

conducted, where philosophical, religious, and other types of discussions are held (Acts 17:17), where friends and leaders meet to greet each other (Matt 23:7; Mark 12:38; Luke 11:43; 20:46). The ἀγορά was that common market-place where the sick were brought for Jesus to heal (Mark 6:56); that place where children would play, even imitating the flute-playing of the adults in celebrations and funerals<sup>26</sup> (Matt 11:16; Luke 7:12). It was that place of business activity frequented by religious and other persons (Mark 7:3, 4).

Another place of business was the tax collector's tax office (τελώνιον) (Matt 9:9; Mark 2:14; Luke 5:27; cf. Luke 19:2). The word τράπεζα was that financial table, the money changer's table where his coins were laid out. In the Gospels particularly such tables are mentioned in the temple courts (Matt 21:12; Mark 11: 15; John 2:15). The term also means the bank where money could be deposited to bear interest<sup>27</sup> (Luke 19:23). In addition, that place of business could be the temple treasury (γαζοφυλάκιον, Mark 12:41,43; Luke 21:1) where rich and poor brought their gifts to the temple treasury. It can be assumed that landowners paid their workers and tenant farmers at their estates (as at the vineyard, Matt 21:33; Luke 20:13; cf. Matt 25:19).

### **Accountability in Work**

The Gospels and Acts readily teach that men are accountable for their deeds. This is true even though they have acted in ignorance (πράσσω, Acts 3:17), as in their crucifying Christ: in this instance they are instructed to "Repent then, and turn to God so that your sins may be wiped out" (Acts 3:19). On this theme Jesus warns men that in his Second Coming "he will reward each person according to what he has done" (πρᾶξις, Matt 16:27). The Savior warns those who oppose God that on the day of judgment they will give account (ἀποδίδωμι) for "every careless word they have spoken" (Matt 12:36). That principle of accountability is certainly seen in the parable of the unjust servant; here, on the one hand, the principle of accountability for one's actions is tempered by mercy and forgiveness, and yet, on the other hand, persistence in sin brings ultimate and final punishment (Matt 18:23-35). For good deeds (giving, praying, fasting, etc.), however, God will reward his people (Matt 6:4, 6, 18).

In the area of accountability to society and government, Jesus teaches that men should pay (ἀποδίδωμι) their debts to their neighbors (Luke 12:59) and "give (same Greek word) to Caesar what is Caesar's and to God what is God's" (Matt 22:21; Mark 12:17; Luke 20:25).

### **The Ultimate Purpose, End, Goal of Work**

The Gospels and Acts teach that one of the chief purposes, or goals, of work should be of giving service both to God and to man. The important Greek stem to suggest this idea is δουλ-, serve, be a slave. The verb δουλεύω is used to teach that one cannot have divided service; it is either