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# The Marketplace: Mission Field or Mission?

R. Paul Stevens

**A**mong Christians throughout the world, there is an unquestionable hierarchy of sacredness in human occupations: the missionary (or martyr) is at the top and the businessperson is near the bottom. So in one sense the answer to the question posed by the title of this article seems obvious: the marketplace is simply one more arena where Christians who must work in business may be able to “do the Lord’s work” by witnessing.<sup>1</sup> It is a mission field, though a hard one. There is greed, rapacious competition, sinful inequalities between the rich and the poor, exploitation and idolatrous demands made on some workers. It is thought that the following poem is right:

Only one life,  
T’ll soon be past  
Only what’s done for Christ  
Will last.

In this light, the only lasting work is to save souls until we are evacuated from the earth and enjoy the bliss of immortality in heaven. This poem, insofar as it represents the ethos and informal learning that takes place in seminaries and churches, has been part of driving a whole generation of people into so-called “full-time ministry” as the vocation of vocations (per Calvin). “Full-time ministry,” I argue, is a misleading phrase, perhaps even a dangerous one, and should never be used exclusively for a Christian service career or a church leader. In fact there is no part-time option available for disciples of Christ. But in what sense may

the marketplace be a context for “full-time ministry”?

## Innate Vice or Innate Virtue?

The marketplace is a place where goods, services and values are exchanged, whether that place is a stock exchange, store, mall, village marketplace, Internet, trade show or convention. Since it is based on profit and greed, the marketplace seems intrinsically opposed to the Kingdom of God, which is about sharing and love. Not surprisingly there is a long history of this antipathy of the church toward business—except for the value attributed to business people who give their tithes and sit on church boards—and also to the idea that business only has extrinsic value through what it produces: pay, a platform for missions and tithes to the “Lord’s work.” Origen criticised those who did not sell their possessions and give to the poor, the church councils and Luther condemned usury (this being one of the major theological issues of the Middle Ages), Pope Paul VI condemned the “international imperialism of money,” and Bonino, an Argentinean, rejected capitalism for “raising man’s grasping impulse.” As Michael Novak concludes, “this places the businessman [*sic*] in an intolerable position of being either corrupt or naïve.”<sup>2</sup> Not surprisingly many business people live bifurcated lives—so the saying goes, “Mr. Business went to heaven for what he did on Sunday. Mr. Business went to hell for what he did on Monday.”

The church is influenced not only by the contemporary prioritization of the professional ministry, aided and abetted by Calvin’s doctrine of a “secret call”<sup>3</sup> and by Medieval



R. Paul Stevens is the David J. Brown Professor of Marketplace Theology and Leadership at Regent College.

dualism, but also by the Greek world, which can be traced as far back as the birthing culture. In the ancient world, work was a curse and the life of contemplation was essentially antithetical to the life of trade. "There is the higher mind and lower body. Spirituality and materialism are great opposites within a single monistic system and . . . the increase of one brings the decrease of the other. . . ." <sup>4</sup> Thus there came the separation of the *vita contemplativa* (contemplation) from the *vita activa* (action). <sup>5</sup>

#### Tentmaking Mission

One practical implication of this in the modern and postmodern worlds is that tentmaking mission, often deemed to be the future of the global mission of the church, normally depreciates the actual work that people perform to gain entry to a restricted-access country. The work itself, whether it is business or teaching English, is not considered to have any intrinsic value. Its value is only extrinsic—access. Not surprisingly, converts aspire to what is modelled—professional Christian service. <sup>6</sup>

In a 1984 essay on "the Lay Task of Co-Creation," Michael Novak explores the "innate virtue of enterprise." Enlarging on the idea of human beings as co-creators with God, as mandated God-imaging creatures, Novak says:

The task of laypersons in the economic order, whether investors, workers, managers, or entrepreneurs, is to build cooperative associations respectful of each other's full humanity. Such enterprises should be so far as is feasible participative and creative, in order to bring out from creation the productive possibilities and the human resources that the Creator, in his bounty, has hidden within it. Economic activity is a direct participation in the work of the Creator Himself. <sup>7</sup>

#### Marketplace as Mission Field

Before I tackle this much harder part of the question—whether business and market-

place activity in some sense engages the mission of God—I want to affirm that the marketplace is a mission field, indeed one of the greatest and most promising in the world.

#### *William Carey and International Trade*

William Carey envisioned the gospel going into all the world through the means of international trade. He drew on the text in Isaiah 60:9:

Surely the islands look to me; in the lead are the ships of Tarshish, bringing your sons from afar, with their silver and gold, to the honour of the Lord your God, the Holy One of Israel, for he has endowed you [Zion] with splendour. <sup>8</sup>

In Carey's view it was inexcusable not to go into all the world to preach the gospel once we had the mariner's compass and could safely cross any sea—and indeed already did so for trade. <sup>9</sup> International trade, whether on a small scale of entrepreneurial import-export businesses or the grand scale of multinational corporations, represents an unprecedented opportunity for believers to be present in the world God loves, to make contacts with people, to earn the right to speak and to share the wonderful good news of Jesus. <sup>10</sup> It is being done today by thousands of believers in places where the formal missionary is excluded. Even in so-called "open countries," such as post-Christian Europe and post-Christian Canada—truly "hard-to-reach" though not "closed countries"—trade brings us into contact with people who would never darken the door of a church. Commenting on the global pictures, Dr. Ralph McCall, a venture capitalist residing in Switzerland, proposed in an address to students at Regent that "the unreached world" today is Europe, and the lost tribe is the multinational corporation.

#### *The Ordinary Christian at Work*

Reflect for a moment on the millions of believers who will never be able to cross an international frontier, but who will spend most of their active waking hours in the work-

place. It is estimated that the average North American Christian spends 88,000 hours of her lifetime in the workplace—more if one is a farmer or a professional. Indeed it is becoming more for everyone, with the whittling down of leisure time by more than 50% over the last three decades to a mere 13 hours a month. At the same time, these same believers spend less than 4,000 hours in the church building, engaged in church-related activities that focus almost entirely on the 4,000 hours rather than the 88,000. Perhaps we are reverting to the situation of the first two centuries, when much of the work of evangelism was done by slaves working eighteen hours a day.

A gracious transformation in local church culture could be accomplished by refusing for 52 weeks to give “air time” in the Sunday service to returning missionaries, visiting clergy and professors from theological colleges and, in its place, interviewing for five minutes an ordinary member of the congregation along these lines: “What do you do for a living? What are the issues you face in your daily work? What difference does your faith make in the way you deal with these issues? How can we pray for you in your ministry in the marketplace?”

#### *The Reasons for Marketplace Witness*

The reasons for thinking that the marketplace is a key mission field are so obvious that one could only think that an enemy has blinded our eyes to the possibilities.

- First, *access*. The marketplace gives access to people who work there while it denies access to outsiders, especially religious professionals, except in a few cases where industrial or corporate chaplaincy is accepted.
- Second, the *relational context*. The corporation is a community—literally a company is *com-pani* (shared bread)—of shared life and enterprise, providing a relational context for ministry that is often deeper than the local church or the neighbourhood.
- Third, sheer *time*. Most working adults spend most of their waking hours in this community.
- Fourth, *intrinsic issues and values*. The marketplace itself raises issues that are openings for the Gospel and pastoral care: identity, relationality, priorities, credibility, life-purpose, success and failure.
- Fifth, *life-centredness*. The opportunities abound for relational evangelism in which a person may hear the Gospel not only in word but also in the lived-out behaviour of the witness, far surpassing the openings created by parachuting into a new neighbourhood door-to-door visitation or short-term missions. In this context note Paul’s emphasis on “my way of life” (1 Cor 4:17; 2 Tim 3:10). As R.F. Hock has indicated in his study of Paul’s tentmaking, far from being at the periphery of his life, “Paul’s tentmaking was actually central to [his life]...and his trade was taken up into his apostolic self-understanding, so much so that, when criticized for plying his trade, he came to understand himself as the apostle who offered the message free of charge.”<sup>11</sup>
- Sixth, *proximity to people in need and crisis*. When trouble and hardship hit, a worker is more inclined to share this with a colleague at work than a religious professional in the church. The opportunities for pastoral care in the marketplace—that is, caring for the whole person—body, soul and spirit—in the light of the love and pastoral care of God—are enormous, so much so that several theologically trained people known to me have gone into pastoral ministry in business rather than the church. Instead of a few hours of direct pastoral care one can have in church leadership, one has forty hours a week.

What would happen if every theological student preparing for pastoral ministry were to spend a semester in the workplace listening and learning how to empower people for full-time service in the marketplace? What change of perspective would be brought about if every professor of theology in a seminary spent two weeks each year in a professional

office or a factory? What gain could be made in modelling if every theological faculty included people who modelled full-time ministry in the world, since education is essentially an imitation process and students become "like" their teachers (Luke 6:40)? Consider the transformation that would come if every local church recognized that not only ordinary members working in businesses, but also travelling business-people going to other countries, are missionaries with significant opportunities with governments and industries. Are they not as deserving of prayer support and commissioning as a team of people going to Mexico to help build a church building?<sup>12</sup> What message and metamessage would be communicated if we opened our pulpits, at least occasionally, for thoughtful business people to speak God's Word from the integrative perspective of being a businessperson, a school teacher or a lawyer?

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**Marketplace as Mission**

A mission field, yes. But mission?

**Relating Business and Mission**

Sunki Bang, who leads the Business Ministry Institute in Seoul, Korea, has helpfully suggested several ways of relating business and mission.

- *Business and mission*—two isolated activities.
- *Business for mission*—using the proceeds of business as a way of financing mission.
- *Business as a platform for mission*—work and professional life as a means of channelling mission throughout the world (in Korea they are called "Businaries").
- *Mission in business*—hiring non-believers with a view of leading them to Christ, offering chaplaincy services.
- *Business as mission*—business as part of the mission of God in the world.<sup>13</sup>

It is this last option that we must now consider. To do so, first we will address the question, what is the mission of God? Then we will ask whether enterprise in the marketplace participates in the mission of God in whole, part or not at all.

Three factors in contemporary mission *theoria* (thinking) and *praxis* (action) make gaining a biblical theology of mission problematic and may explain, in part, why we seldom think of business itself as mission.

**Misunderstanding Mission**

First, there is the notion that mission is essentially a human activity undertaken in response to God's love or as a duty to fulfil the Great Commission. In fact mission starts not with human action but with God's action in sending himself. Augustine once said (and Moltmann elaborated) that in the Triune God, there is a Lover, a Beloved and Love itself.<sup>14</sup> In the same way there is Sender, Sent and Sending (John 17:18; 20:21). The term "mission" comes from the Latin, to "send." It was used exclusively for the mission of God until recently.<sup>15</sup> In creation God was already the God in mission, with his Word and Spirit as "missionaries."<sup>16</sup> The church does not create mission. God's mission creates the church. It is not an activity of the church that certain people, especially those interested, undertake

on behalf of the church. Mission is the sending of God in which the people of God are called to participate.

Second, there is the false notion that "mission is what missionaries do."<sup>17</sup> Thus, it is thought that our participation in the mission of God is done representatively or vicariously by certain designated people called "missionaries." As John Davis has shown in his research of the interpretation of the Great Commission, it is not merely the apostles (and missionaries) that are called to preach, teach and disciple, but the whole people of God.<sup>18</sup> Indeed, to say that the church does not *have* a mission but *is* one does not go far enough, though it underscores that all the people of God are missionaries and not just the missionaries working on behalf of the church. The church itself is created through the mission of God and participates in the mission of God; and it does this not only in its gathered (ecclesial) life, but also in its dispersed (diaspora) life as members fan out into the world as agents of the Kingdom of God. So the source of the church's mission is not human obedience, not even human duty, but the Incarnation, the outpoured Spirit, the sending of apostles by the Son and of the Son and the sending of the church by the Triune God.<sup>19</sup>

Third, there is the tragic separation of the Great Commission (Mt 28:18–20) from the Creation Mandate to subdue and care for creation (Gen 1:26–28). Whole denominations of Christians line up after one or the other as the mandate for the church's life. There are three full-time jobs for Adam and Eve (and their progeny) in Genesis 1 and 2: communion with God, community building and co-creativity with God (something Karl Barth would call sub-creativity).<sup>20</sup> This tragic separation has led to varying lists of priorities as to which work is more sacred and the unfortunate debate in the Western world of the conflicting values of evangelism and social justice.<sup>21</sup> Far more helpful would be to speak of the *Greatest Commission*, found in John 17:18 and 20:21, where Jesus says, "As the Father has sent me, I am sending you" (20:21). He sends us in a fully incarnational

mission with all the resources of the Triune God whose mission we are entering.

### *The Mission of God*

My colleague, Charles Ringma, helpfully defines mission as *joining God in God's caring, sustaining and transforming activity on earth*. This involves both building the faith community and also building the human community. Mission is good news to the world both because it brings people into relation with Jesus, and also because it promises to bring *shalom* into the world. The ultimate goal of mission is the Sabbath *shalom*: the threefold harmony of God, creation and humankind, which will finally be obtained when Christ comes again and the kingdom of God is consummated.<sup>22</sup> In the meantime we work towards that end, finding meaning in our imperfect and fragmented efforts on earth in view of the certain end, the full realization of the kingdom of God in a new heaven and earth. Significantly, Jürgen Moltmann claims that eschatology is the most pastoral of all theological disciplines, because it shows us that we are not at high noon but at the breaking of a new day.<sup>23</sup> Some of the great biblical theological doctrines illuminate this beautifully.

### *Mission and Christian Truth*

#### *The Doctrine of Creation—relationality and regency*

The doctrine of creation, for example, shows that work is intrinsic to human nature. It is part of what it means to be made in the image of God. The Bible opens with God working. The image, as we are to understand it strictly from the text of Genesis 1:26–31, involves *relationality* ("male and female he created them") and *regency* ("fill the earth and subdue it"). God is a worker and we are god-like in our work<sup>24</sup> just as we are god-like in love and community building. Work of all kinds has intrinsic value (it is good in itself, not merely for what it produces) in that it sustains and develops God's creation and is part of the dignity of being God-imagining creatures. Business and commerce are implicit in the creation mandate to subdue and care for

creation.<sup>25</sup> This seems apparent from the list of occupations for Cain's descendents:

**Jabal**—the father of those who dwell in tents and have livestock, implying commerce.

**Jubal**—the father of those who play the harp and flute, implying culture.

**Tubal-Cain**—who forged all kinds of tools of bronze and iron, implying crafts.

*The Doctrine of Redemption—personal and creational transformation*

In the same way, the doctrine of redemption points towards a this-worldly and whole-person mission. Reflecting on Colossians 1:15–20 and Romans 8:19–23, Paul Marshall says, “the scope of redemption in Christ is

the same as the scope of creation.”<sup>26</sup> It started with God's work during the Old Testament. God's redemptive purpose through Israel, which includes the stewardship of the land, economic laws, and the development of creation, sought “to restore a measure of conformity to the original economic purposes of God in creation.”<sup>27</sup> The failure to see the unity of the testaments (Old Testament/New Testament) has contributed to the erroneous view that “the New Testament is more ‘spiritual’ than the Old, and is, because of this, superior to it.”<sup>28</sup>

Turning to the New Testament we discover that Jesus, in announcing his ministry in terms of the Jubilee (Luke 4:18; Lev 25), declared the full extent of his Kingdom ministry—to make people fully human and to humanize the earth. We know from Leviticus 25 that this involves even economic *shalom*. As agents of the Kingdom, the people of God<sup>29</sup> are to proclaim the Word of God, show love and compassion, exercise responsible stewardship of creation and engage in spiritual warfare against Satan's dark kingdom. All human work that embodies Kingdom values and serves Kingdom goals—to extend God's Kingdom on earth—can be rightly termed as

Kingdom ministry and should be regarded as Kingdom work. Gospel work and so-called “secular work” are actually independent. Biblically we should speak of a single mission rather than prioritizing evangelism and social action/stewardship of creation.<sup>30</sup>

*The Doctrine of Last Things—continuity and consummation*

Moltmann refers to eschatology as the “doctrine of the return to the pristine beginning” through which God will achieve his purpose for creation in “the new creation of all things’ and [in] the universal indwelling of God in that creation.”<sup>31</sup> The doctrine of the last judgment means that we are accountable for our use of talents and the stewardship of our lives (Matt 25:14–30). Judgment and accountability mean that our work and lives are meaningful, resultful and significant. The resurrection of the body as the Christian's future means that “our labour in the Lord is not in vain” (1 Cor 15:58).<sup>32</sup> As Miroslav Volf notes, “the continuity or discontinuity between the present and future orders is the key issue in developing a theology of work.”<sup>33</sup>

*Work that Lasts*

There are nine biblical reasons why we can expect that some of our work in non-gospel activity may last and contribute to the new heaven and the new earth:

- There is continuity between this life and the next.
- The new Jerusalem is related to this world—a city, the land (Rev 21–22).
- The kings of the earth bring their glories into the new heaven and new earth (Rev 21:24); the glory and honour of the nations is found in the Holy City (21:26).
- The Old Testament prophesies that during the reign of the Messiah we will not cease to work: “my chosen ones will long enjoy the works of their hands” (Isa 65:21–22).
- The resurrected body of Jesus bore

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scars from this life—but these scars were transfigured (Jn 20:27).

- In the final judgment Jesus declares that he personally received even humble acts of service in our everyday life (Mt 25:31–46).
- The fire of judgment (2 Pet 3:7) does not mean annihilation but transformation, for “in keeping with his promise we are looking forward to a new heaven and a new earth” (2 Pet 3:13).
- Romans 8:19–22 proclaims that the earth groans and waits for liberation from bondage, this being associated with the revelation of the children of God.
- Revelation 14:13d indicates that the deeds of the Christians will follow them, “the indelible imprint” of their work on their lives.<sup>34</sup>

Miroslav Volf wisely cautions that while God will somehow include our efforts in the new creation, we must not imagine that the “results of human work should or could create and replace ‘heaven.’”<sup>35</sup> Along the same lines and with consummate wisdom, Lesslie Newbigin says:

We can commit ourselves without reserve to all the secular work our shared humanity requires of us, knowing that nothing we do in itself is good enough to form part of that city’s building, knowing that everything—from our most secret prayers to our most public political acts—is part of that sin-stained human nature that must go down into the valley of death and judgement, and yet knowing that as we offer it up to the Father in the name of Christ and in the power of the Spirit, it is safe with him and—purged in fire—it will find its place in the holy city at the end.<sup>36</sup>

Work, including work in the marketplace,

has intrinsic value because it has eternal implications and eternal significance. We are held accountable for our work. Our deeds follow after us. We are in some way “playing heaven,” as children do when they anticipate their grown-up life by “playing house.” In the same way we anticipate and work toward our grown-up life in the perfectly consummated creation and community.

In summary the full scope of God’s mission involves personal salvation for individuals. But it also includes the whole of society—thought-forms and cultures that shape the way people think and act and the principalities and powers—personal, social, human, creational, temporal and eternal. Obviously marketplace activity cannot express the full scope of God’s mission, but it undertakes part of that mission. As Newbigin said, “Christ is not just the Lord of Christians; he is Lord of all, absolutely and without qualification. [Therefore] the entire membership of the Church in their secular occupations are called to be signs of his lordship in every area of life.”<sup>37</sup>

#### *Rethinking Business as Mission*

There are several reasons for affirming that business can be, and often is, part of what God is doing in mission:

- First, business is a *morally serious enterprise*. It calls for creditability and deals with values. Significantly, the Chinese word for “business” is composed of two pictograms, which together say, “create meaning.”
- Second, it involves the use of *talents* for the common good. It enlists creativity, inventiveness and cooperation in harnessing and developing the potential of the earth and the enhancement of human life. As such it is a direct participation in the work of the creator.
- Third, it is a valid form of *community building*.
- Fourth, it is one of the best hopes for *the poor* of the world, for it creates



new wealth rather than merely distributing existing resources.

- Fifth, by developing creation, albeit so imperfectly, and creating new wealth, it *points to the final consummation* of history in the new heaven and the new earth.

#### Mission Practice in the Marketplace

Summarizing the mission of the people of God in the marketplace includes the following dimensions:

- The *kerygmatic* (proclamation) role—We are called to bear God's word and the good news of the Kingdom in the marketplace as well as everywhere else.
- The *diakonic* (service) role—We are serving God and God's purposes (the real meaning of "ministry") in the marketplace as we release talents, create community and serve our neighbour by providing goods and services. We also serve God by being pastors, shepherding and caring for the people with whom we are brought into proximity through marketplace.
- The *koinonic* (fellowship and partnership) role—We build community by caring for our neighbour in the workplace and creating corporate and professional cultures that reflect in some measure the presence of the Kingdom: people-affirming, interdependent communities that give people significance, release talents and help people learn to love.
- The *prophetic* (discernment) role—We serve God by calling the marketplace to accountability for injustice, rapacious competition, idolatrous demands made on workers, unjust and unfair remuneration patterns and participation in global inequities. In this way we engage not only individual sin but also systemic evil,

what Paul called "the principalities and powers."<sup>38</sup> We also work prophetically by pointing to the final consummation of history and the new heaven and new earth, giving meaning to this worldly activity.

So it is not *either* mission field *or* mission, but *both* mission field *and* mission.<sup>39</sup> Regarding the marketplace as "mission field" serves to build the *faith community* (one of the two dimensions of God's mission); viewing the marketplace as "mission" serves to build the *human community*. Sin pollutes this activity just as much as it twists the direct evangelistic efforts Christians undertake in the church and the world, but taken together, as both mission field and mission, business activity is one way of serving God and God's purposes in the world. We cannot pray, "thy kingdom come, thy will be done on earth," without including the possibility that we are both cooperating with God now in accomplishing his will on earth while also working toward the second coming of Christ, when the "not yet" and "coming" of the Kingdom will become "now" and "here."

Steve Brinn, a self-proclaimed "sinful capitalist" asks,

Why shouldn't Christians be up to their ears in tough stuff—and aren't most of our reasons for shying away from it shallow or false? From the time I entered business more than 22 years ago, Christ to me has been a model of engagement. Dangerous engagement in life, where there was high exposure with questionable people and complicated issues, entailing prospects for great conflict and trouble. Christ's invitation to be like him led me, in the business context, from safe harbours to open water.<sup>40</sup> X

#### Endnotes

1. I acknowledge my indebtedness to an article by John Jefferson Davis, who traced the history of the interpretation of Matthew 28:18–20 from the early

church to the present, showing how the full meaning of the text was obscured by ecclesiastical controversies with the full missiological implication emerging with William Carey. Davis notes, "the marketplace implications of this crucial text are just beginning to receive attention at the present time" (1). "Teaching Them to Observe All that I Have Commanded You," The History of the Interpretation of the 'Great Commission' and Implications for Marketplace Ministries" (South Hamilton, MA: Gordon-Conwell Theological Seminary, unpublished, 1998).

2. Brian Griffiths, *The Creation of Wealth* (London: Hodder and Stoughton, 1984), 9–11.

3. "I pass over that secret call, of which each minister is conscious before God, and which does not have the church as witness. But there is the witness of our heart that we receive the proffered office not with ambition or avarice, not with any other selfish desire, but with sincerity, fear of God and desire to build up the church. That is indeed necessary for each of us (as I have said) if we would have our ministry approved by God" (*Institutes*, II.1063). Calvin's concern was to prevent "noisy and troublesome men from rashly tak[ing] upon themselves to teach or to rule" (*Institutes*, II.1062).

4. Max L. Stackhouse, et al, *On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life* (Grand Rapids: Eerdmans, 1995), 137. Plotinus said: "The pleasure demanded for the Sage's life cannot be in the enjoyments of the licentious or in any gratifications of the body—there is no place for these, and they stifle happiness—not in any violent emotion—what could so move the Sage?—it can be only such pleasure as here must be where Good is, pleasure that does not rise from movement and is not a thing of process, for all that is good is immediately present to the Sage and the Sage is present to himself: his pleasure, his contentment, stands immovable" (139).

5. Eusebius of Caesaria said: "Two ways of life are given by the law of Christ to his Church. The one is above nature, and beyond human living. . . . Wholly and permanently separate from the common customary life of mankind, it devotes itself to the service of God alone. . . . Such then is the perfect form of human life. And the other, more humble, more human, permits men to have minds for farming, for trade, and the other more worldly interests, as well as for religion. . . . And a kind of secondary grade of piety is attributed to them." Quoted in Leland Ryken, *Redeeming the Time: A Christian Approach to Work and Leisure* (Grand Rapids: Baker, 1995), 74.

6. See Siew Li Wong, "A Defence of the Intrinsic Value of 'Secular Work' in Tentmaking Ministry in the Light of the Theology Doctrines of Creation, Redemption and Eschatology" (MCS Thesis, Regent College, Vancouver, April 2000), 6–11. In the course of researching for the thesis, Ms. Wong interviewed executives in most of the tentmaking missions based in North America and found only one who indicated that the work that tentmaking missionaries do had any intrinsic value. It was merely instrumental.

7. "The Lay Task of Co-Creation," in *Toward the Future: Catholic Social Thought and the U.S. Economy, A*

*Lay Letter, Lay Commission on Catholic Social Teaching and the U.S. Economy* (North Tarrytown, NY: 1984), 25–45, quoted in Max L. Stackhouse, et al, op. cit., 905–6.

8. William Carey, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* (Leicester, 1792), 68. Carey says, "This seems to imply that in the time of the glorious increase of the church, in the latter days, commerce shall subserve the spread of the gospel."

9. "As to their distance from us, whatever objections might have been made on that account before the invention of the mariner's compass, nothing can be alleged for it, with any colour of plausibility in the present age. Men can now sail with as much certainty through the Great South Sea, as they can through the Mediterranean, or any lesser Sea. Yea, and providence seems in a manner to invite us to the trial, as there are to our knowledge trading companies, whose commerce lies in many of the places where these barbarians dwell" (*ibid.*, 67).

10. See Michael C.R. McLoughlin, "Back to the Future of Missions," *Vocatio* 4, no. 2 (December 2000): 1–6.

11. R.F. Hock, *The Social Context of Paul's Ministry: Tentmaking and Apostleship* (Philadelphia: Fortress Press, 1980), 166.

12. A village church in Yorkshire recently honoured one of its members with a \$90,000 stained glass window. The parishioner was Thomas Crapper, a plumber born in the nearby village of Thorne in 1836. As reported in *The Globe and Mail*, "the window incorporates a tastefully rendered silhouette of a toilet as part of a celebration of local achievements." Mr. Crapper was the inventor of the flush toilet. *The Marketplace: MEDA's Magazine for Christians in Business* (January–February 2001), 2.

13. Bang notes that one of the dangers of taking the last position is the potential of minimizing evangelism, the matter I have explored in the first section. See Sunki Bang, "Tensions in Witness," *Vocatio* 1, no. 2 (July 1998): 17–18.

14. Jürgen Moltmann, *The Trinity and the Kingdom*, trans. Margaret Kohl (San Francisco: Harper and Row, 1991), 32.

15. This truth has been developed most completely by George F. Vicedom: "Catholic dogmatics since Augustine speak of sendings or the *missio* within the Triune God. . . . Every sending of one Person results in the presence of the Other." George F. Vicedom, *The Mission of God: An Introduction to a Theology of Mission*, trans. Gilbert A. Thiele and Dennis Hilgendorf (St. Louis: Concordia, 1965), 7.

16. David Bosch, *Believing in the Future: Toward a Missiology of Western Culture* (Gracewing, 1995).

17. In the same way almost every theology of ministry published in the English language starts with the definition of ministry as what "the minister does"—proclamation of the Word and administering the sacraments. See R. Paul Stevens, *The Other Six Days: Vocation, Work and Ministry in Biblical Perspective* (Grand Rapids: Eerdmans/Regent Publishing, 1999), 132ff.

18. See Davis, *op. cit.*
19. See *ibid.*, 191ff. and David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1996).
20. Stevens, *op. cit.*, 91–104.
21. Rene Padilla comments: "Every human need . . . may be used by the Spirit of God as a beachhead for the manifestation of his kingly power. That is why in actual practice the question of which comes first, evangelism or social action, is irrelevant. In every concrete situation the needs themselves provide the guidelines for the definition of priorities. As long as both evangelism and social responsibility are regarded as essential for mission, we need no rule of thumb to tell us which comes first and when." C. Rene Padilla, "The Mission of the Church in the Light of the Kingdom of God," *Transformation* 1, no. 2 (April–June 1984): 19.
22. Adapted from Stevens, *op. cit.*, 204.
23. I have often reflected on the fact that the whole culture of ancient Egypt was directed to the sunset of life and the world. All the pyramids and tombs are on the west side of the Nile. In contrast biblical faith looks towards the dawning of a new day. A similar contrast has been made between the perspective of African traditional religion and the Christian faith. The comparison is made between a person standing on a bridge over a river and looking one way or another, downstream or upstream. In African traditional religion the person is looking back, at the influence of the spirits of the ancestors coming towards him or her, while the biblical perspective is looking forward, to where we are being led by God.
24. "The mind of the maker and the Mind of the Maker are formed on the same pattern," with the common characteristic of having both "the desire and the ability to make things." Dorothy Sayers, *Christian Letters in a Post-Christian World: A Selection of Essays* (Grand Rapids: Eerdmans, 1969), 127, 101.
25. See Michael Novak, *Business as a Calling: Work and the Examined Life* (New York: The Free Press, 1996), 37.
26. Paul Marshall and Lela Gilbert, *Heaven is Not my Home: Learning to Live in God's Creation* (Nashville: Word Publishing, 1998), 46.
27. Christopher J. H. Wright, *Living as the People of God: The Relevance of Old Testament Ethics* (Leicester: Inter-Varsity Press, 1998), 89.
28. Bosch, *op. cit.*, 405.
29. The simplest definition of the Kingdom is the rule of the sovereign plus the response of the people. Jesus, as Irenaeus said, embodied the Kingdom and was the *autobasileia*. In contrast, Queen Elizabeth in England reigns but does not rule, which is the way many relate to God.
30. See Rene Padilla, *op. cit.*, 19.
31. Jürgen Moltmann, *The Coming of God: Christian Eschatology*, trans. Margaret Kohl (Minneapolis: Fortress Press, 1996), 57.
32. "The resurrection of Christ redeems from meaninglessness the whole of our life and work. It is in the resurrection of Christ that we find the final vindication of all the work we do in this life, our assurance that all our toil and struggle and sufferings possess abiding worth." Alan Richardson, *The Biblical Doctrine of Work* (London: SCM Press, 1952), 58.
33. Miroslav Volf, "Human Work, Divine Spirit, and the New Creation: Toward a Pneumatological Understanding of Work," *Pneuma: The Journal of the Society for Pentecostal Studies* (Fall 1987): 175. Volf contrasts the view of work as cooperation with God in *creatio continua*, which has dominated Reformational theology, with work as cooperation with God in *transformatio mundi*.
34. Volf, "Human Work, Divine Spirit, and the New Creation," *op. cit.*, 175–179.
35. Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (New York: Oxford University Press, 1991), 92.
36. Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: Eerdmans, 1986), 136.
37. Lesslie Newbigin, *Unfinished Agenda: An Updated Autobiography* (St. Andrews, 1993), 203.
38. See Stevens, *op. cit.*, "Resistance—Grappling with the Powers," 215–242. Also see "Principalities and Powers," *Vocatio* 3, no. 1 (December 1999).
39. The Mennonite Economic Development Associates have as their mission statement: "As Christians in business our mission is to honour God in the world of business and economics by extending his reign to all our activities. With Jesus as Lord of the marketplace our task is to love, serve, preach and heal. We use our faith, skills and resources to correct inequities, work toward economic justice, seek righteousness, bring hope where is no hope, and make all things new." Quoted in Sunki Bang, "Tensions in Witness," *op. cit.*, 18.
40. Steve Brinn, "Tough Business: In Deep, Swift Waters," *Vocatio* 2, no. 2 (July 1999): 3–6.