

Mapping the Kingdom Business Movement a Working Paper

By Jason Benedict

The dictionary definition of a movement would be something like, “an organized effort by supporters of a common goal or ideology.” I believe this exists for Kingdom business; nevertheless, when you or I think of a movement we typically envision something that is not only organized, but viral, explosive, and exponential. This probably exists in pockets, but as much as we yearn for this, I’m not sure the Kingdom business movement can yet be described in those terms.

When our development of thought and action are compared with that of previous movements, like the Puritan or Pietist, we fall short. When our impact in terms of societal transformation is compared with movements, like the Reformation or Quakers, similarly we fall short. The development of thought in these historical movements (e.g. vocational calling, a theology of enterprise and work as worship) was much more systematic and pervasive than ours. Likewise, they were breaking new ground with their practice; they were at the vanguard of business development in their time. In our time the development of social enterprise is much more robust than that of kingdom enterprise. Christians in business should be at the cutting edge!

My hope is that this paper will spur us on to prayer, passion, and action. Action is needed to develop those systems, strategies, and structures that will increase the virility and impact of this movement.

Two Questions

Two very important questions need to be addressed if we are to move forward: (a) what is the status of the movement, and (b) how did we get here? This working paper will attempt to address these two questions and is broken into two major parts:

- 1) A historical look at the Kingdom Business Movement and the theology of enterprise and the development of each. Human tendency is to think we have discovered something new, when in fact we are often rediscovering an area with a rich historical past. This is especially true of kingdom business. For that reason, this paper starts with a historical review.
- 2) Examining the Status of the Movement. Here I propose a taxonomy for the classification of various types of efforts and organizations in the movement today, as a starting point for more thorough research.

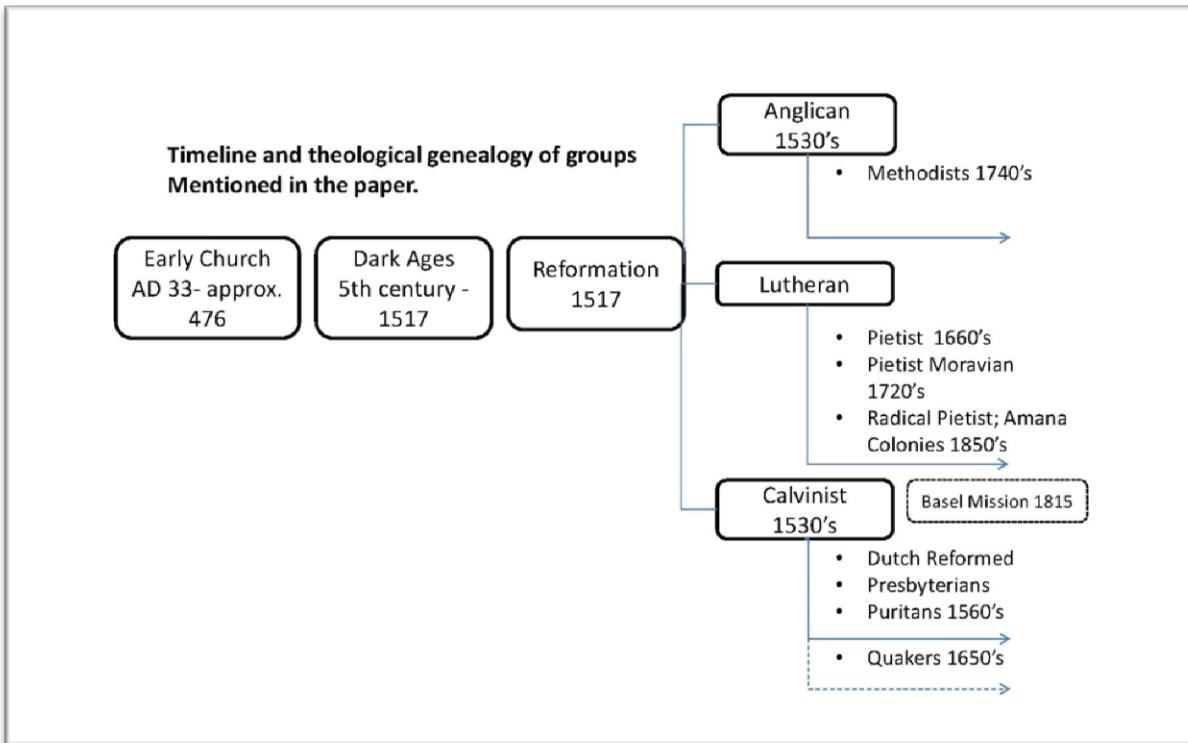
The Historical Perspective

For the purposes of this paper the Kingdom Business Movement is defined as:

Any intentional effort to advance the concept that business can and should extend the Kingdom of God.*

**business: profit making activities, enterprise, work, industry, commerce.*

Kingdom Business through the Church Ages



New Testament Examples

A review of scripture and history reveals that Kingdom Business is not a new concept. Indeed Scripture presents God as the first workman (Gen 2:2), and Adam as his Regent (manager). Prior to His earthly ministry, our Lord and Savior, was a small business owner in Galilee. Other New Testament examples of those who integrated enterprise and faith include Paul, Aquila and Priscilla.

The Early Church

Early Christians differed in their view of work from the Roman world around them. The Roman elite espoused esoteric ideas that glorified contemplation, leisure, and sport while consigning work to slaves. Cicero (106BC) said “working daily for a livelihood is unbecoming to a gentleman or a freeborn man and vulgar are all the means of livelihood of all hired workman who we pay for manual labor, and all mechanics are engaged in vulgar trades (De officiis 1.150).

In contrast to this Christians followed the model of the carpenter from Nazareth, and the teaching of Paul who wrote, “The one who is unwilling to work, shall not eat.” (2 Thess 3:10 NIV). Kenneth Scott Latourette, says of the early church, “Christianity undercut slavery by giving dignity to work.” Their

willingness do even menial work upset the status quo. He credits the Christian work ethic with the decline of slavery in the Roman Empire in the 5th century¹. As we move forward through history we have several shining examples of God's people advancing the kingdom through enterprise.

Celtic monastic communities in the tradition of St. Patrick ministered to the whole man. They founded their monasteries near centers of population and were very intentional about developing hostels, schools, model farms, and workshops. These monasteries became centers of best practice and innovation². This distinctive of Celtic Christianity continued up through the early Middle Ages.

The Dark Ages

The Dark Ages, from the fall of the Roman Empire to the 16th century, were dark days for the theology of work as well. The view of the church during this time was *homo Mercator vix aut numquam potest Deo placere* ("The merchant may conduct himself without sin but [still] cannot be pleasing to God")³. Thomas Aquinas, arguably the most influential theologian and philosopher of the Middle Ages, equated making a profit with moral depravity⁴. On the subject of *work* he borrowed heavily from the classical Greek view⁵, in which *work* was seen as a kind of degrading activity good only for slaves and far beneath the cultural ideal. For example, Aristotle separated work into two categories, low work (economic work, labor) and high work (thinking and culture)⁶. Thomas Aquinas was greatly influenced by Aristotle and seems to have adopted a similar construct by separating the "high" work of clerics and churchmen from that of others such as merchants, tradesmen, and laborers.

The Reformation

In the early 1500's, two movements brought dramatic changes and ended the Dark Ages. In southern Europe, the Renaissance, a revival of humanistic thought, was attempting to reshape society. Around the same time a revival of a different sort started in Northern Europe. A generation of reformers armed with a fresh emphasis on the authority of scripture sought to reshape not only religion, but all of society along biblical lines⁷. Let's take for example the institutions of art, government and economics.

Some critics have characterized the Reformation as being iconoclastic and hostile to the representative arts. This is only partly true, and the reformers often distinguished between *cult* images (images of worship) and other works of art⁸. While the former was often destroyed the latter was not. To see how arts flourished in the Reformation, one only needs to remember that the reformation gave us Bach, Handel and Rembrandt (and other Dutch Masters) in the arts.

In Government, the reformers understanding of the fall and depravity of man combined with the revelation of the priesthood of every believer led to innovations like lay led church government and an insistence on check and balances⁹. So in the Reformation we have a seedbed for democratic ideals, that ultimately led to dramatic changes on the world stage. However, it was Martin Luther's rediscovery of the meaning of the word "calling" (Latin: *vocare* from which we get vocation) that created some of the greatest changes. He came to believe that calling was not merely for monks and priest, but for every believer¹⁰. This developed into the idea that, "all the vocations of life have dignity. The vocation of the honest merchant or housewife had as much dignity as king."¹¹

Other reformers, beginning with John Calvin, extended the concept of vocational calling. In his seminal work on the subject¹², Max Weber¹³ identifies the protestant ethic (their theology of life and enterprise) as the animating force behind modern capitalism¹⁴. He sees the Reformation giving birth to the Spirit of Capitalism: The Puritan ideals of faithfulness to a vocational calling, a rational organization of life, and this-worldly (vs. other worldly) asceticism are the seedbed for the most robust economic system the world has ever seen¹⁵.

The Puritans and other movements emerging from the same reformation root (Pietists, Moravians, Quakers, Methodists¹⁶, etc.) created highly developed theologies of work, but they didn't stop there. They also had highly developed practice (praxis): innovation, experimentation, etc. An examination of what they did reveals a theology of vocation, enterprise, and transformation that was much more developed and ambitious than that of the modern workplace movement. It was more developed in the sense that it was codified and pervasive in the Christian movements of the time. These were principles resounding from every pulpit, taught in every catechism and discussed around family tables. It was more ambitious in the sense that they set out not only to reform but to build entirely new societal systems: religious, artistic, economic, governmental, etc.¹⁷. Here are some examples of the theological thought taken from the Reformation stream:

- Every believer has a vocational calling. The milkmaid, the priest, and the King are equally called in the eyes of God¹⁸.
- It is the moral duty of every believer to be faithful to their vocational calling¹⁹.
- One may have multiple callings inasmuch as they don't distract from one another and they profit the individual and society²⁰.
- Specialization in vocational calling is God's best in that it increases productivity both quantitatively and qualitatively and thus benefits all²¹.
- Diligence in work is the duty of the believer. Wasting of time (e.g. sleeping more than necessary or pursuing leisure) is sinful. Richard Baxter, a prominent English Puritan, taught, "Every hour not spent in work is an hour lost in service to God's greater glory²²." Benjamin Franklin said, "Time is money," which is probably an ethic he picked up from his Puritan father or his Quaker business mentors.
- Work should be done in a regular, orderly, efficient, and systematic manner²³. This was not the view prior to this time, and as an ideal and norm it is most likely an innovation of the Reformation²⁴.
- Work is part of discipleship: a way of focusing your life and energy on God, thus combatting confusion and temptation while uplifting the soul (worship)²⁵.
- Work is commanded by God thus even the wealthy must work. Contrast this with Aquinas who interpreted 2Thess 3:10 as merely a naturally rational statement and not a commandment or ideal. E.g. Aquinas' view would have been; alas if one does not work one will not be able to eat.
- One must be profitable and to choose otherwise is sin. Baxter said, "If God show you a way in which you may, in accordance with his laws, acquire more profit than in another way, without wrong to your soul or to any other, and if you refuse this, choosing the less

profitable course, you then cross one of the purposes of your calling. You are refusing to be God's steward, and to accept his gifts...you may labor for God to become rich, though not for the flesh and sin."

- Success and profitability in work is seen as a testimony to the grace of God in the lives of the elect²⁶. Thus you should strive for it as part of making your calling and election sure (2 Peter 1:10).
- Profitability and the accumulation of wealth have a metaphysical purpose in testifying to the glory of God, contributing to the good of all, and combatting natural evil. Therefore, desiring to be poor, or idealizing poverty, is like idealizing sickness. This would be evil and contrary to the ideal of brotherly love. One must have means to help others²⁷.
- Riches are to be used for "necessary, practical and useful endeavors" and not for luxury or inordinate or conspicuous consumption²⁸.
- Capital may be loaned at interest without committing the sin of usury if it does not hurt the poor and helps the community²⁹.

Weber³⁰ points out in the beginning of his book that through the Reformation, "Religion now penetrated all private and public spheres in the most comprehensive sense imaginable." This was powerfully transformative. While far from a golden age, the Reformers, through their theology of work and other ideals such as freedom, equality, checks and balances, free markets and the rule of law,³¹ set the stage for seismic change on a magnitude that is difficult for us to appreciate from our vantage point. The modern Kingdom business movement has only recently started to rebuild a theology of work. Os Hillman points out that when modern Christians are asked if the local church has trained you to apply Biblical faith in your working life, only 10% of respond in the affirmative³²

The transformational aspirations of the modern Kingdom business movements seem relatively small in comparison. That our modern ideas and aspirations seem provocative or controversial to so many Christian leaders only shows how far we have shifted from (and forgotten) what our forbearers knew intimately. This begs the question, how did this lapse happen? This is a question which deserves careful and thorough treatment that is beyond the scope of this document. Suffice it to say here, that there seems to be a pattern of lapse. Just as harmful ideas crept into the church during the dark ages and obscured the early church's theology of work and business, so ideologies from the enlightenment, modernism, secularism and finally secular humanism crept into churches and have impinged on the legacy of the Kingdom Business theology of the Reformation. I would like to call for a thorough study of this topic.

Examples of Practice

The Quaker Example

The Quaker movement, officially named the Religious Society of Friends, was founded by George Fox in the mid-17th century. Though theologically³³ a distinct movement they were the heirs of many of the thoughts, social ideals and mental habits of other reform movements, Puritanism in particular³⁴. Quakers in England as well as the new world had phenomenal success in business. For example in 1769, Philadelphia Quakers constituted less than 1/7th of the general population yet they accounted for more than ½ of those paying taxes in excess of £100 and 13 of the 17 wealthiest individuals were either

Quaker or raised in Quaker homes³⁵. Quakers were engaged in a broad range of business activities, and many of the companies we recognize today had Quaker origins: Metal Production (Bethlehem Steel), Confectionary (Cadbury Chocolate), Banking (Barclays, Lloyds, Western Union), Retail (Macy's), Accounting (Price Waterhouse).³⁶ Although never a very large part of the population on either side of the Atlantic they achieved a superlative status in enterprise.

Another characteristic of Quaker enterprise was their innovativeness with regards to both business management and the social aspects of business. They were either first or among the first in all of the following: "fixed prices; advertising; provincial banking; formal accounting and auditing; commercial paper; the check; bills of exchange; vertical integration of extraction, production and distribution; functional department organization; multidivisional organization; research and development department; hiring in university science professors as technical and engineering consultants; adult education on company time; hot meals for employees; housing for employees to be purchased over time at cost and low interest rates; workers hostels; pensions; pensions for widows; pensions tied to inflation rates; free medical and dental services; participative management; consensus building; work councils; appeals committees (like grievance committees); profit-sharing; cooperative ownership; an employee selection of managers"³⁷.

An examination of their beliefs and practices may give us clues to this success. Two foundational Quaker beliefs were: 1) the possibility of direct (unmediated) communion with Jesus Christ, and 2) a personal commitment to living lives that outwardly attest to this inward experience. These beliefs produced distinctive Quaker practices such as:

- Quiet and un-programmed worship: A strong emphasis on the priesthood of the believer, that resulted in a Quaker churches (called "meetings") being led by consensus, or a system of silently waiting on the Lord, rather than by a designated leader³⁸.
- Stewardship and Social Activism: Their emphasis on living a life of "testimony" produced a strong culture of stewardship and social responsibility that manifested itself in involvement in social causes such as education, abolition, prison reform, etc.
- They Wholeheartedly Embraced Business: To Quakers all of life is sacramental³⁹ so they believed that God's will could be carried out as faithfully in the marketplace as anywhere else⁴⁰.
- Superlative Integrity in Business: Prudence, honesty and orderliness were regular parts of Quaker instruction. Their book of Discipline warned against buying, bargaining or contracting beyond ones abilities using this query, "Are friends careful to live within the bounds of their circumstances, and to avoid launching into trade or business beyond their ability to manage?" Their reputation for honesty caused people to flock to do business with them⁴¹. The founder of Quaker Oats (not a Quaker himself) chose to so name the brand because Quaker was practically a synonym for honest⁴².

There appears to have been something about Quaker belief, forms and culture that enabled them to implement Reformation ideals about vocational calling, Christian social responsibility and a theology of enterprise in an extremely effective way. They were exceptional doers.

Pietist Mission Efforts

One of the striking characteristics of past expressions of the Kingdom business movement is the level of experimentation and practice (praxis) that they developed with their theology. Three examples are the

Moravians, the Basil mission, and the Amana Colonies. The Moravian movement, an offshoot of the Pietist movement in the early 18th century, integrated business and faith. A typical Moravian missionary model involved deploying tradesmen. These tradesmen would establish trade at mission outposts around the world as a way of being salt and light⁴³.

Similarly the Basal mission, a coalition of Pietist and Lutheran believers in the early 19th century, used enterprise and industry (through the formation of a trading company parallel to the mission) as a way of establishing employment for those living around their missionary bases⁴⁴.

In the mid-1800s, German Pietist communities in Iowa, called the Amana colonies, worked to achieve their ideals of piety and focused on the development of craftsmanship and industry. The early Amana Society functioned as a commune, but they subsequently formed a joint stock company to hold all their assets. The legacy they are best known for is Amana Refrigeration which is now owned by Whirlpool⁴⁵.

Modern History of the Kingdom Business Movement

The modern Kingdom business movement finds its roots in the businessmen's fellowships that sprouted in the early 20th century. In 1930, businessmen organized a noonday prayer meeting in Chicago. This prayer meeting led to a larger revival and the birth of the Christian Business Men's Committee (CBMC)⁴⁶. Those Chicago prayer meetings continued until the mid-1950s. In 1952, Demos Shakarian founded The Full Gospel Business Men's Fellowship International (FGBMFI) which ultimately grew to over 7000 chapters in over 170 nations. These business men's fellowships provided opportunities for Christians to encourage one another and develop solidarity as they attempted to be a witness in the marketplace. The focus of these early efforts was largely on gospel proclamation and Christian growth, and in the case of FGBMFI the added goal of spreading the Pentecostal experience⁴⁷. The Kingdom potential of business itself was not emphasized: business was a soapbox for evangelism.

It wasn't until the late 70s or early 80s that the terminology "Marketplace Ministry" was popularized. Examples of organizations that had their beginnings during this time are Fellowship of Companies for Christ International (FCCI - 1978)⁴⁸ and the International Christian Chamber of Commerce (ICCC - 1985)⁴⁹. Many of the current thought leaders in the Kingdom business movement had their beginnings in these watershed efforts. It was also during this time that people began to think more holistically about the role of business in the Kingdom. In the previous decades business was considered merely a platform for proclamation or an economic engine to fund other ministries. It was also during this time that the modern movement began to entertain the notion that people could be "called" to the marketplace, and that one's business could be one's ministry (ministry being defined as service to the Lord). As has been stated, this was a rediscovery (though not necessarily recognized as such) of Reformation theology.

Another interesting trend started developing around this time. Several Christian thought leaders started articulating the role of business as part of a larger vision for societal transformation. Francis Schaeffer, the founder of L'Abri and author of the *Christian Manifesto* (1981), is an example of one such theologian. Pat Robertson founded Regent University (as CBN University) in 1977. The vision of this institution is to train Christian leadership to change the world. The University, a graduate school, was to

include schools of divinity, law, business, government, education, psychology and counseling, and communication, the key areas that influence culture and societal thinking⁵⁰. It was also during this time (1975) that Loren Cunningham (of Youth with a Mission) and Bill Bright (of Campus Crusade) first shared with each other what has come to be known as the Seven Mountains Vision⁵¹.

The story goes that Gillman Hill, a mutual friend of both men, organized a lunch meeting to introduce the two for the first time. Prior to their meeting, the Lord had revealed to each man a list of seven spheres of society that needed to be impacted with the Kingdom before we could see lasting transformation. Additionally the Lord instructed each of them to share the list with the other man. These spheres included: family, church, education, media, arts and entertainment, business (economics), and government. The two men met for lunch with the dream still fresh in their minds, and subsequently shared their list with each other, with the same seven spheres, thus receiving a powerful confirmation. Gillman Hill testifies that the lists, Cunningham's on the back of an envelope and Bright's typewritten, were even in the same sequence⁵².

Each of these leaders I have mentioned seems to have been faithful in implementing this vision in his respective organization⁵³. It is only in the last few years that the Seven Mountains Vision and message has started to gain wider dissemination⁵⁴. This message has been greeted with enthusiasm by some but also with considerable controversy⁵⁵, being labeled as "dominion theology"⁵⁶. These ideas are not new, and the aspirations of those espousing Seven Mountains are mild by the standards of the Reformation.

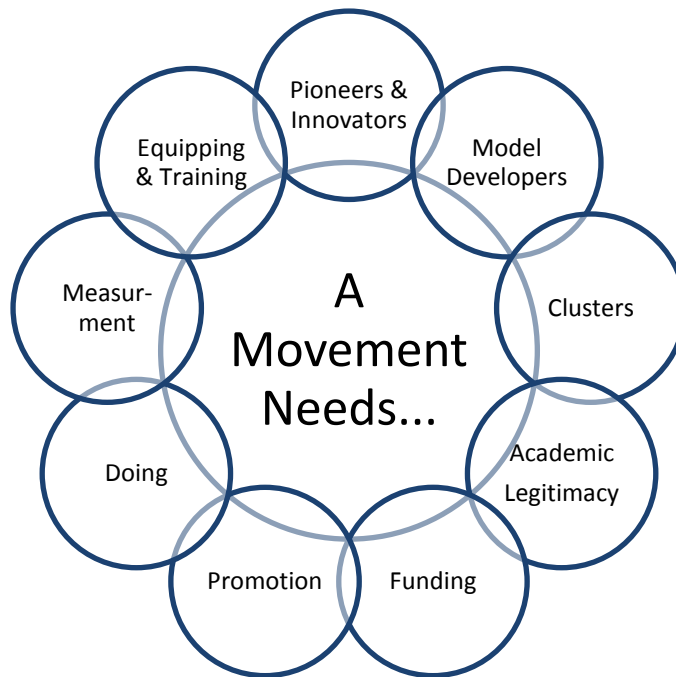
On Kingdom Business

One important part of the Kingdom business movement associated primarily with using business strategies in international missions is called Business as Missions (BAM). In the early 90's early BAM practitioners began meeting informally⁵⁷. A few seminal books on that subject were published between 2000 and 2003. In October 2002, a watershed event entitled the Consultation on Holistic Entrepreneurship was hosted at Regent University by Dr. John Mulford, Ken Eldred, and Ted Yamamori. The work product of this consultation was a book by Yamamori and Eldred entitled *On Kingdom Business*. This event was followed by the Lausanne occasional paper on BAM (2004) and the BAM Manifesto (2004).

Since the early 2000's there has been an increase in emphasis on the subject of Kingdom business. In 2005, the Regent University Center for Entrepreneurship (RCE) was launched, as a university research center. A significant part of the Center's mission is to research the theoretical and practical foundations for Kingdom business and disseminate information about opportunities, best practices, and the diverse network of individuals and organizations involved in kingdom business. RCE exists in part to track and advance what God is doing through the Kingdom business movement. The last few years we have seen a proliferation of conferences, books, and various organizations focusing on Kingdom business. As a result, the time is ripe for someone attempt to map the movement.

Examining the Status of the Movement

Two things that would be immensely helpful in examining the status of the modern Kingdom business movement would be a map and models. A map would provide us with a measurement for where we are now, models would identify where we need to go. For these models we can refer back to historical examples like those cited in this paper, and we can look for universal models and principles for the growth and acceleration of movements. For example, Malcom Gladwell⁵⁸ suggests that viral movements take place when you combine three things: the right ideas (contagious ideas), the right people and the right contexts. Dr. John Mulford of RCE has developed the following model:



Again, models like this provide us with a target, and a map would give us a sense of where we are now.

Proposal of a Taxonomy of Kingdom Business Efforts

This map of the movement ultimately should include a useful classification of the different types of efforts and organizations that exist in the movement, as well as some kind of database to catalog specific organizations (a directory)⁵⁹, the number of organizations, the places where things are happening (a heat map), and the effectiveness of various efforts. For this paper, we will focus on the system of classification since that seems to be a key part of the critical path to accomplishing the other items.

A map of the movement should be developed that will:

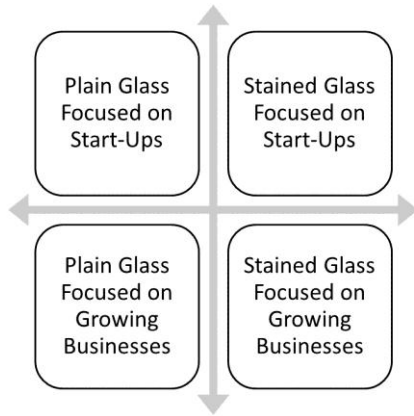
- Help us identify synergies and opportunities for collaboration.
- Help us identify deficiencies, weaknesses, under mobilized areas, etc.
- Help us identify Kingdom business clusters⁶⁰ or epicenters (i.e. places where significant Kingdom business activity seems to be reaching a tipping point).

- Help us identify points of leverage and best practice.
- Give those who are new to the movement as schematic for meaningful involvement.

I propose the following taxonomy of efforts and organizations in the Kingdom Business Movement. The organizing rationale for the categories is by function and not by type of entity. The various types of efforts and organizations within the movement are broken down into six broad categories (See Appendix A for this in chart form). These categories are:

- Research, Innovation and Dissemination
 - Research Centers
 - Think Tanks
 - Industry based research
- Heraldizing/Mobilizing
 - Heralds: Individuals and organizations involved in heralding (evangelizing, mobilizing, disseminating) what the Lord is doing in Kingdom business.
 - Marketplace and Workplace Ministries
 - Conferences
 - Mission Organizations
 - Media; blogs, websites, podcasts, magazines, TV, Radio, etc.
- Equipping and Formation
 - Personal Development Resources (e.g. books, recordings, devotionals and studies)
 - Training Programs and Curricula
 - Mentoring and Coaching
 - Academic Programs
 - Incubators (could also be classified under Funding in some cases)
- Kingdom Businesses: Actual Kingdom enterprises across all sectors.
- Fellowship and Encouragement Groups
 - Membership Organizations
 - Executive Roundtables
 - Chambers of Commerce
 - Partnership Organizations
- Funding
 - Loan Funds
 - Equity Funds
 - Micro-Finance Development
 - Christian Banking and Credit Unions
 - Grant Making Foundations

Beyond the categories above, there are other ways of describing Kingdom business efforts that are also helpful. For example, when analyzing the differences between organizations involved in Kingdom business training, RCE's Dr. John Mulford developed the following matrix.



There are organizations that are involved in training entrepreneurs (new business start-ups), but for reasons of security (perhaps they are working in areas that are hostile to the Gospel) their business training is not overtly evangelical. This kind of effort would fall in the upper left quadrant: Plain Glass Focused on Start-Ups. Others have overtly biblical programs that focus on training those who have established businesses. Such a program would fall in the lower left quadrant. You can find organizations in the movement that fall into each of the four quadrants.

In addition to the above distinctions there are other classifications and distinctions that are helpful in describing various organizations and efforts within the Kingdom business movement. I have listed several of these below.

Other Classifications and Distinctions (sometimes more than one may apply per category)

- a. Method for expressing Kingdom worldview: Stained-Glass (overtly biblical), Plain-Glass (biblical in worldview, but not overtly Christian in language)
- b. Geographical Focus: Domestic, International.
- c. Platform; Church Based, NPO (or NGO) Based, Educationally Based, Business Based
- d. Primary Objectives: Business and Economic Development, Societal Transformation, Evangelism, Church Planting, Christian Growth or Discipleship.
- e. Stage: Start-ups (entrepreneurship), Existing Businesses
- f. Size: Micro-enterprise, SME, Larger Businesses

This working paper is intended to stimulate discussion and further research and to facilitate early attempts to accomplish a working model map of the Kingdom business movement. Further efforts along these lines include the business directory on the RCE website, and our survey entitled Measuring the Kingdom Business Movement which is intended to gather information on the depth, breadth and concentration of the Kingdom business movement.

Appendix A - Mapping the Kingdom Business Movement

Research, Innovation and Dissemination	Heralding	Equipping & Formation	Fellowship and Encouragement Groups	Kingdom Businesses	Funding
<ul style="list-style-type: none"> • Think Tanks • Research Centers • Industry Based Research 	<ul style="list-style-type: none"> • Heralds • Marketplace & workplace ministries • Conferences • Missions Orgs. • Media; blogs, websites, magazines, TV, Radio, etc. • Etc. 	<ul style="list-style-type: none"> • Personal Development Resources • Training • Incubators • Mentoring & Coaching • Academic Programs 	<ul style="list-style-type: none"> • C-Level Groups • Executive Roundtables • Chambers of Commerce • Partnership Orgs. • Etc. 	Actual Kingdom businesses across all sectors.	<ul style="list-style-type: none"> • Loan Funds • Equity Funds • Micro-Finance Development • Christian Banking and Credit Unions • Grant-making foundations

Other Classifications and Distinctions (sometimes more than one may apply per category)

- g. How Overtly Evangelistic; Stained-Glass, Plain-Glass
- h. Geographical Focus; Domestic, International
- i. Structure; Church Based, NPO (or NGO) Based, University Based, Business Based
- j. Primary Objectives; Business and Economic Development, Societal Transformation, Evangelism & CP, Christian Growth.
- k. Stage; Start-ups (entrepreneurship), Existing Businesses
- l. Size; Micro-enterprise, SME, Larger

Endnotes

1 Latourette, K. (1953). A history of christianity. (1st ed., Vol. 1-5). New York: 246

2 Hunter, G. G. (2000). The Celtic Way of Evangelism: How Christianity Can Reach the West Again. Nashville, TN: Abingdon Press. 28-29.

33 Weber, M (1920) The Protestant Ethic and the Spirit of Capitalism, (Translated by Stephen Kalberg 2002) Los Angeles: Roxbury Press,. 33 c.f. Introduction xxix

4 Ibid.

5 It should be noted that this was the Roman view as well. Cicero said “working daily for a livelihood was unbecoming to a gentleman or a freeborn man, and vulgar are all the means of livelihood of all hired workman who we pay for manual labor, and all mechanics are engaged in vulgar trades (De officiis 1.150)

6 Brunner, E. (1948-49). Christianity and Civilisation. New York: C. Scribner's Sons. Vol 2 58.

7 Schaeffer, F. A. (2005). How should we then live?: the rise and decline of western thought and culture (L'Abri 50th anniversary ed.). Wheaton, Ill.: Crossway Books. 84.

8 Schaeffer, 88

9 Schaeffer, 87

10 Brunner, 61

11 Schaeffer 87 c.f. Brunner 62.

12 Weber, M. (1920).The Protestant Ethic and the Spirit of Capitalism. Translated by Stephen Kalberg, 2002. Roxbury Press, Los Angeles. 33 c.f. Introduction xxix

13 It should further be noted that Weber a German sociologist was a modernist, though interested in spirituality and theology. He studied the reformation analytically as part of his passion to discover the causes of modern capitalism. His perspective on Christianity is not one of an insider.

14 Weber, 25

15 Weber 26

16 John Wesley’s Sermon on the Use of Money is very informative with regards to the development of a Methodist theology of work. It is from this sermon that we get the quote, “gain all you can, save all you can, give all you can.” In this sermon he preaches on just profits, diligence, labor, etc. see Sermon 50. (n.d.). The Sermons of John Wesley. Retrieved March 21, 2013, from wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-50-the-use-of-money/

17 It is important to note that the Reformation was not a golden age. Reformation governments waged wars and carried out acts that we are right to criticize. However, our offended sense of morality probably owes its genesis to the moral foundations laid by the reformers.

18 Brunner 61

19 Weber 18

20 Ibid, 108

21 Ibid,107

22 Ibid,105

23 Ibid,120-21 c.f. 116

24 Ibid,24

25 Ibid,105-107

26 Ibid,106

27 Ibid,109

28 Ibid, 116

29 John Calvin, Commentaries on the Four Last Books of Moses Arranged in the Form of a Harmony, trans. Charles William Bingham (1950). Grand Rapids: Wm. B. Eerdmans. 131.

30 It should be noted that Max Weber did not have a believing perspective and thus viewed the reformation through the lens of modernistic, materialistic humanistic thought. While very thorough in his research has this bias.

31 Schaeffer 106,108

32 Hillman, O, Overview and History of Modern-day Faith and Work Movement. (n.d.). In the Workplace Faith & Work Articles. Retrieved March 21, 2013, from <http://www.intheworkplace.com/apps/articles/default.asp?blogid=1935&view=post&articleid=50593&>

³³ Although Quakers are admirable on many points, they did (and do) have beliefs that are contrary to orthodox evangelical doctrine. E.g. they do not believe in “original sin”, believing instead that children are innocent until they sin. They also would prioritize the leading of the Spirit over scripture for divine guidance. One branch of Quakerism has even adopted universalist beliefs.

34 Tolles, F. (1947). Benjamin Franklin's Business Mentors: The Philadelphia Quaker Merchants. *the william and mary quarterly*, 4(1), 60-69.

35 Ibid.

36 Quakers in Action Business. (n.d.).Quakers in the World. Retrieved March 13, 1921, from www.quakersintheworld.org

37 Nielsen, R. (1982). Review of; *The Quaker Enterprise: Friends in Business*.*The Academy of Management Review*,7(3), 506.

38 This was the predominant (but not exclusive) practice of early Quakerism, but it is less pervasive in modern Quakerism.

39 "A Brief Introduction to Quakerism | QuakerMaps.com (Beta)." Home | QuakerMaps.com (Beta). N.p., n.d. Web. 26 Mar. 2013. <<http://www.quakermaps.com/info>>.

40 Tolles.

41 Ibid.

42 Quaker Oats website FAQ section states, “the Quaker faith projected the values of honesty, integrity, purity and strength.” About Quaker - Quaker FAQ | QuakerOats.com. (n.d.). Welcome to Quaker Oats. Retrieved March 27, 2013, from <http://www.quakeroats.com/about-quaker-oats/content/quaker-faq.aspx>

43 Winter, R. D., Hawthorne, S. C., Dorr, D. R., Graham, D. B., & Koch, B. A. (2009).*Perspectives on the world Christian movement: a reader* (4th ed.). Pasadena, Calif.: William Carey Library. 246

44 Gustav Warneck, George Robson (1903).*Outline of a history of Protestant missions from the Reformation to present*. New York: Fleming H. Revell Company. 118

45 <http://www.nps.gov/history/nr/travel/amana/amana.htm> The Amana Colonies Today. National Park Service 01/03/12. Also National Register of Historic Places Nomination Form, Statement of Significance <http://pdfhost.focus.nps.gov/docs/NHLS/Text/66000336.pdf>

46 CBMC History. (n.d.). Christian Businessmen Connection. Retrieved March 21, 2013, from <http://www.cbmc.com/about/history>

47 Shakarian, D., & Sherrill, J. L. (2006).*The happiest people on earth*. London: Hodder & Stoughton.

48 Our History | FCCI. (n.d.). FCCI - Fellowship of Companies for Christ International. Retrieved March 21, 2013, from <http://www.christatwork.com/about/our-history>

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50 Burgess Stanley M ed. (2006) Encyclopedia of Pentecostal and Charismatic Christianity.

51 The Seven Mountains Terminology was most likely popularized by Lance Wallnau around the year 2000. This is when Os Hillman first heard its use. (personal interview 01/04/13). The list was referred to in YWAM as the seven “mind molders” or spheres of influence.

52 Personal conversation with Gillman Hill Jan 28, 2006 Denver Colorado. Also, Gillman Hill Shares Story of Introducing Bill Bright to Loren Cunningham. (n.d.).Vimeo. Retrieved March 21, 2013, from vimeo.com/28477922

53 The Mind Molders has been a part of YWAM strategy in growing proportion, and found definite expression in the founding of the University of the Nations in 1978.

54 Bill Bright started the Pinnacle Forum in 1996 as an expression of the 7 Mountains Vision and a strategy to transform culture.

55 Twitter post from influential Baptist pastor Rick Warren 26 Aug 2011 “Jesus taught the OPPOSITE of dominion theology! We're to SERVE ALL not "dominate" cultural mountains! Study Matt.20:25-27”

56 Dominion Theology is caricature term used to describe certain groups that propose a more intentional and proactive approach to reforming society. While there are most likely people who propose militant and unbiblical approaches changing the world, the term is most often used pejoratively as a mischaracterization of moderate theological leaders and stances. E.g. “Dominion Theology teaches it is our Christian duty to take over the world.” Many who would be labeled as Dominionist, simply want to influence society, win people to Christ, and bring light to darkness.

57 This is from my own recollection and experience with the movement, and conversations with others.

58 Gladwell, M., & Gladwell, M. (2000). The tipping point: how little things can make a big difference. Boston: Little, Brown.

59 RCE has started a searchable directory at <http://www.regententrepreneur.org/kingdom-business/business-directory>

60 I am borrowing a note from Michael Porter and his concept of business clusters: geographic concentration of interconnected businesses, suppliers, and associated institutions in a particular field that achieve a notable advantages and synergies. I am postulating that a similar thing happens with kingdom business.