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BUSINESS AS MISSION: THE EFFECTIVE USE
OF TENTMAKING IN NORTH AFRICA

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**BUSINESS AS MISSION: THE EFFECTIVE USE
OF TENTMAKING IN NORTH AFRICA**

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To my wife,
my helpmate and partner in ministry
and to my family both here and abroad
who have taught me so many things
about ministry, life, and work
Thank you!

TABLE OF CONTENTS

| | Page |
|--|------|
| LIST OF ABBREVIATIONS | viii |
| LIST OF TABLES AND FIGURES | ix |
| PREFACE | x |
| Chapter | |
| 1. INTRODUCTION | 1 |
| Background | 4 |
| Methodology | 6 |
| Limitations and Delimitations | 9 |
| Thesis | 11 |
| Marketplace Mission Movement | 12 |
| Definitions | 14 |
| Review of the Literature | 25 |
| 2. BIBLICAL AND HISTORICAL FOUNDATIONS FOR BAM AND TENTMAKING | 30 |
| Biblical Foundations: Four Concepts | 30 |
| Work | 31 |
| Laity Versus Clergy | 34 |
| Gospel | 39 |
| Tentmaking | 42 |
| Historical Foundations: Three Examples | 49 |
| Nestorian Merchant Missionaries | 50 |
| Moravian Missionaries | 52 |

| Chapter | Page |
|--|-----------|
| William Carey | 54 |
| 3. EMERGING ISSUES FOR TENTMAKERS | 60 |
| Effective Tentmaking Ministries in North Africa Must Possess Three Characteristics | 61 |
| A Tentmaker Must Have a Clear Identity | 62 |
| A Tentmaker Must Be Intentional about Evangelism and Church Planting | 65 |
| A Tentmaker Must Practice Integrity and Be a Person of Character | 68 |
| The Three Characteristics of Effective Tentmaking Are Present in Varying Degrees among Different Categories of Tentmakers | 69 |
| Categories of Tentmaking | 71 |
| To What Degree Does Each Category of Tentmaking Possess the Essential Characteristics for Effective Ministry in the North African Context? | 75 |
| Issues and Recommendations for T-1 Tentmaking | 77 |
| Issues and Recommendations for T-2 Tentmaking | 83 |
| Issues and Recommendations for T-3 Tentmaking | 85 |
| Issues and Recommendations for T-4 Tentmaking | 89 |
| Issues and Recommendations for T-5 Tentmaking | 93 |
| Conclusion | 95 |
| 4. PARAMETERS OF IMB TENTMAKING IN NORTH AFRICA | 97 |
| Parameters As Set By Guiding Documents of the IMB | 99 |
| SBC Constitution and Regulations to Guide the Foreign Mission Board | 99 |
| Mission and Vision Statements of the IMB | 101 |
| Manual for Field Personnel | 103 |
| Parameters As Interpreted by Administrative and Strategic Personnel | 106 |
| Manager of Creative Access—Richmond, Virginia | 106 |
| Manager of Creative Access—London, England | 109 |

| Chapter | Page |
|---|------|
| Affinity Group Strategy Leader for NAME | 111 |
| Parameters As Reflected in Survey Results | 113 |
| Weighting of Questions to Find Successful Tentmakers | 115 |
| General Background of Respondents | 115 |
| T-3 Tentmaker Results..... | 117 |
| T-4 Tentmaker Results..... | 124 |
| T-5 Tentmaker Results..... | 130 |
| Successful Tentmakers | 134 |
| Conclusion | 137 |
| 5. NEW PARADIGMS FOR CHURCH PLANTING IN NORTH AFRICA ... | 141 |
| The Rationale for the Practice of T-3 and T-4 Tentmaking in North Africa | 142 |
| Controversies and Tentmaking | 143 |
| BAM and Tentmaking Provide Access | 146 |
| BAM and Tentmaking Provide Opportunities for Greater Witness | 148 |
| BAM and Tentmaking Are Biblically Relevant | 150 |
| Key Ingredients that Make Tentmakers Successful | 152 |
| Paradigm Changes for Tentmakers and their Sending Agencies | 158 |
| New Paradigms in Training and Education | 159 |
| New Paradigms in the Selection Process of the IMB | 162 |
| New Paradigms for T-3 Tentmakers | 163 |
| New Paradigms for T-4 Tentmakers | 168 |
| Areas for Further Study and Concluding Remarks | 171 |
| Appendix | |
| 1. OPEN-ENDED QUESTIONS TO T-3 TENTMAKERS | 172 |
| 2. OPEN-ENDED QUESTIONS TO T-4 TENTMAKERS | 175 |

| Appendix | Page |
|---|------|
| 3. OPEN-ENDED QUESTIONS TO T-5 TENTMAKERS | 179 |
| 4. OPEN-ENDED QUESTIONS TO SUCCESSFUL TENTMAKERS | 181 |
| 5. MANUAL FOR FIELD PERSONNEL SECTIONS | 183 |
| 6. PREAMBLE AND CONSTITUTION OF THE SOUTHERN BAPTIST CONVENTION | 188 |
| 7. SURVEY OVERVIEW | 193 |
| 8. MASTER OF BUSINESS ADMINISTRATION WITH MASTER OF ARTS IN MISSIOLOGY | 214 |
| 9. POLICY CHANGES AT THE IMB | 216 |
| BIBLIOGRAPHY | 217 |

LIST OF ABBREVIATIONS

| | |
|--------|--|
| AGSL | Affinity Group Strategy Leader |
| BAM | Business As Mission |
| BGR | Baptist Global Response |
| Board | Shortened form of International Mission Board |
| CAN | Creative Access Nations |
| CEO | Chief Executive Officer |
| CSR | Corporate Social Responsibility |
| CSR+ | Corporate Social Responsibility Plus |
| FMB | Foreign Mission Board of the Southern Baptist Convention |
| IMB | International Mission Board of the Southern Baptist Convention |
| ISC | International Service Corps of the SBC |
| ISC+ | Consecutive appointments as an ISC Missionary |
| IRS | Internal Revenue Service |
| LXX | Septuagint |
| MBA | Masters in Business Administration |
| MFP | Manual For Field Personnel |
| NAME | Northern Africa and the Middle East |
| NGO | Non-governmental Organization |
| RAN | Restricted Access Nations |
| SBC | Southern Baptist Convention |
| T-1 | Tentmakers Category 1 |
| T-2 | Tentmakers Category 2 |
| T-3 | Tentmakers Category 3 |
| T-4 | Tentmakers Category 4 |
| T-5 | Tentmakers Category 5 |
| UNICEF | United Nations Children's Fund |
| WHO | World Health Organization |

LIST OF TABLES AND FIGURES

| Table | Page |
|--|------|
| 1. Religious breakdowns of North African populations | 10 |
| 2. Key differences among the four camps | 13 |
| 3. Effective and least effective factors for tentmakers before going to the field | 153 |
| 4. Effective and least effective factors for tentmakers on the field | 153 |
| 5. Don Hamilton's characteristics of the highly rated tentmaker | 155 |
| 6. North African survey results | 156 |
| Figure | |
| 1. The marketplace mission movement funnel | 14 |

PREFACE

Although this work bears my name, it could not have been completed without the help, guidance, grace, and support of many people in my life. George Martin, my supervising professor, was instrumental in helping me think critically and work out all the details of the writing. Having been on the field himself, he was able to provide me the necessary feedback to make this topic work. Professors Sills and Chancellor were invaluable as mentors and critics of my work; this dissertation could not have been done without their support and help.

My wife and I have been graced throughout the years with a number of people who pray for us and have partnered with us in ministry and work. We are thankful for them and for the grace and fervency they have demonstrated with their lives. God has always been so good to put just the right people in our lives to challenge us and teach us.

Eight years ago God blessed us with a group of individuals, who formed into a team, that became family. These are our partners overseas, with whom we have shared ministry and work. They have been invaluable to this project, allowing me to grow in my thinking and leadership as we tried to put into practice the principles taught in this dissertation. We have struggled together, prayed together, and rejoiced together. I thank God for each of them and for the privilege of having been able to work with them.

My family has been my greatest support and help. My life would not be what it is today if not for my wife. She is genuinely my helpmate; she completes me and is the greatest gift the Father ever gave me next to Jesus. God blessed us with two boys who, I am sure, think that Dad will never be out of school. They have taught me so much over the years. They put up with my moods, and they love unconditionally. I thank God daily for them and for what they teach me about life, work, and fatherhood. Finally, my

parents and in-laws have been an incredible gift that God has given me. I could not have married into a better family with better in-laws who support and love us. My parents have always been my biggest fans; this means more to me than they can ever know.

Finally I have to thank the Lord Jesus who not only gave me a new life full of forgiveness and grace, but who gave me peace with God. He is the reason I do what I do. He is the strength from which I work. I can never glory in anything I have accomplished because in actuality it was He who accomplished in me. Thank you, Father!

Name Withheld

Louisville, Kentucky

December 2011

CHAPTER 1

INTRODUCTION

Working out what it means to be a missionary in the 21st century, especially as more work is done in CAN or RAN¹ nations, calls for new paradigms in mission practice. As a worker in North Africa for the last 18 years, I have discovered that the marketplace can be used effectively to reach into parts of the world that are otherwise closed to traditional missionary enterprise. Effective discipleship and church planting in CAN/RANs requires creativity and new ways of doing missions.

Thomas Friedman asserted in his book that the world is flat. By that assertion he means that the world now shares interconnectedness between technology, travel, vocation, business, and communication that has taken us from isolated villages to a global village.² This interconnectedness takes what were once independent economies and makes them a part of one global economy and a global society. John Mackey, CEO and founder of Whole Foods Market Inc., was interviewed for an article in the Wall Street Journal and spoke to the fact that all companies have a responsibility to contribute constructively to society. Mackey states,

I think that business has a noble purpose. It's not that there's anything wrong with making money. It's one of the important things that business contributes to society. But it's not the sole reason that businesses exist.

It means that just like every other profession, business serves society. They produce goods and services that make people's lives better. Doctors heal the sick. Teachers educate people. Architects design buildings. Lawyers promote justice. Whole Foods

¹CAN (Creative Access Nations); RAN (Restricted Access Nations); these are countries that do not grant missionary visas, or prevent missionaries from focusing on particular people groups within that country for the purpose of evangelism and church planting. Henceforth, referred to as "CAN/RANs."

²Thomas Friedman, *The World Is Flat*, 2nd ed. (New York: Farrar, Straus & Giroux, 2006), 8.

puts food on people's tables and we improve people's health.

Then he adds: 'And we provide jobs. And we provide capital through profits that spur improvements in the world. And we're good citizens in our communities, and we take our citizenship very seriously at Whole Foods.'³

Mackey is not the only one recognizing that business impacts society. Andrew Savitz and Karl Weber, in their book *The Triple Bottom Line*, suggest that the old paradigm for measuring success in business as financial performance alone is being exposed as "inadequate to the demands of an interdependent world."⁴ They go on to say, "Having a vision of sustainability means seeing how the corporate world—and your industry and company in particular—works within the larger social and natural world."⁵ Success is no longer determined merely by the profit margin of any given company, but on how that company operates in the world. Success is dependent on the company's social impact, effect on the environment, and its profit margin. This is triple bottom line theory in business.

As a part of a global economy, where "business serves society," missionaries can take advantage of the flat world they live in to reach into areas that are otherwise closed to traditional forms of missionary enterprise. Bob Roberts, in his book *Glocalization*, notes that everything is now global and local. "Glocalization" is a term popularized by Roland Robertson in describing the seamless integration between a local and global world.⁶

³Stephen Moore, "The Conscience of a Capitalist," *The Wall Street Journal* (2009) [on-line]; accessed 26 October 2009; available from http://online.wsj.com/article/SB100014240527487044_71504574447114058870676.html; Internet.

⁴Andrew W. Savitz and Karl Weber, *The Triple Bottom Line: How Today's Best-Run Companies Are Achieving Economic, Social and Environmental Success—And How You Can Too* (San Francisco: Jossey-Bass, 2006), 229.

⁵*Ibid.*, 228.

⁶According to Bob Roberts, the word "Glocalization" first appeared in the late 1980s used by Japanese economists in the *Harvard Business Review* ("Globalisation or Glocalisation?" *Journal of International Communication* 1 [1994]: 33-52). It was later popularized in the early 1990s by Roland Robertson, a sociologist from Scotland and a pioneer in the study of globalization. See Roland Robertson, "The Conceptual Promise of Glocalization: Commonality and Diversity" [on-line]; accessed 3 October 2009; available from http://artefact.mi2.hr/a04/lang_en/theory_robertson_en.htm; Internet.

Roberts suggests that “Glocal connects everyone . . . it doesn’t do away with anyone’s culture or customs. It can actually strengthen them and facilitate transformation.”⁷ It is the transformation of culture that missionaries work towards, a transformation that brings God to the center of culture and allows lost people to find salvation through Jesus Christ alone.

If the church is to have access to countries closed to traditional missionary enterprise, then it must take advantage of a world that is globalizing and use the doors that God is opening in order to access those nations through business, education, and development projects. Roberts goes on to write,

Globalization is not the result of technology and development that has and is emerging, but the end result of God’s plan for the world and nations all along. This is not a test. This is not a phase. This is the ultimate connectedness that God has planned in the world since the first day of creation.⁸

For mission agencies to access CAN/RANs and take advantage of a flatter world, new paradigms will need to be developed, tested, and implemented. Patrick Lai addresses this issue in the introduction of his book on tentmaking.

Mission agencies now have over two hundred years of traditions, values, policies, and practices. During the nineteenth and twentieth centuries, mission organizations enjoyed the protection of western governments and the donations of wealthy western churches. Having been built on such a foundation, mission agencies are finding it hard to remodel themselves to fit today’s world. Many agencies embrace strategies and methods that contrast with those of the world around them. The ways of bringing missions and business together are difficult. A paradigm shift is needed.⁹

C. Neal Johnson, author of a comprehensive guide to BAM, agrees with Lai when he writes,

[The church] has struggled with how to conduct mission in today’s globalized world in a way that is incarnational, holistic, *and* strategic. BAM [Business as Mission] seems well-suited for that role, not as a replacement for traditional mission but as a strategic supplemental approach.¹⁰

⁷Bob Roberts Jr., *Glocalization: How Followers of Jesus Engage the New Flat World* (Grand Rapids: Zondervan, 2007), 18.

⁸Ibid., 25.

⁹Patrick Lai, *Tentmaking: Business as Missions* (Waynesboro, GA: Authentic, 2005), 1.

¹⁰C. Neal Johnson, *Business as Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: InterVarsity, 2009), 34.

Debate rages in international circles as to the pluses and minuses of globalization. In America, fear of losing jobs abounds as outsourcing becomes more economically advantageous. Stories of large multinational companies taking advantage of poorer nations in order to enlarge their profit margins are in abundance.¹¹ Rundle and Steffen, however, take an optimistic approach to globalization when they write,

Globalization did not catch God by surprise, nor is it out of his control. On the contrary, we believe that globalization is a continuation of God's plan, first revealed to Abram, to bless all nations and peoples of the earth (Gen 12:3). Moreover, we believe that this redemptive plan, which is the central message of the Bible, is the intended purpose of the whole church, not merely those in professional ministry.¹²

With an emerging flatter world, greater opportunities abound for businessmen and women to impact the world with the gospel of Jesus Christ.

Background

My family arrived on the field January 1, 1992, to a traditional mission structure. We learned language and then moved to an enclave city located in North Africa. We spent the next four and a half years working out of a traditional model of missions as missionaries with the International Mission Board (IMB). What took us to North Africa, however, was an unreached people group that made up approximately half of the local population. The enclave city where we lived and worked was and is currently a strategic city to reach that people group with the gospel.

Not long after returning from our first stateside assignment we transferred from

¹¹For example, Joe Beasley, President of African Ascension, a US based group that aims at uniting Africans scattered all over the world to "ascend" together economically, states, "There is social distress in Africa and in Kenya, to be precise, because of the inequalities and economic injustices being meted out on the poor and marginalised by multinational companies. . . . There is a growing frustration from this group of people that feels left out of the economic stimulus extended to multinationals from the US, Asia and European countries that are out making a second scrambled assault at Africa's fragile economy." As quoted in David McLaughlin, "Global Trade Deals Blamed for Rising Poverty," *The Nation*, 21 April 2011 [on-line]; accessed 18 July 2011; available from <http://www.lexisnexis.com/hottopics/lnacademic/>; Internet.

¹²Steven Rundle and Tom Steffen, *Great Commission Companies: The Emerging Role of Business in Missions* (Downers Grove, IL: InterVarsity, 2003), 5-6.

the Western European Region to what had become, with the restructuring of the IMB, Northern Africa and the Middle East (NAME). Within a couple of years I was made Strategy Leader for the unreached people group living in and around our city. In 2002, our family moved into North Africa, changing from missionary visas to work permits. At that time we were told that work permits were easy to get. All we needed was a letter from a “for profit” or “nonprofit” that would serve as a cover so that the government would give us residency. We were to do our “missionary” job without ever having to show actual work for the company that helped us get residency.

We found that residency was not easy to obtain because that part of the country was held in suspicion by the national government.¹³ We moved a year later, still seeking residency, to another city farther away from where we originally lived, and less scrutinized by government officials. In that city we would spend the next 7 years developing and sustaining two local aid agencies whose focus was on relief and development activities. During that time we learned the importance of working in the marketplace and the role recognition that would give us. We fostered partnerships with the government in the areas of health, education, sports, and welfare; we learned to impact culture and society by keeping our word. By the time we left for our last stateside assignment these partnerships allowed us to get into the most restricted places in the country, receiving open invitations from the government because our reputation as aid workers was well known. It was clear to everyone we met that we were not just Christians but followers of Jesus who obeyed Him and His commands on our lives. As a result, we had many opportunities to share the whole truth of the gospel with the people we engaged and had the privilege of seeing some of them baptized and begin their walks with Jesus Christ.

The last eight years have forced a paradigm shift in my life. I have lived and experienced missions in a whole new way as I have attempted to balance ministry with my

¹³Due to previous assassination attempts on national leadership.

secular work as an international aid worker. I have had to juggle the requirements of the IMB, our host government, and the expectations placed on our team by our local partners. Our goal has been to see transformational development take place in local settings. During these years, our team has battled with integrity issues because we say we are aid workers, but at the same time draw salaries from the IMB. We have struggled with questions relating to what we do in North Africa as opposed to what we say when we are in our “home” culture. What should we tell our children, and what should our children tell their friends or friends’ parents when asked, “What does your dad do for a living?” These are the questions we continually face as a team. In fact, these are questions and struggles that all level 3¹⁴ missionaries face, not only with the IMB but with other sending agencies as well.

Methodology

In an attempt to demonstrate how BAM and tentmaking can be used in North Africa to share the gospel in culturally impacting ways, the following was done. Chapter 1 reviews two categories of literature. The first category is missiological in nature, i.e., literature that speaks directly to the intentionality of BAM and missions. From this category, workable definitions for BAM and tentmaking are established. Trends and concentrations from the literature that distinguish between kingdom businesses¹⁵ and tentmaking enterprises, which are usually smaller in scale and include NGOs, are sought.

¹⁴The IMB defines missionaries by three categories: Level 1 missionaries are in the most open countries and can be identified as missionaries; Level 2 missionaries are in countries open to missionaries; but because of the people group they work with, they do not openly identify themselves as missionaries, Level 3 missionaries are located in countries that are closed to traditional missionaries or hostile to the Gospel. These missionaries cannot be identified by the IMB.

¹⁵The term Kingdom Business is used widely in BAM literature to refer to medium to large businesses started in a foreign country with a triple bottom line theory of monetary profit, social transformation, and the glorification of God by seeing His kingdom expanded. David Bronkema and Christopher M. Brown, “Business as Mission through the Lens of Development,” *Transformation: An International Journal of Holistic Mission Studies* 26, no. 82 (2009): 84.

The literature is categorized based on the definitions established for BAM and tentmaking, making distinctions between kingdom business only and tentmakers serving with sending agencies and asking how those two areas relate. In addition to the missiological material, current trends in the business world and the literature related to doing business interculturally and working in a global economy are examined. International business trends are an important area to survey because they inform BAM enterprises worldwide.

Chapter 2 looks at biblical foundations for the practice of BAM and surveys historical markers where BAM has been used effectively. When business is used missionally in countries where missionary visas are not granted, it should be biblically based in theory and practice. The Old Testament provides some foundational principles for practicing business in foreign countries and the New Testament provides some practical examples through the lives of Paul, Priscilla, Aquila and others. Furthermore, BAM is not a new idea in missions, but it has been practiced by the Nestorians, Moravians, and William Carey.

Chapter 3 deals with contemporary and emerging issues related to the practice of BAM, which must be addressed and examined from a biblical/historical view. One such issue relating to BAM is the question of who can be considered a BAM practitioner. Is BAM only to be used in “for profit” companies or can it be broadened to include “nonprofits?” While BAM is defined in chapter 1, clarity will be further brought to the issue when discussion and evaluation of Patrick Lai’s continuum for tentmakers takes place.¹⁶ Identity, integrity, intentionality, and a biblical foundation with historical examples will be used to do that evaluation in order to gain better understanding of the framework from which marketplace ministries are established.

Chapters 4 and 5 look at new paradigms to be evaluated for the practice of BAM in North Africa. To find those paradigms, interaction with actual practice on the

¹⁶Lai, *Tentmaking*, 22-27.

field took place. A research tool was developed, which effectively and securely measured the use and success of tentmakers in North Africa as well as determined how BAM was best utilized in mission structures. The research was quantitative in design. Creswell notes, “Quantitative research questions inquire about the relationships among variables that the investigator seeks to know.”¹⁷ Structured surveys were used for the questionnaires. H. Russell Bernard writes that in structured surveys “each informant or respondent is exposed to the same stimuli. . . . The idea in structured interviewing is always the same: to control the input that triggers people’s responses so that their output can be reliably compared.”¹⁸ A shortened version of Patrick Lai’s research tool¹⁹ was reformatted and reframed and put in a website where respondents could safely answer the questions in an anonymous way. The survey was delimited to workers only in the countries of Northern Africa: from Libya in the far east to Mauritania in the far west. The evaluation of these missionaries was based on opportunities to present biblical truth,²⁰ share the gospel,²¹ disciple toward conversions,²² and start churches. While

¹⁷John W. Creswell, *Research Design, Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: SAGE, 2009), 132.

¹⁸H. Russell Bernard, *Research Methods in Anthropology*, 3rd ed. (Walnut Creek, CA: Alta Mira, 2002), 240. When defining “interviewing,” Bernard writes, “Interviewing is done on the phone, in person, by mail—even by computer.” *Ibid.*, 203.

¹⁹This tool was based on the model Patrick Lai developed for his dissertation in which he received 370 surveys on which to base his research. The actual survey contained 19 important factors, determined by a team of individuals Lai recruited to help him write the survey. After completing the survey, two lists were developed which listed the questions that were deemed extremely significant and deemed not significant. This list was determined by the p-value score. I will adapt my research based on the significant question list, adding some pertinent questions directly related to the IMB. See Patrick Lai, “Problems and Solutions for Enhancing the Effectiveness of Tentmakers Doing Church Planting in the 10/40 Window” (D.Miss. diss., Asia Graduate School of Theology, 2004), 17-23, 436.

²⁰These are opportunities to share a personal testimony or biblical story with the purpose of creating an environment in which the messenger is seen as a holy person who believes in God and follows his commands.

²¹Evangelism will be defined as an opportunity to share the whole message of Christ including his death and resurrection.

²²Discipleship is being used to refer to the whole process of someone coming to faith and what

looking at numbers, it is important to understand that God saves the individual, however, sometimes quantitative results must be measured in order to determine the effectiveness of a practice. A section was included that allowed these practitioners to articulate their biggest needs and concerns in order to become more effective in their tentmaking roles.

A limited number of interviews were conducted. Russell Bernard observes, “In situations where you won’t get more than one chance to interview someone, semi-structured interviewing is best.”²³ These interviews were conducted with key IMB leaders who directly impact tentmakers as they manage tentmaking strategies from both corporate and strategic levels. These interviews were conducted with the Manager of Creative Access in Richmond, Virginia, the Manager of Creative Access based in London, England, and the Affinity Group Strategy Leader for NAME. These interviews provided a broad overview of how BAM is practiced throughout NAME. All the interviews with current workers in and throughout NAME were reported anonymously to protect them and their work.

Limitations and Delimitations

The scope of this study is delimited to coastal North Africa because that is where the author has the majority of his experience.²⁴ While not mono-cultural, the overreaching effect of Islam on the local cultures is consistent across the region. A second reason to delimit the study to this specific area is because almost all missionaries in this subregion must find ways, other than missionary visas, to live in their countries of choice.

Specifically, the survey is limited to the Southern Baptist workers. I delimit the study to

takes place after that initial commitment is made; much like Donald McGavran’s view of discipleship and perfecting.

²³Bernard, *Research Methods in Anthropology*, 205.

²⁴We are using coastal North Africa as a distinct region based in IMB designations. Specifically Mauritania, Morocco, Algeria, Libya and Tunisia. These coastal countries north of the Sahara have relatively similar cultural and religious backgrounds.

Southern Baptists because such focus will provide the best picture as to what needs to happen with the IMB. Other sending agencies can use this survey and its results as a case study as they work with BAM and tentmakers.

A further delimitation is the exclusion of Egypt from this study. While Egypt is obviously in North Africa, culturally it is not the same as other North African countries. Egypt, unlike the rest of North Africa has a strong Christian presence. According to the CIA Factbook, the religious makeup of Egypt as opposed to the rest of the North African countries is as follows:²⁵

Table 1. Religious breakdowns of North African populations

| Country | Total Population | Muslim | Coptic | Christian | Jewish/Other |
|---------------------|------------------|--------|--------|-----------|--------------|
| Egypt | 83,082,869 | 90% | 9% | 1% | 0% |
| Libya ²⁶ | 6,310,434 | 97% | 0% | 0% | 3% |
| Tunisia | 10,486,339 | 98% | 0% | 1% | 1% |
| Algeria | 34,178,188 | 99% | 0% | 1% | 0% |
| Morocco | 34,859,364 | 98.7% | 0% | 1.1% | .2% |
| Mauritania | 3,129,486 | 100% | 0% | 0% | 0% |

As demonstrated by this graph, Egyptian Muslims account for only 90 percent of the total population, with over 8 million inhabitants who would consider their background as Christian. This reality creates a cultural and sociological variable that differentiates Egypt from the rest of North Africa, placing it with other Islamic countries with high numbers of Christian adherents.²⁷

²⁵CIA Factbook, “Lybia, Africa” [on-line]; accessed 10 December 2009; available from <https://www.cia.gov/library/publications/the-world-factbook/geos/ly.html>; Internet. It should be further noted that while the CIA gives some of the best statistics available in countries where statistics are hard to come by, these statistics do not relate the whole story. In fact, to say that in Mauritania there are no believers is not accurate, I know of small house churches in said country. Again, in Libya, this writer knows that the Jewish/other column represents a large number of Christians that the government does not recognize.

²⁶Ibid. This includes 166,510 non-nationals residing in Libya.

²⁷For example the countries of Jordan, Syria and Lebanon report 6 percent, 16 percent and 39 percent respectively who have adherents to some form of Christianity in their total populations. CIA Factbook, “Middle East” [on-line]; accessed 10 December 2009; available from

Thesis

Marketplace ministries, and the new paradigms they bring, can be used in North Africa to effectively share the gospel in culturally impacting ways. One of the great missiological issues in the North African context, as well as in many other parts of the world, is that expatriates cannot enter the region with missionary visas. As a result, platforms have been developed over the years, at times meeting with great success and at times resulting in missionaries being expelled from their host countries because their platforms served as nothing more than a cover. C. Neal Johnson speaks to this problem worldwide when he writes,

People of those nations may have been poor and underdeveloped, but they were not stupid. They saw through the ruse and realized that these missionaries had not only lied but were adding nothing of value to the country's economic growth. Accordingly, many missionaries were forced to leave their assignments and return home.

This was tragic in several ways, but in particular it shut down the mission outreach within those countries and conveyed the wrong message to their officials and people. It told them in unequivocal terms that Christianity is a foreign, Western religion that uses lies, deception, and trickery to get its way. Further, its God, this Jesus and its emissaries are not people of honesty and integrity and are not to be trusted or associated with.²⁸

This issue of deception is exactly what BAM and tentmakers seek to avoid. When the host culture sees the missionary as exploitive and deceptive, the gospel is never given a chance to impact culture. The gospel is not presented in a way that is understood, but reinforces cultural bias and prevents the gospel from being heard as good news. The end goal is for the gospel to be shared in a way that it is understood in its entirety and can either be accepted or rejected on its merit, not the merit of the missionary doing the presentation. BAM can assist in that type of gospel presentation.

https://www.cia.gov/library/publications/the-world-factbook/region/region_mde.html; Internet.

²⁸Johnson, *Business as Mission*, 31-32.

Marketplace Mission Movement

To gain a clear understanding of BAM and Tentmaking, they need to be put into the context of what Johnson calls the Marketplace Mission Movement.²⁹ As Johnson defines marketplace he includes two active venues and a third, more passive venue.

Each of these venues reflects a power center within a given society or nation that has a major economic impact on that society and its people, and on mission, especially BAM. The two active venues include the commercial business community (private sector) and the governmental, quasi-governmental, and political institutions that (1) regulate national and transnational economic policy and practices, and (2) set the legal climate and noneconomic, business laws, regulations, policies and practices (public sector).

The third venue is the educational community, which studies each of the other venues, attempts to impose a disciplined approach to understanding them and then teaches that discipline to new generations. Viewed missionally, it is in this third venue that the policies, practices, impact, and symbiotic relationship of the other two marketplace venues can be best understood, thoughtfully reflected upon and translated into effective action agendas for mission.³⁰

As such, the marketplace is a varied and vast arena for work. To define BAM and tentmaking for work in CAN/RANs it is important to understand that interaction with all three areas of the marketplace is important. It takes every tool possible to be a positive spiritual role model that impacts the marketplace with the gospel of Jesus Christ.

Johnson created four camps: tentmaking, marketplace ministries, enterprise development, and BAM. He presents the following table, modified from the work of Steven Rundle of Biola University:³¹

²⁹Ibid. See pp. 86-109 for a complete discussion on this movement. Johnson writes, “As God has been working in very powerful ways below the radar for over two decades vis-à-vis the marketplace. His hand has been seen among Christian businesspeople around the world who have come to the same vision of Christ in the marketplace, and they have done so independently, spontaneously and globally.” Ibid., 86.

³⁰Ibid., 80-81.

³¹Ibid., 147.

Table 2. Key differences among the four camps

| Camp | Vocation | Focus | Context | Vision |
|------------------------|------------------------|--|----------------|--|
| Tentmakers | Any professional skill | Job-takers; any level | Cross-cultural | “uttermost parts of the earth” E-2 and E-3 |
| Marketplace Ministries | Business specific | Job-makers; primarily CEOs and execs | Mono-cultural | Jerusalem E-1 |
| Enterprise Development | Business specific | Microjob-making; primarily jobless people | Cross-cultural | “uttermost parts of the earth” E-3 |
| Business as Mission | Business specific | Job-makers; almost exclusively CEOs and owners | Cross-cultural | “uttermost parts of the earth” E-2 and E-3 |

These four areas fall under the broad title of the Marketplace Mission Movement. While adding clarity to the discussion, the graphic also narrowly defines and boxes in tentmakers and excludes Humanitarian Relief and Development Agencies or NGOs.³² Johnson provides adequate definitions in his graph, but a different figure is required to bring clarity to what a tentmaker is. Everything discussed fits into the description of Marketplace Mission Movement; Marketplace Ministries, BAM, Tentmaking, Enterprise Development, and NGOs. They all affect the marketplace. Differentiation from Johnson is found in the following: his definition of tentmakers is broadened, NGOs are added, and marketplace ministries are excluded because they are not intercultural in nature.³³ As such, into the Marketplace Mission Movement flows BAM, Enterprise Development and NGOs. Out of those enterprises come tentmakers.

³²This dissertation will use the terms Humanitarian Relief and Development Agencies and Nongovernmental Organizations (NGOs) to refer to the same type of organizations. While some Humanitarian Relief and Development Agencies do not fit under the definition of NGO because they take government money, almost all NGOs are Relief and Development Agencies.

³³Because Marketplace Ministries tends toward E-1 evangelism, tentmakers may or may not flow from that category. Bi-vocational ministers, it could be argued, are tentmakers; however, this dissertation will define tentmakers as E-2 and E-3 missionaries, and not E-1 workers.

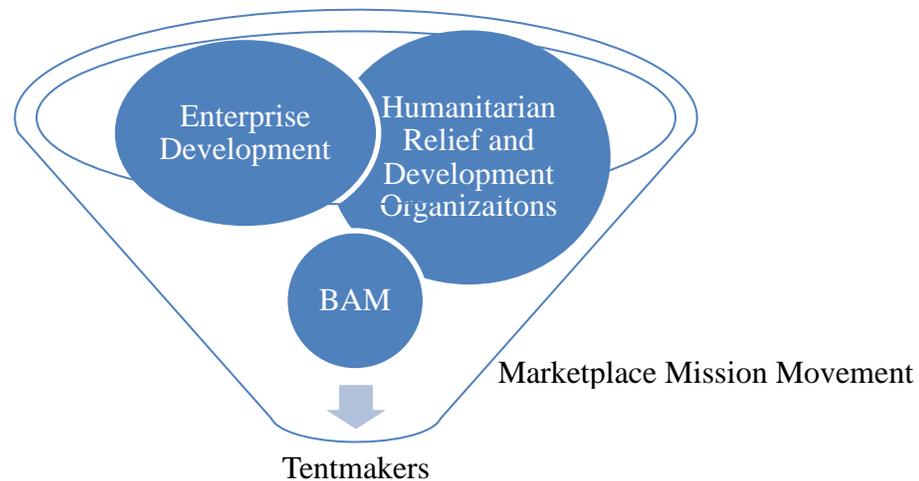


Figure 1. The marketplace mission movement funnel

Definitions

BAM, Enterprise Development and NGOs are areas in which tentmakers work. Attention can be given to more clearly defining these areas and bringing clarity to the role of tentmaker in intercultural situations.

Business as mission. The Occasional Paper on Business as Mission presented at the 2004 Forum for World Evangelization, hosted by the Lausanne Committee for World Evangelization in Pattaya, Thailand, quoted several business and missions leaders as they spoke to the relevance of BAM as a missions strategy:

New leadership is needed in the 21st century, as we look at effective and holistic mission strategies. Business has historically been a key frontier in extending the Kingdom. Stuart McGreevy, Chairman, TBN Transformational Business Network.

In the earliest history of the Christian mission, the saving news of Christ was often carried to new places by those who were seeking to do business. Harry Goodhew, Retired Anglican Archbishop of Sydney, Australia

The use of business in global outreach is a strategy of choice for the context of the 21st century mission. Ted Yamamori, International Director of the Lausanne Movement, LCWE.

Economic-based mission will bring a major change to the face of Christian missions, and it is more than just a new strategy—there is a promise connected to it: He who lends to the poor lends to the Lord, and he will reward him for what he has done. (Prov 19:17) Jurg Opprecht, Founder and President BPN Business and Professional Network.

Business as mission is a relevant strategy to meet the challenges in the 10/40-window and beyond. Luis Bush, USA/Argentina, Founder of the AD2000 Movement

Businessmen and women are being called to embrace a new responsibility under God to transform the societies of the world at large through creative acts of love. J. Gunnar Olson, Chairman and Founder of ICCC, International Christian Chamber of Commerce³⁴

The Business as Mission Manifesto, which came out of the Lausanne 2004 Forum, Business as Mission Issue Group, succinctly pointed to the need for kingdom-oriented BAM practices when the group reported, “We recognize both the dire need for and the importance of business development. However it is more than just business *per se*. Business as Mission is about business with a Kingdom of God perspective, purpose, and impact.”³⁵ As such, the importance of BAM is clear, but to understand its definition, first a suitable definition of business must be given. Second, mission as it relates to business must be defined, and third, a reasonable definition for Business as Mission must be established.

“Business” is a common term that has come to mean a lot of different things to different people. Missiologist Mats Tunehag writes that “Business is about creating products and services in the physical arena—also described as value added processes.”³⁶ Mark Russell delimits the definition to “an organization that creates and/or distributes goods and/or services and relies on financial profit for survival, success, and expansion capability.”³⁷ The difference between the two definitions is important. Russell writes, “I have included the aspect of financial profit because it is an important facet that distinguishes business from other organizations.”³⁸ William G. Nickles, author of a

³⁴Mats Tunehag, Wayne McGee, and Josie Plummer, “Business as Mission,” in *A New Vision, A New Heart, A Renewed Call*, vol. 3, ed. David Claydon (Pasadena, CA: William Carey Library, 2005), 284-85.

³⁵*Ibid.*, 346.

³⁶Mats Tunehag, “The Mission of Business: CSR+,” *Connections* 8, no. 2 (September 2009): 9.

³⁷Mark L. Russell, *The Missional Entrepreneur* (Birmingham, AL: New Hope, 2010), 36.

³⁸*Ibid.*

bestselling textbook on business, defines business as, “any organization that seeks profit by providing goods and services to the economic system.”³⁹ He goes on to define a nonprofit as an organization that “also provides goods and services to the economic system, but does not have profit as an objective.”⁴⁰ Almost all secular business textbooks make a clear distinction between businesses and nonprofits.⁴¹ The result of this delimitation is that BAM must take on a for-profit status, the business must make money. While nonprofit organizations may create goods and services, they do not seek to make a profit and are donor based, thus they cannot be considered BAM enterprises.

The second part of BAM is the idea of mission. The term *missio Dei* refers to God’s singular, all-encompassing plan of reconciliation. The concept is holistic in nature. Kostenberger and O’Brien argue that when God created the heavens and the earth, a special relationship existed between God, mankind, and creation, which conformed perfectly to his divine intention and will. Man rebelled against God’s authority. Sin bred doubt about God’s trustworthy nature; man desired independence from God, and that independence resulted in direct disobedience to God. Thus, sin entered the world and nothing has escaped its destructive influence. Our relationship with God, one another, and even nature, has been destroyed; even creation was cursed and damaged as a result of the fall (Gen 3:16-19).⁴² Rundle and Steffen add, “God’s redemptive plan is also holistic, extending not just to individuals but also to the whole of society, its institutions and even to creation itself (see Rom 8:19-23; Eph 1:22-23; Col 1:19-20).”⁴³

³⁹William G. Nickels, *Understanding Business* (St. Louis: Times Mirror/Mosby College Publishing, 1987), 98.

⁴⁰Ibid.

⁴¹Email correspondence with author, James King, Dean of Business, Mary-Hardin Baylor University, 11 February 2010.

⁴²Andreas Kostenberger and Peter O’Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Downers Grove, IL: InterVarsity, 2001), 26.

⁴³Rundle and Steffen, *Great Commission Companies*, 27.

Rundle and Steffen continue, “Mission begins with [God] reconciling ‘us to himself through Christ,’ who then gives us ‘the ministry of reconciliation’ (2 Cor 5:18). This ministry of reconciliation is, quite simply, the purpose of the church.”⁴⁴ The ministry of reconciliation extends itself worldwide. *Missio Dei* has an intercultural call that requires that the church go and “make disciples of all nations” (Matt 28:19). The ministry of reconciliation is the job of the entire church to reach the nations with the gospel of Jesus Christ.

The authors of the Occasional Paper on Business as Mission presented at the 2004 Forum for World Evangelization hosted by the Lausanne Committee for World Evangelization in Pattaya, Thailand, define BAM: “business, in and of itself, is the ministry and instrument of mission. It is about releasing the entrepreneurs and business professionals within the church in order to transform the world through their business activities.”⁴⁵ C. Neal Johnson 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 (*mission Dei*) to the world, and is operated in a cross-cultural environment, either domestic or international.”⁴⁶ Ken Eldred defines BAM: “Kingdom businesses (BAMs) are for-profit commercial enterprises in the mission field of the developing world through which Christian business professionals are seeking to meet spiritual, social, and economic needs.”⁴⁷ Mats Tunehag defines BAM as “real, viable, sustainable and profitable businesses; with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically, socially and environmentally—to the greater

⁴⁴Ibid., 28.

⁴⁵Tunehag, McGee, and Plummer, “Business as Mission,” 286.

⁴⁶Johnson, *Business as Mission*, 27-28.

⁴⁷Ken Eldred, *God Is at Work: Transforming People and Nations through Business* (Ventura, CA: Regal, 2005), 61.

glory of God.”⁴⁸ These definitions are but a sampling of many definitions that may be found on the subject. All these definitions have in common what is now being referred to as the quadruple bottom line. Tunehag writes,

The growing corporate social responsibility (CSR) movement emphasizes accountability to society as a whole for the ‘triple bottom-line’ impact of social and environmental outcomes as well as financial results. BAM affirms all of these but also includes a 4th bottom-line, intentionally revealing and honoring Christ and seeing Him transform lives through business. BAM is CSR+ as it were. The + can also be seen as a cross—putting everything under the Lordship of Christ.⁴⁹

For an enterprise to be placed under the BAM umbrella it must have a clearly stated purpose of doing missions in intercultural situations, with a clear business plan that includes a quadruple bottom line.⁵⁰ BAM practitioners, or better said, tentmakers, are men and women of God who start businesses and who are either fully employed by their sending agencies, receiving support from their home churches or denomination, or independent of sending agencies and fully supporting themselves through their chosen vocations. That which makes BAM practitioners unique is that they work towards a quadruple bottom line that includes making a profit for their business. Tunehag, McGee, and Plummer write that the key to understanding BAM is “Business as mission is focused both ‘within’ and ‘through’ the business. It seeks to harness the power and resource of business for the intentional mission impact in the community or nation at large.”⁵¹ In other words, the intentional focus is to do evangelism and start churches in and through the workplace, community, and country in which the tentmakers are located.

One of the major issues, when defining BAM practitioners, is that some authors believe that BAM should be relegated only to individual entrepreneur businessmen or

⁴⁸Tunehag, “The Mission of Business: CSR+,” 10.

⁴⁹Ibid., 11.

⁵⁰The quadruple bottom line consists of positive net gains in the areas of social responsibility, environmental goals, financial profitability, and the transformation of lives through Jesus Christ.

⁵¹Tunehag, McGee, and Plummer, “Business as Mission,” 290.

women who either move overseas or strategically use their international businesses to do missions. BAM, however, needs to be practiced both inside and outside of mission sending agencies and the church.

The use of businesses as mission is a paradigm shift that the church cannot ignore. Questions must be answered. How do traditional sending agencies start medium to large business enterprises and continue to be nonprofit mission sending agencies? Can BAM practitioners receive support from outside sending agencies and donors or must they be self-sustaining, relying only on the businesses they have started? The first question is a delicate issue that must be answered with the help of outside counsel, which carefully examines the businesses in question and the status of the nonprofit. In the last chapter, models will be presented that demonstrate how nonprofit organizations can successfully sponsor or work with for-profit businesses. The second question will be examined when the role of tentmakers is discussed.

It is also important to understand what BAM is not. Again, the Occasional Paper presented to the 2004 Forum for World Evangelization hosted by the Lausanne Committee for World Evangelization in Pattaya, Thailand clarifies,

Two approaches to business that do not come within the scope of 'Business as mission' by any definition are: (1) fake businesses that are not actually functioning businesses, but exist solely to provide visas for missionaries to enter countries otherwise closed to them. (2) Businesses that purport to have Christian motivations, but which operate only for private economic advantage and not for the kingdom of God. Neither do we mean businesses run by Christians with no clear and defined kingdom strategy in place.⁵²

So, BAM is any business that has a clearly defined mission strategy, does business in an environment that is not mono-cultural, and seeks to make a profit. This concept may include large businesses, which as part of their business strategy seek to place offices and manufacturing in other countries with the purpose of reaching that nation or people group with the gospel. It may also include on-site intercultural workers who either

⁵²Ibid., 291.

work for such a company or start their own businesses. All these projects strategize to see nations, people groups or cultures transformed by the power of the gospel.

Humanitarian relief and development agencies or NGOs. While NGOs provide goods and services, by nature of being non-profit organizations, they are not businesses and as such do not fit into our definition of BAM. Some debate exists as to whether or not they can fit into the Marketplace Mission Movement⁵³ since they do not attempt to earn profit; however, they do offer goods and services that directly affect the economic system. As such, they are not businesses as interpreted by the classic definition of a business;⁵⁴ however, they are important in reaching into CAN/RANs that are otherwise closed to traditional sending agencies. They also can employ a large number of tentmakers. A lot of time will not be spent trying to bring a full definition to relief and development organizations; suffice it to say that relief work is often the entry point into a nation that has been struck by some type of natural disaster.⁵⁵ Often these workers interact with refugees and individuals suffering from acute need and are able to bring relief to their situation. When this relief is brought by Christians, opportunities to share the gospel abound.

⁵³Johnson, *Business as Mission*, 144-46. Johnson in his book on BAM, only mentions nonprofits when discussing enterprise development and he sends a clear signal that NGOs do not belong in the Marketplace Mission Movement.

⁵⁴Nickels, *Understanding Business*, 98.

⁵⁵Goldie Francis, "A Year after the Tsunami, Indian Villagers Thank Southern Baptists for Help" [on-line]; accessed 24 February 2010; available from <http://imb.org/main/news/details.asp?StoryID=3600>; Internet. While reporting on the work of the IMB in the region hit hardest by the tsunami of 2004, the IMB Regional Leader for South Asia, David Garrison, is quoted as saying, "The coastal areas most impacted by the tsunami are home to millions of lost souls who have little access to the Gospel of Jesus Christ, over the past months, these people have seen the love of Christ as never before. Southern Baptist workers have provided emergency food and water, rebuilt homes, purchased fishing nets, helped re-establish businesses and, most importantly, offered Good News of eternal hope in Jesus Christ." The article goes on to say that "In India alone, . . . about 1,900 people—mostly Hindus and some Muslims—have accepted Jesus as their Savior since the tsunami. As a result, about 150 house churches have been started. Some of these new congregations have birthed second-generation churches."

Development is the next step in a process of helping individuals and communities move from their present positions in life to more developed states. For example, development is helping communities to better their water sources by putting in pumps and adding cisterns to their existing wells, and then running water to individual homes so that they have immediate access to clean, running water, or perhaps helping them dig latrines so disease is kept in check. These examples are all forms of development. Meeting physical needs, however, is not enough in the development process. Bryant Myers calls for a transformational development model. He says if we just meet the need that we see, be it spiritual or environmental, then we only treat one part of the problem. “If we can accept that biblical transformation addresses all these dimensions of human life [physical and spiritual], we can take another step toward a more comprehensive, holistic view of transformation.”⁵⁶ While directing the relief efforts of Food for the Hungry, Tetsunao Yamamori developed a “Contextual Symbiosis Model.” He explains,

Basically, it [this model] suggests that we must always strive for an integration of the evangelism and the relief/development components, and that the proportion of the evangelism must increase as we work our way through the relief and development process.⁵⁷

All the needs of a community cannot be met if the spiritual components of people’s lives are ignored. Thus, relief and development agencies have incredible opportunities to present biblical truth while meeting real human needs. They cannot, however, say that they are meeting human needs and only focus on spiritual needs. There must be integrity present in their work, or like BAM enterprises that lack integrity, they will be shut down and kicked out of the country, leaving behind a distorted view of the gospel.

⁵⁶Bryant Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis 1999), 94.

⁵⁷Tetsunao Yamamori, *Penetrating Missions’ Final Frontier: A New Strategy for Unreached Peoples* (Downers Grove, IL: Intervarsity, 1993), 129.

Enterprise development. Small business enterprise development seeks to manage micro-loans and thus enable individuals to create businesses on their own. These loans are given to people living in poverty in order to help them “create physical infrastructures, social and health services, environmental projects, and economic opportunities that will improve the quality and longevity of their lives.”⁵⁸ Loans are normally between \$100 and \$5000 or perhaps the loan of an animal to be repaid with a newborn animal that would then be “loaned” to the next person. This type of enterprise usually works best in very poor areas with groups of individuals who are accountable not only to the lending institution but to one another. For example, a group of five individuals are gathered together and taught to develop a simple business strategy. Then money is “loaned” to the first individual, who will in turn pay back the loan so that the second individual can get a loan. In this way, there is community pressure to both succeed and be responsible for loan payback. Enterprise development is not considered to be BAM because the lending institution is not attempting to make money on the projects, but instead is seen as a nonprofit lending group.⁵⁹ There are several advantages to enterprise development. First, most impoverished nations see it as a positive influence and welcome it. Organizations like World Bank have promoted and reported on programs that make such loans.⁶⁰ Second, the tentmaker has unprecedented opportunities to work with this group of individuals to teach them about business, life, and the gospel. National banks, in many impoverished nations, offer this type of loan. Christian NGOs are able to come

⁵⁸Johnson, *Business as Mission*, 145.

⁵⁹Ibid., 145-46.

⁶⁰Numerous articles discuss microloans overseas, See Netty Ismail, “TPG’s Bank Tabungan Loans Grow 50% as it Taps Poor (Update 1)” [on-line]; accessed 24 February 2010; available from <http://www.businessweek.com/news/2010-02-07/tpg-s-bank-tabungan-loans-grow-50-as-it-taps-poor-update1-.html>; Internet. Also, Mark Engler, “The Godfather of Microcredit: Muhammad Yunus’ Visions of ‘Social Business’ Is a Curious Amalgam of Left and Right” [on-line]; accessed 24 February 2010; available from <http://www.indypendent.org/2010/02/18/godfather-of-microcredit/>; Internet. These articles and many others promote the idea of microloans and their positive effects on the poor.

alongside, help a group borrow funds, and then disciple those individuals without being responsible for the financial debt or collection of that debt which can be problematic.⁶¹

Tentmaking. Those involved in BAM, NGOs, and Enterprise Development, while living interculturally, are tentmakers. Tentmaking, like BAM, is difficult to define; however, several components help clarify the definition. First, tentmaking speaks specifically to a person, not a business. Second, it has an intercultural component. Third, the tentmaker normally, but not always, chooses the specific context or people group in which he or she is working. Rundle attempts to clarify by defining a tentmaker: “Following the model of the Apostle Paul, a tentmaker (1) works in a cross-cultural context, and (2) deliberately *chooses* this people group or location because it has been historically unreached by the gospel.”⁶² He continues, “It is the combination of this intentionality and the cross-cultural aspect that distinguishes a tentmaker from other Christian professionals.”⁶³ While in agreement with Rundle that a tentmaker must be intentional and cross-cultural, this author understands that a case can be made that Paul is not the perfect tentmaker model. Paul never learned a new language, never worked for residency, and while primarily working among Gentiles of whom he had a basic understanding, he also worked with Jews in each of the cities he visited. Dan Gibson defines a tentmaker as “an intercultural Christian worker with a secular identity.”⁶⁴ Patrick Lai brings clarity and passion to the discussion:

Tentmakers know that tentmaking is not about money, visas, entry strategies, or all the other issues missiologists love to debate. The objective of tentmaking is to put

⁶¹Johnson, *Business as Mission*, 146. Numerous Christian run NGOs also have programs for microloans. Johnson lists several like World Vision, HOPE International and others.

⁶²Steven L. Rundle, “The Christian Business Scholar and the Great Commission: A Proposal for Expanding the Agenda,” *The Journal of Biblical Integration in Business* (Fall 2000): 94.

⁶³*Ibid.*, 95.

⁶⁴Dan Gibson, *Avoiding the Tentmaker Trap* (Ontario: WEC International, 1997), 41.

Jesus in front of those who have never had an opportunity to hear the truth about him . . . Tentmaking is using daily-life strategies to tell people about Jesus.⁶⁵

Lai attempts to bring additional clarity to the subject by placing tentmakers into the following categories:

T-1—Christians employed abroad as a part of the course of their careers.

T-2—Christians employed abroad as a part of the course of their careers, but would identify a calling in their lives to reach the people group to whom they have been assigned.

T-3—Part of their income, or in some cases all of their income, is derived from churches or friends back home. They are in control of their tentmaking job and as such when ministry opportunities present themselves, they are able to respond. Paul was a T-3 tentmaker.

T-4—Most raise their support back home, and work in NGOs.

T-5—Regular missionaries in a closed country, they have a shell company that provides a cover visa, but they do not do any actual work for that company.⁶⁶

What can be seen in Lai's delineation is that tentmakers are the field workers, the actual intercultural workers on the ground, whereas BAM is a much broader term in which a corporation starts various factories or businesses in multiple sites throughout the world with a clear mission strategy. The owners of that BAM enterprise might reside full-time in one country while employing tentmakers to run a company and practice holistic evangelism strategies in another part of the world.

The Marketplace Mission Movement is based on a principle of holistic mission. God's desire to redeem culture is not only understood as "saving souls," but also redeeming economies, practicing justice, and utilizing human and natural resources in a godly manner.⁶⁷ Tentmakers working in the marketplace are not promoting capitalism in another culture. Bryant Myers, in his book *Walking with the Poor*, argues that the claim of modernity for the last two centuries is that human progress is the inevitable outcome of

⁶⁵Lai, *Tentmaking*, 3-4.

⁶⁶*Ibid.*, 22-27.

⁶⁷Tunehag, McGee, and Plummer, "Business as Mission," 288-89.

applied human reasoning and modern science. Capitalism, science, and technology offer to save the poor, but they ignore the fact that evil bends human reasoning to other ends. While claims are made that the world is getting better, improving conditions are not enough to support the claim that modernity will save the poor.⁶⁸ Myers writes, “The fundamental claim of capitalism, science, and technology is a lie: they cannot save. Saving is not within their power.”⁶⁹ He concludes by arguing that appropriate technologies are tools that God gives us to better our physical lives; however, it is the cross that saves. “The cross teaches that salvation does not come from right thinking or the right technique, but by divine action making right what we cannot make right ourselves.”⁷⁰ Capitalism, science, and technology are all available resources to the tentmaker, but if intentional sharing of the gospel is not an integral part of the strategy, then ministry in the marketplace is nothing more than modernity clothed in mission terminology. Tentmakers practice holistic ministries in CAN/RANs, giving them access to people who would otherwise have little to no opportunity to hear the gospel proclaimed.

Review of the Literature

The literature on BAM and tentmaking is various and wide. Interestingly, there is a whole body of literature from the secular business world that now promotes the triple bottom line.⁷¹ Globalization and Corporate Social Responsibility (CSR) are hot topics as businesses look to foreign markets to expand and produce their goods and services. Most people have interacted with call centers that are located in other countries, like India, and

⁶⁸Myers, *Walking with the Poor*, 91-92.

⁶⁹*Ibid.*, 92.

⁷⁰*Ibid.*, 93.

⁷¹A triple bottom line and CSR consist of positive net gains in the areas of social responsibility, environmental goals, and financial profitability. See Andrew W. Savitz and Karl Weber, *The Triple Bottom Line*.

purchased items that were produced overseas. Even the English Standard Version Bible was printed in China, which is still a RAN.

In the secular business world, there are two main bodies of literature that overlap into BAM and tentmaking. The first deals with the topic of globalization and the second deals with corporate social responsibility or the triple bottom line. One of the main books on globalization is that of Thomas Friedman. While all the texts recognize the importance of doing business in the new “flat world,” a world that shares interconnectedness between technology, travel, vocation, business, and communication, most of these same texts recognize that the world is not flat across the board. In fact, even Friedman writes,

The bad news in Africa today, as well as rural India, China, Latin America, and plenty of dark corners of the developed world, is that there are hundreds of millions of people who have no hope and therefore no chance of making it into the middle class.⁷²

At the same time, he finds hope for those who live in impoverished nations:

There is no question that China and India are better off for having at least part of their population in the flat world. When societies begin to prosper, you get a virtuous cycle going: They begin to produce enough food for people to leave the land, the excess labor gets trained and educated, it begins working in services and industry; that leads to innovation and better education and universities, freer markets, economic growth and development, better infrastructure, fewer diseases, and slower population growth.⁷³

A number of other books have been written on the subject. One such book, *Globalization and its Discontents*, written by Joseph E. Stiglitz, a Nobel Prize winner in the area of economics, recognizes the reality of globalization and both its negative and positive consequences on the poor. He writes, “Globalization has brought better health, as well as an active global civil society fighting for more democracy and greater social justice.”⁷⁴ But he also calls for change at international levels in organizations like the

⁷²Friedman, *The World Is Flat*, 462.

⁷³Ibid., 464.

⁷⁴Joseph E. Stiglitz, *Globalization and its Discontents* (New York: W. W. Norton and Company, 2003), 214.

International Monetary Fund (IMF), which according to Stiglitz have abandoned their mission of helping poor nations and bringing economic stability to the world and have instead favored policies that help the rich get richer.⁷⁵

Corporate social responsibility is becoming a major topic in the business world as companies seek to profit from a flat world. Daniel Franklin wrote in an article in the 2008 *Economist*,

Business schools, for their part, are adding courses and specialised departments to keep their MBA students happy. ‘Demand for CSR activities has just soared in the past three years,’ says Thomas Cooley, the dean of New York University’s Stern Business School. Bookshelves groan with titles such as *Corporation Be Good*, *Beyond Good Company*, and *The A to Z of Corporate Responsibility*.⁷⁶

While the debate is intense, the fact that business schools are addressing the issue and writing books on the subject is important in relation to BAM. As BAM businesses are started overseas with a quadruple bottom line, having major corporations who are also seeking to have a social conscience helps tentmakers working in that industry to remain inconspicuous as they seek to help those around them socially and spiritually.

Missiologically, an abundance of material and helps are being produced for the tentmaker and those seeking to develop BAM enterprises. These works can be divided, to some extent, into three camps. The first is that which focuses on NGOs. Myers’ book, *Walking with the Poor*, is foundational to understanding transformational development principles and provides a good balance between meeting physical and spiritual needs. Yamamori substitutes the term “special envoys” for tentmakers.⁷⁷ A new term does not need to be introduced into an already crowded field, but as he presents his definition, it is obvious that he is directing his attention to tentmakers. He, like Myers, takes a holistic,

⁷⁵Ibid.

⁷⁶Daniel Franklin, “Just Good Business,” *The Economist* (January 17, 2008) [journal on-line]; accessed 2 March 2010; available from http://www.economist.com/specialreports/displaystory.cfm?story_id=E1_TDQJTDSS; Internet.

⁷⁷Yamamori, *Penetrating Missions Final Frontier*, 53.

biblical look at gospel presentation that is refreshing and powerful. There are, of course, other works on the subject but these two works are seminal in their discussion of NGOs and gospel presentation.

A second area of focus is that of tentmaking. Here, resources are abundant, especially in electronic form. One of the better resources providing a theological base as well as practical helps is Ruth Siemens' web site, www.globalopps.org. This site promotes tentmaking; however, its emphasis is on tentmaking outside sending organizations. A number of other excellent resources on the web can be found with a simple search using the key words "tentmaking" or "tentmakers." Because most of these sites understand the role of tentmakers to be holistic in gospel presentation, they push tentmakers to be "real" in the marketplace. In addition to web resources, several books have been written for tentmakers. One of the most helpful is Patrick Lai's, whose simple title *Tentmaking: Business as Mission*, is self-explanatory. Lai meets his goal, giving us a very useful and practical tool for the tentmaker. Christy Wilson's book, *Today's Tentmakers*, published in 1979, is well worth reading to gain a modern historical perspective on the tentmaking movement. He is often credited as being the father of the modern tentmaking movement.

A third area relates to BAM and the implementing of BAM enterprises. Two recent works help the discussion. Mark Russell's *The Missional Entrepreneur* gives a practical and useful tool to understanding and beginning BAM enterprises. A second and perhaps more foundational work is Neal Johnson's *Business as Mission*. This is a thorough and powerful look at what BAM is and how it all works. The book is well researched and provides a very practical "how to" guide to starting businesses interculturally. A number of other texts are helpful, including several works that are collections of articles. Tom Steffen and Mike Barnett co-edited *Business as Mission* and Tetsunao Yamamori and Kenneth Eldred co-edited *On Kingdom Business*. Both of these works offer numerous articles that give an understanding of the movement, both where it is and where it seeks to be. To gain a worldwide understanding of BAM, Marketplace Ministries and holistic

gospel presentation, it is important to interact with the *Occasional Papers* presented to the 2004 Forum for World Evangelization hosted by the Lausanne Committee for World Evangelization in Pattaya, Thailand. These articles help one gain a unique perspective on what is happening in the mission community. Finally, an abundance of excellent articles is being produced on BAM and Tentmaking, which helps one understand current trends and theological underpinnings for the movement.

In *Transforming Mission*, David Bosch makes an exhaustive—and eloquent—case for developing new models for Christian mission. Creating relevant and imaginative new approaches to mission is necessary, he argues, because the church now faces a profoundly challenging contemporary crisis. “We require a new vision to break out of the present stalemate toward a different kind of missionary involvement.”⁷⁸ BAM, NGOs and Enterprise Development help us to get into places closed to traditional mission-sending agencies. Tentmakers are a tool God has given us to enter into those worlds to communicate the gospel in culturally relevant ways. Tentmaking has a biblical and historical base that should be developed, tested, and used in traditional sending agencies.

⁷⁸David J Bosch, *Transforming Mission Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 7.

CHAPTER 2
BIBLICAL AND HISTORICAL FOUNDATIONS
FOR BAM AND TENTMAKING

Wayne Grudem, in his book *Business for the Glory of God*, begins by asking the question, “Is business basically good or evil?”¹ He goes on to explain that while most people do not believe business is inherently evil, it is often thought of as “neutral” at best. If BAM and tentmaking are going to be able to take their proper place in the practice of missions today, then understanding the following biblical perspective is necessary: first, all work is inherently good, and when work is done to the glory of God, then new opportunities are created to share the gospel; second, a faithful theology of holism focuses on restoring the relationship of sinners to their creator God; third, BAM results in tentmaking. Tentmaking, though employed by Paul and Priscilla and Aquila differently than employed today, contributed in fruitful ways to their respective ministries.

After looking at a biblical foundation for the use and practice of BAM and tentmaking, a historical perspective on how business has been used both to support and propagate missions will be given. While the scope of this paper will not allow mention of every movement in history, various flashpoints since the inception of the church will be examined. Such a study will create a better understanding of how BAM and tentmaking can serve traditional sending agencies.

Biblical Foundations: Four Concepts

To gain a biblical foundation for the practice of BAM and tentmaking four key

¹Wayne Grudem, *Business for the Glory of God* (Wheaton, IL: Crossway, 2003), 11.

concepts found in the Scriptures will be examined. First, the idea of work will be examined, its origin, and the question of what the concept means to the church. Second, in an attempt to restore their appropriate meanings in the application of BAM and tentmaking a word study on “laity” and “clergy” will be done, asking what these words meant to the New Testament writers. Third, whole gospel presentation and its implications will be studied. Fourth, the practice of tentmaking in the New Testament, as practiced by Paul and Priscilla and Aquila, will be examined.

Work

The story of creation provides the starting point for gaining a biblical understanding of the importance of work. Grudem reminds us that God created man in his own image: “To be in God’s image means to be like God and to represent God on the earth. This means that God created us to be more like him than anything else he made.”² As a result of being created in God’s image; mankind is to represent him here on this earth, behave as he would, and be imitators of him. Paul reminds us, “Be imitators of God, as beloved children” (Eph 5:1).³ As one imitates the creator God, the development of goods and services in business glorifies God. Mark Russell writes, “Work itself imitates God and glorifies God when done in agreement with his law and character. . . . Through the creation account, God is working. We are to imitate that aspect of his character.”⁴

And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’ (Gen 1:28)

The Hebrew word for “subdue” found in Gen 1:28 is **כָּבַשׁ**. The word means to

²Ibid., 14.

³Ibid.

⁴Mark Russell, “The Biblical Basis for the Integration of Business and Missions,” in *Business as Mission*, ed. Tom Steffen and Mike Barnett (Pasadena, CA: William Carey Library, 2006), 119.

subdue or subjugate. The idea is to dominate or take control of.⁵ Hamilton writes that the word connotes force:

Subjecting someone to slavery (2 Chr 28:10; Neh 5:5; Jer 34:11,16), to physical abuse and assault (Esth 7:8), to treading (sins) under foot (Mic 7:19 and Zech 9:15, where it parallels ‘devour’), and to militarily subjecting the population of a city (Num 32:22, 29; Josh 18:1). All these references suggest violence or a display of force.⁶

The picture is that of a king taking control over his conquered subjects. Wenham writes that since we are created in God’s image, man is now king over nature:

He rules the world on God’s behalf. This is of course no license for the unbridled exploitation and subjugation of nature. . . . By upholding divine principles of law and justice, rulers promoted peace and prosperity for all their subjects. Similarly, mankind is here commissioned to rule nature as a benevolent king, acting as God’s representative over them and therefore treating them in the same way as God who created them.⁷

As king over nature, mankind is to subdue and bring order to the world and creation.

Grudem explains, “Adam and Eve should make the resources of the earth useful for their own benefit, and this implies that God intended them to develop the earth.”⁸ Just as a good king would develop the people whom he had conquered, so mankind is to develop and subdue the earth and all its natural resources to produce goods and services to the glory of God.

In Genesis 2:15, mankind is called to “work and keep” the garden of Eden. The word used for work is עָבַד. According to Koehler and Baumgartner, the word means “to serve; to do, work; to subjugate; with a basic meaning of tilling the ground.”⁹ Walton

⁵Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, vol 2, ed. and trans. M. E. J. Richardson (New York: E. J. Brill, 1995), s.v. “עָבַד.”

⁶Victor P. Hamilton, *The Book of Genesis, Chapters 1-17*, The New International Commentary on the Old Testament, vol. 1 (Grand Rapids: William B. Eerdmans, 1990), 139.

⁷Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Waco, TX: Word, 1987), 33.

⁸Grudem, *Business for the Glory of God*, 25.

⁹Koehler and Baumgartner, *The Hebrew and Aramaic Lexicon*, s.v. “עָבַד.”

writes that the ancient world “believed that humans had been created to serve the needs of the gods. The gods had grown tired of the drudgery of providing for themselves. In Genesis people also serve God, but not by meeting his needs.”¹⁰ עָבַד has the dual connotation of “tilling the ground” and “serving” in the religious sense of serving God (Deut 4:19); it does not, however, carry the connotation of doing work to serve the needs of the gods. Gordon Wenham, in his commentary on Genesis, writes, “Even before the fall man was expected to work; paradise was not a life of leisured unemployment.”¹¹ Hamilton writes,

Physical labor is not a consequence of sin. Work enters the picture before sin does, and if man had never sinned he still would be working. Eden certainly is not a paradise in which man passes his time in idyllic and uninterrupted bliss with absolutely no demands on his daily schedule.¹²

When discussing the basic beliefs of the Marketplace Movement, Johnson writes,

Work was ordained by God before the Fall; work after the Fall can and should be redemptive for his followers; there is intrinsic good and value in work; work can (and should) be a form and vehicle of ministry/mission; and through our vocations we are fellow workers with God, being allowed by him to help humanity be reconciled to him and to help him redeem the world.¹³

Work is intrinsically good and is an act of service to the Lord. The creation account explains that in the beginning God created the heavens and the earth. For six days God worked, and then God rested on the seventh day (Gen 2:2). After creating humans, God commanded them to work (Gen 2:15). One finds in the creation account an active, working God who values the concept of work and assigns work to his creation. Grudem writes, “It may be that God created us with such needs [for material things or a need for

¹⁰John H. Walton, *Genesis*, in vol.1 of *Zondervan Illustrated Bible Backgrounds Commentary*, ed. John H. Walton (Grand Rapids: Zondervan, 2009), 31.

¹¹Wenham, *Genesis 1-15*, 67.

¹²Hamilton, *The Book of Genesis*, 171.

¹³Johnson, *Business as Mission*, 154.

the services of other people] because he knew that *in the process of productive work* we would have many opportunities to glorify him.”¹⁴

After the creation account comes the story of the fall; sin enters the world. Separation, death, and corruption are born into the world in dramatic fashion. What God created for good now becomes twisted and corrupt, including work. In response to Adam’s sin, God pronounces a curse on the land: “Cursed is the ground because of you; through painful toil you will eat of it all the days of your life” (Gen 3:17). Sin enters into the story, and as a result of that entry, work is now cursed. The idea of work as a curse has been prevalent throughout time, and remnants of this mode of thinking are still found in the church. Work, however, continues to be a part of the nature of mankind. The desire to work, produce, and create something of value is intrinsic to human nature.¹⁵ With the fall, corruption entered into the workplace; however, with redemption, “Christ brings substantial healing to our work through the power to invest meaning in ordinary work by viewing that work in relation to God (Col 3:22-4:1).”¹⁶

Laity Versus Clergy

All types of work are God inspired, God breathed, and God given to the entire church. God never intended the sort of separation of laity and clergy that is often found today. R. Paul Stevens explains that a thorough examination of the New Testament will reveal that neither the idea for laypersons, nor the idea of clergy, as often understood today, exists in the Scriptures. The word “layperson” was “first used by Clement of Rome at the end of the first century, but was never used by an inspired Apostle in Scripture to describe

¹⁴Grudem, *Business for the Glory of God*, 27.

¹⁵Russell, *The Missional Entrepreneur*, 38.

¹⁶R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids: Eerdmans, 1999), 114.

second-class, untrained and unequipped Christians.”¹⁷ Additionally, Stevens defines the word “clergy:”

The word ‘clergy’ comes from the Greek word *klēros*, which means the ‘appointed or endowed’ ones. It is used in Scripture not for the leaders of the people but for the whole people. Ironically the church in its constitution is a people without laity in the usual sense of that word, but full of clergy in the true sense of that word—endowed, commissioned, and appointed by God to continue God’s own service and mission in the world.¹⁸

The basic meaning of κληρος is “lot.” Kittel states that “even in the Homeric period, however, this concept divides into the two main senses of the ‘lot which is drawn’ and the ‘lot of land.’ This duality, which is also found in Hebrew and English, is linked with the ancient system of economic settlement.”¹⁹ To understand the word better, one needs to look at three passages in which it is used.

The passive form of κληρος is used in Ephesians 1:11: ἐν ᾧ καὶ ἐκληρώθημεν, “In him we have obtained an inheritance.” By virtue of God’s election believers are connected to Christ in whom all things are summed up. “The passive has the force of ‘to be appointed by lot. . . .’ In Ephesians believers have been allotted a destiny or appointed by God”²⁰

κληρος is also used in Colossians 1:12 and Galatians 3:29; in Peter O’Brien’s commentary on Colossians and Philemon he writes the following,

Col 1:12: εἰς τὴν μερίδα τοῦ κλήρου. This whole section, as has been noted, is full of OT echoes. ‘To share in the inheritance of the saints’ recalls the promise first given to Abram (Gen 14:14-17) and subsequently renewed to Israel (Num 26:52-56; 34:2; 13; Josh 19:9) that they would possess their inheritance as the tribes were apportioned the land of Canaan by lot. But the inheritance to which Paul refers belongs to a higher plane and a more lasting order than any earthly Canaan. . . .

The point is that the inheritance for which the all-powerful Father had fitted them

¹⁷Ibid., 5.

¹⁸Ibid.

¹⁹Hermann Strathmann, “κληρος,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, ed. and trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1967), 4:758.

²⁰Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word, 1990), 36.

was in the realm of the light of the age to come. Unlike Canaan it belonged to a spiritual dimension, unable to be ravaged by war, famine or the like. For the Colossian Christians, most of whom were probably Gentiles by birth, this was good news indeed. They now had a share in God's inheritance with other believers, or to use the equivalent words of Paul's thanksgiving they had 'a hope laid up in heaven' (v 5; cf.3:1-4).²¹

Galations 3:29 further expounds on the use of κληρος when Paul writes

εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι: "And if you are Christ's, then you are Abraham's offspring, heirs according to promise." Richard Longenecker writes,

The Judaizers' call for a nomistic lifestyle on the part of Paul's Gentile converts, so that they might be related to Abraham and recipients of God's covenantal promise, is thus countered by the proclamation that it is being 'in Christ' that brings about these results, and not observing the Torah.²²

When Paul uses the term κληρος, he is referring to a people called out by God, given an inheritance by God and called to be the children of God. The Greek word κληρος, later given the English equivalent of "clergy," refers to those called out by God or the people of God. The word refers to the whole church, not a select few in the church.

Neither in the Old Testament nor in the New Testament did the word clergy ever refer to paid professional ministers separated from the rest of the church. Not until the third century did the term clergy come to take on the modern day meaning of a professional church member; at that time, the term "laity" also took on greater meaning. Stevens writes,

The church in the New Testament has no 'laypersons' in the usual sense of that word, and is full of 'clergy' in the true sense of that word. . . . The New Testament opens up a world of giftedness, of universal empowerment of the people of God through the gift of the Holy Spirit, universal ministry, and the universal experience of the call of God by all the people of God.²³

²¹Peter T. O'Brien, *Colossians, Philemon*, Word Biblical Commentary, vol. 44 (Dallas: Word, 1982), 26-27 .

²²Richard N. Longenecker, *Galatians*, Word Biblical Commentary, vol. 41 (Dallas: Word, 1990), 158.

²³Stevens, *The Other Six Days*, 5.

In the New Testament, figuratively, the church is the new people, λαος, of God. In Foersters' article on the use of the word λαος he writes,

Thus far [the use of λαος in the gospels] the NT has built wholly on LXX usage. It goes beyond it by using λαος in the specific national sense for the Christian community, e.g., in Ac. 15:14; 18:10; R. 9:25f.; 2 C. 6:16; Tt. 2:14; I Pt. 2:9 f.; Hb. 4:9; 8:10; 10:30; 13:12; Rev 18:4; 21:3.²⁴

In biblical thought, the term "people" connotes the idea of those who stand in special relationship with God. Israel was God's "people." Foerster goes on to write,

Thus far [in the Gospels] λαος and εθνη had been mutually exclusive terms. Now there rises up to God's name from the εθνη a λαος independent of all national preconditions. The circle of the word λαος is given a new centre. Only faith in the Gospel decides. The title is not herewith taken from Israel. But another λαος now takes its place along with Israel on a different basis. This means, of course, that within Israel only those who meet the decisive conditions belong to this λαος. Thus a new and figurative Christian concept arises along with the old biological and historical view and crowds it out.²⁵

Peter draws on the expressions from the LXX in which Israel is addressed as the "people of God." Peter claims this title on behalf of the Christian community and claims they are now the spiritual people, λαος, belonging to God (1 Pet 2:9).²⁶ This claim is not to exclude Israel as the people of God, but to bring the church alongside as a special and chosen people.²⁷ As God's people, the church has been given spiritual gifts, or χάρισμα. George Ladd argues that some of the gifts listed by Paul are truly charismatic and others are natural gifts the Holy Spirit uses in the life of the church. Functions such as ministry, administration, ruling, helping, showing mercy, and giving are all natural talents, while prophecy, miracles, healings and tongues are supernatural in nature.²⁸ He writes,

²⁴Werner Foerster, "λαος," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, ed. and trans. Geoggrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1981), 3:54.

²⁵Ibid.

²⁶Norman Hillyer, *1 and 2 Peter, Jude*, New International Biblical Commentary, vol. 16 (Peabody, MA: Hendrickson, 1992), 68.

²⁷George Eldon Ladd, *A Theology of the New Testament*, rev. ed. Donald A. Hagner (Grand Rapids: William B. Eerdmans, 1993), 581-82.

²⁸Ibid., 580.

The noncharismatic functions were probably those exercised by elder-bishops, teachers, and deacons. However, Paul is discussing functions and not formal positions in the church. He writes I Corinthians 12 not out of an interest in correct organization but proper ordering of the entire Christian fellowship. He conceives of every Christian as an active member of the body of Christ—‘to each is given the manifestation of the Spirit for the common good’ (1 Cor 12:8). The *charisma* granted to each is not so much a supernatural gift as the call of the Spirit to serve the church.²⁹

All God’s people have been gifted with supernatural gifts. This is not to say that all have the same gifts, roles or functions in the local body of believers (1 Cor 12:27-30). The church, however, is made up of those who are called out, κληρος, and gathered together as a new people, λαος, irrespective of who they were before knowing Christ. Paul writes the Galatians, “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise” (Gal 3:28-9). Key to this passage is the use of the word “heirs” or people of God. Thus, clergy and laity are two components of the same thing; the people of God. The idea that part of the church is clergy and another is laity, as often understood in contemporary English language, is false.

This understanding is important in relation to the use of tentmakers. While some tentmakers have theological education, degrees, and pastoral experience—many will not.³⁰ Some have experience as managers, teachers, and accountants. Some tentmakers are blue-collar workers and others white-collar workers, but all are God-called workers serving together and practicing the “. . . ministry of reconciliation” (2 Cor 5:18).

God gave work to us; it is God ordained and is useful to the task of mission and evangelization. Rundle and Steffen write, “Our individual callings and gifts may differ, but mission is nevertheless the central purpose of the *entire* body of Christ.”³¹ The church

²⁹Ibid.

³⁰The reality of tentmakers is that while some will have theological degrees, many will not, either because they have been busy pursuing other degrees or because they do not see value in theological study. This lack of education is a sad reality.

³¹Rundle and Steffen, *Great Commission Companies*, 13.

is responsible to reach the nations and utilize the resources that God has given her to complete the task. If we turn only to those who serve as “professional” missionaries, then we might miss opportunities and pass over gifted businessmen and women who can preach to the nations the gospel of Jesus Christ (Rom 10:14-15). Stevens writes, “The church does not have a mission; it *is* mission. . . . Mission is the intended occupation and preoccupation of the whole people of God, not merely a few chosen representatives or designated missionaries.”³² If the church is mission, then the way the gospel is presented is of utmost importance.

Gospel

In gospel presentation, the question emerges as to whether or not the gospel affects every aspect of life or only the spiritual side of life. The majority of BAM writers emphasize that the theology undergirding marketplace ministry is holistic in nature. When the gospel is presented and lived out, it affects every aspect of life. There is a social element to gospel presentation. This social aspect of the gospel, however, creates issues in evangelical churches because of the evangelical/liberal debate of the last century.

Rundle and Stephen write,

In the early twentieth century a sharp disagreement erupted between the so-called modernist and fundamentalist Christians over the matter of priorities. (Over time the labels became ‘liberal’ and ‘evangelical,’ which we will adopt here.) Is the church’s first priority to bring people into a saving relationship with Christ, or is it a more comprehensive (and less specific) ministry of love and reconciliation?³³

As a result of this schism, evangelicals have tended toward a theology that saves spiritually but not socially, while liberals tend toward a theology in which the social aspect of the gospel is primary in thought and action. There has been a push on each side that has created extremes and at times confused the meaning of the gospel and damaged the impact

³²Stevens, *The Other Six Days*, 208.

³³Rundle and Steffen, *Great Commission Companies*, 34.

of the church on the cultures around it. R. Albert Mohler comments on this issue when he writes in his blog,

The church is not to adopt a social reform platform as its message, but the faithful church, wherever it is found, is itself a social reform movement precisely because it is populated by redeemed sinners who are called to faithfulness in following Christ. The gospel is not a message of social salvation, but it does have social implications.³⁴

Both the spiritual and social aspects of the gospel are biblically relevant: balance must be found.

Ladd, commenting on the book of James, writes that the gospel must be received spiritually. It is “implanted” in the heart of the individual; the Holy Spirit through Jesus Christ does all this in order for one to enter into the Christian life.³⁵ James affirms that salvation is found through grace (Jas 1:21), while simultaneously the Christian life is to be lived in accordance to the Royal Law of God (Jas 2:7).³⁶ Works takes on new meaning in this epistle: “So faith, by itself, if it has no works, is dead” (Jas 2:14). James speaks to the issue of how faith is worked out in the Christian life and in the life of the church while placing great emphasis on both work and faith. Dealing with the apparent contradiction between James and Paul in relation to the aspect of “works” and “salvation by grace through faith,” Ladd writes,

While the words are similar the concepts are very different. It is probable that James is refuting perversions of Pauline teaching, whether the Pauline epistles were known or not. In fact, Paul and James have different meanings for the words ‘faith’ and ‘works.’ By faith, Paul means acceptance of the gospel and personal commitment

³⁴Albert Mohler, “Glenn Beck, Social Justice, and the Limits of Public Discourse” [on-line]; accessed 15 March 2010; available from http://www.albertmohler.com/2010/03/15/glenn-beck-social-justice-and-the-limits-of-public-discourse/?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+AlbertMohlersBlog+%28Albert+Mohler%27s+Blog%29; Internet.

³⁵Ladd, *A Theology of the New Testament*, 637.

³⁶“James’ idea of the essence of Christian living clearly reflects the words of Jesus. He expresses himself in Jewish idiom but pours into it a distinctly Christian content. It is the Christian’s duty to fulfill the Royal Law (2:7). The Law is royal because its author is none other the King of the universe. Obedience to the Royal Law bestows freedom (1:25). In the Day of Judgment God will judge the works of people according to the Law of liberty (2:12). It is clear that James has the Old Testament Law in mind from his discussion of the weight of various sins (2:9-11).” Ladd, *A Theology of the New Testament*, 638.

to the one proclaimed. James means something different. . . . James is using the concept of faith in accordance with the rabbinic assertion of *ʾmûmâ*, which means the assertion of monotheism! Furthermore, by works, Paul designates Jewish deeds of formal obedience to the Law that provide a person a basis for boasting in his or her good achievements. For James, works are deeds of Christian love—to visit orphans and widows in their affliction and to keep oneself unstained from the world (1:27)—means to avoid a spirit of greed and acquisitiveness, but on the contrary to minister substantially to the material need of helpless widows and orphans. This the primitive Jerusalem church had done (Acts 2:45; 6:1).³⁷

James supports the argument of Ephesians 2:10, reminding the reader of the “works” we are all called to do as a result of the salvation freely given to us. Faith cannot exist without works. Thus, Mohler can call the church a “social reform movement.” C. René Padilla writes,

To talk about ‘holistic mission,’ therefore, is to talk about mission oriented towards the formation of God-fearing persons who see themselves as stewards of creation and do not live for themselves but for others; persons who are willing to fulfill their God-given vocation in the world and to receive and to give love; persons who ‘hunger and thirst for justice’ and who are ‘peacemakers’ (Matt 5:6, 9).³⁸

Rundel and Steffen identify some basic assumptions that hold true with the majority of writers on BAM in relation to holistic mission practice:

Assumption 1: We have been created for good works. (Eph 2:10) Our salvation is not based on works, but good works are central to our life’s purpose.

Assumption 2: Good works will create opportunities to share good news. For some Christians, sharing the gospel will be the incidental and serendipitous byproduct of their good works. For others, creating witnessing opportunities is deliberate and intentional. But in either case the outward expression of one’s faith will lead to opportunities to ‘give the reason for the hope that you have.’ (1 Pet 3:15)

Assumption 3: Authentic mission meets real physical needs, but never stops there. Making a person healthier or more prosperous in this life will never compensate for eternal separation from God. A truly holistic mission strategy addresses both the physical and the spiritual needs of a person. . . . If a community of local believers (that is, a church) does not already exist, there is an effort made to see self-sustaining, reproducing churches spring up in that community.

Assumption 4: Authentic missions aims to draw people into the family of God, but never stops there. The second half of the Great Commission—‘teaching them to obey everything I have commanded’—is sometimes overlooked by evangelicals.

³⁷Ladd, *A Theology of the New Testament*, 639.

³⁸C. René Padilla, “Holistic Mission,” in *A New Vision, A New Heart, a Renewed Call*, vol. 1, ed. David Claydon (Pasadena, CA: William Carey Library, 2005), 221.

Missions involves not only preaching, baptizing and planting churches but also creating communities of disciples.³⁹

As the gospel is preached among the nations, various types of action will be required. Jesus said in John 3:21, “But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.” Meyers writes that the gospel message must be presented in ways that are understood by the host culture. Good deeds through transformational development begin to take life in a community. As relationships are developed life, becomes a witness. Prayer takes on new meaning as prayers are offered on behalf of those in need and God responds to individuals and community. Questions are asked and the answers are found in the gospel.⁴⁰ Meyers continues and argues, “Limiting our work of transformation to only one aspect of the gospel message impoverishes the message and obscures the person of Jesus.”⁴¹ The gospel encompasses all of life—spiritual, physical and emotional. As a result, tentmakers can live out their faith and boldly proclaim the good news of the gospel much like Paul, Priscilla and Aquila.

Tentmaking

The term most often used for businesspersons serving overseas as missionaries is “tentmaking;” they are called “tentmakers.” The idea comes from the life of Paul, who made tents to support himself and others who served with him (Acts 18 and 1 Thess). Paul, however, was not the only tentmaker mentioned in Scripture. Soon after Paul arrived in Corinth, he visited with Priscilla and Aquila. Luke writes that he “lived and worked with them, for they were tentmakers just as he was” (Acts 18:3). Paul was an Apostle, sent out from the church at Antioch, and was involved in “secular” work. Priscilla and Aquila were

³⁹Rundle and Steffen, *Great Commission Companies*, 35-36.

⁴⁰Myers, *Walking with the Poor*, 134-35.

⁴¹Ibid.

instrumental in the work of the early church; however, they were distinct from Paul in the way they went about that work.⁴² The tentmaking of Paul is easily contrasted with the tentmaking of Priscilla and Aquila.

The tentmaking of Paul. Paul was sent out from the church at Antioch (Acts 13:2-3) to preach the gospel among the nations. Paul's apostleship was to be an "Apostle to the Gentiles" (Rom 11:13) and, as that Apostle, he was to preach the gospel to all peoples. Christy Wilson suggests that "Paul . . . followed rabbinical tradition when he also worked as a tentmaker."⁴³ F. F. Bruce writes that since it was not considered proper for a rabbi to be paid for his teaching, many learned and practiced a trade that would supply them with the income necessary to live and work.⁴⁴ Paul carried this rabbinical tradition with him as he went out from the church at Antioch.

Paul is probably the best example in Scripture for reflecting on the role of a tentmaker in a traditional sending agency. Bruce writes, "The church of Antioch, through its leaders, expressed its fellowship with Barnabas and Saul and recognized them as its delegates or 'apostles.'"⁴⁵ Paul had no problem with those who received income for their work in ministry. He quotes Jesus when he writes that ". . . the laborer deserves his wages" (1 Tim 5:18; Luke 10:7; Matt 10:10); however, in 1 Corinthians 9, Paul makes a defense against those who have criticized him. He defends his apostleship and then speaks approvingly of Peter and James who apparently received support from the local church.

⁴²Gibson, *Avoiding the Tentmaker Trap*, 31.

⁴³J. Christy Wilson, *Today's Tentmakers* (Wheaton, IL: Tyndale, 1979), 38.

⁴⁴F. F. Bruce, *The Book of the Acts* (Grand Rapids: Wm. B. Eerdmans, 1955), 367. It should be noted that it is difficult to establish the combination of being a rabbi and working at a trade much earlier than the second century A.D. Most likely Paul learned his trade from his father and later went to study to become a rabbi under Gamaliel (Acts 22:3), and then used his tentmaking in a unique way. See Ronald F. Hock, *The Social Context of Paul's Ministry* (Philadelphia: Fortress, 1980), 20-25, for a full discussion on this topic.

⁴⁵Bruce, *Acts*, 261.

He also tells the Corinthians that he and Barnabas have the same right to be fully supported as Peter and others. Paul, however, mentions three times that he has never made use of his right to financial support.⁴⁶ These statements seem to contradict 2 Corinthians 1:8-9, where Paul notes that he “robbed churches” in order to serve the Corinthians. He is referring to funds that Silas and Timothy brought to him from Macedonia. This passage is used to suggest that, at times, Paul was fully supported by the churches he helped to start; however, Philippians 4:15, 16 suggests otherwise. Several years after Paul’s third missionary journey, he was in prison in Rome. Prisons at that time did not provide the basics for their prisoners as they do today in the West; instead, friends and family had to supply the prisoner’s needs. The Philippians graciously sent Paul a gift. Paul indicates that the Philippians were the only ones to have given money in support his ministry. This passage would apparently preclude gifts from other sources.

While Paul may have received support from churches, the majority of his support came from making tents.⁴⁷ Rundle writes, “Paul boasted that he was not a professional missionary, preaching out of financial necessity, but one who preached the gospel ‘without charge.’”⁴⁸ Tentmaking was a part of Paul’s strategy to reach the Gentiles with the gospel of Jesus Christ. It provided three things important to Paul’s ministry: credibility, identity, and modeling.

In 1 Corinthians 9:12 and 2 Corinthians 6:3ff., Paul writes that he worked, making tents, so that there would be no obstacle in the way of the gospel. This aspect of

⁴⁶Ruth E. Siemens, “The Vital Role of Tentmaking in Paul’s Mission Strategy,” *International Journal of Frontier Missions* 14, no. 3 (1997): 122.

⁴⁷It should be noted that Paul did not use “tentmaking” to gain access to CAN/RAN nations as is typically done today. Paul, as a Roman citizen, did not have any issues with access to the nations. Instead, for other reasons, Paul chose to adopt a tentmaking approach. See Dave English, “A Workable Tentmaking Definition? A Response to Lai’s Research” [on-line]; accessed 16 October 2009; available from <http://www.globalopps.org/papers/tentmaking%20definition.htm>; Internet.

⁴⁸Steven L. Rundle, “Ministry, Profits, and the Schizophrenic Tentmaker,” *Evangelical Missions Quarterly* 36, no. 3 (July 2000): 293.

Paul's ministry was so important to him that he tells us he worked "night and day," so as to not be a burden to anyone while the gospel was being proclaimed (1 Thess 2:9). Following rabbinic custom, Paul did not want to be considered a "peddler of God's Word" nor a "people-pleaser" in an attempt to gain better offerings. He wanted to be free of obligations, so that when he preached he would be beholden to no one.⁴⁹

Paul loved the people whom he was reaching and used his tentmaking skills to demonstrate that love (2 Cor 11:11; 12:13-14). Paul would not lessen his credibility among the Gentiles by taking payment for his preaching. Ronald F. Hock, in his book on the social context for the preaching of Paul, explains that from the time of Socrates and the Sophists, the subject of a philosopher's support was a matter of great debate. Four basic options were available: charging fees, entering a household as its resident intellectual, begging, and working. Most philosophers preferred either to charge a fee or stay in the home of a benefactor. The philosopher who either charged a fee or stayed in someone's home was bound to his benefactor and was not free to teach what he wanted. Begging was the preferred method of the Cynics,⁵⁰ and working was by far the least popular option.⁵¹ Paul chose the fourth option, and because of that choice, no one could question his motives.⁵²

⁴⁹Siemens, "The Vital Role of Tentmaking," 123.

⁵⁰Donald Dudley in the introduction to his book on the history of cynicism writes, "From the fourth century B. C. Cynicism endured to the last days of the ancient world; Cynics were common in the days of Augustine; they may have been known in the Empire of Byzantium. . . . Cynicism survived when much of immeasurably greater intellectual value perished. To the student of ancient philosophy there is in Cynicism scarcely more than rudimentary and debased version of the ethics of Socrates, which exaggerates his austerity to a fanatic asceticism, hardens his irony to sardonic laughter at the follies of mankind, and affords no parallel to his genuine love of knowledge. . . . But to the student of social history, and of ancient thought as distinct from philosophy, there is much of interest in Cynicism. The Cynics are the most characteristically Greek expression of that view of the World as Vanity Fair, and the consequent rejection of all current values and the desire to revert to a life based on the minimum of demands. Donald Dudley, *A History of Cynicism* (London: Methuen & Co., 1937), ix.

⁵¹Ronald F. Hock, *The Social Context of Paul's Ministry* (Philadelphia: Fortress, 1980), 56-59.

⁵²English, "A Workable Tentmaking Definition?" 5.

Paul worked as a tentmaker; because he worked, two things happened. First, Paul chose a life of personal hardship and social humiliation. Because Paul chose the life of an artisan, he condemned himself to a life of hard work and appeared as nothing more than a slave to the rich Corinthians (1 Cor 4:8, 10; 9:19). This life, however, gave him a freedom to preach the gospel without hindrance (1 Cor 9:18-19).⁵³ Second, Paul's trade allowed him to share in evangelistic conversations with fellow workers, customers, or others who stopped by to listen and hear what Paul had to say.⁵⁴ Paul was under obligation to no one; thus he was a credible witness to the gospel.

One of the great miracles of the Bible is the incarnation. Jesus became human and entered into our world to identify with us and demonstrate the love of the Father. Paul understood this, and by working next to people, he became one of the people. He was able to demonstrate the power of the gospel in everyday life in the workplace.⁵⁵

In 1 Corinthians 9:18 ff., Paul writes that he approached the Jews as a Jew, since he was one. To educated Gentiles, he came to them as a highly educated man speaking three languages and as a Roman citizen. Siemens suggests that the working class was much harder for Paul to identify with. Paul worked his profession as a tentmaker, which required many hours of hard labor. In 1 Corinthians 4:11-12a, Paul writes, "To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands." By earning his own living, he identified with those around him.⁵⁶ English writes,

This is highly relevant for missions today. One of the greatest needs when the gospel first enters another culture is authentication of the gospel. The gospel must be

⁵³Hock, *The Social Context of Paul's Ministry*, 59.

⁵⁴Ibid., 56-59. See also Hock's explanation of the use of the workshop by Cynic philosophers. Ibid., 30-41.

⁵⁵English, "A Workable Tentmaking Definition?" 5.

⁵⁶Siemens, "The Vital Role of Tentmaking," 124.

demonstrated to work in everyday life, in the marketplace. If it can't make it there, what is it worth? Only tentmakers can fully incarnate and authenticate the gospel in everyday life.⁵⁷

The missionary, as a tentmaker, fits a role that everyone understands. The host culture can identify with the tentmaker, and the tentmaker can identify with the host culture. As missionaries work in their tentmaking roles, they are able to incarnate the gospel with power. They live lives of transparency, demonstrating the power of the gospel in their lives. From the way they treat their neighbors to their personal and corporate integrity, tentmakers will be watched closely. As friends, neighbors, and clients see the gospel fleshed out; it comes to them in word and deed.

Gibson writes of Paul, "He believed that hard work was best taught by example, he worked at his profession, tentmaking."⁵⁸ Paul, numerous times in Scripture, asked the churches to imitate or follow his example.⁵⁹ Siemens writes that Paul had three goals in mind when he told others to imitate his example: Paul modeled a life of Christian living; he demonstrated what it means to be a follower of Jesus Christ; he gave us a biblical work ethic.⁶⁰ Paul was emphatic that if someone is unwilling to work, then he should not eat (2 Thess 3:6-15). Wilson writes, "Paul says that a person should keep on with the work that they had prior to following Christ."⁶¹

One of the dangers when starting new churches overseas is that converts want to quit their jobs and look for missionary support, thus weakening the church. Paul understood that a strong work ethic is vital to the life of the church. English, however, reminds us to not export the American work ethic, but instead a genuinely Christian work

⁵⁷English, "A Workable Tentmaking Definition?" 5.

⁵⁸Gibson, *Avoiding the Tentmaker Trap*, 32.

⁵⁹See Acts 20:53; Eph 4:28, 6:5-9; 1 Thess 2:9-12, 4:11; 2 Thess 3:7-10; Col 3:23; and Titus 3:1 for passages in which Paul specifically called the reader to follow or imitate his example.

⁶⁰Siemens, "The Vital Role of Tentmaking," 124.

⁶¹Wilson, *Today's Tentmakers*, 22.

ethic that includes “. . . diligence, excellence, honesty, and servanthood. This ethic inevitably tends to create a productive and just system.”⁶²

The tentmaking of Priscilla and Aquila. Paul chose to be a tentmaker, even though he could have received support from the churches that sent him and the churches he helped start. Precedence for this model of ministry had been set through the lives of Peter and James. Paul, however, intentionally chose a different path. There were two other tentmakers, however, who worked alongside Paul and were foundational in the work that he and others did to take the gospel to the nations. Paul met Priscilla and Aquila in Corinth. They had come from Rome after being expelled by Emperor Claudius. While it is unknown if they arrived in Corinth as believers or if Paul was instrumental in bringing them to faith, we do know they developed a friendship and became co-laborers for the gospel (Rom 16:3).⁶³

A difference existed between Paul and Priscilla and Aquila, however. Paul was an Apostle; Priscilla and Aquila were not. Their work was also different. Wilson notes that for Paul, his “primary purpose . . . was the spreading of the good news about Jesus Christ, and his tentmaking was simply a supporting role.”⁶⁴ Gibson maintains, “Priscillan tentmaking, however, places greater emphasis on professional skills, and the ministry that naturally develops from using them.”⁶⁵ Priscilla and Aquila’s sole occupation was that of tentmaking, quite possibly having the Roman army as a major client. Out of that occupation, ministry was a natural result. Gibson, quoting an unnamed tentmaker, comments, “It could be said that the major difference in the Pauline and Priscillan models

⁶²English, “A Workable Tentmaking Definition?,” 6.

⁶³Bruce, *Acts*, 367-68.

⁶⁴Wilson, *Today’s Tentmakers*, 21.

⁶⁵Gibson, *Avoiding the Tentmaker Trap*, 33.

of tentmaking is that the Pauline tentmaker looks for a job where the ministry is, whereas the Priscillian tentmaker looks for ministry where the job is.”⁶⁶ Priscilla and Aquila were forced to move to Corinth due to their expulsion from Rome, whereas Paul strategically chose the various cities in which he worked to get the gospel to the nations. Intentionality is the difference between the two models. Both, however, are vibrant models for ministry and the sharing of the gospel.

Genesis records the story of God working, creating, commissioning, and resting. As he has called us to imitate him, we find that we can bring glory to him through our work. Business is more than a means to an end; it is a vital means to glorify the Father among the nations. Business is more than a mere platform so that missionary work can be accomplished; it can and should be ministry in and of itself. As the gospel is presented in word and deed, it has the potential to change every aspect of one’s life. It is validated in communities that were at one time antagonistic to Christians and Christianity. Paul strategically used his vocation to quickly enter communities to reach his goal of seeing people transformed by the power of the gospel.⁶⁷ Paul’s tentmaking was an integral part of his strategy for missions.

Historical Foundations: Three Examples

While the terms BAM and tentmaking are relatively new, there is historical precedence for the use of business in intercultural missions. It was not just the Apostles in the early church who went into “all the world,” but the whole church. Persecution dispersed the Jerusalem church, and the book of Acts tells us that the disciples went everywhere preaching the Word (Acts 8:1). Wilson writes, “From then on throughout the pages of church history, God has not only used fully-supported Christians to extend his

⁶⁶Ibid., 35.

⁶⁷Russell, “The Biblical Basis for the Integration of Business and Missions,” 129.

Gospel, but also tentmakers.”⁶⁸ Out of many historical examples, three examples stand out because of the way they used business both to access their people groups and spread the gospel among the nations: the Nestorian merchant missionaries, the Moravian missionaries, and William Carey.

Nestorian Merchant Missionaries

As the gospel spread throughout much of Asia, to the east of the borders of the Byzantine Empire, it seldom encountered the favor of governments. More often than not, Christianity was merely a tolerated religion and was constituted primarily of minority groups. At times, the gospel made great headway with some of the Turks and Mongols, only to be abandoned for a faith of more political prestige supported by a powerful ruling house or tribe.⁶⁹ The heads of the churches were, more often than not, under the control of non-Christian rulers, which many times led to deterioration in the character of leadership.⁷⁰ Latourette comments on the Nestorians, “Of all the branches of Christianity east of the Euphrates, as we have said, the Nestorians were the most numerous.”⁷¹ The Nestorian missionary model incorporated ordained monks, priests, and bishops and lay believers who traveled widely as merchants, soldiers, and refugees, spreading the gospel

⁶⁸Wilson, *Today's Tentmakers*, 26.

⁶⁹The Nestorians usually were in touch chiefly with peoples of advanced religions—Persian Zoroastrians, Arab Moslems, Indian Hindus and Buddhists, and Chinese Confucianists, Taoists, and Buddhists. Relatively few of these peoples came to faith. Among Central Asiatic tribes of more primitive cults, they attracted numerous followers, only to lose out a few centuries later to Buddhism, which had long been entrenched in that region, and to the politically more powerful Islam. Except for some tribes, Nestorianism was not the predominant faith of an independent people. See Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. 2, *The Thousand Years of Uncertainty* (New York: Harper & Brothers Publishers, 1938), 12-13. See also Kenneth Scott Latourette, *A History of Christianity* (New York: Harper & Brothers, 1953), 166-69, for a more complete understanding of the Nestorius and Cyril controversy that resulted in Nestorius being banished from his position as Bishop of Constantinople. Of importance to this dissertation was the methodology employed by the Nestorians, not the doctrines they supported.

⁷⁰Latourette, *The Thousand Years of Uncertainty*, 263.

⁷¹*Ibid.*, 267.

as they went.⁷² While often facing persecution and always under the control of non-Christian political leaders, the Nestorian church was active in missions. Latourette attributes that activity to two things:

In the first place, more than elsewhere the Christians were among the mercantile classes and, even more than in Constantinople and Alexandria, were assisted by a position in Seleucia-Ctesiphon and then Baghdad, which gave them extensive contacts along the land trade routes of Asia. In the second place, these commercial contacts brought them in touch with more pagan peoples—as contrasted with Moslems—than were merchants of any other set of Christian communities. Merchants from Mesopotamia and from Christian groups in cities in Central Asia journeyed to China and India and passed through many pagan peoples on their way to the Far East.⁷³

Early Nestorian missionary communities would normally combine two merchants, a missionary bishop, and four priests. They grew their own food and started monastic schools, for which the Nestorians were famous. Paula Harris writes, “They preached the gospel and baptized converts among the Hephthalite Huns. They learned and wrote down the Huns’ language for the first time, translated the Scriptures, and taught the Huns to read and write.”⁷⁴ Because the team had a bishop and four priests, it might be assumed that the merchants or the church from where they came supported them. John Stewart claims, however, that the Nestorian church lacked the structure to support such missionaries and instead even the Nestorian bishops were required to work and support themselves.⁷⁵

In the east, Christianity grew in strength and numbers during the ninth, tenth and eleventh centuries. Abu-Raihan Albiruni, an Islamic writer and scholar of the eleventh century writes of the Nestorians,

⁷²Paula Harris, “Nestorian Community, Spirituality and Mission,” in *Global Missiology for the Twenty-First Century*, ed. William D. Taylor (Grand Rapids: Baker, 2000), 497.

⁷³Latourette, *The Thousand Years of Uncertainty*, 271.

⁷⁴Harris, “Nestorian Community, Spirituality and Mission,” 497.

⁷⁵John Stewart, *Nestorian Missionary Enterprise* (Edinburgh: T and T Clark, 1928), 5.

The second sect are the Nestorians, so called after Nestorius, who brought forward their doctrine between A. Alex. 720 and 780. . . . The most numerous are the Melkites and Nestorians, because Greece and the adjacent countries area all inhabited by Melkites, whilst the majority of the inhabitants of Syria, Irak, and Khurasan are Nestorians.⁷⁶

This reality was to be short lived, as eventually Islam took the region. Howard Owens writes, “One result of recognizing the significance of the work of Nestorian missionaries in Asia, whether they were clergy or merchants, is that the church of today is returning to where it was once planted.”⁷⁷

The Nestorians planted churches, in harsh surroundings, amidst political unrest, by sending its merchants along the Silk Road toward the East. The church thrived for a long time, despite the obstacles, because it met people where they lived. Stewart calls them “The most missionary church the world has ever seen.”⁷⁸

Moravian Missionaries

The most extensive of all the missionary movements, in which Pietism was a contributing factor, was the work of the Moravians. The Moravians trace their spiritual descent from John Hus, and possibly Peter Waldo, growing to their greatest numbers in the sixteenth century. The seventeenth century proved to be a hard time for the Moravians, and in 1722, a few exiled remnants settled on the estates of Count Zinzendorf and started the community Herrnhut. Zinzendorf was a man of strong pietistic origins, who dreamed of an extensive mission to the non-Christian world.⁷⁹ Under the leadership of Zinzendorf, the community developed a missionary passion. While Count Zinzendorf was attending

⁷⁶Abu-Raihan Muhammad Ahmad Albiruni, *Chronology of Ancient Nations*, trans. C. Edward Sachau (London: William H. Allen and Co., 1879), 282 [on-line]; accessed 18 July 2011; available from <http://gallica.bnf.fr/ark:/12148/bpt6k728990/f1.image>; Internet.

⁷⁷Howard Owens, “Nestorian Merchant Missionaries,” in *Business as Mission*, ed. Tom Steffen and Mike Barnett (Pasadena, CA: William Carey Library, 2006), 142.

⁷⁸Stewart, *Nestorian Missionary Enterprise*, 306.

⁷⁹Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. 3, *Three Centuries of Advance* (New York: Harper & Brothers, 1939), 46-47.

the coronation of the Danish King Christian VI, he met a black slave from the West Indies who told him of the spiritual state of the people on the island of St. Thomas. Count Zinzendorf shared this need with the Moravians, and two volunteers agreed to set sail and serve as self-supporting missionaries. Leonhard Dober, a potter, and David Nitchmaun, a carpenter, were the first two of many Moravian missionaries to serve in foreign lands while supporting themselves by their work.⁸⁰

The Moravians were unique in that while living almost as a monastic sect, they were made up of men and women who married and had families. Spreading the Christian message was their major objective.⁸¹ The Moravians argued that voluntary contributions were inadequate for the size of the missionary task. Therefore, missionaries needed to be supported and augmented through business enterprises, which also would be opportunities for Christian witness.⁸² The Moravians believed that the power of Christianity should fill all areas of life; nothing was to be placed in opposition. Their aim was to lead the individual Christian to sanctification in every aspect of life. Therefore, they found nothing strange about being both missionaries and business people.⁸³ Just as the Herrnhut community was self-supporting, it was expected that their missionaries would follow this model wherever they worked.⁸⁴

The Moravians were not afraid to go to the hard places of the world, nor were they afraid to support themselves once there. J. Taylor Hamilton, past Professor of Church History at the Moravian Theological Seminary, writes of Christian Fredrick Hocker, a

⁸⁰Wilson, *Today's Tentmakers*, 30.

⁸¹Latourette, *Three Centuries of Advance*, 46-47.

⁸²Wilson, *Today's Tentmakers*, 30.

⁸³William Danker, *Profit for the Lord, Economic Activity in Moravian Missions and the Basil Mission Trading Company* (Grand Rapids: William B. Eerdmans, 1971), 74.

⁸⁴Richard Tiplady, "Moravian Community, Spirituality, and Mission," in *Global Missiology for the Twenty-First Century*, ed. William D. Taylor (Grand Rapids: Baker, 2000), 504.

physician, who was intent on working with the Guebres in Eastern Persia. Time and again Hocker set out for Bagdad only to be frustrated, often returning to Egypt as his home base of operations. At one point Hocker set out with Jon Antes and John Henry Danke. Hamilton writes,

To proceed to Abyssinia was impossible, owing to the revolution headed by the Mameluke commander, Ali Bey. Hocker practiced his profession and Antes gained a livelihood as a clock-maker. To preach to the Mohammedans involved a risk of the death penalty. But a commencement was made at a translation of the Bible. . . . The harsh treatment meted out to the missionaries by various officials, and especially to Antes, who was fearfully bastinadoed by a cruel and avaricious bey [sic] in the hope of thus securing money, and absolute inhibition of labor amongst Mohammedans finally caused the synod of that year to order a withdrawal from this field.⁸⁵

When writing about the Moravian missionary movement, Stephen Neill writes,

The Moravians have tended to go to the most remote, unfavorable, and neglected parts of the surface of the earth. Many of the missionaries have been quite simple people, peasants, and artisans; their aim has been to live the Gospel, and so to commend it to those who have never heard it.⁸⁶

The missionary zeal of the Moravians has always been noted; however, their methods often are overlooked. Wherever the Moravians went, they sought to establish communities that were self-supporting as well as self-propagating.

William Carey

William Carey (1761-1834) grew up in England, the son of the village school teacher and parish clerk. He read and studied avidly as a child. Early in his life he developed an interest in botany, linguistics, and travel, all areas that would serve him well in his career in India. John Eliot and David Brainerd, both missionaries to the Indians of North America, profoundly influenced Carey. It was Carey's monumental work, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the*

⁸⁵J. Taylor Hamilton, *A History of the Missions of the Moravian Church* (Bethlehem, PA: Times, 1901), 33 [on-line]; accessed 19 July 2011; available from <http://www.archive.org/stream/historyofmission00hami#page/32/mode/2up/search/chapter+xx>; Internet.

⁸⁶Stephen Neill, *A History of Christian Missions*, 2nd ed. (New York: Penguin, 1991), 202.

Heathen (1792), that contributed to the Baptists in England forming the Baptist Missionary Society. Carey was to become one of the first missionaries sent out from this society. Originally intent on going to the West Indies, John Thomas, a physician, convinced him that India was the place for them.⁸⁷

Thomas proved to be a man of unsound judgment and financially irresponsible. On an earlier trip to India, Thomas had broken relations with Charles Grant, who was influential in the East India Company.⁸⁸ Grant would have been a great help to Carey and Thomas in their early years in India. Within a few weeks of having arrived in Calcutta, Thomas spent all the money that had been given to support them their first year. Carey was offered a job as supervisor of an indigo factory owned by a European company. This job provided a means for Carey to live and work for the next six years, where despite frequent illnesses to him and his family, he was able to learn Bengali and Sanskrit, do an initial translation of the Bible into Bengali, and begin to study the horticulture of India.⁸⁹ William Carey also recognized the importance of doing business with integrity and intentionality. In his journal he writes,

I am at present busily employed at arranging all my people and my affairs, having about ninety people under my management; these will furnish a congregation immediately, and, added to the extensive engagements which I must necessarily have with the natives, will open a very wide door for activity. God grant that it may not only be large, but effectual! I felt not much spirituality to-day, but had the pleasure of detecting a shocking piece of oppression practiced by those natives who managed the affairs of this place before my coming. They had hired labourers for two and a half rupees per month, but when the poor people came to be paid, they deducted two anas from each man's pay for themselves. I am glad of this detection on two accounts; namely, as it affords me an opportunity of doing justice among the heathen, and of exposing the wickedness of their leaders, one of their oppressors being a

⁸⁷Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. 4, *The Great Century in Europe and the United States of America* (New York: Harper & Brothers, 1941), 67-69.

⁸⁸Neill, *A History of Christian Missions*, 223. The East India Company, according to Neill, was commercial company which was in the process of transforming itself into an empire and was the dominant power in India.

⁸⁹Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. 6, *The Great Century in Northern Africa and Asia* (New York: Harper & Brothers, 1944), 104-05.

Brahmun; and as it so discouraged the poor people from working for us that we could scarcely procure labourers at any rate. This will serve a little to remove the prejudices of the people against Europeans, and prepare a way for the publication of the gospel.⁹⁰

Carey relates two important understandings regarding his view of work and missions. First, he clearly identifies those who work for and with him as his primary target for evangelism and church planting. Carey was intentional in his evangelistic witness to his target audience. Second, he recognizes that integrity in business practice will promote a positive reception of the gospel among those who have never heard.

The British East India Company was adamantly opposed to missionaries working in the territories of India under their control. With the wars in France and the dangers and consequences that were a natural result, the company did not want preaching missionaries to antagonize the indigenous populations. Carey, seen as a businessman, had avoided the prohibition up to that point because of his employment at the indigo plant. Missionaries desired to come to India, however, and the Baptist Missionary Society placed them in Serampore, where the Danish governor gave them permission to live and work despite the British pressure to have them expelled. The indigo plant closed six years after Carey started working there, so he and his family moved to Serampore to continue his work. In that city, he met and established a relationship with William Ward, a trained printer and editor, and Joshua Marshman, a self-educated schoolmaster. Together they would be known as the Serampore Trio.⁹¹

Carey became a leading Sanskrit scholar while working at the indigo plant. He was invited to serve as a professor of this language at Fort William College in Calcutta, not far from Serampore. He was well paid in this position and ninety-five percent of his salary went into the support of the mission in Serampore.⁹² The trio started a school for the

⁹⁰Eustace Carey, *Memoir of William Carey, D. D.* (London: Jackson and Walford, 1876), 183-34.

⁹¹*Ibid.*, 105.

⁹²Wilson, *Today's Tentmakers*, 32.

children of Europeans and invested the schools' profits into the account of the local mission. In the end, the group was able to achieve one of their ambitions, to be financially independent of their home society.⁹³ Independence had been a goal of Carey's since the publishing of his book on reaching the nations. Carey wrote,

It might be necessary, however, for two, at least, to go together, and in general I should think it best that they should be married men, and to prevent their time from being employed in procuring necessaries, two or more, other persons, with their wives and families, might also accompany them, who should be wholly employed in providing for them.⁹⁴

Webber, commenting on this section, writes that this was “an important issue as far as Carey was concerned. It was with this in mind that they [the missionaries] should possess practical skills and the implements for carrying them out.”⁹⁵

Much time was devoted to literary pursuits. Carey published a Sanskrit grammar of 1,000 pages.⁹⁶ Carey and Marshman translated the Bible in whole or in part into many of the languages of India and South and East Asia. By 1832, they had Scripture portions in some languages and the entire Bible in other languages. In the end, forty-four languages were printed on the press in Serampore. While translating the Scriptures they also prepared grammars and dictionaries necessary for the biblical translation projects. The trio even back translated a number of Indian classics so that people in the West could get an understanding of the Indian mindset. They opened mission stations and schools, some of which culminated in colleges. Christians and non-Christians were encouraged to attend. The Bible and Christian theology were taught, as were the religions and philosophies of India. Carey pursued his love of botany and formed a horticultural society for India in

⁹³Latourette, *The Great Century in Northern Africa and Asia*, 106.

⁹⁴William Carey, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* (1792), quoted in Daniel Webber, *William Carey and the Missionary Vision* (Edinburgh: The Banner of Truth Trust, 2005), 90-91.

⁹⁵*Ibid.*, 27.

⁹⁶Wilson, *Today's Tentmakers*, 32.

which he introduced fruit trees, from England, to the local landscape and even experimented with coffee, cotton, tobacco, sugar cane, and cereals.⁹⁷

What made this group unique was its lack of dependence on their home missionary sending agency and their desire and ability to make money in the local economy. In 1833 Carey wrote, “We have ever held it to be an essential principle in the conduct of missions, that whenever it is practicable, missionaries should support themselves in whole or in part through their own exertions.”⁹⁸ While not using the terminology of today, Carey and his partners practiced BAM methodology to take the gospel to a CAN nation.

Following the example of the Nestorians, Moravians and William Carey, other missionaries and mission agencies have used business as a means to enter a world once closed to the gospel. By using their skills, trades, faith, ethics, and social concern, they have impacted culture by seeing individual lives transformed with the gospel and eventually seeing those individuals transform their cultures through the power of the gospel. While our theological priorities must be kept in order, there cannot be any disconnectedness between the sacred and the secular, the laity and the clergy. Business, used as a vehicle for missions, can be productive and useful to reach the world with the gospel of Jesus Christ.

Heinz Suter writes, “In our increasingly globalized world, kingdom entrepreneurship shall come to have even more importance.”⁹⁹ As the gospel is lived out, in countries that are hostile to Christian missionary presence, its power will be evident to those who come in contact with the tentmaker. While Paul did not use tentmaking as a

⁹⁷Latourette, *The Great Century in Northern Africa and Asia*, 107.

⁹⁸William Carey, quoted in Wilson, *Today's Tentmakers*, 32.

⁹⁹Heinz A. Suter, “Starting Kingdom Companies: A Biblical and Historical Overview,” in *On Kingdom Business*, ed. Tetsunao Yamamori and Kenneth A. Eldred (Wheaton, IL: Crossway, 2003), 194.

strategy to enter closed countries, he did clearly use it to demonstrate the power of the gospel to transform lives and communities. Whether one goes because that is where the job takes them, like Priscilla and Aquila, or the job is used as an entrance strategy, like Paul, the crucial thing is that the gospel be preached in its entirety and in its power to transform lives through Jesus Christ.

CHAPTER 3

EMERGING ISSUES FOR TENTMAKERS

In his book, *Reaching and Teaching*, David Sills takes mission sending agencies to task for succumbing to a paradigm of evangelism and church planting with a quick exit strategy. This strategy decreases the amount of time spent on deep discipleship and training of believers and the result is that churches are not taught biblical accuracy, which breeds syncretism. He argues,

While evangelism and church planting are essential components of a missions program, deep discipleship, pastoral preparation, and leadership training must be priorities as well. Jesus explicitly called the church to make disciples of the nations and to teach them to observe all He commanded us (Matt 28:18–20). However, it seems that today many well-intentioned missionaries believe their task is merely to evangelize and then group willing participants into new ‘churches.’¹

If Sills is correct, and our current paradigm excludes deep discipleship and proper training of future pastors and leaders, the imperative for genuine tentmakers is even greater in CAN/RAN nations. Spring of 2010 brought about the expulsion of about 100 expatriate Christians living in Morocco, most, if not all, on resident work visas.² As the world changes and it becomes more difficult to stay long term in CAN/RAN nations, new paradigms must be embraced which allow workers to remain in their countries of service so that proper teaching and discipleship can take place.

Longevity for missionaries has long been an issue and not just in CAN/RAN countries. Mission agencies look for ways to keep missionaries on the field because with

¹David Sills, *Reaching and Teaching* (Chicago: Moody, 2010), 11.

²Richard Allen Greene, “Christians Face Rising Persecution Experts Say” [on-line]; accessed 23 December 2010; available from <http://religion.blogs.cnn.com/2010/12/23/christians-face-rising-persecution-experts-say/>; Internet.

longevity comes better language, cultural adaptation, and an ability to minister to nationals in ways that new missionaries cannot. Longevity issues, however, typically relate to problems like: illness of the parents of the missionaries or of someone in the nuclear family, financial struggles, children's schooling, emotional health and a plethora of other reasons that might send a family back to their home country. The goal of tentmaking, in relation to longevity, is that families stay on the field for as long as they can and not be forced out due to problems with the government or religious authorities. Tentmaking will not, however, resolve the other issues that drive longevity on the field.

The primary focus of this chapter will be on Lai's tentmaking continuum. As clarified in chapter 1, tentmakers are identified as intercultural workers practicing Marketplace Ministries; these include BAM, NGOs, and Enterprise Development. There needs to be some way to differentiate between the varying types of work tentmakers do, because they have such a broad identification. All missionaries are not the same, so all tentmakers are different. From the type of work they do, to the amount of time spent on the job each week, to their main source of support, tentmaking is a broad characterization that must be further clarified. Lai's continuum does that.

Effective Tentmaking Ministries in North Africa Must Possess Three Characteristics

Tentmakers are generally thought of as all the workers in CAN/RAN nations, other than those on actual "missionary" or "tourist" visas. As a result of that generalization, the term "tentmaker" has come to take on little meaning or is identified with a "James Bond" mentality that hurts tentmakers more than helps them. There are three defining characteristics that all tentmakers must possess. The first is identity. Who can be a tentmaker? Is everyone a tentmaker who lives in a CAN/RAN country regardless of what they do? Is someone a tentmaker just because they self-identify as such? Identifying oneself as a tentmaker is a hot topic in missions today; however, this topic needs to be addressed as genuine tentmakers must be identified so that they can be better

trained and used on the field. In order to better identify who is and who is not a tentmaker, a clear definition will be provided of tentmakers and later that definition will be applied to Lai's continuum for tentmakers.

A second characteristic relates to intentionality in the areas of evangelism, church planting, and social reform. How intentional does an intercultural worker need to be in order to be called a tentmaker. What does it mean to practice intentionality and what is the focus of that intentionality? The third characteristic to be addressed relates to the integrity of the tentmaker. What does it mean to be a person of integrity both on the field and back home? Is it okay to "lie" or practice "double agendas" and how does that practice correlate to what nationals see, hear, and later put into practice?

A Tentmaker Must Have a Clear Identity

To identify clearly who is and who is not a tentmaker, a clear definition must first be established. As noted in chapter 1, Rundle defines tentmakers as "following the model of the Apostle Paul, a tentmaker (1) works in a cross-cultural context, and (2) deliberately *chooses* this people group or location because it has been historically unreached by the gospel."³ Gibson defined a tentmaker as "an intercultural Christian worker with a secular identity."⁴ In chapter 2, however, a contrast was made between tentmaking as defined by Paul and Priscilla and Aquila. While Paul and the team of Priscilla and Aquila made tents for a living and both served the churches, Paul intentionally moved from city to city to share the gospel with those who had never heard and then practiced tentmaking. He also returned to those cities to make sure that the churches were growing and to correct doctrinal errors. Priscilla and Aquila moved to where the job was

³Steven L. Rundle, "The Christian Business Scholar and the Great Commission: A Proposal for Expanding the Agenda," *The Journal of Biblical Integration in Business* (2000): 94.

⁴Dan Gibson, *Avoiding the Tentmaker Trap* (Ontario, Canada: WEC International, 1997), 41.

and then shared the gospel with those around them.⁵ The difference was one of strategy. Pauline tentmaking best fits Rundle's definition as Paul deliberately chose the cities in which he invested. Paul was also recognized as an Apostle, fitting Gibson's definition as an "intercultural worker," CAN/RAN verbiage for "missionary." Both of the definitions come short because tentmakers like Priscilla and Aquila exist and work in CAN/RANs. They also need to be recognized and supported. This need is clearly demonstrated in Lai's continuum, as there are numbers of potential tentmakers who, if given proper training and supervision, could serve in CAN/RAN nations.

Using Rundle's definition as a framework, I define tentmakers as those who (1) work with legitimacy and integrity in an intercultural context and (2) deliberately choose to do evangelism and church planting among the people group with whom they live. There are several keys that must be taken from this definition. First, tentmakers have legitimate jobs, according to the laws of their host nation, and they work those jobs with integrity. "When people see us working and know where our money comes from, we have little to hide. Living openly makes it easier to be bold in sharing about the love of our life."⁶ Lai writes, "The issue of true identity is one of the most critical factors to a tentmaker's success."⁷ Questions abound for the worker living abroad and they come faster and more directly to the worker in a CAN/RAN. How people see the tentmaker is important, as Lai describes, "The best way to solve this problem of credibility is to make certain we really perform the work our visas say we do. When our work is clearly legitimate to everyone who is observing us, the pressure tends to ease."⁸

Second, tentmakers work interculturally. Rundle narrowly defines that to

⁵Gibson, *Avoiding the Tentmaker Trap*, 33.

⁶Ibid.

⁷Patrick Lai, *Tentmaking: Business as Missions* (Waynesboro, GA: Authentic, 2005), 76.

⁸Ibid., 77.

unreached areas; however, this is an unnecessary delimitation. There are and should be many T-1s working all over the world. Tentmakers cannot work in their home cultures. This is also where the tentmaker differs most radically from Paul or even Priscilla and Aquila. To be a tentmaker today, the worker must live abroad. This definition does not discount the thousands of bi-vocational workers planting churches both overseas and in America. However, to better train intercultural tentmakers, there need to be criteria that distinguish between those who work in their home fields and those who work abroad. Intercultural workers need different types of training opportunities than same culture workers.

Third, tentmakers must have a deliberate strategy for evangelism and church planting in their host countries. It does not matter if the laws of those nations make it illegal to practice evangelism and church planting; tentmakers will strategize how to reach their people groups with the gospel. Jesus' command found in Matthew 28 never addresses laws that prohibit evangelization because his mandate supersedes local laws. In the Book of Acts there are several instances of the church acknowledging the commands of local government leaders to be silent, but then laying aside those commands. The church and the Apostles continued to preached with great boldness once persecution started (Acts 4:29-31; 5:40-42; 8:1-4).

Two things have not been included in this definition in contrast to Rundle's definition. First, the host country does not have to be chosen deliberately. Genuine tentmakers may find themselves in an intercultural situation without having preselected the place. How their locations were derived should not preclude them from a tentmaking role, but instead motivate them to be a light in a lost place. Second, their source of income may be from their tentmaking job or they might find support in their home country. Either way, if their job is legitimate, it does not matter where their source of funding is derived. Not all tentmakers can be deliberate in their choices of people-groups or locations, as defined by Rundle, but all must be deliberate in their evangelism and church planting.

They must be intentional in their work, witness, and be people of integrity in order to be called tentmakers.

A Tentmaker Must Be Intentional about Evangelism and Church Planting

According to the definition of tentmaking presented in this paper, tentmakers must be intentional in their presentation of the gospel, church planting efforts, and in the way in which they seek to see society transformed. Dietrich Bonhoeffer, in his book, *Ethics*, writes about the process of salvation using the terms “ultimate” and “penultimate” to refer to what happens in an individual’s life as he or she comes to faith. The “ultimate” is the “justifying grace of God.” It is salvation that is freely bestowed on the repentant sinner. It is a work of God. Bonhoeffer writes,

The word of the justifying grace of God never departs from its position as the final word; it never yields itself simply as a result that has been achieved, a result that might just as well be set at the beginning as at the end. The way from the penultimate to the ultimate can never be dispensed with. The word remains irreversibly the last; for otherwise it would be reduced to the quality of what is calculable, a merchandise, and would thereby be robbed of its divine character. Grace would be venal and cheap. It would not be a gift.⁹

Bonhoeffer emphasizes that “grace” is a gift that God has given to the sinner. Salvation cannot be cheapened as a “result” that is sought after. This idea is important because, as evangelicals, we look at results as qualifying measures for success. Results are important; however, we never want to cheapen the act of God in the salvation of souls and reduce conversion to a statistic. Salvation is a work of God and not a work of man. The “ultimate” act of God, however, is tied to the “penultimate” or the process by which one comes to faith. The penultimate is everything that comes before the saving act of God in one’s life. It is never put up in opposition to the ultimate nor can it be separated from the ultimate. It is penultimate because of its relationship to the ultimate, it is nothing by

⁹Dietrich Bonhoeffer, *Ethics*, trans. Neville Horton Smith (New York: Simon and Schuster, 1995), 134.

itself. The human reality, or life lived, is the penultimate. Bonhoeffer writes, “He [God] neither renders the human reality independent nor destroys it, but He allows it to remain as that which is before the last, as the penultimate which requires to be taken seriously in its own way.”¹⁰

Bonhoeffer argues that the church’s responsibility is twofold; the church is to proclaim the “ultimate,” salvation by grace alone, and work in the “penultimate” by preparing people for a proper hearing of the gospel. “If the proclaimer of the word does not at the same time take every measure to ensure that the Word may be heard, then he is not satisfying the claim of the Word to pass freely and unhindered. The way must be made ready for the word.”¹¹ Luke quotes Isaiah in chapter 3:4-6 and writes,

As it is written in the book of the words of Isaiah the prophet, ‘The voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, and all flesh shall see the salvation of God.’

The role of the church in the “penultimate” is to make straight the path of the Lord so that the ultimate, the message of grace and the cross, may be properly heard by the receiver. It is the church’s responsibility to do all that it can to make sure that the way is prepared for an unhindered hearing of the gospel. The church must be intentional when working in the penultimate. Bonhoeffer goes on to write,

Any arbitrary destruction of the penultimate will do serious injury to the ultimate. If, for example, a human life is deprived of the conditions, which are proper to it, then the justification of such a life by grace and faith, if it is not rendered impossible, is at least seriously impeded.¹²

This is not to say that reception of the gospel is made impossible when the church does not do all that it can to create proper conditions for a hearing of the gospel.

¹⁰Bonhoeffer, *Ethics*, 131.

¹¹*Ibid.*, 134.

¹²*Ibid.*, 133-34.

Bonhoeffer also writes,

There are conditions of the heart, of life and of the world, which impede the reception of grace in a special way, namely, by rendering faith infinitely difficult. We say that they impede it and render it difficult, but not that they make it impossible.¹³

Grace, in the end, must make its own way because it is through grace that faith comes to the sinner. Salvation is a work of God in the life of mankind and it is not dependent on the church or individuals. The church must intentionally engage the world in which it lives. Tentmakers are to “prepare the way of the Lord.” Tentmakers intentionally do everything in their power to create proper circumstances so that the gospel may be preached and heard. “Everything” includes job creation for the jobless, the meeting of physical needs for those in peril, transformation of communities and societies where injustice rules, and of course the preaching of the gospel and formation of churches with those who will eventually believe.

Preparation, however, is not simply a matter of meeting certain criteria and social reform. While the hungry must be fed and the widow and orphan cared for, these acts of service cannot be done merely out of duty or obligation; rather, our visible acts of service must be, as Bonhoeffer writes, “. . . Acts of humiliation before the coming of the Lord, that is to say, they must be acts of repentance. Preparation of the way means repentance (Matt 3.1ff.). But repentance means a concrete turning back; repentance demands action.”¹⁴ The intentional work of the penultimate toward preparation for the ultimate is a spiritual endeavor that every tentmaker must engage in, and it requires humility.

If tentmakers do not practice intentionality in their work of “preparing the way of the Lord” then they should not be considered tentmakers. If tentmakers do not practice intentionality in the sharing of the “ultimate” (the gospel), then they cannot be considered

¹³Ibid., 135.

¹⁴Bonhoeffer, *Ethics*, 138.

tentmakers. For tentmakers, “making the path straight” means doing a good job at work, meeting physical needs of those around them, living a life visibly submitted to God, and taking every opportunity possible to share the “hope that is in you” (I Peter 3:15).

A Tentmaker Must Practice Integrity and Be a Person of Character

Tentmakers must also practice integrity and be known as men and women of character. While writing about creative access platforms, Mike Barnett points to the need for integrity.

Finally, an effective creative-access platform offers a way for the worker to show his or her character. It establishes a witness for discipling new believers. Paul applied this aspect of platforms when he refused to become another peddler of the gospel in Ephesus, a city rife with profiteers of religion. . . . He chose to set an example. He modeled the principle that true disciplers should care for their disciples out of love and obedience to Christ and not for profit.¹⁵

The integrity of the tentmaker directly affects the one being disciplined. What new disciples see, they will act on and emulate. If tentmakers do not demonstrate integrity in their lives and ministries, this incongruence will be reflected in the lives of converts and the national churches. Practicing integrity in the workplace, however, is not just for the sake of witness. Doug Sherman and William Hendricks comment on Ephesians 6:5-8 and clarify the need for integrity even when no one is watching:

Notice the emphasis on working with godly integrity whether or not the boss (or anyone else) is watching. Hence, more than a witness is at stake here. God expects wholehearted devotion to the task—something every employer, including God, appreciates and expects.¹⁶

The very nature of being a tentmaker demands that a job be done. If corners are cut and quality time is not spent on the job, then people notice; integrity is forfeited and the gospel message is hindered. Integrity is part of the penultimate of Bonhoeffer:

¹⁵Mike Barnett, “Creative Access Platforms: What Are They and Do We Need Them?” *Evangelical Missions Quarterly* 41 (2005): 93.

¹⁶Doug Sherman and William Hendricks, *Your Work Matters to God* (Colorado Springs: NavPress, 1987), 71.

“The preparation of the way requires that the penultimate shall be respected and validated for the sake of the approaching ultimate.”¹⁷ Integrity, however, is two-fold for tentmakers. On the “job” in their CAN/RAN country, tentmakers demonstrate character in the way in which they work. Sending agencies, however, also expect their tentmakers to be sharing the gospel and starting churches; not just working at their “jobs.” The result is that tentmakers put in a lot of hours in order to satisfy the requirements set forth by their sending agencies and their local companies. If tentmakers choose not to fulfill both roles with integrity, then they should not take on the tentmaker label and instead be honest in their reason for being in the country of choice.

The Three Characteristics of Effective Tentmaking Are Present in Varying Degrees among Different Categories of Tentmakers

Lai established different categories for tentmakers; however, it must be noted that Lai only intended to provide a description of the varying types of tentmakers that he encountered while doing his research. Most missiologists who have written on the topic of tentmaking find Lai’s descriptions to be both accurate and helpful for the task at hand. Sharpest disagreement occurs in his use of the word “tentmaker” to describe those who are either partially funded or fully funded from the outside. Lai writes that when defining tentmakers at the Lausanne Congress in Manila in 1989, the area of greatest disagreement related to sources of income.¹⁸ There are generally two camps: the first suggests that to be called a tentmaker all income must be derived from the tentmaking job; the second suggests that identity can be derived from the role as a tentmaker, and income may come from the sending agency. Dave English, while disagreeing with Lai’s use of the word

¹⁷Bonhoeffer, *Ethics*, 139.

¹⁸Patrick Lai, “Problems and Solutions for Enhancing the Effectiveness of Tentmakers Doing Church Planting in the 10/40 Window” (D.Miss diss., Asia Graduate School of Theology, 2004), 30-31.

tentmaker, writes, “Lai’s description of tentmaking is largely accurate in missions today.”¹⁹

English argues that Lai’s categories are not biblically accurate, as Paul never used tentmaking to gain access to people groups, nor does the New Testament speak to tentmaking as a vocational missionary enterprise. Instead English suggests,

He [Paul] chose to work for his own living consciously and purposefully in order to be an everyday working person just like those he was seeking to reach. In other words, he deliberately chose to be an everyday working person rather than a donor-supported religious professional.²⁰

English is correct in his analysis of Paul. Paul never had access problems like tentmakers face today. In fact, for the greatest part of Paul’s ministry, he never had to learn new languages nor settle in cultures with which he was unfamiliar. If tentmakers were to stay within the boundaries that English creates, then they would primarily be bi-vocational workers in their home or near culture countries. The term tentmaker, however, should be broadened to include those working interculturally and especially to those working in CAN/RAN nations. Lai writes, “In consideration of these categories I propose we put aside our differences and recognize even as there are many types of missionaries, there are also many types of tentmakers.”²¹

The issue at hand, however, is how the three defining characteristics fit these categorizations. Lai enumerates his categories, T-1 to T-5, much like Ralph Winter’s E1 to E-3 scale on intercultural witness. In each category, the three characteristics established for tentmakers are present to one degree or another. First, the categories established by Lai will be presented clearly, identifying how he breaks down the concept of tentmakers.

¹⁹Dave English, “A Workable Tentmaking Definition? A Response to Lai’s Research” [on-line]; accessed 16 October 2009; available from <http://www.globalopps.org/papers/tentmaking%20definition.htm>; Internet, 2.

²⁰Ibid.

²¹Ibid., 11.

Second, the degree to which each category incorporates the three essential characteristics, in light of the North African context, will be examined.

Categories of Tentmaking

In both Lai's book, *Tentmaking*, and his dissertation, he categorizes five primary types of tentmakers. His analysis comes from a survey that he conducted with 370 tentmakers and regular missionaries serving in the 10/40 window from 1991-2001. "Taking the basic characteristics of the tentmakers and breaking them down into categories, I discovered common denominators of five common groupings . . . these are categories, not definitions."²²

The first of the five categories is the T-1 tentmaker. Lai describes a T-1 as a "Christian who is employed abroad in the course of their careers without any initial commitment to cross-cultural evangelism or church planting."²³ T-1 tentmakers live overseas because their company sent them there. T-1s have no special calling in their lives that would cause them to identify themselves as missionaries and they almost never have training to do cross-cultural evangelism. In most cases, according to Lai, they have no full-time ministry experience. While they may help someone come to faith during the course of their employment, Lai found no evidence that they start churches interculturally.²⁴ Most work long hours at their jobs and in many cases are forced to live on compounds for foreign workers. Some T-1s have assisted other tentmakers to find jobs and have helped them get governmental approval for other tentmaking businesses or NGOs. They seldom learn the local language and do most of their business in English. According to recent estimates by the U.S. State Department, there are as many as 6.6

²²Lai, *Tentmaking*, 22.

²³Ibid.

²⁴Ibid., 23.

million U.S. citizens living overseas.²⁵ While some of these U.S. citizens are serving as traditional missionaries, some are potential T-1 tentmakers. Lai suggests that there are as many as 320,000 US citizens living in the 10/40 window alone. Gallup surveys say that 78 percent of all Americans consider themselves to be Christians; while not all are considered to be evangelicals, there is still a potential army of T-1 tentmakers who could be mobilized to do evangelism for the sake of the Kingdom.²⁶ T-1 tentmakers live well overseas and while they work hard at their jobs, they are typically influential in their business communities and even in the local government.²⁷ These businesspersons are not concerned about funding to stay on the field; however, they do not always stay on their field of residence for extended periods of time. This person is typically moving up the ladder in his or her company and this job is a step to better opportunities later in life. T-1s are hard to find and train as they do not work for traditional sending agencies; however, they may be used by the Lord to impact a people group or even a country due to their positions. Since they are not traditional missionaries they are often overlooked and not encouraged to do their part in the Kingdom of God. T-1 tentmakers do not fit Rundle's definition; however, they can potentially fit into mine with adjustments to their rate of intentionality.

The second type of tentmaker mentioned by Lai is the T-2. The biggest difference between a T-1 and T-2 tentmaker is one of strategy. T-2 tentmakers have a specific calling to be overseas and attempt to reach a specific people-group or nation to whom they feel called:

²⁵Volker Poelzl, "Living Abroad, How to Choose the Country that's Best for You" [on-line]; accessed 16 November 2010; available from http://www.transitionsabroad.com/listings/living/living_abroad/living_abroad_by_country.shtml; Internet.

²⁶Frank Newport, "This Christmas, 78% of Americans Identify as Christian" [on-line]; accessed 12 December 2010; available from <http://www.gallup.com/poll/124793/This-Christmas-78-Americans-Identify-Christian.aspx>; Internet.

²⁷Lai, *Tentmaking*, 23.

Knowing the country is closed to missionaries: T-2's seek out training that qualifies them to work for a foreign or national firm. Often, the needs of their selected country or the opportunities for work there will determine what type of training that T-2 completes. . . . For a T-2, a job is taken primarily to facilitate residing in the country in order to minister. In their hearts and minds, ministry comes first, the job second.²⁸

T-2 tentmakers are typically fully supported by their jobs and there is little cost to their home church. Both benefits and detriments are associated with this type of tentmaker. Because they seek out jobs overseas, they often have to work for non-Christian organizations or companies. This reality often limits the amount of evangelism and church planting allowed, as many companies have strict rules against activities that might be perceived as proselytization. These tentmakers have to work long hours at their factory or business and do not have a lot of time for ministry outside their jobs. If the location is a CAN/RAN country, they may live on compounds and have little interaction with nationals. Finally, these tentmakers do not always get the opportunity to learn language to the level needed to go deep in evangelism and discipleship. On the positive side, if the local church in America sees these individuals as ministers of the gospel, then they can increase their missionary efforts at little to no cost to the church.²⁹ These tentmakers have natural access to many nationals and, depending on the business owner, they have opportunities to share their faith. These tentmakers also pass the scrutiny of the local police or are overlooked entirely because of the economic advantage their large businesses bring in. The T-2 through T-4 tentmakers will fit Rundle's definition and mine.

The third type of tentmaker is the T-3. The major difference between the T-3 and the T-1 or 2 tentmaker relates to income. T-3 tentmakers, like T-2s, have a focus on evangelism and have chosen their fields of service based on need and opportunities to share the gospel. T-3 tentmakers are in their adopted country with the specific intent to do evangelism and church planting; however, unlike T-2 tentmakers their primary source of

²⁸Ibid., 24.

²⁹Ibid.

income is from their church or sending agency. Income sources vary with T-3 tentmakers; in some cases only part of their income comes from their home church and the rest is made from their local business. The truth, however, is that if these businesses were to fail, T-3 tentmakers would still be able to sustain themselves on the field.

T-3 tentmakers either own their own businesses or work part-time jobs. Ministry typically comes first for T-3 tentmakers and they have a strategy for evangelism, discipleship, and church planting. Most often, they join a team before coming overseas and most T-3 tentmakers belong to some sort of sending agency. T-3 tentmakers are viewed on the field to be businessmen or teachers whereas back home they are called missionaries.³⁰ T-3s have a dual identity. The majority of T-3 tentmakers learn languages well. They also tend to have more control over their time, although if they are starting a business, this new business can dominate them if they are not careful.

The fourth type of tentmaker is the T-4. What distinguishes T-4s from T-3s is that they do not work in business but instead do NGO work. T-4s are seen as relief and development workers in their particular fields of service; at home they are called missionaries. Some live in places where missionaries are not allowed, others are in “open” countries doing relief and development work; they are doctors, teachers, agronomists, engineers, business developers, and almost anything else that might help develop a community. Many T-4s have advanced degrees in their area of service and advanced degrees from seminaries. T-4s are typically fully supported by their sending agencies or churches back home; however, they may draw salaries from their particular relief agency. This strategy is very popular and effective for reaching into poor communities and underdeveloped countries. Relief and development workers aid those who are less fortunate and bring help to those who are in difficult circumstances; as a result, the opportunities for sharing the gospel abound. Also, meeting the needs of individuals is an

³⁰Ibid., 25.

obligation of all Christians and as such, T-4s fit perfectly into the realm of relief and development. T-4s have great flexibility in their daily schedules to take advantage of ministry opportunities.³¹

The fifth type of tentmaker is the T-5. This is the traditional missionary living in a country where missionary visas are not given. T-5s have non-missionary identities in their chosen countries where they may work for local companies, but per agreement with those companies, they do little or no work for them. T-5s also create shell companies that enable them to live in their countries of residence and those shell companies provide covers for their visas. T-5s find support in their home countries through donors or sending agencies and typically have theological and missiological training but little secular training. T-5s come to the field with a well thought out plan for evangelism and church planting. However, since they do not actually do what they say they do, once a believing group has been established they often have problems with the government. Lai writes,

A T-5 strategy tends not to be a good long-term model but is more effective as a stepping stone to setting up a more established NGO or business. The T-5 strategy is good for doing evangelism but is not as good a model for discipling or gathering believers.³²

To What Degree Does Each Category of Tentmaking Possess the Essential Characteristics for Effective Ministry in the North African Context?

One point six billion people have little to no access to the gospel message; of those 1.6 billion, approximately 88 million live in North Africa. The church has been commanded to go, preach the gospel, and disciple the nations. However, the methods used will determine how much of the gospel is understood and appreciated. Matthew tells the story of Jesus sending out the twelve in Matthew 10. Jesus warned his disciples of

³¹Ibid., 26.

³²Ibid., 27.

persecution that was to come. Jesus told them to be “wise as serpents and innocent as doves.” In CAN/RAN countries, this passage takes on special significance because “missionaries” are not allowed. Even if “workers” could go as “missionaries,” the gospel would most probably be seen as a foreigner’s religion bent on taking over and changing culture and forcing nationals to be like Western Christians. Obviously, “Western Christianity” is not what needs to be presented nor desired in the lives of new converts. Tentmakers who intentionally seek to “make straight the paths” for a proper hearing of the gospel will live lives of integrity so that the gospel is heard and understood. This lifestyle will create opportunities for gospel presentation that crosses barriers and genuine communication will take place. To understand how that process happens, analysis will be given to Lai’s tentmaking continuum. Each level of tentmaking will be looked at and evaluated on the degree to which the three essential characteristics of identity, intentionality, and integrity for tentmaking are present or lacking.

Lai’s goal was to be descriptive in his continuum of tentmakers, but at some point, evaluation must be done and the question of which tentmakers are legitimate must be asked. If tentmaking is to be done interculturally, as a proposed strategy to reach the world with the gospel of Jesus Christ, then there must be some criteria by which the strategy is measured. In chapter 4, what the IMB is doing in North Africa will be examined and evaluation for T-3 through T-5 tentmakers will be based on conversion numbers and church starts. That evaluation cannot be done for T-1 or T-2 tentmakers, as the nature of this study prohibits access to those tentmakers. The issues on the table are identity, intentionality, and integrity. Lai’s continuum helps identify who is a tentmaker; however, his continuum is based on self-identification of who is and who is not in the tentmaking camp. The continuum needs to be adapted to try and clarify who is and who is not a tentmaker, so that tentmakers are not so broadly defined that the word loses all meaning. Lai’s continuum serves best when adapted to include only intercultural workers and thus keep a clear definition of tentmakers.

Chapter 2 looked biblically at Marketplace Ministries, demonstrating that work was given by God in the garden of Eden. It is good and profitable for men to work and to be diligent in their work. No sacred-secular hierarchy exists when it comes to work. Doug Sherman and William Hendricks write, “Your work . . . is an extension of God’s work. But that raises your occupation to a ‘sacred’ activity.”³³ Marketplace Ministries, when used legitimately in CAN/RAN nations, are an extension of God’s work and therefore sacred in the eyes of God. All work must glorify God and therefore be practiced with integrity. Character matters to God and our character will reflect on the God we serve. Integrity in tentmaking is a huge issue faced on the field today.

The church is made up of the “called out ones” responsible for preaching the good news of salvation to the nations. As there is no sacred-secular hierarchy, there is no laity-clergy distinction creating a class system in the church. While roles are given specifically to certain people in the church—elders and deacons—it is the church to which the Great Commission of Matthew 28 has been given. It was the church that was dispersed in Acts 8. Two more issues show themselves as we resolve the laity-clergy divide. The first relates to identity. Can “secular” businessmen do evangelism and church planting interculturally? If the idea is rejected that only “clergy” may start churches, then a whole army of church planters can be trained and taught as tentmakers. Second, as the church is trained to go into the whole world to preach and disciple the nations, intentional church planting will result. This second issue is vital to a good understanding of tentmakers; if they are not intentional in discipleship then they are being disobedient to the Great Commission.

Issues and Recommendations for T-1 Tentmaking

T-1 tentmakers are Christians who are employed abroad as a part of the course

³³ Sherman and Hendricks, *Your Work Matters to God*, 55.

of their careers. The biggest issue with T-1 tentmakers, as Lai describes them, is that they are not “missionaries” in the traditional sense of the word. First, they do not identify themselves as tentmakers or are not identified as such. They are not employed by sending agencies and are simply in their position fulfilling the responsibilities put before them by their companies. Second, they do not intentionally do evangelism and church planting in their host country. Lai writes that the T-1s’ goals are not necessarily to evangelize or to start churches with the locals they are in contact with, but if given the opportunity many will share the gospel with coworkers and others in their realm of influence. There was no direct evidence of them having started any churches.³⁴ Lai’s research is foundational when discussing T-1 tentmakers and at the same time it must be noted that it was limited in scope.

The survey Lai completed (736 distributed copies with a return of 370 completed surveys) was limited as it was primarily distributed through five avenues: personal friends who were tentmakers and leaders of tentmaking teams; known mission leaders and organizations; tentmaking organizations; an internet website linked with TMQ of the U.S. Center for World Missions; and direct distribution by Lai at several key mission events.³⁵ As a result, the number of T-1 tentmakers whom Lai surveyed was quite low; when he finished his analysis he ended up with three of the 320 respondents in the T-1 category.³⁶ With such a low response rate among T-1 tentmakers, it is impossible to evaluate honestly their effectiveness, and it may be dangerous to draw too many conclusions. Some observations, however, can be made.

T-1 tentmakers biblically align with the tentmaking model of Priscilla and Aquila, although there is not general agreement on that. In fact, English and Siemens

³⁴Lai, “Problems and Solutions for Enhancing the Effectiveness of Tentmakers,” 22.

³⁵Ibid., 52-54.

³⁶Ibid., 97.

appear to exclude T-1s from tentmaking categories. English writes,

T-1s do not seem to fit within ‘tentmaking’ at all because they have no cross-cultural evangelism purpose. Note that on all seven criteria except income source T-1’s are totally counter to T-2s, T-3s, and T-4s. Including T-1s simply because they are Christians working overseas is like calling all Christians “missionaries.” I appreciate the desire to affirm all Christians as witnesses to Christ, but if every Christian is a ‘missionary,’ then the term no longer means anything.³⁷

Siemens would appear to discount the T-1 tentmaker when she defines the tentmaker as “missions-committed Christians who support themselves abroad, and make Jesus Christ known on the job and in their free time. They are in full-time ministry even when they have full-time jobs, because they integrate work and witness.”³⁸

This idea fits well with committed T-1 tentmakers; however, Siemens goes on to write about T-1s, “They follow Paul’s model of tentmaking, for the same reasons he did it.”³⁹ As examined in the previous chapter, Paul used tentmaking as a missionary strategy to reach the nations with the gospel. Therefore, the T-1 tentmaker may or may not fit into this definition. Just because businessmen live overseas in an intercultural context does not make them tentmakers. Biblically, T-1 tentmakers should take advantage of their situations to reach the world around them for Christ. There are biblical examples of T-1s besides Priscilla and Aquila. Joseph, when addressing his brothers in Egypt said, “As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today” (Gen 50:20). Joseph was sold into slavery, he had no choice but to go to Egypt, but he used his experiences and his life as a witness to the power of God.

Daniel, Hananiah, Mishael, and Azariah, when taken into captivity by Nebuchadnezzar king of Babylon, determined to be different and follow God’s commands

³⁷English, “A Workable Tentmaking Definition?” 2.

³⁸Ruth E. Siemens, “The Tentmakers and Their Churches: Mutual Responsibility” [on-line]; accessed 16 October 2009; available from <http://globalops.org/papers/tentmaki.htm>; Internet.

³⁹Ibid.

with their lives. As a result, God rewarded these men for their faithfulness and on each occasion he demonstrated himself to be God to the nations (Dan 1:18-21; 3:26-30; 4:1-3; 4:34-35; 6:25-28). All these people, including Priscilla and Aquila, lived out their faith on a daily basis, sometimes in hostile environments, always being light and life to those around them. These are T-1 tentmakers; these people have not necessarily chosen to be in different cultures for the strategic missional purpose of reaching that particular people group; however, they understand that as followers of Jesus and members of His church they are called by Him to practice “the ministry of reconciliation” (2 Cor 5:18). Perhaps English is correct when he suggests that if we call everyone a tentmaker, the word is devalued; however, at the same time, the church needs to take its rightful place in the world and remember that it is a light on the hill, and one cannot follow Jesus and hide his or her light under a basket (Mat 5:14-15).⁴⁰ T-1 tentmakers may not choose their fields or people groups as do T-2 through T-5 tentmakers, but their impact and witness, when done with intentionality, may be a powerful tool in the hands of God.

History does not record a lot of T-1 tentmakers. The Mennonites, who settled in Southern Russia, became farmers and lived in such a way as to glorify God with their lives. These missionaries left their homes and moved to new homes, not necessarily because they wanted to be missionaries, but due to persecution and a search for better lives somewhere else. As a result, they planted their lives and families in a foreign place and lived their faith among the indigenous inhabitants. Latourette writes, “At first they confined their efforts to those who spoke German, but eventually their movement spread to non-Germans and several thousand members were reported.”⁴¹

T-1 tentmakers traditionally tend to be less intentional in the ministry aspect of

⁴⁰English, “A Workable Tentmaking Definition?,” 2.

⁴¹Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. 4, *The Great Century in Europe and the United States of America* (New York: Harper & Brothers, 1941), 142.

their work; however, like Priscilla and Aquila, that intentionality can be learned. In fact, more is being done in relation to T-1 tentmakers than ever before. Lai says that what distinguishes the T-1 tentmaker from the T-2 tentmaker is strategy. BAM, as discussed in chapter 1, is stepping up to blur this distinction between the T-1s and T-2s. Joe Maxwell writes,

BAM practitioners use business ventures not only to make a financial profit, but to act as an avenue for the gospel. They administer their companies like any Christian running a business: ethically, honestly, and with concern for the business's neighbors. Yes, they exist to provide jobs and services and to make profits. But BAM companies are more than examples of Christian capitalism. The business itself is a means to spread the gospel and to plant churches. BAM companies increasingly have a global flavor, creating jobs in developing countries (unlike traditional aid or missions work) and making disciples who carry the gospel to the larger, hard-to-reach community.⁴²

Maxwell goes on to write that wealthy Christians who expect to profit from these companies start many of these kingdom businesses.⁴³ Rundle calls them “‘angel investors,’ high net-worth individuals who provide financing, often on generous terms.”⁴⁴

There are countless other wealthy Christians who have the passion for the unreached and the tolerance for risk to invest in, rather than simply donate to, this Great Commission work. Risk is easier to tolerate when it is diversified among several projects at once. To accomplish this we can borrow a page from the secular capital markets and create a venture capital fund, which invests in and oversees a diversified portfolio of business venture on behalf of the investors.⁴⁵

Some of these investors, if they move overseas, become T-1 tentmakers helping to establish major businesses while investing in T-2 and perhaps T-3 tentmakers. These investors are still T-1 tentmakers, but the distinction between them and T-2 tentmakers is decreased because they become intentional in purpose. They are, however, job makers instead of job takers, to borrow from Greg Livingstone's terminology for tentmakers.⁴⁶

⁴²Joe Maxwell, “The Mission of Business,” *Christianity Today* 51 (2007): 24-25.

⁴³*Ibid.*, 25.

⁴⁴Steven L. Rundle, “Ministry, Profits, and the Schizophrenic Tentmaker,” *Evangelical Missions Quarterly* 36 (2000): 5.

⁴⁵*Ibid.*

⁴⁶Livingstone coined the terms “job makers,” “job takers” and “job fakers” when discussing

Integrity among missionaries living as tentmakers is always a difficult subject to tackle. In the case of T-1 tentmakers, however, the issue appears to be quite different. Often the perception of many Christians is that ministry and business do not mix.

According to Peter Tsukahira, this idea is transcendent across cultures.

As a pastor I recognize that businessmen have an important role in the congregation. They know how organizations work and they understand finance. It is good to have successful businessmen serving God and supporting the church. But there seems to be an unwritten understanding that while believing businessmen support the work of the ministry, they are not to do the work of the ministry. On the other hand, ministers who preach the gospel are expected to remain ‘unstained by the world’ and out of the business environment. We try to keep these two vocations separate to prevent confusion, and, as a result, end up with a double standard in God’s kingdom.⁴⁷

A lowered spiritual status creates role confusion for the T-1 tentmaker. This double standard, however, does not exist in Scripture. Sudyk writes,

The message of Christ can legitimately hold a ‘business visa.’ It can be embodied in a profitable business, a business unashamedly pursuing profits. Business brings prosperity to a country. . . . Business itself is devoid of religion and ideology, but business people are not. The distinction is significant.⁴⁸

T-1 tentmakers may enter North Africa and start a company, or work for a multinational business, earn a living, and live out their faith. The false dichotomy, which determines that business and mission cannot coincide, must be abolished and T-1 tentmakers must be embraced and trained to do cross-cultural evangelism and church planting. Until they become intentional in their methodology to witness and start churches, however, they cannot be called T-1 tentmakers.

tentmakers. While the terminology fits a lot of tentmakers, it is inadequate when looking at all the different types of tentmakers that exist.

⁴⁷Peter Tsukahira, “The Integration of Business and Ministry,” in *On Kingdom Business*, ed. Tetsuanao Yamamori and Kenneth A. Eldred (Wheaton, IL: Crossway, 2003), 122.

⁴⁸Thomas Sudyk, “Strategic Considerations in Business as Mission,” in *On Kingdom Business*, ed. Tetsuanao Yamamori and Kenneth A. Eldred (Wheaton, IL: Crossway, 2003), 159.

Issues and Recommendations for T-2 Tentmaking

T-2 tentmakers are those who intentionally move to a CAN/RAN country and start a business or go to work for a multinational or locally owned company. These people have a specific calling to a group of people and have intentionally sought training in a particular field that qualifies them to work for a foreign or national firm. T-2 tentmakers are almost entirely supported on the field by their business and their role is the same on the field as it is at home; this is what differentiates them from T-3 tentmakers and creates the greatest issue in relation to tentmaking and missions. At home they are identified as business people and not as missionaries. The church never recognizes them in the role they are actually living as missionaries. Of those surveyed by Lai, 15 of the 320 respondents fell into this category. The distinguishing marks between T-1 and T-2 tentmakers are intentionality and training. Often T-2 tentmakers have had some theological and missiological training and they are intentionally targeting a specific people group.⁴⁹ Some authors want to place Priscilla and Aquila in this arena; however, due to the intentionality of this tentmaker, they are probably more Pauline or a hybrid between the two. Perhaps it would be better to see them as latter Aquila/Priscilla. After working in Corinth with Paul, when he returned to Ephesus, Aquila and Priscilla went with him. Having come to Corinth as a result of being expelled from Rome, they chose to uproot their business and go with Paul to Ephesus. While in Ephesus they became an important part of the church and disciplined Apollos (Acts 18:24-26). Tsukahira writes, “Aquila and Priscilla were a business-and-ministry couple who matured spiritually as they followed God’s call.”⁵⁰

Historically, the T-2 tentmaker, much like the T-1 tentmaker, is hard to find. A distinguishing feature of T-2 tentmakers is that they do not have a dual role like T-3 tentmakers. Because they are viewed as business people both on the field and at home,

⁴⁹Lai, “Problems and Solutions for Enhancing the Effectiveness of Tentmakers,” 97.

⁵⁰Tsukahira, “The Integration of Business and Ministry,” 125.

they struggle with their identity. The Moravians are probably the best example of T-2 tentmakers, although their identity issue was resolved back home and the church saw them as missionaries. The Moravians recognized that to evangelize the world, missionaries needed to be able to support themselves.⁵¹ So they went with the idea of either starting a business or joining a business. Most were artisans, so they supported themselves through their small business enterprises. They worked full time and made time for ministry like the T-2 tentmaker. They were not dependent on funds coming from their home churches.

The biggest difference between T-2 and T-1 tentmakers is intentionality. According to Lai, T-2 tentmakers would say they have a “calling from the Lord to reach out to a specific people group.”⁵² As a result of that calling, most T-2 tentmakers spend years in preparation to go overseas. Normally they are trained in some aspect of work that will qualify them for employment in a multinational firm in or near their target people group. They also get intercultural experience or training in order to prepare them for working with their people group. Some T-2s associate themselves with traditional sending agencies in an attempt to resolve their identity issues; however, the majority of their funding—if not all their funding—comes from their business practices or employer.⁵³ They are intentional in the place they plan to serve, because they have a strategy to reach their people group and start churches. In this aspect they are more Pauline in character. Paul worked a strategy to reach the people of his cities with the gospel. T-2 tentmakers work within a defined strategy to reach their people group or city with the gospel.

Integrity is not a problem for T-2 tentmakers because they have been hired to perform a specific job and if they do not do their job they will become unemployed. They seldom take any funds from churches back home and as a result T-2 tentmakers are

⁵¹Wilson, *Today's Tentmakers*, 30.

⁵²Lai, “Problems and Solutions for Enhancing the Effectiveness of Tentmakers,” 33.

⁵³Ibid.

dependent on their employer for work and a paycheck. They do not have a dual identity. The result, however, is that the T-2 tentmaker does not have the flexibility of T-3 through T-5 tentmakers. On the other hand, they are more stable when it comes to the government because their visa has been obtained through a larger, perhaps multinational, company. The government is prone to overlook the T-2 tentmaker as a result. Most, if not all, missiologists would agree that T-2s are tentmakers.

In order for T-2 tentmakers to be more effective, however, they need to resolve the identity issue. Their churches back home must take responsibility for them and support them, both spiritually and at times financially. The home church must also look for ways to hold them accountable to church planting strategies and support them in those strategies. T-2s struggle in this area because they are often not recognized back home as church planters. Once they become an extension of their churches back home, then they will be more effective in their church planting roles.

Issues and Recommendations for T-3 Tentmaking

The T-3 tentmaker is different from the T-2 tentmaker in several ways. T-3 tentmakers are typically associated with a team or sending agency. They are supported either entirely or partially by their churches and as a result they have a dual identity; back home they are called missionaries while on the field they are known as business people. Like T-2 tentmakers, T-3 tentmakers have spent years acquiring skills sought after by businesses, although many prefer to start their own businesses. If T-3s work for a business they often work only part time. In addition to university degrees, most T-3 tentmakers also have some theological and missiological training. Of those surveyed by Lai, 113 of the 320 respondents fell into this category. It was the largest responding group.⁵⁴

Starting with the T-3 tentmaker, there is division among missiologists as to

⁵⁴Ibid., 34, 97.

whether or not they should be identified as tentmakers due to their source of income and dual identity. Like the T-2s, T-3 tentmakers also struggle with identity issues; however, the struggle is different in that T-3s are seen as missionaries back home and business people on the field. If removed from the tentmaking umbrella, however, a great disservice will be done to a lot of men and women living in CAN/RAN nations who are serving the Lord. In chapter 1, a new paradigm for looking at tentmaking was established; all workers who practice some type of marketplace ministry need to be identified as tentmakers so that they may learn, strategize, and support one another. For those reasons the tentmaking umbrella must be enlarged. The second issue for T-3 tentmakers is one of integrity. Because of the demands placed upon them by their sending agencies or home churches, they are often not encouraged to grow their businesses for fear that it will take too much of their “ministry” time. The temptation for T-3s is to do the bare minimum at their workplace or on their job and so their integrity suffers as a result.

That which defines T-3 tentmakers is that they deliberately choose a secular identity while living overseas. In that deliberateness they are Pauline in strategy. Paul chose to be a tentmaker. In Paul’s first letter to the Corinthians he defends his right to receive financial support from the churches just like Peter and James; however, his decision to work as a tentmaker was made in order to remove obstacles to a clear hearing of the gospel (1 Cor 9:12). Like Paul, T-3 tentmakers serve in a dual role. While Paul was known as a tentmaker to the Corinthians he was also an apostle and worthy of being supported entirely by the local church. T-3 tentmakers have this dual role, on the field they are known by one profession while at home they are called missionaries. There are two key differences between Paul and T-3 tentmakers. First, T-3 tentmakers are either fully supported or partially funded by their home churches. Second, they are tentmakers because their fields of service are CAN/RANs. They are using their tentmaking role to gain entrance to their people-group.

Historically, there are numerous examples of T-3 tentmakers. The most famous

was William Carey. As discussed in the previous chapter, Carey first served as a supervisor in an indigo factory owned by a European company. In this job, Carey learned language and culture to the extent that he was able to do an initial translation of the Bible into Bengali.⁵⁵ This work also protected Carey when the East India Trading Company sought to expel all missionaries.⁵⁶ Carey was a missionary to those back home, but a businessman while on the field. While Carey took on more of a missionary role when he moved to Serampore, when he first moved there he still worked as a professor of language at Fort William College in Calcutta where he was well paid. With his salary, he was able to help fund the mission at Serampore.⁵⁷ Part of Carey's strategy was to make the mission and the missionaries self-supporting. He did not want to be reliant on the church back home for support and he worked hard to create a self-sufficient model.⁵⁸ Due to his dual role and the support he received while on the field, Carey must be placed in the T-3 category.

T-3 tentmakers operate with great intentionality. These tentmakers normally serve with sending agencies and have a plan prior to entering their country of choice. They spend a great deal of time preparing to go overseas and obtaining marketable skills, as well as studying theology and missions. T-3s work hard to control their own schedules and for this reason they often start their own businesses. They also recruit others to join them, who have similar goals. Most T-3s have good language acquisition and are intentional about seeing churches started and people come to faith.⁵⁹ T-3s understand that they must be

⁵⁵Latourette, *The Great Century in Northern Africa and Asia*, 104-05.

⁵⁶Ibid.

⁵⁷J. Christy Wilson, *Today's Tentmakers* (Wheaton, IL: Tyndale, 1979), 32.

⁵⁸Daniel Webber, *William Carey and the Missionary Vision* (Edinburgh: The Banner of Truth Trust, 2005), 27.

⁵⁹Lai, "Problems and Solutions for Enhancing the Effectiveness of Tentmakers," 34.

holistic in their strategy. If T-3s start a business or work for someone else, T-3s know that they must be people of quality and character. They must be holistic in their life and business, practicing the quadruple bottom line business strategies, whether they understand them as such or not.

Due to the fact that they have the dual role of missionary and businessman, some T-3 tentmakers struggle when the hard questions are asked: Who are you, where do you come from, and most importantly, where does your money come from? These questions will all be asked of the T-3 tentmaker. The reason they are asked these questions is because often they work only part-time or start businesses that do not make a lot of money, and the businesses in question cannot support the lifestyle of the tentmaker. The fact that they are known as missionaries back home also creates tension for this tentmaker.

Integrity is an issue for the T-3 tentmaker. Lai writes,

There are tentmakers who failed because they did not work through their answers to these questions in advance. Caught off guard, they are embarrassed or they lie. Some quit and go home because they cannot live with their conscience. Others are discovered by the local authorities to not be contributing anything of apparent value to society and they are asked to leave.⁶⁰

To stay long-term in North Africa, tentmakers must be comfortable with the answers they give to nationals and to the local authorities who are trying to fit them into some kind of box. James Tebbe focuses on this problem and writes,

When the scribes and Pharisees tried to trap Jesus with tough questions, he often changed the agenda instead of answering them directly. Nor did he tell them everything (cf. John 2:23, 24). Missionaries need not tell everything about themselves, either. God does not lie, but he does keep secrets.⁶¹

The problem most Westerners have is that our culture demands that we tell the truth, the whole truth and nothing but the truth. So even if tentmakers are doing their jobs,

⁶⁰Lai, *Tentmaking*, 77.

⁶¹James A. Tebbe, "For Tentmakers: A Matter of Integrity," *Evangelical Missions Quarterly* 25 (January 1989), 49.

which are located in CAN/RAN countries, where they feel called to spread the gospel, this tension creates issues. Morris writes,

Honesty demands that when we are asked directly about something we answer honestly even if not completely. . . . The hardest lesson for Christians from the West to learn is that truth telling in most other cultures and in the Bible does not mean telling the whole truth. . . . God himself advised double agendas on occasion, where both agendas were legitimate. He told Samuel to present a sacrifice as a means of simultaneously anointing David without antagonizing Saul (1 Sam 16:1-3).⁶²

Lai suggests, “The best way to solve this problem of credibility is to make certain we really perform the work our visas say we do. When our work is clearly legitimate to everyone who is observing us, the pressure tends to ease.”⁶³ When the tentmakers’ work is credible and they remember that they do not have to tell everyone everything they know, then the issue of integrity subsides. For their work to be credible their sending agencies must take into account what T-3s need to do to maintain their work as businessmen or women. Attention must be given to proper funding of their businesses as well as time allotments and professional services extended to help the T-3 tentmaker be viable in the economies of CAN\RANs.

Issues and Recommendations for T-4 Tentmaking

T-4 tentmakers are missionary doctors, dentists, and social workers. They have jobs and work, but they work for an NGO or a charity operating within their country of choice. T-4 tentmakers also have a dual identity, known by their particular profession overseas but in their home country they are called missionaries. They are normally supported by their churches back home, but some are fully funded by their NGOs. In Lai’s survey, most T-4 tentmakers belonged to existing mission-sending agencies, which hold them accountable to accomplish their ministry goals. Of the 320 respondents, 95 were T-4

⁶²Robert D. Morris, “Shrewd Yet Innocent: Thought on Tentmaker Integrity,” *International Journal of Frontier Missions* 15 (1988): 15.

⁶³Lai, *Tentmaking*, 77.

tentmakers.⁶⁴ The biggest issue facing T-4s, much like T-3s, is one of integrity; especially for those who have little to no experience in their tentmaking roles.

Biblically this tentmaker, much like the T-3 tentmaker, would fall into a Pauline model of tentmaking. Most T-4 tentmakers have prepared for years to go overseas and have obtained both secular and missiological training. They serve just like Paul in that their strategy is to go to a specific location and simultaneously practice their tentmaking entry strategy and engage in evangelism and church planting. The biggest difference between the T-4 and T-3 tentmaker is the type of work they do on the ground. The T-4 tentmaker is about relief and development while the T-3 tentmaker practices BAM. Both use their occupations to glorify the Father and witness to His work in their lives.

Historically, medical missions has been the strongest example of the T-4 tentmaker; whether the medical missionaries work in open or closed countries. Three examples from the IMB radiate what it means to be a T-4 tentmaker. Martha Myers, Bill Koehn, and Kathy Gariety were T-4 tentmakers living in Yemen, working at the Baptist Hospital in Jibla, when they were martyred. They were known to be hospital administrators or doctors and at the same time everyone knew they were Christians sent from the West.

Bill Koehn was the manager of a grocery store in Liberal, Kansas when God moved in his life and called him to serve as a missionary and hospital administrator in Yemen. Erich Bridges writes about Koehn,

‘Integrity’ is a word you hear again and again when friends and family talk about this quiet man from Kansas. . . . Bill was old school. He worked hard, he did things right the first time. If he made a promise, it was kept. Unfinished projects, whether at the hospital or in his woodworking shop, irked him.⁶⁵

Kathy Gariety, a former youth minister with a passion to serve, worked as the

⁶⁴Lai, “Problems and Solutions for Enhancing the Effectiveness of Tentmakers,” 35, 97.

⁶⁵Erich Bridges and Jerry Rankin, *Lives Given, Not Taken 21st Century Southern Baptist Martyrs* (Richmond, VA: International Mission Board, 2005), 30.

hospital purchasing agent. Bridges writes,

She found a hospital supply system in dire need of better organization and set about organizing it. She decreased waste and inefficiency. She carefully cultivated contacts with suppliers in many countries. . . . Her reputation for locating things the hospital needed—and getting them delivered to isolated Jibla—eventually approached mythical heights.⁶⁶

However, she was not just a purchasing agent for the hospital. Gariety believed that God had called her to Yemen and her greatest desire was to fulfill that calling through good works and evangelism. Bridges goes on to write,

A worker who was trained by Kathy when he first came to Yemen, continues to minister in the nation. One day he and his wife befriended a young widow who became a believer. The young woman went home and led her brother to believe. They returned to visit her [sic] new friends and invited them to visit their home in an extremely poor village area.

As they drank tea, the young woman asked, “Did you know Miss Kathy?”

The visitors replied that they had known her well.

“Oh!” the woman cried. “She’s been here many times.”

Kathy laid groundwork for so much through her many quiet relationships. “One of our doctors once said, ‘if it takes ten genuine attempts at sharing before a person listens, are you willing to be the ninth one every time?’” the worker says. “I think that Kathy often was. I’ve been in many houses where people have said, ‘Kathy Gariety used to come and visit us’.”⁶⁷

Martha Meyers was a medical doctor who served the people of Yemen with passion. Bridges quotes a coworker of Myers and writes, “‘Martha Myers loved the people of Yemen—and they knew it.’ Recalls a friend who worked alongside her. ‘She took her time with each patient in the clinic.’”⁶⁸ Cooperating with UNICEF and the World Health Organization, Myers started a mobile clinic that not only did health screenings but vaccination and immunization programs. These programs went to hundreds of villages in Southern Yemen and touched the lives of thousands.⁶⁹

⁶⁶Ibid., 61-62.

⁶⁷Ibid., 70-71.

⁶⁸Ibid., 76.

⁶⁹Ibid., 91.

All three of these T-4 tentmakers were recognized for not only how they lived but also how they did their jobs. The hospital in Jibla was known around the country, not as a missionary hospital, but as a quality hospital where the medical care was exceptional. People would come for miles around to receive medical treatment at this hospital. These three T-4 tentmakers gave their lives and skills in service to the Lord. They loved the people of Yemen and shared their faith and gave their lives for those around them. After their martyrdom, Bridges tells the story of the events that took place at their funeral.

The day after the attack, hundreds gathered outside the fence to watch as Bill and Martha were buried atop a hill on the hospital compound (Kathy's body was returned to her family in the United States for burial). Hundreds more lined the road for half a mile beyond the hospital gate.

The simple funeral was the first Christian burial—or Christian service of any kind—most of the people present that day had ever witnessed. Bill and Martha both considered Jibla their home; they had asked to be buried there if they died in Yemen. Yemenis at the hospital built simple caskets for the two—and dug the grave into which they were laid side by side. ‘He is Lord’ was sung in Arabic; the Lord’s Prayer was recited.

A strange thing happened after the brief burial service ended. An old woman standing at the fence began calling out in Arabic.

‘Why are you crying?’ she shouted.

One of the hospital workers walked over to the fence and said, ‘What is it, Mama?’

‘Why are you crying?’ The woman repeated, her eyes aflame. ‘They are not here! They are not in the ground. They are up in heaven. They were good people.’

The worker replied: ‘If you have seen good in their lives, it’s because of Christ’s love in them. That’s why they are in heaven.’⁷⁰

T-4 tentmakers serve, most typically, in poor countries where physical needs are great. They do ministry through their predetermined entry strategies. They may serve in CAN/RAN nations or they may serve in countries where one can enter on a missionary visa. T-4 tentmakers intentionally use platforms of good works to minister and share the gospel. They are the closest to “regular” missionaries because of their service orientation. Lai writes,

Workers who serve in relief and development ministries are helping to meet the

⁷⁰Ibid., 97-98.

physical, educational, and material needs of people. Meeting the needs of people is an obligation of all Christians. By meeting physical needs, the individuals helped along with their community often become open to hearing our suggestions concerning their spiritual needs as well.⁷¹

This intentionality to be with the people to whom they minister also aids the T-4 tentmaker. They learn the language and often have excellent intercultural adaptation skills.

Integrity on the field is an issue for T-4 tentmakers, especially if they do not have a strong background in the area in which they work. Those T-4 tentmakers who serve as doctors, teachers, or agriculturalists tend not to struggle in the area of integrity because their projects are tied to their field of expertise. T-4 tentmakers with no background in the area in which they are working will often struggle with integrity because they do not feel qualified to do their “job.” This issue can be serious if they do not receive appropriate training and help from their sending organization. Just like T-3 tentmakers, T-4 tentmakers need to be able to answer the hard questions and need legitimate relief and development organizations backing them up. When that happens, and T-4s are properly trained to do their jobs, the issue of integrity subsides.

Issues and Recommendations for T-5 Tentmaking

T-5 tentmakers are the most suspect of them all. T-5 tentmakers are regular missionaries; however, they live in a CAN/RAN nation where missionary visas are not granted. T-5s have non-missionary identities. Some have created shell companies; others say they work for companies in which they have made a prior agreement to do little to no actual work. Their biggest issues relate to integrity and identity. Lai writes that while they may enter a country with relative ease, they are immediately suspect and avoid the police.

Once T-5s have gathered a group of believers, it is likely the religious or government authorities will investigate them. Thus, a T-5 strategy tends not to be a good long-term model but is more effective as an entry strategy for setting up a more established

⁷¹Lai, *Tentmaking*, 26.

NGO or business. The T-5 strategy is good for doing evangelism but is not as good a model for discipling or gathering believers.⁷²

Of the 320 respondents to Lai's survey, seventeen fell into this category.⁷³

There is no biblical or historical precedence for this type of tentmaker. In fact, there are many who would choose not to even use this distinction for missionaries serving interculturally but not active in their tentmaking roles. When writing on "Business as Mission," the Lausanne Occasional Paper No. 59 clearly points out that Business as Mission is not "fake businesses that are not actually functioning businesses, but exist solely to provide visas for missionaries to enter countries otherwise closed to them."⁷⁴

Tentmakers who start fake businesses just to enter the country would not be considered viable. Integrity is the key issue; first, as it relates to the tentmakers personal and spiritual life. Roemmele writes about integrity and the tentmaker, "He needs to live consistently with this, otherwise he will have struggles with his own conscience, others will start to question, and his testimony will be harmed."⁷⁵ Second, a lack of integrity will affect the tentmakers' witness. Rundle writes,

What message is sent about Christianity when the tentmaker, contrary to the implied promises given when applying for a business visa, puts only a minimal amount of effort into the business? We can show the 'Jesus' film all day long, but if our conduct is not consistent with a life of service and obedience, our verbal testimony is worthless.⁷⁶

Tentmakers who are not consistent in their work and witness find that they are in conflict with themselves and those around them. They cannot answer the hard questions

⁷²Lai, *Tentmaking*, 27.

⁷³Lai, "Problems and Solutions for Enhancing the Effectiveness of Tentmakers," 97.

⁷⁴Mats Tunehag, Wayne McGee and Josie Plummer, "Business as Mission," in *A New Vision, A New Heart, A Renewed Call*, vol. 3, ed. David Claydon, (Pasadena, CA: William Carey Library, 2005), 291.

⁷⁵Michael Roemmele, "A Call for Integrity, Reflections on the Tentmaker and the Tentmaking Movement" [on-line]; accessed 28 September 2009; available from <http://globalopps.org/papers/integrity.htm>; Internet.

⁷⁶Rundle, "Ministry, Profits and the Schizophrenic Tentmaker," 5.

and when people come to faith they are faced with two additional problems: first, how do they justify their existence with new believers and teach integrity, honesty, and righteousness; second, how do they justify before the police and authorities their reason for being in the country?

Lai said it best when he suggested that T-5 tentmaking is best used as a stepping stone to T-3 or 4 tentmaking.⁷⁷ Of all the tentmakers listed, T-5s do not fit either Rundle's or the definition presented in this paper, and due to issues with identity, and integrity it is hard even to call them tentmakers. At the same time, reality dictates that there are large numbers of missionaries in North Africa who live as T-5s, intent on sharing the gospel with those around them. Perhaps with better training and encouragement these T-5s can move from this category to T-3 or T-4 categories.

Conclusion

Tentmakers have been called by God to work in places typically closed to mission sending agencies. Not everyone who works in North Africa, however, can nor should be called a tentmaker. The issues that qualify an intercultural worker to be called "tentmaker" relate to identity, integrity, and intentionality.

T-5s are not tentmakers. They are called by God, doing the work of God in hard places, but they are not tentmakers because they do not pass in the areas of integrity and intentionality. They do not do the work they say they will engage in on their visa applications and for that reason they should not carry the tentmaker distinction. They are missionaries working in CAN/RAN countries attempting, by God's grace, to win people to Jesus and see churches started. These missionaries can be affirmed for what they are doing, but they cannot carry the label of tentmaker.

T-1s may or may not be considered tentmakers. As described by Lai, they are

⁷⁷Lai, *Tentmaking*, 27.

not tentmakers because they lack strategy in the areas of evangelism and church planting; they do not practice intentionality. Given training in missiology and a strategy to church plant, however, T-1s could become successful tentmakers. While they may not have deliberately chosen their field of service, they can deliberately choose to share the gospel and start churches. Their other issue relates to identity, primarily how they are viewed by their home churches. When embraced by the church and encouraged to be intentional in their strategy; there is a missionary force waiting to be awakened and empowered as T-1 tentmakers.

T-2s through T-4s are probably the best examples of what tentmakers are all about. They fit Rundle's and my definitions. They practice intentionality and integrity. There are examples of them both biblically and historically. While there are missiologists who would disagree and suggest that only T-2s or T-4s, who are fully supported by their NGOs, can be considered tentmakers, I would argue that because T-3s and T-4s practice integrity, practice the occupation they say they do, plant churches, and do evangelism, they must be placed under the tentmaking umbrella.

The church must learn to support, train, and encourage all these types of tentmakers. They are an extension of their local bodies in their home countries, whether they are financially supported as missionaries or not. As an extension of their home churches, the church needs to treat them as they do any other intercultural worker; encouraging them and supporting them through prayer, acts of service on their behalf, and by holding them accountable to the task at hand.

CHAPTER 4

PARAMETERS OF IMB TENTMAKING IN NORTH AFRICA

The Southern Baptist International Mission Board's (IMB) mission statement is “. . . to make disciples of all peoples in fulfillment of the Great Commission.” The vision statement is “. . . a multitude from every language, people, tribe and nation knowing and worshipping our Lord Jesus Christ.”¹ In order to fulfill that mission and vision statement, missionaries will have to be in every country, involved with every people group, and evangelizing, discipling, and starting churches. This chapter deals specifically with a component of that ministry in North Africa, i.e., tentmakers.

Chapter 3 established three criteria for identifying tentmakers. First was identity. Tentmakers must hold jobs and be known by their local communities accordingly. Second, tentmakers must be intentional in evangelism and church planting. Third, tentmakers must live lives of integrity and be men and women of character. When the surrounding community talks about these tentmakers, they need to be able to identify what they do in their communities, note that they are followers of Jesus and see lives that demonstrate submission to Jesus as Lord.

This chapter seeks to clarify what the IMB is doing to support tentmakers in North Africa, to find what is working on the field, and identify areas that need improvement. First, a historical look is taken of the original vision for the Foreign Mission Board, now IMB, to set context for what is to follow. Second, the vision and mission statement of the IMB are discussed in light of the Scriptures they reference. This

¹IMB, “Mission, Vision and Core Values” [on-line]; accessed 25 January 2011; available from <http://www.imb.org/main/page.asp?StoryID=4486&LanguageID=1709>; Internet.

discussion will establish the overall agenda of the IMB and help clarify where tentmakers stand in relation to the IMB. Third, the Manual for Field Personnel is examined, while specifically looking at how it encourages and supports tentmakers. Fourth, semi-structured interviews are conducted with key IMB leaders who directly impact tentmakers as they manage tentmaking strategies from both corporate and strategic levels. The goal is to discuss what the IMB is doing and what the IMB is planning for the future of tentmaking. Russell Bernard provides a rationale for the semi-structured nature of the interviews. “In situations where you won’t get more than one chance to interview someone, semi-structured interviewing is best.”² These interviews were conducted with the Manager of Creative Access in Richmond, Virginia; the Manager of Creative Access based in London, England; and the Affinity Group Strategy Leader for NAME. These leaders provide important insights to tentmaking from both managerial and strategic points of view. Fifth, a research tool was produced and distributed that effectively and securely measured the use and success of tentmakers in North Africa. The research, as noted in chapter 1, was quantitative in design, with a structured survey used for the questionnaires. Bernard explains that in structured surveys, “each informant or respondent is exposed to the same stimuli. . . . The idea in structured interviewing is always the same: to control the input that triggers people’s responses so that their output can be reliably compared.”³ Patrick Lai’s research tool was shortened, reformatted, reframed, and web based to insure security, anonymity, and accuracy in reporting. Evaluation of these missionaries was based on their opportunities to present biblical truth,⁴ share the gospel,⁵ disciple toward

²Russell H. Bernard, *Research Methods in Anthropology, Qualitative and Quantitative Approaches* (Walnut Creek, CA: AltaMira, 2002), 205.

³Bernard, *Research Methods*, 240.

⁴These are opportunities to share a personal testimony or biblical story with the purpose of creating an environment in which the messenger is seen as a holy person who believes in God and follows his commands.

⁵Evangelism is defined as an opportunity to share the whole message of Christ including his

conversions, and start churches. While numbers were used to evaluate, caution must always be taken to remember that God saves the individual. The survey also asked practitioners to share their biggest needs and concerns in order to become more effective in their tentmaking roles.

In summary, this chapter looks at the charter of the IMB and its vision statement. The Manual for Field Personnel is examined to see how it helps facilitate tentmakers in places like North Africa. The semi-structured interviews are given to find managerial and strategic reasons for what is practiced on the field. Finally, results from the actual survey are discussed. The survey has been broken down by tentmaking classifications and a general overview given. Conclusions are drawn and the specific needs tentmakers expressed are addressed. The discussion then considers those who had been most effective in church planting and how that effectiveness related to their tentmaking roles.

Parameters As Set by Guiding Documents of the IMB

Several documents guide the work of the IMB. The first is the SBC Constitution and Regulations. This document, while written in 1845, provides direction, vision, and historical perspective for the IMB. The second document includes the stated vision and mission statements of the IMB. These statements help narrow the direction of the IMB and provide impetus for the work. The third document examined is the Manual for Field Personnel (MFP). This document specifically details how work is to be done overseas.

SBC Constitution and Regulations to Guide the Foreign Mission Board

On May 8, 1845, an appointed committee presented a Constitution to the 293 delegates from nine states who had gathered in Augusta, Georgia to consider the formation of a new foreign mission society, the possibility of a separate Bible society, publication

death and resurrection.

society, and a “Southern” theological institution.⁶ The end result of this meeting was the birthing of the Southern Baptist Convention (SBC).⁷ The SBC, sadly, was shrouded in controversy over the issue of slavery, with Baptists from the South seeking to create a convention that would support slave owners as missionaries. While article 1 clearly named the convention, article 2 immediately stated its purpose to be one of missions.

It shall be the design of this Convention to promote foreign and domestic missions and other important objects connected with the redeemers Kingdom and to combine for this purpose such portions of that Baptist denomination of the United States as may desire a general organization for the Christian benevolence which shall fully respect the independence and people’s right of the churches.⁸

The second article of the Convention clearly stated that the purpose of the Convention was to promote both foreign and domestic missions. Articles 9 and 10 delineate who could be appointed as missionaries by the Convention by stating that appointees must be active church members whose churches are a part of the Convention. Prior to their appointment the appointees were expected to demonstrate “genuine but fervent zeal in their Master’s cause, and talents which fit them for the service for which they offer themselves.”⁹

The committee then recommended for adoption, on June 1, 1846, nine regulations that were to guide the Foreign Mission Board of the Southern Baptist Convention.¹⁰ Two of these regulations are of importance to this paper:

1. No missionary receiving pecuniary support from the Board shall engage in any secular business for the purpose of personal emolument and not at all, unless the great object of the mission can mercifully be best promoted thereby.
2. No such missionary shall appropriate to himself the avails of his labor or the

⁶William R. Estep, *Whole Gospel Whole World* (Nashville: Broadman and Holman, 1994), 55-56.

⁷See Appendix 6 for a complete copy of the Preamble and Constitution adopted May 8, 1845.

⁸“Preamble and Constitution of the Southern Baptist Convention,” H. K. Ellyson Printer, 176 West Main Street, Richmond, VA 1845. May 8th, 9th, 10th, 11th and 12th, 1845. Microfilm, Historical Commission of the Southern Baptist Convention, 127 Ninth Ave, North Nashville, Reel 1, Annuals of Southern Baptist Convention, 1845-1874. Pub. No. 214.

⁹Ibid.

¹⁰Ibid.

compensation he may receive from the services of any kind; but all avails of labor and all presence made in consideration of service performed, shall be placed to the credit of the Board: Provided that nothing in the article shall be construed to affect private property or professional favors not made in compensation for services.¹¹

In the first regulation, recognition was made that in some cases the object of the missionary enterprise can be enhanced by the missionary engaging in “secular business.” While the authors of these regulations were probably not considering entering CAN/RAN nations, it is interesting that in their first regulations, a way was made for tentmaking enterprises. The second regulation stipulates that all compensation made from those enterprises was to be returned to the Board. Consistent with the second regulation, any funds that tentmakers might earn as salary from their tentmaking jobs currently are to be returned to the Board. The idea was, and currently is, to keep missionaries equal in the area of salary and benefits. The upside to this regulation is that the potential profits earned from these businesses can be used to fund other personnel, creating a new revenue stream for the IMB.

Mission and Vision Statements of the IMB

According to the IMB website, the mission of the IMB is “. . . to make disciples of all peoples in fulfillment of the Great Commission.”¹² The mission statement is based on Matthew 28:18-20,

And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.’

Two keys help to understand and apply this passage; the first is found in the phrase “make disciples” (μαθητεύσατε). R. T. France, writer of the *Commentary on the Gospel of Matthew* for The New International Commentary of the New Testament series writes:

The commission is expressed not in terms of the means, to proclaim the good news, but of the end, to ‘make disciples.’ It is not enough that the nations hear the message; they must also respond with the same wholehearted commitment which was required

¹¹Ibid.

¹²IMB, “Mission, Vision and Core Values.”

of those who became disciples of Jesus during his ministry (see, e.g. 8:19-22; 19:21-22, 27-29). The sentence structure is of a main verb in the imperative, ‘make disciples,’ followed by two uncoordinated participles, ‘baptizing’ and ‘teaching,’ which spell out the process of making disciples.¹³

The second key is found in the phrase “all peoples” (πάντα τὰ ἔθνη). France writes,

The phrase *panta ta ethnē*, ‘all the nations,’ has occurred already in 24:9, 14; 25:32 to denote the area of the disciples’ future activity, the scope of the proclamation of the ‘good news of the kingdom,’ and the extent of the jurisdiction of the enthroned Son of Man. In each case we have seen that the emphasis falls positively on the universal scope of Jesus’ mission rather than negatively on the ‘Gentiles’ as opposed to the Jews.¹⁴

Jesus’ jurisdiction is the whole world. Thus, the command is to make disciples of all the peoples of the world, and one does that by baptizing them and teaching them. No exception exists regarding time or place; the command is clear, and the IMB takes that command seriously.

The vision of the IMB is “. . . a multitude from every language, people, tribe and nation knowing and worshipping our Lord Jesus Christ.”¹⁵ Like the mission statement, the vision statement is rooted in Scripture, in this case, Revelation 7:9-10:

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’

The key to the vision statement is the phrase “every nation, from all tribes and peoples and languages.” The idea is rooted in the Great Commission of Jesus in Matthew 28, the πάντα τὰ ἔθνη. No exceptions are allowed; John clearly writes for us that he saw people from the most general (nations), to the most specific (language groupings).

Through the mission and vision statement of the IMB, there is a clarion call to

¹³R. T. France, *The Gospel of Matthew*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans, 2007), 1115.

¹⁴Ibid., 1114.

¹⁵IMB, “Mission, Vision and Core Values.”

go to all peoples no matter where they are, no matter what their government says, and no matter what it takes. The IMB takes seriously its responsibility to go into the entire world and will not allow man or governments to dictate who hears and is made a disciple of Jesus Christ.

Manual for Field Personnel

The Manual for Field Personnel (MFP) is the guiding document of the IMB to organize and administrate field operations and personnel. The MFP is written by the administrative offices in Richmond, Virginia and approved by the Trustees. Evaluation is ongoing and conducted by Richmond staff and Trustees to keep the MFP as up to date as possible.

One section of the MFP pertains directly to platforms, and two others guide policies and funding. The main policy is titled “MFP-428 Creative Access Platforms.” In this section of the MFP, organizational procedures are in place for the creation of platforms.¹⁶ First, Cluster Strategy Leaders must give approval to Team Strategy Leaders and church planters if the latter need to work as tentmakers and thus be identified with an entity other than the IMB. As previously noted, all workers in North Africa must be on platforms, other than the IMB, in order to live and work among their unreached people groups. Second, all platforms must be administered in such a way that the IMB’s tax-exempt status is maintained. The IMB is not to be liable for the company in question and funds are to be used properly; also, reports on the company must be submitted annually to the Office of Vice President for Global Logistics Support and the Office of General Counsel. Third, the establishment of all new businesses or platforms requires prior approval from the Office of the Associate Vice President for Creative Access and Global Property Stewardship and the Office of General Counsel. Fourth, affinity group

¹⁶See Appendix 5 for a complete copy of MFP 428, MFP 209, and MFP 427.

leadership must securely report approved creative access identities, by unit, to the Associate Vice President for Creative Access and Global Property Stewardship for reference in case of contingencies involving those personnel.

The two policies that help guide the whole process are MFP 209 and MFP 427. MFP 209 has several items of importance to tentmakers. The first is section 2, which reads: “Personnel may not make personal financial investments (including housing or property) or engage in personal business undertakings in countries where they serve.”¹⁷

The section 2 policy has been interpreted to mean that T-3 tentmakers are not allowed to personally invest in any business venture that they are starting on the field. A clarification is important: some prospective tentmakers have personal funds that could be invested in their platform company, which could eventually be returned to them, but they are not allowed to place those funds with the company without first donating those funds to the IMB. The IMB would then be the beneficiary and the individual would be making a charitable gift. This policy significantly reduces the number of tentmakers who can make personal investments in their businesses because they cannot recuperate their money and as a result, this policy stops some tentmakers from starting legitimate businesses because finances from the Board are often not available. The policy is further clarified in MFP 427. MFP 427 is titled “Stewardship Responsibilities of Field Personnel.” This section is not enumerated, but the most important point when clarifying MFP 209 section 2 is as follows:

Personal funding of field operations and entities:

Field personnel are prohibited from investing personal funds in field entities associated with their work. In any event, any personal funds that are invested in violation of this policy shall be conclusively regarded as an unconditional gift to the board, and there shall be no duty to reimburse field personnel for such unauthorized expenditures.¹⁸

In this section, it is clear that if T-3s invest in their BAM enterprise, which they

¹⁷ Appendix 5.

¹⁸ Ibid.

are actually prohibited from doing, all funds are considered an “unconditional gift” to the IMB. This policy further clarifies what was previously stated, tentmakers who personally invest in their businesses overseas will not be able to get their investment back. Their investment becomes a charitable gift to the IMB and they are explicitly told not to invest in personal enterprises.

The second area of interest in MFP 209 is section 3:

In some special cases (such as teaching in a school or acting as a company representative to achieve access), the supervisor and cluster strategy leader or support center director may approve outside employment. Prior to approval, personnel must identify any personal tax obligations that may arise in the country in which they are accepting outside employment and a method for abiding by those tax laws. Where outside employment is approved, any benefit received will be subject to administration in the same way as funds received from the board.¹⁹

In this case, impetus is placed on individual missionaries to discover their personal tax obligations if they make money outside the Board. Also, any funds made are the property of the Board and not the individual missionaries, since they are fully supported by the IMB.

The goal of the MFP is to provide clear constructs when working with the IMB. In relation to tentmakers, the MFP accomplishes its purpose by clarifying chain of command, showing how funds are to be used and spent, and finally explaining where those funds are to originate. When evaluating the MFP from a tentmaker’s perspective, the policies do not address the changing paradigm in fundraising and creative access.

From the original Constitution of the SBC, to the current vision and mission statements of the IMB, to the MFP, it has been demonstrated that the SBC’s goal is to reach all the nations with the gospel of Jesus Christ and that it is willing to do so in creative ways. However, it has also been demonstrated that BAM and good tentmaking practices create a paradigm shift that will require new policies and freedom not currently provided in IMB structure. To address those issues, attention is now turned to three individuals who help direct and manage creative access platforms. Two of these individuals manage

¹⁹Ibid.

creative access platforms from a corporate perspective and the other directs the work from a strategic perspective utilizing tentmakers to reach North Africa with the gospel.

Parameters As Interpreted by Administrative and Strategic Personnel

Current IMB structure has created two levels of management and leadership on the field. The first relates to general management of field personnel and management of finances and creative access platforms. The second provides for the strategic deployment of personnel and resources. These two areas are to work hand in hand; however, they are independent in nature and structure. To understand the levels better, interviews were conducted with three key individuals. The first is the Manager of Creative Access working in Richmond, Virginia. He has a macro understanding of how Creative Access platforms are being utilized by tentmakers worldwide. He is also responsible for making sure that everything done in this area is in accordance with the rules and laws governing the IMB. The second is the Manager of Creative Access working in London, England. His work is more micro in perspective as he works specifically with NAME managing the creative access platforms utilized throughout North Africa. His job is to understand the unique nature of the area assigned to him and help tentmakers conform to the policies and structure of the IMB. The last person interviewed is the Affinity Global Strategy Leader (AGSL) for NAME. His job is to provide leadership to those working in NAME, helping them to develop strategies to reach the lost and unreached. Part of that strategy, due to the uniqueness of the area, is to help tentmakers develop strategies that utilize businesses or NGOs in order to enter CAN/RANs.

Manager of Creative Access— Richmond, Virginia

After conducting a telephone interview with the Manager of Creative Access at the IMB offices in Richmond, Virginia, he was sent a copy of the notes taken. He later returned the notes with revisions and clarifications. The goal of this interview was to

discover answers to three basic questions: What are some of the issues related to for-profit entities and the IMB? What is the attitude of the Richmond offices towards tentmaking enterprises? What are the organization's future plans in the areas of tentmaking and platforms?

When speaking to the Manager, he clearly expressed the idea that there are several issues related to tentmaking and the IMB. Perhaps most important from an institutional standpoint are the issues involved in establishing and creating for-profit entities, while maintaining the non-profit status of the IMB. The Manager said, and later clarified in a personal letter,

Because the IMB is a 501(c) (3) tax-exempt organization, the IRS has the right to closely examine how donated funds are used and whether those funds further the IMB's stated charitable purposes. Tax-exempt non-profits are not prohibited from providing funds to a 'for-profit' entity, but an exempt organization should not devote substantial amounts of its overall donations to 'for-profit' enterprises. If they do, they could incur U.S. income tax on any activities that the IRS deems are unrelated to the exempt organization's charitable purposes. The IRS could also revoke the exempt organization's tax-exempt status.²⁰

Two things are clarified in the Manager's comments. First, as long as the for-profit business advances the non-profit's goals, then the non-profit can both start and maintain businesses overseas. Care must be given to make sure that the businesses started clearly promote the non-profit's goals; however, these are complex issues and it is important to seek outside counsel to further clarify the issues with the IRS. Second, and perhaps the biggest issue for T-3 tentmakers, is that all businesses started overseas by IMB personnel are directly tied back to the IMB. As a result, all platforms started by IMB personnel run the risk of being "expulsed" because they are known somewhere as IMB enterprises. Because of the "open" nature of this dissertation, what the IMB is doing to protect these businesses cannot be discussed; however, notation should be made saying that the IMB is

²⁰Personal Correspondence with the Manager of Creative Access, IMB, Richmond, VA, 23 November 2010.

doing all that it can, within the boundaries of the law, to protect and secure both the missionaries and the businesses in question.

Another issue noted by the Manager of Creative Access is that the majority of IMB personnel are not trained to run a business. They often struggle in the area of marketing and accounting, and so, the IMB does all that it can to provide the support necessary to use “creative access” entities for the engagement of their people groups.²¹ The Manager said that IMB personnel are trained to do church planting and evangelism and often live in the false dichotomy of sacred and secular.²² Business and ministry compete for the time of the tentmaker and since they are all T-3s or T-4s, and receive all their income and support from the IMB, they often have no incentive to make a profit or put in the time necessary to legitimize their NGO and thus quickly slide into the T-5 category. The Manager of Creative Access said, “An effective creative access entity provides business opportunities that create, further, and enhance ministry opportunities. Educating IMB field personnel about the effective use of creative access entities is an ongoing challenge.”²³ As a result, the IMB is looking at what can be done to better educate field personnel on T-3 and T-4 platforms.

As the area of creative access platforms is developed there have been initial discussions about starting venture capital funds and creating specific training tracts for BAM ventures, specifically for T-3 personnel. These ideas, however, are in their infancy at the Board and investigation is currently under-way to determine how the IMB can implement venture capital funding and create training tracts for T-3 and T-4 tentmakers.²⁴ When discussing venture capital funds or separate entity NGOs, like Baptist

²¹Ibid.

²²Ibid.

²³Ibid.

²⁴Ibid.

Global Relief (BGR), but with a non-SBC connection, the issue surfaces pertaining to the Cooperative Program, Lottie Moon Christmas Offering, and donor dollars. This problem appears to be a huge stumbling block to funding genuine BAM or NGO enterprises with loose or no connections to the IMB.

Thus the Manager of Creative Access, located in Richmond, Virginia, identified two significant issues related to the IMB and tentmaking, i.e., first, the issue of a non-profit starting for-profit companies; second, the lack of personnel trained to start and run companies for-profit. These two obstacles are currently being explored and measures are being taken to see how they can be overcome.

**Manager of Creative Access—
London, England**

The second interview was conducted with the Manager of Creative Access who is located in London England at the IMB business support center, which covers Eurasia and Northern Africa and the Middle East (NAME). The Manager in London works with all the creative access platforms in this part of the world. He is regionalized and does not work, for example, with creative access platforms that are in China; therefore, he has an understanding of NAME that is unique relative to others at the IMB.

While discussing the whole concept of BAM and tentmaking, the Manager made it clear that our missionaries cannot live in a dichotomous world where ministry and business are separate from one another. He advocated for our tentmakers to rid themselves of that understanding and wrote,

I really don't like choosing the idea of a dichotomy between work and witness. I think that is 'ministerial schizophrenia.' Work done well, glorifying God, honoring employees, integrity in business dealings and constant engagement with your people group is definitely ministry. That is the divine intersection or integration of this concept called BAM.²⁵

The Manager clearly wants to see IMB tentmakers conducting themselves professionally,

²⁵Personal Correspondence, Manager of Creative Access, IMB London England. 2 August 2010.

and through that professional conduct, taking advantage of the opportunities presented to share the gospel in ways that impact those around them. When we discussed better training for tentmakers he wrote, “I agree wholeheartedly and I think we are headed in this direction for sure. But, like everything else, it will take time.”²⁶

From there, our attention was turned to what the IMB is doing currently to help tentmakers specifically in Northern Africa and the Middle East (NAME). One major issue for T-3s revolves around the IMB being a not-for-profit ministry and maintaining that status in America. When discussing the idea of a venture capital fund or the idea of “angel investors” coming alongside our personnel, he wrote, “There is one main issue. All funds designated to create or maintain creative access entities become Board funds.”²⁷ Under the current IMB structure, a venture capital fund cannot be established in which those who invest can actually get a return on their investment, all the while recognizing the high-risk nature of that investment.

While discussing the use of NGOs in North Africa and the suspect nature of a lot of our NGOs due to lack of funding and project size, a question came up about BGR. Southern Baptists created BGR as a tool to implement relief and development strategies throughout the world; however, IMB personnel cannot openly use that “platform” if they live in CAN/RAN nations. The question was asked as to why two viable NGOs could not be started, one used “openly” as an SBC entity and the other in CAN/RAN countries used by our personnel but in a secure manner. The Manager wrote back,

Great question. That was my thought all along that the Board should have started two BGR’s, open like BGR and one that was a bit more innocuous that could be used in security level three areas. Many personnel recommended the setting up of two separate BGR type entities, but it was decided to create one open version of the entity.²⁸

²⁶Ibid.

²⁷Ibid.

²⁸Ibid.

The Manager of Creative Access in London, England recognized the difficulties of T-3 and T-4 tentmaking under the current structure and policies of the IMB. The first relates to funding. Since all outside funds become IMB funds, there is little incentive for businessmen and women to invest in companies established by T-3 tentmakers. Recognition was also given to the fact that what is done in NGO work in North Africa is often suspect because the NGOs look like cover companies when examined closely. Third, creativity is important for tentmakers and the false dichotomy between work and ministry must be abolished.

**Affinity Group Strategy Leader
for NAME**

The Affinity Group Strategy Leader (AGSL) for NAME was first given a rough draft of what was written in relation to the MFP and the initial interview notes of the Managers of Creative Access in Richmond and London. A telephone interview was conducted and he was sent the notes from that conversation to verify what was discussed.²⁹

The interview centered on the issues related to BAM enterprises and working with T-3 and T-4 tentmakers. The AGSL said the issues at stake for T-3 tentmakers relate to best business practices, startup funding, and operating on credit lines. Most businesses need to open substantial credit lines in order to do business whether they are making a product or providing a service. As money comes into the company, that credit line is paid down and more funds are borrowed in order to expand the business or buy new materials for processing. The issue for T-3s is that the IMB either does not understand the need for a credit line or it is unwilling to take on the responsibility for it. This issue is, however, understandable as most small businesses fail and the IMB could find itself owing funds to creditors overseas.

The AGSL suggested that two things are needed to help this process for T-3

²⁹Telephone Interview with the Affinity Group Strategy Leader for NAME, 28 January 2011.

tentmakers. First, T-3s need to create better partnerships with businessmen from local churches in the US who have experience and expertise in the businesses that are being started overseas. These partnerships, however, need to be long term and time intensive. The AGSL said it is good when someone can come once or twice a year to visit and offer experience and expertise, but what is really needed is for these businessmen and women to come three or four times a year and stay for extended periods of time in order to coach and partner with the businesses in question. For that to happen, since they will be taking time away from their businesses back home, there needs to be a revenue stream for them to make their trips worthwhile. Funding is the second need of T-3s. They need a reliable and substantial venture capital fund that they can use to help start businesses that are real and viable in the communities where they work. This venture capital fund needs to be separated from the IMB, but accessible to T-3s. The IMB needs to have a macro partnership in the fund, but said fund needs to be independent in nature so that funding is not traced back to IMB and to protect both the IMB's non-profit status and the business started. When funding is in place, and experienced businessmen and women are backing the businesses being started, synergy can be created to help T-3s maximize their effectiveness on the field.

The interview then centered on T-4s and nonprofit NGOs. The AGSL stated that while larger NGOs are good and effective, the biggest problem is that they are easy targets and once an NGO has been labeled a missionary enterprise it is nearly impossible to rid the NGO of that label. Personal experience has taught the AGSL that there are large worldwide initiatives seeking to do development work and have major funding to accomplish those initiatives; however, those organizations seldom actually do the work. Smaller NGOs need to learn to access those funding streams and do the work on the ground. In that way the smaller NGOs get the backing of the larger NGOs, they get major funding for their programs, and most importantly, they get full access to the clientele on the ground, which is why the smaller NGOs were started in the first place. To receive

those funds, however, T-4s need to learn to write good grant proposals as well as where and how to submit them.

The last issue discussed was training prior to coming to the field. The AGSL believes that more creative educational programs need to be developed where the student going to seminary is able to get a degree in missions and theology and at the same time get a degree in, for example, international business or international relief and development. People coming to the field need to graduate with hybrid degrees where faith and business are taught hand in hand so that when workers arrive, they are prepared to not only positively impact a community with business or development ideas but they are able to disciple people and start churches.

The AGSL pointed out three key issues that need to be explored. The first relates to partnerships between T-3s and businessmen and women in the US or other countries. There needs to be an established method by which that partnership can be mutually beneficial and time away from business for the business person can be rewarded. Second, our present NGO system can work, but first it must learn to be more professional and seek funding grants from larger NGOs raising money to do projects on the ground. Third, our workers need to come better prepared academically, both theologically and professionally.

Attention will now turn to the survey conducted among workers in North Africa. The survey was delineated to the countries of Mauritania, Morocco, Algeria, Tunisia, and Libya because of the homogenous nature of these countries.³⁰

Parameters As Reflected in Survey Results

The survey was conducted using an on-line instrument with a SSL server in order to protect those completing the survey in their CAN/RAN locations. It was

³⁰See chapter 1 for further clarification as to why only these North African countries were surveyed.

conducted during the months of October and November 2010, and resulted in 43 surveys started, 11 that were not completed but some information was drawn from them and 3 that originated from outside of North Africa, with a total of 29 surveys that were completed and based only in North Africa.³¹ The survey was sent to approximately 60 people, although it is impossible to determine how many received the survey because it was forwarded by current workers to others who had served previously in the region. The greatest number, 84 percent, of the respondents lived in Morocco, which is reasonable since it has had the majority of IMB personnel for a number of years. When questions are presented from the survey they will be put in italics so that the reader can easily identify them. Writers' comments are left exactly as written and as a result, there are numerous typographical, spelling, and grammatical errors. To ensure utmost integrity in the reporting process everything was left as written. The only time redaction took place was when a personal note was left for the author that did not pertain to the subject at hand. Open-ended questions and the responses of those who took the survey have been placed in their entirety in several appendices at the end of the dissertation. Those appendices are broken down by tentmaker class.

The data will be broken down as follows: First, a general background will be given of those surveyed. Second, each tentmaking class will be discussed and the information gathered will be presented, starting with T-3s and ending with T-5s. In each case explanation and respondents' comments will be given and comments will be made based on the criteria established in chapter 3. Third, the most successful tentmakers will be evaluated and conclusions will be drawn based on the same criteria established in chapter 3.

³¹See Appendix 7 to review the entire survey questions and answers.

Weighting of Questions to Find Successful Tentmakers

To find the most successful tentmakers, the survey was broken down by giving special weight to several questions. The weighted questions specifically related to results, i.e., church starts, conversions, and second-generation conversions. By focusing on these three areas a picture was given as to who was seeing the most evangelistic fruit. The first was question 14: *I have helped to start a new church while overseas*. If respondents answered yes to this question they received 10 points. If they answered no, they received no points. The second was question 19: *By God's grace, since moving overseas, the number of people who converted or were without fellowship who I helped to join a fellowship of Christians are (these are people with whom you have had a significant relationship, you may or may not have lead them to faith)*. The question was weighted as follows: Over 20 = 10 points; 11-20 = 8 points; 6-10 = 6 points; 3-5 = 4; points; 1-2 = 2 points; 0 = 0 points.

The third was question 60. *Of the people that I have helped lead to walk with Jesus, approximately how many follow Jesus as a result of the new believer's testimony?* The question was weighted as follows: More than 10 = 10 points; 7-10 = 8 points; 4-6 = 6 points; 2-3 = 4 points; 1 = 2 points; 0 = 0 points.

Based on that scale, the surveys that totaled more than 22 points were separated out to investigate how they obtained their results. It is important to remember that God brings about the increase in evangelism and church planting; however, it is helpful to see what factors played into these workers' strategies and lifestyles.

General Background of Respondents

Of the respondents, 52 percent were male. Thirty-two percent of the respondents were single and 62 percent were career appointed missionaries. Twenty-four percent were Journeymen with another 10 percent being ISC or ISC+.³² There was a

³²Journeymen are two-year short term appointees who, at the time of the study, were single

helpful breakdown in longevity on the field; 11 percent having been on the field for 20+ years; 14 percent for 16-20 years; 17 percent between 11-15 years; 19 percent between 6-10 years; 14 percent between 3-5 years; and 25 percent between 1-2 years. The majority in the last category were Journeymen.

After the survey was given, it was broken down and analyzed based on the tentmaking continuum discussed in previous chapters. Reports were run based on those who reported to be T-2 or T-3 tentmakers, T-4 tentmakers and T-5 tentmakers. It should be noted, based on what has been previously written, it is not possible for IMB employees to be T-2 tentmakers because T-2s' financial support comes from their jobs on the field. IMB employees are fully supported by the Southern Baptist Convention and cannot receive salary from outside employment. Those who considered themselves to be T-2 tentmakers were really T-3 tentmakers. The definitions given during the survey obviously caused some confusion and these tentmakers were unsure as to their categories; however, those who said they were T-2 tentmakers were probably the most serious about their tentmaking jobs. Also, some of those who said they were T-3s or T-4s were probably T-5s because they used their platforms more as cover strategies than real work strategies. This misunderstanding could be seen in the number of hours they dedicated to their platform responsibilities. However, for the sake of this paper, reports were run based on what the individuals reported, the only change being that T-2s were grouped with T-3s. Out of the 29 surveys, 8 individuals said they were T-2s or T-3s, 14 were T-4s and four were T-5s. Three other surveys were completed by missionaries from outside North Africa and as such not counted in the results.

recent college graduates under the age of thirty. ISC, International Service Corps, are typically over the age of thirty, can be married and serve for one to three years. ISC+ is for those who serve consecutive ISC terms and have completed five years on the field. They have moved into a more permanent relationship with the IMB expressing a clear calling to be overseas but for a number of reasons cannot move into career status.

T-3 Tentmaker Results

As previously noted, some of those who answered the survey thought that they were T-2 tentmakers, but IMB missionaries cannot assume that classification. Those who said they were T-2s have been moved to the T-3 class. T-3 tentmakers are fully supported by their sending agency but on the field they are known for their “for-profit” business ventures. At home and in their churches, they are recognized as missionaries.

General information. Of those surveyed, 8 individuals identified themselves as T-3 tentmakers. Forty-five percent were male and 64 percent were married. The vast majority, 91 percent, was from Morocco, with the rest coming from Tunisia. In terms of longevity and career status, 54 percent were career and the rest were Journeymen. Forty percent had more than six years on the field. No one in this category had more than 20 years of experience.

Language proficiency was defined as the ability to share the gospel with someone and answer his or her questions. This level of proficiency was a very positive aspect of the survey as 88 percent of T-3s say they are fluent in the heart language of their people and 78 percent said they are fluent in the Arabic of their country. This fact is especially positive because of the number of Journeymen who participated in the survey. Sixty-seven percent of T-3s are fluent in three languages.

In the area of accountability, only 67 percent felt like they had a clear church planting strategy, but 77 percent were somehow held accountable at least once a month. The rest said they were rarely or never made to report results even once a year.

Of those surveyed, 40 percent spent between 30-40 hours a week on their tentmaking roles; 30 percent spending between 20 and 30 hours with the last 30 percent spending under 20 hours a week in their tentmaking roles. These responses suggest that the majority of missionaries take their tentmaking roles seriously, with a full 82 percent enjoying what they do. An even split was found between those who work within their team and those who work for someone outside their team, that being a 55/45 split. All

SBC T-3 tentmakers work with nationals. When asked about evangelism on the job, 38 percent said they could practice evangelism on the job, 25 percent said they could be evangelistic but not while at work and 12 percent answered no, they could not do evangelism on the job. Another 25 percent checked the “other” column and some commented, stating,

This is a gray area, which depends on the interpretation of both evangelism and the constitutional law here. Expressing what I believe is not necessarily illegal, but could eventually be considered so in a court of law. Open evangelism would be considered illegal by law enforcers.

Yes, but openly.

When asked about their business backgrounds and the status of their companies, only 17 percent of the respondents noted that their businesses actually made any money. Those with business backgrounds came in at 59 percent and the rest had either no experience in this area or had done church work prior to coming overseas. Only 30 percent of the respondents had more than six years of experience in their tentmaking roles with 70 percent having between two and five years.

Pre-field experiences. Almost half the T-3 tentmakers, 44 percent, did some type of evangelism on a weekly basis prior to coming to the field, while 11 percent did evangelism twice a month and another 44 percent did evangelism no more than once a month. However, a full 80 percent did ministry with internationals prior to coming to the field.

Present ministry. Results showed that 67 percent of the workers reported their closest friends were nationals, 55 percent had nationals in their homes once a week, and another 22 percent had them in their homes at least once every two weeks. A full 70 percent of tentmakers were in nationals’ homes at least once a week, with 30 percent being in nationals’ homes once a month or less. Important to tentmaking, only 41 percent of T-3 tentmakers have significant relationships with individuals as a result of their work, with 59 percent developing their relationships outside of work. Only 30 percent are involved

with a national congregation, but due to the issues of CAN/RAN countries, that number is probably high. In terms of discipleship, only 40 percent of our T-3 tentmakers are involved in discipleship, at least twice a month, with only 10 percent doing discipleship on a weekly basis. This lack of intentionality in discipleship is an area that genuinely needs further study as 60 percent are involved in discipleship but not on a regular basis. T-3 tentmakers have significant relationships, however only 10 percent have significant relationships with more than 10 nationals. Of those answering the survey, 56 percent have significant relationships with between 6-10 nationals. The lack of more friendships can be attributed to the amount of time that is necessary to cultivate relationships with North Africans. Being of a Middle Eastern mindset, North Africans see time spent together as highly valued, and having too many relationships actually reduces the necessary amount of time needed for productive interaction. Of the T-3 tentmakers, only 33 percent had seen a church started and of those only two had seen it happen among an unreached people group. Of those who had seen a church planted, only 40 percent had seen that church reproduce itself into second or third generation churches. Sixty percent who had started a work did not see it reproduce.

In the area of evangelism, only 11 percent of T-3s spend more than 20 hours a week doing evangelism with another 22 percent spending at least 16-20 hours doing evangelism. The lack of hours directly relates to the number of hours being spent on platform and could reflect a dichotomy between work and witness. Sixty-six percent spend between 1 and 10 hours doing evangelism each week, half of those spending only 1-5 hours. When asked about numbers and individuals they have helped come to an understanding of their need for Jesus, 67 percent of T-3s have led over 20 people to this step in understanding, the other 33 percent reported to have only led 3-5 people to that knowledge. As far as people coming to faith or becoming part of a church, only 11 percent had seen more than 20 people with changed lives, another 11 percent between 11-20 and the rest, 78 percent, seeing less than five. Those who have seen their converts lead

someone else to the Lord, second generation believers, was greatly reduced as 50 percent of those who had seen decisions did not see one of their converts lead someone else to faith, 33 percent had seen 2-3 others come to faith and 17 percent had seen more than 10 individuals come to faith as a result of those they had led to faith.

When asked for their number of spiritual conversations over the last 6 months, 44 percent had spoken with at least 20 people and all had had at least 6 conversations. When asked the same question, but in a different way the majority of T-3s report having shared a story, proverb, or their personal testimony with more than 11 people. Answers to questions regarding the number of people to whom they had given a clear gospel presentation show that 33 percent had succinctly shared the gospel with more than 11 people. The majority had presented the gospel to between 3-10 people in a six-month time period. T-3s appear to be quite cautious when it comes to distributing literature. Only 20 percent had given out literature to more than 11 people with the rest handing out literature to less than five people.

Comments. T-3 tentmakers all work for sending agencies. In this survey all the T-3s work for the IMB of the SBC. In the lives of T-3s there is often a struggle to find balance between meeting the expectations of the IMB and the expectations placed on T-3s by their employers. Dealing with those issues is not easy for T-3s. Appendix 1 shares all the comments left by T-3s, but a purview of those comments reveals that intentionality is key for T-3s when it comes to balance. One T-3 summed up the issue of intentionality well when he or she wrote:

We focus on mentoring and equipping others for teh [sic] main thing as well as share the burden of the day to day work so that we can each get out among people. We try to work strategically within the charter of our business to be about main thing activties. [sic] Our business lends to this end. (Appendix 1, Question 1, Letter c)

This comment demonstrates great intentionality in both the work of the team and in finding the right business so that the business supports the mission-sending organization and the mission-sending organization best supports the business. This type of intentionality is

important for T-3s in that their businesses match, to the greatest degree possible, the goals and vision of the IMB. Matching is not always possible, however, and even when the two work together the issue of profitability arises. Another T-3 wrote,

The major issue we have is staying profitable, but I believe that is the case for most small businesses in today's economy. I don't see any way around this issue as being for profit is what shows our legitimacy. Not making a profit is a liability to our presence. (Appendix 1, Question 2, Letter e)

T-3s work hard to find the balance between their sending organization and running their businesses in such a way as to be profitable and real. One of the needs that many T-3s have is for experienced business people who can help them run a company successfully. One T-3 expressed frustration on the business end of things when he wrote, "Not have me leading the platform, at least nto [sic] the administration of it" (Appendix 1, Question 2, Letter g). They also recognize that there are recent college graduates who may be able to come and immediately affect the business because of their backgrounds. Another tentmaker wrote, "Allow the two year people to use their gifts earlier and deeper . . . in the midst of language study and projects. know [sic] their skills and use them as though they were nto [sic] short term" (Appendix 1, Number 2, Letter b).

Another issue for tentmakers involves training. When T-3s were asked what kind of training they would like, one tentmaker clearly expressed the need that all tentmakers have—spiritual and business mentoring.

It is hard for me to answer this question as it is phrased because more than a one time new training I think we need desperately to each have on-going personal mentoring and encouragement from our supervisors and to go to spiritual retreats atleast [sic] annually which would include practical retooling/reminding (stress management, boundary setting, financial training, internet bookkeeping/reporting/ medical form training WHEN we get new reports/methods, spiritual refreshment, etc. - like we have had about every 5 years . . . and we all come back refreshed and encouraged. Leadership says it 'Costs too much' but I think it 'costs too much' in terms of the negative impact on ev and cp. (Appendix 2, Question 3, Letter f)

The training asked for here and in other comments is a type of mentoring training where the individual T-3 is not just pulled out for more training, but has ongoing personal help to be successful in all areas of work and ministry. The AGSL reflected on the same issue when he spoke of the need for business mentors who come and spend "real" time with

T-3s, as often as three to four times a year providing ongoing real time mentoring for the business at hand.

Observations. T-3 tentmakers with the IMB in North Africa are committed to preaching the gospel to their people groups. This heart to preach the gospel is seen in several areas, beginning with language. Eighty-six percent of T-3s are able to present the gospel and answer questions to clarify what has been said. This definition may not be the best for fluency; however, the level is substantial, and being able to answer questions creates more than just memorized speech patterns. Another 78 percent said they were fluent in the Arabic of their country and 67 percent said they were fluent in more than two languages. Anyone who has studied language for any length of time will understand the commitment that must be made to reach this level of fluency in more than two languages.

Commitment to the task and intentionality is also found in that 40 percent of T-3s spend between 30-40 hours a week in their tentmaking roles and another 30 percent spend at least 20 hours a week on their platforms. Some of these are full-time jobs, and yet 70 percent are in nationals' homes at least once a week. What needs to be clarified is that being in the home of a national in North Africa is a multiple-hour event. One cannot go and spend an hour here and an hour there. Presence is important and the process cannot be rushed. Not only are T-3s in nationals' homes, but they invite nationals to their homes. This fact is significant because 55 percent of T-3 tentmakers have nationals in their homes at least once a week and another 22 percent have nationals in their homes at least two times a month. Again, this statistic is significant because of the amount of preparatory work required to entertain nationals properly. An important note is that the questions used in this section clarified that the nationals in homes could not be language helpers or house help. What the time commitment means is that T-3 tentmakers work a lot of hours and spend a lot of time with nationals, they are not just tied up behind desks and computers, but are out in the community sharing Jesus with those they meet.

Tentmakers who spend hours on their jobs and spend time in people's homes

meet all three criteria for tentmaking: they are intentional in what they are doing with their tentmaking job and intentional in evangelism and church planting; they are living lives of integrity, people see them going to work, they see them produce; and while there are issues with profitability, they are doing real jobs. Help needs to be given to these tentmakers to find ways to become more profitable in tough economies and find biblical balance in the way they work and minister.

Areas of concern that merit further study and training on the part of T-3 tentmakers were as follows. The first relates to discipleship. Only 10 percent were involved in discipleship on a weekly basis and 40 percent were doing discipleship twice a month. Since conversion numbers were low, it is not surprising to hear that a number of T-3s are not doing discipleship, what is of concern is that the 40 percent who are discipling are only discipling converts every two weeks. One reason might be, for example, the believer lives a distance from the tentmaker or the believer cannot meet on a more regular schedule; however, the question of why so little time is spent in discipleship needs to be explored. Appropriate time must be spent with those who come to faith. A second area of concern is that only 41 percent of tentmakers had significant relationships as a result of work. This lack of significant relationships from the job could be a demonstration of the dichotomy present between work and ministry or it could be a result of not being able to do evangelism on the job; however, only 12 percent said they could not practice evangelism on the job. Training in lifestyle evangelism in the workplace among Muslims needs to be developed. Learning to combine work and ministry is of utmost importance so that time “on the job” becomes a valuable asset and not a burdensome requirement. Third, only 17 percent of the businesses where T-3s are employed make a profit. Serious consideration needs to be made as to why these companies are not making a profit and ask what is happening and what communities and governments think as a result. Better training and attention should be given to these tentmakers to help them become profitable and respected in their business communities. Fourth, only 67 percent felt like they had a

clear church planting strategy. This lack of church planting strategy is an area of concern, as it should be quite higher considering that all the surveyed tentmakers are IMB missionaries.

T-4 Tentmaker Results

T-4 tentmakers are also fully supported by their sending agencies. On the field they are known to be NGO workers in the areas of relief and development. Their churches back home call them missionaries.

General information. Fourteen respondents indicated that they were T-4 tentmakers. Of those who considered themselves to be T-4 tentmakers, 67 percent were male and 53 percent were married. The vast majority, 87 percent, lived in Morocco but some were in Algeria and Tunisia as well. Of these, 66 percent were career, 27 percent were journeyman, and the last 6 percent were ISC+. The vast majority were long-term workers. However, when asked about the amount of time they had been on the field, 66 percent had been on the field less than 10 years. Most, by IMB designations, were church planters, 60 percent, with the others being divided between Team Strategy Leaders, Cluster Leaders and Bible Translators. The amount of time spent in their tentmaking roles varied, with 25 percent spending between 30-40 hours a week in their NGO work, 50 percent spending between 10 and 20 hours, and 25 percent spending less than 10 hours a week on their platforms. For those who spend such a small amount of time on their tentmaking jobs, it could probably be concluded that they are actually T-5s. Eighty-seven percent like their tentmaking roles. Almost all the T-4 tentmakers work for their team's NGO; only 13 percent worked for someone else. The same division was found for those working with nationals in their tentmaking roles. When asked if they could do evangelism, 20 percent said yes, another 20 percent said yes but not on the job, and the rest either did not answer or made the following comments,

I can be as open as the opportunities for spiritual conversation allow. Though I work for a company within our team, our contact is consistently with those outside our team.

It's not part of the job but can be creatively worked in.

Not allowed but tolerated.

As for their background in NGO work, 72 percent had experience or a college degree in this aspect of the work prior to coming overseas and another 60 percent had spent at least 6 years doing this particular type of work.

In the area of language acquisition, many T-4s worked in rural villages and only 47 percent said that they were fluent in the heart languages of their people group; however, 86 percent said that they were fluent in the Arabic of their country. The lack of heart language fluency is not surprising as many tentmakers first learn the Arabic of their country, and then begin work on the heart language. The reason for learning Arabic first is because of issues with the police and the need to be conversant everywhere one goes in the country. The 47 percent who said they were conversant in the heart language of their people also said that they were conversant in more than two languages.

One real area of concern for T-4s is that only 53 percent said that they had a clear strategy for church planting; however, accountability was high with 73 percent saying that they were held accountable on at least a monthly basis. Only 7 percent said that they were held accountable on an annual basis.

Pre-field experiences. In relation to pre-field experiences, 90 percent of those surveyed had done evangelism on a regular basis of at least twice a month and 60 percent worked with internationals prior to moving overseas.

Present ministry. Only 33 percent said that their closest friends were nationals; however, 46 percent had nationals in their homes, who were not house help or tutors, at least once a week with another 40 percent inviting nationals to their homes at least once a month. When asked about going to nationals' homes, 80 percent responded that they were in nationals' homes at least once a week with a number of the respondents indicating that

they were in nationals' homes at least 2-3 times every week. Interestingly, 60 percent indicated that they only have 1-5 close national friends with 20 percent having more than 10 close national friends. T-4s met nationals in the following ways: 39 percent resulted from work-related experiences and 50 percent from relationships with neighbors or people they met through casual relationships on the street. The vast majority of T-4s are not involved in national churches; however, 40 percent of T-4s are discipling nationals on a weekly basis and another 13 percent on a bi-monthly basis. As a result, 54 percent have strong national relationships with more than 6 nationals, and everyone has at least one significant relationship.

In numbers of church starts these tentmakers are lacking. Only 20 percent have seen a church start and of those, only 25 percent saw it reproduce into second, third, and fourth generation churches. Evangelism is reflected in that the majority, 53 percent, spend 6-10 hours a week building relationships with non-Christians. Of the remaining T-4s, 26 percent spend ten plus hours and 20 percent spend less than 6 hours a week in relationship building. At the same time, 60 percent indicate that they have led more than 11 people to a clear understanding of their need for Jesus and of those 60 percent, the vast majority, have led more than 20 people to a clear understanding of Jesus. Actual conversion numbers were quite low, though; only 20 percent had seen more than 11 people come to faith with 26 percent never having seen someone come to faith. The majority, 53 percent, have seen 1-5 people come to faith. Of those who have seen someone come to faith, 50 percent have seen second-generation believers from 2-6 people. The majority, 60 percent, had shared clear gospel presentations with less than 10 people in the last 6 months. These statistics are not to say that T-4s are not involved in spiritual conversations because in the last six months on the field 47 percent had conversations with more than 20 people and another 33 percent had conversations with between 11-20 people. They, like T-3s, do not give out a lot of evangelistic material.

Comments. T-4s, as noted previously, are the closest thing to “missionaries”

that the tentmaking continuum allows for. They are in community, meeting human needs, caring for orphans and widows, and sharing the gospel along the way. As such it was not a surprise when a number of them stated that they were able to balance their IMB and platform responsibilities without any problems (Appendix 2, Question 1, letters a, c, d, f, g, i, k, l, m, n). Some frustration was expressed; however, the majority found the balance between the IMB and their platforms to do their work well.

When asked what could be done to make their platform better, several things stand out. The first improvement or suggestion relates to something as simple as a better web page that tells who the NGO is and what it does, but in such a way that it advertises that NGO and creates credibility (Appendix 2, Question 2, Letters a, d, l). The second suggestion is to train and recruit personnel who can both add credibility to the NGO and administrate it in such a way as to demonstrate its viable nature. One T-4 said it well when he or she wrote, “As our team and platform grows, to recruit people with specific professional skills that would build our platform and our credibility” (Appendix 2, Question 2, Letter i). Finally, specific NGO training was requested by T-4s. Some of the T-4s had specific training before they came to the field; others were lacking in this area but were placed in jobs where they were frustrated by the demands of NGO work.

I felt well equipped as an IMB worker, but poorly qualified in my platform. I wish that I had more training on NGOs and development work before I joined a team that did this type of work. I wish I'd had opportunities to learn about projects that other NGOs or platforms were using in other countries. I would have liked more assistance in defining and creating my work as a part of our platform. (Appendix 2, Question 3, Letter i)

Helping these T-4s establish themselves and gain the training necessary to do the work is vital to making them tentmakers. When these tentmakers feel like they are unqualified for the job at hand they move to become T-5 tentmakers and lose in the areas of integrity and intentionality.

Observations. T-4 tentmakers are quite different from their T-3 counterparts. This fact could be reflected in that several of the T-4s should have been placed in the T-5

category. Only 25 percent spend between 20-30 hours a week on their tentmaking role, 50 percent between 10-20 hours, and 25 percent spend less than 10 hours a week on the job. The area of concern here, as stated in chapter 3, is that T-4s are the closest thing to regular missionaries. They work with nationals consistently in their tentmaking roles and seek to help and encourage communities. The fact that the majority of T-4s spend so little time on their NGOs is an area of concern and merits further study and training. The T-4s who are spending less than 20 hours a week on their NGO roles are lacking in the area of integrity. Interviewing their neighbors and friends is not possible, but the community must have serious questions about what these T-4s do for a living and how they maintain such high standards of living and yet work so little.

On the positive side, 72 percent of T-4s have experience or a college degree in this aspect of their work and 60 percent spent at least 6 years doing the work prior to moving overseas. The question that must be asked is why do they spend such a small amount of time on the job? Is there an issue for which T-4s are struggling to find balance between their roles as tentmakers and missionaries?

Another area of concern relates to language. Most North African NGO work is done in rural and poor areas and in those areas the majority of the people are of Berber decent; only 47 percent of T-4s said they were fluent in the heart language of their people groups. On the positive side, 86 percent said they were fluent in the Arabic of their country. What this percentage demonstrates is that T-4s can become proficient in language, but they need to find better ways to learn the heart languages of their people groups. Language study is difficult and time consuming, but the potential benefits outweigh any detriments that might exist. Are there some ways that people can learn the heart language and still meet the requirements set forth by their country in order to establish residency? Again, this lack of fluency is an area that needs further study.

T-4s are getting into homes and inviting nationals into their homes. Forty-six percent had nationals in their homes at least once a week and another 40 percent had

nationals in their homes at least once a month. Again, like T-3s, these are good numbers because entertaining nationals is an event. The same goes for being in nationals' homes, and 80 percent of T-4s were in nationals' homes at least once a week. However, it is disquieting that only 39 percent of T-4s' national friendships have resulted from work-related experiences. One of the goals of tentmaking is to combine work and ministry experiences and T-4s should be able to do that most naturally. Why this combination is not happening to a greater degree is a matter of concern.

Church starts and salvific encounters were low among T-4s. Only 20 percent had seen a church start and 26 percent had never seen someone come to faith. The majority, 53 percent, had seen 1-5 people come to faith. As a result, the number involved in discipleship is quite low with only 40 percent discipling people on a weekly basis and another 13 percent on a monthly basis. Another troubling issue is that 53 percent spend between 6-10 hours a week building relationships with non-Christians while the remainder spends less than 10 hours a week building those relationships. Again, these percentages may reflect a dichotomous relationship between work and ministry and that issue needs to be addressed. This fact is reflected as well in the comment section. Several of the comments reflected a need for more training in NGO work and Muslim strategies for evangelism. Those comments emphasized the disjointed relationship between the two and a frustration over the paperwork that is required from the IMB and local governments, which further enhance that dichotomous relationship.

As with T-3s, there is a concern that only 53 percent said that they had a clear strategy for church planting. Because intentionality is such a key component of tentmaking, this lack of intentionality is clearly a problem and more research is needed to determine why. Both T-3s and T-4s should have clear church planting and evangelism strategies.

T-5 Tentmaker Results

T-5 tentmakers receive all their funding from their sending agency. They are known as missionaries at home and on the field they are known as something else. However, T-5s do not attempt to make their platform work; they only use it as a cover to get a visa.

General information. Five of the surveys self-designated to be T-5s, with one starting but then not completing the survey. Out of the completed surveys, three respondents were single and all the respondents lived in Morocco. Three were career, the other was ISC. Three had more than 10 years of experience on the field and only one respondent had less than five years of experience. Of those surveyed, three were in leadership positions, either TSLs or Cluster Strategy Leaders. While calling themselves T-5 tentmakers, there seemed to be some confusion as one respondent said that he spent as many as 30-40 hours on his tentmaking role and two said they spent 10-20 hours a week on their platforms. When asked if they like their tentmaking jobs, they were evenly divided. All of them worked for someone else on their team, all were for-profit companies, and 75 percent said they also worked with nationals. Obviously none of them made a profit. Among the T-5s, 57 percent had a background in their tentmaking roles and all of them worked professionally before coming overseas.

Interestingly, when asked about local language acquisition only 50 percent could speak the heart language of their people group but all of them could speak the Arabic of their country. Only 25 percent could speak more than two languages, but 67 percent were in language study and trying to improve their skills. When asked about accountability, only 50 percent felt like they had a clear strategy for church planting and half of them were held accountable for their work annually. The other half was held accountable at least on a monthly basis. One last issue of note, all these T-5s have lived in their current location for 5-10 years.

Pre-field experiences. Sixty percent of T-5s were involved in personal

evangelism on at least a bi-monthly basis with 40 percent doing evangelism on a weekly basis before coming overseas. Surprisingly, 40 percent said they never did personal evangelism before coming overseas. When asked about working with internationals before coming overseas, 60 percent reported affirmatively.

Present ministry. Only 25 percent of T-5s said that their closest friends were nationals; however, all of them had nationals in their homes at least once every two weeks and they were in nationals' homes at least once a month with 80 percent of them being in homes at least twice a month. The nationals whom these T-5s knew were from work, their neighborhood, and casual relationships. Regarding non-Christians, 50 percent said that they met with 6-10 people on a regular basis, 25 percent with 10-20 people, and 25 percent with 3-5 people. None of the T-5s were involved in national congregations using the local language. Only 25 percent had seen conversions of 6-10 people coming to faith, 75 percent had not seen any conversions. Clear verbal presentation of the gospel was given, but only 25 percent had shared with more than 20 people in a six-month span, 50 percent shared with 6-10 people, and 25 percent had not shared with anyone. Only 40 percent were discipling nationals with 60 percent not discipling anyone. All of them had developed strong national relationships with at least three people and 50 percent with more than ten. None of these workers had helped start a church while overseas. T-5s indicated that they were trying to share their faith. The majority spent 11-15 hours a week sharing with people. Fifty percent of T-5s believed that they had led between 6-10 people to a clear understanding of who Jesus is, and the other 50 percent said over 10. When asked the same question in a different way, 75 percent had helped more than 20 people have a clear understanding of Jesus and the rest between 10-20 people. Literature distribution was not high either; much like the rest of the tentmakers, 50 percent had not distributed anything, 25 percent had given to a couple of people, and 25 percent had given Christian literature to 6-10 people.

Comments. T-5s had some excellent comments in the areas of training and doing “real” work. These comments might reflect frustration on their part, seeing that they are T-5s and not wanting to be in this category. One T-5 was clear when he or she wrote:

I believe, more & more strongly, that we need to be in ‘platform’ work that would provides real services and would be desirable to the nation where we reside. We should be able to go in as private sector people on a job, and give that salary back to the sending agency. The amount of aggravation of a ‘platform’ and the lack of transparency we must participate in has enough stress that having a ‘real’ ‘fulltime’ job would still give us plenty of time to minister in ‘real-life’ evangelistic work. That, I think, is where we’re headed in this type of work in the future. (Appendix 3, Question 1, Letter h)

To do that job well, T-5s recognize that they need training and expertise. Another T-5 wrote,

I would have liked to have a resume that would reflect the kind of work we do, platform-wise. It’s impossible to show anything to anyone that related to a ‘clean job’. I’d like to have a job that can be tracked on the internet . . . I would have liked to have had job training/development related to work but that would be ‘clean’ (ESL, public health, leadership development, etc.) so that whether overseas or back in the states, our experience can be tracked and considered desirable to employers (either overseas or stateside) . . . and to have on-the-job training throughout our career to improve our abilities as tentmakers. This is a real shortcoming of our current platform work. Help! (Appendix 3, Question 3, Letter d)

Finding training opportunities and having certifications that can be hung on a wall in a CAN/RAN nation are needed for tentmakers to give them the security they seek to go out and do the job they “say” they are currently doing. This need for integrity is strong for T-5s and they appear to understand their need for it. Another T-5 comments:

I’m glad you’re doing research in this area. One thing I wish we could pursue more is how to be a part of the real work of companies in the States who are doing substantive work that would be helpful in our countries, and maybe our salaries could funnel somehow through those companies to us. For instance, leadership development as Chick-Fil-A does it . . . we could be overseas representatives of Chick-Fil-A philanthropic arm doing their leadership/small business operator training, and they could pay us in some sort of cooperation with our organization. Or with universities in the States, and having teachers in these countries. Or teachers in English and other subjects (but in English), with our salaries funneled through a “clean” organization. Again, thanks for doing this research. (Appendix 3, Question 4, Letter c)

T-5s want to have integrity, they want to be intentional in their work, but they are frustrated with their current roles and need help to find ways to establish themselves in T-3 or T-4 categories.

Observations. T-5 tentmakers struggled in the areas of intentionality and integrity. While there was some confusion about the amount of work done on platform issues, one T-5 said he spent as many as 30-40 hours a week on his platform yet still considered himself to be a T-5 tentmaker, there was a general sense of frustration demonstrated by these tentmakers. This problem can be attributed to a number of issues, starting with language. Only 50 percent could speak the heart language of the people although all could speak the Arabic of their country. Only 25 percent could speak more than two languages and 67 percent were still in language study. Studying language can be considered normal in the life of most missionaries; however, 67 percent had more than 10 years of experience on the field. When language study drags on, language fatigue sets in and the worker experiences added stress and frustration.

As should be expected for T-5s, 100 percent had nationals in their home at least twice a month and 80 percent were in nationals' homes at least twice a month. However, none were involved in national churches, only 25 percent had seen conversions numbering 6-10, and only 40 percent were discipling someone. None had seen a church started while overseas and surprisingly the majority spent only 11-15 hours a week doing evangelism. Based on the comments given, there was frustration over platforms and the reason they were there. While it is difficult to draw too many conclusions without further study, the lack of results and the lack of intentionality on the part of T-5s demonstrated a need to have proper training, funding, and encouragement to do "real" jobs in North Africa.

Lastly, and once again, it is found that only 50 percent of those who called themselves T-5s had a clear strategy for church planting. Again, this lack of strategic thinking is distressing because of all those in the tentmaking continuum, T-5 should have the clearest strategy. T-5 tentmaking is nothing more than a cover strategy to do church planting and evangelism. Lack of results among this group, however, along with this statistic demonstrates a problem among all our tentmakers and especially those who call themselves T-5s.

Successful Tentmakers

One purpose of this dissertation is to discover what tentmakers are doing right in relation to the field and the IMB. Attention is now given to those who could be identified as successful tentmakers based on the criteria previously established. Only three tentmakers met the requirements to be evaluated as “most” successful. The requirements were that they had to see at least one church started, conversions of at least six people, and second generation believers of at least four.

General information. Two of the tentmakers were from Morocco and the other from Tunisia. All three were men, which may reflect negatively on the state of the church in North Africa and begs the question as to what is happening with the women. Best practices need to be developed for working with women in North Africa and finding ways to get wives and single females more involved in the work. All three tentmakers were career: one with 10-15 years, one with 16-20 years, and the other with 20+ years. All three were directly involved with nationals: one was a TSL, the other a TL and the other a church planter. One was a T-4 and the other two were T-3s. On average, two spent between 20-30 hours a week on their jobs and the other spent between 10-20 hours a week. All of them liked their tentmaking jobs. All spoke the Arabic of their country and one was not yet fluent in the heart language of his people group: however, all three were fluent in at least three languages. All of them worked with nationals; in two cases their employers were on their team and in one case he worked outside the team. As a result, evangelism was tolerated and in the majority of cases was probably expected. Of the two for-profit companies, there was an equal split as to who made a profit and who did not. When further researching this issue, it was found that the company who did not report making money did make some, but not enough to substantiate a difference as a result of the taxes that had to be paid on salary.

Pre-field experiences. All these tentmakers had experience back home professionally, two with college degrees in their areas of expertise. All these tentmakers

worked with internationals before coming overseas and all were active in evangelism in the US.

Present ministry. These “successful” tentmakers had nationals in their homes at least once a month, but one had nationals in his home more than once a week. All of them were in nationals’ homes at least once a week. They all had significant relationships as a result of their work and only one was involved in a national congregation. All were actively discipling believers weekly and had built strong relationships with at least 6-10 nationals.

All three had seen churches started and in two cases those churches had reproduced and in one case they were getting to fourth generation churches. Interestingly, when asked on the average how much time was spent building relationships with non-Christians, one said that he spent less than an hour a week and the other two spent between 6-10 hours a week. However, they had all seen people come to faith as a result of their work; the numbers were evenly divided between 6-10 converts, 11-20 converts and over 20 converts. Second generation believers were also substantial in that two had seen between 4-6 second generation believers and one had seen more than 10 second generation followers of Jesus. These tentmakers were not afraid to give out materials although they were cautious. One had given literature to only 1-2 people, another to 3-5 and the last to 11-20. They had all shared the entire gospel with between 3-5 people in the last six months. All three had a clear strategy for church planting and all were held accountable at least quarterly. Two of the three lived among their target people group for more than 10 years and the other had only just moved into their target area, but had 16-20 years of experience overseas.

Comments. The comments section of “successful” tentmakers is a repeat of what was quoted earlier, however, separated out to see if these tentmakers had any special insight that might help the IMB to better support and train other T-3s and T-4s. Several

things should be noted. The first relates to mentoring and training. One commented on its importance when he wrote:

We focus on mentoring and equipping others for teh [sic] main thing as well as share the burden of the day to day work so that we can each get out among people. We try to work strategically within the charter of our business to be about main thing activties. [sic] Our business lends to this end. (Appendix 4, Question 1, Letter a)

What is of note in his comments is that the mentoring and equipping is for both “main thing” evangelism and church planting and sharing in the day-to-day operations of the business at hand. In other words, their mentoring was not just in church planting and evangelism, but the nationals they worked with were also learning the business and discovering how they could also start and run a business on their own in the future.

A second issue related to the area of training and bringing in personnel qualified for the job at hand. One tentmaker wrote that he needed “more specifically trained personnel in NGO operations, report preparations, website and publicity work, and training new local Family NGOs to multiply what we do well” (Appendix 4, Question 2, Letter b).

The other two wrote:

I can't say that I would have requested it, but smoe [sic] sort of Small business training would have been helpful. Even though it is not my primary job to run the company, while my 'partner' with the MBA is in the US, I run the business. (Appendix 4, Question 3, Letter a)

A more serious IMB training on working in and running an Int'l NGO for all personnel being sent to work with an NGO, outside resources to tap for funding and how to run a professional aid org from the get-go. (Appendix 4, Question 3, Letter b)

Both of these tentmakers recognize that a lot of workers will not come to the field specifically trained and ready to work for a business or NGO; however, there is training they can receive to better equip them to work on the field in their chosen areas.

Observations. Several things stand out with these tentmakers. The first is that they all were long time employees of the IMB and two of them had spent significant time with their people groups. Second, they all had secular training and experience and spent time at their jobs. All three had developed significant relationships as a result of their work in-country. This statistic is important because it appears that they had a healthy balance

and understanding of work and ministry and they knew how to combine those aspects of their lives. Third, they liked their tentmaking jobs and that satisfaction was reflected in their numbers and comments.

An interesting note is that these tentmakers did not spend a lot of time developing relationships with non-Christians; in one case it was less than an hour and the other two cases it was between 6-10 hours per week. Without follow-up questionnaires or interviews it would be difficult to determine why they spent such low amounts of time with non-believers, but recognizing that they had been in their places of service for significant amounts of time and the amount of time they were discipling believers and working at their jobs this noted lack of time with non-believers makes some sense. Also of note is that they were in nationals' homes at least once a week and they all opened their homes to nationals as well.

These three tentmakers genuinely meet all three criteria established in chapter 3 for proper tentmakers. First with their identity, they are known by what they do. While interviews cannot be conducted with those they work with, it can be seen that these tentmakers put in the necessary, but not excessive, hours to make their businesses or NGOs viable. While 30-40 hours seems like a lot of time, if they are developing relationships and giving testimony on the job, it is an economical use of their hours. Second, tentmakers must be intentional in evangelism. These tentmakers demonstrate themselves to be intentional. They are in homes, sharing stories, sharing the gospel, and even passing out materials. Third, they must have integrity. There were no comments of concern nor did anything in the survey demonstrate an issue in this area of their lives. The fact that they like their tentmaking roles, put in the time necessary, and are seeing results says that they are living lives of integrity before nationals.

Conclusion

The goal of this chapter was to clarify what the IMB is doing to support tentmakers in North Africa, to find what is working on the field, and identify areas that

need improvement. The survey demonstrated that tentmaking is hard, time consuming and at times frustrating. However, the survey also demonstrated that tentmaking can be rewarding and enjoyable when properly practiced. People come to faith and opportunities are created both to share the gospel and disciple nationals as a result of tentmaking. Indeed tentmaking is a viable strategy to reach the nations.

The mission statement of the IMB is “. . . to make disciples of all peoples in fulfillment of the Great Commission.”³³ For the Great Commission to be fulfilled the IMB must place workers in locations that are otherwise closed to traditional “missionaries.” These workers must be creative in the way they enter their countries of service. They can enter as T-5s, but as previously discussed and demonstrated by the survey, when they enter in that way the issue of “integrity” alone creates a suspect strategy for long-term work. When they enter as genuine tentmakers, T-3s or T-4s, and live holistic lives in which there is no separation between sacred and secular or work and ministry, then they are given opportunities to share the gospel and disciple the nations in exciting ways. This chapter has explained some of the things that the IMB is doing to make that happen. It also looked specifically at tentmakers in North Africa to glean from them what works and what does not. What was found was that the IMB needs to find ways to support tentmakers, help them establish good church planting and evangelism strategies, and find training and mentoring to help them succeed in their chosen businesses or NGO fields. The IMB must look at implementing continual training programs and mentoring programs in which businessmen and women come alongside tentmakers. Financial resources need to be dedicated to properly fund business startups, preferably through some type of venture capital fund where the businessman or woman can profit for the time they take away from their business back home to help start a new business overseas. Our Baptist schools and seminaries also need to think creatively and develop programs for men and women so they

³³IMB, “Mission, Vision and Core Values.”

can be properly trained in theology and missiology and have degrees that can impact local communities overseas. Southern Baptists have incredible resources available to them; the IMB needs to find ways to utilize those resources in accordance with their charter and within the context of the SBC.

The survey demonstrated that the most successful tentmakers were T-3s and T-4s. This statistic corresponded with Lai's research, which also found that T-3s and T-4s were the most "productive" in regard to spiritual fruit. The only exceptions, found by Lai, were those who could legally be in their chosen field as missionaries, an option not available for those in North Africa.³⁴ Several key things stood out about these tentmakers. They were long time employees and had spent years with their people groups. They were cross trained in theology and had other professional degrees. Finally, they had a healthy balance between work and ministry and saw how both were intertwined in life. Those who struggled the most, according to this survey and Lai's survey, were the T-5s. In both cases there was noted tension and problems in their ministries. They were some of the least effective tentmakers in terms of church starts and evangelism. As a word of warning, Lai writes:

Nowadays, there is an increasing number of T-5 tentmakers. More and more workers who are moving into tentmaking are doing so to gain an entry into a country, but they are not looking to do any real work. This research shows that how a worker is identified and how his/her identity correlates with what he/she does, has a solid impact on his/her effectiveness as a witness.³⁵

There were some weaknesses inherent in the survey instrument that were discovered as the survey was evaluated. First, tentmakers were allowed to choose their category of tentmaking. For future and broader research, instead of allowing each person to choose his or her category, criteria should be established for determining where each worker lies in the tentmaking continuum, and tentmaking categories assigned after the

³⁴Lai, "Problems and Solutions," 155.

³⁵Ibid., 156.

survey is given. Second, some of the questions were adapted and taken from Lai's questionnaire and could have been more clearly stated for the context given. Third, as with all research, there were areas that needed further clarification. The survey was at the mercy of the attitudes and understanding of the one taking the survey. Follow up for further clarification is important and hopefully will be done in the future in this area. None of these weaknesses rendered the survey invalid; however, correcting these simple issues to the greatest degree possible will only enhance future research.

CHAPTER 5
NEW PARADIGMS FOR CHURCH
PLANTING IN NORTH AFRICA

The end of 2010 and the beginning of 2011 proved to be pivotal years in the lives of many North Africans. Beginning in Tunisia and extending to most of North Africa and the Middle East, dictators left broken nations, civil wars were fought, and the future was wrought with turmoil. All these issues began in Tunisia when a college educated street vendor burned himself to death in protest over his dismal prospects for a successful future. The fuel for the protests burned brightly through Twitter and Facebook. Google Executive Wael Ghonim, utilizing the electronic media of Facebook, Twitter, and YouTube, became a symbol for Egypt's youth and a force Hussein Mubarak's government could not contend with as protesters rallied and called for change in Egypt. While it will be debated for years to come how social media genuinely affected the revolutions that took place, it can be said with some certainty that had it not been for the use of electronic media, the spread of protests from country to country would not have been so encompassing. Indeed, we live in a flat world where the death of a simple street vendor can affect the policies and governments of nations around the world.

This flat world, which Thomas Friedman writes about, has and will affect missions and the way missions are conducted for years to come. Rick Love, former President of Frontiers, writes,

Following Jesus in a glocalized world is about keeping Jesus central. It's about the advance of the gospel. It is about having a holistic view of life, work, and ministry. It is about personal and organizational integrity that is the basis for true authenticity.¹

¹Rick Love, "Following Jesus in a Glocalized World" (paper presented for the Society of Vineyard Scholars *By the Renewal of Your Mind: Imagining, Describing, and Enacting the Kingdom of God*, Seattle, WA, 3-5 February 2011) [on-line]; accessed 23 March 2011; available from <http://ricklove.net/>

We can no longer go about doing missions as we did 25 years ago. Everything has changed. If we are to reach the world with the gospel and fulfill our calling to the Great Commission of Matthew 28, then we must be willing to explore new paradigms for missions. Mission sending agencies will have to incorporate new paradigms that promote holistic ministry in CAN/RAN nations, where the gospel is preached and lived out in integrity through tentmakers who “take up their crosses” and live with authenticity in their chosen fields.

This last chapter will suggest some paradigm changes that the research and interviews have suggested. The chapter will begin with an overview of what was learned through the process of this dissertation and will then look at several specific changes that the IMB and others can make to prepare workers better for places like North Africa. By making these proposed changes, better platforms can be developed for tentmakers so they can live with integrity and authenticity in their chosen fields.

The Rationale for the Practice of T-3 and T-4 Tentmaking in North Africa

As discussion has centered on tentmaking and BAM practices in North Africa, the first question that comes to mind is why practice T-3 and T-4 tentmaking in North Africa when it is much easier to do T-5 tentmaking? Chapter 4 demonstrated that to do tentmaking properly, significant investment will be required by the IMB in changes to structure, policy, and funding in order to provide the necessary freedom for T-3s and T-4s to operate. T-5 tentmaking appears much easier and less costly for organizations like the IMB; however, chapter 4 also demonstrated that T-5 tentmakers struggle in the areas of integrity and authenticity. T-5s are not placed in the category of most successful tentmakers in either Lai’s survey or the survey conducted for this dissertation, henceforth

wp-content/uploads/2010/04/Following-Jesus-in-a-Glocalised-World-Rick-Love-1.pdf; Internet.

referred to as the NA survey. C. Neal Johnson helps further answer the question when he writes,

As simple as the commandment to *go to the nations* is, accomplishing that in today's complex, globalized, geopolitically interdependent, terror-ridden, war-torn world is no easy task. With so many nations now becoming RANs, with Islam sweeping aside enlightened notions of modern civilization, human rights and religious freedom, and with so many lost souls who cannot be approached through traditional mission methods, tentmaking emerges as a shining star against a dark, foreboding sky. Its only aim is to help people with their physical and spiritual conditions.²

As was demonstrated in chapter 4, T-5 tentmaking does not reduce stress on tentmakers, but instead accentuates that stress. T-5s worry about what the police say, how long they might have left in the country before being asked to leave, and what nationals are saying and learning from the example being set by them. When tentmaking is properly practiced, tentmakers live lives of integrity and purpose while holding down legitimate jobs. Tentmaking can “emerge as a shining star against a dark, foreboding sky.” The ultimate goal of every tentmaker is not to make a lot of money or run a successful multinational company. Rather, the ultimate goal of the tentmaker is to make disciples of the nations and see churches started. The obvious danger of tentmaking is that the means, tentmaking, becomes the end in and of itself. This danger is the reason T-3 and T-4 tentmaking is so important. The surveys demonstrated that the best tentmakers had clear church planting strategies and clear administrative structures. T-3 and T-4 tentmakers should be some of the most successful “missionaries” in CAN/RAN nations.

Controversies and Tentmaking

Tentmaking is not without controversies and problems. Just using the term “tentmaker” creates issues in and of itself. BAM writers want to separate themselves from “tentmaking” for two main reasons. The first issue arises because of problems and confusion with the definition of “tentmaker.” Christy Wilson became known as the “father

²C. Neal Johnson, *Business as Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: IVP, 2009), 127.

of the modern tentmaking movement” when he published his book, *Today’s Tentmakers: Self Support: An Alternative Model for Worldwide Witness*, in 1979. Since that time there has been great confusion and even dissatisfaction with the term and its meaning. The only agreement among writers seems to focus on the fact that tentmaking is both hard and rewarding. Hamilton writes,

Tentmaking is not for everyone. Certainly, it is no easy alternative to being a conventional missionary. Being a successful tentmaker is one of the hardest jobs ever, but the rewards that come from being used by God to help others know him is worth all the effort, pain, and frustration.³

Lai did the term a great service by developing his tentmaking continuum. Because of that continuum, tentmakers can be clearly defined and identified, and “good” tentmaking can be delineated from “bad” tentmaking.

A second issue relates to the negative connotations and stereotypes that have been developed as a result of T-5 tentmakers and platforms that were developed only as entry strategies without long-term thinking being built into the process. Poor platforms and problems of integrity have caused “tentmaking” to take some serious blows. Quality of work on the field is important. Lai writes, “Incompetence on the job and a strong witness for Christ are incompatible.”⁴ T-5 tentmakers tend to ignore the “job” of tentmaking and focus only on the “spiritual” and are often seen as incompetent at their jobs since they cannot make money or demonstrate profitability. The issue of the “whole” gospel comes to play heavily in the tentmaking role. Lai continues, “Though we would never teach or even encourage the separation of our religious lives and business lives, in all honesty, we model just that. Our emphasis on sharing the gospel in words alone proves that our faith is not integrated.”⁵ That lack of integration is a thorn in the side of tentmaking and one of the reasons BAM authors push away from being called tentmakers.

³Donald Hamilton, *Tentmakers Speak* (Ventura, CA: Regal, 1987), 89.

⁴Patrick Lai, *Tentmaking: Business as Missions* (Waynesboro, GA: Authentic, 2005), 370.

⁵*Ibid.*, 366.

While BAM writers seek to separate themselves from tentmaking categories, the church often seeks to separate itself from business. BAM can also be held in great suspicion by the church, especially when it finds success on the business front. Lai warns potential BAM enterprises when he writes,

We must hold our monies and material things with open hands, enabling the Lord to both give and take. This is especially true of our businesses. Most new businesses operate at a loss for the initial two years, and once profitable, there are debts to be paid. But as soon as the company turns a significant profit, beware, for the greed factor kicks in. We need to plan ahead. We should write into our business or ministry plan what we will do with our profits, so we are held accountable for using His provision for His purposes.⁶

BAM businesses must look toward the future and plan accordingly so that the church does not hold BAM enterprises in suspicion because of the profit or success they find in their adopted cultures. Instead, the church should be challenged by businesses that seek to put Christ first in everything they do, from the way they invest their money to the way they treat their employees.

While tentmaking breeds controversy, it need not be that way. T-3 and T-4 tentmakers submit to their sending agencies and are held accountable to strategies that promote evangelism and church planting as well as proper financial accountability.

Johnson concludes,

Regardless of the controversies, Paul's model was well-suited to the times in which he lived and continues to be well-suited, even preferred, as a methodology for many mission efforts today. But just as the times have changed and evolved, so have the methods for reaching the lost for Jesus. That is true of the Church with its great, diverse movements of God through the centuries; its extensive changes in worship styles, congregational expectations, musical trends and pastoral roles, and the unprecedented explosion of parachurch organizations. That is also true of the Marketplace Mission Movement with the dramatic emergence of large numbers of marketplace ministries, conferences events, articles, books, websites and resources—⁷ all going far beyond the traditional, Pauline and Priscilline concepts of tentmaking.

⁶Ibid., 374.

⁷Johnson, *Business as Mission*, 127-28.

BAM and Tentmaking Provide Access

Paul practiced tentmaking as a genuine BAM enterprise during his missionary journeys. In his letters to the Corinthians he defends his practice of working to support himself by telling the Corinthians that he did so to keep obstacles away so that the truth of the gospel would not be hindered (1 Cor 9:12 and 2 Cor 6:3ff). Tentmaking creates opportunities to share the gospel in ways that the local person understands. It provides access to peoples' lives and helps break down cultural barriers.

One issue for tentmakers, and really missionaries in general, is that of perception. Two common questions all expatriates face when on foreign fields are: Why is this expatriate living among us and what does this expatriate want? Suspicions about presence and work are heightened, especially in CAN/RAN nations. Johnson explains how genuine access can be obtained in communities:

The object is not to be an obnoxious outsider who comes into a community saying, 'We know your problems and needs. We know best and we will fix things!' Rather it is to come to them with listening ears, a slow tongue, humility and curiosity; to have them tell the company what their community needs and priorities are; to hear their suggested solutions; to dialogue about possible alternatives; to discern what help is within the company's capacity; and to see an invitation to join the community in meeting the identified need(s).⁸

If tentmakers move into cultures with an attitude that says, "We know everything, we know what you need, and we know how to do things better than you," problems will arise in communities and the gospel will actually be hindered. Instead, BAM companies and tentmakers accompanying those businesses must learn languages and cultures in order to integrate into the local cultures and economies. Cultural sustainability is vital not only to the success of the companies in question but the tentmakers on the ground. When tentmakers are culturally illiterate, gospel communication is not only hindered but often stopped altogether. It is vital that the tentmaking team learn all it can linguistically and culturally in order to have lasting impact and longevity.

⁸Ibid., 256.

Even with language and cultural adaptation, the temptation to tell the community what it needs is ever present. Paul Hiebert writes on the problems most intercultural workers face when working in a new culture for the first time. He warns that one of the great dangers is that tentmakers become ethnocentric in the way they communicate and live. Ethnocentrism results when the intercultural workers feel that “their culture is civilized and that others are primitive and backward. This response has to do with attitudes, not with understandings.”⁹ Intercultural workers need to learn the difference between emic and etic understandings of culture in order to avoid the misunderstandings that often arise when communicating interculturally.¹⁰ When tentmakers are able to take on an emic understanding of the culture they are working with, then communication is made possible. Tentmakers and BAM companies are in a place to help, rather than impose their thoughts and belief systems on the community. Johnson writes,

External integration does not start outside of the company. It begins by bringing together a team of local employees to talk with the BAM team about their community, its needs, its power structures and its leaders. The BAM team members will also make their own observations. Often an outsider can see the needs, the things that can and should be changed, in ways that insiders cannot. The two working together—the outsiders and the insiders—can, however, achieve wonders that neither of them could do alone.¹¹

When tentmakers start as learners, integrate into their communities with language and cultural acquisition, and ask questions of the community, they will then be able to communicate ideas and information that will transform communities physically,

⁹Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker, 1985), 97.

¹⁰An emic view of culture takes place when we “all learn to see our culture from the inside. We are raised within it and assume it is the only and right way to view reality.” This view of culture pertains not only to the intercultural worker but the culture with whom they are working. All cultures believe that their culture is right and correct, that their worldview is the way all things are to be seen. Intercultural workers, however, need to develop a view of culture which enables the intercultural worker to “. . . detach themselves in some measure from their first culture and translate beliefs and practices from one culture to another. . . . to become culture brokers, traders who move between cultures and bring ideas and products from one to the other.” *Ibid.*, 94-96.

¹¹Johnson, *Business as Mission*, 255.

socially, and spiritually to the glory of God. Genuine access will take place and BAM companies and tentmakers will become productive members of community, even if still labeled outsiders.

BAM and Tentmaking Provide Opportunities for Greater Witness

Chapter 4 demonstrated that tentmaking should not hinder witness and it could be concluded that tentmaking actually enhanced evangelism as those who were most successful with numbers in conversions and church starts were T-3 or T-4 tentmakers. Neither BAM nor tentmaking should detract from witness. Johnson defends this idea when he writes, “. . . frequently overlooked by nonbusiness, mission-minded enthusiasts, that in BAM, without the B there is no M, without the business there is no mission.”¹² Indeed, the whole idea behind BAM and tentmaking practices is to share the gospel in ways that the host culture can understand and respond to the call of God on their lives in Jesus Christ. This gospel presentation requires integration of faith and work in every aspect of the tentmakers’ lives. Chapter 2 demonstrated that there should not be an inappropriate separation between laity and clergy; in fact, believers are all called to work, and that work is best seen as an opportunity to worship.¹³ Stephen Corbett and Brian Fikkert clarify when they write, “When people seek to fulfill their callings by glorifying God in their work, praising Him for their gifts and abilities, and seeing both their efforts and its products as an offering to Him, then work is an act of worship to God.”¹⁴

Faith integration is not easy, however, and must be both planned for and thought out. Johnson helps tentmakers understand when he writes,

¹²Ibid., 244.

¹³Chapter 2, 34-43.

¹⁴Stephen Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor and Yourself* (Chicago: Moody, 2009), 79.

Clearly, faith integration is neither rote nor routine. Nonetheless, it can and must be approached systematically to help institutionalize the concept and its sustainable application, and to obtain maximum kingdom impact. To achieve this, three levels of faith integration must be considered: *inherent integration*, seeing the company's products and services as blessings in and of themselves; *internal integration*, seeking kingdom impact opportunities in every function of the company's operations and every area of the company's strategic business plan; and *external integration*, going beyond the business plan with a variety of company-sponsored initiatives in the community at large.¹⁵

When integration takes place in a way that communicates with an etic view of culture, then people are more likely to listen when the gospel is presented. Johnson goes on to write,

For both BAM companies and GCCs, the community-development aspect of their agenda is key to their BAM status. Similarly, both *what* they do within the community and *how* they do it are also key: both goals and methods must always be Christ-honoring and “worthy of the gospel” (Phil 1:27), and, where possible, they should overtly, publicly proclaim the presence and love of Jesus and all should be done in his name. In so doing, the company goes beyond the social-responsibility efforts of international companies and the community-development efforts of secular NGOs. It lets the people know that Jesus wants to visibly demonstrate his love for them by sending this company to help alleviate their pain, to meet their needs—and to meet him.¹⁶

BAM and tentmaking were never intended to be methods of community development without gospel presentation. Instead, these strategies have been seen as the best way to enter a host culture and actually impact it with the gospel of Jesus Christ.

Johnson writes,

BAM calls for companies to go beyond that and to examine every aspect of the business to determine how to maximize the company's usefulness to God's mission. BAM also calls on each company to examine its place in the external community and ask, how can this business be leveraged to help this community and its people, especially those on the fringes who are in pain and marginalized by society?¹⁷

Community development is not the end goal of any BAM company or tentmaker. Johnson clarifies when he continues,

Again, throughout the relational process, the community needs to know that the CEO and BAM team are committed Christians and that they have been sent by Jesus to

¹⁵Johnson, *Business as Mission*, 252.

¹⁶*Ibid.*, 242-43.

¹⁷*Ibid.*, 255.

help because Jesus loves them. This can be done in a variety of ways, from simply spending time with each other, getting to know one another and become friends, to more purposeful activities such as conducting adult-learning programs or teaching community Bible studies.¹⁸

When community development and evangelism take place, with authenticity and integrity, people and communities as a whole will be in a better place to listen to the tentmakers on the ground. Access to people in the community is more probable and gospel presentation may be better understood for the good news that it is. Tentmaking, however, does not just provide access or create better opportunities to present the gospel, it is also biblically relevant.

BAM and Tentmaking Are Biblically Relevant

The story of creation in Genesis 2:15 teaches that mankind was called to “work and keep” the garden of Eden. Before the fall, God gave mankind the task of keeping the garden; in Genesis 1:28 he is told not only to work the garden but to subdue it. The idea behind these words is that God created a world that was to be discovered, worked, and subjugated to his glory. Work actually takes on special significance and is demonstrated to be an act of worship in and of itself.¹⁹ After the fall, work takes on a negative connotation because work becomes toil: “cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you” (Gen 3:17). While work became difficult, the idea of what creation was to be was not forgotten. Work is still to be worship and creation is to be subjugated to the glory of God.

Johnson writes,

There is a noble aspect to business, one that is inherently good and God-glorifying. As such, it underscores the plain truth that business in and of itself is not evil. It is an activity ordained by God since before the fall and fulfills both a need in those

¹⁸Ibid., 256-57.

¹⁹See Chap. 2 pages 31-33 for a clear understanding of the Hebrew used in the text.

being served and in those serving. It brings us our daily bread, and when done in the Spirit, gives us great inner peace and personal satisfaction in a life well spent.²⁰

Tentmakers want to communicate these truths to the cultures surrounding them. Work is an act of worship. Lai writes, “For most tentmakers, our job is our church, and the work place is our place of worship. All Christians need to grasp the fact that business is a medium of pleasure to God and a tool of doing His good.”²¹ It is God honoring when accomplishments are made and creation is subjugated to his glory. Sin, however, stains work and creation is at the mercy of the godless. When sin distorts work and creation, business is given a bad reputation and is disrespected by communities. For this reason, BAM enterprises and tentmakers must act with absolute integrity. Lai goes on to write, “Integrity by definition includes wholeness and honesty. If we have split personalities, we cannot live with integrity before the people we serve.”²² That integrity, which is exhibited in things like honesty in transaction, proper treatment of laborers, and the fulfillment of promises given, is not only biblically mandated but transcends cultural norms. People know how to cheat government and one another to be successful; after all, they are fallen and live in sin. Tentmakers need to teach godly integrity in business, even if it means that they do not initially make as much money as they could.

Tentmaking is practiced in CAN/RANs all over the world. What successful tentmakers look like can help establish what needs to change and what needs to stay the same in sending agencies like the IMB. Three surveys will help establish the criteria necessary to determine those changes, that of Patrick Lai, Donald Hamilton, and the NA Survey of this dissertation.

²⁰Johnson, *Business as Mission*, 254.

²¹Lai, *Tentmaking*, 367.

²²*Ibid.*, 370.

Key Ingredients that Make Tentmakers Successful

Both Patrick Lai and Donald Hamilton developed models for successful tentmakers based on their research. This dissertation has presented a third survey for defining successful tentmakers in North Africa. Lai's material is broken down into two areas that rate how successful a tentmaker might be on the field. The first relates to pre-field experiences and training, and the second to on the field practices. From Lai's survey two extremes will be given—most effective and least effective practices. From Hamilton and the NA survey, only those things that made tentmakers most effective will be presented.

Patrick Lai pre-field experiences. In Lai's dissertation and subsequent book, he looks at that which makes a tentmaker most successful, basing that definition in the areas of evangelism, discipleship, and church planting.²³ Lai writes, "These practices should be encouraged among those who would follow in their footsteps prior to departing for overseas."²⁴

Most interesting in the study conducted by Lai was the finding that those who went to do jobs they were experienced in, or those who had training to start businesses overseas, were found to be in the least effective category. Lai writes, "This indicates that workers who choose tentmaking for work-related purposes will prioritize their job over doing ministry, thus being less effective in ministry."²⁵ This issue of prioritization is why supervision and a clear church planting strategy are so important. The following table will demonstrate areas of greatest effectiveness and areas of least effectiveness. The areas that had no impact will not be presented.

²³Patrick Lai, "Problems and Solutions for Enhancing the Effectiveness of Tentmakers Doing Church Planting in the 10/40 Window" (D.Miss diss., Asia Graduate School of Theology, 2004), 108.

²⁴Ibid., 110.

²⁵Ibid., 115.

Table 3. Effective and least effective factors for tentmakers before going to the field²⁶

| Trait | Most Effective | Least Effective |
|---|----------------|-----------------|
| Daily Devotional Life | X | |
| Personally disciple by someone more mature in the Lord | X | |
| Invested one or more years ministering with internationals | X | |
| Have missiological or cross-cultural training before going overseas | X | |
| Marriage was not good before going overseas (spiritually, emotionally, sexually) | | X |
| Did not have missiological or cross-cultural training before going overseas | | X |
| Worked a secular job at home similar to the job they are doing now overseas | | X |
| Had training for getting a business started overseas | | X |
| Regularly did personal or campus evangelism or house to house visitation | X | |
| Led one or more evangelistic Bible studies with non-Christians | X | |
| Described their involvement with the majority of new believers they helped to bring to Christ as a close friendship | X | |

Patrick Lai on-field experiences. Lai’s survey also looked at what tentmakers did right and wrong on the field. The following table is a summary of what was most effective and least effective. That which did not impact effectiveness is not presented here.

Table 4. Effective and least effective factors for tentmakers on the field²⁷

| Trait | Most Effective | Least Effective |
|--|----------------|-----------------|
| Lived in their present country or among their target people group for more than five years | X | |
| Enjoy starting new projects | X | |
| Adventurous—an entrepreneur, I often take risks | X | |
| Find it hard to socialize with nationals | | X |
| Have nationals in their homes at least 3 times a week | X | |

²⁶Ibid., 108-18. Table collated from Patrick Lai’s dissertation.

²⁷Ibid., 120-54. Table collated from Patrick Lai’s dissertation.

Table 4 continued.—Effective and least effective factors for tentmakers on the field

| | | |
|---|---|---|
| Have a higher standard of living compared to their national co-workers | X | |
| Abstain from foods the nationals abstain from | | X |
| Free time spent with family or alone | | X |
| Have taken a vacation with national friends | X | |
| Fast as an important spiritual discipline | X | |
| Spiritual life has declined while overseas | | X |
| Have tourist or social visit visa | | X |
| Missionary sent out by a mission organization and recognized as a missionary/Christian worker by the people they minister and live with | X | |
| Regularly involved with a national congregation or house church that uses the local language | X | |
| Regularly attends an expatriate/foreigner English speaking church | | X |
| Has had experience with demonic confrontation | X | |
| Find it hard to initiate conversations about their faith | | X |
| Only share their faith when obvious situations arise | | X |
| Don't force opportunities to evangelize | | X |
| Prefer to not verbally share their faith, but rather let their life be a witness | | X |
| Live in a place where they believe it is unwise or improper to share their faith verbally | | X |
| Live in a place where it is illegal to witness openly | | X |
| Actively seek opportunities to verbally share their faith with everyone | X | |
| Fluent in local language | X | |
| Minister to the people in English or their native language | | X |
| Had to lie to ensure the success of a business deal | | X |
| Have a clear strategy for planting a church | X | |
| Team Leaders | X | |
| Have recruited people to join their team, other teams, or other ministries | X | |
| Everyone on the team works for the same company/school/project/org. | | X |
| Recruited others to be tentmakers or bi-vocational workers | X | |
| Most of their co-workers are from the people group they are targeting | | X |
| Co-workers are expatriates or foreigners | X | |
| Work less than an hour a day with target people | X | |

Most of what is gleaned from Lai's dissertation can be expected. Of note, for the purpose of this dissertation, is what Lai saw in the areas of integrity and evangelistic

zeal. In the area of integrity, those who lied for the purpose of succeeding in business or to avoid problems with the government were found to be ineffective. In the area of evangelistic zeal, those who learned language, had clear strategies for church planting, and were purposeful and vocal in their evangelism were found to be very effective.

Don Hamilton survey results. Don Hamilton worked for over 30 years in the corporate sector before he began to focus on tentmakers and tentmaking. In 1985, he started TMQ Research in Duarte, California, and conducted an extensive survey with over 400 tentmakers. He then published *Tentmakers Speak*, giving an encompassing vision for tentmakers. Since that time, many things have changed in tentmaking; however, his profile for tentmakers is still an excellent tool to use when evaluating potential candidates for service in CAN/RAN nations.

Table 5. Don Hamilton’s characteristics of the highly rated tentmaker²⁸

| Traits | Highly Effective |
|--|------------------|
| They had led an evangelistic Bible Study before going overseas. | X |
| Their main reason for going was to share the Gospel of Christ. | X |
| They believed God called them to be tentmakers. | X |
| They all had experience in actively sharing their faith at home. | X |
| They all had strong relationships with their local church. | X |
| They recruited others to be tentmakers. | X |

Survey Results from North African tentmaker survey. In table form, the following were the qualities, practices, and training that stood out from the survey taken in North Africa among IMB workers.

²⁸Hamilton, *Tentmakers Speak*, 97-98.

Table 6. North African survey results²⁹

| Traits | Highly Effective |
|---|------------------|
| Had been on the field at least 10 years | X |
| Work at their tentmaking job at least 10 hours a week and the majority at least 20 hours a week | X |
| Spoke Arabic fluently | X |
| Fluent in three languages, including English | X |
| Had professional experience back in the United States | X |
| Ministered to internationals before coming overseas | X |
| Were in nationals homes at least once a week | X |
| Had strong nationals relationships | X |
| Had a clear strategy for church planning | X |
| Shared their faith regularly | X |

Comparing the surveys. When a comparison of the surveys is done, several things come to light. The first several characteristics relate to tentmakers before they go to the field. The strongest indicator for success prior to going to the field falls in the area of evangelism while in the USA. Hamilton, Lai, and the NA survey all indicate three things: effective tentmakers shared their faith in the US before they went overseas; effective tentmakers worked with internationals before they went overseas, and effective tentmakers led evangelistic Bible studies before going overseas. Hamilton did not place working with internationals as a trait prior to going overseas; however, he did encourage future tentmakers to be active with internationals in the USA.³⁰ Both Lai's survey and the NA survey found that effective tentmakers worked with internationals in the USA. The NA survey did not ask about leading evangelistic Bible studies, but Lai and Hamilton both indicated that it was a measure of success on the field if the tentmaker had led evangelistic Bible studies in the USA. Engagement in evangelism should inform sending agencies as to what type of missionary they are getting. Careful evaluation and training

²⁹Data taken from chap. 4.

³⁰Hamilton, *Tentmakers Speak*, 95.

should be given to those who are not regularly sharing their faith, working with internationals, or leading evangelistic Bible studies prior to appointment.

For tentmakers on the field, the surveys indicated the following: effective tentmakers are fluent in languages, actively share their faith, have strong work ethics, have close national relationships, and have clear strategies for church planting. Not all these characteristics were found in all three surveys, simply because the same questions were not asked each time; however, all three surveys indicated that the most effective tentmakers are fluent in multiple languages. In an article written in *Working Your Way to the Nations*, Hamilton warns potential tentmakers: “Tentmakers often place a low priority on adapting to the culture or learning to use the local language.”³¹ He goes on to write, “These weaknesses may be endemic to the average evangelical who gets a job overseas, but they must not characterize a true tentmaker.”³² Language and cultural understanding are of utmost importance to good tentmaking strategies. All three surveys demonstrate that effective tentmakers are not afraid to share their faith with those around them, and they actively pursue relationships. Hamilton did not focus on time spent with nationals, but Lai indicated that effective tentmakers had nationals in their homes as much as three times a week. The NA survey showed that effective tentmakers were in nationals’ homes at least once a week (no option was given for more than once a week). Both Lai and the NA survey also demonstrated that effective tentmakers had a number of close national friends. Two of the three successful tentmakers in the NA survey said that their closest friends were nationals and not expatriates. All three surveys also demonstrated that effective tentmakers had a strong work ethic. This work ethic was demonstrated in time and effort given to their whole tentmaking strategy. Tentmaking is time consuming; demands of

³¹Don Hamilton, “Planning for Success,” in *Working Your Way to the Nations* (Downers Grove, IL: InterVarsity, 1996), 3.

³²Ibid.

both the job and the mission must be met. Learning to combine both job and mission is an art in a pluralized western mindset that dichotomizes between work and mission. Lastly, both Lai and the NA survey clearly indicated that good tentmaking requires good strategies for evangelism and church planting. Hamilton adds,

Most missionaries are not mavericks, lone rangers, without reporting structure, without accountability, ill-equipped biblically and spiritually, or without commitment to adapt to the culture and learn the local language. Like other missionaries, tentmakers must equip themselves fully to become the most effective cross-cultural ministers they can be.³³

Tentmakers, like traditional missionaries, need a plan and clear strategy to reach their people groups with the gospel and start churches. Without a plan and a strategy for evangelism and church planting, tentmakers will find themselves consumed with the demands of everyday life and the demands of their business or NGO and never get to the Great Commission of Jesus Christ to “make disciples of all the nations.”

Tentmakers are not like traditional missionaries in that they have to balance the demands of their businesses with those of their sending agencies. They have to raise funds, not only to live, but to support and start a business or NGO. Often, policies and strategies for tentmakers and their sending agencies find themselves in conflict. As a result, sending agencies must look at tentmakers in a different way.

Paradigm Changes for Tentmakers and their Sending Agencies

Thomas Khun made famous the idea of paradigm shifts in his book, *The Structure of Scientific Revolution*. A paradigm shift is a moment in time when there is a change in the basic assumptions that govern the way things are normally done. When we think of missional paradigm shifts we might turn to David Bosch’s work *Transforming Mission, Paradigm Shifts in Theology of Mission*. In that work, Bosch calls the missions community to be open to new visions and imaginative approaches to mission. To use

³³Ibid.

tentmakers and BAM enterprises effectively in current mission structures, shifts will have to be made in the areas of training, education, and the selection process before entering the field and in policy and administration in the areas of funding, evaluation, continuing education, and supervision of tentmakers. When those shifts are made, tentmakers can be more effective in what they do.

New Paradigms in Training and Education

The International Mission Board of the SBC has policies that dictate the number of seminary hours a candidate must complete to become a career missionary. To become a career missionary the primary job applicant, normally the husband, must have a bachelor's degree from an accredited college or university and at least 20 hours from an approved seminary.³⁴ One criticism of the IMB over the last few years has been that candidates leave for the field without any hours and only have to complete their 20 hours by the end of their apprentice term to convert to career status.³⁵ The result of this policy

³⁴The IMB website states the following concerning the training necessary to become a career missionary. "The International Mission Board has determined that the long-term effectiveness of missionary personnel is closely related to solid academic preparation, especially in biblical, missiological and theological areas. Thus, the following expectations should be understood: All assignments in church planting, evangelism and theological education require a bachelor's degree and most require a graduate level seminary degree as well; Assignments in business, medical, agriculture, and education assignments require the same undergraduate education a person filling such a job in the United States would be expected to have plus 20 hours of graduate level biblical, theological and missiological study to be completed before moving to the career category; Team Strategy Leaders are required to have completed a minimum 30 hours of graduate level biblical, theological, and missiological study before moving to the career category; Missionary spouses, most of whom will be serving in the community and home outreach category, are required to have at least 60 hours of general bachelor's level courses or 15 hours of biblical, theological and missiological courses. Spouses are not required to have seminary training; for 20-hour and 30-hour requirements, the IMB recommends certain courses that will provide the foundation the missionary will need as they approach their task. There is flexibility in the classes you can take. However, we do ask that the courses be in the areas of biblical studies, missions, church history, anthropology and theology. Be sure to review course selections with your consultant." IMB, "What Are the Seminary Requirements for 3 Years or More?" [on-line]; accessed 5 April 2011; available from http://going.imb.org/3yrsormore/details_apprentice.asp?StoryID=7322&LanguageID=1709; Internet.

³⁵My first Strategy Leader was a lawyer from Florida who had never taken a class in theology, biblical studies, or cross cultural witness. His job was to engage an unreached people group with the gospel in culturally relevant way without any background studies to help him.

has been numbers of missionaries going to the field with no theological or missiological background, and ending up with only 20-30 hours of seminary, all the while starting churches and training future church leaders. Master's degrees in theology, however, are not the only answer to this problem of education. While the IMB has missionaries serving on the field without adequate theological education, it also has tentmakers with undergraduate degrees in Bible and missions and master's degrees in theology, biblical studies, missions, and evangelism, who struggle with platforms because they lack "secular" degrees to support the work they are trying to do.

Hybrid degree programs. During the interview with the AGSL for NAME, a suggestion was given that seminaries and universities develop hybrid degrees in which students attend either the seminary or the university in question and walk away with dual degrees. For example, at the end of their studies program, they might graduate with dual Masters degrees: one a Master of Arts in Missiology and the second a Master's in Business, Education, Nursing, or any number of other areas that can be posted on the graduate's office wall in their CAN/RAN nations. Some work has already been done in this area. For example, Golden Gate Baptist Seminary has a dual degree called the Global Studies Partnership. With that degree applicants can graduate with one of four degrees from Golden Gate: Master of Divinity (83 hours), Master of Missiology (49-51 hours), Master of Theological Studies (49 hours), or Master of Arts in Educational Leadership (49 hours). These applicants will also graduate with a Master of Arts in Intercultural Studies from Union University.³⁶ While an excellent first step in the process of developing degrees that are usable in CAN/RAN nations, this particular degree does not go far enough. A Master of Arts in Intercultural Studies does not support the work of T-3 or T-4 tentmakers as well as a degree in business or education might.

³⁶For more information on this degree program, see Golden Gate Baptist Theological Seminary, "Global Studies Partnership" [on-line]; accessed 6 April 2011; available from <http://www.ggbts.edu/academics/GSP.aspx>; Internet.

SBTS also offers a degree in conjunction with the Graduate Institute of Applied Linguistics. This Master of Divinity in Missions and Bible Translation is also an excellent program to train translators and others using linguistics as a job; however, a brief review of their website³⁷ clearly shows that this is a Bible translators school and as such it cannot be used on a resume in a CAN/RAN nation more easily than the Master of Divinity from SBTS.³⁸ Other seminaries or universities may be developing similar programs; however, until marketable degrees are developed in conjunction with master's degree programs from seminaries or Baptist universities, graduates will struggle with degrees that cannot be utilized in CAN/RAN nations.

Jim King, Dean of the School of Business at Mary-Hardin Baylor University, was interviewed on this subject because of his interest in developing hybrid programs.³⁹ Several issues were discussed in relation to these degrees. The first and greatest area of disappointment was that King stated that no such degrees are currently being offered. He said that he recently spoke with Neil Johnson, who has been looking for such programs, and he had not seen anything at the level suggested. Second, King noted that the reason so few hybrid degrees exist is typically related to money and politics in the schools at graduate levels. The different schools often do not work well together and are unwilling to give up hours to another school even in the same university. These programs can, however, be developed. For example, a Master's in Business Administration (MBA) is offered at King's school. He stated that his MBA is a 36 hour program. The MBA has 12-18 hours that could have some flexibility to be combined with Masters hours at a

³⁷Graduate Institute of Applied Linguistics [on-line]; available from <http://www.gial.edu/>; Internet.

³⁸For more information on this degree program, see The Southern Baptist Theological Seminary, "M.Div.-Missions and Bible Translation" [on-line]; accessed 6 April 2011; available from <http://www.sbts.edu/bgs/degree-programs/mdiv/missions-and-bible-translation/>; Internet.

³⁹Jim King, Dean of the School of Business, Mary-Hardin Baylor University, interview by author, 9 May 2011.

seminary. When we discussed opening the program to a 45-60 hour program, he felt like it would be even easier to do. The key is to have two schools willing to flex their programs of study in order to enable students to get the education that they need.⁴⁰

The last thing we discussed, that has even greater flexibility, is in the area of education and teaching interculturally. King stated that to teach in an undergraduate institution, one only needs 18 graduate hours in a specific field to meet accrediting guidelines. There are English University programs in a number of CAN/RANs that look for teachers of not only English, but business, science, literature, and almost any other field of study available. The key is to creatively find ways to get students Masters degrees not only from seminaries but universities as well.

New Paradigms in the Selection Process of the IMB

The IMB has been in the process of selecting candidates for overseas work since 1845. Over the course of the last 150 plus years, the IMB has developed a program and method for selecting candidates as potential missionaries. The process, however, is the same if a candidate desires to go to an “open” country in Western Europe or a “closed” country in North Africa. While the sending organization is the same, some of the characteristics and qualifications of tentmakers for CAN/RANs are different from the characteristics and qualifications needed for traditional missionaries.

Earlier in the chapter a look was given to the characteristics of tentmakers in CAN/RANs based on the research of Lai, Hamilton, and this dissertation. A number of items were noted that make tentmakers successful, and most of these overlap for tentmakers and regular missionaries. Things like successful marriages, daily devotional lives, evangelism experience with same culture and intercultural friends, and the leading

⁴⁰See Appendix 8 for an example of what might be done in a hybrid degree program combining an MA in Missiology with an MBA.

of evangelistic Bible studies all promote success on the field. All of these areas should be closely examined when a candidate is in process with a sending agency.

However, some other characteristics are important when a candidate is looking at entering a CAN/RAN. On the negative side, Lai's research demonstrated that those who worked a secular job on the field similar to what they did back home had difficulties; also, those who specifically trained to start a business overseas had similar problems. Obviously, without further research it is hard to know exactly what happened; however, when looking at tentmakers for CAN/RANs, careful analysis needs to be given to those who want to start businesses or do relief and development interculturally. The question needs to be asked, "Why do they want to go?" If they want to go because they love business or relief and development but do not have a heart to see people come to faith and are nervous about sharing their faith because of the problems it will bring, then they need to find another way to go.

On the positive side, sending agencies need to make sure that these applicants are willing to stay on the field for a long time, enjoy starting new projects, and have entrepreneur attitudes. Also, having professional experience in the US is an added bonus as they will better understand the balance necessary to work a job and share their faith while on the job. The selection process needs to make sure that it provides a careful analysis for those entering CAN/RANs, even to the point of specifically looking at jobs first and proactively finding the right candidates to fill those jobs. T-3 and T-4 tentmakers are not like traditional missionaries, and new paradigms must be established for their calling, work, and evaluation.

New Paradigms for T-3 Tentmakers

T-3 tentmakers practice BAM while being a part of a sending agency like the IMB. As a result they often live in a dichotomous relationship in which they are business men and women on the one hand and missionaries on the other. Abroad, they are seen as business people and at home they are seen as missionaries. Because they work for and are

funded by a sending agency their salary is not dependent on the business they do overseas, but instead dependent on the “spiritual” results they see on the field, i.e., conversions and church starts. If T-3s are to be successful in every way possible and holistically work in their chosen fields, success needs to be evaluated not only in terms of “spiritual” results, but also according to how the business is doing and what the business is doing to transform the community. Special training needs to be developed for T-3s so they are better able to balance their lives with clear church planting strategies running alongside their business strategies. Funding issues must be resolved so that T-3s can operate their businesses and expand their businesses when necessary. To do that, however, new policies and ideas must be developed and encouraged.

Ways to fund businesses. Funding T-3 tentmakers and the businesses they incorporate is no easy task. Larry W. Sharp writes about the integration of BAM and his traditional mission sending agency:

From the beginning, business people advised us that the basic distinctions between the not-for-profit world of missions and profit-making businesses are significant. One BAM operative made it clear that ‘the traditional mission-operating platform is not going to mesh with BAM . . . an agency that tries to control is going to have problems.’⁴¹

Steven Rundle and Thomas Sudyk warn mission agencies about the pitfalls of doing BAM. “If done carelessly, the charity could lose its tax exemption, incur unanticipated taxes and penalties and/or face serious criminal charges.”⁴² Rundle and Sudyk propose several models, beginning with a model in which the sending agency has high control and migrating to models where the agency has little to no control; each model has its share of difficulties.

⁴¹Larry W. Sharp, “Integrating a Business as Mission Focus into a Traditional Mission Agency,” in *EMQ online.com* January 2011 [on-line]; accessed 10 February 2011; available from <http://www.emisdirect.com/emp/issue-314/2496>; Internet, 1.

⁴²Steven Rundle and Thomas Sudyk, “Funding a Kingdom Business,” in *Evangelical Missions Quarterly* (October 2007): 442.

The first two models are very similar; either the missionary or the sending agency is the main owner of the company. Funds come either from the missionary's personal budget or through a separate account that is controlled by the agency and the missionary. In both cases, money to fund and start the businesses comes from charitable giving donations and becomes the property of the agency or the missionary. In the case of the IMB, all funds and the businesses in question become the property of the IMB. Because of the way donations are solicited, the businesses tend to be smaller in scale. Rundle and Sudyk argue that there are three great benefits to funding tentmakers and BAM in this way:

One significant advantage to this approach is its flexibility—the missionary can pursue whatever business idea he or she likes without much concern about economic viability. . . . Moreover a business that is subsidized by charitable donations can survive indefinitely, at least theoretically, and provide more freedom for the missionary to pursue activities that fit more comfortably within the agency's charitable purpose. A third advantage is the direct relationship the missionary has with a mission agency and his or her supporters, which provides a strong source of missional accountability and spiritual support.⁴³

The down side of these two forms of funding for T-3 tentmakers is actually found in their strengths. Because the businesses are not dependent on making a profit, the tentmakers often spend more time on the missional focus of the job rather than the day-to-day operations of the businesses. As a result, the businesses never become profitable and stay marginalized in the communities. Rundle and Sudyk write, "When losses are tolerated, they are almost guaranteed."⁴⁴ A secondary issue, as clarified by the IMB Richmond office in chapter 4, has to do with the IRS. If a non-profit, like the IMB, starts for-profit businesses that make substantial amounts of money, the non-profit runs the risk of losing its non-profit status. As such, organizations like the IMB are very careful with T-3s and how they fund and manage their businesses overseas.

⁴³Ibid., 443.

⁴⁴Ibid.

A third model, as a result of some of the concerns raised above, has agencies spinning off their business activities into separate non-profit organizations. In this case, the donor gives either to the agency or another nonprofit, set up by the agency, which then funds the business. The business is able to take funds from both the new nonprofit and the agency itself. The missionary is funded by the agency and simply works with the business. There is no direct financial tie because the business is in neither the missionary's name nor the sending agency's name. Again, Rundle and Sudyk write on the advantages of this model:

First, it allows the agency's management (or the church elders, as the case may be) to remain focused on the primary task of running the agency (or the church), while a separate leadership team oversees the business. Such specialization increases the attention that can be given to the growth and management of the business, and to the legal and tax concerns raised above. Another benefit of specialization is an increased ability to raise capital, which translates into larger, higher profile businesses.⁴⁵

The weakness of this model lies in the fact that a traditional agency is setting up a nonprofit to run businesses. Rundle and Sudyk add, "Old habits die hard in the nonprofit world, or so it seems. Very often the same cultural indifference toward profit making and bias toward traditional forms of ministry is evident in the subsidiary organization."⁴⁶

A fourth model is simply that the donor owns the business in question. Many businesses work internationally and desire to have a Kingdom impact. Many of these businesses are willing to open their doors to T-3 tentmakers and employ them. No formal linkage between the business and the sending agency is visible and the issues with the IRS are resolved. However, because the tentmakers are now fully employed by the business, there can be a letdown in strategy and accountability to the agency and the churches back home. One complaint made by tentmakers in this model is that the churches back home do not know where to place them in their definition of a missionary.⁴⁷ In fact, if salary

⁴⁵Ibid., 444.

⁴⁶Ibid., 445.

⁴⁷Ibid., 444.

and benefits now come from the business and not through the sending agency, these tentmakers move from being T-3 tentmakers to T-2s.

The last model given is a hybrid between the previous two models. In this case, the business is partially owned by the new nonprofit set up by the agency. It is also partially owned by outside investors through private investment. This model can be the most difficult and problematic because ownership is dually aligned between nonprofit sending agencies and private investors hoping to get some type of return on their investment. The issue of who sets the agenda and what the agenda is can create problems with dual ownership. Another risk appears to be related to the manner in which donor dollars are used:

The parties will be required to clearly distinguish between those activities that are charitable in nature from those that fall outside of the legal definition of charity. This separation of ‘ministry’ from ‘business’ is also critically important when donor-supported missionaries are working for the company. If a line is crossed, and donor dollars are used inappropriately, there can be severe consequences.⁴⁸

On the positive side, some agencies like this approach because they then have greater control over the management and strategy of the business in question and they are better able to connect the “employees” of the business to their churches back home because they fall back into T-3 tentmaking roles.

Working models are out there and being used; other models are being developed to help T-3s do a better job on the field and still work for traditional sending agencies. All these models need to be explored, developed, and utilized so the work can advance in CAN/RAN nations. The IMB needs to do what it takes, under the leadership of God, to creatively use T-3 tentmakers’ full potential to reach nations otherwise inaccessible to the gospel. Funding streams need to be re-examined and policies re-written, which will allow a greater influx of money through Venture Capital Funds that provide a return on investment.⁴⁹ Also, investors need to be encouraged to participate with T-3s in the

⁴⁸Ibid.

⁴⁹See Appendix 9 for an example of what might be done to current policies to provide greater flexibility to T-3 and T-4 tentmakers.

development and running of businesses overseas. For that to happen, those investors need to be able to earn a return on their investments and not just make charitable gifts to organizations like the IMB. King stated that, in Venture Capital Funds, investors sign a contract and buy shares in the fund. That fund then carefully chooses businesses to fund, hoping to get a good return on investment. The fund has a board of advisors working with the fund owner to find and promote the businesses in question. King stated that the fund could even own the businesses in question, the board of advisors could be intimately involved in the businesses, and BAM enterprises could be started in CAN/RANs.⁵⁰ Strategy and paperwork issues in this model must be carefully examined; however, this type of funding could support T-3s in both the starting and the running of their businesses. King also indicated that he had students who get degrees in International Business who are looking for internships and would love to be involved in business start-ups overseas. To allow for these types of activities, policy changes will have to be made in the majority of sending agencies.

New Paradigms for T-4 Tentmakers

Just as T-3 models need to be developed and utilized, so T-4 tentmakers can be better utilized as funding streams and training is developed to better equip personnel in CAN/RAN nations. Several new books and two standards greatly inform the work currently being done by Christian relief and development agencies and can teach T-4 tentmakers to be better relief and development workers. The first is Bryant Myers' book *Walking with the Poor*, which provides an excellent resource for those who want to do relief and development work with a strong Christian perspective. Two other works recently published also help T-4s think through the issues of dependency and how to help in the transformation of communities. The first, by Steve Corbett and Brian Fikkert, *When Helping Hurts*, is a powerful look at how dependency is created and sustained by people

⁵⁰King, interview by author.

who mean to do well, yet end up hurting not only the community in question but themselves as well. The second, *Preach and Heal*, written by Charles Fielding, is an excellent resource in which a holistic approach to ministry is encouraged with some very practical “how to” ideas included. Much of what the writer develops is based on a Community Health and Education/Evangelism (CHE) approach made famous by Stan Roland. Roland’s book, *Multiplying Light and Truth*, was the first book I read on the subject of Community Development and helped to shape my thinking and teaching on the subject. From that book a worldwide ministry has developed in which his ideas and those within his organization have placed CHE programs, with the ideas of spiritual and social transformation, in communities in crisis.

Training and education needs. One of the greatest needs for T-4s is in the area of training. One of two things tends to take place among T-4s. Either they are professionally sound as doctors, teachers, social workers, or community development experts with little theological or missiological training or they have great theological and missiological training with no background in development. The end result is often a dichotomous relationship in work and ministry, those with seminary degrees wanting to do the “spiritual” work and those, for example, with medical degrees wanting to meet the physical needs of the sick.

As already stated, new hybrid degree programs need to be established in which candidates can get degrees in social work, education, and even medicine as well as solid theological and missiological studies. Both areas need to incorporate the disciplines of the other so that missionaries are well rounded in all areas. When those disciplines merge, synergy will take place on the job and by God’s grace disciples will be made and churches will be started. For those already serving, programs of study need to be developed: theological training for those lacking in biblical studies and community development training for those who lack this expertise. This training was asked for in the NA survey by several T-4s who were frustrated because of their lack of knowledge in the areas of community development. For example, training programs could be developed in which

basic guidelines are taught for developing clean water systems that are useable in hard to reach areas and places without electricity.⁵¹ The IMB actually has people on the field who are knowledgeable in these areas and can train our personnel in community development.

Grants and grant proposals. The IMB is funded through the Cooperative Program and the Lottie Moon Christmas offerings. Through these offerings, Southern Baptists generously give to support around 5000 missionaries on the field as well as the organization that supports them, which is based in Richmond, Virginia. These offerings alone, however, are not substantial enough to meet the needs of T-3s and T-4s. T-4s are able to access funds from Baptist Global Response, the hunger and relief arm of the Southern Baptist convention, but more needs to be done.⁵² Other organizations and funding groups are available that T-4s can access to help with resources on the ground.⁵³ However, to get that funding T-4s need to make sure that they are both ready and capable to complete the projects proposed in professional ways. T-4s need to learn to write grant

⁵¹“Improving access to safe drinking water and adequate sanitation, as well as promoting good hygiene, are key components in preventing diarrhoea. Yet a recent WHO/UNICEF report indicated that, in 2006 (the latest year for which data are available), an estimated 2.5 billion people were lacking improved sanitation facilities. Moreover, nearly 1 in 4 people in developing countries were practicing indiscriminate or open defecation.” Johansson, Emily White, and Tessa Wardlaw “Diarrhoea: Why Children Are Still Dying and What Can Be Done” (UNICEF and WHO, 2009), 19 [on-line]; accessed 8 April 2011; available from <http://rehydrate.org/diarrhea/>; Internet.

⁵²“I deeply, deeply appreciate the spirit of cooperation and teamwork we have seen among our people on the ground in Japan and those in the U.S. who are helping organize the effort,” Palmer said. “We have seen almost \$418,000 donated toward the relief effort, of which \$150,000 has already been allocated for the initial response.” Jeff Palmer, President Baptist Global Response, “Japan relief makes ‘God-sized’ impact for survivors” Baptist Global Response, “Japan Relief Makes ‘God-Sized’ Impact for Survivors” [on-line]; accessed 8 April 2011; available from <https://www.baptistglobalresponse.com/new/details.php?id=164>; Internet.

⁵³One example is the work being done by Rotary Clubs. Rotary is an international organization with chapters all over the world. In North Africa one team received a \$25,000 grant to purchase mobile dental equipment to go into rural areas with local and foreign dentists. Rotary Club has a number of focuses in the areas of relief and development. Rotary International, “Humanitarian Grants” [on-line]; accessed 8 April 2011; available from <http://www.rotary.org/en/ServiceAndFellowship/FundAProject/HumanitarianGrants/Pages/ridefault.aspx>; Internet.

proposals that sell what they do on the ground as they attempt to reach communities in holistic ways. When they do, T-4s will also gain the backing of the funding organizations, giving them greater stability in their CAN/RANs.

Areas for Further Study and Concluding Remarks

As the future is examined it is most likely that more countries will be closed to traditional missionaries as the years come and go. At the same time, many of those countries will become more open to foreign investments and others will have greater humanitarian needs due to wars and famines. If the IMB is to take its vision seriously, then methods will have to be developed to reach into those nations. Tentmaking and BAM enterprises are ways to enter those countries and impact them with the gospel.

Conclusions have been outlined in this chapter, but in summary let it suffice to say that new paradigms in funding, education, and control of foreign investment will have to be found so that tentmakers can have lasting impact on their chosen fields. Traditional sending agencies must open themselves up, allowing entrepreneur “missionaries” to go out and do what is necessary, with integrity, faithfulness, and good strategies, to accomplish the goals of the Great Commission.

As for areas of further study, especially as the IMB is concerned, the NA survey needs to be broadened in scope and depth to find out what is happening among tentmakers all over the world.⁵⁴ The survey needs to discover what the IMB is doing right and what it needs to improve in training and education. It then needs to offer classes and training that better equip tentmakers to do the work before them. The IMB has some of the best and brightest serving throughout the world and they need to be encouraged, trained, and motivated to continue going to the hard places of the world, knowing that the IMB is going to support them and find ways to help them be successful in all aspects of their work.

⁵⁴For a complete view of the survey and its results see Appendix 7.

APPENDIX 1

OPEN-ENDED QUESTIONS TO T-3 TENTMAKERS

1. *How do you balance your IMB responsibilities with your platform responsibilities?*
 - a) By always being intentional with time and speech.
 - b) i didn't have a whole "lot" of IMB responsibilities (i.e. paperwork, etc...) if you are referring to evangelism and sharing - my platform was the catalyst to do that, so it went hand in hand
 - c) We focus on mentoring and equipping others for teh main thing as well as share the burden of the day to day work so that we can each get out among people. We try to work strategically within the charter of our business to be about main thing activties. Our business lends to this end.
 - d) I do what I can on the time table I can and hope that it all works out somehow! If I know the person with the IMB I tend to do it faster because of our relationship
 - e) my only contact with the IMB was financial reports and emails. platform work and team responsibilities were daily and continual. less in the computer, more in the real life of our work.
 - f) very poorly, well, actually it comes in seasons. Sometimes it is easier and other times one has to get less attention to manage the other.
 - g) Take it as it comes.

2. *What would be your suggestions to making your platform work better?*
 - a) More resources to pull from and more structure.
 - b) allow the two year people to use their gifts earlier and deeper...in the midst of language study and projects. know their skills and use them as though they were nto short term.
 - c) clearer direction for future and growth strategies clearer understanding of how projects work and how areas and people are chosen
 - d) Training. Support from supervisors. No double info-gathering/reporting
 - e) The major issue we have is staying profitable, but I believe that is the case for most small businesses in today's economy. I don't see any way around this

issue as being for profit is what shows our legitimacy. Not making a profit is a liability to our presence.

- f) You would have to ask my husband, but our platform is for another couple and 2 single guys so the platform needs all of us working some to make the time balance out for each of us. Otherwise, 1 or 2 keep it going and the others just benefit. Now that the others on our team have spent mostly full time lang learning, some can go to part-time lang learning and take off some of the work load of the platform, which actually included being with non-Xn nationals!
- g) Not have me leading platform, at least nto the administration of it.

3. *Is there any training that you wish you could have that you have not had related to your job as an IMB worker and your platform? (if so, what would you want?)*

- a) No
- b) nothing. i was extremely blessed by my experience.
- c) it would have been nice to have training throughout my term - it would have helped refine focus and given accountability
- d) Mainly platform work.
- e) I can't say that I would have requested it, but smoe sort of Small business training would have been helpful. Even though it is not my primary job to run the company, while my "partner" with the MBA is in the US, I run the business.
- f) It is hard for me to answer this question as it is phrased because more than a one time new training I think we need desperately to each have on-going personal mentoring and encouragement from our supervisors and to go to spiritual retreats atleast annually which would include practical retooling/ reminding (stress management, boundary setting, financial training, internet bookeeping/reporting/ medical form training WHEN we get new reports/ methods, spiritual refreshment, etc. - like we have had about every 5 years... and we all come back refreshed and encouraged. Leadership says it "Costs too much" but I think it "costs too much" in terms of the negative impact on ev and cp.
- g) not really

4. *Is there anything else you would like to add?*

- a) No
- b) thank you for leading us, for serving with us, and for continuing the work of a tentmaker.
- c) My contributions may skew your statistics in nthe I spent 15 years with the company in western europe. I have been here for just about 1.5 years.
- d) Just to clarify, I am the wife of a TSL [Team Strategy Leader]. On your question about "I am regularly involved with a national congregation or H.C. [House Church] that uses the local language, I would like to expound on my

answer. We were meeting regularly, but have since moved in to the "watch" stage. Due to recent political pressure, we then became even less present and have now actually gone on STAS just a few months ago. Also the question of fluency in a language is really hard to say...but is my level sufficient to communicate the gospel, yes. By the way, several of your questions (about 5) were repeated??? Also, I wanted to let you know that there are second gen. believers that are now leaders in the church plant we were a part of. Also, this church plant has worked in partnership with another h.c. to plant a new h.c. in a near-by city. That said, getting to second gen. congregations has been difficult. A general comment, some of these questions are in my opinion too simplistic to capture the reality of what is happening on the field. For ex. While our overseas platform company does not make a profit on the books, this is because we have to pay local income tax on my husband's salary from the US. So, the answer is more complicated then you may realize and there are more factors involved, then just a simple yes/no answer. Hope this helps you. Blessings to you John in your research and writing.

- e) There are millions who have yet to hear and we need to do everything we can to get from behind the computer and among those people!

APPENDIX 2

OPEN-ENDED QUESTIONS TO T-4 TENTMAKERS

1. *How do you balance your IMB responsibilities with your platform responsibilities?*
 - a) Most importantly not see them as two responsibilities but do them in tandem.
 - b) Still workin' on that on...Administrative tasks usually take up two days out of work month. Plus, team meetings and meeting with supervisors adds two more. Language learning is a full time job and teaching is kind of on the side. Basically, I have plenty of time...
 - c) They are kind of hand-in-hand. We use our platform to meet people, not just to stay in country.
 - d) I try to do both at the same time, my platform gets me out with my target people so they go hand in hand.
 - e) When I find the balance, I'll let you know :). Seriously though ... we are a small team (2 units). I manage the platform, which involves significant IMB responsibilities as well as significant local business responsibilities. Our TSL has significant IMB responsibilities, less platform responsibilities, but more direct CP responsibilities and relationships.
 - f) I think the way our association was set up made it easy to balance the two. Through our association's projects, I was able to meet people and those were the people I spent time with outside our projects (not including other team members). However, there were often times that I was able combine my IMB responsibilities with my platform responsibilities such as assisting with health care classes and then visiting friends in their homes afterwards.
 - g) They are pretty much interwoven. We live out our platform along with our team members.
 - h) This was often stressful, because team mates felt they deserved far more of my time than they got.
 - i) combine them as best as possible (witness) I struggle to get the admin and paperwork of both done adequately
 - j) Well, the better question is ... how do you balance platform, IMB and SURVIVAL. There are some weeks where all works well, and you accomplish much. Other weeks where you look back and ALL you did was survive. The difficulty is that we have little to no support when problems arise. Now, we don't ALWAYS need support... only occasionally. But, when that support is needed, you can't move ahead. I don't know the answer to this by the way...

- k) At the time, they were essentially the same.
- l) Platform is designed to maximize overlap. Work I do in my leadership role with IMB teams can be defined as "consulting" for platform purposes. I operate as a consultant according to my company charter and my customers are our IMB teams.
- m) They go hand in hand and it works out to be about 70 percent is doing training and the other is 30 percent
- n) My goal in all that I did was to make Christ known. The projects that we did as a platform supported my goal, creating opportunities to share the gospel. The two responsibilities worked together. As we taught health classes to women, we would gain access to villages and into homes where we could share the gospel over cups of tea.

2. *What would be your suggestions to making your platform work better?*

- a) Better international structure demonstrated by updated websites, partnerships, fundraising opportunities, and identity.
- b) Language learning is good, and doing it with a tutor lets me go way deep with one person, but doesn't offer breadth of relationships. Teaching is good, but that's still getting off the ground. I feel like if I had come into a situation that already had a more clear way to come in contact w/ nationals that would be my job way easier. As it is, I have trouble connecting with new people for deepening relationships.
- c) I think it works well for the finances and manpower it has.
- d) We need a better web page.
- e) We need a more clearly defined work schedule: clearly defined office hours, project schedules, days on and days off, weekends, et al. We do work on Sunday afternoons, early Tuesday mornings, and anytime. We are always on call. This makes us less focused and less efficient on both platform and ministry responsibilities. Supervisors will call or text assignments the night before a multi-day village trip. We can't ever set anything in stone, even important things. As a "workplace", the job is terrible. "Holistic" is a cover word for being disorganized.
- f) Less IMB admin work. 2. Fixing the current silos that exist between departments (Strategy, Finance, Logistics, and Personnel). 3. Better communication, especially communication that is encouraging and vision-casting. The majority of the emails that we receive seem to be about reductions and restrictions, rather than about vision and strategy.
- g) Find a job that allows a balance by nature of the platform. NGO work is getting harder and harder due to more strenuous oversight.
- h) Honestly, I don't know that I have any suggestions to make the platform work better. The platform was set up and we did what we said we did.
- i) As our team and platform grows, to recruit people with specific professional

skills that would build our platform and our credibility.

- j) It works pretty well but requires a lot of paperwork. The IRS and the IMB have made it increasingly difficult.
- k) My platform no longer exists, but a similar platform would really need to be more productive in the eyes of the community and the government.
- l) more specifically trained personnel in NGO operations, report preparations, website and publicity work, training new local Family NGOs to multiply what we do well
- m) It worked pretty well, though if I could mark up my expenses for volunteers enough to cover my regular office expenses like email and air conditioning, it would sure help.
- n) It was working well when we left.

3. *Is there any training that you wish you could have that you have not had related to your job as an IMB worker and your platform?(If so, what would you want?)*

- a) Nope. Not really.
- b) None that I know of.
- c) Because our NGO leader is most interested in it, most of our projects have to do with renewable energy. So it would have benefited me a lot to have some courses/training in renewable energy concepts and project ideas.
- d) Arab / muslim evangelism tools & strategies 2. Language learning time outside of our country (it is next to impossible to manage the platform and get to the next level in language learning at the same time)
- e) I can't think of any kind of training that I would have needed that I didn't receive.
- f) I felt well equipped as an IMB worker, but poorly qualified in my platform. I wish that I had more training on NGOs and development work before I joined a team that did this type of work. I wish I'd had opportunities to learn about projects that other NGOs or platforms were using in other countries. I would have liked more assistance in defining and creating my work as a part of our platform.
- g) I would like to have had some of our ev and disc training much earlier. We have C2C and TNT now that are good tools for our people but I feel like I had to find my way on ev and disc for most of my time on the field.
- h) Community development.
- i) A more serious IMB training on working in and running an Int'l NGO for all personnel being sent to work with an NGO, outside resources to tap for funding and how to run a professional aid org from the get-go
- j) Yes, what are the legal logistics of starting 501-C3s and NGOs.

- k) Any type of training on Development and Relief work especially related to women's issues and healthcare.
- l) Ability to go to sports conferences to get better credentials. The cost is not realistic for us.

4. *Is there anything else you would like to add¹*

- a) I enjoyed this survey, it was good to think about these things!
- b) I like my job. We have a great TSL, who is visionary and strategic. We work well together. However, the lack of vision and strategy communication from the top combined with increasing administrative bureaucracy and restrictions foster a sense of isolation.
- c) . . . I loved working overseas. I am actually looking at going to nursing school so that I can take those skills with me when I go back overseas.
- d) Now that I better understand the liabilities of owning a foreign company, I would try to avoid it. The IRS burden is significant and even though the IMB helps with the paperwork, every form from the IRS has threatening statements on it like the penalty for not complying with this will get you fined up to a bejillion dollars and up to seven lifetimes in jail. I tried to get the IMB to give me a document stating that I had received no personal gain from the company but was never able to get any kind of paper like that from them.
- e) All of my responses are based on the time in which I lived in-country. I tried very hard to keep my answers appropriate to that time, and not to include data from present ministry.
- f) Yes, there is a question about discipleship . . . The highest option is 1x/week. This is NOT d-ship. Meeting for 1 hour 1x/week will never lead our people to grow in their faith or move ahead. We must be with our disciples all the time . . . constantly. We should get these men/women into places where we can constantly be with them if we want to see THEM begin to make disciples.

¹Personal comments were edited and taken out when not appropriate to the discussion at hand. When removed, ellipses were added.

APPENDIX 3

OPEN-ENDED QUESTIONS TO T-5 TENTMAKERS

1. *How do you balance your IMB responsibilities with your platform responsibilities?*
 - a) I try to make sure that they are linked. When I am conducting platform business, it should help me to be in contact with people, although, I do not enjoy the "business" side of the platform.
 - b) I try to make sure these are not exclusive of one another.
 - c) It's my husband's platform, but I help him decompress from his platform responsibilities and I help us stay in relationships with nationals, since his work keeps him more with expats.
 - d) IMB responsibilities take up most of my time. Only a little of time is spent for platform, however, they often overlap so it's hard to tell.

2. *What would be your suggestions to making your platform work better?*
 - a) I would like to have someone who is better suited for business handle the business aspects and let me handle the "meeting people and talking to them."
 - b) It would be helpful to have some funding.
 - c) I believe, more & more strongly, that we need to be in "platform" work that would provides real services and would be desirable to the nation where we reside. We should be able to go in as private sector people on a job, and give that salary back to the sending agency. The amount of aggravation of a "platform" and the lack of transparency we must participate in has enough stress that having a "real" "fulltime" job would still give us plenty of time to minister in "real-life" evangelistic work. That, I think, is where we're headed in this type of work in the future.
 - d) More time in the day. Also more support (training and financial) with the platform.

3. *Is there any training that you wish you could have that you have not had related to your job as an IMB worker and your platform? (if so, what would you want?)*
 - a) I wish that I had known before I came to the field exactly what I was going to do and how to do it. For much of my time on the field, I feel as if I have been "winging" it along with everyone else.

- b) None that I know of.
- c) Nothing.
- d) I would have liked to have a resume that would reflect the kind of work we do, platform-wise. It's impossible to show anything to anyone that related to a "clean job". I'd like to have a job that can be tracked on the internet... I would have liked to have had job training/development related to work but that would be "clean" (ESL, public health, leadership development, etc.) so that whether overseas or back in the states, our experience can be tracked and considered desirable to employers (either overseas or stateside)....and to have on-the-job training throughout our career to improve our abilities as tentmakers. This is a real shortcoming of our current platform work. Help!
- e) How to do business in this country. Not necessarily training but someone as an advisor that we can contact on a need to know basis who actually is helpful. This would most likely have to be someone in our country of service.

4. *Is there anything else you would like to add?*

- a) We need to learn from our GCC partners about how to do business for platforms and have it actually support our work instead of be a "necessary evil."
- b) Hope this helps your research. It would be interesting to see your findings.
- c) I'm glad you're doing research in this area. One thing I wish we could pursue more is how to be a part of the real work of companies in the States who are doing substantive work that would be helpful in our countries, and maybe our salaries could funnel somehow through those companies to us. For instance, leadership development as Chick-Fil-A does it.....we could be overseas representatives of Chick-Fil-A philanthropic arm doing their leadership/small business operator training, and they could pay us in some sort of cooperation with our organization. Or with universities in the States, and having teachers in these countries. Or teachers in English and other subjects (but in english), with our salaries funneled through a "clean" organization. Again, thanks for doing this research.
- d) Because I'm the wife I didn't answer some of the questions about the platform because I'm not the one "working" on it. We must have a real reason for being here and NGO's are under great suspicion in our country: however, the company doesn't give us the funding we need to be here legitimately and we are not allowed to use our own funds either. Might I suggest that, because of litigation, if people wanted to fund their own platforms that we could sign a legal waver that would absolve the company of all financial responsibility for any of our private money that we used in our platform? As I understand it, right now we can be fired if we use our own private funds, but the company doesn't give us funds for our platform (since there isn't money to be had). Just a thought.

APPENDIX 4

OPEN-ENDED QUESTIONS TO SUCCESSFUL TENTMAKERS¹

1. *How do you balance your IMB responsibilities with your platform responsibilities?*
 - a) We focus on mentoring and equipping others for the main thing as well as share the burden of the day to day work so that we can each get out among people. We try to work strategically within the charter of our business to be about main thing activities. Our business lends to this end.
 - b) combine them as best as possible (witness) I struggle to get the admin and paperwork of both done adequately
 - c) This was often stressful, because team mates felt they deserved far more of my time than they got.

2. *What would be your suggestions to making your platform work better?*
 - a) The major issue we have is staying profitable, but I believe that is the case for most small businesses in today's economy. I don't see any way around this issue as being for profit is what shows our legitimacy. Not making a profit is a liability to our presence.
 - b) more specifically trained personnel in NGO operations, report preparations, website and publicity work, training new local Family NGOs to multiply what we do well
 - c) It worked pretty well, though if I could mark up my expenses for volunteers enough to cover my regular office expenses like email and air conditioning, it would sure help.

3. *Is there any training that you wish you could have that you have not had related to your job as an IMB worker and your platform? (if so, what would you want?)*
 - a) I can't say that I would have requested it, but some sort of Small business training would have been helpful. Even though it is not my primary job to run

¹All of these comments were previously mentioned in either the T-3 or T-4 category. They have been repeated here so as to be separated out from the rest of the comments made.

the company, while my "partner" with the MBA is in the US, I run the business.

- b) A more serious IMB training on working in and running an Int'l NGO for all personnel being sent to work with an NGO, outside resources to tap for funding and how to run a professional aid org from the get-go
- c) Yes, what are the legal logistics of starting 501-C3s and NGOs.

4. *Is there anything else you would like to add?*

- a) My contributions may skew your statistics in nthe I spent 15 years with the company in western europe. I have been here for just about 1.5 years.

APPENDIX 5

MANUAL FOR FIELD PERSONNEL SECTIONS:

Title: OUTSIDE EMPLOYMENT

Number: MFP- 209

Date: July 1, 2009

Purpose/Principle: To explain limited provisions for outside employment

Type: Policy

Pages: 1

1. Personnel should devote themselves wholly to the work for which the board sends them to the field. Personnel may not accept outside employment for their own benefit.
2. Personnel may not make personal financial investments (including housing or property) or engage in personal business undertakings in countries where they serve.
3. In some special cases (such as teaching in a school or acting as a company representative to achieve access), the supervisor and cluster strategy leader or support center director may approve outside employment. Prior to approval, personnel must identify any personal tax obligations that may arise in the country in which they are accepting outside employment and a method for abiding by those tax laws. Where outside employment is approved, any benefit received will be subject to administration in the same way as funds received from the board.
4. The Office of Finance and Office of Global Personnel will structure the method in which payment is received with relation to the individual's salary statement in the manner most beneficial to the board as it relates to payment of personal income tax by the board.
5. If personnel engage in regular outside employment while on stateside assignment, gross earnings may not exceed \$750 per month for a single or \$1,000 per month for a couple. Monthly outside wages in excess of these amounts will be deducted from that month's salary from the board. Personnel must provide information in writing to the personnel service center, OGP, as to their monthly wages and anticipated length of employment while on board salary. This limit also applies to earnings received in connection to any study program.
6. See MFP-702.6 below:
7. Personnel on stateside assignment can accept on-going outside work responsibilities only after clearance with their cluster strategy leader or support center director. Full information about proposed work must be shared with the field leadership to whom they report.
8. No field or field platform or institution should employ MKs in the field of their parents' service.

Title: STEWARDSHIP RESPONSIBILITIES OF FIELD PERSONNEL

Number: MFP-427

Date: July 1, 2009

Purpose/Principle: To affirm and re-emphasize the special duty owed by all field personnel with respect to funds provided by the board or cooperating donors and property acquired through use of such funds.

Type: Policy

Page(s): 3

Stewardship responsibilities of field personnel

Field personnel must exercise a high degree of care with respect to board funds or property in their custody or control. This duty includes taking reasonable actions to safeguard and protect it, and maintaining adequate records to account for board funds or other property entrusted to their custody or control.

Categories of property

For purposes of this policy, the term “board funds or other board property” includes each of the following:

1. Outstanding cash advance
2. Funds donated by others for the work of the board or *for the work of a specified field worker, regardless of whether such funds are donated to or through the board (excluded from this are personal gifts to field personnel)*
3. Other funds provided by the board for established field requirements
4. Any property acquired with funds from 1, 2, or 3 above
5. *Income generated by board funded entities, but only to the extent of board funding (for example, if a partner entity or individual not with the board has shared in the funding of the entity, the board only has stewardship responsibility for such income as is in proportion to its contribution)*
6. Interest on bank deposits of board funds, and
7. *Appreciation in the value of property acquired with board funds (to the extent of board contribution)*

Board property registered in the names of others is *held in trust* for the board

Board funds and property may be registered or titled in a foreign country in the names of creative access platforms, cooperating local entities, ministry partners, and local national employees, or even in the name of an individual field worker who uses such property on a regular basis. Upon board request, field personnel must promptly execute any documents the Board deems necessary to establish that such funds and property are held in trust for the Board.

Funds and property held in trust for the benefit of the board must be used in furtherance of the board's exempt purpose. Field personnel must maintain records establishing that funds were used for the board's exempt purposes. Upon board request, field personnel must promptly execute such additional documents as are necessary to protect the board's exempt purpose.

Personal funding of field operations and entities

Field personnel are prohibited from investing personal funds in field entities associated with their work. In any event, any personal funds that are invested in violation of this policy shall be conclusively regarded as an unconditional gift to the board, and there shall be no duty to reimburse field personnel for such unauthorized expenditures.

Commingling of personal and board funds

Whenever possible, personal funds should not be commingled with board funds.

If cash advances or other board funds are deposited or maintained in a bank account in the name of a field worker, that worker must maintain a written record that clearly identifies each deposit as either board funds or personal.

If an account held in the name of a field worker contains only outstanding cash advances or other board funds, the account holder should execute a payable upon death agreement with the financial institution in favor of the board, unless security considerations preclude such formal identification with the board. In any event, board ownership of such an account must be a matter of record, in a document on file with the appropriate support center finance office.

Bank Accounts

Any bank account that is used to hold board funds must be reported on an annual basis to the Office of Finance under procedures developed by that office. That report shall include, at a minimum, the account number, the name of the bank, the names of all individuals with signature authority over that account, and the total aggregate value of deposits in that account in the preceding calendar year.

When banks are not a reasonable option

When country or region specific conditions contraindicate use of banks to maintain board funds, field personnel must exercise extreme caution in deciding upon secure storage sites,. Avoid routine storage of very large sums of money (over \$100,000) in any single location, and whenever possible use heavy metal safes that are kept in a locked facility with some form of entry control system. Field personnel working in such conditions who anticipate a need for large sums of cash should delay importation of such funds until very near the time when they will be used.

Field personnel who have physical custody of board funds, whether cash advance or

otherwise, must adopt a simple system to differentiate personal (earned) funds from board funds. This may be done by keeping such funds in separate envelopes, accompanied by records that reflect the amount and nature of each deposit or withdrawal.

No new cash advances without receipt of expense report on previous advance

Absent unusual circumstances, cash advances will not be approved unless field personnel have previously submitted a written report adequately detailing expenditure of any prior cash advance.

Procedures when there is a suspected loss or misappropriation of board funds

Field personnel will fully cooperate in any audits or investigations directed by the board or by field supervisors into suspected losses or misappropriation of funds or other board property, and make arrangements to reimburse the board for any and all losses that are mutually agreed as having been attributed to the culpable negligence or misconduct of the field worker. "Culpable" means more than just simple negligence, and includes conduct that suggests the lack of even the most basic precautions to protect board interests. Any disputes arising out of board liability determinations in such cases that are unable to be resolved by active discussions with the principals shall be submitted to Biblically-based binding arbitration in the United States.

Impact of this policy on prior stewardship agreements with field personnel

Written agreements that have been entered prior to the effective date of this policy continue to be effective, to the extent consistent with this policy. In the event of a conflict between the substance of such an agreement and this policy, the latter shall control.

Title: CREATIVE ACCESS PLATFORMS

Number: MFP-428

Date: July 1, 2009

Purpose/Principle: Define and set organizational procedure for creating Creative Access Platforms

Type: Policy

Page(s): 1

1. Prior approval by the Cluster Strategy Leader is required for all situations when board field personnel or work is identified other than as associated with the board, including when a separate entity is involved. Such alternative identification, for these purposes, is referred to as creative access platforms. In the case of support center platforms, prior approval is required from the associate vice president of creative access and global property stewardship.
2. Creative access platforms which involve creation, maintenance or funding of separate legal entities should be administered in such a way as to protect the board's tax exempt status, avoid any undisclosed liabilities, and assure proper utilization of

resources. Under procedures established by the Office of the Vice President for Global Logistics Support and the office of General Counsel, personnel who are operating or working for a creative access platform will be responsible for providing a secure report, at least once a year, on the operations of that platform to the Office of the Vice President for Global Logistics Support and the Office of General Counsel.

3. Establishment of new creative access platforms requires prior approval of the office of the Associate Vice President for Creative Access and Global Property Stewardship and the Office of General Counsel.
4. Under procedures established by the Office of the Vice President for Global Logistics Support, Affinity Group leadership will securely report approved creative access identities, by unit, to the Associate Vice President for Creative Access and Global Property Stewardship, to be available for reference in the event of contingencies involving affected personnel.
5. Reference MFP-427 for applicable sections that specifically apply to record keeping and funding of Creative Access entities, as well as MFP-209 for Outside Employment.

APPENDIX 6

PREAMBLE AND CONSTITUTION OF THE SOUTHERN BAPTIST CONVENTION

We, the delegates from the Missionary Societies, Churches and other religious bodies of the Baptist denomination, in various parts of the United States met in Convention, in the city of Augusta, Georgia, for the purpose of carrying into effect, the benevolent institutions of our constituents by organizing a plan for soliciting; combining and directing the energies of the whole denomination in the sacred effort for the propagation of the Gospel agreed to the following rules, or fundamental principles.

Article I

This body shall be styled the Southern Baptist Convention.

Article II

It shall be the design of this Convention to promote foreign and domestic missions and other important objects connected with the redeemers Kingdom and to combine for this purpose such portions of that Baptist denomination of the United States as may desire a general organization for the Christian benevolence which shall fully respect the independence and people's rights of the churches.

Article III

A Triennial Convention shall consist of members who contribute funds or are delegated like religious bodies contributing funds and the system of representation and teams of membership shall be as follows:

An annual contribution of \$100 for three years next preceding the meeting or the contribution of \$300 at any time within said three years shall entitle the contributor to our representation:

An annual contribution of \$200 as aforesaid shall entitle the contributor to two representatives: and so, for each additional \$100, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by bodies or individuals to be admitted into the Convention or one delegate shall be allowed for each \$100; and provided also that in case of great collaborate societies, composed of representatives. The racial representation shall be one delegate for every \$1,000 annually contributed for three years as aforesaid:

But the number of representatives shall never exceed five.

Article IV

The officers of the Convention shall be a President, four Vice Presidents, a Treasurer and two Secretaries, who shall be elected at each triennial meeting and hold their offices until a new election; and the officers of the Convention shall be each by virtue of his office members of several Boards.

Article V

The Convention shall elect at each triennial meeting as many Boards of managers as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote. All which Board shall continue in office until a new election. Each Board shall consist of a President, Vice President, Secretary, Treasurer, Auditor and 15 other members, 7 of whom include one or more of the Officers shall form a quorum for the transaction of business. To each Board shall be committed during the recess of the Convention, the entire management of all the affairs relating to the object with whose interest it shall be charged, all which management shall be in strict accordance with the constitutional provisions adopted by this Convention and such other instructions as may be given from time to time. Each Board shall have power to make such compensations to its Secretaries and Treasurer, as is made in Christ; fill the vacancies occurring in its own body; enact its own bylaws; have an annual meeting at any place it may appoint and other meetings at such times and places as it may think best; keep a record of its proceedings and present a report of them to the Convention at each triennial meeting.

Article VI

The Treasurers of each Board shall faithfully account for all moneys received by him; keep a regular entry of all receipts and disbursements and make report of them to the Convention whenever it shall be in session into his Board as often as required. He shall also on entering upon the duties of his office give confident security to the President of his Board for all the stock and the funds committed to his care. His books shall be opened at all times to the inspection of any member of the Convention and of his Board. No money shall be paid out of any of the treasuries of the Board, but by an order from that Board whose treasury the money is to be drawn which, orders shall be signed by the presiding officer.

Article VII

The Corresponding Secretaries of the several Boards shall maintain intercourse by letter with such individuals or public bodies as the interest of their specific bodies may require. Copies of all such communications with their answers, if any, shall be kept by them on file.

Article VIII

Recording Secretaries of the several Boards shall keep a fair record of their proceedings and of such other documents as may be committed to them for this purpose.

Article IX

All the officers, Board, missionaries and agents are appointed by the Convention or by any of this Board shall be members of some regular church in union with the church composing this Convention.

Article X

Missionaries appointed by any of the Board of this Convention must, previous to their appointment, furnish evidence of genuine but fervent zeal in their Master's cause, and talents which fit them for the service for which they offer themselves.

Article XI

The bodies and individuals comprising the Convention shall have the right to specify the object or objects to which their contribution shall be applied, but when no such specification is made, the Convention will make the appropriations at its own discretion.

Article XII

The Convention shall hold their meeting triennially, but extra meetings may be called by the President with the appropriate approbation of anyone of the Board Managers. The majority of the attending delegates shall form a quorum for the transaction of business.

Article XIII

Any alterations which experience shall dictate may be made in these articles by a vote of two-thirds of the members present at any triennial meeting of the Convention. The committee appointed to nominate the Board of Managers for Foreign Missions nominated the following which were unanimously adopted by the Convention. The Board of Managers for Foreign Missions located at Richmond, Virginia:

| | |
|-------------------------|---|
| President | Jeremiah B. Jeter, Virginia |
| Vice Presidents | E. Ball, Virginia W. Crane, Maryland R. Fuller, South Carolina B. M. Sanders, Georgia I. T. Hinton, Louisiana T. Meredith, North Carolina H. Malcom, Kentucky C. K. Winston, Tennessee T. G. Blewit, Mississippi W. H. Bayless, Arkansas B. Manly, Alabama J. McDonald, Florida R. Hughes, Missouri E. Kingsford, D.C. |
| Corresponding Secretary | C. D. Mallary |
| Recording Secretary | M. T. Sumner |
| Treasurer | Archibald Thomas |
| Auditor | Charles T. Wortham |
| Managers | A. B. Smith R. Ryland A. Snead A. G. Wortham W. H. Jordan |

| | |
|--|--|
| | H. Keeling J. Thomas Jr. J. Snead A. Fleet T. Hume E. L. Magoon W. H. Gwathmey W. A. Baynham J. Talman Sr. T. W. Sydnor |
|--|--|

| | |
|-------------------|---------------------|
| ACCESSION NUMBER: | 466 |
| DATE: | Jun 01, 1846 |
| LOCATION: | Richmond, Virginia |
| TYPE: | FMB |

The committee to whom was referred the report of the committee on "**Rules**," made the following report, which with some additions and alterations was adopted.

"The committee reported for adoption: The following regulations for the government of the missionaries of the Foreign Mission Board of the Southern Baptist Convention.

Regulations:

1. No missionary receiving pecuniary support from the Board shall engage in any secular business for the purpose of personal emolument and not at all, unless the great object of the mission can mercifully be best promoted thereby.
2. No such missionary shall appropriate to himself the avails of his labor or the compensation he may receive from the services of any kind; but all avails of labor and all presence made in consideration of services performed, shall be placed to the credit of the Board: Provided that nothing in this article shall be construed to affect private property or professional favors not made in compensation for services.
3. All missionaries supported by the Board shall with their wives and children be considered as having claims on the missionary funds for equal support in similar circumstances. The rate of allowance being fixed by the Board so as to place the missionary as far from pecuniary embarrassment as the circumstances will justify, and with a due regard to the economy and the Board reserves the right to dissolve its connection with, or recall from the field any of the missionaries under its patronage. The compensation allowed shall not at any time be diminished, except by mutual agreement.
4. The salary shall commence on the arrival of the missionary at his field of labor, and for China the following rates shall be allowed.
Single man - \$500 per annum and \$50 in addition to the first year.
Missionary and wife - \$750 per annum and \$100 in the addition to the first

year.

boards in a mission family's home.

Male children - \$80 until they arrive at the age of 7. \$100 from 7 until they arrive at the age of 13.

Female children - \$80 until they arrive at the age of 7, \$100 from 7 until they arrive at the age of 15. Provided that no case shall the salary of the missionary family exceed \$1,200; unless by special agreement. Salaries for other countries shall hereafter be fixed by the board.

Widows of missionaries returning to this country and remaining widows shall be allowed \$200 per annum for 5 years. All children of the missionary, orphans or otherwise, either remaining in the heathen lands or in this country shall be provided for as above.

5. Although the following salaries have been fixed as the most appropriate according to all the information the Board has been able to obtain. The Board nevertheless would be unwilling to see the missionaries suffer, and will consent if the amount allowed is too small. Inasmuch as the pay and the Board will expect of its missionaries to exceed to exercise a rigid economy so that if possible, not to expend even the amount allowed. It is required of each missionary, if experience shall show that the amount allowed exceeded too much or too little for the economical support to inform the Board and furnish such statement of facts as will liable the board to arrive at correct conclusions so that in the one case, the amount may be diminished and the other increased.
6. In regard to missionaries who support themselves from the income of their estate for any way inconsistent with their missionary profession, they shall be considered members of the mission equally with those who reserve pecuniary support and, therefore, equally subject to the instructions and general regulations of the Board.
7. Every missionary, however, supported shall transmit to the Board in a journal or service of letter, the regular account of at least once in three months of the manner in which he spends his time and performs the duties of his profession.
8. Missionaries who reside within convenient distances shall hold stated occasional meetings for consultation and prayer in reference to the objects of this pursuit, and no missionary shall attempt anything new or important, involving expense or otherwise affecting the interest of the mission, but with the advice and consent of the majority of the Mission, as wide as in the conformity with the regulations of the Board. Provided, however, that the Board in their discretion make special arrangements with their Missionary as to the operations.

The expense of the house, rent and the salary of the teacher by formal instructions in the language to be required are not to be considered as a part of the allowance as specified in the fourth article.

9. The salaries of native preachers and assistants shall be fixed by the respective mission, and the mission shall report the same to the Board for confirmation and amendment.

APPENDIX 7
SURVEY OVERVIEW

General Information

1. Are you male or female?
 - a. Male 52.5%
 - b. Female 47.5%

2. Are you single or married?
 - a. Single 32.5%
 - b. Married 67.5%

3. What country do you serve in?
 - a. Mauritania 00.00%
 - c. Morocco 84.21
 - d. Algeria 02.64
 - e. Tunisia 05.26
 - f. Lybia 00.00
 - g. Other 07.89

What country do you serve in?

Jordan, global

Yemen

Moving to Jordan

4. What is, or was, your status with the IMB?
 - a. Career 61.16%
 - b. Apprentice 03.70
 - c. ISC+ 05.41
 - d. ISC 05.41
 - e. Journeyman 24.32

5. How many years have you been with the IMB?
 - a. 1-2 years 25.00%
 - b. 3-5 years 13.89
 - c. 6-10 years 19.44
 - d. 11-15 years 16.67
 - e. 16-20 years 13.89
 - f. 21 or more 11.11

6. What is your primary role with the IMB?
 - a. Church Planter 41.67%
 - b. Team Leader 05.56
 - c. Team Strategy Leader 11.11
 - d. Cluster Leader 13.89
 - e. Business Services 0
 - f. Other 27.78%

What is your primary role with the IMB? Bible translator, support staff and ch planter, church and home, translation, Medical services, i did what i was told, church and home, Medical services

7. Do you have to have a platform to live in your country?
 - a. Yes 97.14%
 - b. No 02.86

Tentmaking Continuum

Patrick Lai would define tentmakers as: Tentmakers, as missionaries, are called to minister the gospel of Jesus cross-culturally. Tentmakers are intentional in serving God. To that end, tentmakers pursue appropriate training, which equips them for a measurable religious ministry while living among the people they are called to reach. Tentmakers have a non-missionary identity. Some tentmakers are supported wholly by their job, while others receive support from churches and Christian friends. (Lai, 2005) He then sets up a continuum for further defining tentmakers. He uses a T1 through T-5 scale as follows: T1--Christians who are employed abroad in the course of their careers without any initial commitment to cross-cultural evangelism or church planting.

T2--Christians who do have a specific calling to reach out to a specific people. They are distinguished from T1s by their evangelistic motivation, their intentionality, and their training.

T3--Part of their income, or in some cases, all of their income, is derived from churches or friends back home. They have control over their time, meaning they own their own businesses or work only part-time jobs.

T4--Have a nonmissionary identity and are actively working in the community in a job consistent with their identity;. This category includes those working in NGOs, students and retirees who are obtain legal residency through those means.

T5--Create cover or shell companies to enable them to reside in the country.

8. If you consider yourself to be a tentmaker, based on the Lai Tentmaking Continuum, what level Tentmaker would you consider yourself?
 - a. T-1 00.00%
 - b. T-2 14.71
 - c. T-3 20.59
 - d. T-4 50.00
 - e. T-5 14.71

9. On the average, how many hours do you spend in your tentmaking role per week?
- | | |
|-----------------|--------|
| a. 40+ | 30.03% |
| b. 30-40 | 33.33 |
| c. 20-30 | 15.15 |
| d. 10-20 | 36.36 |
| e. Less than 10 | 12.12% |
10. Do you like your tentmaking job?
- | | |
|--------|--------|
| a. Yes | 82.35% |
| b. No | 17.65 |
11. Do you work for someone else outside your team or for a company within your team?
- | | |
|--------|--------|
| a. Yes | 76.47% |
| b. No | 23.53 |
12. Do you work with nationals in your tentmaking role?
- | | |
|--------|--------|
| a. Yes | 87.88% |
| b. No | 12.12 |
13. If you work for someone outside your team, are you allowed to do evangelism with the people you work with, both clients and other professionals?
- | | |
|----------------------------|--------|
| a. Yes | 35.71% |
| b. Yes, but not on the job | 21.43 |
| c. No | 07.14 |
| d. Other | 35.71 |
- If you work for someone outside your team, are you allowed to do evangelism with the people you work with, both clients and other professionals?
1. I can be as open as the opportunities for spiritual conversations allow. Though I work for a company within our team, our contact is consistently with those outside our team.
 2. yes, but not openly.
 3. This is a gray area which depends on the interpretation of both evangelism and the constitutional law here. Expressing what i believe is not necessarily illegal, but could eventually considered so in a court of law. Open evangelism would be considered illegal by law enforcers.
 4. "not allowed", but tolerated
 5. It is not part of the job, but can creatively be worked in.
14. Do you work for a for profit company or a non profit company?
- | | |
|---------------|--------|
| a. For Profit | 34.38% |
| b. Non Profit | 65.62 |
15. If your company is for profit, do you make a profit?
- | | |
|--------|--------|
| a. Yes | 05.88% |
| b. No | 94.12 |

16. Do you have a background in your tentmaking job? (Select all that fit)
- | | |
|--|--------|
| a. College Degree | 35.56% |
| b. I worked in this profession back home | 26.67 |
| c. No, I have no experience in this job | 15.56 |
| d. No, but I worked professionally back home | 13.33 |
| e. No, I worked in a church before coming overseas | 08.89 |
17. How many years have you done this tentmaking job? (Both in your home country and on the field)

Pre-Field Experiences Evangelism

18. I regularly did personal or campus evangelism or house-to-house visitation before coming overseas
- | | |
|------------------|--------|
| a. Weekly | 45.45% |
| b. Twice a month | 27.27 |
| c. Once a month | 18.18 |
| d. Never | 09.09 |
19. I did ministry with internationals before coming overseas.
- | | |
|--------|--------|
| a. Yes | 64.71% |
| b. No | 35.29 |

Present Ministry Social and Personal Life

20. Most of my closest friends are nationals.
- | | |
|--------|--------|
| a. Yes | 43.75% |
| b. No | 56.25 |
21. I have nationals in my home (not counting house help)
- | | |
|-------------------------|--------|
| a. Once a week | 28.12% |
| b. Once every two weeks | 25.00 |
| c. Once a Month | 15.62 |
| d. Almost Never | 09.38 |
| e. Other | 21.88 |
1. More than once per week.
 2. I have a tutor who comes once a week for Arabic, other than that, almost never.
 3. every day
 4. We have been serving at FPO this past year so have not had nationals around for the year. On field at least weekly.
 5. more than once a week
 6. more than once a week
 7. at least three times a week

22. I am in nationals homes. . .
- | | |
|------------------|--------|
| a. Once a week | 39.39% |
| b. Twice a month | 09.09 |
| c. Once a month | 21.21 |
| d. Almost never | 03.03 |
| e. Other | 27.27 |
1. everyday
 2. Though we have nationals in our home, we have only been invited to a few nationals homes in 2 years here. This may be due in part to the history of terrorism and lack of trust. It seems that nationals only have family and their very closest friends in their homes.
 3. 2-3 times a week
 4. Same as above answer
 5. while in country, almost never
 6. much more than once a week
 7. 2 or 3 times a week
 8. At least once a week often more
 9. at least three times a week or more
23. I met the nationals with whom I spend the majority of my time (Check all that apply)
- | | |
|---|--------|
| a. Through work relationships | 38.24% |
| b. Neighbors | 17.65 |
| c. Through casual relationships on the street (coffee shop, markets, taxis, school) | 29.41 |
| d. Other | 14.71 |
1. the above are all applicable
 2. through teammates
 3. Intentionally hiking or travelling to their villages
 4. Relationships through children's school and through international club and a few casual relationships
 5. Through other team members
 6. Through intentional social activities such as sports club
 7. parents at kids' school
 8. discipleship, evangelism, church relationships
 9. friends of my friends and their families

Present Ministry Overseas Church Relationship

24. I am regularly involved with a national congregation or house church that uses the local language.
- | | |
|--------|--------|
| a. Yes | 15.15% |
| b. No | 84.85 |

25. I am discipling nationals . . .
- | | |
|--------------------------------------|--------|
| a. Once a week | 27.27% |
| b. Twice a month | 21.21 |
| c. Once a month | 12.12 |
| d. I am not discipling any nationals | 39.39 |

Present Ministry Evangelism

26. I have built strong national/local relationships/friendships with. . .
- | | |
|---------------------------|--------|
| a. 0 nationals | 00.00% |
| b. 1-2 nationals | 12.90 |
| c. 3-5 nationals | 25.81 |
| d. 6-10 nationals | 32.26 |
| e. More than 10 nationals | 29.03 |
27. I have helped start a new church while overseas.
- | | |
|--------|--------|
| a. Yes | 25.81% |
| b. No | 74.19% |
28. I helped start a church among an unreached people group while overseas
- | | |
|--------|--------|
| a. Yes | 23.33% |
| b. No | 76.67 |
29. Of the churches that I have helped to start, there has been reproduction in
- Second and Third generation churches
 - Second, Third and Fourth generation churches
 - More than four generations of churches
 - It did not reproduce itself
30. I have experienced a demonic confrontation.
- | | |
|--------|--------|
| a. Yes | 38.71% |
| b. No | 61.29 |
31. On the average, during one week, the amount of time I invest in sharing the Gospel or building relationships with non-Christians is . . .
- | | |
|-----------------------|--------|
| a. Less than 1 hour | 03.23% |
| b. 1-5 hours | 25.81 |
| c. 6-10 hours | 41.94 |
| d. 11-15 hours | 09.68 |
| e. 16-20 hours | 12.90 |
| f. More than 20 hours | 06.45 |

32. By Gods grace, since moving overseas, the number of people I have clearly helped to understand their personal need for Jesus is (they may or may not have confessed Jesus as Lord, but they understand the difference)
- | | |
|------------|--------|
| a. Zero | 03.22% |
| b. 1-2 | 09.68 |
| c. 3-5 | 16.13 |
| d. 6-10 | 09.68 |
| e. 11-20 | 09.68 |
| f. Over 20 | 51.61 |
33. By Gods grace, since moving overseas, the number of people who converted or were without fellowship who I helped to join a fellowship of Christians is (these are people with whom you have had a significant relationship, you may or may not have led them to faith)
- | | |
|------------|--------|
| a. Zero | 30.00% |
| b. 1-2 | 33.33 |
| c. 3-5 | 13.33 |
| d. 6-10 | 10.00 |
| e. 11-20 | 06.67 |
| f. Over 20 | 06.67 |
34. By Gods grace, since moving overseas, the number of people with no understanding of Christianity, who I have brought to an understanding of Christianity is (they may or may not confess to be a Christian, but the understand what real Christianity is all about) . . .
- | | |
|------------|--------|
| a. Zero | 00.00% |
| b. 1-2 | 09.68 |
| c. 3-5 | 09.68 |
| d. 6-10 | 12.90 |
| e. 11-20 | 25.81 |
| f. Over 20 | 41.94 |
35. I would estimate that during the last six month that I was on the field, the number of people that I have had a spiritual conversation with, defined as telling them a biblical story, proverb or shared my testimony is...
- | | |
|------------|--------|
| a. Zero | 00.00% |
| b. 1-2 | 03.23 |
| c. 3-5 | 06.45 |
| d. 6-10 | 19.35 |
| e. 11-20 | 29.03 |
| f. Over 20 | 41.94 |
36. I would estimate that during the past 6 months that I was on the field, the number of people I have given a Bible or evangelistic literature to is
- | | |
|------------|--------|
| a. Zero | 29.03% |
| b. 1-2 | 22.58 |
| c. 3-5 | 32.26 |
| d. 6-10 | 09.68 |
| e. 11-20 | 03.23 |
| f. Over 20 | 03.23 |

37. Of the people that I have helped lead to walk with Jesus, approximately how many follow Jesus as a result of the new believers testimony? (Second generation believers)
- | | |
|-----------------|--------|
| a. Zero | 47.62% |
| b. 1-2 | 00.00 |
| c. 3-5 | 14.29 |
| d. 4-6 | 28.57 |
| e. 7-10 | 04.76 |
| f. More than 10 | 04.76 |
38. I would estimate that during the past 6 months that I was on the field, the number of people I have verbally witnessed to and clearly shared the Gospel with is . . .
- | | |
|------------|--------|
| a. Zero | 03.23% |
| b. 1-2 | 03.23 |
| c. 3-5 | 38.71 |
| d. 6-10 | 19.35 |
| e. 11-20 | 12.90 |
| f. Over 20 | 22.58 |
39. I would estimate that the number of close friends (people I meet with on a regular basis) that I have who are non-Christians are
- | | |
|------------|--------|
| a. Zero | 00.00% |
| b. 1-2 | 06.45 |
| c. 3-5 | 48.39 |
| d. 6-10 | 25.81 |
| e. 11-20 | 12.90 |
| f. Over 20 | 06.45 |
40. The number of churches/fellowships among my target people, that I or people I disciplined helped start overseas is
- | | |
|------------|--------|
| a. Zero | 64.52% |
| b. 1-2 | 19.35 |
| c. 3-5 | 09.68 |
| d. 6-10 | 06.45 |
| e. 11-15 | 00.00 |
| f. 16-20 | 00.00 |
| g. Over 20 | 00.00 |

Language (Fluency will be defined as being able to share the Gospel with someone and answer their questions)

41. I am fluent in the heart language of my target people group
- | | |
|--------|--------|
| a. Yes | 58.06% |
| b. No | 41.94 |
42. I am fluent in the Arabic of my country
- | | |
|--------|--------|
| a. Yes | 85.71% |
| b. No | 14.29 |

43. I am fluent in more than two languages
- a. Yes 51.61%
 - b. No 48.39
44. I am learning the language, but I have not been here long enough to be fluent
- a. Yes 21.05%
 - b. No 78.95

Accountability

45. I have a clear strategy for planting a church
- a. Yes 61.29%
 - b. No 38.71
46. I have someone hold me accountable in ministry...
- a. More than once a month 38.71%
 - b. Monthly 35.48
 - c. Quarterly 09.68
 - d. Every six months 00.00
 - e. Annually 09.68
 - f. Rarely 06.45
 - g. Never 00.00

Team Issues

47. My team members are from more than one home country
- a. Yes 54.84%
 - b. No 45.16
48. I am currently leading a team
- a. Yes 29.03%
 - b. No 70.97
49. I have recruited others to join the team that I am on.
- a. Yes 51.61%
 - b. No 48.39
50. I have recruited others to join other teams or other ministries
- a. Yes 48.39%
 - b. No 51.61
51. I have lived in my present country or among my target people group for...
- a. 1 year or less 12.90%
 - b. 1-2 years 22.58
 - c. 2-4 years 19.35
 - d. 5-10 years 22.58
 - e. More than 10 years 22.58

| | |
|---|--------|
| 52. What I enjoy most is (only mark up to three) | |
| a. Managing Projects | 05.75% |
| b. Starting Projects | 12.64 |
| c. Managing People | 03.45 |
| d. One-on-one contacts with people | 29.89 |
| e. Recruiting People | 06.90 |
| f. Helping others | 31.03 |
| g. Doing Projects or technical work under the supervision of others | 10.34 |

Short Answer Questions

53. What is your STS?
- I work for an NGO providing educational, business, health, and clean water projects.
 - I am co-owner of a company which provides linguistic and cultural services.
 - Language learner and English teacher
 - We train people to attempt human relief efforts in war zones and famine.
 - I am operating an import/export business. I also help out a NGO on occasion.
 - I work for an NGO, RELIEF AND DEVELOPMENT ORGANIZATIONS, We do water projects, English seminars, teacher trainings, and relief work in the Moroccan countryside.
 - I dont know what an STS is!
 - I manage a business that provides technical services
 - I have a business and sports consulting company (short version). We do leadership and management training for business leaders and sport development projects (long version).
 - NGO country director, working in education and health primarily.
 - I am a sports teacher who brings teams from the USA to help with BB programs and weightlifting competitions
 - My husband is a consultant, working with expats relocating for work in Morocco. Work? Mostly community development projects.
 - I work for a bball development organization and am also a homeschool teacher for my supervisor's family (two boys).
 - I work with the sports and health side of RELIEF AND DEVELOPMENT ORGANIZATIONS, helping with sports camps and assisting with health care classes.
 - Working, non IMB
 - I am a teacher. I work for an NGO doing education and community development
 - Currently we are tourists that come in and out. For the past 10 years as we lived in Ethiopia we did have a platform. "My husband worked with a relieve organization in the Horn of Africa".
 - Owner of a consulting firm that helps expats doing business in North Africa and the Middle East.
 - my husband is a linguist
 - I do community development work.

- u. I work with and NGO as a nurse doing health projects in the villages and an internship in a local hospital.
 - v. I work for a non government agency teaching healthcare to rural women
 - w. Marketing; Research and Development among farmers
 - x. I am part owner of a company that offers cultural exchange and langu/cultural and international business consulting services
 - y. I am (was) a linguist working for an NGO working with the National Family Services.
 - z. I work for an NGO
 - aa. We are here doing development work using solar energy, health lessons, trainings and sports programs
 - bb. My husband is an entrepreneur. I'm just a wife and mom and I help out once in a while with an association working with women.
54. If you do not need a platform to be in your country, please explain how you live in your place of residence?
- a. I do not have residency, but I function as a language student and English tutors. In some ways, as a short termer, I kind of fly under the radar...
 - b. We tell the minimum needed but refer to the fact that we work for an international ngo that is globally registered. If asked about funding we will acknowledge receiving funding from non-profits and entities such as UN and Red Cross.
 - c. No, you can travel in and out every 3 months. For long term residence, you need a platform
 - d. n/a
 - e. N/A
 - f. We will be traveling a great deal so we will just enter on visitor's visas.
 - g. we are here on missionary visas
55. If you do not need a platform, what do you tell your national friends and acquaintances that you do?
- a. I work for an NGO providing educational, business, health, and clean water projects.
 - b. NA
 - c. n/a
 - d. n/a
 - e. N/A
 - f. My husband trains people globally to work in war zones, famines, and disasters.
 - g. we tell people my husband is a linguist
 - h. work for a non-government organization, helping rural women
 - i. I tell them my sts as indicated above
56. If you are required to have a platform, what is it?
- a. NGO - RELIEF AND DEVELOPMENT ORGANIZATIONS
 - b. I am co-owner of a company which provides linguistic and cultural services. We are involved in ESL and cultural exchange.
 - c. RELIEF AND DEVELOPMENT ORGANIZATIONS
 - d. Import/export business.
 - e. RELIEF AND DEVELOPMENT ORGANIZATIONS

- f. I work in humanitarian development. NGO providing water and better health care for women and children.
- g. Business that I own and manage
- h. RELIEF AND DEVELOPMENT ORGANIZATIONS
- i. We have a business & sports consulting company. On the business side, we do leadership training. We hold conferences and do consulting, using the leadership materials of Lead International. On the sports side, we are the official representatives of Global Sports Partners in Algeria. We work with sports federations and associations
- j. to carry out sports development projects. We bring in experts to meet sports and business needs. Personally, we do leadership training in small group settings and I work as a basketball consultant for local clubs.
- k. NGO development work
- l. Comm. Dev
- m. It is a small consulting firm.
- n. Basketball development organization
- o. NGO
- p. I work with RELIEF AND DEVELOPMENT ORGANIZATIONS assisting in community development projects both urban and rural.
- q. ESL
- r. A consulting company chartered in Morocco.
- s. RELIEF AND DEVELOPMENT ORGANIZATIONS
- t. Humanitarian development work - RELIEF AND DEVELOPMENT ORGANIZATIONS
- u. NGO
- v. RELIEF AND DEVELOPMENT ORGANIZATIONS
- w. see sts
- x. While in country, I was under an NGO, "RELIEF AND DEVELOPMENT ORGANIZATIONS", an educational development Organization.
- y. We have a cultural tourism company so we help US tourist come and do voluntourism and adventure tourism. Also, we offer language classes to foreigners.
- z. Development and Relief work with an NGO
- aa. basketball coach and trainer
- bb. I work as a travel agent in Tunisia, filling a significant niche in a country where 30% of the economy is tied to tourism.
- cc. NGO Development and Relief work
- dd. It is RELIEF AND DEVELOPMENT ORGANIZATIONS
- ee. My husband owns his own business. He exports agricultural products.
- ff. I'm working in medical services and this makes easier my integration to the society in my place. In my place there are many social needs, so I found very important to serve holistically my people group. Also I have experienced that having a job makes easier to live in a "normal" way in front of the society, and i found very helpful to develop a sense of belonging to the culture.

57. What did you do prior to this tentmaking job? (Either on the field or back home)
- a. Educator
 - b. I was representing a non-profit educational organization on the field.
 - c. Student/teacher
 - d. Worked with family business
 - e. church planting
 - f. in college
 - g. Medicine and teaching
 - h. Corporate job
 - i. Teacher
 - j. Pastor; Sports Administration; J-man
 - k. Worked in logistics with the hospital, then worked in a small business in the US
 - l. Managed a crosscultural training program
 - m. Taught school, coached, & worked in an administrative job organizing events
 - n. school, work
 - o. Administrative Assistant
 - p. college
 - q. Student
 - r. CPlanting
 - s. Cross-cultural student program
 - t. health inspector and admin - County health dept
 - u. nursing
 - v. worked in a church teaching others about missions opportunities
 - w. I worked in a related non-profit association in Europe under the same parent company that now employs me in this related position.
 - x. School
 - y. worked as a church planter with my husband in a Spanish enclave city
 - z. teacher
 - aa. another tentmaking job, as a university professor
 - bb. missionary pastor's wife
 - cc. bivocational minister of youth/ev/interim pastor
 - dd. taught in the public schools and stay at home mom
 - ee. teacher
 - ff. business and ministry
 - gg. Medical school ,theological studies
58. What do you tell your children to tell their friends about what you do in your country?
- a. I am a professor.
 - b. n/a
 - c. I am operating an import/export business.
 - d. Their father works for a relief agency.
 - e. I don't have children.
 - f. We dig wells and help people medically
 - g. Depends on who they talk to! Usually stick to our STS - working in a NGO. if friends who understand, we speak about wanting to share Christ with folks there.
 - h. They say their dad has a small company. He's a consultant.

- i. N/A
 - j. My parents do relief work.
 - k. Own a company
 - l. STS - I own a business that specializes in cultural exchange and consulting.
 - m. No children at the time of tent-making in country.
 - n. I work with their dad by directing the language classes we provide through his cultural tourism company.
 - o. not applicable.
 - p. humanitarian/community development work
 - q. My father is a travel agent.
 - r. we do water and education projects in the villages
 - s. That we are teachers and daddy is a director of our organization
 - t. Their dad sells peppers. he exports agricultural products.
 - u. I am a sports teacher that brings teams from the USA to do sports projects with local association. We work with sports development at a local level with existing associations.
 - v. STS
59. What do you tell your national friends about what you do in your country of residence?
- a. I work for an NGO providing educational, business, health, and clean water projects.
 - b. I am a professor who helps people with English and promotes cross-cultural exchange.
 - c. I'm a language student and an English teacher
 - d. I am operating an import/export business.
 - e. I train people to work in disaster areas and to learn language and culture
 - f. I tell them I just graduated college and am working for a couple of years with an international NGO to get some experience in that field.
 - g. I dig wells and help improve the quality of health for people.
 - h. I am a leadership and sports consultant.
 - i. Work for an NGO, that I am the mudeer!
 - j. I am the wife of a small business owner who is a consultant; mostly with expats. I personally teach English.
 - k. I have an internship teaching English.
 - l. I work with an association that does community development work such as well projects, bathhouse projects, health care classes, sports camps, and education trainings.
 - m. That I teach ESL.
 - n. I am a teacher. I help lead trainings for teachers.
 - o. My husband helps to train people in crisis situations
 - p. Own a consulting company
 - q. i work for a non-government organization helping rural women
 - r. STS - I own a business
 - s. That I was a linguist working with an NGO.
 - t. the same as I tell my kids (see prior answer)
 - u. I work for an NGO, working in the villages and towns as a nurse.

- v. humanitarian aid work, rural development, projects with social institutions, training teachers and associations
 - w. I am a travel agent. With those whom I felt were spiritually open, I also told them that I came to Tunisia because Jesus asked me to come there with good news.
 - x. Development and Relief work in the rural areas
 - y. development, sports, health, trainings
 - z. My husband exports agricultural products and I sometimes work with an NGO to teach health classes to women.
 - aa. I am a sports teacher that brings teams from the USA to do sports projects with local association. We work with sports development at a local level with existing associations.
 - bb. Since I work actively in medical services in the country I feel completely integrated in this way in my social role.
 - cc. STS
60. How do you balance your IMB responsibilities with your platform responsibilities?
- a. Most importantly not see them as two responsibilities but do them in tandem.
 - b. I try to make sure that they are linked. When I am conducting platform business, it should help me to be in contact with people, although, I do not enjoy the "business" side of the platform.
 - c. Still workin' on that on...Administrative tasks usually take up two days out of work month. Plus, team meetings and meeting with supervisors adds two more. Language learning is a full time job and teaching is kind of on the side. Basically, I have plenty of time...
 - d. I try to make sure these are not exclusive of one another.
 - e. They tend to be seamless
 - f. They are kind of hand-in-hand. We use our platform to meet people, not just to stay in country.
 - g. I try to do both at the same time, my platform gets me out with my target people so they go hand in hand.
 - h. When I find the balance, I'll let you know :). Seriously though ... we are a small team (2 units). I manage the platform, which involves significant IMB responsibilities as well as significant local business responsibilities. Our TSL has significant IMB responsibilities, less platform responsibilities, but more direct CP responsibilities and relationships.
 - i. Challenging! My team has been great at taking up the slack and also giving me time to do my work with the IMB. This has been a very stressful balance to find and walk!
 - j. It's my husband's platform, but I help him decompress from his platform responsibilities and I help us stay in relationships with nationals, since his work keeps him more with expats
 - k. I think the way our association was set up made it easy to balance the two. Through our association's projects, I was able to meet people and those were the people I spent time with outside our projects (not including other team members). However, there were often times that I was able combine my IMB responsibilities with my platform responsibilities such as assisting with health care classes and then visiting friends in their homes afterwards.

- l. By always being intentional with time and speech.
- m. My goal in all that I did was to make Christ known. The projects that we did as a platform supported my goal, creating opportunities to share the gospel. The two responsibilities worked together. As we taught health classes to women, we would gain access to villages and into homes where we could share the gospel over cups of tea.
- n. They go hand in hand and it works out to be about 70% is doing training and the other is 30%
- o. Platform is designed to maximize overlap. Work I do in my leadership role with IMB teams can be defined as "consulting" for platform purposes. I operate as a consultant according to my company charter and my customers are our IMB teams.
- p. i didn't have a whole "lot" of IMB responsibilities (i.e. paperwork, etc...) if you are referring to evangelism and sharing - my platform was the catalyst to do that, so it went hand in hand
- q. We focus on mentoring and equipping others for teh main thing as well as share the burden of the day to day work so that we can each get out among people. We try to work strategically within the charter of our business to be about main thing activities. Our business lends to this end.
- r. At the time, they were essentially the same.
- s. I do what I can on the time table I can and hope that it all works out somehow! If I know the person with the IMB I tend to do it faster because of our relationship
- t. my only contact with the IMB was financial reports and emails. platform work and team responsibilities were daily and continual. less in the computer, more in the real life of our work.
- u. combine them as best as possible (witness) I struggle to get the admin and paperwork of both done adequately
- v. This was often stressful, because team mates felt they deserved far more of my time than they got.
- w. They are pretty much interwoven. We live out our platform along with our team members.
- x. very poorly, well, actually it comes in seasons. Sometimes it is easier and other times one has to get less attention to manage the other.
- y. IMB responsibilities take up most of my time. Only a little of time is spent for platform, however, they often overlap so it's hard to tell.
- z. Well, the better question is ... how do you balance platform, IMB and SURVIVAL. There are some weeks where all works well, and you accomplish much. Other weeks where you look back and ALL you did was survive. The difficulty is that we have little to no support when problems arise. Now, we don't ALWAYS need support... only occasionally. But, when that support is needed, you can't move ahead. I don't know the answer to this by the way...
- aa. Take it as it comes.

61. What would be your suggestions to making your platform work better?
- a. Better international structure demonstrated by updated websites, partnerships, fundraising opportunities, and identity.
 - b. I would like to have someone who is better suited for business handle the business aspects and let me handle the "meeting people and talking to them."
 - c. Language learning is good, and doing it with a tutor lets me go way deep with one person, but doesn't offer breadth of relationships. Teaching is good, but that's still getting off the ground. I feel like if I had come into a situation that already had a more clear way to come in contact w/ nationals that would be my job way easier. As it is, I have trouble connecting with new people for deepening relationships.
 - d. It would be helpful to have some funding.
 - e. More professional training and becoming for profit
 - f. I think it works well for the finances and manpower it has.
 - g. We need a better web page.
 - h. We need a more clearly defined work schedule: clearly defined office hours, project schedules, days on and days off, weekends, et al. We do work on Sunday afternoons, early Tuesday mornings, and anytime. We are always on call. This makes us less focused and less efficient on both platform and ministry responsibilities. Supervisors will call or text assignments the night before a multi-day village trip. We can't ever set anything in stone, even important things. As a "workplace", the job is terrible.
 - i. "Holistic" is a cover word for being disorganized.
 - j. Less IMB admin work. 2. Fixing the current silos that exist between departments (Strategy, Finance, Logistics, and Personnel). 3. Better communication, especially communication that is encouraging and vision-casting. The majority of the emails that we receive seem to be about reductions and restrictions, rather than about vision and strategy.
 - k. Find a job that allows a balance by nature of the platform. NGO work is getting harder and harder due to more strenuous oversight.
 - l. I believe, more & more strongly, that we need to be in "platform" work that would provides real services and would be desirable to the nation where we reside. We should be able to go in as private sector people on a job, and give that salary back to the sending agency. The amount of aggravation of a "platform" and the lack of transparency we must participate in has enough stress that having a "real" "fulltime" job would still give us plenty of time to minister in "real-life" evangelistic work. That, I think, is where we're headed in this type of work in the future.
 - m. Honestly, I don't know that I have any suggestions to make the platform work better. The platform was set up and we did what we said we did.
 - n. More resources to pull from and more structure.
 - o. As our team and platform grows, to recruit people with specific professional skills that would build our platform and our credibility.
 - p. It works pretty well but requires a lot of paperwork. The IRS and the IMB have made it increasingly difficult.
 - q. clearer direction for future and growth strategies clearer understanding of how projects work and how areas and people are chosen

- r. The major issue we have is staying profitable, but I believe that is the case for most small businesses in today's economy. I don't see any way around this issue as being for profit is what shows our legitimacy. Not making a profit is a liability to our presence.
 - s. My platform no longer exists, but a similar platform would really need to be more productive in the eyes of the community and the government.
 - t. You would have to ask my husband, but our platform is for another couple and 2 single guys so the platform needs all of us working some to make the time balance out for each of us. Otherwise, 1 or 2 keep it going and the others just benefit. Now that the others on our team have spent mostly full time lang learning, some can go to part-time lang learning and take off some of the work load of the platform, which actually included being with non-Xn nationals!
 - u. allow the two year people to use their gifts earlier and deeper...in the midst of language study and projects. know their skills and use them as though they were nto short term.
 - v. more specifically trained personnel in NGO operations, report preparations, website and publicity work, training new local Family NGOs to multiply what we do well
 - w. It worked pretty well, though if I could mark up my expenses for volunteers enough to cover my regular office expenses like email and air conditioning, it would sure help.
 - x. It was working well when we left.
 - y. Not have me leading platform, at least nto the administration of it
 - z. More time in the day. Also more support (training and financial) with the platform.
 - aa. Training. Support from supervisors. No double info-gathering/reporting
62. Is there any training that you wish you could have that you have not had related to your job as an IMB worker and your platform? (If so, what would you want?)
- a. I wish that I had known before I came to the field exactly what I was going to do and how to do it. For much of my time on the field, I feel as if I have been "winging" it along with everyone else.
 - b. Nope. Not really.
 - c. None that I know of.
 - d. Training in how to start anmd manage a platform
 - e. Because our NGO leader is most interested in it, most of our projects have to do with renewable energy. So it would have benefited me a lot to have some courses/training in renewable energy concepts and project ideas.
 - f. Nothing
 - g. Arab / muslim evangelism tools & strategies 2. Language learning time outside of our country (it is next to impossible to manage the platform and get to the next level in language learning at the same time)
 - h. NGO and development training, how to work on time management. Realistic discussions about tensions between - IMB, NGO, Family, Team, Front line, etc.

- i. I would have liked to have a resume that would reflect the kind of work we do, platform-wise. It's impossible to show anything to anyone that related to a "clean job". I'd like to have a job that can be tracked on the internet... I would have liked to have had job training/development related to work but that would be "clean" (ESL, public health, leadership development, etc.) so that whether overseas or back in the states, our experience can be tracked and considered desirable to employers (either overseas or stateside)...and to have on-the-job training throughout our career to improve our abilities as tentmakers. This is a real shortcoming of our current platform work. Help!
- j. I can't think of any kind of training that I would have needed that I didn't receive.
- k. no
- l. I felt well equipped as an IMB worker, but poorly qualified in my platform. I wish that I had more training on NGOs and development work before I joined a team that did this type of work. I wish I'd had opportunities to learn about projects that other NGOs or platforms were using in other countries. I would have liked more assistance in defining and creating my work as a part of our platform.
- m. I would like to have had some of our ev and disc training much earlier. We have C2C and TNT now that are good tools for our people but I feel like I had to find my way on ev and disc for most of my time on the field.
- n. it would have been nice to have training throughout my term - it would have helped refine focus and given accountability
- o. I can't say that I would have requested it, but smoe sort of Small business training would have been helpful. Even though it is not my primary job to run the company, while my "partner" with the MBA is in the US, I run the business.
- p. Community development.
- q. It is hard for me to answer this question as it is phrased because more than a one time new training I think we need desperately to each have on-going personal mentoring and encouragement from our supervisors and to go to spiritual retreats atleast annually which would include practical retooling/reminding (stress management, boundary setting, financial training, internet bookkeeping/reporting/medical form training WHEN we get new reports/ methods, spiritual refreshment, etc. - like we have had about every 5 years... and we all come back refreshed and encouraged. Leadership says it "Costs too much" but I think it "costs too much" in terms of the negative impact on ev and cp.
- r. nothing. i was extremely blessed by my experience.
- s. A more serious IMB training on working in and running an Int'l NGO for all personnel being sent to work with an NGO, outside resources to tap for funding and how to run a professional aid org from the get-go
- t. Yes, what are the legal logistics of starting 501-C3s and NGOs.
- u. Any type of training on Development and Relief work especially related to women's issues and healthcare.
- v. not really

- w. How to do business in this country. Not necessarily training but someone as an advisor that we can contact on a need to know basis who actually is helpful. This would most likely have to be someone in our country of service.
 - x. Ability to go to sports conferences to get better credentials. The cost is not realistic for us.
 - y. Mainly platform work.
63. Is there anything else you would like to add?
- a. We need to learn from our GCC partners about how to do business for platforms and have it actually support our work instead of be a "necessary evil."
 - b. Hope this helps your research. It would be interesting to see your findings.
 - c. I enjoyed this survey, it was good to think about these things!
 - d. I like my job. We have a great TSL, who is visionary and strategic. We work well together. However, the lack of vision and strategy communication from the top combined with increasing administrative bureaucracy and restrictions foster a sense of isolation.
 - e. I think it is imperative that people work in a place and way that is legitimate and enjoyable. finding a job is not the only question we should be asking. Also, the pace and ability to work on this (platform) before the folks get to the field is really important. Probably need to retool to a new word, platform is getting loaded with lots of 007 type baggage. Resolving platforms with jobs that make money need to be carefully looked at in terms of resolving tensions with the company!
 - f. I'm glad you're doing research in this area. One thing I wish we could pursue more is how to be a part of the real work of companies in the States who are doing substantive work that would be helpful in our countries, and maybe our salaries could funnel somehow through those companies to us. For instance, leadership development as Chick-Fil-A does it.....we could be overseas representatives of Chick-Fil-A philanthropic arm doing their leadership/small business operator training, and they could pay us in some sort of cooperation with our organization. Or with universities in the States, and having teachers in these countries. Or teachers in English and other subjects (but in english), with our salaries funneled through a "clean" organization. Again, thanks for doing this research.
 - g. I loved working overseas. I am actually looking at going to nursing school so that I can take those skills with me when I go back overseas.
 - h. no
 - i. Now that I better understand the liabilities of owning a foreign company, I would try to avoid it. The IRS burden is significant and even though the IMB helps with the paperwork, every form from the IRS has threatening statements on it like the penalty for not complying with this will get you fined up to a bejillion dollars and up to seven lifetimes in jail. I tried to get the IMB to give me a document stating that I had received no personal gain from the company but was never able to get any kind of paper like that from them.
 - j. My contributions may skew your statistics in nthe I spent 15 years with the company in western europe. I have been here for just about 1.5 years.

- k. All of my responses are based on the time in which I lived in-country. I tried very hard to keep my answers appropriate to that time, and not to include data from present ministry.
- l. Just to clarify, I am the wife of a TSL. On your question about "I am regularly involved with a national congregation or H.c. that uses the local language, I would like to expound on my answer. We were meeting regularly, but have since moved in to the "watch" stage. Due to recent political pressure, we then became even less present and have now actually gone on STAS just a few months ago. Also the question of fluency in a language is really hard to say... but is my level sufficient to communicate the gospel, yes. By the way, several of your questions (about 5) were repeated??? Also, I wanted to let you know that there are second gen. believers that are now leaders in the church plant we were a part of. Also, this church plant has worked in partnership with another h.c. to plant a new h.c. in a near-by city. That said, getting to second gen. congregations has been difficult. A general comment, some of these questions are in my opinion too simplistic to capture the reality of what is happening on the field. For ex. While our overseas platform company does not make a profit on the books, this is because we have to pay local income tax on my husband's salary from the US. So, the answer is more complicated than you may realize and there are more factors involved, than just a simple yes/no answer. Hope this helps you. Blessings to you John in your research and writing.
- m. thank you for leading us, for serving with us, and for continuing the work of a tentmaker.
- n. May the Lord bless your thesis and your ministry!
- o. There are millions who have yet to hear and we need to do everything we can to get from behind the computer and among those people!
- p. Because I'm the wife I didn't answer some of the questions about the platform because I'm not the one "working" on it. We must have a real reason for being here and NGO's are under great suspicion in our country: however, the company doesn't give us the funding we need to be here legitimately and we are not allowed to use our own funds either. Might I suggest that, because of litigation, if people wanted to fund their own platforms that we could sign a legal waiver that would absolve the company of all financial responsibility for any of our private money that we used in our platform? As I understand it, right now we can be fired if we use our own private funds, but the company doesn't give us funds for our platform (since there isn't money to be had). Just a thought.
- q. Yes, there is a question about discipleship.... The highest option is 1x/week. This is NOT d-ship. Meeting for 1 hour 1x/week will never lead our people to grow in their faith or move ahead. We must be with our disciples all the time... constantly. We should get these men/women into places where we can constantly be with them if we want to see THEM begin to make disciples.

APPENDIX 8

MASTER OF BUSINESS ADMINISTRATION WITH MASTER OF ARTS IN MISSIOLOGY

A hybrid degree program where a student completes their field of studies with two degrees from two schools might look like this.¹ As a note of disclaimer, neither school has endorsed such a program.

The Billy Graham School of Missions and Evangelism SBTS Master of Business Administration Mary Hardin-Baylor University

M.A.-Missiology/M.B.A.

Remedial/Pre-requisite Courses

| | | | |
|-------|-------------------------------------|-----|------|
| 31980 | Written Communication (if required) | (2) | SBTS |
| 42490 | Cooperative Program | (0) | SBTS |

Scripture and Interpretation (12 hours)

| | | | |
|-------|--------------------------------------|---|------|
| 20200 | Introduction to the Old Testament I | 3 | SBTS |
| 20220 | Introduction to the Old Testament II | 3 | SBTS |
| 22200 | Introduction to the New Testament I | 3 | SBTS |
| 22220 | Introduction to the New Testament II | 3 | SBTS |

Theology and Tradition (12 hours)

| | | | |
|-------|-------------------------|---|------|
| 26100 | History of the Baptists | 3 | SBTS |
| 27060 | Systematic Theology I | 3 | SBTS |
| 27070 | Systematic Theology II | 3 | SBTS |
| 27080 | Systematic Theology III | 3 | SBTS |

Worldview and Culture (3 hours)

| | | | |
|-----------|---|---|--------------------|
| 28500 | Introduction to Christian Philosophy or | | SBTS |
| 29250 | Survey of Christian Ethics or | | SBTS |
| BADM 6241 | Values-Driven Leadership | 3 | Mary Hardin-Baylor |

¹For further information on the degree programs at Mary Hardin-Baylor visit their web site; University of Mary Hardin-Baylor “Master of Business Administration” [on-line]; accessed 19 July 2011; available from <http://graduate.umhb.edu/mba/>; Internet. For further information on an MA in Missiology from SBTS visit their web site; The Southern Baptist Theological Seminary “M.A.-Missiology” [on-line]; accessed 19 July 2011; available from <http://www.sbts.edu/bgs/degree-programs/ma/missiology/>; Internet.

Ministry and Leadership

40150 Personal Spiritual Disciplines or
BMGT 6261 Strategy and Managerial Decision-Making 3 SBTS
Mary Hardin-Baylor

Great Commission Ministries

30960 Intercultural Communication or
BADM 6210 Managerial Communication 3 SBTS
Mary Hardin-Baylor
32100 Personal Evangelism 3 SBTS
32750 History of Christian Missions or
32860 The Biblical Basis for Christian Missions 3 SBTS
32960 Introduction to Missiology 3 SBTS
33000 Cultural Anthropology 3 SBTS
World Religions Elective and SBTS
BGS Electives 9 or SBTS
Nine hours substituted into the MBA program at 9 Mary Hardin-Baylor
Applied Ministry or
BADM 6090 Business Management Practicum Mary Hardin-Baylor

APPENDIX 9

POLICY CHANGES AT THE IMB

The biggest issue at stake for the IMB in relation to the funding of creative access platforms lies in the success of those platforms. When the platform starts to make money and find financial success, the IMB is put at risk due to its non-profit status. At this particular time, as examined in this dissertation, the IMB is not organized in such a way that it can afford to either lose its nonprofit status or have numerous platforms finding great financial success. However, also as discussed in this dissertation, platforms that do not make money and just exist are not an option either. The workers in question are held in suspicion by those around them and the gospel is not clearly communicated.

Chapter 5 suggests that a Venture Capital Fund be established. For that to happen the IMB will need to re-examine its policies allowing freedom for its workers to take full advantage of those funds. Some policies such as MFP 428 point 2 and MFP 427 relating to personal funding of field operations and entities need to be examined. The IMB will then need to explore what it takes to start a separate Venture Capital Fund that operates independent of the IMB. That Venture Capital Fund will have a governing board on which the IMB can place the Vice President for Global Logistics and Support; however, the rest of the governing board should be made up of those who have significant investments in the Venture Capital Fund and who are willing to provide support, technical assistance, and encouragement to IMB employees who take advantage of those funds. Field employees should then be trained to use the funds generated to start small to medium size businesses in their fields of service.

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ABSTRACT

BUSINESS AS MISSION: THE EFFECTIVE USE OF TENTMAKING IN NORTH AFRICA

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Marketplace Ministries, specifically BAM and tentmaking, can be used in North Africa to effectively share the gospel in culturally impacting ways. Chapter 1 introduces the concept of BAM by presenting various definitions of BAM and finding a desirable definition for the purpose of this study. After finding a satisfactory definition for BAM, marketplace ministries are discussed and a suitable framework is developed for the use of tentmakers. The chapter reviews the relevant literature related to the practices and ministries of BAM and tentmaking.

Chapter 2 examines the biblical and historical basis of BAM and tentmaking as effective strategies for reaching the lost. Old Testament principles are established for the use of marketplace ministries and the lives and work of Paul, Priscilla, and Aquila are examined as examples of those who used business to carry out ministry. Lastly, some historical flashpoints of missionaries and missionary enterprises that used business to carry out their missionary task are given.

Chapter 3 examines some of the contemporary issues related to the practice of BAM and tentmaking especially as it relates to a mission structure such as the IMB. I give three criteria for tentmakers that must be exhibited to be effective; identity, integrity, and intentionality. Patrick Lai's continuum for tentmakers is discussed and evaluated based on those criteria.

Chapter 4 delves specifically into tentmaking and the role of the IMB from Richmond to North Africa. Interviews were conducted with key leaders in Richmond VA, London, England, and North Africa. A survey was developed, distributed, and evaluated among missionaries in North Africa with the IMB. The survey is delimited to IMB personnel with the dual purpose of establishing a baseline for how tentmaking can be used in organizational structures and to see what needs IMB personnel are experiencing as they work on the field. Questions are answered that were raised as a result of practitioners dealing honestly with identity, integrity, and intentionality on the field.

Chapter 5 examines the paradigm shifts necessary to make BAM and tentmaking viable in today's world of CAN/RANs. Discussion centers in the areas of missionary selection, education, training, and the funding of tentmakers and their platforms. For tentmaking to be effective in nations hostile to the gospel, shifts will have to be made in the areas of supervision, policy, and strategy.

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