



Joanna Meyer:

You're listening to the Faith & Work Podcast where we explore ways to serve God and others in our daily work to bring life and hope to workplaces and cities.

Joanna Meyer:

Hi, and welcome to the Faith & Work Podcast. I'm Joanna Meyer, your host. I'm joined today by my colleague, Jeff Hoffmeyer, Denver Institute's VP of Advancement and Theologian in residence, and the host of our sister podcast, Teach Us To Pray. Hi Jeff.

Jeff Hoffmeyer:

Hi Joanna. Really good to be with you on the Faith & Work Podcast.

Joanna Meyer:

I think you're the only person with a triple barrel title on the Denver Institute team

Jeff Hoffmeyer:

Just keeps getting longer.

Joanna Meyer:

It's awesome. But I would encourage our listeners if they haven't listened to Teach Us To Pray, oh man, it's one of my favorite podcasts, so make sure you make time for it and we'll link to it on our show notes today. But Hoff, I wanted to start with a question and it comes from an experience that I had in college. I remember driving around, this was in Boulder in the early nineties. I was driving around with my Bible study leader. I was involved with the campus ministry and we were talking about something and I think I had an aluminum can in my hand and I said, "Do you know if there's a recycling bin around here?" And she goes, "Oh, I don't really care about recycling because it's all going to burn," meaning that the earth was going to come to a fiery end. So it didn't matter if we thought environmentally and I did not have a response to her at that time, but I knew something in my spirit wasn't sitting well with that concept that we shouldn't care about a daily life on earth.



And since then I've come to realize it's a deeply theological perspective that shapes how we think about the reality of our life on earth, and it's really challenging sometimes to think that our daily life and work actually resonates for eternity. Jeff, I'm wondering, as you think about eternal things, how often does that play into your daily life?

Jeff Hoffmeyer:

Yeah, I mean even just this question, how often I think about heaven? My honest answer is zero to one time per day. So not very much. I'm sorry for what I would say was that really bad theology that you received as a college student. The truth is the earth's not going to burn, and we're going to talk about this with Jordan on the podcast, but God's promise is a new heaven and a new earth so earth doesn't blow up. And part of the undergirding understanding of a faithful practice of faith and work is the idea that our work on earth matters. I often think about the central line of the Lord's prayer, "On earth as it is in heaven." That is the work that God did in Jesus Christ and is doing through us, is to bring the experience, the reality of heaven, which is simply who God is to bear on reality on this earth, which obviously includes our work.

Joanna Meyer:

Yeah, I've been really helped by the writing of Dallas Willard, where he talks about when we respond to Christ, it certainly is a personal response, it's a decision that we make, but it's not a personal experience. It's not limited to a personal experience. When we step into relationship with God, we actually are stepping into His Lordship and into His kingdom, and so suddenly you realize like, oh, that has a scope as big as the earth and for all of eternity. And so you begin to ask questions like, well, how does what I'm doing now tie in with that bigger perspective? So I'm thrilled that we're getting a chance to talk to author Jordan Raynor today because his new book really addresses this question of how our daily work resonates and relates to eternity. Hoff, tell us a little bit more about Jordan.

Jeff Hoffmeyer:

So today we'll talk to Jordan Raynor, a tech entrepreneur and well-known voice in the faith and work movement. He's the author of a new intriguing book, *The Sacredness of Secular Work: 4 Ways Your Job Matters for Eternity, (Even When You're Not Sharing the Gospel)*, I love it when titles have parentheses in them. Jordan serves as the executive chairman of Threshold 360, a venture backed tech startup that he previously ran as CEO. He's a serial entrepreneur and author of the bestselling books, *The Sacredness of Secular Work*,



Redeeming Your Time and Called to Create. Jordan has twice been selected as a Google fellow and served in the White House under President George W. Bush. Jordan, welcome to The Faith & Work podcast.

Jordan Raynor:

Jeff and Joanna, it is so good to be with you. I'm such a fan of the work you guys do. It's a joy to be here.

Joanna Meyer:

Thanks.

Jeff Hoffmeyer:

Thanks Jordan. Yeah, so just kicking it off, you open the book with a pretty, I would say, haunting question by asking what if the Great Commission is not what it's all about. And I love this because you're really kind of hitting evangelicals where it counts and just pressing in. So let me ask you about that and just to maybe almost give a case study, before I had this role at Denver Institute, I was a pastor, went to serve a church in Los Angeles, and I was so excited to serve this church because I knew many of the congregants had high-powered influential jobs and just by default as we were reworking the vision, I led the church to rework it around the Great Commission and being and making disciples of Jesus.

So my question for you is this, and thinking about churches, but also of course beyond churches, thinking about leaders in all kinds of industries, even if we get rid of that title, which you rightly say in your book, by the way, the title's not inspired, that's really just a marketing thing in Bibles, but aside from the title of the Great Commission, how could churches, church leaders, business leaders, get that part of scripture right about being and making disciples of Jesus?

Jordan Raynor:

Man, that's a great, great question, Jeff, and I love that you asked it. And yeah, I think we get it right by number one, saying crystal clearly that the Great Commission is a non-optional command for every single follower of Jesus, not just the missionary on my refrigerator, not just the pastor of the local congregation. Every single one of us has been drafted into service and I think we can understand that better. You guys have done some good work on this. When we understand that that command, go and go and make disciples. Go is really not the command of that passage when you studied the original Greek. A far better translation I would argue, many



people smarter than me have argued is as you are going, having gone, assuming that you've already done the going, make disciples of all nations.

So number one, we got to make it clear that this is for everybody, not just religious professionals, but number two and this is what I'm really hitting on really hard in the book, we got to be really careful not to treat the Great Commission, as great as it is, as the single all encompassing commission of the Christian life. Because when we do, we run into a lot of dangers and I break down five of in the book, I'll just quickly breeze through a couple. Number one, we do something that Jesus himself never did, right? Jesus said, "Go make disciples of all nations... Teaching them to obey everything I have commanded you to do." Not just that disciple making part, right?

Second, I think it blocks believers from seeing the full extent to how their work matters for eternity. If the Great Commission is the only commission and we define making disciples as, let's be honest, saving souls and conversions, then most of us are wasting most of our time. How much time does the average executive or program or teacher spend sharing the gospel in a given month? 15 minutes, an hour? Even if you're absurdly generous and say they spend three hours walking coworkers through the Romans Road, that means 1% of their life matters for eternity. That is deeply depressing and more importantly, it's deeply unbiblical.

Let me give you one final reason why it's so dangerous to treat the great commission as the only commission. Ironically, I think it makes us less effective at the Great Commission. Tim Keller pointed out right before he died that 80% or more of evangelism in the first few centuries, when Christianity exploded around the world, happened not by religious professionals, but through mere Christians working as farmers and tent makers and mothers. That was true in the early church. I would argue it's going to be true for the foreseeable future because the fastest growing religious affiliation in America is no religious affiliation.

Non-believers are less likely than ever to darken the door of a church to learn about Christ for the first time. So where will they hear the good news of the gospel? Through you and me working alongside of them, but when the Great Commission is the only one we ever hear preached and when the only people see on the podiums of our stages are pastors and full-time missionaries, the mere Christians in the pews inevitably feel guilty about going and working in the very places most likely to carry out the Great Commission in this post-Christian context. Most dramatically, that's going to lead those people to leave those jobs, but at a minimum, it will make them half-hearted creatures while they stay there.



Jeff, I have been working on this book in earnest for, I don't know, three years now. I have shared the gospel more in the three years I've been working on this book about how our work matters beyond sharing the gospel than I did in the 10 years prior. Why? Because man, when you understand that God cares about 100% of your time in this life, that 100% of your minutes have the chance of mattering for eternity and not just the 1% where you're sharing the gospel, you become fully alive and fully alive people attract the lost like Craft Coffee attracts hipsters. You're in Denver. You know what I'm talking about?

Jeff Hoffmeyer:

Yeah, I love that. And I know Jo has a follow-up question, but just on that last point, just in terms of the resource of hours in the kingdom, if you think about God's people on those work hours, I was actually listening to the audio version of your book as I was waiting in line to go through security at the airport a few days ago, flying across the country to pick up my college graduate daughter. But as I'm listening to your voice, and by the way, it's a great audiobook. I'm looking around at thousands of people and thinking about what if at least the Christians in line with me were devoting their hours to a proper understanding of the Great Commission, what could God do? And it was a overwhelming picture of what could be and your new exposition of the Great Commission, I think for that reason becomes very compelling.

Jordan Raynor:

Oh, thank you. I appreciate that, man. And I'm not saying anything new. I love the way you put it, new exposition. This is ancient stuff. I'm just repackaging it.

Joanna Meyer:

Well, to be honest though, for some of our listeners, you just kick the hornet's nest because we have grown up-

Jordan Raynor:

I'm an elder in the Southern Baptist Church. I get it.

Joanna Meyer:

Yeah. For many of us, if you've grown up in a faith tradition, this concept has been central, that the main call of the Christian is to go and make disciples. And to be clear, you're not saying we're not eliminating that in any



way. We're just reframing that in a broader perspective of scripture. So I have two questions. One is take us on a little history lesson. When did this perspective of the Christian life change to so center evangelism and disciple making? And then how do we restore a more whole picture of the gospel? What are we trying to offer as a corrective?

Jordan Raynor:

That's good. Remind me to come back to the second question. I'll probably forget about it, knowing myself. But all right, this idea that the Great Commission is the singular mission of the Christian life is brand spanning new in church history. Let me quote three faculty members at the uber conservative Southeastern Baptist Theological Seminary, they say, "Before the 17th century, the Great Commission," pay attention here, "was largely ignored when discussing the church's missional assignment."

Before 400 years ago, Christians didn't interpret the call to make disciples as the exclusive call of the Christian life but somehow in the last few centuries, we begun acting like this is the only eternally significant thing we do, sharing the gospel explicitly, walking people through the Romans Road, and I would argue that's perhaps in part due to the label that we've attached to this non-optional command, turning it from a command, a commission to the singular great one. And here's what's mind-boggling, Jeff pointed this out before the term Great Commission isn't even a part of the original biblical manuscripts. It's a manmade heading that is the preface of my Bible, warns me is, "Not to be regarded as part of the biblical text."

And get this, that label, Great Commission didn't even show up in print for the first time until the 1600s, and it wasn't until the late 1800s that it became popular as Hudson Taylor used it to recruit people to serve as missionaries in China. Listen, the term Great Commission is not a part of the inert word of God. It is, I would argue, simply the catchiest marketing slogan of the modern missions movement. Now, the command itself, that's different. We're talking about different things. I'm talking about the label. The command is different. We already hit on this. It is a non-optional command for every single follower of Jesus. The Great Commission is indeed great. It's just not only, and there are terrible, terrible dangers in treating it as the only commission of the Christian life.



Joanna Meyer:

Yeah. So to center the Great Commission as the full extension of the gospel is actually to teach an abridged vision of the gospel and out of love for Christ, we want the full scope of what he's asking us to do when we respond to him. So what would you offer as a corrective? What is the whole gospel?

Jordan Raynor:

Yeah, yeah, yeah. So I talk a lot in the book about this abridged gospel versus unabridged gospel. And I would argue that the version of the gospel we preach in our churches today is partially responsible for how the Great Commission became the only commission. If you walk into any church in America today and you ask somebody at random, what's the gospel of Jesus Christ? You're going to hear something like this. The gospel is the good news that Jesus came to save you and me from our sins. Listen, every word of that is gloriously true, praise God. But that is a pretty incomplete version of the good news that Jesus preached, and to put it as tightly as I possibly can in a 32nd answer, the [inaudible 00:14:58] gospel is not just good news for the spiritual realm of souls. It is good news for the spiritual and the material world. It is good news for the cosmos. Jesus is not just Lord over my spirit. He is Lord over this material world.

And here's what that means, two things. Number one, when we celebrate Christ, this king of all, he gets a whole lot more glory than if he's just Lord of the spiritual realm, right? I think a lot of pastors imply that after the fall, God made a truce with Satan. He said, "Hey, listen, Satan, I know I declared this whole creation of mine spiritual material to be good, but here's what we're going to do. You broke it all, but how about this? I'm going to keep the souls of my people. I'm going to keep the spiritual realm. You keep the material realm and we'll call it a day, right?" No, that's garbage theology. Jesus at Calvary won back everything that was lost at Genesis 3, and when we recognize that, that unabridged gospel for the spiritual material, He gets greater glory.

Secondly, it assigns value and eternal significance to 100% of my time, not just the 1% of time I spend on spiritual "things" like prayer and evangelism, because if Jesus' blood paid to redeem the spiritual and material, then my work with the material world, typing on this MacBook made from the aluminum of the world, planting a garden in my backyard with my daughters, all of that has to matter for eternity because Jesus paid to redeem all of it, and He is King over all of it, all to His greater glory and my greater joy.



Jeff Hoffmeyer:

So yeah, Jordan leaning into that a little bit, and by the way, I love the passion in your voice just as you're talking about that, and that's one of the strengths of your book, is the passion that you bring to it, and I think your readers are going to imbibe that passion and it's going to transform them. But just leaning in a little bit more, one of the things I really like about the early section of your book is you're making this distinction between intrinsic work and extrinsic, and I want you to talk about that a little bit, but to be honest, it's a distinction that's become important for me. My role at Denver Institute is advancement aka fundraising, and I learned fundraising as a pastor, but then received really good training in fundraising, and actually, part of the training I received was that that work as a fundraiser is intrinsically good. It's not just extrinsically good.

Like Joanna Meyer, host of this podcast is doing amazing work through the Women, Work & Calling initiative, but it's not just the case that I'm raising the money so Joanna can do that good work. That is true, but actually the work of raising money is intrinsically good because I'm enabling generosity and others and inviting people in a story bigger than themselves, all of that. So it's intrinsically good. Anyway, I think I just appreciated that distinction for that reason. But tell our listeners about those two words and why that distinction is so significant.

Jordan Raynor:

Yeah, it's good. I think most Christians, most people listening to this podcast right now, understand that their work has extra, or what I call in the book instrumental value, meaning that my work matters because I can leverage my job at Apple, at the local grocery store, at my mechanic shop to the instrumental end of sharing the gospel with those I work with or making a lot of money and writing a check to those who do that work "full-time." The premise of this book is that yes, in addition to your work having instrumental value, it also has intrinsic value to God. It matters for eternity even when you're not leveraging it to that instrumental end to share the gospel with those you work with and to see that you got to see the unabridged gospel. I think we got to replace these half-truths about heaven with whole truths we find in scripture, which I spend the longest chapter of the book doing.

But just to put it real succinctly, I'll just quote one passage of scripture out of 100s in the book, Psalm 37 23 says that, "The Lord directs the steps of the Godly and delights in every detail of their lives." In other words, God doesn't just delight in watching you walk your teammates through the Romans road, although he certainly





delights in that. I hope you're doing it as much as you can. He doesn't just delight in watching you contribute to the capital campaign at your church, although I hope you're doing that. I'm an elder in a church. I love the local church. He delights in every spreadsheet you build, in every Uber you drive, in every meal that you cook with excellence and love in accordance with his commands. Those are ingredients into the eternal pleasure of God. That's what I'm talking about when I talk about intrinsic value of our work.

Luke:

Hey, I'm Luke.

Samantha:

And I'm Samantha.

Luke:

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Samantha:

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Luke:

As Denver Institute pursues its mission to prepare people to serve God and others through their daily work, we look forward to the impact it'll have. This can't happen without the support of this community. If you've been encouraged by this conversation, or if your life has been shaped by Denver Institute, we encourage you to join us in giving to this mission

Samantha:

To learn more or to make a financial gift, please visit the gift page at [denverinstitute.org](http://denverinstitute.org).



Joanna Meyer:

Let's dig into that a little bit more because I think for a lot of people when we think of heaven, we think of a release from the burdens of earth, which is partially true, but we don't see this continuity between our daily lives and what happens in eternity. So your book revolves around four reasons our work does matter for eternity. Could you elaborate on that a little bit?

Jordan Raynor:

Yeah, I'd be happy to. Number one, your work matters for eternity because as mind-blowing as it may seem, it is a vehicle for contributing to God's eternal pleasure, not as if God needs us to bring him any joy. He was perfectly fine without us, for the record, right? But He allows us in every detail of our lives to bring Him joy and pleasure. We just talked about that with Psalm 7:23. We can also look at 1 John for this.

Number two, your work matters for eternity because it is largely through your work that you earn eternal rewards. Man, we don't talk about this in the church today, and for a lot of good reasons, the perverted prosperity gospel has heretically taken this and claimed that, oh man, Jesus wants you to have your best life. Now, that is a lie. Jesus did not promise us our best life now. But He did promise us our best life for eternity if we will sacrifice for His sake in the present and promised us eternal rewards like treasures in heaven, like various crowns, like increased job responsibilities on the new earth, et cetera, et cetera.

Number three, your work matters for eternity because through it, I think we can scratch off metaphorical glimpses of heaven here on earth, reviewing the kingdom of God in the present. And number four, your work matters for eternity because yeah, you can leverage it to the instrumental end of sharing the gospel with those you work with. So I spend about 80% of this book telling readers, "Hey, your work matters beyond the Great Commission, beyond the Great Commission, beyond the Great commission," and the last 20%, I'm like, "Hey, yeah, but it also matters for the Great Commission." And in this increasingly post-Christian context, we probably need a new playbook than tacky tracks in the break room to do this well. So-

Joanna Meyer:

I really appreciated that.



Jordan Raynor:

Oh man, it's one of my favorite chapters of the book, and I really dig in to get really practical about how to best make disciples in a post-Christian context. But I put that last, Joanna and Jeff, because again, the most effective disciple makers I know are the ones who believe that everything they do matters, and not just that whole sharing the gospel part. Those are the most fully alive people on the planet. Those are the people that the lost want to go have a beer with and grab a cup of coffee with because they are fully alive and animated by the relationship with Jesus Christ.

Jeff Hoffmeyer:

Jordan, let me ask you to say a little bit more about the eternal rewards piece because it's a big chunk of your book. For me, it was one of the surprises of the book. Joanna and I read a lot of books on this topic, faith and work. That's of course what Denver Institute's all about. I don't know about Jo, but I've never seen eternal rewards emphasized to the degree that you emphasize them. Why is that so important, and maybe even how did you come to that realization as well?

Jordan Raynor:

Man, it's a good question, Jeff. Why do I think it's so important? I think because it was so important to Jesus, right? I know so many Christians who feel, by the way, this is me for years, who felt guilty about being motivated by eternal rewards, who would never admit that they wanted to go hard and chase after these eternal rewards. Dr. Randy Alcorn nails it. He says, "It may sound selfish to chase after eternal rewards, but it is Christ's command to us, so we should equally obey it. If we maintain that it is wrong to be motivated by eternal rewards, we bring a serious accusation against Christ." Mic drop, Randy Alcorn style.

So man, why is this so important to me? I think because Jesus talked about it over and over and over and over and over and over and over again, because he knew that all of us are motivated by some reward. We're not reward optional beings. The only question is, are we going to be motivated by the temporal reward of the praise of man or the eternal rewards of the praise and applause of God and the very tangible rewards He promises us? So that's reason number one, Jeff.

I think reason number two, man, I have just found eternal rewards to be such a concrete way to help me make practical decisions to follow Jesus day to day in my life, right? I talk in the book about, man, when you really



understand scripture's promise of eternal rewards, this whole bucket list mentality, no offense listener, if you've got one, kind of becomes a lot less important than what I call an anti-bucket list mentality. I think more Christians need to have anti-bucket list these catalogs of things they will strive not to do on this side of eternity so that they can accumulate as many eternal rewards and experiences as possible. Because contrary to what AARP Magazine wants you to believe, this is not your last chance to enjoy the best travel experiences and food and culture that this world has to offer. That is a lie from Satan to thwart your effectiveness for Christ's sake in the present. And once we understand that we're going to have forever to do those things, man, it just becomes easier to sacrifice for the sake of the gospel.

For me, I talk about this in the book, I love Washington DC I know I'm a weirdo. I live in Tampa, Florida. I love my hometown in Tampa. I really do. But if I were living for this life, move my family to Washington DC would be at the top of my "bucket list." But my wife and I have chosen not to do that. Why? A bunch of different reasons. One of which is my aging parents and grandparents and those of my wife are within a 10-minute drive of us, and we just feel called to be here to care for them in their old age. And that's a massive sacrifice for me because I'm a really, really selfish dude, if I'm being really honest.

But man, knowing that I'm going to have billions of years to explore the greatest city of all time, the new Jerusalem, and I believe other cities, I think there's going to be a new DC and a new San Francisco. Praise God. Can't wait to live in the new San Francisco, but knowing that that's an option, I'm totally cool writing off moving to DC, my dream city in the present because Ephesians 6:8 promises me that the Lord's going to reward me for whatever good I do in this life.

Now, does that mean he's going to give me an urban flat in the new Jerusalem? I don't know, right? But what I do know is whatever he does reward me with will be far greater than whatever I can imagine right now. And so I'm happy to make that sacrifice.

So Jeff, that's a very long-winded answer to your question of how this became important to me. But man, the more I meditate on this promise, the more willing I am to sacrifice in the present. Honestly, the less hurried I am in the present. We can unpack that if you want, but it's made such a difference in my walk with Jesus that I had to dedicate 6,000 words to it in the book.



Joanna Meyer:

Well, let's talk practically. You talked about how an understanding of eternity slows down daily life in the present, but I want to hear about your life as a tech entrepreneur. You're not just an author, but you're a person who's worked in executive leadership, you work in technology, and so I want to know how do these concepts play out in the day in day out of organizational life for you?

Jordan Raynor:

Yeah, that's a good question. The most practical thing that comes to mind is really around evangelism, ironically. It's something from that chapter that you love Jo, on how to make disciples in a post-Christian context. I mentioned before, I've shared the gospel more in the last two or three years than in the 10 prior because of a theological reason that I understand that all my time matters to God.

But there's also a really tactical reason why I think I've had more of these conversations, and it's this list I keep on my phone called My List of Launchers. So within this tech startup that I'm chairman of and across other spheres of influence I have, there's a number of people that I'm actively trying to share the gospel with. And so I have a really simple document on my phone called My List of Launchers that has two things on it.

Number one, the names of those people who I'm trying to share the gospel with, and number two, next to each name, a list of questions, topics, conversation starters that I plan to bring up the next time I see those people to launch the conversation from the surface level to the serious to the spiritual. I stole this idea from William Wilberforce like 250 years ago. And so for example, I got a guy on my list, I'll call him Jim. Last time I saw Jim, Jim talked a ton about Kung fu. He loves Kung fu. I have never practiced kung fu. I know very little about it. Well, the next time I see Jim, right before I get out of my car, I'm going to look at this doc on my phone and I'm going to see three things on it to remind me of where I want to launch the conversation to.

First is a surface level question. "Hey man, how's Kung Fu going?" Super surface level, right? He's eager to talk about that. Then I got a serious question next to it. I say, "Oh, hey man, beyond the exercise, why do you love Kung Fu so much? You love this thing. Tell me what this is doing for you. What are the benefits of Kung Fu?"

And then as Jim's answering, I'm listening, but I'm also going to be dialoguing with the Holy Spirit to ask, "Okay, Lord, is it time? Are you opening up a door for me to ask the spiritual question I really want to get to?" And if there's a green light there, I'm going to ask Jim, "Hey, the last time we talked about Kung Fu, you used almost



religious language to talk about this activity. What are your spiritual beliefs? Talk to me a little about that. Would you call Kung Fu a religion for you?"

Joanna, Jeff, it took me 30 seconds to write down those questions after I saw Jim the last time, and it's going to take me 10 seconds to refresh my memory before I see him the next time. But that teeny tiny bit of intentionality on a simple document on my phone, God has used over and over and over again to quickly launch conversations towards spiritual things. So that's just one way, Joanna, that these principles, this abstract theology is getting concrete in my life.

Joanna Meyer:

Tell us a little bit too about how it's slowing you down? Because it seems like life is picking up pace every day. So somehow thinking about eternity is actually not making you rush through life and work.

Jordan Raynor:

Yeah, this is a new revelation for me. So these are raw thoughts. They may not make any sense, but I'm going to try this out. The more that I think about the promise of the new earth, and just to make sure everybody's singing for the same hymnal, for our listener sake, scripture makes it abundantly clear that not one person will spend eternity in heaven, not even Jesus Christ. See, Revelation 21. God did not promise to fit us for heaven to dwell with him permanently there as we sing every Christmas, he promised heaven on earth and to dwell with us here, right? Let's do an audit of our Christmas carols. Can we? Okay?

And the more I've meditated on the promise of the new earth, Joanna, and I've meditated on passages like Revelation 22:5, where it says we'll reign forever and ever with Christ and Isaiah 65 where it says we'll build houses and plant vineyards and long enjoy the work of our hands, I become a lot less hurried to get through all the things I want to accomplish in this life because I really believe that what I'm doing right now is rehearsing for the eternal. I believe that death is a nap.

And when I arise on the new earth with my King, I'll continue a lot of the same work I'm doing today just free from the curse of my sinful heart and motivations and the thorns of thistles that block that. So for example, I think I could share this. I just signed a contract. I'm going through the language in my head right now, but I'm working on a TV show right now, the first TV show that'll be produced under my brand and I'm really excited about it, but there's a pretty good chance it doesn't happen.



And without meditating on the new earth and this eternal vocation that we get to enjoy with Jesus the King, I think I'd be really anxious and really hurried to get this done right. Old Jordan Raynor would be like ramming this through working 60 hours a week to get, and I'm just totally cool if it doesn't happen, right? Because if the things on my to-do list are on God's to-do list, he's going to complete them with or without me, either in this life with somebody else or maybe even offer me the blessing to his greater glory of being able to work on those projects for billions and billions of years on the new earth.

So I don't know. This has been a weird thing for me. Dr. Randy Alcorn and I have got a conversation about it tomorrow with some of my readers on how the promise of the new earth can slow us down. But I'm finding, for me, it's just making me, a Type A ambitious professional, a lot less hurried professionally in this life.

Jeff Hoffmeyer:

But Jordan, as we close out this conversation, just want to offer you a chance to offer our listeners a last word or an encouragement. Think about this as the benediction at the end of the church service. This is just at the end of the podcast. What encouragement would you give to our listeners given the topic of your book?

Jordan Raynor:

Yeah, I would just encourage you that if your work only matters because you can leverage it to save souls, Jesus Christ wasted the vast majority of His life, vast majority of His life. God could have chosen for Jesus to grow up in anybody's home. I think that the idea that He grew up in the home of a carpenter has grown too familiar on us because God, the Father, could have chosen for him to grow up in the home of a priest, like John the Baptist Reed spent all day, every day doing "spiritual work of prayer."

He could have chosen for Jesus to grow up in the home of a Pharisee like Paul, where He would spend all day every day doing the spiritual work of studying and teaching the scriptures. But instead, he chose for Jesus to spend roughly 80% of his adult life swinging a hammer and doing work that looks strikingly similar, I would bet, to the work that you and I are doing today, taking this material world and making it more useful for other human beings benefit and enjoyment, essentially leaning into the cultural mandate of Genesis 1.

And if that doesn't assign intrinsic value to the "non-spiritual work" you do, listener leading Zoom meetings and typing emails and digging ditches. I don't know what does. So be encouraged by that, but also be challenged by it, right? Be challenged to make all of the tasks on your to-do list, and not just the spiritual ones subservient to



Jesus Christ, our Lord and Savior. He is king over Zoom and my soul, He is King over everything that I work with, not just the spiritual realm. So put all of it under His lordship. Ask the question of how Jesus would Lord over your small inch of creation and do it as under the Lord.

Jeff Hoffmeyer:

Jordan, thank you. That is deeply encouraging and convicting to me, and I'm sure to all of our listeners. Thank you for your work. Thank you for your passion. Thank you for your faithful exposition of scripture, how seriously you take the Bible and how you make it really matter in real lives. So, thank you.

Joanna Meyer:

Thanks for listening in today. A couple of clarifying notes. You may have heard Jordan refer to something called the Romans Road in today's episode, which simply refers to a method of sharing the gospel. It's common in maybe some more conservative church circles, in which you walk through specific verses in the book of Romans to help illustrate how a person could respond to Jesus Christ. So if that was confusing, that's a little scoop on that.

But I'm also wondering what resonated with you from today's episode? We really challenged some common assumptions about heaven. So this is an opportunity to look and learn more. So what really challenged your thinking on this, and also what would be the implications for how you approach your daily work?

In today's show notes, we'll link to Jordan Raynor's book, *The Sacredness of Secular Work*. But we also want to link to a Denver Institute resource that may fill in some gaps in this conversation for you. It's an article, *The Gospel For Our Work* written by our former theologian in residence, Ryan Tafilowski, who's a professor at Denver Seminary, and he specifically points to this expanded view of the gospel in which the Great Commission exists, but also that speaks more broadly to life here and also life in eternity.

Thanks for joining us today. I hope it was challenging, thought-provoking, and also encouraging to talk about our work in light of eternity.

Joanna Meyer:

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