

W@W101

Word@Work from BeaconLight

Read Mark 9:9-13 *As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead. They kept the matter to themselves, discussing what "rising from the dead" meant. And they asked him, "Why do the teachers of the law say that Elijah must come first?" Jesus replied, "To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected? But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him." (NIV)*

There are always dangers about announcing the future. At work, the employees are often the last to know! It is a way to control and protect change-processes, so that the corporate objectives are not sabotaged. But Jesus had more confidence in His disciples, even though they had proved remarkably dull to understand. It was essential information ... because they had been chosen to be the future of the 'family business'. Jesus knew they needed time to take this unique information on board. So, they respected the confidentiality clause and talked through the strange prospect of their Master's death in their 'focus group'.

The expectation of 'Elijah' coming, derived from [Mal 3:1-4](#) and [Mal 4:5-7](#). Amazingly they had just seen Elijah transfigured with Jesus, although it was clear that John the Baptist had been the 'messenger of repentance' (Elijah) for the people. Also Jesus pointed to [Isaiah 53](#) and cast Himself as the suffering servant of God. The crunch came when Jesus reminded them that John the Baptist was killed because the message demanded too much personal change - which Herod's wife, for one, was not willing to contemplate.

As Jesus prepared the disciples (for the unique circumstances that would surround Jesus and them), so the Bible is designed to prepare us for life and eternity ahead. John the Baptist was a preparer too - some listened and another cut his head off. As Jesus indicated, people usually get their own way ... and removing a truth teller to avoid the message is not just modern business practice! But those who hear, believe and respond get two things: the blessings of submission to the Lord (whose rule is gentle as well as powerful), and the privilege of being next in the firing line! So don't be surprised if those who want to ignore Jesus take a pot shot at you!

Prayer: *Father God. Thank you for preparing me to meet this day. Please help me to be clear and truthful as I talk with colleagues at work, and seek to prepare them for eternity, and to do so unafraid! In Jesus' Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W101 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W102

Word@Work from BeaconLight

Read Mark 9:14-18 *When they came to the other disciples, they saw a large crowd around them and the teachers of the law arguing with them. As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him. "What are you arguing with them about?" he asked. A man in the crowd answered, "Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not." (NIV)*

Following His transfiguration, Jesus with Peter, James and John rejoined the rest of the disciples - where a crowd had gathered. Seeing Him, the people spontaneously ran towards Him. As always, Jesus knew what had been going on. There had been a heated discussion and the matter was not resolved: it looked like a dissatisfied customer who had been fobbed off by customer relations ... and now he wanted to speak to the boss.

Jesus was clearly identified as the boss, and His appearance was a huge relief. The controversy was about a child with demonically inspired fits. The father had pinned his hope on Jesus. But, as Jesus was away, the other disciples (who had been trained in exorcism) decided they should take action. However, whatever they did was completely ineffective. They may have used a formula, but it was not by the command of Jesus - and there was no Divine power to release the child from his fits. Whatever the disciples said failed to pacify the father; he knew that the only solution lay in Jesus' hands. No wonder the dad was glad to see the Master, who cared enough to listen to the complaint and not condemn.

Even today, when Christians can be amazingly disappointing, the Lord will still hear and act according to His mercy. Often the greatest relief is simply knowing that we are heard, knowing that God is listening, and that He really wants to hear what we have to say. Alas, lost in the frenzy of religious activity (which traps many eager-hearted Christians), there are people who have a simple request for Jesus: "Please help me!". Could it be that they are not heard, as believers obsessively manicure their church activities, programmes and courses - all in the cause of Christ? Jesus said, "Come to me"! Let's bring them to Him!

Prayer: *Father God, I know that my needy friends cannot be satisfied by anything less than a personal encounter with You. Help me not to be a distraction or even presume that I have the solution to their need. Help me to humbly lead them to Jesus. For His sake. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W102 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W103

Word@Work from BeaconLight

Read Mark 9:19-24 "O unbelieving generation," Jesus replied, "how long shall I stay with you? How long shall I put up with you? Bring the boy to me." So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth. Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered. "It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us." "If you can?" said Jesus. "Everything is possible for him who believes." Immediately the boy's father exclaimed, "I do believe; help me overcome my unbelief!" (NIV)

Working **with** Jesus is good; working **without** Jesus is futile and stupid. His impatience at the disciples was not because they had forgotten an 'exorcism formula', but because they had forgotten to trust and obey Jesus. The threefold rebuke may seem harsh, but was an essential lesson for their next job as church leaders. Even Satan seemed to revel in their faithlessness (as the child was dramatically thrown into another fit). It seemed that the only person with faith was the father.

But what is true faith? The disciples had not understood even after two years of being with Jesus, so He used the distressed parent to teach them. His, "if you can do anything", was challenged by "everything is possible to him who believes". He did believe - that was why he came to Jesus in the first place. But, he knew that his faith was far from rock solid. Although he may not have realised it, his next plea revealed that he had more understanding of faith than the disciples. "Help me to overcome my unbelief", shows that true faith is not a matter of human confidence, but a willingness to allow the Lord to change our belief system. Faith does not come by need or desire, but by the revelation from God ([Rom 10:17](#)).

We are surrounded by unbelievers of different flavours. They all have one thing in common: an unwillingness to allow the Word of God (and thereby, the God of the Word) to shape their faith. They will substitute anything (philosophy, secular values, false religion, sentimentalism, logic and sheer self-centredness) in place of allowing God's Spirit to help them to believe in Jesus. The willingness to be changed inside by Jesus is the mark of genuine faith. Let's practice it ourselves and encourage it in others - it is the only way to work with Jesus.

Prayer: Dear Lord. I **know** that you can do anything, but I need Your help to **believe** that you will honour the promises of Your Word in my life. Please work this change in me; and in my friends as I explain Your truth to them. For Jesus' sake. Amen.

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W103 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W104

Word@Work from BeaconLight

Read Mark 9:25-29 *When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. "You deaf and mute spirit," he said, "I command you, come out of him and never enter him again." The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, "He's dead." But Jesus took him by the hand and lifted him to his feet, and he stood up. After Jesus had gone indoors, his disciples asked him privately, "Why couldn't we drive it out?" He replied, "This kind can come out only by prayer." (NIV)*

Like the authority of flashing blue lights which attract crowds to an accident, the powerful presence of Jesus was always a magnet. In full view of the disciples who could not drive out the demon (and the crowds who saw their failure), Jesus addresses the evil spirit. The command was explicit, stern and left no room for satanic manoeuvre. The effect was striking, a violent convulsion and then the boy's inert body lay on the ground. Was he dead? The onlookers thought so.

But Jesus had an enlivening purpose to fulfil. First He physically brought the boy to his feet - proving that the power of Satan to dictate his lifestyle was terminated. Then, possibly, a more arduous task: talking the disciples through the episode, to teach them a vital lesson that would be essential for the church in every age. He let them raise the matter, and it was wise they did not let the day pass without resolving the dilemma. They needed to know that they could not work **for** God unless they worked hand in hand **with** God! And prayer was the starting point that they had forgotten.

This lesson needs continual relearning by pew and pulpit alike. The purpose of Jesus' work is to destroy Satan's work ([1 Jn 3:8b](#)). This is not a matter of philosophy, but of raw and effective spiritual power. Nobody except Jesus has that degree of spiritual authority. So to attempt to work for Jesus, without Him, in the face of such devilish opposition - is naively foolish in the extreme (cf [Acts 19:13-16](#)). The reasons why we might try to work for God in our own strength range from ignorance to arrogance to stupidity. So it is time to reflect and repent: time to confess both our faith and our weakness and allow the lord to work in us before He can work through us.

Prayer: *Dear Lord. Now that I know it is dangerously futile to play at Christianity, I admit my foolish weakness and ask that you will please do Your work in me, to change me, so that I may work with you - to your praise and glory. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W104 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W105

Word@Work from BeaconLight

Read Mark 9:30-32 *They left that place and passed through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples. He said to them, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise." But they did not understand what he meant and were afraid to ask him about it. (NIV)*

Death is not a popular topic at the family meal table. However terminal a friend's illness may be, the end is never mentioned. It is probably the last taboo of the (so called) civilised world. But Jesus was not flinching from His own cruel future, because it was to be the basis for their, and our, futures. It was why He came. Jesus had defeated Satan's work in the convulsing boy - He would defeat death too. The disciples needed to know that His death was no accident, so that (looking back) they would understand it was 'all in the plan' - and pass on the good news to others.

Far from being morbid, Jesus also clearly predicted His resurrection. But the only words His disciples understood were 'betrayed' and 'kill'; not 'rise'. They had not yet seen the raising of Lazarus, and the idea of resurrection was beyond them (even though He had already told them in [Mark 8:31](#)). Any unusual truth can take time to sink in: however, their natural thoughts about death propelled them into fear and stopped them asking more - as though ignoring the issue would make it go away.

There are few more direct and yet difficult routes to gospel truth than discussing the prospect of mortality. It starts by being the least comfortable conversation, but strangely, it can become the most satisfying - if you have the certain hope of resurrection with Christ. Yet every week, the gospel is often stunningly avoided in funeral parlours and crematoria; being replaced by wispy thoughts of a 'better place' and 'looking down on us' or even 'being next door'! Death is the touchstone of truth. If your belief system has no reason for confidence after death ... there is no point in having it during life!

Prayer: *Dear Lord. Death is frightening, but without hope in Christ its prospect would be hopeless. Thank you that Jesus did rise again, and so I can be confident of His gospel and of my own future as I trust my life to Him. In Jesus' Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W105 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W106

Word@Work from BeaconLight

Read Mark 9:33-37 *They came to Capernaum. When he was in the house, he asked them, "What were you arguing about on the road?" But they kept quiet because on the way they had argued about who was the greatest. Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and the servant of all." He took a little child and had him stand among them. Taking him in his arms, he said to them, "Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me." (NIV)*

Once again, Jesus asked what they were arguing about. He knew, of course, but wanted them to confess. But like squabbling children, nobody wanted to own up. So, He sat them down for a chat. He did not chide them (they were defensive enough already) but He taught them the principles of the Kingdom (which they had totally ignored). In arguing about who would be the greatest 'minister' in Jesus' government, they had ignored the fact that all the evidence pointed to Jesus!

Importance, Jesus told them, is measured by being last: greatness, is measured by service - not dominance. But the disciples had a worldly mind-set. They thought that important people should only mix with others of significance. So Jesus corrected their error. To drive the point home, a little child became a visual aid. His kingdom welcomed children, the weak, and the non-influential. Those who agreed with Jesus were also agreeing with His Father (who sent Jesus to rescue the spiritually destitute). By implication, refusal to think and act like that would exclude them from any place in His kingdom.

What a reversal of worldly values! How easily do we slip back into them - even those who have an inverted snobbery which rejects the rich and learned. However wealthy, we have nothing lasting without Jesus: and however disabled, we can have free access to the King of Kings. If Jesus taught like that, why should we act differently? Without servanthood, privilege is poison. Read [James 2:1-13](#) (*click the link*). If the brother of Jesus was not too proud to get the message, should we be?

Prayer: *Father God. Thank you that you did not despise me, and that your love continues to flow to me despite my failings. Help me to understand the servanthood principle that sent Jesus to the cross so that I can change my lifestyle to match that of Christ's. In His Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W106 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W107

Word@Work from BeaconLight

Read Mark 9:38-41 *"Teacher," said John, "we saw a man driving out demons in your name and we told him to stop, because he was not one of us." "Do not stop him," Jesus said. "No-one who does a miracle in my name can in the next moment say anything bad about me, for whoever is not against us is for us. I tell you the truth, anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward. (NIV)*

Restrictive practices are part of the worldly infrastructure of business. Although they will help to ensure 'quality', they also carry the immoral undercurrent of promoting the promoters (and those who play their professional game). This may be a harsh caricature, but are all regulators, professionals and educationalists really devoid of self-interest? Mixed motives are hard to separate. It was the disciples' problem.

Lots of people believed in Jesus, and some of these were doing miracles in His Name. This bothered the 12 apostles, who rebuked the 'unlicensed ministers'. But their proud zeal, which reported this to Jesus, was set for a fall. Jesus did not see it their way; and they were rebuked. Then He taught about the validity of all genuine ministries (which would subsequently be 'licensed' by the Holy Trinity (cf [1 Cor 12:7-11](#))). It was yet another humbling moment, but lovingly tempered by the promise of reward for all those who minister truly in the Master's Name.

With an overabundance of Christian 'ministries' and 'churches' around the world, it is healthy to remember that the Lord will honour all true faith and Christ-centred service (despite theological and practical eccentricities). While uniformity or mutuality may be theologically or practically impossible, it remains true that the Lord will reward those who belong to Him, and those who serve them. We, rightly, protect ministries against the incursion of false teaching and practice, but it is the Lord who sifts the wheat from the chaff - He knows those that are His (cf [2 Tim 2:19](#)) - and He will reward accordingly.

Prayer: *Heavenly Father, Thank you for the amazing way that You include people in Your Kingdom and call such a wide variety to serve You and Your Body round the world. Help me to honour those who You honour, and give them room to serve as they are called. In Jesus Name, Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W107 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W108

Word@Work from BeaconLight

Read Mark 9:42-43 *"And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck. If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. (NIV)*

This is certainly a graphic description of the violence of judgement, and the need to take radical steps to avoid it! The narrative assumes that the Lord Jesus still had the little child in his arms (cf [Mark 9:36-37](#)), even though this discussion was hardly a benign nursery rhyme (interestingly a lot of traditional English rhymes were cautionary and violent tales - because children needed to know the dangers of life). The disciples were still in their spiritual nursery and needed to learn they had a responsibility for the spiritual welfare of others. Attitudes, teaching or behaviour that deflected others from trusting Jesus would not be tolerated.

The style of the Jesus-people had to be radically different from that of the religious stuffed-shirts, that they were tempted to copy. The Pharisees, and their like, were only interested in themselves and really did not care about others, especially those who they despised (women, the bereaved, the chronic sick, beggars, and children etc). Jesus did care about them. He had [Is 61:1-3](#) as His commission, which He validated in [Luke 4:18-19](#). So to go against that commission, would invalidate any claim to be a true disciple of Jesus.

The church is always at risk of being a club for the benefit of members. But that is not the ethos of the Body of Christ. It may need radial surgery to deal with such an exclusive attitude, that leaves the outsider in the sin of unbelief or misleads them away from saving faith in Christ. [Rom 2:17-24](#) fleshes out the argument ... and gives us a lot to think about (do click the link to read the passage!).

Prayer: *Father God, please forgive me where I have caused others to turn their backs on Jesus. Help me with the radical change needed so that I do not do that again. In Jesus' Name, Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W108 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W109

Word@Work from BeaconLight

Read Mark 9:45-48 *And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, where "their worm does not die, and the fire is not quenched." (NIV)*

This seems rather violent! The previous passage is dramatic in alerting the disciples to the eternal danger of preventing others from entering God's kingdom. Today the finger is pointed at the self-destructive ability of human nature - to exclude its owner from the presence of God. Persistent and unrepented sin is such a serious problem, because it leads to hell. Hell is a massive problem because there is no relief from its agony and no way out ... ever.

The disciples needed to understand that the ministry of Jesus was not just about well fed crowds, stilled storms or exorcised demons - they were all signs (a little foretaste) of Jesus' eternal kingdom. These signs pointed to an everlasting enjoyment of the presence of Jesus. However, such enjoyment was not intended as a nice 'bolt-on' to a reasonable human life. It was the purpose of Christ's whole ministry. To miss that purpose, is to invite the opposite destiny - hell itself. This was not just a danger for those people who the disciples might obstruct, but for them as well! Quite apart from their ministry responsibilities, they were also accountable for their own moral decisions. And this was tragically realised by Judas Iscariot.

Jesus was not advocating self-mutilation, but self-discipline. This is not to limit the grace of Christ, of course, but rather to define the nature of our relationship with the King of heaven. The consequences of our actions are not limited to this life, so there is an even greater need to make wise moral choices. Those decisions may well limit our 'personal freedom (as it is called today), but are important for our eternal liberty. Our choices matter more than most of us realise! Time for a personal review?

Prayer: *Heavenly Father. Forgive me for presuming on Your grace and being careless with my daily decisions. Help me to love you with all you have given me - so that You will have the Glory and I will enjoy Your reward. In Christ's Name, Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W109 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W110

Word@Work from BeaconLight

Read Mark 9:49-50 *Everyone will be salted with fire. "Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other." (NIV)*

This is a unique saying in the Gospels, inevitably attracting various interpretations. However, in the context of the whole passage, Jesus is talking about the need to be preserved, eternally. Those who deflect seekers from the Kingdom are as much at risk of eternal loss, as are those who indulge the flesh in unrepentant sin ([Mark 9:42-48](#)). Jesus now summarises His teaching. Everybody will be judged, but, Jesus wants his disciples to be preserved through judgement. The salt of truth and godly decisions is intended, not just to preserve us in a good life now (and be a preservative in our society), but to preserve us for the life to come.

The disciples had been arguing about who would be the greatest, and criticising those who were 'unlicensed ministers'. Jesus said that the priority was to be true to the Truth: to be right themselves, and then to act according to the truth with each other. Losing a grip on that truth (or the desire to do it) would be like rain leaching out the soluble minerals from rock salt - you would be left with useless stuff, that could not keep anything preserved.

While it is relatively easy to keep religious habits, it goes against our human nature to preserve truth or even to be preserved for eternity. Discipline is important lest we allow the blessing to slip away from us, in a moment of self-will ([like Esau](#)). Discipline cannot replace God's grace to sinners; but it does validate the sincerity of our relationship with the One who has been so gracious to us. Alas Judas Iscariot heard all this but ignored its importance. It would be dreadful if we did the same.

Prayer: *Heavenly Father. Thank you for giving me Jesus, and Your word of truth. Help me to preserve truth in myself by seeking Your help in doing it today. In Jesus' Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W110 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W111

Word@Work from BeaconLight

Read Mark 10:1-5 *Jesus then left that place and went into the region of Judea and across the Jordan. Again crowds of people came to him, and as was his custom, he taught them. Some Pharisees came and tested him by asking, "Is it lawful for a man to divorce his wife?" "What did Moses command you?" he replied. They said, "Moses permitted a man to write a certificate of divorce and send her away." "It was because your hearts were hard that Moses wrote you this law," Jesus replied. (NIV)*

The teaching programme for the disciples was getting more intense. They were months away from their Master's arrest and crucifixion, and there was so much to learn if they would be able to lead the early church. The previous chapter warned them of the horrors of hell: this one delves into the implications of divorce. It is still the single most taxing pastoral issue. The religious leaders had neat formulas to dispose of wives that did not continue to please their husbands; but Jesus was not impressed.

The problem, Jesus said, was not with Moses' law but with hardness of people's hearts. That is why the law was permitted - but it was never God's intention. Divorce was no divine solution to the sinfulness that broke the marriage. The law simply enabled the victim to escape ongoing misery with a small degree of dignity. Repentance, resolution and restoration would have been far preferable.

Wherever He found the entrenched attitudes of stony hearts, Jesus offered little comfort. He has come to release the prisoner - even if the prison is self-made walls designed to protect the bruised ego. We do well to review all our close relationships to ensure that they are singing in tune with the grace of Christ. That is especially true of marriage.

Prayer: *Gracious Lord. You have been so kind to me, and have given me the opportunity to express Your love through right relationships. May I respond in gratitude to You by being soft hearted, and not demanding what I can get, at the expense of living in Your favour. In Jesus' Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W111 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W112

Word@Work from BeaconLight

Read Mark 10:5-9 *"It was because your hearts were hard that Moses wrote you this law," Jesus replied. "But at the beginning of creation God 'made them male and female'. 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' So they are no longer two, but one. Therefore what God has joined together, let man not separate." (NIV)*

Religion, paradoxically, can become a tool of the selfish: a way of justifying self-will. Jesus took them back to basics by quoting from [Genesis 2:24](#), thereby validating the passage in the context of divorce. He then adds a further comment - the married couple are not to be considered as two separate individuals, because God has not designed them to be independent. (God's style of joining people together makes separation as difficult as forcing apart two pieces of wood that are joined by strong glue. As the glue is much stronger than the wood, disturbing the joint inevitably breaks off bits of both pieces.)

God's design of marriage, by powerfully welding two individuals, should be obvious enough: it is intended to be permanent until death intervenes. But in the face of hard hearted relationships, Jesus adds another clause. It is God who has done the joining; so woe betides any who mess around with that joint! Jesus was saying that it is no wiser to disturb the bonds of a marriage - than to interfere with any other creation design. If we are waking up to the stupidity of upsetting the balance of the natural world (because once we lose it we cannot get it back), should we not value marriage more highly?

The workplace (with its hectic and mobile lifestyle), as well as the leisure club, are potent breeding grounds for marital unfaithfulness. Less time at home, reduces the bond-nurturing necessary to protect the marriage against meltdown. Less time praying together, means more opportunity to forget the preciousness of the gift we have received, and the God who gave it to us. So for those who are married, this means an obligation of culturing marriage: and for everybody - a severe warning against disturbing another marriage.

Prayer: *Father God. Thank you for designing marriage as a good gift to men and women. Help me to honour You in treasuring right relationships and keeping myself from wrong ones. In Jesus' Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W112 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W113

Word@Work from BeaconLight

Read Mark 10:10-12 *When they were in the house again, the disciples asked Jesus about this. He answered, "Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery." (NIV)*

The crowd heard Jesus' teaching about divorce: it clearly stirred the disciples too. They asked Him about the implications of marriage breakdown (presumably including remarriage). His answer did not depend on situational ethics but creation design. Remarriage after divorce, He says here, is adultery. And to make the point equal for both parties, this applied to the woman who divorced her husband too. Although that was not allowed by Jewish law, it was permitted in the Roman occupation.

For the disciples this was not an academic point. John the Baptist had denounced Herodias for doing just that, so that she could marry her husband's brother ([Mark 6:17-18](#)) - you will remember that her hatred led to John's execution. If they were to preach this teaching from Jesus, what might happen to them? It remains a challenge for Biblical preachers today too. Jesus was not just spraying the embryo apostles with impossible regulations for the future church. He was setting high standards - standards based on what God had already said and done.

Indeed, all of real church life is based on what God has done - creation, incarnation, atonement, ascension and Holy Spirit filling ... and what He has said He will do - Second Coming, judgement, heaven and hell, the new heavens and new earth. So why do we dilute the practical teaching of Jesus? When we replace the work of God by our own bright (and even passionate) ideas, the cracks will show for a very long time. Grace certainly exists to cover our past but was never intended to facilitate ungodliness in our future ([Rom 6:1-4](#)). Grace squandered, is as foolish as throwing gold into the sea.

Prayer: *Gracious God. All that I am and have depends upon You, Your Word, Your bounty, Your mercy and Your love. Please pull me back from the pagan carelessness which treats holy things with disdain and Your Word with scorn. In Jesus' Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W113 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W114

Word@Work from BeaconLight

Read Mark 10:13-16 *People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth; anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, put his hands on them and blessed them. (NIV)*

Again, the disciples showed that they had not learned their lessons. [Mark 9:33-37](#) should have taught them that child-like trust, and not arrogant adult talk, impressed Jesus. They even tried to turn away families with small children (the word used actually could be babies to pre-teens). Such 'young uns' were vulnerable to disease and death - thereby reducing the parent's prospects of their pension provision and social security. But apart from economic significance, every parent loves their child. So did Jesus!

Rebuking these parents was an outrage. Jesus had already taught about the peril of those who obstruct children coming to Him ([Mark 9:42](#)). He makes it plain once again, "let them come" ... "do not hinder". The Kingdom is not for self important religious officials (who the disciples were in danger of aping), but for all who will come and receive. He affirmed his words by reaching out to the kids, holding them and blessing them. How humiliating for the disciples - sidelined by a load of kids who wanted to receive blessing from Jesus.

Of course, this is not about putting children on a spiritual pedestal, neither to say that they are innocent (and therefore worthy of the Master's attention). They certainly were not innocent, but they did want to receive. It is only grown ups who think that they have to earn everything, or get it for themselves, somehow - kids know that they need all the help and love that they can get. Actually that is true of everybody - but the kids are often quicker to grasp goodness and truth, than cynical adults. So, let's stop making Christianity complicated, and simply explain the grace of God in Christ, and invite people to receive what He offers.

Prayer: *Father God. Forgive me for making You inaccessible to my colleagues and friends. Help me to practice the message I need to speak, by coming to You each day in dependency and faith. You know I am weak - help me to realise it too. I need to trust You for everything today ... including the courage to invite people to come to Jesus. In his Name, Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W114 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W115

Word@Work from BeaconLight

Read Mark 10:17-21 *As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No-one is good - except God alone. You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honour your father and mother.'" "Teacher," he declared, "all these I have kept since I was a boy." Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me." (NIV)*

This is a classic. So don't let familiarity make your eye skip down the page. This young man was not as inept as some suggest. He comes to Jesus, running. He had purpose, an important desire and a great question. He came kneeling as a supplicant and respected the authority of Jesus' teaching. It was a fine start to the interview, but would he find a place in God's eternal life? The story deserves closer examination.

Jesus points out that goodness cannot be separated from God (or obtained through any other route). Goodness is not man-made, although God will help us to do it. We can never make it to God by being good, but those who love God want to do such things. This young man was clearly pious and had a respectable moral history ... and Jesus did not rubbish all that. But the Saviour was less concerned about his past than his future. What would be he like **after** his encounter with Jesus? Alas, although he was willing to **add** lots of good things, he was unwilling to **subtract** anything - especially money.

Sounds familiar? Most people will do a few good things for good causes, and even give a little cash. But unless you have had a life-changing encounter with Christ, you are unlikely to take anything significant away from your empire. Unless your values have been changed, as you understand the nature of eternal life - you will inevitably hang onto this life ... and hang on with an iron grip. Sacrificial giving is a hall mark of eternal life: as modelled by Jesus. So, perhaps it is now time to choose to take some things out of your life. For the unconverted, it will be a potent example of Gospel living: a model for those who Jesus is calling to follow Him.

Prayer: *Almighty God. Thank You for all the things I have, and for making me the person I am. Please show me how I can mark my dependence on You, by giving back to you the things I cannot keep and cannot take with me. In Jesus' Name, Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W115 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W116

Word@Work from BeaconLight

Read Mark 10:21-23 *Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me." At this the man's face fell. He went away sad, because he had great wealth. Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!" (NIV)*

It would be heartbreaking to know of all the people who Jesus loves ... who nevertheless walk away. The passage is clear that Jesus is not hostile in any way to this young man, although He is dead set against his value system. It may still surprise us that this young man's good life and personal self-discipline in religion, counted for nothing with Jesus. The Lord comes straight to the point. Sell everything (he must have had a lot), give it to those who have nothing (people without a privileged background or unemployed or sick or those with many dependents).

The reward, Jesus said, was treasure in heaven - enjoying the everlasting pleasure of Jesus, over a life sold-out for Him. Then following Jesus, for the rest of his life, would be a consequence of receiving eternal life (not a way of earning it). Clearly it was tough medicine; that much showed in his face. But what was he sad about? The prospect of indefinite subtractions from his luxury lifestyle did not please him. Neither did the prospect of missing eternal life, which he had worked so hard (but in vain) to achieve. He was caught on the horns of a dilemma. He had to choose what he was willing to lose most. The answer was painfully expressed in his slow walk away from Christ.

How many come running to Jesus (in hope of an answer to the hole in life), but walk away sad, when they find that His values do not match with theirs, and their earthly ambition is more precious than their eternal future. However nice it would be to think that everybody who hears the Gospel will receive Christ, the reality is that many do not. But they can never say that they did not know, or that Jesus never loved them. It is hard for the wealthy to come to Christ, but not impossible - if they make the right choice.

Prayer: *Gracious God. Thank You that You love all that you have made. Help me to be personally obedient in everything, and not selectively. Help me to pray for my colleagues and friends who find it so hard to let go of what they cannot keep - so that they may keep what they cannot lose. In Jesus' Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W116 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W117

Word@Work from BeaconLight

Read Mark 10:24-27 *The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." The disciples were even more amazed, and said to each other, "Who then can be saved?" Jesus looked at them and said, "With man this is impossible, but not with God; all things are possible with God." (NIV)*

You might have thought that Jesus would make it easy for people to become His disciples. He did! Those who obeyed His commands, (fishermen to leave their nets, lame people to get up and walk, sinners to repent) found immediate access to His kingdom. The hardness about entering the Kingdom was not of God's making; it was the hardness of people's hearts against obeying Jesus. The rich young man has been told to sell everything, and give the money away: he refused and walked away - because his heart was hard against Jesus (even though it was enthusiastic for religion!).

That religious man would have been taught that riches were a sign of God's blessing - a foretaste of the Kingdom. But that sign was so corrupted by the man's acquisitive sinful nature, that it turned from a blessing into a barrier against obeying the Word of God. The disciples were no doubt hungry for fame and fortune too (cf [Mark 9:33-34](#)) and could not understand how possessions could be a spiritual handicap. Jesus further amazed them by the ludicrous word cartoon of a camel trying to get through the eye of a sewing needle. Impossible, they thought. No! Not impossible, said Jesus ... if God is involved and in charge.

The man had made his possessions his god and they were in charge - that was why they could not be sacrificed. And so the command of Jesus fell on deaf ears. Jesus cannot be a bolt-on extra to a self-serving lifestyle. He has the right to be your God, because He is God! So, He has the right to command according to His wisdom, and expect obedience. Refusal to submit (and its eternal consequences) is our problem and not His. However, the Lord is more than willing to help those who are willing to let Him.

Prayer: *Dear Lord. I need your help to be willing to listen to Your voice and to obey you. It is so easy for me to soak up the values of the worldlings I work with, and to justify my selfish lifestyle. Please show me one area today in which I need to change - so that others can see the real Christian life, and desire to follow Jesus too. In His Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W117 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W118

Word@Work from BeaconLight

Read Mark 10:28-31 Peter said to him, "We have left everything to follow you!" "I tell you the truth," Jesus replied, "no-one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields - and with them, persecutions) and in the age to come, eternal life. But many who are first will be last, and the last first." (NIV)

Some people always have an answer! Peter was, as usual, eager to protest his loyalty to the cause: and at face value he was speaking the truth. He was a fisherman, and when Jesus called him away from his nets - he obeyed and followed. However, he still had a home, wife and extended family (cf [Matt 8:14](#)); and easy access to his old trade (cf John 21:3). But his protest had a distinctly grasping edge, as the passage is expanded in [Matthew 19:27](#): Peter answered him, "We have left everything to follow you! What then will there be for us?"

Jesus unveils the reward for selfless service, but clarifies the qualifying criteria. The rewards are only for service done for Jesus and for the Gospel - not religious enthusiasm (as with the rich young ruler), and certainly not bright ideas to help the Jesus-cause. Peter had already been rebuked for that (cf [Mark 8:31-33](#)). The rewards for true service are, in this life, more than ample provision for our needs; and persecution as well! And after that, a life with God that is undiluted for ever. However, it is the character as well as the sacrifice that is weighed. Those who want to be first will be last and vice-versa. That may well have bitten into Peter's 'me-first' ego.

What we do comes from what we are; and what we are is formed by our relationship with God and with others. Peter's character had not yet been transformed by the Holy Spirit. He behaved towards Jesus as a typical secular business person. But Jesus was no more impressed by his assertive, on-message style, than by the rich young man (cf [Mark 10:17-22](#)). Instead he was looking for a soft heart willing to serve without looking for reward. This should remind us that whatever successful business style we have cultured, it requires transformation into servant-heartedness if it is to pass an appraisal by Jesus.

Prayer: Father God, Forgive me for thinking that the attitudes that make for worldly success, will build Your Kingdom or please You. Grant me a fresh internal revolution by the Holy Spirit, as my mind is renewed by Your Word - that I may be servant-hearted in the Name of Jesus and in the proclamation of the Gospel. For Christ's sake, Amen.

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W118 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W119

Word@Work from BeaconLight

Read Mark 10:32-34 *They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. "We are going up to Jerusalem," he said, "and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise."* (NIV)

Jesus had already twice announced His forthcoming crucifixion (cf [Mark 8:31](#), [9:30-31](#)). So why was Jesus now going to Jerusalem - marching into the jaws of death? The disciples were astonished at this apparently fool-hard journey; the group who travelled with them were afraid. As always, Jesus spells out the truth ... but this time gives the precise details of His suffering to come, and also the triumph of His rising again.

Using eight future verbs, Jesus gives (literally) a blow by blow account of what would happen. He did not want fuzzy thinking to sanitize what would be a horrific experience. Unlike us, who like to numb the suffering, Jesus was clear before any of it happened, that He would take it all, full strength (and when the time came, he even refused the drugged wine vinegar). It was necessary for the purpose of the disciples' salvation, and ours. And it was essential that we should all understand that Jesus knew the full details of what would happen before it did, He was in control; it was all in the plan ... and that is why He led the way into the fury that would engulf Him. It was no accident!

Perhaps this might encourage us to pause in our busy lives. If we belong to Christ, it is only because we have benefited from such a great sacrifice. The disciples needed to be prepared for His intentional death; and we need to be prepared to proclaim it, intentionally! Both can bring astonishment and fear. But the outcome is the salvation of souls to the glory of God!

Prayer: *Father God. Thank you that the Lord Jesus was active in moving towards His sacrificial death. Help me to be active in moving the gospel message among my colleagues, friends and family - irrespective of the hostility I may encounter. In Jesus' Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W119 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM

W@W120

Word@Work from BeaconLight

Read Mark 10:35-37 *Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask." "What do you want me to do for you?" he asked. They replied, "Let one of us sit at your right and the other at your left in your glory." (NIV)*

Oh dear! They still have not got the message! Despite Jesus teaching them about the way of the cross, and the spiritual dangers of worldly values that vie with the way God runs His kingdom; they still want to be top dogs ... and are using Jesus to help further their careers! They try, albeit clumsily, to trap their Master into agreeing to do anything they ask. What did they take Him for? He who saw the heart of every question, knew exactly what they were up to! But it shows how little they had learned about the Lord.

It is not unusual for believers to want to grab the glory, but the naïve blatancy of their approach is a little shocking. Mark wants us to be appalled. The shameless use of their privileged position as 'close companions', exceeds any 'old school tie' nepotism. Especially so, when you realise that they are taking to God and trying to twist Him round their little finger, in order to cut out their fellows.

Got the picture? Now let's be serious about our own motives. Is there no glory lust? Is there competition with fellow believers, or any suggestion of 'dirty tricks'? Do we somehow (subconsciously or intentionally) use our relationship with Christ for our own ends? Is there any hint at trying to manipulate the Almighty? Such questions have more weight than may be lifted in a rushed lunch hour. But they need to be asked and resolved to God's satisfaction. This prayer may be a helpful start.

Prayer: *Gracious God. Please will you show me just how honest I am being with myself and with You. I know that my acts of service for you need to be uncoupled from self interest. My heart is open for You to say whatever you want. As you have brought me this far, I want You to lead me on - so that You will be pleased, and that Your Kingdom (not mine) may be built. In Jesus' Name. Amen.*

You can read more of this [Bible passage](#) online - in English and other languages - share the Bible with your friends!

Why not **share Word@Work** with your friends - they can subscribe at <http://www.beaconlight.co.uk/email!>

If you **value your free Word@Work** - an [occasional donation](#) will help us to maintain and develop the ministry - thank you!

W@W120 | [Word@Work](#) © Dr Paul Adams 2008 | Provided by [BeaconLight](#)
Contact us at wordatwork@beaconlight.co.uk

BeaconLight Trust, 150 High Street, Banstead, Surrey SM7 2NZ, UNITED KINGDOM