

5780 – Numbers 13-15 – Sh'lach L'cha (Send On Your Behalf)

Parashat Shelach tells the story of the spies sent by Moses to survey the land. Ten return with an ambivalent and fearful report: the land is good but the people are giants and their cities impregnable. Two, Joshua and Caleb, argue to the contrary—but their confidence is ignored and the people, fearful and demoralised, say, “Let us appoint a leader and go back to Egypt” (Num. 14:4).

God, angry, threatens to destroy the people and start again with Moses. Moses intercedes and succeeds in averting this fate, but God insists that the people will be punished by having to spend forty years in the desert. Their children, not they, will enter the land. There then follows a series of laws about sacrifices, *challa*, and forgiveness for sins committed inadvertently. This legal section is interrupted by a brief narrative about a Shabbat-breaker. The *parasha* ends with the law about tzitzit, fringes on the corners of garments, a text recited daily as the third paragraph of the Shema.

The first of the following essays asks: Of what were the spies afraid? The second explores the role of time in political transformation. The third suggests a deep connection between the story of the spies and the law of tzitzit. **The fourth asks what made Joshua and Caleb different from the other ten spies who were overcome by fear.** The fifth focuses on a comment by Rashi about the significance of defensive walls. The sixth looks at the command of tzitzit and the two different ways in which it has come to be fulfilled, by an inner and an outer garment.

*What Made Joshua and Caleb Different*¹

Ten of the twelve spies came back with a defeatist and demoralising report. The people are strong. The cities are well fortified. There are giants there. It is a “land that devours its inhabitants.” We are not up to the task. Compared to the locals, we are like grasshoppers (Num. 13: 31-32).

They were, as it happens, completely wrong. But that made little difference under the circumstances. They had fulfilled their mission and delivered their report and who could gainsay them? Two of the twelve, however, did: Joshua and Caleb. Caleb stilled the people initially, saying, “We should go up and take possession of the land, for we can certainly do it” (Num. 13:30). Then as the people spoke about appointing a new leader and going back to Egypt, the two of them stood and addressed the crowd:

If the Lord is pleased with us, He will lead us into that land, a land flowing with milk and honey, and will give it to us. Only do not rebel against the Lord. And do not be afraid of the people of the land, because we will devour them. Their protection is gone, but the Lord is with us. Do not be afraid of them. (Num. 14:8-9)

This took courage of a high order. First, they knew they were a minority: two against ten. **What did they know that the others did not?** Second, the crowd was in a dangerous state. The people had been weeping. They were already saying, “If only we had died in Egypt.” They were angry with Moses and Aaron, who themselves had fallen prostrate rather than confront the people. Caleb and Joshua were on the verge of being stoned by the mob (Num. 14:1-10). **What gift, what strength of character, did they have that the other ten spies—their princes, chieftains, leaders—did not?**

Stanford University psychologist Carol Dweck has written a fascinating book, *Mindset*,⁽¹⁾ on why some people fulfil their potential while others do not. Her interest, she says, was aroused when she observed the behaviour of ten-year-old children when given puzzles to solve. **Some, when the puzzles became difficult, thrived. They relished the challenge, even when it proved too hard for them. Others became anxious. When the puzzles became hard, they were easily discouraged.**

She wanted to understand why. What makes the difference between people who enjoy being tested and those who do not? **What makes some people grow through adversity while others become demoralised?** Her research drove her to the conclusion that **it is a matter of mindset.** Some see their abilities as given and unalterable. We just are gifted or ordinary, and there is not much we can do about it. She calls this the **“fixed” mindset.** Others believe that we grow through our efforts. When they fail, they do not define this as failure but as a learning experience. She calls this the **“growth” mindset.**

Those with a fixed mindset tend to avoid difficult challenges because they fear failure. They think it will expose them as inadequate. So they are reluctant to take risks. They play it safe. People with the growth mindset react differently. “They do not just *seek* challenge, they thrive on it. The bigger the challenge, the more they stretch.” When do people with the fixed mindset thrive? “When things are safely within their grasp. If things get too challenging ... they lose interest.”⁽²⁾

Parents can do great damage to their children, she says, when they tell them they are gifted, clever, or talented. This encourages the child to believe that he or she has a fixed quantum of ability. This discourages them from taking risks. Such children say things like, “I often feel that my parents won’t value me if I’m not as successful as they would

¹ Rabbi Jonathan Sacks, *Covenant & Conversation: Numbers*, (Maggid Books & The Orthodox Union), pp. 169-172.

like.” The result is that they tend to stay away from challenges they fear they may fail. They become risk-averse.

Parents who want to help their children, she says, should praise them **not for their ability but for their effort**, for their willingness to try hard even if they fail. Dweck quotes a great basketball coach who used to say to his players, “You may be outscored, but *you will never lose*.”⁽³⁾ If they gave of their best, they might not win the game but they would gain and grow. They would be winners in the long run. The fixed mindset lives with the constant fear of failure. The growth mindset does not think in terms of failing at all.

Applying this logic to the spies, we see something fascinating. The Torah describes them in these words: “All were men [of standing]; they were heads of the Israelites” (Num. 13:3). They were people with reputations to guard. Others had high expectations of them. They were princes, leaders, men of renown. If Dweck is right, people laden with expectations tend to be risk-averse. They do not want to be seen to fail. That may be why they came back and said, in effect: We cannot win against the Canaanites. Therefore we should not even try.

Now consider the two exceptions, Caleb and Joshua. Caleb came from the tribe of Judah, and Judah, we learn in the book of Genesis, was the first *baal teshuva*.⁽⁴⁾ Early in life he had been the one who proposed selling Joseph into slavery. But he matured. He was taught a lesson by his daughter-in-law, Tamar. He confessed, “She is more righteous than I am” (Gen. 38:26). That experience changed his life. Later, when the viceroy of Egypt (Joseph, not yet recognised by the brothers) threatened to hold Benjamin as a prisoner, Judah offered to spend his life as a slave so that his brother could go free. Judah is the clearest example in Genesis of someone who *takes adversity as a learning experience rather than as failure*. In Dweck’s terminology, he had a growth mindset. Evidently he handed on this trait to his descendants, Caleb among them.

As for Joshua, the text tells us, specifically in the story of the spies, that Moses had changed his name. Originally he was called Hoshea, but Moses added a letter to his name (Num. 13:16). A change of name always implies a change of character or calling. Abram became Abraham. Jacob became Israel. When our name changes, says Maimonides, it is as if we or someone else were saying, “You are not the same person as you were before.”⁽⁵⁾ Anyone who has experienced a name change has been inducted into a growth mindset.

People with the growth mindset do not fear failure. They relish challenges. They know that if they fail, they will try again until they succeed. It cannot be coincidence that the two people among the spies who had the growth mindset were also the two who were unafraid of the risks and

trials of conquering the land. Nor can it be accidental that the ten others, all of whom carried the burden of people’s expectations (as leaders, princes, men of high rank), were reluctant to do so. If this analysis is correct, the story of the spies holds a significant message for us. **God does not ask us never to fail. He asks of us that we give of our best. He lifts us when we fall and forgives us when we fail.** All He asks in return is that we acknowledge our failures. This gives us the courage to take risks. That is what Joshua and Caleb knew one through his name change, the other through the experience of his ancestor Judah.

Hence the paradoxical but deeply liberating truth: **Fear of failure causes us to fail. It is the willingness to fail that allows us to succeed.**

(1) Carol Dweck, *Minset: The New Psychology of Success* (New York: Ballantine Books, 2007).

(2) *Ibid.*, 21-22.

(3) *Ibid.*, 210.

(4) See Jonathan Sacks, *Covenant and Conversation: Genesis—The Book of Beginnings* (Jerusalem: Maggid, 2009), 311-314.

(5) Maimonides, *Mishneh Torah, Hilchot Teshuva* 2:4.

1. the “fixed” mindset ... the “growth” mindset.

a. Matthew 25:14-30 (cf. Luke 14:11-27)—The Parable of the Talents/Minas²

¹⁴“Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. ¹⁵**To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability.** Then he went on his journey.

¹⁶The man who had received **the five talents** went at once and put his money to work and **gained five more**. ¹⁷So also, the one with **the two talents gained two more**. ¹⁸But the man who had received **the one talent** went off, dug a hole in the ground and **hid his master’s money**.

¹⁹“After a long time the master of those servants returned and settled accounts with them. ²⁰The man who had received the five talents ... said ... ‘I have gained five more.’

²¹His master replied, **‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’**

²²The man with the two talents also came. ‘Master,’ he said, ‘you entrusted me with two talents; see, I have gained two more.’

²³His master replied, **‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’**

² A talent was worth more than a thousand dollars, equal to sixteen year’s wages for a day laborer—a mina (or pound) was about three-six months wages.

²⁴“Then the man who had received the one talent came. ‘Master,’ he said, ‘I knew that you are a hard man ... ²⁵So I was afraid and went out and hid your talent in the ground ... here is what belongs to you.’

²⁶“His master replied, ‘**You wicked, lazy servant!** ... ²⁷you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.

²⁸“Take the talent from him and give it to the one who has the ten talents. ²⁹For **everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.** ³⁰And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’

Focus³

- 1) The underlying theme ... is **stewardship**.
 - a) What will the steward do with his master’s goods.
 - b) **Everything that a person has**, whether it be goods or abilities, **is given from above**.
 - 1) James 1:17
Every good and perfect gift is from above ...
 - c) In Jewish thought, **God’s creation of the world makes every person a caretaker of what really belongs to God.**
- 2) **One’s concept of God ... is ... the primary determining factor in faithful stewardship.**
 - a) The “good” servant’s trust in **the goodness of their master** and as a result of their faith **are willing to take risks in order to achieve a maximum return on their master’s money.**
 - b) The “lazy” servant **feared the master—he did not have the faith to risk an investment—he was afraid that he might fail.**
- 3) The dramatic conflict—What will the servants do while their master is far away?—even though the master is gone now, he will return—in the meantime, he has **entrusted his possessions** to his servants, who act as **caretakers**.
- 4) The surprise element in the story is that **all the servants had the proper attitude—to please the master.**
 - a) Though the one-talent servant had **the best of intentions**, he forfeited the potential benefits that could have been gained from a low-risk investment.

1) **He feared the master—he failed to grasp the essence of the master’s character—his good intention, misled by a wrong understanding of the master, produced the opposite result.**

b. According to the message of the parable—**good intentions are not enough.**

In Christian thought⁴

- 1) In Matthew’s Gospel (the parable) is positioned in the midst of eschatological teachings, with the parable of the Wise and Foolish Maidens preceding it and the Judgment of the Nations following it.
 - a) The parable of the Pounds (Minas) ... is used by Luke to conclude the special section of his text known as the Travel Narrative (Luke 9:51-19:28). The reader is reminded of the trip to Jerusalem and different views concerning the kingdom of heaven (v. 11).
 - b) Mark alludes to these teachings when he speaks about the unknown day and hour that urge constant preparation.
 - c) In Luke, the nobleman comes back to receive the kingdom, in Matthew, after a long delay, the wealthy man returns to seek an accounting of the deposits entrusted to the servants.
 - d) **So, in modern (Christian) scholarship, the delay of the master followed by his sudden return has been interpreted as illustrating the coming of the Son of Man.**⁵
- 2) On the one hand, the stress on the last judgment is deeply rooted in the message of (Yeshua), but on the other hand, **the real focus of (Yeshua’s) teaching is the cultivation of personal piety and active involvement in helping people.**
 - a) **The preparation theme should be stressed more than the final judgment.**
 - b) **The eschatological meaning was overemphasized after the parable had been incorporated into the Gospel tradition or at the time (when) collections of parables according to perceived themes (were made).**
 - c) The problem surrounding the delay of the ... (Second Coming) in church teachings tended to **turn the original force of the parables into an apologetic explanation rather than a strong call for urgent life-changing action.**

³ *The Parables*—, pp. 82-83.

⁴ *Ibid.*, p. 83.

⁵ Daniel Harrington, *The Gospel of Matthew*, (The Liturgical Press, 1991), pp. 351-55.

1] Matthew 5:14-16

¹⁶In the same way, let your light shine before men, **that they may see your good deeds** and praise your Father in heaven.

2] Matthew 5:43-48

⁴⁶**If you love those who love you, what reward will you get?** Are not even the tax collectors doing that? ⁴⁷And if you greet only your brothers, **what are you doing more than others?** Do not even pagans do that?

3] Matthew 6:25-34

²⁵“Do not worry about your life, what you will eat ... drink ... (or) wear. Is not life more important than food ... the body more important than clothes? ...

³²**For the pagans run after all these things, and your heavenly Father knows that you need them.** ³³But seek first his kingdom and his righteousness, and all these things will be given to you as well.

4] John 13:34-35

³⁵**By this all men will know that you are my disciples,** if you love one another.”

- d) **The apocalyptic coming of the Son of man was an accepted fact that called for ethical action in the present time as the provision for the future reality soon to be revealed.**
- e) Even if the context in the Gospel of Matthew highlights the theme of preparedness for the end times, **the parable’s deeper message teaches the disciples to recognize God’s gifts, to be a responsible caretaker of his gracious endowment and to serve God faithfully.**

In Jewish Thought⁶

- 1) The living of life is a serious business in the parables of (Ye-shua). **The nobleman’s actions are defended**, because “to every one who has will more be given: but from him who has not, even what he has will be taken away” (Luke 19:26; cf. Mat 25:29).
- 2) This saying is closely related to a Jewish tradition that speaks about the giving of the Torah.
- a) The Torah was freely given by God. In like manner, it is taught freely. **The one who learns the most from Torah receives more.** The one who neglects the study of the ways of the Lord will lose

what he or she has acquired. **The more learning, the more life.** The more one has, the more one will receive (cf. Avot 2:7).

Conflicting Messages⁷

- 1) **The message of stewardship is essential for the parable ...** In Christian interpretation ... the parable brought comfort and understanding to a persecuted community of faith waiting for the return of the master. **The final judgment will bring recompense in line with divine standards, which are difficult to comprehend in the present time.**
- 2) Eusebius refers to a version of this parable in the Gospel of the Nazarenes ... In the Christian understanding of the parable of the Talents ... Pounds, **the question of just reward for good intentions was difficult to deal with.**
- a) **Why should the man who stored the master’s deposit for safekeeping be punished?**
- b) Gospel of the Nazarenes 18⁸
But since the Gospel (written) in Hebrew characters which has come into our hands enters **the threat not against the man who had hid (the talent)**, but against him who had lived dissolutely—for he (the master) had three servants: one who squandered his master’s substance with harlots and flute-girls (borrowed from the “Parable of the Prodigal Son” [Luke 15:30]), one who multiplied the gain, and one who hid the talent; and accordingly one was accepted (with joy), another merely rebuked, and another cast into prison ...
- 3) Baba Metzia (“Middle Gate”) 42a
Money can only be guarded [by placing it] in the earth.¹⁰

The Setting in Life⁹

- 1) The actual setting for the parable is found in scenes from the everyday life ... Big money and the high risk of investing capture the interest of the audience.
- a) Entrusting a deposit to servants was not unusual.

1] Tobit¹⁰ 4:20-21

²⁰Now, my child, I must tell you **I have left ten talents of**

⁷ Ibid., p. 87.

⁸ Ron Cameron, *The Other Gospels: Non-Canonical Gospel Texts* (Philadelphia: The Westminster Press, 1982), pp. 99-102. Philipp Vielhauer and George Ogg of *New Testament Apocrypha* originally made the translation.

uhttp://www.earlychristianwritings.com/text/nazoreans-ogg.html

⁹ *The Parables—*, p. 89

¹⁰ The Book of Tobit is ... part of the Catholic Bible.

silver with Gabael son of Gabrias ... ²¹Do not be afraid, my child, if we have grown poor. You have great wealth if you fear God, if you shun every kind of sin and if you do what is pleasing to the Lord your God.'

2) The theme of reward for faithful stewardship as well as the dramatic motifs of the master's departure into a faraway place and his return after a delay also appear in rabbinic parables. **In Jewish theology, the issues pertaining to the love and fear of God fascinated and perplexed the rabbis.**

a) Yalkut Shemoni,¹¹ Vol. 1, Remez 837—Love and Fear of the King's Servants

What is the difference between love and fear? [The distinction] may be illustrated through means of a parable. To what may the matter be compared? To a king who had two servants. One loved the king and feared him. The other feared the king but did not love him. The king went into a far country. **The servant who loved the king and feared him, rose up to plant gardens, orchards and all varieties of fruit. The servant who feared the king remained inactive and did nothing at all.** Upon returning from the far country, the king saw that gardens, orchards and many varieties of fruits arranged before him according to the design of the servant who loved him. Then the one who loved the king came before him ... He was greatly contented in correspondence to the joy of the king. But **when the king entered the domain of the servant who feared him but did not love him, he saw all the desolate grounds which lay before him according to the failure of the servant who feared him.** When the one who feared the king came before him ... He was greatly distressed in accordance with the anger of the king. As it was said, "He provides food for those who fear him" (Psa. 111:5). This refers to [the quality of justice].⁽¹⁾ Hence you learn that the reward of the one who loved [the king] was a double portion while the reward of the one who feared the king was only a single portion. Thus the ones who worship foreign gods only receive their portion in this world but Israel merits [favor] by enjoying her portion in both worlds.

(1) The food given to those who fear the Lord is understood as **the reward they receive in this world.**

1] The servant who has the proper faith in God, based upon reverence and love, works diligently to win divine approval through dedicated service. Fear without love is not enough. **Those who love the king will obey his commandments and seek to please him in their daily lives.**¹²

2] James 2:14-20

¹⁴What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?

¹⁵Suppose a brother or sister is without clothes and daily food. ¹⁶If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? ¹⁷In the same way, **faith by itself, if it is not accompanied by action, is dead.**

b) Tanna Debe Eliyyahu¹³—The King's Wise and Foolish Servants
My son, were not both Bible and mishnah spoken by the mouth of the Almighty? If so, what is the relationship between them? The distinction between them may be illustrated by a parable. To what may the matter be compared? To a mortal king who had two servants whom he loved with utter love. To one he gave a measure of wheat and to the other he gave a measure of wheat, to one a bundle of flax and to the other a bundle of flax. What did the wise one of the two do? **He took the flax and wove it into a tablecloth. He took the wheat and made it into fine flour by sifting the grain first and grinding it. Then he kneaded the dough and baked it, set the loaf upon the table, spread the tablecloth over it and kept it to await the coming of the king.** But **the foolish one of the two did not do anything to it.** After many days the king came into the house and said to the two servants: My sons, bring me what I gave you. One brought out the table with the loaf baked of fine flour on it, and the tablecloth spread over it. The other brought out his wheat in a basket with the bundle of flax over the wheat grains. What a shame! What a disgrace! Need it be said which of the two servants was the more beloved? He of course who laid out the table with the loaf baked of fine flour upon it.

1] **The oral teachings of the sages are fundamental for the proper stewardship of biblical revelation.** Both are the

¹² *The Parables*—, p. 90.

¹³ *Seder Elijah (Seder Eliyahu Rabba, ed. Friedman, 171-72)*—Composite name of a midrash, consisting of two parts, whose final redaction took place at the end of the tenth century of the common era. The first part is called "Seder Eliyahu Rabbah" (thirty-one chapters); the second, "Seder Eliyahu Zuṭa" (fifteen chapters).

¹¹ *Yalkut Shemoni*—usually referred to as "the Yalkut" of Simeon of Frankfurt—the best known and most comprehensive midrashic anthology, covering the whole Bible. Compiled in the 13th-century.

words of God. The written word requires refinement through careful study and proper interpretation.¹⁴

The Disaster of Fearful Precaution¹⁵

- 1) In the rabbinic parables studied above ... the servant who loved and feared the master is contrasted with the one who only feared him.
- 2) Yeshua, in his parable, uses an element of dynamic reversal that surprises the listeners when an unnecessary precaution produces the opposite of the intended result.
 - a) Precaution is usually esteemed as a virtue, but it often becomes excessive, preventing creativity and stifling productivity. The precaution of the one-talent servant caused a financial reversal and resulted in his punishment.
 - b) The Miser (Aesop)
A miser sold all his property and bought a mass of gold, which he buried in a secret place to which he made frequent visits of inspection. Someone who had noticed his coming and going found the treasure and carried it off, and when the miser returned and discovered his loss he wailed and tore his hair in a frenzy of grief. Someone who saw him agonizing, after learning the cause, said to him, “Don’t grieve, my friend, just take a stone and bury it in the same place and think of it as gold in a vault. Even when the gold was there you made no use of it.” *Wealth unused might as well not exist.*
 - 1] The miser in the fable lost everything. The unwise servant in the parable of Yeshua lost the deposit, which is taken away from him and given to the servant with the ten talents.
 - 2] The severe punishment urges right thinking and decision making—stewardship in the teachings of Yeshua is very serious business.

The Theological Foundation of the Parable¹⁶

- 1) The theological foundation of Yeshua’s parable includes the Jewish worldview of God and his creation. **The world belongs to God.**
 - a) This concept is reflected in daily prayer. Since the earth and the fullness thereof is the work of God and belongs to God, each person must recognize God’s sovereignty by giving him

thanks to him whenever one benefits from God’s world in any way.

b) Berachot 35a

Rab Judah said in the name of Samuel: To enjoy anything of this world without a benediction is like making personal use of things consecrated to heaven, since it says. ‘The earth is the Lord’s and the fullness thereof’ (Psa 24:1).

Decisive Action¹⁷

- 1) The steward must take steps to increase what has been graciously given. Simply put, **he or she must use what is at hand.** No matter how great or small, it is given by God and must be used for his service.
 - a) Proverbs 3:9
Honor the LORD with your wealth, with the firstfruits of all your crops ...
 - b) Pesikta de-Rab Kahana¹⁸ 10:3
Rabbi Chaya bar Adda the son of Bar Kapara’s sister had a good voice. Before he would recite the prayer, *Shema Yisrael*, that is “Hear O Israel the Lord our God is one” (Deut. 6:4), Bar Kapara used to say to them, “My son, when you take your stand before the reader’s desk, recite the *Shema* is a strong voice, as to comply with the teaching: **“Honor the Lord from your substance” (Prov 3:9).** From your substance, **that is from what He has graciously granted to you!**

Faithful Stewardship¹⁹

- 1) Perseverance ... is the foundation of success.
 - a) Matthew 25:21-23
²¹“His master replied, ‘Well done, good and faithful servant!
 - 1] The reference to “happiness” brings the divine into the picture. The reality behind the story overtakes the simple images of the master, servant, deposit, and reward. First and foremost, **the parable is about God and his character.**
 - b) Exodus Rabba 2:3
NOW MOSES WAS KEEPING THE FLOCK: It says: “Every word of God is tried” (Prov. XXX, 5); **before God confers greatness on a man He first tests him by a little thing and then promotes him**

14 *The Parables*—, p. 92.

15 Ibid.

16 Ibid., p. 93-94

17 Ibid., p. 95-96.

18 Pesikta de-Rab Kahana is a collection of Aggadic midrash. It is very old, and must be classed together with Genesis Rabbah and Lamentations Rabbah, but from a higher stage of midrashic development.

19 *The Parables*—, p. 96.

to greatness. Here you have two great leaders whom God first proved by a little thing, found trustworthy, and then promoted to greatness. He tested David with sheep ... God said to him: "Thou hast been found trustworthy with the sheep; come, therefore, and tend My sheep," as it is said: "From following the ewes that give suck He brought him" (Ps. LXXVIII, 71). Similarly in the case of Moses it says: "And he led the flock to the farthest end of the wilderness" ... God took him to tend Israel, as it is said: "Thou didst lead Thy people like a flock, by the hand of Moses and of Aaron" (ib. LXXVII, 21).

- 2) Although the eschatological force of (Yeshua's) return to give reward or punishment to his servants on the basis of their performance pervades the rich imagery ... of the parable, **it's primary message is on stewardship of God's graciously bestowed resources in the present.**
 - a) God is good, and the stewards of his divinely given abilities and assets must use them creatively and faithfully to achieve a maximum return on their master's investment.
- 3) Jeremiah 32:17-19
¹⁹**Your eyes are open to all the ways of men; you reward everyone according to his conduct and as his deeds deserve.**
- 4) Ephesians 6:5-9
⁷Serve wholeheartedly, as if you were serving the Lord, not men,
⁸**because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free.**
⁹And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.
- 5) 1Corinthians 3:3-11
⁸The man who plants and the man who waters have one purpose, **and each will be rewarded according to his own labor.**
⁹For **we are God's fellow workers** ...
¹⁰By the grace God has given me, I laid a foundation ... ¹²If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, ¹³his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. ¹⁴**If what he has built survives, he will receive his reward.** ¹⁵If it is burned up, he will suffer loss; **he himself will be saved**, but only as one escaping through the flames.