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A FRAMEWORK OF LOCAL CHURCH ENGAGEMENT FOR
BUSINESS AS MISSION

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**A FRAMEWORK OF LOCAL CHURCH ENGAGEMENT FOR
BUSINESS AS MISSION**

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To Lindsey, Judah, Ava, and Cora

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PREFACE

I want to thank Dr. John Klaassen, Dr. David Bosch, and my family in the process of writing this dissertation. Dr. Klaassen taught my first class that served as my introduction to the concept of Business as Mission. He supervised me as a local missions pastor where we began to encourage and support long term workers involved in BAM. Dr. Bosch has heightened my awareness of the business aspects of BAM. He points back to examples from his own life that have shaped my thoughts. Both men have been instrumental to encourage me in my academic and ministerial pursuits.

Above all I want to thank my wife Lindsey who walks life with me in grace, beauty, and joy. Life is not what I expected; it is better, and that truth is directly because of her. I want to thank my children Judah, Ava, and Cora who capture my heart, and I love the fact they have no idea what a dissertation is. They are my pride and joy, and their simple prayers that come through laughing, crying, yelling, frustrations, and blessings of the Ward home ground me. They all help me remember that Jesus is primarily for the living room and not the lecture hall.

Ben Ward

Louisville, Kentucky

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CHAPTER 1

INTRODUCTION

Defining a movement is not easy. Time crystallizes thoughts, patterns, and behavior of a movement that sometimes cannot be seen as they are felt. Business as Mission (BAM) has taken time to develop. There are many practitioners who use their work as ministry, and over three decades of networking and publication there is a solid foundation for the BAM movement.

The Lausanne Conference was instrumental in helping define the BAM movement. In 2004, they commissioned a think tank to publish a series of papers that helped articulate the BAM movement. They also committed to networking with practitioners through a global conference. Through writing and networking, Lausanne has influenced BAM thought. First, they refined BAM writing to make sure both good business practices and good mission practices are represented. For instance, they do not recognize shell businesses to operate under the label of BAM. Good BAM businesses care about sustainable profit. Second, they also care about the mission of God. They recognize that the BAM movement has been concerned with the least evangelized and poorest among the world. In the position paper that Lausanne published, they identified 10 practices leading to good BAM business that helps them to define parameters for the BAM movement.¹

In the BAM Manifesto, Lausanne speaks to the relationship of BAM with three other organizations: missions agency, sending church, and local church. In this section,

¹ Mats Tunehag, Wayne McGee, and Josie Plummer, eds., “Lausanne Occasional Paper No. 59” Lausanne Committee for World Evangelization, 2005, https://www.lausanne.org/wp-content/uploads/2007/06/LOP59_IG30.pdf.

they recognize BAM as separate from the three other organizations: “In practice, Business as Mission can connect with different kinds of church and mission entities Ultimately churches, mission agencies and kingdom businesses have the same purpose: to bring glory to God’s name among all nations.”² They argue that each of these separate organizations add to the impact possible for the kingdom: “Partnership and unity between different entities and initiatives working towards this common end will only strengthen God’s people and make kingdom endeavors more effective.”³ Therefore, they articulate BAM is a separate vein of mission than local church, sending church, and sending agencies in order to grow the kingdom.

Lausanne also points out a strong connection between BAM and church in the Manifesto: “It is crucial that any kingdom business initiative work in partnership with the local church(es) in close proximity to the business wherever possible. Otherwise the danger is that new initiatives will disenfranchise the church, instead of strengthening it. Strengthening the local church must be an aim of every kingdom business.”⁴ This statement is very strong in understanding that church has a high priority in God’s mission. However, the next statement confuses the relationship between the two: “Any partnership between Business as Mission and the local church must strive for a win-win situation, where each party benefits and affirms the other.”⁵ It seems the writers are affirming BAM and the local church as distinct yet equal partners in kingdom mission. The writers also appear to portray distinct leadership and realms of operation from the two institutions. Lausanne claims that the win-win situation comes when “the same

² Tunehag, McGee, and Plummer, "Lausanne Occasional Paper No. 59."

³ Tunehag, McGee, and Plummer, "Lausanne Occasional Paper No. 59."

⁴ Tunehag, McGee, and Plummer, "Lausanne Occasional Paper No. 59."

⁵ Tunehag, McGee, and Plummer, "Lausanne Occasional Paper No. 59."

vision for God’s kingdom is shared.”⁶ Therefore, the paper implies that God’s kingdom is separate from BAM, the local church, the sending church, and sending agencies. From their paper, one cannot differentiate whether there is an authoritative hierarchy between missions agencies, local church, sending church, and BAM organizations. There is no given definition for kingdom or each organizations' relationship to it, so the connection is difficult to understand.

So, within the manifesto, there seems to be a confusion created between the relationship of BAM, the church, and the kingdom. This confusion can be seen throughout BAM literature as people adopt more vague language rather than precise language when talking about ministry. For instance, in a 2014 think tank report on metrics, the Lausanne report focused on helping create unique metrics for “spiritual impact.”⁷ The spiritual impact, it was argued, should be measured alongside profitability, social good, and environmental good. The spiritual impact measure is to keep the business accountable for success in being “called by God to make a difference for the Kingdom.”⁸ However, the definition of spiritual impact is left up to the individual business to define as the article suggests for teams to create an objective through common agreement: “Agree at a strategic level what you believe you are called to be and accomplish in the business, that is, agree on your role for the Kingdom.”⁹ This example shows how vague language can cause a wide range of methodology when it comes to kingdom ministry.

⁶ Tunehag, McGee, and Plummer, "Lausanne Occasional Paper No. 59."

⁷ April H et al., eds., “How Are We Doing? Measuring the Impact of BAM Businesses” Business As Mission Global Think Tank, 2013, <https://www.bamglobal.org/wp-content/uploads/2015/12/BMTT-IG-Measuring-BAM-Impact-Final-Report-May-2014.pdf>.

⁸ H et al., "How Are We Doing?," 23.

⁹ H et al., "How Are We Doing?," 23.

In another example from BAM literature, Neal Johnson talks about oversight accountability for ventures, and I see further potential for confusion rather than clarity. Johnson says that accountability can be found from a church, board of directors, missions agency, employees, stakeholders, owners, a peer group, etc.¹⁰ This dissertation will argue it is possible to create more clarity for spiritual metrics and accountability in BAM.

Thesis

Business as Mission literature has focused on a spectrum of kingdom objectives when measuring success. From conversion to social justice, there is a wide range of objectives that fits within the definition of BAM. However, there has not been clarity on how the local church fits within these kingdom objectives in BAM. Therefore, I have two research questions.

RQ1. What is the relationship of the local church to the kingdom of God?

RQ2. How do current BAM authors present the relationship of a BAM company to the local church?

From these research questions, I hope to create a spectrum of recognized postures of BAM authors of the degree in which a local church helps meet their kingdom objectives. Further, I will make recommendations on how inaugurated eschatology clarifies our discussion. The thesis of my dissertation is that there is a clear, evangelical consensus on the role of the church in the kingdom of God, and there are clear pathways for BAM practitioners to create levels of identity towards a local church.

Definitions

Before describing the methodology of the research, it will be beneficial to define key terms and define the scope of the dissertation. The most crucial terms to define are *kingdom*, *church*, *Business as Mission*, *evangelical*, *mission*, and *missions*.

¹⁰ C. Neal Johnson, *Business as Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: IVP Academic, 2009), 258–62.

For *kingdom*, I will use Graeme Goldsworthy as a foundation: “God’s people in God’s place under God’s rule.”¹¹ I will also heavily rely on Patrick Schreiner’s understanding of the importance of all three aspects together: people, place, and power.¹² Many writers on the kingdom have placed an importance on the King’s sovereignty or power. Schreiner’s understanding of people and place as critical to the definition will be key to build on the church’s role in the kingdom.

For *church*, I will focus on the local church aspect unless otherwise specified as referring to the universal church. I will also focus on the local church in the host country of the BAM practitioner, and not the sending church in their former context.¹³ A church is a group of people that covenant with one another under the authority of God through the power of the Holy Spirit and the means of scripture and the sacraments. This orientation is well described by the IMB in the twelve characteristics of a healthy church: evangelism, discipleship, membership, leadership, preaching and teaching, baptism and the Lord’s supper, worship, fellowship, prayer, discipline, giving, and mission.¹⁴ I seek to utilize a definition of church that is broad enough to include different denominations and interpretations of polity and the sacraments. However, it is necessary to create a definition narrow enough to rely on the infallibility of scripture. As Goldsworthy notes,

¹¹ Graeme. Goldsworthy, *The Goldsworthy Trilogy: Gospel and Kingdom, Gospel and Wisdom, The Gospel in Revelation* (Exeter, UK: Paternoster Press, 2000), 53–54.

¹² Patrick Schreiner, *The Kingdom of God and the Glory of the Cross* (Wheaton, IL.: Crossway, 2018), 18–22.

¹³ There are three types of local churches possible in a host country: the expatriate local church, the indigenous local church, and the team church of gathered missionaries or practitioners. In this dissertation I refer to all three as the local church meaning where a practitioner is a member. Further research in ecclesiology and BAM should consider the implications of this dissertation’s definition of kingdom and if inaugurated eschatology shifts any points of strategy in how practitioners view their local church within these three subsets.

¹⁴ International Mission Board, *Foundations: Core Missiological Concepts | Key Mission Terms | The Missionary Task*, 2nd ed. (Richmond, VA: International Mission Board, 2018), 61–64.

"evangelical" is a term that believes the Bible is authoritative.¹⁵ In essence, I agree with Goldsworthy and will refer to this type of church as *evangelical*.

For *Business as Mission*, I want to remain consistent with Lausanne's BAM Global Think Tank. The occasional paper Lausanne produced explicitly refused to create a working definition as they clarified terms: "It is not our aim to create a 'Business as mission orthodoxy' or terminology, or to exclude groups or initiatives that prefer other terms and definitions."¹⁶ However, it is necessary for this dissertation to use a consistent definition. Therefore, I will use a definition provided by Neal Johnson that is comprehensive and fits under the guiding principles of Lausanne: "BAM is broadly defined as a for-profit commercial business venture that is Christian led, intentionally devoted to being used as an instrument of God's mission (*missio Dei*) to the world, and is operated in a cross-cultural environment, either domestic or international."¹⁷

For *mission*, I am using Christopher Wright's definition. Wright defines mission as "all that God is doing in his great purpose for the whole of creation and all that he calls us to do in cooperation with that purpose."¹⁸ I will also use his distinction in *mission* and *missions*, defining missions as, "the multitude of activities that God's people can engage in, by means of which they participate in God's mission."¹⁹

Limitations and Delimitations

There are delimitations and limitations to this dissertation. First, I will delimit the definition of church to local church for the purpose of the dissertation. I will not be

¹⁵ Graeme. Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles* (Downers Grove, IL: IVP Academic, 2012), 76.

¹⁶ Tunehag, McGee, and Plummer, "Lausanne Occasional Paper No. 59."

¹⁷ C. Neal Johnson, *Business as Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: IVP Academic, 2009) 28.

¹⁸ Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission*, Biblical Theology for Life (Grand Rapids: Zondervan, 2010), 25.

¹⁹ Wright, *The Mission of God's People*, 25.

looking at the universal church or the sending church relationship to BAM. I will touch briefly on the relationship between the universal church and local church in Chapter 2, but the emphasis of the dissertation is to articulate the relationship between BAM and the local church in the same context. Second, I start the research assuming there is a relationship between the local church and the kingdom of God. I come from a Protestant tradition that will limit interaction with those who do not believe the church as a divinely established institution, or that the Bible is not trustworthy, sufficient, or infallible to guide our faith. Third, my definition of BAM and mission will primarily, if not exclusively, be informed by literature. I will delimit the scope of defining and describing BAM from how authors articulate the movement in writing.

I see two limitations to the research project. First, while BAM is a worldwide movement, it implies the ability to own and operate a business. This limitation will drastically reduce participation in perspectives from impoverished communities and economies that are not stable enough to own businesses. Second, BAM authors are not always practitioners. Therefore, while I will demonstrate findings from BAM theory, this dissertation is limited in knowledge to on the ground practice in BAM.

Methodology

First, I will examine definitions of the kingdom to find evangelical commonalities on how the church functions in the kingdom, centered around the teaching of inaugurated eschatology. This research will demonstrate an evangelical consensus on the how the church represents the inaugurated kingdom. This research question will be the foundation to suggest strategy and methodology in BAM enterprises centered around the local church for kingdom advancement.

The scope of this dissertation concerning the kingdom is to present a history of thought of the inaugurated kingdom culminating in a mediating evangelical view called inaugurated eschatology. This survey is important due to the lack of definitions used by

BAM authors for the terminology of “kingdom” and “kingdom of God.” The goal of the survey is to produce a historical sketch in order for BAM authors and practitioners to understand that the use of the word kingdom is not set in a vacuum of meaning and results in implications for the discussion of business objectives in BAM. I rely on other historical works to set the trajectory of the survey such as *The Kingdom of God in 20th Century Interpretation* edited by Wendell Willis and *The Kingdom of Christ* by Russell Moore.

Second, I examine how current BAM authors present the relationship of a BAM company to the local church. I accomplish this through surveying BAM authors represented in the literature review. The literature review was compiled from the recommended readings of the Lausanne Movement’s BAM Global Think Tank. This research produced a saturation point around four postures of thinking towards the local church. I will produce a spectrum of these four categories that BAM authors and practitioners use to define or describe the relationship between company and local church. The scope of my research is Business as Mission published texts. While many insights can be gleaned from surveying current practitioners, the goal of this dissertation is to sharpen the conversation through theory.

I separate the four categories based on differences of opinion on the definition of mission, and differences of perspective on the business’s role in the mission. First, the definition of mission carries two perspectives: a narrow view and a wide view. The narrow view is communicated as church planting, evangelism, and discipleship. The broad view is communicated as a holistic mission, often citing the dual goal of salvation and *shalom* in all spheres of life. Second, authors portray two uses for business in the narrow and wide view of mission. One perspective argues the business is useful instrumentally or strategically in the mission. The other perspective business objectives inherently grow the mission.

Therefore, I recognized four perspectives of BAM authors. One, a narrow view of mission that views business as instrumental to mission. Two, a narrow view of mission that views business as inherently useful to mission. Three, a holistic view of mission that views business as instrumental to mission. Four, a holistic view of mission that views business as inherently useful to mission. These four categories imply a certain relationship between the church and the company. These four categories will be discussed in greater depth in Chapter 4.

Third, and finally, I will clarify in each of the four camps how an evangelical consensus on the local church as inaugurated kingdom will result in clearer communication and participation with the local church. It is the assumption of this dissertation that each of the four categories have godly, effective practitioners working for BAM companies for the sake of the gospel. It is the goal of this dissertation to add clear definitions from the history of evangelical scholarship on the inaugurated kingdom and apply it to the BAM conversation in order to make objectives clearer and partnerships more possible for effective work in mission.

Missiological Significance

BAM should be honored for its massive contribution to missions throughout the world. I agree that BAM is strategic for thinking through mission today and is a clear bridge to the least reached and most impoverished communities in the world. Lausanne Global Think Tank is the largest producer of BAM content, as they represent and equip the largest community of BAM practitioners. Therefore, the significance of this research is to bring a theological and ecclesiological perspective to the larger BAM conversation in pursuing kingdom goals. The practical development of the research will help practitioners develop spiritual plans for their BAM enterprise with clarity and precision, specifically with respect to the relationship of their business with the kingdom of God

through the local church. This clarity will help practitioners build partners for kingdom work in their community.

CHAPTER 2

LITERATURE REVIEW

There are three subjects that need a literature review for this dissertation. First, BAM needs to be discussed and put into context as a body of work. Second, the discussion of the kingdom of God since the mid-19th century will also help provide context for BAM discussions on defining the kingdom. Finally, the church—or ecclesiology—in the evangelical stream should be given context for the role of the local church.

Business as Mission

Business as Mission as a genre of literature dates to the 1990s. However, there are forerunners to the academic conversation as early as 1979, when J. Christy Wilson published a work on Tentmakers as a new model for world mission.¹ Neal Johnson claims that while BAM has been demonstrated for hundreds of years, it only recently became a strategy for mission in the last generation.² Other writers have researched on how other missionaries in the past have done BAM. Mark Russell sees a progression and historical line of missional business-men and -women.³ There are benefits to seeing a historical line of BAM through Christian missions. The stories of previous generations encourage BAM

¹ J. Christy Wilson, *Today's Tentmakers: Self-Support: An Alternative Model for Worldwide Witness* (Eugene, OR: Wipf and Stock Publishers, 2002), 2.

² C. Neal Johnson, *Business as Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: IVP Academic, 2009), 31.

³ Mark Russell, *The Missional Entrepreneur: Principles and Practices for Business as Mission* (Birmingham, AL: New Hope Publishers, 2010), 133.

practitioners in their own efforts. Moreover, the research ties our modern practices to historical examples in which we can gauge effectiveness, practices, and parameters.

However, for the purpose of this dissertation, I make a distinction between BAM forerunners and the modern BAM movement that has produced subsequent BAM literature as a genre. The Lausanne Conference uses a position paper to clarify BAM terms. They argue that BAM is concerned with holistic mission and the kingdom of God. They also argued BAM is categorically different from tentmaking and does not condone shell companies meaning the business pursues profit. Also, BAM companies comes in all sizes, and is not solely about money, but also the glory of God.⁴ These parameters are deduced from a particular movement happening in a particular generation. Therefore, it is helpful to place BAM within a historical stream of Christian missions while maintaining its unique identity within history.

As mentioned, holistic mission and kingdom orientation are two descriptors for BAM. However, both terms are viewed with a wide spectrum of definitions and descriptions. First, mission is widely thought of in two camps. There is a narrow view of church planting, evangelism, and discipleship (CPE). Within this camp are also practitioners who believe there is a priority of CPE above other good by-products of mission.

Then, there are people who articulate a broad view of missions often referred to as holistic. They believe mission is defined not by man's activity but by God's activity. All spheres of life belong under his sovereignty and are working to be brought into *shalom* through redemption. This *shalom* includes the economic, political, social, and spiritual spheres of life.

⁴ Mats Tunehag, Wayne McGee, and Josie Plummer, eds., "Lausanne Occasional Paper No. 59" Lausanne Committee for World Evangelization, 2005, https://www.lausanne.org/wp-content/uploads/2007/06/LOP59_IG30.pdf.

Second, BAM writers do not always define what kingdom means. The clearest articulation of a definition is the presence of God’s rule. However, later I will argue this definition is inadequate based on an evangelical consensus of inaugurated eschatology. Still, some writers use kingdom language without a clear definition of kingdom.

Books

Gea Gort and Mats Tunehag attempt to show the worldwide possibilities of BAM in *BAM Global Movement*. The authors write of three mandates that BAM seeks to fulfill: the creation mandate, the Great Commandment, and the Great Commission.⁵ The authors present the objective of BAM as a holistic goal and speak of the kingdom impact as dynamic transformation from God through love, justice, and redemption.⁶ Gort interprets the inaugurated era of the kingdom as imperfect transformation seen in all spheres of life: “At the same time, we live among brokenness and only see glimpses of the kingdom.”⁷ Further, Gort defines the kingdom in all spheres: “They [BAM practitioners] want to express God’s kingdom now in the broken systems of our day – with faith, hope, and love.”⁸ Therefore, the authors demonstrate through many examples their conviction of a broad definition of mission, “We are on mission in and through business. It is, for example, a mission of justice. One could even say, ‘Business as Justice.’ This and other terms may help us understand the holistic and transformational nature of Business as Mission.”⁹

⁵ Gea Gort and Mats Tunehag, *BAM Global Movement: Business as Mission - Concepts & Stories* (Peabody, MA: Hendrickson Publishers, 2018), 109–10.

⁶ Gort and Tunehag, *BAM Global Movement*, 11.

⁷ Gort and Tunehag, *BAM Global Movement*, 11.

⁸ Gort and Tunehag, *BAM Global Movement*, 12.

⁹ Gort and Tunehag, *BAM Global Movement*, 121.

Jeff Van Duzer in *Why Business Matters to God* asks if business is an instrument to mission or is itself intrinsically mission?¹⁰ His work doesn't mention BAM specifically, but is a common example for holistic mission within a business setting. Van Duzer answers that business can be inherently mission for the kingdom if Christians work in a creative and redemptive way.¹¹ He clarifies that his working definition of kingdom is, "the place or places where God reigns, where God is king."¹² Van Duzer claims that the kingdom has four characteristics. First, the kingdom brings forgiveness of sins. Second, the kingdom brings healing and full life. Third, the kingdom restores community. Fourth, the kingdom denounces structural and institutional sin.¹³ Van Duzer does not share his thoughts on how the local church interacts with the kingdom or business.

Neal Johnson in *Business as Mission: A Comprehensive Guide to Theory and Practice* defines BAM as "a for profit commercial business venture that is Christian led, intentionally devoted to being used as an instrument of God's mission (*missio Dei*) to the world, and is operated in a cross-cultural environment, either domestic or international."¹⁴ Johnson does not define kingdom as much as he describes it. He seems to use the term for positive Christian impact. For instance, "Regardless of its nuances, kingdom impact is central to all that BAM Company does. Without kingdom impact there is no eternal fruit to show for missionary labor. Without an intentional kingdom impact there is no Christian distinctive that differentiates the KC [kingdom company] or BAM Company from its secular counterparts."¹⁵ For Johnson, writing a Strategic Mission Analysis for kingdom

¹⁰ Jeffrey B. Van Duzer, *Why Business Matters to God: And What Still Needs to Be Fixed* (Downers Grove, IL: IVP Academic, 2010), 25.

¹¹ Van Duzer, *Why Business Matters to God*, 112.

¹² Van Duzer, *Why Business Matters to God*, 25. See footnote 2.

¹³ Van Duzer, *Why Business Matters to God*, 25.

¹⁴ Johnson, *Business as Mission*, 27.

¹⁵ Johnson, *Business as Mission*, 284.

objectives is a process that takes prayer and collective buy-in.¹⁶ This process further supports the term used as positive Christian influence rather than a defined target. Johnson speaks of the relationship to the local church, but reminds practitioners that the BAM company is not the church. Rather, they are “using their economic position in the community to sponsor and effect holistic mission activities within the company and community.”¹⁷ He mentions the local church is a place where team members and families should worship and be spiritually fed. He, also, suggests that BAM companies do not think of themselves as church planters but could partner as agents to the task of church planting alongside a missions agency.¹⁸

Tom Steffan and Steve Rundle in their work *Great Commission Companies* define BAM through the characteristics of a company with holistic mission: socially responsible, promotes growth and multiplication of local church, main focus on the least evangelized, brings glory to God, income producing, and managed by Christians.¹⁹ The authors see globalization as a decision point for Christians in business. Due to the fact that a quarter of the world’s income is earned by Christians, the authors argue we can be a point of great bitterness or great blessing calling on business leaders to leverage their assets towards blessing.²⁰ *Great Commission Companies* is one example of a BAM book that adopts the task of the local church as an inherent characteristic of a BAM company.

Patrick Lai has two often cited works in BAM literature. In the first, *Tentmaking*, Lai proposes a spectrum of Tentmakers: T1 -T5. T1 workers are expatriates that took a job overseas with a company without initial commitment towards cross-

¹⁶ Johnson, *Business as Mission*, 320.

¹⁷ Johnson, *Business as Mission*, 454.

¹⁸ Johnson, *Business as Mission*, 454–55.

¹⁹ Steve Rundle and Tom A. Steffen, *Great Commission Companies: The Emerging Role of Business in Missions*, 2nd ed., rev. and exp. (Downers Grove, IL: IVP Books, 2011), 45–47.

²⁰ Rundle and Steffen, *Great Commission Companies*, 78.

cultural ministry.²¹ T2 workers are also job takers, but distinguished from T1 workers by an intentional desire or call to evangelize a specific people.²² T3 workers are partially or fully supported by churches and friends back home.²³ T4 workers are employed to work in NGO's (non-government organization) or in a social or health industry like education or medical fields. T5 workers are actual missionaries who open a business for visa access but work very little for the business purposes.²⁴

Lai, an extremely practical writer, also created a start-up guide for practitioners in *Business For Transformation*, or what he calls B4T. He covers the spectrum of learning about BAM to executing a BAM business plan. He spends time thinking through how a BAM practitioner considers finances, time, location, industry, and ministry. Lai considers the goals of effective ministry and profitable business as both essential to the task. He writes, "A B4T business must be profitable *and* impacting the local community in Jesus' name. We do not separate work and ministry, because our work is interwoven in our ministry."²⁵

Paul Stevens provides a theology of vocation, work, and ministry in *The Other Six Days*.²⁶ Stevens places work within a rich biblical framework that enhances the view of work through creation, the fall, biblical examples including the life of Jesus, and an eschatological presence of work.²⁷ Stevens suggests every person possesses three

²¹ Patrick Lai, *Tentmaking: Business as Missions* (Waynesboro, GA: Authentic, 2005), 22.

²² Lai, *Tentmaking: Business as Missions*, 25.

²³ Lai, *Tentmaking: Business as Missions*, 25.

²⁴ Lai, *Tentmaking: Business as Missions* 27.

²⁵ Patrick Lai, *Business for Transformation: Getting Started* (Pasadena, CA: William Carey Library Publishers, 2015), 24.

²⁶ R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids: W.B. Eerdmans, 1999). Some may argue that Stevens' work is not within BAM because it does not deal specifically with for-profit businesses in a cross-cultural setting. However, BAM Global, an important think-tank in the movement, does list the book as a BAM resource, and it is an important work others rely on for the biblical basis of the integration of faith and work.

²⁷ Stevens, *The Other Six Days*, 113–17.

vocations: the human vocation to care for the earth and one another, the Christian vocation to follow the Lord, and the personal vocation that is “some combination of the human and Christian vocations that is unique to our own person and life path.”²⁸ Stevens touches on the clergy-laity divide that other BAM authors typically mention. He suggests that the divide pushes forward a church agenda rather than kingdom agenda: “Ministry is viewed as advancing the church rather than the Kingdom.”²⁹

Authors Richard Chewning, John Eby, and Shirley Roels wrote *Business: Through the Eyes of Faith*. They tackle large concepts of integrating business and faith through a Christian worldview like justice, economic theory, political theory, leadership, and *shalom*. They suggest that Christians see business as God’s work in the world that people join him to accomplish. However, they stress that being ethical and Christian do not guarantee success.³⁰ The authors see Micah 6:8 as a guide to the way Christians approach business. They are to do justice, love mercy, and walk humbly as Christians in business.³¹ The authors do not discuss witness in the workplace, which is a major discussion in BAM. The book primarily deals with the Christian ethics that inform action, rather than the Christian goals that inform strategy that is common in other BAM literature.

Book Chapters

Joseph Vijayam talks about the integration of business and mission in his chapter, “Innovation in Kingdom Business,” in *Innovation in Mission*. He writes that

²⁸ Stevens, *The Other Six Days*, 73.

²⁹ Stevens, *The Other Six Days*, 47. This quote is an interesting take because later in the book Stevens says that the church is the primary agent for the advance of the kingdom, 206-7. Logically, it seems that if the church grows, the kingdom grows.

³⁰ Richard C. Chewning, John W. Eby, and Shirley J. Roels, *Business Through The Eyes Of Faith*, (San Francisco: Harper & Row, 1990), 5.

³¹ Chewning, Eby, and Roels, *Business Through The Eyes Of Faith*, 26.

BAM promotes the kingdom of God as its priority, even its reason for existence.³²

Vijayam sees a problem with the idea of tentmaking due to the biblical principle that no one can serve two masters, so he makes a distinction between self-employed tentmakers and other tentmakers, preferring to promote the self-employed vision.³³ Vijayam helpfully addresses a variety of BAM practitioners. The first type is a business minded person who moves towards mission. The second is the mission minded person who moves towards business.³⁴ Vijayam seems to argue that maximizing profit and pursuing ministry are mutually exclusive. He writes, “Profits should be plowed back into ministry in the first place,” and, similarly, “A kingdom business should undertake mission tasks separate from profit.”³⁵

Steve Rundle wrote about BAM in *Perspectives on the World Christian Movement*. After a brief definition and overview, Rundle proposes two remaining tasks left ahead for BAM. First, where will BAM find accountability among missions leaders? Rundle sees business people not interacting with missions agencies and churches for two reasons: they are not “pre-conditioned” to get advice on business from pastors, and many business people have learned church leaders attempt to “co-opt” business people for their ministry purposes.³⁶ Therefore, Rundle asks where BAM practitioners might find a home for momentum and accountability? And how will BAM practitioners be trained? For

³² Joseph Vijayam, “Innovation in Kingdom Business,” in *Innovation in Mission: Insights into Practical Innovations Creating Kingdom Impact*, ed. Jim Reapsome and Jon Hirst (Tyrone, GA: Authentic, 2007), 25.

³³ Vijayam, “Innovation in Kingdom Business,” 32.

³⁴ Vijayam, “Innovation in Kingdom Business,” 32.

³⁵ Vijayam, “Innovation in Kingdom Business,” 33.

³⁶ Steve Rundle, “The Role of Business in Mission,” in *Perspectives on the World Christian Movement*, 4th ed. (Pasadena, CA: William Carey Library, 2009), 762.

Rundle, research shows the skills to be effective in BAM do not require formal education and are nurtured well in the local church.³⁷

In “God’s Kingdom Purpose for Business: Business as Integral Mission,” Norm Ewert writes that the ministry is a holistic paradigm in BAM. For Ewert, demonstrating God’s rule in an area is the tangible work of the kingdom. The kingdom is a holistic vision of “demonstrating and promoting stewardship, justice, servanthood, respect for human dignity, community and *shalom* in and through business operations.”³⁸ Second, he affirms the business’s function for a kingdom purpose is to express the love of Christ in all of business.³⁹ The kingdom grows in BAM by promoting the Christian view of justice, *shalom*, stewardship, and peace.⁴⁰

On Kingdom Business, edited by Tetsunao Yamamori and Kenneth Eldred, is a resource that shares case studies and essays on BAM. They cover multiple contexts and continents to show BAM from different perspectives. The book also covers such topics as investing, theology of business, integration with ministry, and historical overview. Two chapters are particularly important for this literature review.

In the first relevant chapter, Peter Tsukahira addresses a felt dichotomy between the spiritual clergy and the unspiritual business environment, the common secular vs. sacred divide conversation.⁴¹ Tsukahira looks to Jesus, Paul, and Priscilla and Aquila to show the value of integrating faith and work.⁴² Tsukahira argues that business is

³⁷ Rundle, “The Role of Business in Mission,” 763.

³⁸ Norm Ewert, “God’s Kingdom Purpose for Business: Business as Integral Mission,” in *Business As Mission: From Impoverished to Empowered*, ed. Tom Steffen and Mark Barnett, Evangelical Missiological Society 14 (Pasadena, CA: William Carey Library, 2006), 66.

³⁹ Ewert, “God’s Kingdom Purpose for Business: Business as Integral Mission,” 66.

⁴⁰ Ewert, “God’s Kingdom Purpose for Business: Business as Integral Mission,” 68–75.

⁴¹ Peter Tsukahira, “The Integration of Business and Ministry,” in *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*, ed. Tetsunao Yamamori and Kenneth A. Eldred (Wheaton, IL: Crossway Books, 2003), 118.

⁴² Tsukahira, “The Integration of Business and Ministry,” 123–24.

the predominant shaper of modern culture. There may be tension, but kingdom professionals can live in business with a focused life on God.⁴³

In the second relevant chapter, entitled "How Business Itself Can Glorify God," Wayne Grudem wrote about the inherent godly value in business. He writes that 11 qualities in business can inherently glorify God: ownership, productivity, employment, commercial transactions, profit, money, inequality of possessions, competition, borrowing and lending, attitudes of heart, and effect on world poverty.⁴⁴ He also warns that each quality in a fallen world can lead away from godliness as well.⁴⁵ Grudem writes a theological and biblical argument for business working towards God's kingdom purposes as a common grace.

Articles

The Lausanne Movement published an Occasional Paper for Business as Mission. The Lausanne Occasional Paper No. 59 is a summary statement on BAM looked at as a foundational and rallying document. The paper lists common practices describing BAM; however, it does not want to restrict the definition causing certain practitioners to be considered in or out of the movement. The document relies on the cultural mandate, Old Testament imagery of justice and *shalom*, and the gospel dynamic to the poor as biblical roots for BAM. The writers see BAM as a piece of the mission puzzle alongside the local church, sending church, and missions agency to extend the mission of God. They also include some case studies in order to show current practitioners' work.⁴⁶

⁴³ Tsukahira, "The Integration of Business and Ministry," 126.

⁴⁴ Wayne Grudem, "How Business Itself Can Glorify God," in *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*, ed. Tetsunao Yamamori and Kenneth A. Eldred (Wheaton, IL: Crossway, n.d.), 127–28.

⁴⁵ Grudem, "How Business Itself Can Glorify God," 129.

⁴⁶ Tunehag, McGee, and Plummer, "Lausanne Occasional Paper No. 59."

Jo Plummer and Mats Tunehag describe the BAM Global movement as an attempt to create a cohesive global community in their article, “A Growing Global Movement: Business as Mission.”⁴⁷ Plummer and Tunehag describe BAM through a wide lens. They write, “As a movement, business as mission gathers together business professionals who use the gifts of entrepreneurship and good management to bring creative, for-profit, sustainable solutions to global challenges, including bringing the gospel to the ends of the earth.”⁴⁸ The authors also see the relationship of BAM with the local church as growing pains of the movement. They write, “Some misunderstand the BAM concept. Mission agencies and churches grapple with how to effectively integrate the BAM strategy. The pervasive sacred-secular divide creates a severe barrier to mobilization and engagement.”⁴⁹ Ultimately, Plummer and Tunehag sees collaboration as key to create holistic change. Therefore, they want to build relationship in churches, missions, business, and the academy.⁵⁰

Richard Chewning sees a divide in philosophy based on theological heritage represented in a wide range of BAM adherents in his article, “Augustine and Aquinas: Their Theological Progeny Come Face to Face with ‘Business as Mission.’”⁵¹ To begin, Chewning describes BAM as a segment of business that merges the creation mandate with the Great Commission.⁵² The author explains that, as he understands it, the goal of BAM is to merge the two in such a way that work (the creation mandate) assists the goal

⁴⁷ Jo Plummer and Mats Tunehag, “A Growing Global Movement: Business as Mission,” *Evangelical Missions Quarterly* 56, no. 1 (2020): 32.

⁴⁸ Plummer and Tunehag, “A Growing Global Movement: Business as Mission,” 32.

⁴⁹ Plummer and Tunehag, “A Growing Global Movement: Business as Mission,” 33.

⁵⁰ Plummer and Tunehag, “A Growing Global Movement: Business as Mission,” 34.

⁵¹ Richard Chewning, “Augustine and Aquinas: Their Theological Progeny Come Face to Face with ‘Business as Mission,’” *Journal of Biblical Integration in Business* 15, no. 1 (2012): 64.

⁵² Chewning, “Augustine and Aquinas: Their Theological Progeny Come Face to Face with ‘Business as Mission,’” 64.

of discipleship and evangelism (the Great Commission).⁵³ Ultimately, the author explores theological questions from an Augustinian and Thomistic point of view focused on how to educate BAM practitioners. They claim that our theological progeny will lead to different emphases.⁵⁴

In his article “The Marketplace: Mission Field or Mission?,” Paul Stevens desires to grow the paradigm of BAM to holistic mission.⁵⁵ Stevens affirms that the business marketplace is a mission field.⁵⁶ However, Stevens also asserts not seeing the marketplace as mission misunderstands mission itself.⁵⁷ For Stevens, missions is primarily an activity of God and not man. He points that the word mission is a Latin term for "sent" but has only been used for God’s activity until recently. He writes, “The church does not create mission. God’s mission creates the church.”⁵⁸ Stevens therefore ascribes the following definition to mission: “Joining God in God’s caring, sustaining, and transforming activity on earth.”⁵⁹ Therefore, Stevens claims that business “can be, and often is, part of what God is doing in mission.”⁶⁰

David Bronkema and Christopher Brown also assume a broad view of mission in BAM contexts. They write, “The basic concept behind Business as Mission is that a person engaging in business can, and should, have a transformational role on a spiritual,

⁵³ Chewning, “Augustine and Aquinas: Their Theological Progeny Come Face to Face with ‘Business as Mission,’” 79.

⁵⁴ Chewning, “Augustine and Aquinas: Their Theological Progeny Come Face to Face with ‘Business as Mission,’” 83.

⁵⁵ R Paul Stevens, “The Marketplace: Mission Field or Mission?,” *Crux* 37, no. 3 (September 2001): 8.

⁵⁶ Stevens, “The Marketplace: Mission Field or Mission?,” 10.

⁵⁷ Stevens, “The Marketplace: Mission Field or Mission?,” 10.

⁵⁸ Stevens, “The Marketplace: Mission Field or Mission?,” 10.

⁵⁹ Stevens, “The Marketplace: Mission Field or Mission?,” 11.

⁶⁰ Stevens, “The Marketplace: Mission Field or Mission?,” 13.

economic, and societal level.”⁶¹ As of the writing in 2009, the authors affirm there isn’t a consensus on the definition of BAM, but there are three key points of agreement: monetary profitability, social transformation, and spreading the kingdom of God.⁶² Bronkema and Brown note that most authors and practitioners desired to use BAM either to redeem business for kingdom purposes *or* to gain access to restricted nations for evangelistic purposes. They claim the transformational lens has not been given the same extent of work.⁶³

Scott Quatro is a voice that does not believe BAM is a credible concept, and that it could undermine the legitimacy of Christian business and practice.⁶⁴ He asserts that the BAM paradigm actually enforces the sacred-secular divide that authors always scrutinize.⁶⁵ He also claims that BAM distorts core principles of business like maximizing shareholder value while Reformed theology, in his perspective, actually promotes creation of wealth as moral and righteous.⁶⁶ Also, he considers BAM to be inauthentic, as practitioners have mixed values and may not give full disclosure to all end users.⁶⁷ Quatro believes that business ultimately pursues the cultural mandate and extends common grace. If one places ministerial pursuits such as evangelism or discipleship on a

⁶¹ David Bronkema and Christopher Brown, “Business as Mission Through the Lens of Development,” *Transformation* 26, no. 2 (2009): 82.

⁶² Bronkema and Brown, “Business as Mission Through the Lens of Development,” 83.

⁶³ Bronkema and Brown, “Business as Mission Through the Lens of Development,” 85. Perhaps a desire to find collaboration within social enterprise and entrepreneurship has led authors and practitioners to accept a wide definition of mission and / or kingdom rather than a more strict definition that limits to evangelism and discipleship or local church centrality.

⁶⁴ Scott A. Quatro, “Is Business as Mission (BAM) a Flawed Concept? A Reformed Christian Response to the BAM Movement,” *Journal of Biblical Integration in Business* 15, no. 1 (2012): 80.

⁶⁵ Quatro, “Is Business as Mission (BAM) a Flawed Concept? A Reformed Christian Response to the BAM Movement,” 80.

⁶⁶ Quatro, “Is Business as Mission (BAM) a Flawed Concept? A Reformed Christian Response to the BAM Movement,” 81.

⁶⁷ Quatro, “Is Business as Mission (BAM) a Flawed Concept? A Reformed Christian Response to the BAM Movement,” 81.

higher level, then it creates a dichotomy implicitly among business people that are doing God's work or not.⁶⁸ Pulling from Kuyper's theology, Quatro asserts that business and church are part of distinct, sovereign spheres of life that are ordered by God to be distinct and should not be mixed in hybrids.⁶⁹

In an early article on BAM, Danny Martin urges the sending church to accept cross cultural tentmakers as a needed supplement to the idea of "traditional" missionaries.⁷⁰ Martin challenges the sending church with six ministries to the tentmaker: equip, screen, send, support, encourage, and expect reporting.⁷¹ For Martin, the sending church comes alongside tentmaking missionaries to carry the gospel to unreached people groups.⁷²

David Bosch's research shows a gap exists between BAM authors and practitioners on the field in his article, "The Gap Between Best Practices and Actual Practices: A BAM Field Study." His qualitative research in a restrictive access nation showed that BAM practitioners did not possess business plans, integrated mission plans, or an understanding of the triple bottom line concept.⁷³ These concepts, especially the triple bottom line, are evident in BAM works; however, the research suggests the field is not keeping up with the theory showing a growing need for education and training.

This overview has attempted to set the foundation for understanding the research questions of this dissertation within the broader BAM movement. First, it is

⁶⁸ Quatro, "Is Business as Mission (BAM) a Flawed Concept? A Reformed Christian Response to the BAM Movement," 84.

⁶⁹ Quatro, "Is Business as Mission (BAM) a Flawed Concept? A Reformed Christian Response to the BAM Movement," 84.

⁷⁰ Danny Martin, "The Place of the Local Church in Tentmaking," *International Journal of Frontier Missions* 14, no. 3 (1997): 131.

⁷¹ Martin, "The Place of the Local Church in Tentmaking," 131–32.

⁷² Martin, "The Place of the Local Church in Tentmaking," 132.

⁷³ David A. Bosch, "The Gap Between Best Practices and Actual Practices: A BAM Field Study," *Christian Business Academy Review* 12 (2017): 32.

important to recognize common goals for BAM ventures that most authors agree to be a profitable, wealth-creating business among the poorest and unreached of the world in a cross-cultural environment. Second, there is disagreement on the definition and description of mission within BAM. Some authors articulate a narrow definition focused on church planting, evangelism, and discipleship. Other authors define business as inherently missional, focused on accomplishing God's purposes in the world to bring justice and *shalom*. Third, as Rundle and Bosch point out, there is a large gap between theory and practice, so training is a high priority for BAM practitioners to help meet spiritual and business goals.

Within this context, this dissertation will center on the discussion regarding the narrow and broad definition of mission. I will argue in Chapter 3 that inaugurated eschatology within biblical theology's definition of kingdom closes the gap between the narrow and broad definition of mission providing nuance to both positions. The narrow definition of church planting, evangelism, and discipleship can develop a scattered church theology as the church still anticipates the kingdom. The broad definition of mission can develop a gathered church theology, specifically that the local church is *the* community that experiences and delivers the blessings of the kingdom now.

Kingdom Eschatology

There have been many historical sketches about academic discussions on kingdom eschatology. Two are useful to this dissertation. First, *The Kingdom of God in 20th Century Interpretation* edited by Wendell Willis interacts with representative and important academics in the discussion of the 19th and 20th centuries. The work shows how the academic discussion acted like a pendulum swing of perspectives settling in the middle with the term *inaugurated eschatology*, which means the kingdom is experienced presently but not yet fully.

Second, *The Kingdom of Christ* by Russell Moore is a work primarily about Carl F. H. Henry's call for evangelical engagement. Moore relies on Henry's view of inaugurated eschatology as the rally point for churches to engage in gospel witness in the public square. Through Moore's work, a compelling argument is made that evangelicals have a consensus on the local church defined as the inaugurated kingdom holding the authority of the kingdom before Christ's return.⁷⁴

The dissertation will use these historical sketches as the launch pad to discuss the representative works of such important figures as Albert Ritschl, Albert Schweitzer, Johannes Weiss, C.H. Dodd, Werner Georg Kümmel, and George Elden Ladd. Ultimately, this line of academic scholars influenced a wave of biblical theologians like Gerhardus Vos, Edmund Clowney, and Graeme Goldsworthy. I will show later in Chapter 3 how biblical theology built on the kingdom conversation shapes a developing evangelical consensus on engaging the local church.

The history of interpretation on the kingdom since the 19th century is a classic pendulum swing. Many arguments swing on an either-or pendulum. For interpreting the kingdom, scholars argued *either* the kingdom was entirely inaugurated (now), *or* the kingdom was entirely eschatological (future). Pendulums, however, come to rest in the middle over time. Thus, when scholars later came to a general consensus on inaugurated eschatology, the pendulum rested in the center with a both-and view.

In this section, I will briefly summarize the movement of this interpretation from the 1870s until now.⁷⁵ The movement began with Albert Ritschl's emphasis on the kingdom as present.⁷⁶ Scholars Schweitzer and Weiss represented a shift to thinking of

⁷⁴ Russell Moore, *The Kingdom of Christ: The New Evangelical Perspective* (Wheaton, IL: Crossway Books, 2004), 131.

⁷⁵ In this section, I am indebted to the summary of *The Kingdom of God in 20th Century Interpretation* edited by Wendell Willis in *Interpreting the kingdom in 20th Century authors*.

⁷⁶ Gösta Lundström, *The Kingdom of God in the Teaching of Jesus: A History of Interpretation from the Last Decades of the Nineteenth Century to the Present Day* (Richmond, VA: John Knox Press,

the kingdom as primarily eschatological. Later, Dodd and Ladd produced a middle way that connected both the kingdom present and the kingdom future into the message of Jesus and the church.

The Kingdom Present

Albert Ritschl (1822-1889) began to write about the kingdom with his pupils, and originally established that the kingdom of God was entirely of this world.⁷⁷ Ritschl was a representative of social liberalism which dominated the theological establishment of his day.⁷⁸ He questioned whether Jesus really thought the kingdom was a future event, or was Jesus more concerned about the social ethics of the people present?⁷⁹ He concluded that the kingdom message of the historical Jesus was an ethical message that provides liberation for people Jesus taught.

Protestant liberalism has always tilted Jesus's teaching on the kingdom of God as a present reality more than eschatological reality. Richard Hiers notes:

1963), 6.

⁷⁷ Wendell Willis, "The Discovery of the Eschatological Kingdom: Johannes Weiss and Albert Schweitzer," in *The Kingdom of God in 20th Century Interpretation*, ed. Wendell Willis (Peabody, MA: Hendrickson Publishers, 1987), 2.

⁷⁸ Willis, "The Discovery of the Eschatological Kingdom: Johannes Weiss and Albert Schweitzer," 2. It is important to place modern discussion of the kingdom into the context of theological liberalism. Many scholars who argued for a totally inaugurated kingdom did so on the basis of the historical Jesus argument. The logic stated that Jesus spoke more of the kingdom now, and later the *kerygma* of the church proclaimed a heavenly message. Many liberation theologies rely heavily on this interpretation. Even the later eschatological view was expressed in the context of theological liberalism. Therefore, it is key for modern scholars who believe in the authority of all scripture to recognize our own "already / not yet" tension within the academic field of the kingdom. Yes, there has been a lot of academic works on the kingdom, the already. However, as we start on the presupposition of the authority of scripture, we may find significant departure from logic as our predecessors. This difference results in two implications. First, academic can develop the courage to not be held captive to arguments from theological liberalism. Further research connecting the kingdom in early church history, Augustine, Aquinas, the Reformers, etc. to our context could provide alternative understandings from the concepts that were built in theological liberalism. Second, for the BAM community, we must be careful from whom we draw our definition of kingdom that defines our ministry.

⁷⁹ Willis, "The Discovery of the Eschatological Kingdom: Johannes Weiss and Albert Schweitzer," 2. The scholars that first wrote about the kingdom did not trust the Scriptures as completely authoritative: "Many of the famous 'Lives of Jesus' were written by scholars whose main field was theology. The theological establishment of the day was social liberalism, articulated for example by Albert Ritschl, who argued that the kingdom of God was 'this worldly, monistic and ethical in character.'"

Liberal Christianity viewed Jesus primarily as teacher and exemplar of a timeless ethic of love who had either proclaimed that the kingdom of God was present in the hearts of individuals through the experience of communion with God, or who had called people of all times to the task of bringing the kingdom of God (or extending its influence) on earth through moral action and social reform.⁸⁰

The Kingdom Future

In the 1890s, authors Albert Schweitzer and Johannes Weiss began to swing the academic pendulum by focusing on the future, eschatological kingdom.⁸¹ Weiss posited six characteristics of the kingdom:

[1] It is radically transcendent and supramundane. [2] It is radically future and in no way present. [3] Jesus was not the founder or inaugurator of this kingdom, but he waited for God to bring it. [4] The kingdom is in no way identified with Jesus' circle of disciples. [5] The kingdom does not come gradually by growth, or development. [6] The ethics that the kingdom sponsors are negative and world-denying.⁸²

These characteristics offer a stark contrast against the liberal theological assertion of the day that the kingdom is equated to ethical conduct.⁸³

Schweitzer, also, wrote against the consensus of an ethical interpretation. He stressed an eschatological view of Jesus and the kingdom. Schweitzer taught Jesus preached “interim ethics” in that “the kingdom of God is super-moral.”⁸⁴ Willis's summary concludes that the interim ethics, for Schweitzer, were to *enter* the kingdom, not the *morality* of the kingdom.⁸⁵

⁸⁰ Richard Hiers, “Pivotal Reactions to the Eschatological Interpretation: Rudolf Bultmann and C.H. Dodd,” in *The Kingdom of God in 20th Century Interpretation*, ed. Wendell Willis (Peabody, MA: Hendrickson Publishers, 1987), 16.

⁸¹ Willis, “The Discovery of the Eschatological Kingdom: Johannes Weiss and Albert Schweitzer,” 1–4. Willis also notes others like Wilhelm Hermann went further against social liberalism with a radically individual interpretation of the kingdom; the kingdom of God was the rule in one's heart.

⁸² Willis, “The Discovery of the Eschatological Kingdom: Johannes Weiss and Albert Schweitzer,” 4.

⁸³ Willis, “The Discovery of the Eschatological Kingdom: Johannes Weiss and Albert Schweitzer,” 5.

⁸⁴ Albert Schweitzer, *The Mystery of the Kingdom of God: The Secret of Jesus' Messiahship and Passion* (New York: Macmillan, 1950, first published 1901), 102.

⁸⁵ Willis, “The Discovery of the Eschatological Kingdom: Johannes Weiss and Albert

From 1890 to the early 20th century, the view of the kingdom changed from an earthly, ethical teaching to an eschatological view. It is key to remember that during this shift, authors turned drastically against the idea of God's kingdom in the present age. The kingdom of God was not present or initiated through Jesus's ministry.⁸⁶ These two drastic portrayals of the kingdom of God set the stage for a middle way halfway through the 20th century.

The Kingdom Present and Future

The thesis-antithesis context of the nature of the kingdom provided a path toward building a middle ground in the mid-20th century. C.H. Dodd was the anticipation of this middle way. He coined the term "realized eschatology," meaning that the kingdom of God was present in the current time.⁸⁷ For Dodd, the nature of the kingdom of God was the reign of God within the individual.⁸⁸ Hiers summarized Dodd's unique position in the conversation as an anticipation of future scholars: "Dodd initially held that Jesus regarded the kingdom of God both as the future era of salvation that was coming, and as somehow already present. He thus anticipated the majority of later Anglo-Saxon scholars who maintained that for Jesus the kingdom of God was both present and in some (usually only unimportant) way future."⁸⁹ Although Dodd viewed the kingdom as entirely present, his work was critical in promoting the discussion of the kingdom of God among

Schweitzer," 5.

⁸⁶ Johannes Weiss, *Jesus' Proclamation of the Kingdom of God*, Lives of Jesus Series (Philadelphia, PA: Fortress Press, 1971, first published 1892), 78.

⁸⁷ C. H. Dodd, *The Parables of the Kingdom*, Revised edition (New York: Scribner, 1961), 82.

⁸⁸ Hiers, "Pivotal Reactions to the Eschatological Interpretation: Rudolf Bultmann and C.H. Dodd," 18.

⁸⁹ Hiers, "Pivotal Reactions to the Eschatological Interpretation: Rudolf Bultmann and C.H. Dodd," 18. Dodd later emphasized the presence of the kingdom rather than the coming kingdom. He attributed Jesus' future kingdom teaching as a later addition of the early Christian church, see page 19-20. See Dodd *The Parables of the Kingdom* page 34.

Protestant liberals by serving to show the relevance of Jesus' teaching to their faith.⁹⁰ Dodd's idea of "realized eschatology" brought many authors into the discussion, even those that gave greater weight than Dodd to the futuristic meaning.⁹¹ Therefore, he is an important lynchpin to the formation of the middle way.⁹²

Later, the fullness of the mediating position on the kingdom of God came from authors such as Werner Georg Kümmel and George Eldon Ladd. For Kümmel, the message of Jesus was one of promise and fulfillment of the kingdom: "The reality of the Jesus in whom God brought his salvation to *fulfilment* in history and through whom God authoritatively *promised* his approaching consummation of history."⁹³ However, Kümmel still built upon earlier views of "realized eschatology," like those of Rudolf Bultmann.⁹⁴ The difference is that Bultmann dismissed the eschatological message as a myth to force decision making in individuals.⁹⁵ Kümmel treated the eschatological

⁹⁰ It is important for evangelicals to know the history of interpretation of the kingdom. However, perhaps it is possible that protestant liberalism taught us to ask the wrong questions. In speaking of interpreting the Old Testament rightly Graeme Goldsworthy writes, "Our problem: accepting the Bible as the whole Word of God raises the question of how it speaks to us in the twentieth century. . . . To be aware on the nature of a problem is to be on the way of a solution." Yet, most scholars so prevalent in the kingdom conversation did not "accept the bible as the whole Word of God." Therefore, we must understand this premise: while the history of the conversation on the kingdom is important, evangelicals today are able to start on a different presupposition of trust towards the scriptures, not the *differentia* or *kerygma* that dominated the 19th and 20th century.

⁹¹ Hiers, "Pivotal Reactions to the Eschatological Interpretation: Rudolf Bultmann and C.H. Dodd," 24. See footnote 47.

⁹² Figures such as Dodd are an important case study to show how the idea of the kingdom has not been constructed in a vacuum but rather a conversation. Therefore, it is important for BAM practitioners to understand a history of the kingdom of God in modern academics to understand the implications for their kingdom objectives in their business venture. If one chooses uncritically the definition of Dodd, then one might overemphasize the present over future kingdom objectives. However, if one chooses someone like Weiss one may not be socially oriented in their kingdom objectives at all. BAM practitioners need a history map of the various definitions of kingdom in order to understand the implications for setting kingdom objectives.

⁹³ Werner Georg Kümmel, *Promise and Fulfillment: The Eschatological Message of Jesus* (London: SCM Press, 1969, first published 1957, trans. by D.M. Barton), 155, emphasis added.

⁹⁴ Eldon Jay Epp, "Mediating Approaches to the Kingdom: Werner Georg Kümmel and George Eldon Ladd," in *The Kingdom of God in 20th-Century Interpretation*, ed. Wendell Lee Willis (Peabody, MA: Hendrickson Publishers, 1987), 44.

⁹⁵ Rudolf Karl Bultmann, *Jesus and the Word* (New York: Scribner, 1958), 131. "The one concern in this teaching was that man should conceive his immediate concrete situation as the decision to which he is constrained, and should decide in this movement for God and surrender his natural will. Just this is what we found to be the *final significance of the eschatological message*, that man *now* stands under

message as a true, world ending kingdom event that shaped Jesus's views of God's ethics.⁹⁶ Therefore, in Kümmel's promise and fulfillment categories, he proposed a middle way of seeing the kingdom presently and a future event that changes the world.

George Eldon Ladd also saw promise and fulfillment in the kingdom of God, but he added a third component: consummation.⁹⁷ For Ladd, the kingdom is God's kingly rule that has two moments: one moment is the fulfillment of Old Testament promises in Jesus, and the other moment is the consummation of the kingdom at the end of the age.⁹⁸ Ladd writes, "The kingdom of God has two great moments: fulfillment within history, and consummation at the end of history."⁹⁹ Ladd's framework differs decisively in implications than previous interpretations of the kingdom. Ladd diverged from the ethical view of the kingdom concluding it is God's work, not man's. Ladd writes the kingdom is, "God's supernatural breaking into history in the person of Jesus. The coming of the kingdom into history as well as its eschatological consummation is a miracle – God's deed."¹⁰⁰ However, for Ladd, there is a realm also called the kingdom of God that humanity experiences the blessings of the eschatological kingdom. Ladd writes, "God's Kingdom is first of all his kingly rule, his sovereign redeeming activity, and secondarily the realm of blessing inaugurated by the divine act."¹⁰¹ Therefore, while God is the divine

the necessity of decision, *that his "Now" is always for his the last hour*, in which his decision against the world and for God is demanded, in which every claim of his own is to be silenced."

⁹⁶ Epp, "Mediating Approaches to the Kingdom: Werner Georg Kümmel and George Eldon Ladd," 44.

⁹⁷ Epp, "Mediating Approaches to the Kingdom: Werner Georg Kümmel and George Eldon Ladd," 52.

⁹⁸ George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 60.

⁹⁹ George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids: Eerdmans Publishing Company, 1974), 218.

¹⁰⁰ George Eldon Ladd, *Jesus and the Kingdom: The Eschatology of Biblical Realism*. (New York: Harper & Row, 1964), 188–89.

¹⁰¹ George Eldon Ladd, *The Pattern of New Testament Truth* (Grand Rapids: Eerdmans, 1968), 53.

actor of the kingdom while people experience the blessings in the realm of the kingdom presently.

While these representative authors are not an exhaustive list of the conversation about the kingdom of God in the last 150 years, they offer a good representation of the academic pendulum swing in understanding the kingdom. First, in the advent of the modern conversation, scholars such as Ritschl presented a totally inaugurated, present kingdom. Second, later scholars like Weiss and Schweitzer interpreted the kingdom as completely future-oriented. Third, Dodd and Bultmann interpreted the kingdom as present, and dealt with the eschatological through the idea of progressive historical analysis like *kerygma*, early church teaching, or mythology. Fourth, scholars like Ladd and Kümmel brought a mediating position with tension through categories of promise and fulfillment. Jesus fulfilled Old Testament promises while also promising a future consummation.

There are implications for ministry in the definition of kingdom a person uses. For instance, Moore shows how Carl Henry used inaugurated kingdom theology to avoid two extremes, “to avoid the social gospel and fundamentalist withdraw.”¹⁰² He shows that Henry saw the social gospel, as presented by Walter Rauschenbusch, as an extension of “the anti-supernaturalistic presuppositions” that led to Protestant liberalism in the question of modernity during the larger secular Enlightenment.¹⁰³ This view is based on a completely present kingdom concerned with kingdom ethics. He also denied fundamentalist withdrawal because the kingdom is fulfilled legitimately in the present age. Therefore, Christians must engage our current age. Kingdom now and kingdom future must be held in balance for vibrant evangelical engagement.

¹⁰² Russell Moore, *The Kingdom of Christ: The New Evangelical Perspective* (Wheaton, IL: Crossway Books, 2004), 30.

¹⁰³ Moore, *The Kingdom of Christ: The New Evangelical Perspective*, 27.

Local Church

Ecclesiology is the study of the church. There are different aspects to research within ecclesiology: polity, the universal church, the local church, the church's identity, etc. However, the purpose of this dissertation is to build a framework of engagement between a BAM company and the local church. Therefore, I will narrow the literature review to center on works or sections focused on the local church.

Works in Theological Studies

In *Sojourners and Strangers*, Gregg Allison attempts to deal with the breadth of topics within ecclesiology. He has an incredibly helpful section on the role of the local church in the kingdom of God.¹⁰⁴ Allison draws attention to the different nuances of the word kingdom requiring definition, including God's sovereign rule over everything he has created, the people of Israel, the future vision of the Davidic King, the inaugurated kingdom in Jesus ministry, and the not yet kingdom reality to be completed in Jesus' return.¹⁰⁵ Allison describes the church as "one reality that exists and develops under the exhaustive sovereignty of God over all things."¹⁰⁶ Allison relies on George Ladd to differentiate the kingdom as rule of God and the church as a community of men.¹⁰⁷ Allison gives characteristics of a local church: covenantal, confessional, missional, and spatio-temporal/eschatological (i.e. present / future). For Allison, these result in the church being gathered, committed to relationship, united in common faith and practice, identified as sent to minister, and a visible historical reality waiting a future hope.¹⁰⁸

¹⁰⁴ Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL : Crossway, 2012), 89–100.

¹⁰⁵ Allison, *Sojourners and Strangers*, 93.

¹⁰⁶ Allison, *Sojourners and Strangers*, 93. He names other realities as "angelic hosts, the subkingdoms appointed by God, all humanity, and the entirety of the created order as constitutive elements of the kingdom rule of God."

¹⁰⁷ Allison, *Sojourners and Strangers*, 93.

¹⁰⁸ Allison, *Sojourners and Strangers*, 123.

Tim Keller in *Center Church* writes a helpful discussion on how every local church has a posture towards cultural engagement.¹⁰⁹ He develops models based on H. Richard Niebuhr's classic descriptions in *Christ and Culture*. The Transformationist model teaches Christians to engage their work through a Christian worldview and thus transform culture.¹¹⁰ The Relevance model seeks to synthesize ethics of the culture with ethics in the gospel. This model believes the Spirit is at work in cultures to further his kingdom, and therefore Christians join in this good work alongside God.¹¹¹ The Counter-culturalist model believes the local church should become a contrast society to the world.¹¹² Finally, the Two Kingdoms model focuses on church members as co-citizens to a common kingdom of the world and the redemptive kingdom of special revelation. This model places a high view on work, but without the desire to transform culture because the transformation happens in the revealed, redemptive kingdom not in the common kingdom.¹¹³ Keller's discussion on models of local church engagement is a good conversation to help understand starting points in BAM practitioners' mindsets towards work, the local church, and the goal of engaging culture.

Earl Radmacher attempts to give a holistic work on the doctrine of the church in *The Nature of the Church*. Radmacher largely works from the evangelical, free-church perspective, and he argues for a regenerate membership with local autonomy.¹¹⁴ He also argues for an interdependent membership that uses the gifts and government of the

¹⁰⁹ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry In Your City* (Grand Rapids: Zondervan, 2012), 194–217.

¹¹⁰ Keller, 195.

¹¹¹ Keller, *Center Church*, 202.

¹¹² Keller, *Center Church*, 205.

¹¹³ Keller, *Center Church*, 209–10.

¹¹⁴ Earl D. Radmacher, *The Nature of the Church* (Hayesville, NC: Schoettle Pub. Co., 1996), 338–45.

church to grow qualitatively as well as quantitatively.¹¹⁵ Especially interesting to our discussion, he describes the local church as the *key* to missions and encourages all organizations with a Christian mission to maintain a close working relationship with the local church.¹¹⁶

David Smith wrote *All God's People* in an attempt to provide a historical, systematic, and biblical theology of the church. Smith argues that the local church is gathered, trinitarian, and interconnected to the kingdom.¹¹⁷ The emphasis of the local church in the New Testament is the gathering to describe post-resurrection fellowship of believers.¹¹⁸ The local church closely interacts with all three Persons of the Godhead. The Father elects the church by virtue of his grace. The church is the body of Christ who serves as the church's head. The church is empowered and filled by the Spirit for edification.¹¹⁹ Concerning the church's work in the kingdom, Smith postures the church as the instrument of God to carry the work of the kingdom into the world.¹²⁰

In *Community of the King*, Howard Snyder wrestles with the local church and its relationship to the kingdom.¹²¹ Snyder primarily sees the church as a community that exhibits the character and values of the kingdom.¹²² Snyder also makes the distinction that the local church is more charismatic in nature than institutional.¹²³ Charismatic, for

¹¹⁵ Radmacher, *The Nature of the Church*, 352–64.

¹¹⁶ Radmacher, *The Nature of the Church*, 363–65.

¹¹⁷ David L. Smith, *All God's People: A Theology of the Church* (Wheaton, IL: BridgePoint Book, 1996), 320–39.

¹¹⁸ Smith, *All God's People: A Theology of the Church*, 322.

¹¹⁹ Smith, *All God's People: A Theology of the Church*, 330–31.

¹²⁰ Smith, *All God's People: A Theology of the Church*, 334.

¹²¹ Howard A. Snyder, *The Community of the King* (Downers Grove, IL : Inter-Varsity Press, 1977), 12.

¹²² Snyder, *The Community of the King*, 12.

¹²³ Snyder, *The Community of the King*, 62.

Snyder, is a strict definition meaning the working and empowering of the grace of God, not a description of belief on spiritual gifts.¹²⁴ He sees a contemporary shift towards the community perspective of the church through the Lausanne Covenant established in 1978 among evangelicals and Vatican II in Roman Catholicism.¹²⁵ Historically, at least from the evangelical point of view, this shift backs away from the Reformers' idea that the church was right belief, right teaching, and right order.¹²⁶ For Snyder, the priority for community shifts implications for evangelism and proclamation. The individual's first priority is to the visible Christian community, and the priority of the church at large is proclamation in evangelism.¹²⁷ Snyder's conclusions have many implications for the role of sent missionaries when visible church communities are already established where there is a necessity to work through community proclamation.

Richard Thompson offers an interesting interpretation of the local church in Acts in his volume *Keeping the Church in Its Place*. He argues that reading Acts for theological statements or historical developments of the early Christian movement does damage to the picture Luke wants to produce.¹²⁸ Rather, Luke uses groups of believers and communities in dialogue with one another to demonstrate characteristics of the church as it transitions to include non-Jewish people. Luke places these churches in direct contrast to the Jewish leaders who proved themselves opposed to God's activity.¹²⁹ Thompson argues that this transition of God's activity creating communities of people who take care of one another and proclaim the gospel are the defining characteristics of

¹²⁴ Snyder, *The Community of the King*, 66.

¹²⁵ Snyder, *The Community of the King*, 35–41.

¹²⁶ Snyder, *The Community of the King*, 35.

¹²⁷ Snyder, *The Community of the King*, 74–75.

¹²⁸ Richard P. Thompson, *Keeping the Church in Its Place: The Church as Narrative Character in Acts* (New York: T & T Clark, 2006), 240.

¹²⁹ Thompson, *Keeping the Church in Its Place*, 242.

the people of God, not ethnic boundaries.¹³⁰ Thompson argues that Luke invites the reader into this narrative to help the reader determine God's activity in their own context promoting the values of divine activity and community care.¹³¹

Jonathan Leeman, in contrast to the narrative approach, takes the gathering of the church as an institutional and political embassy of the kingdom.¹³² By political, Leeman articulates the church portrays a political gospel message that Christ is King, and that nations have disregarded or defied his justice and righteousness. Thus, the nations require his justification in the gospel.¹³³ By institutional, Leeman means that individual believers cannot carry out the authority of the kingdom on their own or "at a whim." They must be gathered together in an organized way for the work of "affirmation and oversight."¹³⁴ Leeman values the joint congregational authority very closely to the act of gathering seeing a democratic background to the word *ecclesia*.¹³⁵

Harold Hegstad gives a critique in *Real Church* to only dealing with the church as doctrine, or by implication the universal church. While still wanting to keep conversation about the identity of the church, Hegstad posits that local church studies need to deal with the empirical, realized, visible church. He writes, "A result of this way of thinking has led to an ecclesiology that has idealized the church, rather than dealt with

¹³⁰ Thompson, *Keeping the Church in Its Place*, 245.

¹³¹ Thompson, *Keeping the Church in Its Place*, 247.

¹³² Jonathan Leeman, *Political Church: The Local Assembly as Embassy of Christ's Rule* (Downers Grove, IL: InterVarsity Press, 2016), 365.

¹³³ Leeman, *Political Church*, 366.

¹³⁴ Leeman, *Political Church*, 365.

¹³⁵ Leeman, *Political Church*, 350–51.

the sinfulness of the church.”¹³⁶ Hegstad also sees value in the ability to view ecclesiology from a sociological level when studied as the visible, empirical church.¹³⁷

Works in Missiology Studies

Christopher Wright is a well noted scholar in BAM literature when it comes to defining mission. His volume *The Mission of God's People: A Biblical Theology of the Church's Mission* is interesting because of his conflation of the idea of the “the people of God” and the “the church.” He writes, “The word ‘church’ takes them back only to the supposed birthday of the church in the book of Acts on the day of Pentecost. But is that a valid perception?”¹³⁸ Wright wants to bring relevance to biblical theology and the Old Testament to define mission.¹³⁹ Therefore, Wright prefers the terminology of God's people rather than church.¹⁴⁰ When Wright does speak of the birth of the church in the biblical narrative he speaks of her as the *expansion* of Israel to include the Gentiles.¹⁴¹ He writes, “In other words, the missional thrust of Genesis 12:1-3 is also ecclesiological. The origins of *the church* go back, not just to Pentecost, but to Abraham.”¹⁴² He describes the church as the multinational fulfillment of Israel's hope which is the problem of sin in Genesis 3 and also the problem of the racial division we experience from Genesis 11.¹⁴³

¹³⁶ Harold Hegstad, *Real Church: An Ecclesiology of the Visible* (Havertown, UK: James Clarke Company, Limited, 2013), 5.

¹³⁷ Hegstad, *Real Church*, 3.

¹³⁸ Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission*, Biblical Theology for Life (Grand Rapids: Zondervan, 2010), 28.

¹³⁹ Wright, *The Mission of God's People*, 29.

¹⁴⁰ Wright, *The Mission of God's People*, 28.

¹⁴¹ Wright, *The Mission of God's People*, 43.

¹⁴² Wright, *The Mission of God's People*, 73. It should be noted that Wright's treatment of defining church is largely different than most writers discussed in this literature review. It seems that Wright's implications go further than covenant replacement theology to more of a Catholic view of converging kingdom and church. Perhaps Wright's influence on missiologists and BAM writers have formed the vague definition of kingdom that produces a lack of clarity on local church engagement?

¹⁴³ Wright, *The Mission of God's People*, 43.

Wright emphasizes the community committed to mission of individuals who have entered the kingdom of God by faith in Christ.¹⁴⁴

Edward Smither reflects on mission in the first four centuries of the church in *Mission in the Early Church*. He cites that there was never a “church-less Christianity.”¹⁴⁵ He also affirmed that the gathering in house churches were the basis for evangelism, teaching (catechesis), and baptism. Even as the forms of church grew more formal through art, basilicas, and hall churches the mission of the gathered church was always evident even if it was less reproducible.¹⁴⁶

Orlando Costas, in *The Church and Its Mission: A Shattering Critique from the Third World*, says that the church is a missionary community and “her fundamental character can only be understood from the perspective of God’s mission to the world.”¹⁴⁷ Although he writes from an evangelical perspective, Costas downplays the locality of the church. He says the oneness and catholicity of the church affirms the participation of a great cloud of witnesses in the life and ministry of the present church.¹⁴⁸ Costas puts it simply: “The church transcends the barriers of space. When the church acts in a given place, this is the action of the whole church.”¹⁴⁹ For Costas, the nature of the church is found in the metaphors of the New Testament: the people of God, the body of Christ, the Temple of the Holy Spirit, and institution.¹⁵⁰

Jedidiah Coppenger argues that the church is the community of persons

¹⁴⁴ Wright, *The Mission of God’s People*, 43.

¹⁴⁵ Edward L. Smither, *Mission in the Early Church: Themes and Reflections* (Cambridge, U.K.: James Clarke & Co, 2014), 162.

¹⁴⁶ Smither, *Mission in the Early Church*, 162.

¹⁴⁷ Orlando E. Costas, *The Church and Its Mission: A Shattering Critique from the Third World* (Wheaton, IL: Tyndale House Publishers, 1974), 8.

¹⁴⁸ Costas, *The Church and Its Mission*, 27.

¹⁴⁹ Costas, *The Church and Its Mission*, 27.

¹⁵⁰ Costas, *The Church and Its Mission*, 23–36.

belonging to the kingdom of God. The kingdom and church are separate but inseparable from one another.¹⁵¹ He says local churches consist of individuals who belong to the kingdom and have experienced baptism into an accountable community where they assemble and scatter for mission.¹⁵² Coppenger strikes a balance between the church gathered and the church scattered. He states, “While some have reduced the life of the church to its assembly and others have denigrated the assembly for the sake of cultural infiltration, a kingdom ecclesiology recognizes the King calls his church both to gather and scatter for the glory of God.”¹⁵³

In *Planting Churches Cross-Culturally*, David Hesselgrave claims that the primary mission of churches is to proclaim the gospel and gather the believers into local churches where they can grow.¹⁵⁴ He states while the universal church may be a theological category, the only rightly called “church” from a biblical perspective is a local church.¹⁵⁵ Hesselgrave like others, point to the biblical metaphors of building, bride, and body to describe the church in her relationship to God.¹⁵⁶

Craig Ott and Gene Wilson also see the idea of kingdom communities central to the ideal of church in their work on church planting, *Global Church Planting*.¹⁵⁷

¹⁵¹ Jedidiah Coppenger, “The Community of Mission: The Church,” in *Theology and Practice of Mission: God, the Church, and the Nations*, ed. Bruce Riley Ashford (Nashville: B & H Academic, 2011).

¹⁵² Coppenger, “The Community of Mission: The Church,” 66.

¹⁵³ Coppenger, “The Community of Mission: The Church,” 66. The balance of gathering and scattering is an important point in the discussion of cultural engagement, BAM, and kingdom objectives. The tension of gathering and scattering seems to keep the tension of the already and not yet kingdom. It seems the tension affirms the gathered church is not the kingdom, but the scattered church (BAM practitioners) are called back to gather for important kingdom objectives.

¹⁵⁴ David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond* (Grand Rapids: Baker Books, 2000), 17.

¹⁵⁵ Hesselgrave, *Planting Churches Cross-Culturally*, 17.

¹⁵⁶ Hesselgrave, *Planting Churches Cross-Culturally*, 18-9.

¹⁵⁷ Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids: Baker Academic, 2011), 13.

Relying on scriptural references to the kingdom, Ott and Wilson say a church should be made of individuals who (a) enter the kingdom with a childlike faith and are poor in spirit, (b) are characterized by values in the Sermon on the Mount, (c) strive for personal holiness, (d) expect suffering and tribulation, and (e) live in the hope of the full kingdom when Christ appears.¹⁵⁸ Ott and Wilson are unique to my knowledge in working on a definition of church from kingdom virtues found in the gospels. Ott and Wilson see the church as agent for kingdom impact; however, unlike some, they articulate impact outside the church to define what they mean by kingdom. They say, “His reign transforms the life of the believer, which in turn shapes the life of the community of believers, the church, and the church in turn has an impact on the world in which it is situated. This is what we mean by kingdom impact: the church’s influence in all its relationships by reflecting and advancing the righteousness, compassion, justice, and restoration of all things under Christ’s reign.”¹⁵⁹

Graham Hill in *Global Church* sees the church as a contrasting city to the world around it and needs to create a distinct social existence. Taking cue from Matthew 5:13-16, the church is to be salt, light, and a city.¹⁶⁰ The purpose of the church’s missionary nature is for others to worship God. For Hill, the act of gathering as church in America and Europe needs a new narrative for the church. Many Majority World churches have dealt with marginalization and alienation for generations, yet the church is thriving in these contexts. Hill argues that our local church needs to enter a global conversation in order to learn to recapture a missional identity in their congregation. He writes, “To be this kind of alternative city or culture, we must renew our mission,

¹⁵⁸ Ott and Wilson, *Global Church Planting*, 14.

¹⁵⁹ Ott and Wilson, *Global Church Planting*, 395.

¹⁶⁰ Graham Hill, *Global Church: Reshaping Our Conversations, Renewing Our Mission, Revitalizing Our Churches* (Downers Grove, IL: IVP Academic, 2015), 15–16.

community, ethics, and worship.”¹⁶¹ Trinitarian theology is very important for Hill as he develops what it means to live in community of the church. He writes, “The interior life of the Trinity can help us understand the nature of potential of communion among God’s people. The love, intimacy, unity and embrace of the [persons] of the Trinity provide a model or analogy for the church.”¹⁶²

Works in Ministry Studies

Tod Bolsinger boldly claims “it takes a church to raise a Christian,” modifying the old African proverb, “It takes a village to raise a child.”¹⁶³ Bolsinger says an understanding of the church comes through three in depth conversations: God as Trinity, the church as community, and the goal of humanity as transformation.¹⁶⁴ Bolsinger teaches that Christian community is an irreducible concept. Community, for Bolsinger, is a gift of the Spirit where the presence of the Triune God draws his people into covenant with himself and one another.¹⁶⁵ Speaking of transformation, Bolsinger assigns the “divine community” as the mechanism God uses for transforming humanity into the likeness of God.¹⁶⁶

Miguel Núñez in *Una Iglesia Conforme Al Corazon De Dios* provides a comprehensive look on reforming the church for her original purpose. For Núñez, the church is birthed in the mind of God, accomplished by God in the work of Christ, and a community where the Spirit lives.¹⁶⁷ Núñez claims the purpose of the church is to seek

¹⁶¹ Hill, *Global Church*, 19.

¹⁶² Hill, *Global Church*, 375.

¹⁶³ Tod E. Bolsinger, *It Takes a Church to Raise a Christian: How the Community of God Transforms Lives* (Grand Rapids: Brazos, 2004), 22.

¹⁶⁴ Bolsinger, *It Takes a Church to Raise a Christian*, 23.

¹⁶⁵ Bolsinger, *It Takes a Church to Raise a Christian*, 25.

¹⁶⁶ Bolsinger, *It Takes a Church to Raise a Christian*, 25.

¹⁶⁷ Miguel Núñez, *Una Iglesia Conforme al Corazón de Dios: Cómo La Iglesia Puede Reflejar*

the glory of God.¹⁶⁸ Meeting together is fundamental to the identity of the church. Núñez writes, “The word church in Greek is *ekklesia*, which means ‘assembly’ or ‘a meeting of a group of people’. Nevertheless, in the original language it is a compound word of two elements: the part *ek* means ‘out of’ and *kaleo* that means ‘to call.’”¹⁶⁹ The church is called out of the world to create a new community, and without this identity they forfeit the ability to be called a church.¹⁷⁰

In *I Am A Church Member*, Thom Rainer talks about the nature of the church from the perspective of individual members meeting the responsibilities of the role as member. Rainer sees the Body of Christ metaphor as the foundation for community as the individual is essential and interdependent to the whole.¹⁷¹ A practical implication of the community metaphor of the body is that an individual must be an active “functioning” member.¹⁷² In regards to the universal and local church, Rainer mentions it is a biblical expectation to be connected to a specific church in a specific context.¹⁷³

Thabiti Anyabwile wrote *What is a Healthy Church Member* to help individual Christians respond to living as a contributor to the local church.¹⁷⁴ Anyabwile speaks of the body metaphor of the local church as a home that is intended to be more meaningful than any other place on earth to the Christian.¹⁷⁵ The author encourages individual

La Gloria de Dios, 2nd ed. (Nashville: B and H Español, 2018), 32.

¹⁶⁸ Núñez, *Una Iglesia Conforme al Corazón de Dios*, 24-5.

¹⁶⁹ Núñez, *Una Iglesia Conforme al Corazón de Dios*, 32. Translation my own.

¹⁷⁰ Núñez, *Una Iglesia Conforme al Corazón de Dios*, 33.

¹⁷¹ Thom S. Rainer, *I Am a Church Member: Discovering the Attitude That Makes a Difference* (Nashville: B & H Pub. Group, 2013), 12.

¹⁷² Rainer, *I Am a Church Member*, 16.

¹⁷³ Rainer, *I Am a Church Member*, 72.

¹⁷⁴ Thabiti M. Anyabwile, *What Is a Healthy Church Member?* (Wheaton, IL: Crossway Books, 2008), 15.

¹⁷⁵ Anyabwile, *What Is a Healthy Church Member?*, 14.

Christians that “expositional listening” encourages the gathered local church to be unified and of one mind.¹⁷⁶ He also claims the church can help the Christian in evangelism because the member “should recognize the centrality and usefulness of the local church in evangelism.”¹⁷⁷ Anyabwile also suggests that attendance to a local church is the “first and most important ministry of every Christian,” so they can be known, present, and active in the body.¹⁷⁸

Tom Schreiner in *Spiritual Gifts* writes about the spiritual gifts present in the church. While he does not explicitly define local church, his description of gifts come as expressions as individuals serving their church in a local context.¹⁷⁹ He affirms that every member is gifted and is needed to express their gifting to support the body.¹⁸⁰ The unity and belonging to the body of Christ is not based on feelings or friendships, but the church is divine act of God calling together by his grace people of all diversity to be the body.¹⁸¹

In *The Church*, Mark Dever claims that the visible nature of the church (i.e., the local church) is the biblical model of church.¹⁸² He argues the ordinances are clear testimony drawing out the invisible and marking out the church from the world.¹⁸³ He argues that the local church is not divided by any boundary other than conscious faith. Nationality, ethnicity, or family should not be the joining requirement. Rather, a

¹⁷⁶ Anyabwile, *What Is a Healthy Church Member?*, 21.

¹⁷⁷ Anyabwile, *What Is a Healthy Church Member?*, 60.

¹⁷⁸ Anyabwile, *What Is a Healthy Church Member?*, 68.

¹⁷⁹ Thomas R. Schreiner, *Spiritual Gifts: What They Are and Why They Matter* (Nashville: B & H Publishing Group, 2018), 39.

¹⁸⁰ Schreiner, *Spiritual Gifts*, 39.

¹⁸¹ Schreiner, *Spiritual Gifts*, 41.

¹⁸² Mark Dever, *The Church: The Gospel Made Visible* (Nashville: B & H Academic, 2012), 127.

¹⁸³ Dever, *The Church*, 129.

profession of faith and commitment to meet regularly mark the local church.¹⁸⁴

Evangelical engagement with the kingdom starts with a strong commitment to the Bible as the Word of God. This ecclesiology literature review shows a strong connection between the biblical description of the church as the local church over the universal church. Authors point to metaphors in the Bible like the body, building, and bride to draw implications of gathering, community, and member responsibility. Also, many authors wrestle with the Christian's responsibility as an individual member of the larger corporate body.

BAM practitioners must deal with ecclesiology's implications in their mission. I will demonstrate in Chapter 4 how there is a wide range of discussion on how to posture a BAM business towards the local church. It is not the assumption of this dissertation that there is one answer to how BAM businesses engage with the local church. However, it is clear through this literature review that there is consensus that the mission of the kingdom is directly related primarily to the local church. Therefore, a BAM practitioner will need to develop a conviction for how their business benefits the local church in their community.

Conclusion

This literature review scanned three topics: BAM, the kingdom of God, and the local church. First, BAM has a short but rich history of authors attempting to define and describe a recent movement in missions. All authors in this review agreed that the business in BAM should be a for-profit, profitable business venture in a cross-cultural context. Also, all the authors reviewed believe there is a holistic nature to the mission of BAM practitioners. Even authors such as Lai and Rundle who are narrow in their definition of mission as evangelism and discipleship recognize a holistic nature and

¹⁸⁴ Dever, *The Church*, 131.

calling to BAM ventures. However, among the authors, there is difference of expression on how to *integrate* business and mission. This difference often comes down to their definition of mission. They choose either a broad definition defined by the *missio Dei* and the nature of God or a narrow definition based on the responsibility of people and the church in evangelism and discipleship.

Second, the kingdom of God has a rich theological conversation from the mid-19th century to the present. The kingdom conversation can be understood on a pendulum swing. First, authors searching for the message of the historical Jesus argued for a totally inaugurated, present kingdom. Later scholars then interpreted the kingdom as completely future oriented as a contrast to the previous generation. Then, even later scholars brought a mediating position with tension through categories of promise and fulfillment showing Jesus fulfilled Old Testament promises of the kingdom while also promising a future consummation yet to be fulfilled. This teaching is often called inaugurated eschatology. Most evangelical scholars now argue that the church has a special place in inaugurated eschatology as the gathered people of God experiencing the blessings of the kingdom now while still waiting for the final fulfillment of the kingdom.

Third, the local church conversation shows diversity of opinion on the church with some consistent themes. First, most authors surveyed on the local church agree there is a biblical priority on the local church while a theological category of the universal church is true. Second, a commitment or covenant to church membership comes from the metaphors of the body, bride, and building in the New Testament promoting a gathering aspect to the church. Third, the church is the primary agent of mission in the New Testament.

CHAPTER 3

THE RELATIONSHIP OF THE CHURCH TO THE KINGDOM OF GOD

Lausanne thinkers in BAM have a high view of the kingdom of God. In their initial gathering, unity among churches was also a high priority for the existence of Lausanne.¹ These realities help set the stage for the common understanding of kingdom within BAM literature defined as the reign of God and one's individual response to that reign, since we are all part of the same kingdom but not the same church.² However, the kingdom of God is a layered concept with a rich history of academic work. Moreover, the kingdom theology landscape has changed since 1974 when Lausanne first emerged.

In this chapter, I will work to answer a key question: what is the relationship of the church to the kingdom of God? In the Literature Review, I demonstrated how the conversation on the kingdom of God ended in a middle path consensus on inaugurated eschatology. In this chapter, I will demonstrate how biblical theologians and authors incorporated inaugurated eschatology to interpret the biblical narrative in kingdom terminology. Within this consensus framework, the local church has a specific role to play in the already established kingdom.³ First, I will posture Graeme Goldsworthy's

¹ Howard A. Snyder, *The Community of the King* (Downers Grove, IL : Inter-Varsity Press, 1977), 34.

² George Ladd talks about the kingdom of God as the dynamic rule of God where individuals enter the realm of the kingdom for present blessings. See *The Gospel of the Kingdom*, p. 16. Howard Snyder mentions the kingdom of God is the uniting of all things under Christ (a rule and reign view of the kingdom). See *The Community of the Kingdom* p. 50. Paul Stevens talks about the kingdom of God as the sovereign rule plus the response of his subjects. See *The Other Six Days*, p. 183.

³ Russell Moore, *The Kingdom of Christ: The New Evangelical Perspective* (Wheaton, IL: Crossway Books, 2004), 131. 138–40. The ecclesiological consensus does not come in polity or theology. However, Moore shows there is a consensus among the church as the gathered community of the kingdom. Later, I will show how this consensus fits in biblical theology within the land promise God gave Israel in the already established kingdom.

definition of the kingdom as a representative foundation block for a general consensus of kingdom theology. Second, I will investigate how the church interacts with the kingdom in a *preparatory* and *anticipatory* role using Goldsworthy's definition of the kingdom. The following research will be the foundation to argue that a BAM practitioner must wrestle with a specific type of relationship with the local church to achieve kingdom goals.

The Kingdom Defined by Biblical Theology

George Ladd and Carl F. H. Henry's work shifted studies of the kingdom from a Protestant liberal standpoint to an evangelical engagement.⁴ Since then, evangelicals today have built upon their foundation through biblical theology.⁵ Patrick Schreiner writes of previous definitions of the kingdom focusing on Ladd's work, "Evangelicals have been prone to reduce the kingdom to God's rule, power, or sovereignty."⁶ This definition may apply to BAM practitioners' understanding.⁷ Norm Ewert describes kingdom activity as, "demonstrating and promoting stewardship, justice, servanthood, respect for human dignity, community and *shalom* in business operations."⁸ Ewert's

⁴ Moore, *The Kingdom of Christ: The New Evangelical Perspective*, 31–32. Moore shows how George Ladd advanced kingdom conversation in New Testament and Theological circles after Carl Henry diagnosed the problem of needing a "two pronged" approach that is "apostolic and apocalyptic", meaning an eye on the kingdom present (apostolic) and an eye on the kingdom future (apocalyptic). In Henry's view, liberalism had captured the kingdom present and fundamentalists had focused solely on the apocalyptic. Therefore, evangelicals must develop an engagement known for both the already and the not yet.

⁵ There is a noticeable academic lineage from Ladd to prominent biblical theologians. Ladd interacted with Geerdahus Vos (see Moore's *The Kingdom of Christ*, 30-31), who along with Edmund Clowney, Graeme Goldsworthy interacts with consistently, see *Christ Centered Biblical Theology*, 78-99.

⁶ Patrick Schreiner, *The Kingdom of God and the Glory of the Cross* (Wheaton, IL.: Crossway, 2018), 15.

⁷ I cannot definitively say this is the common definition of kingdom to BAM practitioners. In fact, there are no definitions I can find for kingdom; only descriptions. Therefore, I must deduce definition based on description. Describing the kingdom as extending *shalom*, flourishing, human dignity, etc. is in line with George Ladd's "realm" of blessing in the kingdom of God. Thus, it is acceptable for the purpose of this paper to posture the common definition of kingdom in the BAM community as the dynamic rule of God in an individual or community.

⁸ Norm Ewert, "God's Kingdom Purpose for Business: Business as Integral Mission," in *Business As Mission: From Impoverished to Empowered*, ed. Tom Steffen and Mark Barnett, Evangelical

expression fits the Lausanne Occasional paper's description of extending God's kingdom through business as "the biblical mandate to serve the poor and oppressed, in particular in those areas that the gospel has yet to be received."⁹ So, if the reign of God is a reductionistic definition of the kingdom of God; the question remains, "What is a robust definition of the kingdom of God?" At this point, I turn to Graeme Goldsworthy to seek an answer.

Graeme Goldsworthy published *The Gospel and the Kingdom* in 1981 from a lecture series at Moore Theological College in Sydney, Australia in the 1970s.¹⁰ Goldsworthy taught biblical theology through his methodology in both the academy and parish ministry for the next several years. During this time, he developed another biblical theological resource: *According to Plan*.¹¹ Both books are light in references. Therefore, later in his career Goldsworthy placed his academic work within the realm of other scholars such as C.H. Dodd, George Ladd, Donald Robinson, Charles Scobie, Dennis Johnson, and others. In his own words, Donald Robinson, C.H. Dodd, Geerhaus Vos and John Bright were instrumental in shaping his views on an evangelical perspective of biblical theology.¹²

For Goldsworthy, biblical theology is finding the unifying thread to the inspired word. It is a discipline, he argues, evangelicals uniquely pursue because of our dedication to the Bible as authoritative. He writes, "The term *evangelical* is open to

Missiological Society 14 (Pasadena, CA: William Carey Library, 2006), 66.

⁹ Mats Tunehag, Wayne McGee, and Josie Plummer, eds., "Lausanne Occasional Paper No. 59" Lausanne Committee for World Evangelization, 2005, https://www.lausanne.org/wp-content/uploads/2007/06/LOP59_IG30.pdf.

¹⁰ Graeme. Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles* (Downers Grove, IL: IVP Academic, 2012), 20.

¹¹ Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles*, 20.

¹² Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles*, 78.

different meanings. However, it usually indicates a position that regards the Bible as the reliable and authoritative source of our knowledge of God and his will for us.”¹³

Goldsworthy’s developments are crucial for a modern understanding of the kingdom because he advanced the discussion on the grounds of the authority *and* unity of the entire Bible. Goldsworthy states, “This implies that there is an essential unity that centers on Jesus Christ within the diversity of the range of biblical texts. It means that the whole Bible is accepted as God’s word to humanity revealing God’s plan and purpose for the salvation of his people and the establishment of his kingdom.”¹⁴

Goldsworthy establishes the kingdom as the unifying thread that ties the unity of the Bible together.¹⁵ He sees three basic elements of the kingdom of God: (a) God’s people (b) in God’s place (c) under God’s rule.¹⁶ He also employs the already-not yet tension that evangelical predecessor’s such as Ladd and Henry postured to break down the kingdom in different epochs of scripture: (1) the kingdom pattern established with Adam (2) the kingdom promised to Abraham (3) the kingdom foreshadowed in David and Solomon (4) the kingdom at hand in Jesus and (5) the kingdom consummated at the return of Christ.¹⁷

¹³ Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles*, 76.

¹⁴ Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles*, 77. Contrast this dedication to authority and unity of scripture is very different than Dodd’s *differentia* and Bultmann’s *kerygma* discussion. BAM authors are logically going to get different implications starting from different presuppositions.

¹⁵ Graeme. Goldsworthy, *The Goldsworthy Trilogy: Gospel and Kingdom, Gospel and Wisdom, The Gospel in Revelation* (Exeter, UK: Paternoster Press, 2000), 51–54.

¹⁶ Goldsworthy, *The Goldsworthy Trilogy*, 54.

¹⁷ Goldsworthy, *The Goldsworthy Trilogy*, 56. Here we see the combination of representative authors before Goldsworthy. There is a promise-fulfillment categorization of Kümmel. Goldsworthy adds consummation like Ladd added to Kümmel’s original promise-fulfillment categories. Here he also breaks with authors such as Dodd. Although he appreciates Dodd (see *Christ Centered Biblical Theology*, 79), he does not follow Dodd’s distinction between Jesus’ teaching and Old Testament prophecy where Dodd claims Jesus used apocalyptic language to draw crises of decisions in the hearer. See Richard Hiers, “Pivotal Reactions to the Eschatological Interpretation: Rudolf Bultmann and C.H. Dodd,” in *The Kingdom of God in 20th Century Interpretation*, 21.

Goldsworthy's definition of God's kingdom, *God's people in God's place under God's rule*, can be seen as the culmination of an evangelical definition of kingdom. Bruce Waltke uses a similar definition in *the Kingdom of God in Biblical Theology*: "A nation consists of a common people, sharing a common land, submissive to a common law, and having a common ruler."¹⁸ Similarly, Patrick Schreiner defines the kingdom as "the King's power over the King's people in the King's place."¹⁹ One can see a generational effect on defining the kingdom in Graeme Goldsworthy's work.

The Kingdom - God's People

In this section, I will develop a connection between God's people (in his covenant) to the kingdom of God using Goldsworthy's formulation of kingdom and covenant. Goldsworthy sees an inseparable link to the covenant with the kingdom of God: "The content of the covenant, like the goal of redemption, is the kingdom of God, since the covenant is related to our redemption as children of God."²⁰

Other scholars have seen this connection between kingdom and covenant, and like Goldsworthy, they see covenant as a mechanism of establishing the kingdom.²¹ Patrick Schreiner says of God's covenant with Moses: "The Mosaic covenant demonstrates God's determination to advance his kingdom through his people."²²

¹⁸ Bruce Waltke, "The Kingdom of God in Biblical Theology," in *Looking Into the Future: Evangelical Studies in Eschatology*, ed. David Baker, 1999 (Grand Rapids: Baker Academic, 2001), 18.

¹⁹ Schreiner, *The Kingdom of God and the Glory of the Cross*, 18. Schreiner recognizes that he first sees this kingdom description in Graeme's Goldsworthy work.

²⁰ Goldsworthy, *The Goldsworthy Trilogy: Gospel and Kingdom, Gospel and Wisdom, The Gospel in Revelation*, 53.

²¹ It is not the purpose (or desire) of this paper to present one system of theology (covenantal, dispensational, progressive covenantal, or progressive dispensational). My desire is to show the descriptive data of scripture linking covenants to kingdom. Beyond that, others may link the data according to their system of theology as they see it. There is a point that all BAM practitioners need to connect kingdom and church as the business seeks to meet "kingdom objectives", therefore I want to build a descriptive model helpful for all practitioners regardless of theology.

²² Schreiner, *The Kingdom of God and the Glory of the Cross*, 38.

Stephen Dempster writes: “The purpose of this [Mosaic] covenant is that an obedient Israel may bring God’s creation blessing to the world. . . it will become God’s ‘treasured possession among all the people’, ‘a kingdom of priests’ and a ‘holy nation.’ All these terms are connected with nationhood.”²³ Oren Martin suggests, “One of the most important ways God re-establishes his kingdom is through the biblical covenants. . . . That is, covenant charts a course and serves as a unifying theme for the unfolding kingdom drama.”²⁴ Therefore, the covenant is not equated to the kingdom, but they are inextricably linked. This detail will be an important foundation as I build towards a relationship between the church and the kingdom.

For Goldsworthy, the covenant between God and man is the promise to restore the kingdom lost in the garden of Eden. Goldsworthy sees Abraham as the foundational expression of the covenant that all other iterations are based upon, even calling this the original covenant: “Every later expression of this relationship stems from the original covenant.”²⁵ In the covenant with Abraham, God promises the trifold description of the Kingdom: (i) a people who are his descendants, (ii) a land in which they will live, and (iii) a relationship with God in that they shall be God’s people [his rule].²⁶ In summary, Goldsworthy concludes, “This covenant relationship, then, consists in being called the people of God.”²⁷

²³ Stephen G. Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible*, New Studies in Biblical Theology 15 (Leicester, England: Apollos, 2003), 101, <https://covers.openlibrary.org/b/id/6752140-M.jpg>.

²⁴ Oren R. Martin, *Bound for the Promised Land: The Land Promise in God’s Redemptive Plan*, New Studies in Biblical Theology 34 (Nottingham, England: Apollos, 2015), 42.

²⁵ Goldsworthy, *The Goldsworthy Trilogy*, 53. Some covenant theologians will see all the Covenants as one, even naming the relationships between God and Adam, God and Noah covenants. Dispensational theologians will balk at the idea of the covenant with Abraham as the foundation. At the very least, I want to point out the consistency of the covenant’s kingdom promises that Goldsworthy establishes in God’s people in God’s place under God’s rule.

²⁶ Goldsworthy, *The Goldsworthy Trilogy*, 53.

²⁷ Goldsworthy, *The Goldsworthy Trilogy*, 53.

Covenant, however, is not just an Old Testament concept. Goldsworthy traces the covenant and the people of God into the New Testament through Jesus. First, Jesus is ‘the true Adam’ that overcomes temptation where Adam failed, identifies as the people of God in Adam’s race through baptism, and is the last Adam (Rom 5:18-21).²⁸ Second, Jesus is the ‘seed of Abraham’ that Paul establishes as the true fulfillment of the promised seed (Gal 3:16). Third, Jesus is ‘the true Israel’—an outflow from the seed of Abraham.²⁹ Goldsworthy points to Exodus imagery in Matthew 2:15: “Matthew makes this point when he applies Hosea’s backward reference to the exodus – ‘out of Egypt have I called my son’ – to the return of Jesus. . . .”³⁰ The temptation of Jesus includes quotations from Deuteronomy and imagery in the wilderness where the “implication is that where old Israel was tempted and failed, Jesus (the true Israel) overcomes.”³¹ Fourth, and finally, Jesus is the ‘son of David’ (Matt 1:1). For Goldsworthy, Jesus pictured as the people of God means, “The king embodies the whole people and is their representative.” Therefore, the clear way to be connected to the people of God is to be connected in Christ, the representative.

Because Goldsworthy is dealing with interpretation through biblical theology, he stops his application on interpreting all of scripture through Jesus.³² Stopping short at interpretation does not help the BAM practitioner in missional practice though. He writes, “Biblical theology shows us the process of revelation in the Bible leading to the fulfillment of all hope in Jesus Christ.”³³ However, one can build on this foundation of

²⁸ Goldsworthy, *The Goldsworthy Trilogy*, 110.

²⁹ Goldsworthy, *The Goldsworthy Trilogy*, 111.

³⁰ Goldsworthy, *The Goldsworthy Trilogy*, 111.

³¹ Goldsworthy, *The Goldsworthy Trilogy*, 111.

³² Goldsworthy, *The Goldsworthy Trilogy*, 122. In fact, Goldsworthy even calls Christ the Kingdom. I differ with Goldsworthy on this phraseology because the kingdom involves all of God’s people and new creation, see Schreiner *The Kingdom and the Glory of the Cross*, 15. Jesus is the key to all the kingdom, but it is reductionistic to call him the kingdom.

³³ Goldsworthy, *The Goldsworthy Trilogy*, 122. However, Goldsworthy also notes important

Jesus as representative of God's people to make application to the church. Patrick Schreiner has extended this idea in the chapter "Acts and the Epistles: Kingdom Communities," in his biblical theology of the kingdom, *The Kingdom of God and the Glory of the Cross*.

The book of Acts displays how the risen Jesus rules the kingdom. There is a progression of authority from the king to the king's people. Schreiner notes,

Therefore, when the disciples ask if Jesus is going to restore the kingdom to Israel, he reframes how they are to think of it in terms of receiving the Holy Spirit and being witnesses to all the known world of his kingship. In the very next verses the disciples witness Jesus's ascension to his heavenly throne. *The kingdom will now advance by the authority of the exalted King, by the power of the Spirit, and through his people in the proclamation of the gospel.*³⁴

Schreiner also notes that the end of the book of Acts describes Paul as proclaiming the good news of the kingdom from his imprisonment.³⁵ Therefore, the activity in Acts, like proclamation and church planting, cannot be separated from the advance of the kingdom. Schreiner notes, "All of this is put into the framework of *kingdom communities spreading as local congregations* throughout the whole known world."³⁶

Russell Moore also notes that the kingdom of God is seen in the reign of Christ inside local congregations. He writes,

Without a clearly developed doctrine of the church, the benefits of inaugurated eschatology are virtually nullified, as it is almost impossible to differentiate between the "already" and the "not yet" aspects of the Kingdom. The move toward a Kingdom ecclesiology maintains rightly that the definition of the "already" reign of Christ is the church. This means that the righteousness and justice of the messianic order cannot be found, in the present age, in the arenas of the political, social, economic, or academic orders. Instead the reign of Christ is focused in this age

for our discussion that this interpretation will affect all of life: "The gospel involves us not only with God, but with our fellow men and with the world. How this fact should affect the Christian's view of the world, politics, culture, the arts, ecology and science, should be our continuing concern."

³⁴ Schreiner, *The Kingdom of God and the Glory of the Cross*, 104, emphasis added.

³⁵ Schreiner, *The Kingdom of God and the Glory of the Cross*, 107.

³⁶ Schreiner, *The Kingdom of God and the Glory of the Cross*, 106. emphasis added.

solely on His reign as Messiah over the people called into the Kingdom namely, those who make up the church.³⁷

Therefore, Moore connects the inaugurated kingdom of Jesus to the church. He claims the church helps differentiate for people the already parts of the kingdom from the not yet. Moore goes so far as to say that the reign of Christ cannot be expressed without the church.

In summary of the kingdom as God's people, there are three sequential conclusions for BAM practitioners to note from the biblical narrative of the kingdom. First, God creates a people for himself through covenants giving them promises of the kingdom. Second, Jesus Christ is the fulfillment of the promises to God's people in the Old Testament. Third, in the New Testament and following, the kingdom of God extends as kingdom communities form around the gospel in the gathering of a local church.

The Kingdom - God's Place

In this section, I will explore how the kingdom is expressed through place. God's creation has seen a resurgence as a topic for discussion in missiology circles through the work of Christopher Wright in the *Mission of God*. Wright defines mission as, "Our committed participation as God's people, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation."³⁸ It's interesting to note that Wright's definition includes God's people, God's place, and God's rule that Goldsworthy also notes. However, it is seen in a different order. God's place is not a physical location for God's people to experience blessing but a mission field of God's people to participate in redemption.³⁹

³⁷ Moore, *The Kingdom of Christ*, 151–52.

³⁸ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 22. It's interesting to note that Wright's definition includes God's people, God's place, God's rule. However, it is seen in a different order. God's place is not a physical location for God's people but a mission field of God's people.

³⁹ BAM practitioners are encouraged to have a "green bottom line." Johnson encourages this bottom line and places our responsibility into the cultural mandate, see *Business as Mission* p. 275-6. C. René Padilla in an Appendix to *On Kingdom Business* also encourages creation stewardship because of the

For Goldsworthy, the location of the kingdom is built on three primary places: Eden, the land of Canaan, and the temple.⁴⁰ Speaking of Eden, Goldsworthy claims it “revealed the kingdom” as it gives the essential framework for the kingdom: God’s people (Adam and Eve), in God’s place (Eden), under God’s rule (the word of God).⁴¹ Stephen Dempster agrees with this assessment as he calls Eden the throne room of the kingdom.⁴² Oren Martin agrees that creation is the beginning of the geographical location of God’s reign in history.⁴³ He goes further in seeing the connection of people and place: “Furthermore, Eden was not only their home but also their place of work. . . . This role anticipates a process whereby humanity was to extend this kingship until the entire creation was under the sphere of its rule.”⁴⁴ Therefore, people are meant to interact with creation to exercise God’s kingdom throughout all creation.

G.K. Beale extends this idea on the connection between God’s people and God’s place in his biblical theology work on the temple.⁴⁵ Beale connects a relationship between location and temple to show a purpose of filling the earth with God’s presence.⁴⁶

cultural mandate, but goes a step further in tying the cultural mandate with the Great Commission: “Sharing the gospel is cooperating with God’s purpose in Jesus Christ to transform the totality of human life and the whole of creation so that they may reflect his glory.” (302) I agree whole-heartedly with these statements. In the words of Carl Henry discussed earlier, we need a two-pronged approach to our engagement. These statements reflect the already nature of the kingdom. However, there is a future nature to God’s creation that we cannot steward, when God makes all things new. Using Goldsworthy’s formula, I later suggest that God’s people both prepare and anticipate God’s place in his kingdom by gathering as a local church.

⁴⁰ Goldsworthy, *The Goldsworthy Trilogy*, 112-14.

⁴¹ Goldsworthy, *The Goldsworthy Trilogy*, 60.

⁴² Dempster, *Dominion and Dynasty*, 62.

⁴³ Martin, *Bound for the Promised Land*, 34.

⁴⁴ Martin, *Bound for the Promised Land*, 36.

⁴⁵ G. K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God*, New Studies in Biblical Theology 17 (Downers Grove, IL: Apollos, 2004), 23–24. Beale’s overarching thesis is that the Old Testament tabernacle and temples are symbolically designed to point toward the eschatological mission of God’s presence covering the entire earth; what started in the holy of holies extends to the entire earth. Eden was the prototype as a Garden Temple, and the tabernacle and temple looked back on the Garden to emphasize the mission of spreading God’s presence.

⁴⁶ Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God* 81–87.

Beale calls Eden a ‘Garden-Temple’ showing how it serves as an archetype for later temples.⁴⁷ The commission given Adam was to extend the Garden-Temple to cover the earth with God’s presence. Beale sees a similar connection to Mt. Sinai as a model of the temple, with the physical location of Canaan as the mission to spread God’s presence similar to Adam’s command to be fruitful and multiply.⁴⁸ Beale’s argument becomes crucial for developing a connection of the relationship of the church and kingdom as the New Testament pivots slightly in defining the temple of God’s presence.

For Goldsworthy, the fulfillment of location – garden, land, city, and temple- in the New Testament is Jesus himself. He is the fulfillment of Zion, the unshakeable city, and the patriarch’s better country in the book of Hebrews (Heb 12:22; 11:8-16).⁴⁹ Jesus is the fulfillment of the temple presence of God. The book of John speaks of Jesus as having “*tabernacled* among us” (John 1:14), and John depicts Jesus as identifying his body with the temple as he promises to raise it in three days (John 2:13-22).⁵⁰

The New Testament also interprets the church as partaking in the temple as it is connected to Jesus. Schreiner speaks to the makeup of the New Testament, “If the Gospels introduce readers to the King, then the rest of the New Testament traces the expansion, advance, and hope of the King’s community.”⁵¹ Even as Jesus physically returns to the Father, he sends the Holy Spirit to empower and connect the people to the

⁴⁷ Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God*, 79–80.

⁴⁸ Beale, *The Temple and the Church’s Mission*, 106: “God sends Moses to deliver Israel out of Egypt’s womb because the embryonic seed of Jacob has come to full term, in fulfilment not only of the Abrahamic promises but also of the promissory Adamic commission: ‘But the sons of Israel were fruitful and swarmed greatly, and multiplied, and became exceedingly numerous, so that the land was filled with them.’ In this respect, subduing the land of Canaan is also mentioned (Exod. 3:8, 17).”

⁴⁹ Goldsworthy, *The Goldsworthy Trilogy*, 113–14.

⁵⁰ Goldsworthy, *The Goldsworthy Trilogy*, 114.

⁵¹ Schreiner, *The Kingdom of God and the Glory of the Cross*, 101.

King.⁵² Beale connects his Garden-Temple motif to the church in 1 Corinthians 3. Paul “plants,” Apollos “waters,” but God gives “growth.” Paul also calls the church the vineyard of God using agricultural language. Abruptly, then Paul switches metaphors to the church as “God’s building” (1 Cor 3:9b).⁵³ Beale connects the flow of Jesus to the church:

Paul identifies the ‘foundation’ of the new temple to be Jesus Christ. Paul ‘laid’ this foundation among the Corinthians when they first believed, and now Apollos and others are ‘building upon it’ by teaching and pastoring the congregation on the basis of God’s word, as understood through the redemptive work of Jesus. Hence, to ‘build on the foundation’ with precious metals is not to build up the Corinthians in their faith by ‘worldly wisdom’ (1:18–21; 2:1, 4–5; 3:18–23) but in Christ, by instructing them in God’s wisdom from the Scriptures and how those Scriptures relate to the new community of faith (so 1 Cor. 10:11; Rom. 15:4–13).⁵⁴

The land is fulfilled in the New Testament first through Jesus. But just as we saw with God’s people, so we see Jesus’ fulfillment is extended to the existence of the church.

The interplay between God’s people and God’s location shown in Goldsworthy and expounded in authors such as Dempster, Martin, and Beale show the importance of a robust definition of kingdom. Schreiner warns of a limited definition for kingdom in his work. There are implications for forgetting God’s people and God’s place in defining the kingdom. First, the kingdom becomes intangible, which is the fundamentalist withdrawal Carl Henry took exception, claiming their kingdom theology was too future oriented (see above, chapter 2). Second, a narrow definition of the mission of the church results leaving limited types of missional work to be done by the members of a church. Ironically, a closer identification between the kingdom and the church may give BAM practitioners more freedom in pursuing intrinsic mission through their business. Third, a

⁵² Schreiner, *The Kingdom of God and the Glory of the Cross*, 106.

⁵³ Beale, *The Temple and the Church’s Mission*, 245–46.

⁵⁴ Beale, *The Temple and the Church’s Mission*, 248.

narrow definition misrepresents the kingdom resulting in misinterpretation of parts of the Bible.⁵⁵

In summary of the kingdom in God's place, it is God's mission to fill creation with his presence. God chose to give this commission to his image-bearers first in Adam and Eve in the Garden to spread to the world as they are fruitful and multiply. All other iterations of the land promise in the covenant and temple extend this commission to be fruitful and multiply. In the New Testament, Jesus is shown as the fulfillment of the land promise and the temple presence of God. The local church is connected to this fulfillment as its members are themselves connected to Jesus as co-heirs of Christ and the Temple building of God. Again, BAM practitioners must see a sequential necessity of taking interpretations of God's mission in fulfilling the promise of the land in Jesus to the application of God's mission extending the promise through the local church. As Schreiner argues, cutting short the extension through the local church would cut the narrative of the New Testament after the Gospels.

The Kingdom - God's Rule

In this last section on Goldsworthy's formula, I will suggest God's rule cannot be separated in abstract from his people or his place.⁵⁶ If there has been a consensus on

⁵⁵ Schreiner, *The Kingdom and the Glory of the Cross*, 20-21. Here is an ironic turn for BAM practitioners using kingdom language. There is a fuzziness of God's people and God's place in the local church to encourage more creativity in kingdom pursuits, but the fuzziness may produce *less* creativity. Schreiner asserts that a clearer definition will actually give freedom to pursue more kingdom objectives. He says, "If the kingdom is merely God's sovereignty, then what role do his people play? Do they exist only to tell others about the King's power? The mission of the church is to bring people in union with a real King and into a real kingdom, not just to assent to some immaterial theocracy. Disciples are people who go out and give shape to every space. Jesus brings people into place [the church], and he gives them a law structures their interactions. If the mission of the church is reduced to an intellectual assent of a sovereign God but does not mold how we use our hands and feet, then the church and the kingdom become a monastery rather than a world-forming force. The kingdom of God is the mission of God, and we must not limit this mission."

⁵⁶ I first saw this suggestion in Schreiner, *The Kingdom of God and the Glory of the Cross*, 15. Then I saw the connection in the creation account through Stephen Dempster in God's active choice to rule through the dominion of his creation as vice regents; see Dempster, *Dominion and Dynasty*. Schreiner also points to the fact that the Holy Spirit empowers the church to extend the kingdom community on earth. I see this as an extension of the idea that God's rule cannot be separated by God's design apart from the vice-regency of his image-bearers.

any facet of the kingdom conversation throughout history (and across theological perspectives), it has been on God's rule as part of the kingdom. However, it has been noted that many have separated God's rule from the more tangible promises of people and place that God gives in the covenant.⁵⁷

I will demonstrate the basis of an inseparable connection between God's rule with his people and place through creation with the following logic. First, through creation, God installed his kingdom. Second, God made Adam and Eve his image bearers with responsibility to extend dominion throughout creation. Third, God restores his kingdom through redeeming a people and promising a place. Fourth, as Jesus fulfills the promise of the kingdom of God, he follows the original formula of the covenant kingdom to delegate authority to extend the kingdom throughout the world presently. This logic will give a robust understanding to BAM practitioners to think of different nuances and applications for their business and ministry as the church scattered on mission.

God establishes his kingdom in creation. In thinking of the creation narrative, Oren Martin points to the kingdom as the main narrative point to show God's authority over the world:

The entire universe is the geographical beginning of God's reign in history, for he is the creator and ruler of all. Creation and history come into existence together through God's speech. Thus, the world is not a given, but a gift to display his glory through his dwelling with and ruling over his creatures. For this reason the rule, or kingdom, of God provides a conceptual approach to the commencement of creation.⁵⁸

The creation exhibits the authority of God as a sovereign king in particular to a physical location. Eugene Merrill's portrait of the kingdom in creation exhibits the

⁵⁷ Schreiner, *The Kingdom of God and the Glory of the Cross*, 15. Ladd says it's a dynamic rule, Dodd an individual rule, and Weiss a future rule.

⁵⁸ Martin, *Bound for the Promised Land*, 86.

combination of authority and location: “The kingdom story begins with the first sentence in the Bible, ‘In the beginning God created the heavens and the earth.’ By this simple but majestic affirmation, both king and realm are introduced. . . .”⁵⁹ It is interesting he connects the king’s rule to the king’s realm. As noted earlier, some attempt to personalize the rule of God into the individual as the defining activity of the kingdom. However, God’s rule is connected in creation to the physical world. On this basis, BAM authors rightly extend mission to God’s activity in the created order. However, it is possible they stop short of seeing the fulfillment of this authority in Jesus and the church within the biblical narrative.

God establishes his kingdom through Adam and Eve. God’s creation of man was unlike any other creation because he made them in his image. In literary terms, the goal of creation is anthropological, meaning that man is the ultimate grand finale of creation.⁶⁰ God’s image in Adam and Eve demonstrates a kingdom role of authority over creation.⁶¹

Also, the command of God to “work” and “keep” the garden (Gen 2:15) are used in combination throughout the Old Testament to describe the priest’s role in the temple (cf. Num 3:7-8; 8:26; 18:5-6).⁶² Therefore, the cultural mandate was never intended to be separated from the idea of a spiritual objective in the location of the temple. Dominion of the earth given as a command to Adam and Eve was both physical

⁵⁹ Eugene H. Merrill, *Everlasting Dominion: A Theology of the Old Testament* (Nashville: Broadman & Holman, 2006), 278.

⁶⁰ Dempster, *Dominion and Dynasty*, 57.

⁶¹ Dempster, *Dominion and Dynasty*, 59.

⁶² Schreiner, *The Kingdom of God and the Glory of the Cross*, 31.

and spiritual in nature.⁶³ However, as Adam and Eve worked, they were dependent on God's provision. Dempster says, "They cannot accomplish their dominion mandate without reproducing their kind to help them to do it. In doing this, human beings are not acting independently of God but obeying him and reflecting the divine glory."⁶⁴ Therefore, God intertwined kingdom advancement in a dynamic relationship with his image bearers.

God restores the kingdom promising a people and place. God's authority in the kingdom redeemed is intricately connected to people and place. In the fall, the kingdom was lost. Schreiner reminds us, "The kingdom was *corrupted* when a rival kingdom slithered into the ear of Eve and Adam."⁶⁵ Goldsworthy often talks about the kingdom "pattern" in the creation narrative.⁶⁶ But, as shown earlier, the kingdom was installed in creation, but then lost in the fall.

In the Abrahamic covenant, a people and place were promised in the restoration of the kingdom (Gen 17:4-8). In the Mosaic covenant, a people were redeemed to become a kingdom in the preparatory land – the wilderness – and the promised land - Canaan (Ex 19:4-6). In the Davidic covenant, the throne and the

⁶³ Schreiner, *The Kingdom of God and the Glory of the Cross*, 31. The dual command seen in the role of Adam and Eve can clarify kingdom objective roles in BAM. Yes, kingdom objectives can include bringing order and human flourishing into creation. Yes, kingdom objectives can include the growth of churches through evangelism, discipleship, and church planting. At this point, further research should be conducted onto the realistic objectives of being able to lead a business and church in a BAM context. Perhaps the origin story of the kingdom shows that the dual mandate is perhaps the prototype for Christians today.

⁶⁴ Dempster, *Dominion and Dynasty*, 61.

⁶⁵ Schreiner, *The Kingdom of God and the Glory of the Cross*, 32.

⁶⁶ Goldsworthy, *The Goldsworthy Trilogy*, 56.

promised place for his people is declared to be established forever (2 Sam 7:8-13). The redemptive paradigm of the Old Testament always included a connection between God's rule in relationship to both people and place.

God's kingdom fulfilled in Jesus. As Jesus fulfills the inauguration of the kingdom of God, he replicates the Old Testament authority as he delegates the extending of the kingdom throughout the world to his image bearers (disciples). The Gospel of Matthew ends in a commission that echoes and fulfills the original command of creation. Where Adam failed to send God's image throughout the world, Jesus succeeds in sending his disciple-makers on a world-wide, authoritative mission.⁶⁷ Specifically, Jesus sends the disciples to a physical location, the nations. Jesus shows he is Lord over both the promise of people (the disciples) and place (the whole world).⁶⁸

The book of Acts also has a predominant geographical theme tracing the spread of the good news of the kingdom from Jerusalem to all of Rome (Acts 1:8). The book begins with a misunderstanding of inaugurating the kingdom on earth, "Will you at this time restore the kingdom?" (Acts 1:6). Jesus rejects their desire to know the timing, "It is not for you to know" (Acts 1:7), but he reframes their expectation with the kingdom expansion in his plan through empowering them with the Holy Spirit (Acts 1:8). The geographical expansion of Acts is no accident; it reveals the Davidic kingdom extending to the ends of the earth promised in the Old Testament.⁶⁹ Therefore, the Old Testament

⁶⁷ Martin, *Bound for the Promised Land*, 128.

⁶⁸ Martin, *Bound for the Promised Land*, 128.

⁶⁹ Scott Hahn, *The Kingdom of God as Liturgical Empire: A Theological Commentary on 1-2 Chronicles* (Grand Rapids: Baker Academic, 2012), 316.

kingdom promises intertwining God's rule with people and place are perpetuated through Jesus' fulfillment and the advance of the local church.

In conclusion, God's rule cannot be separated from people and place as some have suggested. The kingdom cannot be reduced to an individual response to God's rule. To enter the kingdom's realm biblically speaking, one must respond to God's rule in Christ the Lord, God's people in Christ's body, and God's place in the kingdom community awaiting the New Jerusalem. A robust definition of the kingdom as God's people in God's place under God's rule provides the necessary biblical concepts to develop the local church's place in kingdom advancement.

The Church's Relationship to the Kingdom

The church has a clear role when the kingdom is defined as God's people in God's place under God's rule. First, the church is the realm of the kingdom's growth as God's people gather in God's place to come under God's rule. Second, the church has both a preparatory and anticipatory role for the kingdom. Third, the church is the visible representation of God's rule.

In the Literature Review of Chapter 2, I discussed BAM practitioners' belief there is a strong connection between the kingdom and the local church, even if the connection is not fully explained. The BAM community also sees a sacredness to the 'secular' work that practitioners perform. I will demonstrate in this section the church is the realm for kingdom growth in a preparing and anticipating role before Jesus's return. This development will give BAM practitioners the biblical logic for the connection of kingdom and church as well as the importance of "secular" work as individual members of the body of Christ.

The Church – The Inaugurated Realm of the Kingdom

In order to discuss the relationship of the church and kingdom, one must affirm they are separate realities, that there is a distinction in the relationship. The kingdom is the ideal, and the church is imperfect awaiting the final return of Jesus. Goldsworthy's formula helps encapsulate the definition of the ideal kingdom as God's people in God's place under God's rule. If we define the church with these categories, we get a picture that is incomplete in each category. Therefore, the kingdom is a larger reality than that of the church. Inaugurated eschatology helps us understand the fact that the kingdom is larger than the church, a kingdom wherein the church experiences the blessing of the kingdom now but still awaits the final fulfillment.

First, a local church is not the fulfillment of all God's people because God will gather his universal church (1 Thess 4:17). Even within a snapshot in history, a local church is only one kingdom community among the entire world filled with kingdom communities. Second, the church is a picture of God's place, as Paul describes the church as the temple (1 Cor 6). However, God's place is yet to come, since the new heaven and new earth will come down (Rev 22). Third, the church gathers to submit to and enact the authority of God (Matt 18). However, there is temptation to build on an improper foundation in a world of sin (1 Cor 3:12), but one day, God himself will dwell in the midst of his people perfectly ruling with his presence (Rev 22:3-5). Therefore, the church can be said to be the inaugurated reality of the kingdom of God, but still anticipating the future fulfillment of the kingdom.

Nevertheless, there is a kingdom growth element given specifically to the church as well. Jesus commands and empowers his disciples through the Holy Spirit to extend the kingdom to the ends of the earth. Jesus gives the keys of the kingdom to use to Peter, and the church by extension, to 'loose and bind' things on earth and heaven (Matthew 18:18). A growth of depth is pictured in Ephesians 4:11-13 that the members of a church are to minister to one another in order for the body of Christ to grow into

maturity. This picture is given through a kingdom metaphor as Paul quotes a Psalm in which a victorious king gives rewards and gifts in a processional victory march (Eph 4:6-7, cf. Psalm 68:18). Through Jesus' delegation and gifts, the church is seen as the primary agent to grow the kingdom of God.⁷⁰

Because the church is both preparing and anticipating the kingdom of God, the church can be said to be the inaugurated realm of the kingdom of God. All the robust fulfillment of the kingdom is not present in the local church currently. However, all the promises are truly, yet partially, experienced in the church. Furthermore, Scripture pictures the church as the fulfillment of all these Old Testament kingdom promises through their connection to Jesus, the one who secured the promises.

The Church – Kingdom Preparation and Anticipation

Many authors like to make the connection between the mission of God and the growth of the kingdom. However, there are not as many that make the claim specifically in regard to growing a local church as the mechanism. Perhaps, the reason is that authors are assuming a purely institutional definition of the church as an organization rather than the community of the church as an organized people.⁷¹ The church prepares the kingdom by growth in making disciples (adding to God's people), preparing God's place to dwell among men, and submitting to God's authority as king.

The Church – Preparing God's People Through Making Disciples

The church grows the kingdom through making disciples.⁷² This key

⁷⁰ Radmacher, *The Nature of the Church*, 379.

⁷¹ Snyder, *The Community of the King*, 158.

⁷² BAM literature often thinks of how their *work* grows the kingdom of God, and less about making disciples. I think this is because of the perceived sacred-secular divide from the visible institutional church. I think this vein has been a healthy balance in seeing the blind spot from an institutional perspective of church that devalues the church "scattered." Moreover, this point helps one think through the church as preparing a place in the new heaven and new earth. However, I do think a balance can be achieved through

component is given to the church by Jesus in the “great commission” (Matt 28:18-20). Jesus also imparts a similar commission in Acts 1:8 that has a worldwide scope. The Lausanne Covenant deals with the importance of evangelism and discipleship in Section 4: “But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally. . . . The results of evangelism include obedience to Christ, incorporation into his Church, and responsible service in the world.”⁷³ However, for the purpose of this study, it should be noted that the growth of the church is a subset among others tied to the growth of the kingdom in Lausanne BAM Occasional Paper #59.⁷⁴ Yet, growth in conversion through evangelism when one understands the kingdom as God’s people in God’s place under God’s rule is a direct measurement of kingdom growth.

The Church – Preparing the Kingdom’s Place

The place of the kingdom has always been intertwined with the people. For instance, Israel was redeemed as a nation before they settled into Canaan. In the New Testament, the people are woven tighter together with the location because there are assertions that the people gathered *are* the fulfillment of the “place” promise. Schreiner states it well: “So for Paul, the Kingship of Christ is tied to the unity of his people in the communities in which they are formed. The kingdom people are raised with the King to rule with the King. Therefore, *their gatherings become embassies of the kingdom.*”⁷⁵ As Paul describes these embassies as the body of Christ and the temple of the Holy Spirit, he

the Goldsworthy definition of kingdom that allows a healthy balance of kingdom work as people (disciple making) and place (vocational work) emphasizing the primacy of God’s rule among his people in church rather than emphasizing his rule among spheres of life.

⁷³ “The Lausanne Covenant,” Lausanne Movement, August 1, 1974, <https://www.lausanne.org/content/covenant/lausanne-covenant>.

⁷⁴ Tunchag, McGee, and Plummer, “Lausanne Occasional Paper No. 59.”

⁷⁵ Schreiner, *The Kingdom of God and the Glory of the Cross*, 113, emphasis added.

is using tangible metaphors to define the intangible God. This is not a mere accident. As we saw earlier, these promises of tangible location of presence has been fulfilled in Jesus. Therefore, as the people grow in breadth and depth—into “gathered” local churches—they are preparing, in an inaugurated sense, the location for the kingdom of God.

The church scattered also prepares the kingdom of God.⁷⁶ As the church goes out as individuals, they are working underneath a different kingdom perspective that is both creative and redemptive.⁷⁷ Van Duzer sees the call for individual Christians to work this way in their vocations: “Where there is brokenness, Christians are called to works of healing. Where there is oppression, Christians are called to works of liberation. Where there is disenfranchisement, Christians are called to works of empowerment. And this is true in all dimensions of their lives - including business.”⁷⁸ Paul Stevens concludes similarly that the church is God’s agent in the world for the kingdom: “The Church’s mission is to ‘bring in’ the Kingdom. In this way the people of God participates in, embodies and serves what God is accomplishing by creation, salvation, sanctification and consummation. But the church does not circumscribe God’s work. The church is God’s primary agency in fulfilling his sending.”⁷⁹

The gathering and scattering of the church play a spiraling role for each other in preparing the kingdom of God. The gathering of the church recalibrates our hearts and

⁷⁶ This small detail of preparing the kingdom as a scattered congregation in my paper is where BAM literature spends the majority of their time on the value of vocational work although they speak in terms of the secular and sacred divide.

⁷⁷ Jeffrey B. Van Duzer, *Why Business Matters to God: And What Still Needs to Be Fixed* (Downers Grove, IL: IVP Academic, 2010), 112.

⁷⁸ Van Duzer, *Why Business Matters to God*, 112.

⁷⁹ R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids: W.B. Eerdmans, 1999), 206. Interestingly, Stevens also asserts, “But it also recognizes and welcomes the irruption of the kingdom of God everywhere. Based on this paper’s research, there is not a category for the kingdom of God in this world outside the church. To highlight the difference, Stevens goes on to say that the church is “a visible manifestation of God’s Kingdom on earth.” (207) When the kingdom is defined as God’s people in God’s place under God’s rule, one can restate the church is “the visible manifestation of God’s Kingdom on the earth.”

minds to the gospel, the true story of the world. The scattering, as we are discipled, takes Christian practices and carries them into the world as individuals go to their own spheres of life.⁸⁰ Then as individuals are attracted to the gospel message enacted in the world, they are drawn to the kingdom gathering to further solidify the core story of the Gospel.⁸¹ As Coppenger reminded us earlier, we must develop a paradigm to empower the church gathered and scattered for mission.

Later, I will demonstrate how the church anticipates the kingdom by waiting on the arrival of the new heavens and earth. For now, we must note that the church scattered also has a preparing element to the kingdom coming. This view of vocation has been called the “adoption” paradigm of work. Van Duzer summarizes the position as those who “believe that our work . . . will survive in some form and contribute to the kingdom of God. God will ‘adopt’ . . . our work for use in the creation of the holy city. For adopters the fiery judgment of the end times is not the fire of annihilation but rather the fire of purification.”⁸² This view of work sees humanity as an interdependent whole where individuals stand on the shoulders of those who have gone before, and God will transform our works through judgment into the fabric of the new heavens and earth.⁸³

The adoption view relies heavily on 1 Cor 3:12-15 to show how God will purify our works for the new heavens and earth:

⁸⁰ James K. A. Smith, *Imagining the Kingdom: How Worship Works*, Cultural Liturgies ; v. 2 (Grand Rapids: Baker Academic, 2013), 163.

⁸¹ Smith, *Imagining the Kingdom: How Worship Works*, 163. Smith writes it this way, “The formative power of cultural narratives cannot be adequately met or countered with mere didactics. Counterformation requires countermeasures that capture our imagination and don’t just convince our intellect. (Why should the devils get all the good stories?) On the one hand this should be the basis for an arts manifesto rooted in that first lesson of literature: show, don’t tell. We don’t just need teachers and preachers and scholars and “doctors” of the church to tell us what to do ; if the gospel is going to capture imaginations and sanctify perception we need painters and novelists and dancers and songwriters and sculptors and poets and designers whose creative work shows the world otherwise, enabling us to imagine differently – and hence perceive differently and so act differently.”

⁸² Van Duzer, *Why Business Matters to God*, 91.

⁸³ Darrell Cosden, *The Heavenly Good of Earthly Work* (Grand Rapids: Baker Academic, 2006), 115.

Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.⁸⁴

The context of 1 Cor 3:12-15 is notably focused on building the foundation in the church (1 Cor 3:5-9). Therefore, while we may affirm the adoption view of work, we must also affirm that the context of God's purifying judgment centers on building within the foundation of Christ and his community in the church. Work is intertwined in life as a gathering and scattering kingdom community. In the Literature Review, we have seen that BAM authors have taken an either/or approach to the importance of individual and corporate mission. A robust kingdom definition shows us, however, that they are interdependent as the gathered and scattered church.

The Church – Anticipating the Kingdom

As seen earlier, the local church is an inaugurated, yet incomplete representation of the kingdom. Therefore, the church still waits for God to install the future kingdom. It is important to note the discontinuity between the kingdom growth we experience before Jesus returns and the kingdom he will establish.⁸⁵ The church anticipating the kingdom provides three clarifying marks for the church. First, anticipation (waiting on God) is part of the preparatory process of the church. Second, the anticipation points to the rule of God in the kingdom. Third, anticipation clarifies the future location of the kingdom of God.

First, an anticipation for the kingdom of God is part of the preparation of the kingdom. I noted earlier that growth in the kingdom is both qualitative (discipleship) and

⁸⁴ Van Duzer, *Why Business Matters to God*, 91.

⁸⁵ Van Duzer, *Why Business Matters to God*, 113.

quantitative (evangelism). Waiting for the consummated kingdom as sojourners in this world involves suffering from a broken, sinful kingdom that produces both qualitative and quantitative growth. Suffering is God's chosen means to establish and advance the kingdom (1 Cor 1:18-25; 1:26-31).⁸⁶ Graham Tomlin summarizes,

The fundamental insight lying at the heart of the theology of the cross is the notion that God acts in the present in continuity with the way he has acted in the past. . . . Just as God revealed himself, and worked salvation through a crucified Messiah, God still works in and through what is to conventional human understanding, weak, powerless and apparently irrational rather than through what is strong, powerful and reasonable.⁸⁷

Suffering also prepares the church qualitatively through sanctification.

Jonathan Chao points to four distinct purposes for suffering in the Christian life. First, suffering liberates the Christian from the dominion of sin (1 Peter 4:1-2). Second, suffering tests and refines faith (1 Peter 1:6-7). Third, suffering produces steadfastness which leads to maturity (James 1:2-3). Fourth, suffering trains the believer in Christian maturity (Rom 5:3).⁸⁸ BAM practitioners must understand the suffering element of the Christian life. The gathered church is the place of suffering with one another as we wait the city or kingdom to come (Rom 12:15, Heb 10:24-25; 13:14).

Second, the anticipating church points to the rule of God in the kingdom. A

⁸⁶ Jeremy R. Treat, *The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology* (Grand Rapids: Zondervan, 2014), 129.

⁸⁷ Graham Tomlin, *Power of the Cross: Theology and the Death of Christ in Paul, Luther and Pascal*, Paternoster Biblical and Theological Monographs (Carlisle, Cumbria, U.K.: Paternoster Press, 1999), 278–79.

⁸⁸ Jonathan Chao, "The Witness of the Suffering Church in China," in *The Church: God's Agent for Change*, ed. Bruce Nicholls (Torquay, Devon: Paternoster Press for World Evangelical Fellowship, 1986), 237. I recommend Chao's chapter to refine a Western understanding of cultural power in kingdom growth. Chao goes on to state a popular saying in the Chinese church he is familiar with, "You don't know the holiness of God, until you have suffered." (236) Further research needs to be done in BAM literature on the role of suffering in a BAM venture. All the bottom lines assume growth, but what happens when there are losses? Does the BAM venture fail?

biblical theology of the kingdom, as noted earlier, demonstrates a people dependent on the power of God to extend the kingdom.⁸⁹ Furthermore, the future kingdom will be a work of God, not humanity.⁹⁰ Therefore, the posture of waiting in the church gathered for the coming kingdom points towards the ultimate reign of God. If the focus of BAM authors is always on *building* the kingdom, we are truncating the ultimate witness of one of the primary tentpoles of the kingdom, God's reign.

Third, and finally, the anticipation of the church demonstrates the final destination of the kingdom. Jesus taught that his kingdom is not of this world. Paul issues a reminder that the power of the kingdom is through weakness in the world's eyes. The author of Hebrews anticipates a coming, unshakeable city for which believers wait. Revelation pictures a new heaven and new earth installed at the end of God's judgment. Therefore, this posture of anticipation helps solidify the kingdom's ethical standards of giving, meekness, suffering, and humility.

The Church – The Visible Representation of God's Rule

Conversations and assertions on the kingdom have focused primarily on God's rule.⁹¹ However, the church is the only location on earth that Scripture says represents the rule of God. Moore expounds, "The resurrection and ascension of Jesus are presented in the New Testament as indeed granting to Jesus the cosmic ruling authority promised to the Son of David (Eph 1:20-21), but this ruling authority is only visible, indeed in one sense only 'already' fulfilled, in the context of the regenerate community of those in

⁸⁹ Dempster, *Dominion and Dynasty*, 61.

⁹⁰ Van Duzer, *Why Business Matters to God*, 94.

⁹¹ Schreiner, *The Kingdom of God and the Glory of the Cross*, 15.

voluntary submission to the kingdom of God in Christ (Eph 1:22).”⁹² Therefore, if a BAM organization wants to extend the kingdom of God, they *must* include church growth (qualitative and/or quantitative) as a key, foundational metric. Otherwise, the organization is divorcing the concept of the kingdom from the biblical revelation of the kingdom in the Scriptures.

Conclusion

As the conversation of the kingdom rested on inaugurated eschatology, biblical theologians such as Graeme Goldsworthy, Stephen Dempster, Oren Martin, Patrick Schreiner, and G.K. Beale developed a robust definition of kingdom as God’s people in God’s place under God’s rule. In biblical theology, the church is seen as possessing the blessings and authority of the inaugurated kingdom in a preparatory role as God’s people in God’s place under God’s rule. Also, the church importantly demonstrates the coming kingdom through the anticipation of God’s final consummation. Therefore, the church is *the* authoritative realm and agent of the inaugurated kingdom of God.

This study shows BAM practitioners must relate to the local church in order to promote the kingdom. BAM practitioners must unashamedly adopt church growth (qualitative or quantitative) as a primary metric for kingdom growth. Also, BAM companies must tangibly tie to the local church if they want to have a “kingdom bottom line.” These statements do not promote the secular and sacred divide, rather they give concepts to promoting the church “gathered” and “scattered.” Also, they clarify the nature of the kingdom in this world as already and not yet. A clarity that can only come in the tension and reality of relationship within the local church.

⁹² Moore, *The Kingdom of Christ*, 152.

CHAPTER 4

BAM ORGANIZATON ROLES IN RELATIONSHIP WITH THE LOCAL CHURCH

In the last chapter, I argued that the realm of kingdom authority in the world belongs to the local church before Christ's return. In this chapter, RQ2 will be explored, "How do current BAM authors present the relationship of a BAM company to the local church?" I will demonstrate observed postures of BAM authors to create a spectrum of identity that practitioners can use to assess their company. The authors represented in the Chapter 2 Literature Review will be categorized based on how they articulate a BAM company's relationship with the local church. Finally, I will evaluate each posture in light of the doctrine of inaugurated eschatology in the local church found in Chapter 3.

Various Perspectives Found in BAM Literature

Various writers have attempted to correlate the role of the business to the *mission*, but fewer have attempted to clarify the role of the business with the *local church*.¹ Patrick Lai is the clearest proponent of an explicit role with the local church as he often equates ministry with evangelism, discipleship, and church planting.² However, others within the BAM movement wonder if that equation is truncating the gospel. For instance, Gort and Tunehag explain the purpose of mission, "It is not only about salvation

¹ Dwight Baker, "Missional Geometry: Plotting the Coordinates of Business As Mission," in *Business as Mission: From Impoverished to Empowered*, ed. Tom Steffen and Mike Barnett, Evangelical Missiological Society Series 14 (Pasadena, CA: William Carey Library, 2006), 42–43. In his chapter, Dwight Baker produces a large category of relationships between business and mission. Interestingly, mission and local church are not explicit correlations.

² Patrick Lai, *Business for Transformation: Getting Started* (Pasadena, CA: William Carey Library Publishers, 2015), 27.

but also bringing about God's *shalom* in all spheres of life."³ Thus, they see BAM practitioners on a journey to see God's kingdom "within the broken systems of our day."⁴ These are two examples of how focus on missional activity varies among BAM authors.

I have found a spectrum of postures towards the local church that depend on one's definitions of the two terms in the acronym BAM: business and mission. The way authors interpret two questions seems to lead to a posture towards the local church. The first clarifying question is do business activities intrinsically fulfill the mission of God or do business activities instrumentally allow for opportunity to fulfill the mission of God?⁵ In other words, do business activities actively affect the kingdom of God or passively allow access to kingdom of God activity?

The second clarifying question is how an author defines mission. Is mission a narrow definition of church planting, evangelism, and discipleship or a broad scope of God's activity of redeeming and restoring creation? The narrow perspective often places a priority on church ministry. The broad perspective typically seeks to elevate the dignity, honor, and usefulness of business activities for intrinsic value in God's mission. I will briefly demonstrate a few examples of the conversation regarding the definitions of business and mission.

Defining Business

In 2004, the Lausanne Conference attempted to breakthrough biases against businessmen like "business is not godly" and "businessmen are greedy." In the end, there was clear consensus that BAM represents a new approach to missions where business is

³ Gea Gort and Mats Tunehag, *BAM Global Movement: Business as Mission - Concepts & Stories* (Peabody, MA: Hendrickson Publishers, 2018), 9.

⁴ Gort and Tunehag, *BAM Global Movement*, 12.

⁵ Jeffrey B. Van Duzer, *Why Business Matters to God: And What Still Needs to Be Fixed* (Downers Grove, IL: IVP Academic, 2010), 25. I am indebted to the intrinsic or instrumental language that Jeff Van Duzer helpfully outlines in his work.

for-profit yet pursuing ministry. Therefore, shell businesses are typically considered outside the realm of BAM in the literature. However, there are plenty of practitioners that still act and think this way within mission agencies.⁶

So, where does one draw the line between a platform and “shell” company when it comes to professionals seeking visas in restricted access nations? João Mordomo says that temporary subsidies are fine, but permanent financial support will cause a business to not be considered BAM.⁷ This idea of only profitable business as BAM has authority implications. For instance, if a practitioner within a missions agency starts the business, does the agency own it or does the missionary who put in “sweat-equity” own it? Often, accountability and authority follow the money trail in organizational life, but this convenience isn’t always the case in agencies and BAM companies. Therefore, missions agencies may struggle relating with BAM practitioners when they do not own the BAM companies.⁸

Patrick Lai, on the other hand, does not make this distinction in funding claiming most practitioners in his network rely on fundraising because they have learned “no pay, equals no pray.”⁹ Lai also sees funding as a built-in incentive system to be accountable to the sending church.¹⁰ However, not every writer sees this as the goal. The Lausanne Occasional paper speaks of BAM’s relationship to the church as a “partnership” rather than an accountable relationship.¹¹

More important than funding, the conversation in BAM literature that

⁶ Justin Time, missionary in a Restricted Access Nation for 20 years (Pseudonym), a personal conversation with the author, January 8, 2020.

⁷ João Mordomo, *Unleashing the Brazilian Evangelical Missionary Force*, ed. Tom Steffen and Mark Barnett, Evangelical Missiological Society 14 (Pasadena, CA: William Carey Library, n.d.), 231.

⁸ Dr. John Klaassen, a personal conversation in class with the author, July 17, 2019.

⁹ Lai, *Business for Transformation*, 180.

¹⁰ Lai, *Business for Transformation*, 179.

¹¹ Tunehag, McGee, and Plummer, "Lausanne Occasional Paper No. 59."

contributes the most to different postures towards the local church is the value of business activities in the kingdom of God. Jeff Van Duzer states the question eloquently as he asks if business is instrumentally used in the kingdom of God or if business is intrinsically used in the kingdom of God?¹² Mark Russell is an example of an author who articulates the spiritual or kingdom value of business activities. He writes that business can serve five spiritual purposes of building community, provide for humanity, serve people according to their needs, reward people based on their performance, and generate opportunities to care for God's creation.¹³ Russell says missional entrepreneurs can extend the kingdom of God through the business realm to bring *shalom*, or peace, to communities.¹⁴

An *instrumental* view of business regards business activities as necessary for access to do the real work of kingdom ministry which is often church planting, evangelism, and discipleship. For example, Michael Baer explains his case study as owner of International Development Systems in *On Kingdom Business*. He writes that a kingdom business must develop and focus on “evangelical mission goals” and that the business must be used as a *vehicle* for mission.¹⁵

These examples show how there is a division on the usefulness of business

¹² Van Duzer, *Why Business Matters to God*, 25. A person's perspective may also be adjacently informed by their opinion on how Christ interacts with culture. Van Duzer has a helpful discussion on Niebuhr's postures of engagement with culture; see, 129-142. Van Duzer shows how each posture will possess business implications. It would be interesting for further research to see if Niebuhr's typologies encourage practitioners to adopt the one of the four business postures I present in this dissertation.

¹³ Mark Russell, *The Missional Entrepreneur: Principles and Practices for Business as Mission* (Birmingham, AL: New Hope Publishers, 2010), 74.

¹⁴ Russell, *The Missional Entrepreneur*, 49–50. In the full context, Russell says that missional entrepreneurs work as “a practical extension of the church,” see page 49. Due to Russell's emphasis on the local church scattered, I place Russell in the Peer category because he has a high valuation of the local church. The difference it seems in the Peer and Province perspectives later described is an explicit tie, rather than an implicit assumption, on the relationship with the individual believer and the church.

¹⁵ Michael Baer, “International Development Systems: A Case Study,” in *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*, ed. Tetsunao Yamamori and Kenneth A. Eldred (Wheaton, IL: Crossway Books, 2003), 200.

activities in the kingdom of God. These differences will work out in tangible implications like time allotment towards profit earning business activities, evangelism, ministry outside the business activities, and church involvement. Therefore, the differences will result in different postures of engagement towards the local church.

Defining Mission

Another division in BAM writers is seen in defining mission. Often there are two philosophies represented, a broad and narrow view. Donald McGavran articulates a narrow view of mission in *Understanding Church Growth*. He argues that the primary task of missions is to plant churches. He classifies the rest of the work as Christianization as a community matures.¹⁶ Christopher Wright on the other hand, develops a broad view of mission that is wrapped up in *all* the work of God.¹⁷ He sees salvation in various spheres of life patterned after the Exodus in economic, political, spiritual, and social freedom as the paradigm of mission.¹⁸ These are radically different perspectives on the importance of different activities to effectively work in mission contexts.

Writers will ultimately view the kingdom objectives of a company through answering the question, “What is missions?”¹⁹ One can assume that a broad definition of mission that focuses on spiritual, economic, political, and social redemption will more highly value business activities as they directly affect economic outcomes. For example, Jeff Van Duzer says that Christians should work in their businesses in a creative and

¹⁶ Donald A. McGavran and C. Peter. Wagner, *Understanding Church Growth*, 3rd ed. (Grand Rapids: W.B. Eerdmans, 1990), 25.

¹⁷ Christopher J. H. Wright, *The Mission of God’s People: A Biblical Theology of the Church’s Mission*, Biblical Theology for Life (Grand Rapids: Zondervan, 2010), 25.

¹⁸ Wright, *The Mission of God*, 268–69.

¹⁹ David Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today*. (Grand Rapids: Kregel Academic and Professional, 2005), 122. Hesselgrave categorizes the narrow to broad spectrum as Prioritism to Holism. He also has a category for Liberation theology, however the BAM literature in this dissertation does not comply with Liberation theology. See Table 1 below for further definitions.

redemptive way patterned after the biblical narrative.²⁰ However, writers with a narrow view will tend towards seeing business as instrumental to gain access to the real work of ministry in church planting, evangelism, and discipleship.

BAM Company Postures to the Local Church

Using these clarifying questions of defining business and mission, I have found four postures that a BAM company commonly displays toward the local church in BAM literature: (1) a *Platform* for church ministry, (2) a *Partner* in church ministry, (3) a *Peer* to church ministry, or (4) a *Province* separate from church ministry. Before introducing the postures, I think Paul Hiebert's discussion on configurational knowledge should inform how one reacts to each role. Hiebert contends that people use logic to interpret different data points that creates meaning in their perspective.²¹ Business and mission are separate data points people must connect, and people configure the data points with different intersections. Meaning is created as people "connect the dots" with their interpretations of their definition of business and mission. Therefore, one should humbly learn from each perspective as they genuinely attempt to do business and mission well, remembering that most if not all authors embody the goals of the Lausanne Occasional Paper No. 59 to evangelize the least reached and most poor.²²

The four postures are represented in the writings and case studies of BAM authors. The Platform posture believes that the church's mission has a priority over the business interest. They also convey that business activities grant access for the work of

²⁰ Van Duzer, *Why Business Matters to God*, 152.

²¹ Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 34. To prove my point, one could look at the EMS published papers in *Business as Mission: From Impoverished to Empowered*. Authors, as they work out a definition of business as mission, fall into each of the 4 postures. They have made meaning in the definitions of business and mission through how they connect them.

²² Mats Tunehag, Wayne McGee, and Josie Plummer, eds., "Lausanne Occasional Paper No. 59" Lausanne Committee for World Evangelization, 2005, https://www.lausanne.org/wp-content/uploads/2007/06/LOP59_IG30.pdf.

ministry. Some will use the term platform to talk negatively of those who operate a “shell” company. However, I will demonstrate there is enough support of the platform perspective to use it positively.

The Partner posture believes that both the business's and church's objectives are equally important. They often pursue a narrow view of mission for the church defined or described as church planting, evangelism, and discipleship for the BAM company's reason for existence. However, they usually describe a holistic mission that informs their business objectives. The partner perspective articulates wealth creation and poverty alleviation as part of their business objectives, something the church is not as equipped to do. Therefore, they will put a higher priority on business activities than the platform perspective.

The Peer posture defines the mission of God as broad or holistic. They include church planting, evangelism, and discipleship alongside social justice, creation care, poverty alleviation, and wealth creation as all part of the mission of God. The Peer perspective typically does not articulate a distinction of authority structure or priority between the business and church. The two entities are peers working towards the mission of God to bring about the kingdom of God.

The Province posture articulates that business has a unique role in the advance of the kingdom of God, a separate province or realm than the church. The Province perspective has a holistic definition of mission, but they see business as the driving force for kingdom advancement in the sphere of wealth creation and poverty alleviation. Other spheres such as social justice and creation care can be mentioned, however most proponents focus on the issue of wealth creation due to the niche nature of BAM.

Posture 1: Platform

The word platform may carry negative connotations.²³ I do not equate the word

²³ Most, if not all, BAM thought leaders recognize the need to eradicate shell companies, as

platform with the negative expressions of “cover” or “shell” businesses. Platform businesses are legitimate, for-profit companies seeking to make a profit for access. There is not enough baggage in the word to refrain from its use in my opinion. People from a platform perspective are often hard workers.²⁴ The typical platform perspective may see their identity as missionary first and engage in BAM for access even though this does not change their business or missionary practices significantly.²⁵ Their articulation of the mission of God, defined narrowly, takes pre-eminent position above business objectives.

Luke Watson exported craft, local items from a restricted-access nation in Central Asia.²⁶ Originally, the host country wanted them to be a major foreign exporter, but his company failed in his opinion because business fundraising was taking them away from ministry concerns.²⁷ Ministry is separate from business objectives for Watson: “I came to Central Asia for business. What I found during this time of trials was solid hope. I now recognize God’s true calling for me, which is to devote myself to his kingdom business.”²⁸ Luke defines ministry as the Great Commission that reaches lost people and focuses on discipleship to teach them all that Christ commanded.²⁹

Michael Cooper and Steve Pointer describe a Platform understanding as they

they are dishonest. For instance, see Lausanne Occasional Paper #59.

²⁴ Ralph Winter, “Where Both Business and Mission Fall Short,” in *Business as Mission: From Impoverished to Empowered*, ed. Tom Steffen and Mike Barnett, Evangelical Missiological Society Series 14 (Pasadena, CA: William Carey Library, 2006). Winter, who I categorize as a Platform perspective, tells of his personal journey founding many business concepts in Guatemala and the United States.

²⁵ Joseph Vijayam, “Innovation in Kingdom Business,” in *Innovation in Mission: Insights into Practical Innovations Creating Kingdom Impact*, ed. Jim Reapsome and Jon Hirst (Tyrone, GA: Authentic, 2007), 32.

²⁶ Luke Watson, “Business in South Asia,” in *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*, ed. Tetsunao Yamamori and Kenneth A. Eldred (Wheaton, IL: Crossway Books, 2003), 103.

²⁷ Watson, “Business in South Asia,” 103.

²⁸ Watson, “Business in South Asia,” 98.

²⁹ Watson, “Business in South Asia,” 102.

historically interact with 17th century Puritan missions.³⁰ They write, “BAM’s strategy focuses on utilizing the skills and abilities of business entrepreneurs to enter creative access countries ‘legimately.’”³¹ Also, they articulate business objectives that are subordinate to missions effectiveness and funding missions: “The objective is to create ‘kingdom businesses’ having the goal of utilizing profits for ‘kingdom work.’ One motivating factor for BAM is its attempt to address the dependency created by Western missions for Western financial resources.”³² They see business as a means but also a temptation to the 17th century Puritans, whom the authors suggest lost religious fervor.³³ Cooper and Pointer summarize, “This chapter has suggested through the historical lens of the Massachusetts Bay Colony that there are inherent dangers to focusing on business as a means to missions.”³⁴ In their historical work, the authors conceived BAM as primarily access or a platform for the work of ministry.

Michael Baer’s International Development Systems company mission statement is, “a real, for-profit company providing a real, for-profit service to its clients while simultaneously and seamlessly focusing on the support of church planting among unreached peoples.”³⁵ Baer clarifies his opinion of Platform posture that “a ‘kingdom business’ is focused as an enterprise on evangelical mission goals and that it uses

³⁰ Steven Pointer and Michael Cooper, “Seventeenth Century Puritan Missions: Some Implications for Business as Mission,” in *Business as Mission: From Impoverished to Empowered*, ed. Tom Steffen and Mike Barnett, Evangelical Missiological Society Series 14 (Pasadena, CA: William Carey Library, 2006).

³¹ Pointer and Cooper, “Seventeenth Century Puritan Missions: Some Implications for Business as Mission,” 168.

³² Pointer and Cooper, “Seventeenth Century Puritan Missions: Some Implications for Business as Mission,” 168.

³³ Pointer and Cooper, “Seventeenth Century Puritan Missions: Some Implications for Business as Mission,” 174.

³⁴ Pointer and Cooper, “Seventeenth Century Puritan Missions: Some Implications for Business as Mission,” 176.

³⁵ Baer, “International Development Systems: A Case Study,” 195.

business as a vehicle for ministry.”³⁶ Although Baer’s company saw exponential growth, the ultimate focus was world evangelization through the seamless marriage of business and ministry.³⁷ Baer summarizes, “International Development Systems exists as a kingdom company by the grace of God. Its mission is focused on the eternal purposes of God in the world.”³⁸

Ralph Winter articulated a Platform posture of BAM in his paper *Where Business and Mission Both Fall Short* for the Evangelical Missions Society.³⁹ Most important for our discussion is his connection of the Cultural Mandate and the Great Commission.⁴⁰ He affirms the Cultural Mandate was never rescinded by God, which therefore legitimizes business objectives.⁴¹ However, he uses World War II as a metaphor of how domestic activities (the Cultural Mandate) are radically modified by the military mandate (the Great Commission).⁴² He summarizes, “What I am saying is that, while the vast array of activities that can be included in a business or Cultural Mandate are good and important – and while the Cultural Mandate has never been rescinded – after the Fall of Adam the Cultural Mandate is no longer enough.”⁴³ Therefore, there is a priority for the Great Commission, and the Cultural Mandate is modified to address access for the Great Commission’s objectives.

³⁶ Baer, “International Development Systems: A Case Study,” 195.

³⁷ Baer, “International Development Systems: A Case Study,” 196.

³⁸ Baer, “International Development Systems: A Case Study,” 200.

³⁹ Winter, “Where Both Business and Mission Fall Short.”

⁴⁰ Winter, “Where Both Business and Mission Fall Short.” 285–86.

⁴¹ Winter, “Where Both Business and Mission Fall Short.” 285.

⁴² Winter, “Where Both Business and Mission Fall Short.” 285.

⁴³ Winter, “Where Both Business and Mission Fall Short.” 285. For context, Winter also said the Great Commission mandate could not be totally heaven oriented. His perspective is that both missions and business often neglected the spiritual warfare of an intelligent enemy. The kingdom of God was in a dynamic fight against kingdom of darkness. Regardless if one wanted to free people from sin or poverty, an intelligent enemy was fighting against them, 285-287.

Joseph Vijayam argues for a Platform posture in “Innovation in Kingdom Business,” in *Innovation in Mission*. He writes that BAM promotes the kingdom of God as its priority, even its reason for existence.⁴⁴ Therefore the business is a way of access for a kingdom purpose. Further Vijayam seems to argue maximizing profit gets in the way of pursuing ministry. He writes, “Profits should be plowed back into ministry in the first place,” and, “A kingdom business should undertake mission tasks separate from profit.”⁴⁵ While Vijayam attempts to reconcile the business and ministry as a cohesive unit, he makes comments that override this possibility. For instance, he writes, “The leader or CEO of the business should see his or her role as primarily being a missionary in the marketplace and secondarily as a businessperson.”⁴⁶ Therefore, Vijayam promotes a Platform posture for the business to pursue ministry.

These examples demonstrate a group of authors with three shared perspectives. First, the mission of God has a priority on church planting, evangelism, and discipleship. Second, business activities are helpful in gaining access to peoples and places for legitimate means of the mission of God in church planting, evangelism, and discipleship. Third, the mission of God has priority of importance over the business activities. I categorize this posture towards church ministry as the Platform posture.

Posture 2: Partner

The Partner posture sees the church as authoritative in the mission of God.⁴⁷

⁴⁴ Vijayam, “Innovation in Kingdom Business,” 25.

⁴⁵ Vijayam, “Innovation in Kingdom Business,” 33.

⁴⁶ Vijayam, “Innovation in Kingdom Business,” 34.

⁴⁷ I highlight examples in the body of the dissertation. Other references to a partner perspective: In *Business as Mission From Impoverished to Empowered*: Chapter 5 by David Befus, “Economic Development and Holistic Mission,” suggesting economic outreach helps incarnational gospel presence, creative funding strategies for workers, creative funding for ministry projects, and new recruits for missions endeavors, 103; Chapter 6 by Mark Russel, “The Biblical Basis for the Integration of Business and Missions,” articulating Paul’s intentionality as a tent-maker was strategic for his church planting initiatives, 129; Chapter 7 by Howard Owens, “Nestorian Merchant Missionaries and Today’s Unreached People Groups,” suggesting BAM is an opportunity for bi-vocational identity, missionary access, and (in the case of the Nestorians) evangelistic businesspersons, 135. In *On Kingdom Business* eds. Tetsuano

However, they see business activities as an integral partner in cultural transformation like poverty alleviation. They also see the time investment of the business as strategic for the evangelism, discipleship, and church planting goals of mission. Partner perspectives differ from Platform, as they will include the company in their mission methodology more than access. They often recognize a holistic mission, but they also often prioritize a narrow mission of church planting, discipleship, and evangelism for kingdom goals.

Patrick Lai is a consistent proponent of the Partner perspective. He has conducted research on the effectiveness of BAM workers in evangelism, discipleship, and church planting.⁴⁸ More importantly, for our discussion, he often holds the business objectives and mission objectives as simultaneously critical. He writes, “The B4Ter [BAM practitioner] is seeking to fulfill both objectives: profitability and reaching people for Jesus. To fail at one is to fail at both.”⁴⁹ Lai also shows business is important in mission methodology: “We do not separate work and ministry, because our work is interwoven with our ministry.”⁵⁰ Further, discussing the four bottom lines (spiritual, economic, social, and environmental), he intertwines business and mission methodology, “Jesus has clearly called us to be stewards of His creation, so working all four bottom lines into our business plan brings out the best in a business and the kingdom.”⁵¹

However, there is still a pre-eminence given to the authority of the spiritual mission:

Yamamori and Kenneth Eldred: Chapter 2 by Clem Schultz, “AMI and Great Commission Companies,” suggests business should be spiritually accountable to local churches as a partner in Great Commission plans, 39-41; Chapter 3 by Ken and Margie Crowell, “Galtronics: A Case Study in Israel,” set three goals for their business including to support the building of the local church, 47; Chapter 5 by Patrick Lai, “Church Planting via Small Business in Zazaland,” opened businesses that must be profitable *and* provide witnessing opportunities that resulted in local church; and Chapter 11 by Joe Suozzo, “Business in India,” were Living Springs business ‘link its activities’ with the local church.

⁴⁸ Patrick Lai, “Tentmaking Uncovered,” in *Business As Mission: From Impoverished to Empowered*, ed. Tom Steffen and Mark Barnett, Evangelical Missiological Society 14 (Pasadena, CA: William Carey Library, 2006).

⁴⁹ Lai, *Business for Transformation*, 38.

⁵⁰ Lai, *Business for Transformation*, 24.

⁵¹ Lai, *Business for Transformation*, 22.

“Ministry needs to be the driving motive for doing B4T [BAM]. A passion for both business and ministry is needed. Thus, you need to develop a business that fits your ministry calling – and not one that fits your support strategy.”⁵²

Mans Ramstad ran a Wholly Ran Foreign Enterprise in China named Solid Rock.⁵³ He articulates the value of the business as integral to ministry and not a cover.⁵⁴ He also articulates the ability to pursue ministry in three realms through business: “These areas of work give legitimacy and allow us to do ministry in three realms: witness to people in those areas of work, disciple/train believers on a personal level and serve the church on a broader social level.”⁵⁵ While overlapping in mission as a partner, the business is separate from and serving the open, public Chinese church.⁵⁶

Paul Stevens produces a partner perspective in his theology of work and vocation in *The Other Six Days*. He sees mission as holistic rather than narrow through conversion, community transformation, culture shaping, and leveraging power structures.⁵⁷ He believes the church is the pre-eminent, primary agent to bring in the kingdom of God.⁵⁸ Also, he states equipping the laity, both gathered *and* dispersed, is integral to completing the mission of God.⁵⁹ Therefore, Stevens postures a partnership dynamic between the pre-eminent, yet holistic, mission of God focused on equipping the

⁵² Lai, *Business for Transformation*, 33.

⁵³ Mans Ramstad, “Professional Work as Ministry: A Chinese Case Study,” in *Business as Mission: From Impoverished to Empowered*, ed. Tom Steffen and Mike Barnett, Evangelical Missiological Society Series 14 (Pasadena, CA: William Carey Library, 2006).

⁵⁴ Ramstad, “Professional Work as Ministry: A Chinese Case Study,” 242.

⁵⁵ Ramstad, “Professional Work as Ministry: A Chinese Case Study,” 242.

⁵⁶ Ramstad, “Professional Work as Ministry: A Chinese Case Study,” 245.

⁵⁷ R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids: W.B. Eerdmans, 1999), 202–3.

⁵⁸ Stevens, *The Other Six Days*, 206.

⁵⁹ Stevens, *The Other Six Days*, 210–13.

dispersed laity that will ultimately lead to extending the mission more effectively.⁶⁰ As he says, “The goal is the whole people of God engaging in the whole mission of God in the whole world.”⁶¹

Joseph Kilpatrick combines business and ministry in the church as a partnership. He gives the responsibility of the mission of God to the church, “The church has an enormous task of taking the good news throughout the whole world as a testimony to the nations.”⁶² Kilpatrick also describes a narrow view of missions. First, he elevates secular vocations to the sacred task of missions, “No longer should Christian business people and business students sit on the sidelines in the worldwide battle for people’s minds and souls, lamenting that ‘we are just business people—we are not missionaries.’”⁶³ Second, he seems to suggest business is functionally spiritual but not inherently sacred, “Obviously, God considers the management of business affairs and money to be important spiritual functions. However, it is understood that business practices are not a substitute for spiritual qualities required for church and missions leadership.”⁶⁴ For Kilpatrick, the partnership between business and missions in the church needs to be better utilized: “Every bush is a burning bush and all ground is holy ground. God-called and God-gifted business people with influence, networks, financial resources, and years of valuable experience in business are waiting for missions agencies to utilize them in the harvest fields.”⁶⁵

⁶⁰ Stevens, *The Other Six Days*, 211-13.

⁶¹ Stevens, *The Other Six Days*, 213.

⁶² Joseph Kilpatrick, “Microenterprise Projects and Business Training,” in *Business as Mission: From Impoverished to Empowered*, ed. Tom Steffen and Mike Barnett, Evangelical Missiological Society Series 14 (Pasadena, CA: William Carey Library, 2006), 305.

⁶³ Kilpatrick, “Microenterprise Projects and Business Training,” 308.

⁶⁴ Kilpatrick, “Microenterprise Projects and Business Training,” 306.

⁶⁵ Kilpatrick, “Microenterprise Projects and Business Training,” 308.

Tom Steffan and Steve Rundle present a Partner posture in their work *Great Commission Companies*. They define BAM through the characteristics of a company with holistic mission: socially responsible, promotes growth and multiplication of local church, main focus on the least evangelized, brings glory to God, income producing, and managed by Christians.⁶⁶ While the authors recognize holistic mission, they choose not to adopt the terminology of missions in a broad, all-encompassing term speaking of God's activity. Instead they prefer a narrow focus for BAM because they see a tie between physical redemption and spiritual redemption that must be verbalized in the gospel.⁶⁷ The authors say that multiplying churches is a characteristic of their definition of a Great Commission Company, and they often form formal alliances with local churches.⁶⁸ *Great Commission Companies* is an example of a BAM book that adopts the task of the local church as inherently characteristic of a BAM company.

These examples show that authors in a Partner posture may interpret mission slightly different, however for a BAM company they choose to limit their measure of success to a narrow definition of mission in church planting, evangelism, and discipleship. They articulate a priority of the church's mission, but business activities are used by God to fulfill the church's mission. They see the business as integrated, not just for access like the Platform posture, for the mission of God. I call this mission prioritized, yet integrated posture with the local church the Partner posture.

Posture 3: Peer

Peer perspectives see a business and the church as occupying two separate spheres, yet sharing the same holistic mission. Peer perspectives will talk highly of the

⁶⁶ Steve Rundle and Tom A. Steffen, *Great Commission Companies: The Emerging Role of Business in Missions*, 2nd ed., rev. and exp. (Downers Grove, IL: IVP Books, 2011), 45–47.

⁶⁷ Rundle and Steffen, *Great Commission Companies*, 33–38.

⁶⁸ Rundle and Steffen, *Great Commission Companies*, 47.

local church, but they will not place the church in a pre-eminent role above the business. Many will articulate a holistic mission that emphasizes economic, social, political, and spiritual transformation in the gospel. They differ from Partner perspective in they do not see business as mere instrument to mission strategy, they see business as inherently missional. Peer perspective differs with the Province perspective in that they articulate it is important for companies to pursue evangelism, discipleship, and church planting for kingdom objectives.

Mark Russell submits a Peer perspective in *Missional Entrepreneur*. He argues for a holistic mission: “While I too emphasize and advocate for mission and missions to include a robust witness for Christ, I have come to see God’s mission and His vision for missions to be something much bigger and more encompassing than producing professions of belief.”⁶⁹ Russell seems to equate a relationship of business through the church dispersed as individuals, “Thankfully, God is working through His church in many ways. I take it to be a spiritual indicator that He wants us to take business seriously as an instrument to be used for His glory and the restoration of a broken world.”⁷⁰ However, he disconnects them at an organizational level as he says, “I read about the practices of business through the centuries and how theologians and church leaders treated the concept of business and its role in the mission of God.”⁷¹ In addition, he simply states that business competence serves the holistic mission of God, “I believe business can serve this mission [the mission of God].”⁷² Therefore, Russell sees business as a peer to the church to bring the kingdom of God, “The spiritual mission of business is not to establish a kingdom of wealth and power but to bring the kingdom of God into

⁶⁹ Russell, *The Missional Entrepreneur* 21.

⁷⁰ Russell, *The Missional Entrepreneur* 22.

⁷¹ Russell, *The Missional Entrepreneur* 20.

⁷² Russell, *The Missional Entrepreneur* 21.

tangible reality.”⁷³

Neal Johnson’s large work on Business as Mission fits within the Peer perspective. Johnson articulates a holistic mission for BAM, “In simplistic terms, holistic mission means showing the love of Jesus to people in need by ministering to each of them as a whole human being and trying to address all of their needs and pain.”⁷⁴ He then describes this holism as spiritual, physical, and emotional.⁷⁵ He advocates for BAM to have a “dual mandate” as they pursue both business and ministry bottom lines.⁷⁶ For Johnson, kingdom impact is central to the BAM company, yet difficult to measure.⁷⁷ He suggests the kingdom objectives for a company are agreed upon objectives after a prayerful and researched process with the BAM team.⁷⁸ While the church is a natural parallel, they do not overlap explicitly within the planning.⁷⁹ In fact, Johnson has one of the strongest separating statements in BAM literature: “BAMers are part of the people of God (the dispersed church), but their BAM company is not a church and should not aspire to be. It is a business that is using its economic position in the community to sponsor and effect holistic mission activities within the company and community.”⁸⁰

The Lausanne Occasional Paper No. 59 (LOP 59) shares a Peer posture in their introduction and explanation of BAM. They explain the relationship as a partnership, but that should not be confused with this dissertation’s definition of a Partner posture. This

⁷³ Russell, *The Missional Entrepreneur* 47.

⁷⁴ C. Neal Johnson, *Business as Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: IVP Academic, 2009), 41.

⁷⁵ Johnson, *Business as Mission* 42.

⁷⁶ Johnson, *Business as Mission* 305.

⁷⁷ Johnson, *Business as Mission* 283.

⁷⁸ Johnson, *Business as Mission* 320–21.

⁷⁹ Johnson, *Business as Mission* 304-328.

⁸⁰ Johnson, *Business as Mission* 454.

dissertations definition of a Partner posture recognizes a priority of a narrow definition of mission over the business mission. However, the LOP 59 states, “Ultimately churches, mission agencies and kingdom businesses have the same purpose: to bring glory to God’s name among all nations.”⁸¹ They also contend the local church is pivotal to affirm and equip the BAM practitioner in their Great Commission mandate which seems there is equal importance in their role in kingdom endeavors. In addition, the LOP 59 states, “Any partnership between Business as mission and the local church must strive for a win-win situation, where each party benefits and affirms the other.”⁸² It seems through this language the LOP 59 is arguing for a Peer perspective where the church and the BAM company are both equally pursuing the same objective without the recognition of priority in one organization.

These examples indicate a common perspective around three issues. The mission of God is a holistic mission that emphasizes church planting, evangelism, and discipleship alongside other social and economic activity. The BAM company pursues the holistic mission alongside the church. The business activities of a BAM company are inherently missional, but the BAM company cannot forget the spiritual goals of the kingdom of God. I call this perspective of a BAM company the Peer posture to the local church.

Posture 4: Province

The Province perspective emphasizes business *in itself* is inherently sacred and a part of God’s mission. They believe in holistic mission, but articulate mission in such a way that different provinces or spheres have different assignments in the kingdom of God. The local church is the province of church planting, evangelism, and discipleship.

⁸¹ Tunehag, McGee, and Plummer, “Lausanne Occasional Paper No. 59.”

⁸² Tunehag, McGee, and Plummer, “Lausanne Occasional Paper No. 59.”

Business is the province of wealth creation and poverty alleviation. Province perspectives typically emphasize *shalom*, God’s justice and righteousness over all spheres of life. They differ from the Peer perspective in that they do not necessarily articulate a company needs to emphasize church planting or evangelism to operate within BAM. However, most would probably argue that discipleship is inherent in bringing *shalom* to all aspects of life.

Gea Gort and Mats Tunehag in *BAM Global Movement* articulate a Province perspective of BAM. They write that mission is holistic, including prayer, witness, good deeds, and social projects.⁸³ The authors’ understanding of inaugurated eschatology or the “now and not yet,” is that one must search for God on a journey in the midst of brokenness in order to find him.⁸⁴ In this personal journey, a person will find different expressions of living in the kingdom of God due to contexts and spheres of life.⁸⁵ She says, “BAM entrepreneurs are on a journey to seek how to live out this transforming power [the kingdom of God] on earth.”⁸⁶ For Gort and Tunehag, God’s kingdom is then expressed through the broken systems of our world.⁸⁷ Therefore, a BAM company is to see God’s kingdom in the business world and the contexts in which BAM practitioners find themselves.

Jeff Van Duzer also seems to incorporate a Province perspective. To be sure, he sees validity in multiple perspectives in regard to Christians and business.⁸⁸ When Van Duzer speaks of creative and redemptive acts in business though, he does not intend a

⁸³ Gort and Tunehag, *BAM Global Movement*, 9.

⁸⁴ Gort and Tunehag, *BAM Global Movement*, 11.

⁸⁵ Gort and Tunehag, *BAM Global Movement*, 11.

⁸⁶ Gort and Tunehag, *BAM Global Movement*, 12.

⁸⁷ Gort and Tunehag, *BAM Global Movement*, 12.

⁸⁸ Van Duzer, *Why Business Matters to God*, 140.

vertical relationship between man and God. He says work is creative, but it is also restorative and redemptive.⁸⁹ However, redemptive work addresses the broken relationship between human to human such as oppression and injustice.⁹⁰ For Van Duzer, business is both intrinsically and instrumentally valuable in the kingdom of God. Intrinsic value is that the work itself produces God's results, and instrumentally valuable in that it provides the arena to produce God's desired results. Therefore, Van Duzer claims that business has intrinsic value if we see from God's perspective: "Remember that the purpose statement has been crafted to get at the intrinsic purpose of business activities as seen from God's perspective. This is not to demean the instrumental purposes of business."⁹¹ Accordingly, a company does not have to meet certain spiritual objectives to produce results in the kingdom of God because the 'province' of work completes kingdom objectives God intends.

Scott Quatro is also an ironic example of the Province perspective.⁹² Quatro stands on the reformed perspective of Abraham Kuyper's sphere theology. Kuyper suggests that God created different sovereign spheres of life that should not overlap with one another such as politics, economics, family, and church. Quatro argues that it is unnatural and unhelpful to cross hybrid goals into the church or economics through BAM. The implications of Quatro's argument elevates the common grace of business that argues business activities are intrinsically part of God's plan (or mission) in the world. Although Quatro argues against BAM as a concept, his logic is consistent or at least similar, with a Province view of some other authors mentioned like Tunehag, Gort, and

⁸⁹ Van Duzer, *Why Business Matters to God*, 152.

⁹⁰ Van Duzer, *Why Business Matters to God*, 152.

⁹¹ Van Duzer, *Why Business Matters to God*, 153.

⁹² Quatro, "Is Business as Mission (BAM) a Flawed Concept?" Quatro is an ironic example because he argues BAM is a flawed concept that actually enhances the sacred vs. secular divide. Yet, Quatro's work demonstrates a Province posture that some BAM authors agree similarly argue.

Van Duzer.

Authors Richard Chewning, John Eby, and Shirley Roels articulate a Province posture in *Business: Through the Eyes of Faith*. The authors suggest Micah 6:8 as a guide post for the Christian business worker, thus defining a Christian's responsibility broadly as loving our neighbor.⁹³ The Christian is to use business to extend God's *shalom* through seeking justice and loving kindness. The authors define justice as an environment with no built-in disadvantages to a certain group of people.⁹⁴ The authors focus on Christian ethics as the driving force to differentiate God's rule in business. These objectives are to help individual Christians to work exclusively in the business realm in a Christian way.⁹⁵

Paul Stevens argues that business activities are mission in his article, "Marketplace: Mission Field or Mission." Interestingly, I place Stevens's work *The Other Six Days* in the Partner posture category above for its understanding the engagement of business with the local church. In that book, Stevens explicitly gives priority of kingdom authority to the church as the agent of the kingdom. However, in this article, business activities are seen as kingdom-building mission. For Stevens, missions is primarily an activity of God and not man. He points out that the word mission is a Latin term for sent, but it has only been used to denote God's activity until recently. In this article he writes, "The church does not create mission. God's mission creates the church."⁹⁶ Stevens therefore ascribes the following definition to mission: "Joining God in God's caring, sustaining, and transforming activity on earth."⁹⁷ Thus, Stevens claims that business "can

⁹³ Richard C. Chewning, John W. Eby, and Shirley J. Roels, *Business Through The Eyes Of Faith*, (San Francisco: Harper & Row, 1990), 26.

⁹⁴ Chewning, Eby, and Roels, *Business Through The Eyes Of Faith*, 26.

⁹⁵ Chewning, Eby, and Roels, *Business Through The Eyes Of Faith*, 4–5.

⁹⁶ R Paul Stevens, "The Marketplace: Mission Field or Mission?," *Crux* 37, no. 3 (September 2001): 10.

⁹⁷ Stevens, "The Marketplace: Mission Field or Mission?" 11.

be, and often is, part of what God is doing in mission.”⁹⁸ I stand by placing the same author in two different postures due to the explicit nature in which *The Other Six Days* prioritizes the local church as God’s agent of the kingdom. This discrepancy also highlights the need for this dissertation in creating robust yet nuanced categories that opens discussion among practitioners.

Wayne Grudem wrote about the inherent godly value in business in, “How Business Itself Can Glorify God,” a characteristic that fits into the Province posture of business’s relationship with the local church. He writes that eleven qualities in business can inherently glorify God: ownership, productivity, employment, commercial transactions, profit, money, inequality of possessions, competition, borrowing and lending, attitudes of heart, and effect on world poverty.⁹⁹ He also warns that each quality in a fallen world has the potential to lead away from godliness as well.¹⁰⁰ Grudem’s theological and biblical argument is one made from common grace and is consistent with Quatro’s Kuyperian-reformed argument mentioned earlier.

These examples demonstrate three common positions among BAM authors from what I call the Province perspective on business and mission. First, the mission of God is holistic. Second, Christians in business can build the kingdom of God through business activities without explicit gospel ministry of church planting, evangelism, and discipleship. Third, business is ordained by God to fulfill the kingdom in a different realm than the church’s goals of church planting, evangelism, and discipleship.

Summary

I have shown here that the way authors define business and mission correlate

⁹⁸ Stevens, “The Marketplace: Mission Field or Mission?” 13.

⁹⁹ Wayne Grudem, “How Business Itself Can Glorify God,” in *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*, ed. Tetsunao Yamamori and Kenneth A. Eldred (Wheaton, IL: Crossway, n.d.), 127–28.

¹⁰⁰ Grudem, “How Business Itself Can Glorify God,” 129.

with similar postures towards local church ministry. Mission can be defined narrowly as church planting, evangelism, and discipleship, or mission can be defined broadly, encompassing all of God’s activity in restoring creation after the fall—including church planting, evangelism, and discipleship alongside other activities seeking justice in spheres such as politics, economics, and social issues. The four distinct perspectives on the engagement of business with the local church among BAM authors can be seen in the table below.

Table 1 – Differences in perspective within the BAM posture spectrum.

Posture	Defining Mission¹⁰¹	Value of Business Activities	Local Church Relationship
P1 – Platform	Traditional Prioritism	Access for Mission	Mandatory
P2 – Partner	Strategic Prioritism	Strategic for Mission	Mandatory
P3 – Peer	Restrained Holism	Integrated as Mission	Encouraged
P4 - Province	Revisionist Holism	Is itself Mission	Incidental

Another way to think about the spectrum is through quadrants using the two diagnostic questions as axes. The vertical line asks if the value of business is intrinsic or instrumental to the kingdom of God. The horizontal axis asks if the definition of mission is broad or narrow. When the data from the authors are plotted on the quadrants, they do not separate neatly into the distinct quadrants. Rather, they move in a centered motion from the two extreme positions. Figure 1, on the next page, shows the correlation of the

¹⁰¹ Hesselgrave, *Paradigms in Conflict*, 122. I use Hesselgrave’s scale of Prioritism to Holism to illustrate the fundamental differences in defining mission. He defines Traditional Prioritism as the mission primarily to make disciples of all nations where other Christian ministries are secondary and supportive. Restrained Holism is the mission to minister to society and individuals socially and spiritually while giving certain priority to evangelism. Revisionist Holism is the mission to minister to society and individuals without dichotomizing between the physical and spiritual or the body and spirit. Because he only has 3 categories, I must split Traditional Prioritism into a second category of what I call Strategic Prioritism for the P-2 posture where the mission is primarily to make disciples of all nations where holistic business activities are good and strategic for the priority.

postures in a quadrant format while figure 2 shows the final format of the spectrum.

In conclusion, there are four distinct perspectives in BAM literature about the nature of the local church and business. The Platform approach prioritizes the church planting, evangelism, and discipleship mission under the authority of the church. The Partner perspective sees both business and mission objectives as inherently valuable, and they incorporate the business as a strategic methodology but prioritize a narrow mission of church planting, evangelism, and discipleship for kingdom objectives. Peer thought leaders elevate business to seek kingdom objectives in holistic mission on a parallel track with the local church, and they do not see a distinction in the mission objectives between business and local church. The Province paradigm sees business as intrinsically valuable to build God’s kingdom through wealth creation for creative and redemptive purposes.

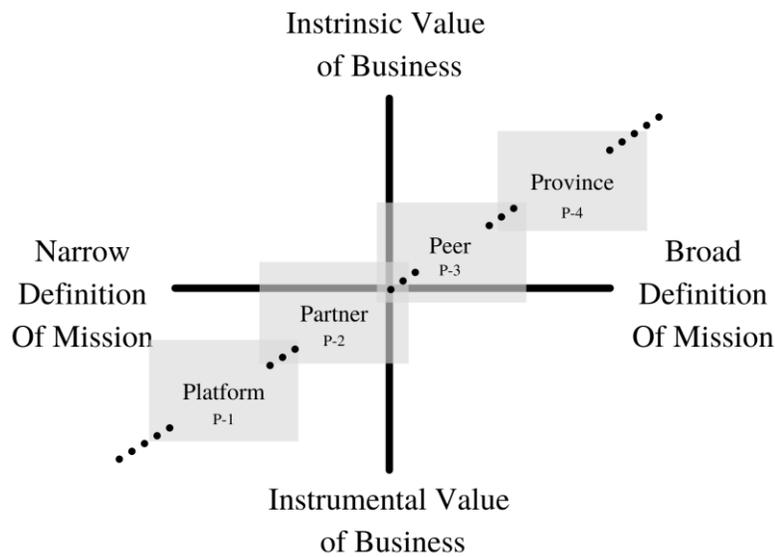


Figure 1– The spectrum of BAM postures plotted in a quadrant format.



Figure 2 – The spectrum of BAM postures with the local church.

Evaluation of the Four Postures

In Chapter 3, I concluded that a BAM practitioner must engage the local church in order to engage the kingdom of God. This conclusion is based on an evangelical consensus on inaugurated eschatology, which has formed a robust definition of the kingdom of God as God's people in God's place under God's rule. I maintained the local church as the realm of God's kingdom in inaugurated eschatology. The local church is a people gathered and scattered for mission. So, what implications arise for the four BAM postures of Platform, Partner, Peer, and Province with this definition of the kingdom of God?

Posture 1: Platform Evaluation

The Platform posture has the strongest explicit connection to the local church. Authors prioritize church planting, evangelism, and discipleship as the priority of their mission. This priority is a good and healthy mission according to the understanding of the local church as the realm of God's inaugurated kingdom. However, a robust definition of the kingdom of God also emphasizes the inaugurated reality of God's people as the Temple of God in the NT sense of the church.¹⁰² Therefore, the scattered people of God outside the gathering of the local church are an important part of God's plan.¹⁰³ A Platform practitioner should develop a thorough understanding of how God uses the church scattered in different vocations for his mission. While it may be completely valid for a Platform practitioner to carry out a narrow mission in their context, they need the capacity to appreciate and empower individuals whom God may call to a different scattered purpose. Platform practitioners can use a robust definition of the kingdom to find emotional peace in their work, even if it is a necessity for access to their narrow

¹⁰² G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, *New Studies in Biblical Theology* 17 (Downers Grove, IL: Apollos, 2004), 254.

¹⁰³ Jedidiah Coppenger, "The Community of Mission: The Church," in *Theology and Practice of Mission: God, the Church, and the Nations*, ed. Bruce Riley Ashford (Nashville: B & H Academic, 2011), 66.

mission for ministry. Practitioners can also use the robust definition as an aid to articulate the necessity to be more than a shell company as they seek legitimate access to a restricted location.

Posture 2: Partner Evaluation

The Partner posture also has a strong explicit connection to the local church. Authors prioritize church planting, evangelism, and discipleship while recognizing a holistic nature in the mission of God. A Partner posture allows BAM practitioners to feel good about time investment in the company due to the recognition of a holistic mission that values the work of the church scattered. However, this posture always keeps a tension on the priority of bringing the attention back to the local church gathered for evangelism and discipleship. Negatively, this tension may prove to be too broad for most people to handle, and practitioners may become less effective in both mission and business goals. Partner practitioners should use a robust definition of the kingdom of God to explore where the BAM company can best impact the kingdom of God. Positively, the tension of a narrow focus on church planting, evangelism, and discipleship in mission keeps tangible metrics on how the ministry is affecting the kingdom through new believers and new churches. This focus fits within the definition of God's kingdom as God's people in God's place under God's rule.

Posture 3: Peer Evaluation

The Peer posture does not have a strong explicit connection to the local church. Authors like Johnson assume that BAM organizations should benefit the local church. Yet, based on the lack of explicit connection, it seems that BAM can technically succeed apart from the local church in kingdom objectives. This perspective makes sense if one defines the kingdom solely as God's rule. However, we saw in Chapter 3 that God's rule is an inadequate understanding of a more complex reality in God's kingdom. Therefore, the Peer perspective should develop a category of formal local church engagement as

they pursue kingdom objectives.

Because God's rule must be placed in the context of God's people and God's realm, a Peer posture should make sure that evangelism or discipleship in connection to a local church's growth in quality or quantity should be an explicit goal of the BAM organization. Some Peer practitioners may feel inadequate based on skillset or knowledge to contribute to a local church setting. However, not every organization must manage every aspect of a robust definition of the kingdom in the local church. As with the Partner perspective, a Peer practitioner can take comfort in a robust definition of God's kingdom wherein individual companies and people will play different parts in growing the kingdom. Still, Peer practitioners must work towards developing a specific goal in the local church if they want to achieve kingdom objectives.

Posture 4: Province Evaluation

The Province posture does not have an explicit connection to the local church. This posture of engagement goes the furthest identifying business activities as solely capable of bringing God's kingdom into the world. For instance, we saw Gort and Tunehag define God's kingdom as bringing his rule and *shalom* to every broken system in this world. However, God's kingdom defined as God's people in God's place under God's rule shows that human response is a critical component to God's kingdom. A BAM practitioner cannot bring God's kingdom to a system if God's people and God's place are not included. Therefore, the community of the kingdom in the local church is vital to see God's rule before any *shalom* or rule can be tangibly measured from a biblical perspective. The Province posture should consider how BAM companies can benefit the local church through the business activities. One key to develop such concepts will be to implement a more robust definition of kingdom other than "God's rule."

Conclusion

I agree with Quatro that BAM can have devastating effects on the conversation

of the sacred vs. secular divide if BAM's purpose on cross-cultural mission (narrowly defined) is not laser focused. The risk is that workers who do care about God's mission are more "dedicated" than those workers who do not, even if there are not tangible differences in their work. A robust definition of God's kingdom as God's people in God's place under God's rule understood through inaugurated eschatology helps set the theological framework needed to engage the local church for a BAM company.

Each posture of engagement has promoted a good truth found in the complex definition of the kingdom. The Platform and Partner postures rightly promote qualitative or quantitative church growth. However, we must not forget to mention the importance of the church scattered to different spheres of life that Peer and Province postures emphasize. The Peer and Province postures rightly elevate the importance of individual vocations, yet it is this dissertation's conclusion that they need to be more closely tied to a local church in order to pursue a BAM kingdom objective.

David Bosch's research suggests that practitioners may fall practically into the extreme ends of the spectrum in the Platform and Province postures. For one, Bosch recognized that over half of the practitioners did not have a ministry plan that integrated into the business. One even said, "Business can take away from the main thing."¹⁰⁴ Bosch draws the conclusion that perhaps practitioners are not as integrated as some authors in BAM suggest they should be.¹⁰⁵ These practitioners would fall into the Platform posture. Bosch also found that none of the practitioners had ongoing support from a home church, missions agency, or local church for their BAM company. Therefore, this lack of relationship may suggest that they are pursuing a Province (or at least Peer) perspective where the BAM company can act upon kingdom objectives alone. So, while BAM

¹⁰⁴ David A. Bosch, "The Gap Between Best Practices and Actual Practices: A BAM Field Study," *Christian Business Academy Review* 12 (2017): 40.

¹⁰⁵ Bosch, "The Gap Between Best Practices and Actual Practices," 40.

authors may nuance into four categories, “on the ground research” may show practitioners tend to polarize into the far ends of the spectrum.

It is this dissertation’s conclusion that the Partner and Peer postures are best equipped to handle a robust definition of the kingdom, which includes an explicit connection with the local church yet an elevation of the individual’s callings of the church “scattered.” These two perspectives most readily expect engagement in both business and mission as a crucial part of the business itself, which should lead to practices of spiritual planning alongside business planning. The Platform posture is not discounted as invaluable. This dissertation demonstrates an appreciation of the perspective of those who define mission narrowly and desire to use business as a legitimate presence for their primary calling to share the gospel in restricted communities. A robust definition of the kingdom will allow Platform practitioners to think through how to utilize more fully the gifts of the church scattered to partner with the mission God has given them. The Province perspective is not discounted as ingenuine. This dissertation shows how a robust definition of the kingdom can help the conversation in two ways from a Province perspective. First, further discussion can clarify how Province thinkers in BAM do not fall into the trap Scott Quatro identifies as creating their own sacred vs. secular divide. There is consensus that BAM is targeted towards the least reached and most impoverished, often cross-culturally. Therefore, further discussion can clarify the value of increasing wealth and pursuing economic justice in a context that is not BAM and in the context that is BAM.

My hope is to show that each perspective rightfully emphasizes a part of the inaugurated kingdom of God lived out in a community that gathers and scatters. This dissertation provides clear categories where BAM practitioners can develop their focus as they communicate their strategy, while still appreciating other God honoring strategies through a robust paradigm of the kingdom. Perhaps different postures work better in different contexts in mission like reached vs. unreached, restricted access vs open access,

or economically stable vs. economically unstable? This dissertation's identification of four postures can help open discussion between practitioners and lead to mutual learning and fellowship within the BAM community.

CHAPTER 5

CONCLUSION

In this dissertation I have asked two research questions to clarify the relationship between BAM companies and the local church. The clarity of the relationship between company and church may have wide implications. First, with clarity of vision BAM companies can attract and retain the right workers for their organization as personal and company values align. Second, sending churches and local churches have theological foundations to ask BAM companies to partner with them. Conversely, a BAM company also has theological foundations for requesting partnership from a local church as they have been sent to impact community for the kingdom. Third, missions agencies can develop clarity using the research findings on their organization's specialty or philosophy in missions. In the past three decades of BAM literature, the tendency has been to recruit, encourage, and equip workers for kingdom objectives. However, the term kingdom is largely undefined producing many perspectives on how to effectively work within BAM to meet kingdom objectives. Therefore, I framed two research questions to analyze the ways that a BAM company should relate to the local church.

RQ1. What is the relationship of the local church to the kingdom of God?

RQ2. How do current BAM authors present the relationship of a BAM company to the local church?

Summary of RQ1

Defining Kingdom

The evangelical conversation about the kingdom of God was a pendulum

swing in the nineteenth and twentieth century.¹ The conversation started with scholars focusing on the present kingdom in historical Jesus studies. Then, the next generation focused on the eschatological reality of the kingdom. Evangelical consensus was born in the doctrine of inaugurated eschatology. The kingdom is already present but not yet completely realized.²

Biblical theologians continued this theme of the kingdom around God's people in God's place under God's rule.³ Different writers can articulate these characteristics in their own way. However, I showed in Chapter 3 that Graeme Goldsworthy can be seen as the popular version of the evangelical consensus defining the kingdom as God's people in God's place under God's rule.

The Local Church's Relationship to the Kingdom

The local church is the authority structure of the kingdom in its inaugurated form as Jesus gave the keys to the kingdom to the church (Matt 16:19). In the definition of the kingdom as God's people in God's place under God's rule, the local church is an inaugurated version of the kingdom.⁴ God's people are gathered as they are baptized into the church. The gathering marks a new people submitted to the King and his mission.⁵ The local church most clearly, although not completely, captures the land promise in the

¹ Wendell Willis, "The Discovery of the Eschatological Kingdom: Johannes Weiss and Albert Schweitzer," in *The Kingdom of God in 20th Century Interpretation*, ed. Wendell Willis (Peabody, MA: Hendrickson Publishers, 1987), 1–4.

² For a thorough analysis ending a mediating position of inaugurated eschatology see Wendell Willis, ed., *The Kingdom of God in 20th-Century Interpretation* (Peabody, MA: Hendrickson Publishers, 1987).

³ Graeme Goldsworthy, *The Goldsworthy Trilogy: Gospel and Kingdom, Gospel and Wisdom, The Gospel in Revelation* (Exeter, UK: Paternoster Press, 2000), 53–54.

⁴ Russell Moore, *The Kingdom of Christ: The New Evangelical Perspective* (Wheaton, IL: Crossway Books, 2004), 152.

⁵ Patrick Schreiner, *The Kingdom of God and the Glory of the Cross* (Wheaton, IL: Crossway, 2018), 107.

inaugurated kingdom. The local church is the inaugurated place of the kingdom as the New Testament uses the Temple metaphor to describe the church body.⁶ However, the church scattered as individuals is also an important component to the life of God's people and God's place. One cannot over emphasize the gathering or scattering of the local church but must hold the two in tension.⁷ The local church is the scaffolding of God's dominion and rule, since it is the gathering of those who are in God's people under his rule, a visible marker of those ruled by the king.

Therefore, to work in and for the kingdom in the inaugurated age, one must work within and for the local church in some capacity.⁸ Therefore, as a BAM company works for "kingdom objectives," they need to be in agreement with the scope of the local church as the agent of God. BAM companies can do many great things, but there should be a clarity around the conversation that kingdom is a tangible reality within the local church structure. To be sure, this relationship to the church should incorporate both the church gathered corporately and scattered individually. Some BAM practitioners fall into the flattened understanding that God's kingdom equals God's rule.⁹ I showed that a flattened definition of God's rule is outdated as scholars have developed the more robust definition of kingdom that has implications on kingdom communities, also known as the local church. A fuller definition of the kingdom as God's people in God's place under God's rule necessitates a spatial and communal aspect realized in the local church. Therefore, while the kingdom is larger than the local church, the kingdom is not built

⁶ G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, New Studies in Biblical Theology 17 (Downers Grove, IL: Apollos, 2004), 245–46.

⁷ Jedidiah Coppenger, "The Community of Mission: The Church," in *Theology and Practice of Mission: God, the Church, and the Nations*, ed. Bruce Riley. Ashford (Nashville: B & H Academic, 2011) 66.

⁸ Moore, *The Kingdom of Christ*, 151–52.

⁹ Schreiner, *The Kingdom of God and the Glory of the Cross*, 15. Schreiner warns that the kingdom as "God's dynamic rule" in authors such as Dodd truncate the definition of the kingdom.

apart from the local church.

Summary of RQ2

Defining Terminology

While there is consensus on BAM characteristics found in documents like the BAM Manifesto by the Lausanne Movement BAM Global Think Tank or the Lausanne Occasional Paper No. 59, BAM authors do vary on defining certain terms. Two terms that lead to different postures for a BAM company to engage the local church are business and mission. These various terms lead to four separate thought patterns among authors.

First, mission is either defined narrowly or broadly. The narrow definition of mission is church planting, evangelism, and discipleship.¹⁰ The broad definition of mission is all of God's activity in restoring creation after the fall.¹¹

Second, BAM authors differ defining the usefulness of business activities to the mission. Typically, authors will see business activities as instrumental or intrinsic to mission.¹² The first will see business activities as instrumentally beneficial either as access to people and places for mission or strategic to the mission. Often this group prioritizes a narrow, spiritual mission of church planting, evangelism, and discipleship. The latter group will see business activities as intrinsically mission. Often this group deploys a broad definition of mission where justice in politics, economics, and social issues are important alongside church planting, evangelism, and discipleship. Due to the business nature of a BAM company, those who argue for intrinsic mission often will

¹⁰ Donald A. McGavran and C. Peter. Wagner, *Understanding Church Growth*, 3rd ed. (Grand Rapids: W.B. Eerdmans, 1990).

¹¹ Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission*, Biblical Theology for Life (Grand Rapids: Zondervan, 2010), 25.

¹² Jeffrey B. Van Duzer, *Why Business Matters to God: And What Still Needs to Be Fixed* (Downers Grove, IL: IVP Academic, 2010), 25.

focus on wealth creation as mission in itself in the kingdom of God.

Recognized Postures in BAM Literature

These definitions cause BAM companies to posture themselves accordingly towards the local church. Through my research, I have identified four key postures that BAM writers have taken in connecting BAM companies with local churches. The Platform posture prioritizes the local church's mission over the business venture that allows them access to people for evangelism and discipleship. The Partner identity sees the local church as pre-eminent and the BAM company as strategic in mission methodology. The Peer posture sees the mission of God as holistic in spiritual, economic, political, and social terms, and both the local church and business company have equal parts to play. The Province posture also sees the mission of God as holistic and believes that business is inherently God's tool for mission in wealth creation and poverty alleviation. A company can participate in the mission of God without participating in the spiritual component of evangelism and discipleship because they are bringing God's *shalom* to other 'provinces' of life.

Each of these four identities for BAM companies are drawn from people who are committed to living for Jesus and integrating faith with work. Evaluating the postures with the inaugurated eschatology of Chapter 3 is not meant to 'correct' any perspective. However, it can be used to clarify common language to enhance partnership among mission-minded companies and practitioners. As a company seeks kingdom objectives, this research calls companies to invite local churches into the conversation and even calls for BAM practitioners asking how they can serve the local church as the agent of kingdom objectives. This dissertation argues companies are not explicitly building the kingdom unless they are investing in the local church in some way.

Practical Implications

In interacting with the research of this dissertation, I believe there are some

implications for churches, companies, and agencies to use in their work. The Lausanne Occasional Paper No. 59 encourages each of these organizations to work together. However, they recognize that sometimes this partnership is not always easy.¹³ I will suggest implications from this research with the purpose of helping these organizations find channels to partner with one another more.

First, churches can benefit from this research in both the sending and local locations. The sending church plays an interesting role in the life of a missionary. They once were the pastoral authority of the sent worker. However, as time passes and the work gains momentum, the relationship naturally dwindles. Now, it is natural to ask what is the role of the sending church? A robust definition of the kingdom can help the sending church formulate expectations for their sent workers. For one, the sending church standing on the theological foundation of the church scattered can continue pastoral support through the transition process as the worker changes locations. They can also communicate clear goals for participating in the life of a local church in their new community. Highview Baptist Church in Louisville, Kentucky uses this philosophy to expect local church involvement from the missionary but builds pastoral support through quarterly calls and an advocate program to keep encouragement through transitions. However, the sending church, according to the structure of God's people in God's place under God's rule as the people gathered, should defer to the local church in the receiving community especially as the relationships mature for the practitioner to the point of membership.

The local church in the receiving community can also benefit from this research. Some have noticed the tendencies for local church to "takeover" a

¹³ Mats Tunehag, Wayne McGee, and Josie Plummer, eds., "Lausanne Occasional Paper No. 59" Lausanne Committee for World Evangelization, 2005, https://www.lausanne.org/wp-content/uploads/2007/06/LOP59_IG30.pdf.

businessperson's desire to serve the Lord to meet the church's needs.¹⁴ A robust definition of the kingdom calls a pastor to *adopt* not *adapt* a businessperson's calling. A pastor can use creativity to equip a business professional scattered in the community to benefit the gathered community without sidetracking the business professional's calling. Local churches and companies can use the language of the Posture spectrum in order to build bridges in philosophy of ministry to create pathways for ministry.

Missions agencies can likewise utilize the Posture spectrum. Some agencies are strategically or philosophically unique in the way they desire missionaries to relate to the local church. These agencies can use the Posture spectrum to ensure philosophical alignment between agency and worker. On the other hand, some agencies allow for diversity in philosophy of ministry. These agencies can also benefit from the Posture spectrum as it can be used by leadership for the personnel's strategy or ministry planning phase. The Posture spectrum allows for clarity in language as each perspective will lend itself to natural outcomes with the local church.

In Chapter 4, I evaluated each Posture with feedback on how they can clarify their positions with the local church based on a robust definition of the kingdom. Here, I will suggest practical implications for using the Posture spectrum. First, a BAM company can use the Posture spectrum in recruiting workers towards their business and mission. This implication may look different for each posture. For instance, a Platform and Province perspective can use the Posture spectrum to ensure they are attracting the correct type of worker. The spectrum helps workers realize that the desire to use business skills in a cross-cultural context is not the only layer to the discussion of whether a company is a good fit. Second, BAM companies can use the Posture spectrum to crystalize partnerships with local churches. No one wants to over promise and

¹⁴ Peter Tsukahira, "The Integration of Business and Ministry," in *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*, ed. Tetsunao Yamamori and Kenneth A. Eldred (Wheaton, IL: Crossway Books, 2003), 118.

underdeliver, and the spectrum can help make sure everyone is on the same terms using the same vocabulary. Third, the Posture spectrum can be used in training purposes. BAM practitioners will always need to train in various contexts: new employees, new partners, new donors, and new leaders. The Posture spectrum can help train according to the perspective of the company, and it can also help develop empathy and appreciation for other workers in the same context with a different posture.

Ultimately, I desire the spectrum to encourage collaboration among workers that see the world with a different perspective yet remain committed to the mission of God from an evangelical understanding. Churches, agencies, and BAM companies all have different missions and visions for their organization. Each desire to see the kingdom come on earth as it is in heaven (Matt 6:10). The Posture spectrum is useful to clarify emphases within organizations in a generous framework towards others.

Further Research

There are always limitations to the scope of a research project. I have identified trajectories for future research based on this dissertation. First, what type of relationships do BAM organizations have with local churches in practice? It was noted earlier that a gap exists between BAM theory and BAM practice. Therefore, do the same postures of engagement I discovered in BAM literature exist in BAM organizations “on the ground?”

Second, this dissertation focused on the relationship between institutions—namely, the local church and the BAM organization. However, I argued that the local church cannot adequately be defined as institution, or in other words, the church gathered. There is an individual component of the church scattered that complicates the discussion on BAM practitioners’ relationship with the local church. More research should be done on how individual practitioners relate to the local church. Perhaps such questions about individuals will help practitioners face practical issues like work-life

balance, ministry-work balance, church membership, sending church vs. local church authority in the life of the BAM practitioner, and the relationship of spiritual gifting and job function in a BAM organization.

Third, in line with research on the individual practitioner, further research is needed on the relationship between the BAM organization's missional vision and the individual practitioner's personal calling. What role does or should the organization play in setting the tone for the individual's personal calling? For example, what if the organization has a Platform posture towards the local church while the individual has a personal conviction for a Peer posture? Further research could be undertaken using the posture paradigm to promote team building or recruiting for BAM organizations.

Fourth, future research could investigate whether one of the four postures are more effective or, in fact, needed in certain contexts. Different mission contexts exist such as reached vs. unreached, economically stable vs. economically unstable, pre-Christian vs. post-Christian, etc. Further studies could explore the theoretical need or practical usefulness of a specific posture towards the local church in certain contexts to enhance the mission in their community.

Fifth, There are three types of local churches possible in a host country: the expatriate local church, the indigenous local church, and the team church of gathered missionaries or practitioners. Further research in ecclesiology and BAM should consider the implications of this dissertation's definition of kingdom and if inaugurated eschatology shifts any points of strategy in how the practitioners view their local church. The missiological significance could provide clarity for practitioners who work in an area where the local indigenous church is too fragile or nonexistent to realistically join.

Sixth, the ultimate goal of BAM conversations like this dissertation is for people to know and follow Jesus in unreached communities. Further research would be helpful to see how the definition of kingdom is correlated to effectiveness. I argued for a robust definition of the kingdom of God to laser focus effectiveness in mission through

the church. Field studies to corroborate or test this thesis would be helpful to give real life stories to show people a preferred future in building relationships between BAM organizations and the local church.

Concluding Remarks

BAM will play a critical role in missions for the foreseeable future. It is a joy to interact with authors and practitioners who represent such love for the gospel, creativity in work, and tenacity in the mission of God. I hope my work has produced language to help practitioners accurately communicate their conviction and call, in order to flood the marketplace with more BAM practitioners who are well trained for the task. It is my hope that a more clear and robust definition of the kingdom will not narrow the scope of people involved but actually widen the boundaries of the spiritual gifts and persons available for the task.

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ABSTRACT

A FRAMEWORK OF LOCAL CHURCH ENGAGEMENT FOR BUSINESS AS MISSION

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Business as Mission (BAM) has gained momentum as a methodology for missions over the last three decades. This rise in practice has led to a rise in literature focusing on BAM objectives. This dissertation seeks clarity in one issue concerning BAM: what is the relationship to the kingdom business and a local church? BAM authors have chosen to focus on kingdom language over ecclesiological language in writing. Therefore, this dissertation seeks to provide helpful solutions for how a worker should include a local church in the spiritual planning process of a kingdom business.

Business as Mission literature has focused on a spectrum of kingdom objectives when measuring success. From conversion to social justice, there is a wide range of objectives that fits within the definition of business as mission. However, there has not been clarity on how the local church fits within these kingdom objectives in BAM. Therefore, it is critical to develop a spectrum of church partnership in order to help the movement develop clearer language for partnership to meet kingdom objectives. The church holds the keys to the kingdom in the new covenant, therefore a posture towards the local church is a necessity to meet kingdom objectives in BAM. Yet, in a robust definition of the kingdom, there are many ways to define the partnership.

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