disciple's reaction and ask: "How could the disciples have *ever doubted* that Christ would rise? Why did they go home in despondency and despair?" But we only ask those questions because we have seen the end of the matter—like watching the highlight reel of the Fiesta Bowl 16 years later without anxiety or doubt *precisely* because we know that our team is going to win. 1 Corinthians 15 is essentially a brief highlight reel of Christ's victory over this world. Christ's rising from the dead began an invincible chain of events. Every sin of every believer will invincibly be forgiven. Every enemy will invincibly be defeated. Death will invincibly be swallowed up in victory. That's the highlight reel.

The only victorious work

Therefore, Paul says we must be “...steadfast, immovable, always abounding in the work of the Lord.” Why? Because Christ has already won. We can now begin each day *as if* we are going to win, because *in Christ* we have already won. As one author puts it “Since the resurrection, all of history has been a “mopping up” operation, wherein the implications of His work are gradually be implemented throughout the world.”¹ Any work done against the Lord is madness and vanity. But any work that is done *in the Lord* will always be triumphant, will always be victorious, will always result in great reward.²

The Big Idea...

The work of the Lord is to bring every realm under the dominion of Christ, and this is the only work that is not done in vain

★ Our Doctrine

★ Our Duty

★ Our Delight

I. Our Doctrine

The charge and the ground

Our verse can be neatly divided into two parts: our charge in the first part of the verse and the ground for our charge in the last part of the verse. Let’s first look at our charge. Paul says in v.58 “Therefore...” This is the conclusion we are to take away from Christ’s resurrection. *Because* Christ rose from the dead

¹ David Chilton, *Paradise Restored: A Biblical Theology of Dominion*, (Horn Lake, MS.,: Dominion Press, 2007), pg. 153-154

² As the Psalmist says in Psalm 112:6-8 “...the righteous will never be moved...⁷ He is not afraid of bad news; his heart is firm, trusting in the Lord...he looks in triumph on his adversaries.”

(v.20), *because* He is currently reigning and defeating His enemies (v.25), *because* you will be raised in a body like His (v.49), because death will be swallowed up in victory (v.54), *therefore* this is your charge.

The melting power of Christ's victory

Notice how he addresses the Corinthian church in this charge. He says "Therefore *my beloved brothers...*" What a change in tone from his earlier words! Look at v.34 there he says "Wake up from your drunken stupor..." As their spiritual father he was rightly upset with how some resurrection deniers had infiltrated the assembly and corrupted their doctrine and practice. But now his tone has changed, now it's "...my beloved brothers." What caused the change? Well as Paul recounted all of Christ's victories and precious promises given to us through His resurrection, his "soul melts into tenderness."³ What an important truth for us loved ones! Reciting Christ's triumphs will tenderize your heart. If you find yourself angry or frustrated with your kids, your spouse, your co-workers, your fellow church members, start reciting Christ's promises one by one. Yes there is a time for righteous anger, but there is also a time for tenderness. And nothing produces tenderness more than the highlight reel of Christ's victories and what it means for you and those you love.

What is the charge?

Paul then gives **the charge**: "be steadfast, immovable, always abounding in the work of the Lord..."

Be steadfast. The Greek is derived from a solid foundation. It is to be a house built upon a rock that though rain, floods, and winds do their worse, the house will not fall.⁴ It is stayed-fast.

³ Thomas Charles Edwards, *A Commentary on the First Epistle to the Corinthians*, (Published by Forgotten Books 2012, Originally Published 1885), pg. 459-460

⁴ Matthew 7:24-25

Be immovable. This is simply a stronger synonym for the same truth. It means to have permanent resolve. Like the 3 boys facing the fire of Nebuchadnezzar's furnace. **Daniel 3:17-18** "...our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king. ¹⁸ But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up." Immovable resolve.

Always abounding in the work of the Lord. Always overflowing, always doing more than the bare minimum, always running over in the work of the Lord. We'll return to what this work is in a moment.

What is the ground?

But secondly look at **the ground** for this charge. This is the *motive*. This is what you must keep in mind. Paul says at the end of the verse: *knowing that in the Lord your labor is not in vain*. Paul uses a different Greek word here. Instead of repeating ἔργον *ergon* (work) which is simply business or employment, he uses κόπος *kopos* (labor) which points to the pain of the work. κόπος means beating. It is a working unto weariness. It is working working under trouble and toil. The promise here is that this painful labor is not in vain. It is not fruitless. In Acts 16, as Paul and Silas preached the gospel in Philippi they were ruthlessly stripped naked, beaten and thrown in jail. But it was not in vain. The Philippian jailor was given everlasting life.⁵

The labor of pregnancy

Children, boys and girls. You are a living example of Paul's promise here. Your mother labored for your life the nine months that you were in her womb. She was afflicted with morning sickness throwing up at the sight, smell, and taste of certain foods as your little body was growing inside her. Her skin stretched leaving permanent marks on her tummy. She had ligament pain,

⁵ cf. Acts 16:16-34

cramp pain, her hormones were on overload. And that was all before she even gave birth. She screamed as you came into the world, and bled, and cried and it took her many days to recover. But her labor was not in vain. Life was born into the world. You are alive. You have a body and a soul that will never die. That's Paul's point here: Our painful labor for the Lord is not in vain—it is not fruitless. Our labors results in new life for those who are lost. Our labors results in eternal reward for our efforts. And our labors are instruments of Christ's victory *in history*.

Differential diagnosis

So then, here's the question: what does it mean to abound *in the work of the Lord*? Well **first** of all, notice what Paul *doesn't say*. Paul doesn't say abound *in the work of the Church*. The work of the institutional church is indeed a glorious work exercising the Keys of the Kingdom—preaching, sacramenting, discipling.⁶ Certainly *the work of the Lord* includes *the work of the Church*, but it means more than this. *Neither* does Paul say that we are to abound in *the work of the Savior*. Christ as the Savior is a missionary God saving the lost through His gospel. Evangelism and missionary work is indeed a glorious work and Paul says we ought to become a Jew to the Jew and a Greek to the Greeks so that we might save some.⁷ Certainly *the work of the Lord* includes evangelizing the lost, but it means more than this.

The work of dominion

So what does Paul mean? **First**, the word *Lord* clearly refers to the Lord Jesus Christ. He is the subject of all of 1 Corinthians 15. Therefore we must abound in *His work—Christ's work*. **Secondly**, the word for Lord is κύριος *kyrios*—it means the Master, the Owner, the possessor and disposer of all things, the Lord. We are not to engage in the work of a tribal god. We are to engage in the work of the Master of the Universe—the owner of every individual and every

⁶ Matthew 16:18-20

⁷ 1 Corinthians 9:19-23

institution. What is the work of this risen Lord? Dominion. Christ, the Second Adam, is doing what the First Adam failed to do. His work is to bring the whole earth under the dominion of God all to the glory of God. That's what Paul said in v.27 that "God has put all things in subjection under his feet." All things means everything. As one author put it:

"Each and every realm of thought and activity is under his authoritative command: ecclesial, familial, and personal—as well as ethical, social, cultural, financial, judicial, legislative, political, and so on."⁸

Meaning that in addition to witnessing to the nations about the saving power of Christ, we would also disciple the nations under the Lordship of Christ.

Our doctrine: bring all under the dominion of Christ

That brings us to **our doctrine**: *The work of the Lord is to bring every realm under the dominion of Christ, and this is the only work that is not done in vain.* This doctrine used to be uncontroversial in Reformed circles. But it has increasingly been abandoned especially in the last 100 years. I would argue that large segments in the American church have shrunk back from much of the labor that Christ would have us do. Perhaps it's been a hidden fault for many of us. Perhaps we have not been taught rightly. Consider three witnesses from Scripture who taught that every realm must come under the Lordship of Christ.⁹

⁸ Kenneth L. Gentry Jr., *He Shall Have Dominion* 3rd Edition, (Chesnee, SC.: Victorious Hope Publishing, 2021), pg. 225

⁹ Another runner up is Moses. Moses lived 13 centuries before Christ came into the world. Yet he was sent by "I AM who I AM" the covenant Lord, the Redeemer of Israel. And what did Moses tell Pharaoh? He didn't ask: will you please let this people go? No. **Exodus 4:22-23** "Thus says the Lord, Israel is my firstborn son, ²³ and I say to you, 'Let my son go that he may serve me.' If you refuse to let him go, behold, I will kill your firstborn son." Egypt was the superpower of the world at that time. What right did this God have to tell her what her national policies ought to be? So Pharaoh said no. And all his subsequent efforts to stand against this God were in vain. Egypt was left in ruins and Israel went free with the plunder of the Egyptians.

1. Daniel

Now Daniel lived 6th centuries before Christ. He prophesied that Christ's Kingdom—a Rock—would break all opposing nations into pieces and it would become a mountain and fill the earth (**Daniel 2:35**). This Jewish slave stood up to King Nebuchadnezzar, the most powerful man in the world, and told him He was accountable to Another. He said in **Daniel 4:27** "...break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed." In other words, '...quit oppressing the peoples you have conquered.' But what right did Daniel's God have to tell this Babylonian King *how* he should run his pagan kingdom? Nebuchadnezzar's efforts to ignore this warning were in vain. God struck his mind with madness and for seven years he ate grass like an ox.¹⁰ When God restored his mind, and he joyfully confessed "Your dominion is an everlasting dominion" (**Daniel 4:34**).

2. John the Baptist

Why was John the Baptist put in jail? Because, as the forerunner for Christ, he had the audacity to apply God's Law, to King Herod's sex life. He told Herod "It is not lawful for you to have your brother's wife" (**Mark 6:18**). Christ's dominion extends to the bedroom of every individual on the planet. The Herodian line in vain resisted the rule of Christ at every point and their dynasty ended when Christ destroyed Jerusalem in A.D. 70.¹¹

3. Paul

Please turn with me to Acts 24. When Paul was arrested and was awaiting his trip to Rome to appear before Caesar, he was summoned to speak to Governor Felix. What did Paul talk to this pagan ruler about? Please look with me at **v.24-25** "After some days Felix came with his wife Drusilla, who was Jewish, and he sent for Paul and heard him speak about faith in Christ Jesus.
²⁵ And as he reasoned about righteousness and self-control and the coming

¹⁰ Specifically "seven periods of time"

¹¹ Cf. <https://www.biola.edu/blogs/good-book-blog/2014/how-many-herods-are-there-in-the-bible>

judgment, Felix was alarmed and said, “Go away for the present. When I get an opportunity I will summon you.” Note the three things Paul did with this Roman magistrate. **First**, he’s told Felix how he could become a Christian—by faith alone. **Second**, He’s disciplined Felix on how he ought to behave as both a private citizen and public ruler—in righteousness and self-control. **Third**, he told Felix that he is under the dominion of Christ and that one day he will be held accountable for his life—there is a coming judgment. Now we don’t know the end of Felix’s life. But we know that if he resisted this Christ that Paul preached, it was all in vain.

Summa Theologica

What did these men—Moses, Daniel, John the Baptist and Paul—all have in common?¹² Their work wasn’t limited to teaching people how to go to Heaven when they die. Of course they all believed that only Christ could save, and that it was through faith in Him alone plus nothing that a person could be made right with God. All these men taught that doctrine. But evangelism was but one component of their work. They were engaged in bringing the nations under Christ’s dominion. And these labors were painful to them. They labored at great costs to their own persons. But beloved none of their labors were in vain. Why have Christians for centuries named their children Daniel, John and Paul? Because Christ used the labors of these men to shape the world. That’s **our doctrine**: The work of the Lord is to bring every realm under the dominion of Christ, and this is the only work that is not done in vain.

¹² Moses taught there was a Prophet coming after Him that all men must listen to. Daniel taught that there was a King coming after Him, that all the kings on earth must pay homage to. John the Baptist was the immediate forerunner of this Prophet King. And Paul was a witness to this resurrected Prophet King, and was eventually executed because he preached Christ is Lord, not Caesar.

II. Our Duty

1. Informatory Use

Our **first duty** is to consider the roots of apathy that diminish true Christian labor. I want to mention two roots that cause Christians to be apathetic to faithful Christian work.¹³

Root #1: Gnosticism

The first root that has made many evangelicals apathetic to abounding in the work of the Lord is gnosticism. This was definitely the root that choked out Christian labor in Corinth. It teaches that the soul is good and the body bad. Gnosticism's modern form divides everything up into the 'Sacred' and the 'Secular.' Prior to the Reformation, Rome reinforced this gnosticism teaching that sacred work was done by the clergy, and that 'secular work' was done by the commoner. Secular work was a necessary evil so that the sacred work could receive money and be supported. Oh how many Christians have bought the lie that their job—their vocation—is unimportant, that it's not valuable to the kingdom, that it's but a necessary evil one must perform in order to pay their bills and to support the Church. How tragic! Beloved so-called 'secular' work was God's idea. God made Noah a boat builder, Joshua a military commander, Esther a queen of a pagan nation, Daniel a politician. All their non-church work served as an opportunity to be steadfast, immovable always abounding in the work of the Lord.¹⁴ That's the **first root** we must dig up: the root of dividing the world up into the sacred and the secular. All of life belongs to Christ.

¹³ There are more 'roots' that could be listed, most notably 1) Pietism - Christ is Lord of the Church, but Caesar is Lord of the state; 2) Protectionism - where the Church begins to protect its own projects/reputation/institution; 3) Worldliness - where the cares of this world and the deceitfulness of riches choke out the word.

¹⁴ Think of the Colorado baker Jack Philips. He was brought to national attention simply because he used his craft for Christ and refused to bow to the LGBT agenda. Or think of how many of you just by choosing to let Christ be the Lord of your conscience in the workplace were able to share the gospel in your refusal to get the vaccine?

Root #2: Escapism

The second root that has made many evangelicals apathetic to abounding in the work of the Lord is escapism. The root has grown deep in our culture due to the growth of rapture theology. The idea that Jesus is going to swoop down and rescue His church out of this world, and therefore there is no need to polish the brass on a sinking ship. Jesus specifically prayed against this type of thinking. **John 17:15** “*I do not ask that you take them out of the world*, but that you keep them from the evil one.” The saints are going to inherit the earth (**Matthew 5:5**) not be helicoptered out of it. Now I thank God for my rapture believing brothers and sisters who in spite of their escapism theology labor faithfully in the Lord in many realms of society. But for everyone of those beloved saints, there is another who has put off meaningful Christian labor, and are hunkering down in their basement waiting for the rapture.¹⁵ That’s the **second root** we must dig up: escapism. Christ did not rise from the dead, so that we could retreat from the world.¹⁶

2. Hortatory Use

That brings us to our **second duty**: exhortation. There are three institutions in which Christ would have always abounding in His work: the church, the family, and the state. Let’s take those one at a time.

¹⁵ This seems to be the error in the Thessalonian Church. Paul had to warn them to not be idle because there were some in the congregation who were confusing them about the timing of Christ’s return (**2 Thess. 2:13; 3:6**).

¹⁶ Root #3: Two-Kingdom-ism

The third root that has made many evangelicals apathetic to abounding in the work of the Lord is Two-Kingdom Theology. The redemptive kingdom—the Church—is governed by the Abrahamic covenant and therefore Scripture is the ruling norm. But the common kingdom—the world—is governed by the Noahic covenant and therefore natural law is the only standard by which Christians should engage the public sphere. In other words, Scripture should not to be used in the public sphere. Much more could be said, but let’s just consider that one claim: Scripture should not be used in the public sphere. How can you assert Christ’s dominion and Lordship in the public sphere if you can only use natural law? How can you preach the gospel in the public sphere as Paul did with governor Felix if you can only use natural law? That’s the **third root** we must dig up: two-kingdom dualism that gives one set of rules for church life and one set of rules for public life. There is not an inch of neutral ground in public or private life where Christ does not say mine!

2.1 The Church

First, the Church. One of the main problems we face in our generation is that Church is seen as an optional activity. And I don't mean unbelievers. Of course unbelievers don't value the Church. I mean believers, many believers treat Church as one among many optional activities. 'I could watch football today or go to Church. I could get caught up on work today or go to Church. I could sleep in and take a 'me' day or go to Church.' Beloved, Christ was not put to public shame on a cross for our sins, and then raised from the dead on this day, so we could add corporate worship to our list of possible options. Our Lord Jesus expects that we would joyfully attend the public worship of His Person (**John 4:24**). Jesus expects that we would have regular church attendance and a living active membership (**Hebrews 10:24-25**). Jesus expects that we would submit to the officers—pastors and deacons—that He has appointed for our good (**Hebrews 13:17**). Jesus expects that we would be so disciplined in the Word so that we would always be ready to give an answer for the reason for the hope that is in you (**1 Peter 3:15**). Jesus expects that we would be regularly nourished by baptism and the Lord's Supper that we might proclaim His name until He returns (**1 Cor. 11:26**). Jesus expects that we would use our gifts for building up of other believers in the context of church life (**1 Cor. 14:26**). Beloved I exhort you in Christ's name: be steadfast, immovable always abounding in the work of the Lord *in the Church*—knowing that this work is not a vain work. Oh consider the reward for abounding in this work.

Church life is where we are made ready for Christ in the New World. Paul tells us in **Ephesians 5:25-27** that "Christ loved the church and gave himself up for her, ²⁶ that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷ so that he might present the church to himself in splendor." That's happening right now. Through this institution, Christ is preparing us to be presented to Him in the beauty of holiness. Oh that we be steadfast and immovable in our commitment to the Church. That is the **first institution** where Christ would have us always abounding in His work: *the Church*.

2.2 The Family

The second institution Christ would have us always abounding in His work is the family. The family is the primary training ground for the next generation of Christians. The Lord commanded us as parents to teach all His commands, His law and gospel, to our children “when you sit in your house and when you walk by the walk” (**Deuteronomy 6:7**). This means several things. It means that we should have regular times of Bible-driven family devotions. Sing with your children, memorize Scripture with your children, confess your sins with your children, believe the gospel with your children. Our children must see that the risen Christ is the head of the home. This also means that even when we have to discipline our children, we do so with an explanation that they broke God’s law (not that they just irritated us) and that there is forgiveness and acceptance in the blood of Christ. They must be given a Christian education. They must be taught that God has given them labor and money and talents that they might learn to love Him with all their heart, soul, mind and strength, and love their neighbor as their self. Beloved, parenting is a painful labor. But know that this work is not in vain. Humanly speaking, my faith and the faith of my family is the result of my great grandma Crombie. She was not a perfect Christian, but she was a faithful one. Her husband was an unbeliever. It was completely up to her to raise her children in the Lord. After her family was raised and out of the house, it looked like her labors were all in vain. None of her own children loved Christ—one was an alcoholic, two were divorced, one had children out of wedlock. But great grandma Crombie remained steadfast and immovable. She began to work on her grandchildren, one of which was my dad. This was the 1950’s. She didn’t drive, so she would walk my dad who was a little boy with his brothers to church on Sundays. She would do this with the other grandchildren as well. She was the first person that my dad could remember seeing the love of Jesus in. My dad learned John 3:16 through her labors. In 1973, when my dad was 23 years old, he had a Bible of great grandma Crombie’s, and through those old tattered pages Jesus saved him. And he

wasn't the only grandchild, others came to know and walk with Christ as well. There have been multiple pastors that have come from her grandchildren and great grandchildren. Multiple souls have been brought into the promised land through her efforts. Fathers, mothers: your work is not in vain. By the grace of God you will have hundreds if not thousands of descendants. Great, great, great, great grandchildren. Be steadfast, immovable, always abounding in the work of the Lord, knowing that your painful labor is not in vain. That is the **second institution** where Christ would have us always abounding in His work: *our families*.

2.3 The State

The third institution Christ would have us always abounding in His work is the state. The state—the civil authority—is an authority that God Himself appointed to be a minister to do His work (**Romans 13:1-4**). Furthermore Christ announced in the Great Commission that “All authority in heaven and on earth has been given to me” (**Matthew 28:18**), “therefore civil government must submit to His design.”¹⁷ Beloved think hard for a moment, why is there third world countries in the world today? God sends drought and famine and poverty on people groups—nations—who practice ungodliness, and generally speaking abundance and prosperity will not be theirs until they repent and believe the gospel. Why is our nation suffering so much calamity right now? Because both our people and our leaders have forsaken the Lord. Man cannot build nations on their own terms. “Unless the Lord builds the house [the church, family or state], those who build it labor in vain.”¹⁸ Therefore as Christians we ought to show a great concern for our civil government. We ought to expose wicked government policies as Daniel and John the Baptist did. “The Christian should promote governmental policies rooted in God’s law.”¹⁹

¹⁷ Kenneth L. Gentry Jr., *The Greatness of the Great Commission 2nd Edition*, (Fountain Inn, SC.,: Victorious Hope Publishing, 1993), pg. 129

¹⁸ Psalm 127:1

¹⁹ Gentry, pg. 130

Proverbs 14:34 “Righteousness exalts a nation, but sin is a reproach to any people.” We ought to regularly pray for our leaders (**1 Timothy 2:1-2**) vote on Christian principles and even run for office for those whom God calls. Oh that God would raise up Christian politicians who would abound in the work of the Lord in the civil sphere. That is not a vain work. King Josiah, Queen Esther, the king of Ninevah all prevented their people from great destruction by implementing godly policies. That is the **third institution** where Christ would have us always abounding in His work: *the state*.

Those are our duties. 1) We must dig up those rotten roots of gnosticism and escapism because they discourage true Christian labor. 2) We must be abound in the work of the Lord in all three institutions: the church, the family and the state.

III. Our Delight

Knowing how the game ends

Back to that 2006 Fiesta Bowl. That was such a great game. And it’s such a good parable for 1 Corinthians 15. We can watch that game today and get to the last minute and see how everything looks hopeless. But that’s just the thing, since we know how the game ends, there is no hopelessness just joyful triumphant confidence. Beloved the future is not uncertain. Christ has been raised from the dead. He will reign until He puts all his enemies under his feet. Death has been swallowed up in victory. That’s how this ends. Don’t let the play by play events that are happening in our country discourage your work in the Lord. When ungodly societies collapse, it’s not a time to despair. When God toppled Egypt in Exodus, He established new nation Israel. When God toppled Jerusalem in A.D. 70 he established a new nation the Church. Because Christ has risen, because His dominion stretches from shore to shore, every event in history is a step towards His and our victory. Our labor is not in vain.

Your work is in vain

Now if you are here this morning, and you don't serve and love Jesus Christ, if you have called upon His name, if you are not walking with Him, then all your labors are in vain. "Unless the Lord builds the house those who build it labor in vain."²⁰ Without Christ you life is meaningless. And worse, when you die you will have to give an account of your life. There is a fearful judgment coming. The highlight reel is already available right here. Christ wins, and all his enemies including you will lose. Dear friend, turn to the risen Christ today. Repent of your sins. The Scripture says "...there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." The end is coming. Will you be on the winning side?

Our good works are accepted in Christ

Dear congregation, we are not on the winning side because of any work that we have done no matter how good it is. The WCF says "We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of... the infinite distance that is between us and God."²¹ [Nevertheless because] believers [are] accepted through Christ, their good works also are accepted in him." believers being accepted through Christ, their good works also are accepted in him; Did you hear that? Our best works cannot merit the pardon of sin! Our sins have already been pardoned because of Christ's work. Therefore we abound in the work of the Lord as freemen and freewomen. And though our our work in the Lord may be deeply flawed with 1,000 blemishes and stains, it is dyed in the merits of the risen Christ. Because we are united to Him by His Spirit, our works are also united to Him and therefore acceptable to God. Therefore my beloved brothers and sisters, be steadfast, immovable, always abounding in the work of the Lord, knowing that you labor in the Lord is not in vain.

²⁰ Psalm 127:1

²¹ WCF 16.5

