

Probably nowhere can you find the range of actual examples and keen insights offered by the spectrum of contributors to this landmark book. It is one to be pondered and treasured, and, although it is not the last word on the subject, it is certainly an impressive beginning. We are deeply indebted to both the contributors and the editors for so stout and comprehensive a set of documents, on so crucial and yet baffling a challenge. They are not interested in just any kind of business. Their focus is on what they define as *kingdom* enterprises.

—RALPH D. WINTER

President, William Carey International University

Forthright, practical, and compelling! *On Kingdom Business* addresses the tough questions surrounding profit making in the name of Christ, and convincingly validates the fact that authentic ministry can indeed take place within the context of authentic business. This book will bring welcomed confidence to many Christian entrepreneurs, as they realize that God's call to fulfill the Great Commission can be accomplished in and through business itself—seamlessly and legitimately.

—CHRISTIAN OVERMAN

Executive Director, Worldview Matters, Inc.

Kingdom entrepreneurship has come of age as global Christian businessmen and women unite to extol the virtues of investing in God's kingdom. *On Kingdom Business* is definitely recommended reading for discerning Christians committed to the Great Commission ministry.

—JOHN VONG

Research Director, Geneva Global, Inc.

Businessmen and women are fulfilling the Great Commission by more than giving money. *On Kingdom Business* tells their stories and reveals the methodologies that work in today's world. They are offering more pervasive and comprehensive impact than traditional missions. People interested in kingdom business will benefit by reading this remarkable book.

—JOHN H. WARTON, JR.

International Director, Business Professional Network

This book is going to make a good number of traditional missions supporters uncomfortable. Instead of upholding the model of the “full-time” missionary dependent on outside subsidy, these businesspeople with a heart for missions are practicing a full-time calling of establishing businesses that compete for capital and customers and create value. Business is not a necessary evil or a cover for the “real work” but a way to create investments, jobs, economic vitality, and a hearing for a credible gospel. It is hard work, but these pages are filled with the examples and learnings of extraordinary men and women—evangelistic entrepreneurs.

—FRED SMITH
President, The Gathering

Today’s mission context demands the mobilization of tens of thousands of businessmen and women committed to spreading the gospel through genuine business. *On Kingdom Business* reveals several best practice models and discusses key issues related to kingdom entrepreneurship. It trumpets a clarion call for the church to recruit, train, and field its least utilized members and turn them into its most powerful asset for missions in the coming decades.

—CHUCK MADINGER
Missions Pastor, Southland Christian Church

ON
KINGDOM
BUSINESS

Transforming Missions Through
Entrepreneurial Strategies

Tetsunao Yamamori
Kenneth A. Eldred

EDITORS

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PREFACE

We have come to the end of a remarkable century in global missions. Christians are present in every country on the face of the earth, and evangelical Christianity is the world's fastest growing major religion. In addition, Christians and missionaries in Asia, Africa, and Latin America outnumber their counterparts from the West, who so sacrificially brought them the gospel.

And yet, if our goal remains obeying Jesus' command to make disciples of all nations, then we have no room for complacency. According to David Barrett, about 1.6 billion of the world's 6.2 billion people have not heard the gospel and in fact have little or no opportunity to hear it. And despite all our hard work in the evangelical missions movement in reaching the "unreached," adherents of the other major world religions—Muslims, Hindus, and Buddhists—have been largely impervious to our evangelism. As my colleague Ralph Winter so cogently put it at the second Global Consultation on World Evangelization conference in Pretoria, South Africa, "More of the same will not be enough."

While many of these unreached people care little for Jesus Christ, they spend a lot of time thinking about Adam Smith, who wrote the "capitalist manifesto," *The Wealth of Nations*. To reach such people, we need to not only tell them about the gospel but also *show* it to them. How do we do this in the context of today's globalizing economy, in which people's felt needs center more on finding a job and attaining economic development than on investigating the claims of Christ? In a word, the answer is "business," or, to be more precise, "kingdom business." If the traditional Western missionary movement had some flaws this last century, surely one of the most obvious, in hindsight, was its failure to mobilize many Christian business professionals (beyond using their money) for the Great Commission. At the start of a new century and millennium, we can no longer afford this oversight.

In recent decades, of course, we have seen the strong emergence of tentmaking—working at a secular job while also working as a missionary—as an approach to gaining entry to so-called "restricted-access" nations. The church's interest in reaching the "10/40 Window"¹ has underscored the need for tentmaking of all types. In his book of world evangelization trends, *Missions in the Third Millennium*, Stan Guthrie writes, "Some of the

strongest interest in the strategy comes from churches looking to unleash their laity for world missions in cost-effective and creative ways.”² And indeed, tentmaking in recent years has evolved from a novelty to a respected tool, among churches and agencies. According to the *Mission Handbook*, the number of agency-supported tentmakers from the United States increased from 1,040 in 1992 to 3,220 in 1999. This dramatic jump occurred while the number of full-time traditional missionaries actually declined.

Tentmaking has borne some fruit, although there have been many failures along the way. Some tentmakers have been kicked out of the countries they were attempting to reach. Why? Because they were not doing the work their visa said they would do. Instead, their secular job was merely a cover for the “real” work of evangelism they hoped to do. Others have failed because they did not have access to spiritual support and fellowship in their busy or hostile environments. Another problem: Because most tentmakers are “job-takers,” the flexibility and team cohesion so necessary for effective ministry are difficult. I would like to suggest a new model—or perhaps a return to the biblical paradigm: kingdom entrepreneurs.

In contrast to regular tentmakers, kingdom entrepreneurs are job *makers*, starting small to large for-profit businesses. These businesses are not fronts to get into closed countries (with the attendant ethical problems), but real enterprises that meet real human needs. As the former leader of a relief and development agency, I know that many restricted-access countries are seeking economic growth. They welcome entrepreneurs warmly, even when they shut their doors tightly to others.

Moreover, in churches worldwide there are increasing numbers of talented entrepreneurs who sense God’s call to missions. These people want to use their unique skills and backgrounds for the kingdom. More and more are doing so, employing their business acumen as a means of ministry to the nations. Their goal is to share the gospel and make disciples across cultural divides while starting and maintaining for-profit businesses that produce tangible goods and services.

In recent years, various people have used different expressions to describe what I am calling “kingdom entrepreneurship”: “kingdom business,” “holistic business,” “Great Commission companies,” “kingdom companies,” “entrepreneurial tentmaking,” and “business as mission.” All these nomenclatures point to doing ministry through business *ownership*. Such a business ministry can be carried out in a monocultural setting³ as well as in a cross-cultural one. A cross-cultural setting requires additional training and added cultural sensitivity. Kingdom entrepreneurs are those who are engaged in kingdom entrepreneurship.

Kingdom entrepreneurs are business owners, called by God, to do ministry through business. They are business owners rather than business employees. They are entrepreneurs rather than salaried men and women. They are engaged full-time in business. They are more like Aquila and Priscilla than like Paul (Acts 18:1-5, 24-26).

If cross-cultural kingdom entrepreneurs wish to have a more precise self-definition as they work in the so-called “closed countries,” I submit the following: Kingdom entrepreneurs are cross-cultural business owners, called by God, to do ministry through business in restricted-access countries.

In my research on successful models of kingdom business, I have identified three basic types of kingdom entrepreneurship.

1. *Cases of Strong Business and Weak Ministry.* On the extreme left of a continuum are Christian entrepreneurs who have successfully built their businesses, but whose ministry, for various reasons, has lagged behind. Building a business, especially in a cross-cultural setting, demands concentration and focus. It is not easy to survive and thrive in the business world. While a business may grow strong, ministry often remains weak.
2. *Cases of Strong Ministry and Weak Business.* On the extreme opposite end of the continuum are Christian entrepreneurs who have entered a restricted-access country on a business visa. While the ministry is well under way, the business does not receive much attention. After all, business is a “front” to secure entry into the country. Supporting churches and friends back home expect the ministry to succeed. But, after a while, the non-Christian local people who work in the company begin wondering where their salaries come from when obviously their company is not making a profit. They begin suspecting that something funny is going on. They may think, “Is this a CIA operation?” Rumors spread and the ministry is compromised. Some cases may be much less dramatic than this. Nevertheless, business does not receive adequate attention.
3. *Cases of Strong Business and Strong Ministry.* In the middle of the continuum are Christian entrepreneurs who do not lose sight of their original calling to do ministry through business—making disciples while making a profit through genuine business. Certain cultures revere and readily accept successful businessmen and women. However, businesses do not become successful overnight. There will be hardships and trials before kingdom entrepreneurs see any success. Integrating business and ministry is not an easy

assignment, but, by the grace of God, some kingdom entrepreneurs do succeed. While the cases in this volume come from this category, they are not all the same. They vary in degrees of success and scope.

This book reproduces in edited form most of the presentations made at the consultation on this topic held at Regent University (Virginia Beach, Virginia) in October 2002. As at the consultation, the material is divided into three main sections. The first, “Case Studies,” looks at examples of kingdom business from around the world. These chapters provide many practical and hard-won insights for those considering this kind of ministry. The authors examine common barriers to such ministry, look at training issues, and share their own successes and failures in the Muslim world, across Asia, and in the Middle East. The second part of the book, “Essays,” provides more conceptual undergirding for this approach. The third, “Conclusion,” ties it all together with lessons learned and questions for the future.

We will need many kinds of missionaries and Christian workers in the coming decades. The task ahead of us is enormous. Christianity gained no “market share” in the twentieth century, while Islam grew by more than 50 percent. If we want to make a difference in our efforts to fulfill the Great Commission, we need to be willing to try new things. I believe kingdom business will be a strategy of choice for the twenty-first century. This book will help lay the conceptual groundwork.

I pray that this book will serve as a rallying point to further explore kingdom entrepreneurship. We need to awaken and deploy the underutilized army of Christian entrepreneurs around the world for the expansion of God’s kingdom.

My coeditor Ken Eldred and I have many people to thank. Stan Guthrie of *Christianity Today* provided expert editorial assistance. Dr. Lane Dennis, president and CEO of Crossway Books, immediately agreed to publish this book, even when the consultation was no more than an idea. Dean John Mulford of the Regent University Graduate School of Business provided prompting and inspiration that were critical to the consultation becoming a reality. Rose Gilliana and Sarah Lane of Regent provided much-needed help in the day-to-day oversight leading up to the consultation. Living Stones Foundation, Fieldstead and Company, and Global HMR, Inc., provided the financial contributions to make the consultation and the publication of this book possible.

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INTRODUCTION

For several years now the Lord has shown me that business can be a powerful tool in mission work. Four years ago, I had a conversation with General Paul Cerjan, then president of Regent University, about the very subject. I was unaware of most of what was going on for the gospel's sake through business. We felt that much could be done with business, but exactly who was doing what, and where could we get a handle on what the Lord was doing around the world through business? John Mulford, dean of the business school at Regent University, and Ted Yamamori, distinguished visiting professor of holistic entrepreneurship at the Graduate School of Business, Regent University, picked up the challenge. Thanks to their energy and persistence, the first Consultation for Holistic Entrepreneurs was convened October 3-5, 2002.

The concept of business as a tool for spreading the gospel is not new. Starting with the apostle Paul and going right through the centuries, business has played a key role in missions. When Marco Polo first followed the trade route to China, he reported back that the Silk Road was dotted with Nestorian chapels. These chapels were a part of the business/mission outreach of these industrious people as early as the fifth century. They dominated the silk trade routes for hundreds of years (chapter 16). But, over the last century, we lost the concept of business and the gospel being partners in preaching. The connection was lost and the responsibility for missions fell to trained evangelists and missionaries. When business was rediscovered as a potential tool, it was more often than not seen as a way to enter closed access countries and even as a "front" for the true activity, which was building the kingdom.

When business is used as a front, the local people get suspicious. They wonder what the real reason is for the business to be in the country. When they don't know the answer and they don't see any visible means of support, they naturally begin to ask questions. At first, people hear that the strangers in their midst are students or tourists or even businessmen and women. This works for a while, but these "fronts" become meaningless with time: A ten-year "student" who has not yet received a degree but now has children? A "tourist" who has stayed for ten years? A "businessperson" whose business

has not grown and who does not have any business hours or apparent business? Then they wonder: for whom do these people really work? Naturally, human nature assumes the worst. These missionaries must either be spies for the CIA, or drug dealers. What a poor basis for developing opportunities to share the gospel (chapters 5 and 14).

While there has been some success for business as a mission tool, it is not yet accepted as a mainstream option (chapter 14) and therefore is rarely provided for in our curriculum or thought process. Books are just now coming out that attempt to legitimize business as having an important role in spreading the gospel. In the fall of 2002, Ed Silvano released his book *Anointed for Business* (Gospel Light), recognizing and encouraging the role of business in missions. There is a widespread feeling in the Christian world that business is actually a second-class citizen to a higher calling of pure ministry (chapters 1 and 20). It is often said that we need to leave our business world and “enter into the ministry.” Many aspects of business, including ownership, it was argued, are not good. Years ago, I wrestled with this concept when I was struggling with what I should do with my life: ministry or business. In the final analysis, God put me in a business where I could minister to my employees and the business community in general. I was able to accomplish both. (Refer to chapters 12, 13, and 20.) I learned that business and ministry are symbiotic.

Business can be and should be an integral part of missions. For the adventurous, business is viewed as a ministry. Businesspeople see their role as a way to demonstrate their faith to those around them. Business also may be seen as a way to help Christians who need to have a job and are in a market where employment for Christians is almost impossible because of their faith (chapter 18). For years, smuggling was a way to bring the Bible into closed countries. At that time it was the only way in some countries. This approach must not be carried on into business for the gospel. We often hear how we must hide our faith and attempt to manage or start business outside of government approval. As a result, some people have gone to great lengths to obfuscate their business activities. In one case, an individual smuggled out production illegally for the cause of Christ and thereby nullified his testimony (chapter 2). Such are the efforts of some fledgling approaches to business as a mission.

Rarely do we have the confidence to do the outrageous, which is the realm in which the Holy Spirit works best—since we ourselves cannot accomplish it alone without him. But for the outrageous among us, business may be seen as an opportunity to win many to Christ, reach an entire city, and possibly influence the thought process and views of those who lead the country! I think of the company that built a church on the factory grounds as an integral part of the operations. Although the government was against it, those

in power let it stand because they wanted the company in their country. Or, consider the first private government-sponsored Christian website in China (chapter 1).

It appears that business as a mission tool fell into disuse over the last eighty years or so because we entered into a period where capitalism was not seen by the developing nations as useful to them. Many developing nations were moving toward communism or certainly socialism as an economic model. India, China, and the Eastern bloc nations are cases in point. Certainly, in a socialist-leaning country, the idea of business and capitalism is like a sore thumb. Who needs it? It became essentially irrelevant—and worse, without nobility. Capitalism to the socialist mind is anathema. As a mission tool it was no longer useful. Since both socialism and capitalism are biblical concepts, there was no reason for the missionary to carry excess baggage, and the business avenue to missions was summarily dropped.

With the fall of the Soviet Union and the end of the Cold War, a very amazing but not surprising decision was made around the globe. One by one, nations began to realize that socialism as an economic and philosophic basis for self-development was a dead end. If it did not work in the Soviet Union, more than likely it would not work anywhere else. All countries have not reached this conclusion at the same time, but many around the globe are beginning to rethink their economic and philosophic basis of development. The decision to abandon socialism as a way to economic improvement in developing nations has come without a clear demarcation of the end of an era or the beginning of the next. Leaders of developing nations are realizing more and more that the old philosophy of socialism as a means to self-development has no future, and they are moving with faltering steps toward capitalism. Both India and China have shifted their thinking toward capitalism. As you study these two countries, it is pretty obvious, from their actions, which economic system won the economic battle and therefore the Cold War. Clearly, the capitalists won.

For the Christian, the economic system is not a relevant issue. We see in the Scriptures both capitalism and socialism at work. With Christ as our base, either one can and will work. I contend that neither one will work without the fundamental base of Christian principles in the equation. That is another chapter. What is relevant to the Christian is that capitalism and therefore business is back with a vengeance. For the last eighty years, the developing nations were saying, “Send us teachers and doctors because they will have the greatest effect on improving the conditions of our country.” And we have obliged them. Yes, we did want to train and heal the people of developing nations, but we also wanted to bring the gospel.

Today, these nations are saying, “We are glad to have teachers and doctors, but also send us people who can teach us the art of business.” Now, doctors and teachers can come from many countries, but businesspeople are preferred from those nations who have been successful as capitalists. The door is open, and we must adapt our methods and bring to the party the people and skills that these nations want. Imagine, developing nations are actually asking for Westerners, from all capitalist nations, to come and to develop business in their countries!

When we sent them doctors and teachers, we did not send them fake doctors or unknowledgeable teachers. We can do no less in this case. Here we need to catch up with the developing nations, who may be ahead of us. We can’t send folks who are gospel-trained but have only a smattering of business knowledge (chapter 20) or we will find ourselves on the outside looking in. We must have adequate preparation for the task at hand. We need to send or provide practitioners who can honestly give these nations what they need, but with a twist: I believe that we can make the case that capitalism does not work without some cultural changes, including the open reception of some basic business principles which also happen to be scriptural principles. In this way, we lay the foundation for introducing the gospel. We must use tact in introducing these principles, but nonetheless, they are an important part of business.

We are on the edge of something really big, but we need to be wise in delivering our help to a needy world or we could fail. How could such a thing happen? We need to be appropriately prepared as professional missionaries and businesspeople. Such a person or group must be just as well prepared for the one as for the other. A strong suit in one and not the other will not be enough. Case study after case study in this book will attest to this conclusion.

A number of deficiencies generally exist for people who have mission skills but lack qualifications as businesspeople. These areas need to be recognized before they can be addressed. The missionary who wants to operate or develop a business must know that taking on business is not something one does lightly. The well-known and accepted data on business failure indicates that the odds are stacked against the would-be businessperson, but this failure rate can be mitigated significantly by being properly prepared.

It is like gravity. If one jumps off a fifty-story building and prays for the Lord to save him, he will be saved and continue his life that very day—in heaven! The Lord Jesus, tempted by that very prospect, answered Satan thusly: “You shall not put the Lord your God to the test” (Matt. 4:7). In Hosea, the Lord says: “My people are destroyed for lack of knowledge” (Hos. 4:6). Why do we think that we can do business in a foreign land and

not know the business rules that must and do apply? It is better to spend some money on an education than spend a lot of money on a business idea only to lose a lot of money while at best learning one or two business concepts from our failure.

As you read this book, many areas will come to life with respect to successes and failures in business as mission. Stories in the first part of this book chronicle a number of successes but they also chronicle a number of mistakes that would have been more obvious to the experienced businessperson. I don't want to dwell on the successes (they will take care of themselves), but I would like to pull out some of the trends that I see in the failures so that we can all learn from them.

Basic business techniques are critical to founding a successful kingdom business. In many cases, a business plan was never developed. Many business activities are started without clear goals, objectives, and market analysis. Who would buy the product? What does the competition look like? How is the product going to be distributed and sold? What is the government climate? How can these problems be resolved? Although our desire is to help others, we must start with very clear-cut business objectives, a business model, and a plan designed to anticipate the issues that will arise. Clearly not all of the issues can be seen in advance, but the more the plan is thought through, the better the chance the business has of success. Venture capitalists who are at the front end of businesses are looking for one type of company: The Sure Thing, Inc. Some of the brightest minds spend days or months analyzing a business plan before they invest. Oftentimes the success or failure can be recognized long before we get to the money expenditure stage. But we need people to help us who have experience in building a solid business plan. We need to recruit the help and support of businesspeople from all areas of business to guide us in developing business opportunities so that we can be successful in presenting the gospel through successful businesses. Fortunately, such people are out there. How to tap into them will be the question we must think through.

To be successful, we also need to teach some basic business norms in cultures where they do not exist. Capitalism by itself, which is based on self-motivation, is not always enough. The good news is that basic business principles and norms are also good scriptural principles. We can teach these principles openly as we train people in the basic concepts of how business works. Business will not be successful without such attributes as honesty, the golden rule, quality, servant leadership, personal responsibility, respect for others, and so forth. A properly developed curriculum based on biblical principles is the key to training. We can openly proclaim these truths because they

are the basis of successful business development, process, management, relations, and decision making. While capitalism is the system, scriptural truths and moral values are the glue that holds it all together. As we provide such knowledge, it is a shorter step to the gospel from there (chapter 14).

Successful business ventures require that people learn how to work together for a common purpose. The Lone Ranger approach to doing business is rarely effective. A single individual cannot ride into town, solve the people's problems, and go on from there. A business success has many fathers. No one builds a business alone. It takes many partners to reach a successful conclusion. Yet many have attempted to develop businesses in countries without having found ready marketing partners (chapter 15), or developing the appropriate technology partners or adequate process partners to bring a project to completion in the open market. Fortunately, for almost every industrial endeavor there are Christian businessmen and women around the world who have or can obtain the answer and complete the development of a mission business. I have found them eager to help and open to providing often simple but valuable advice and support. We need to be able to plug in to these extremely valuable resources on a real-time basis. The issue once again is how to find them and get them in the loop. This type of networking is a big challenge but is not insurmountable.

Many would-be venture developers view local governments as hindrances rather than as partners to the business development process. Indeed, in many developing countries, the governments themselves, while attempting to modernize their nations, have knee-jerk reactions to change that tend to hinder rather than foster the growth of business. Too often, because we are attempting to operate under the radar, we feel that we are unable to go to the leaders of various countries let alone ask them to make changes. If and when we do, they often are slow to react and leave us with frustration. In a small business setting it is often difficult to get their attention or to go high enough to get the results we need. Often, they don't trust us because we have gone so far in trying to develop our business without having involved them. We need to work with the governments and involve them from the beginning (chapter 8).

I know that many countries are not yet ready for business; however, more *are* ready every day. The change is happening rapidly, and we need to be aware of the telltale signs. We also need to know how to package our venture in such a way that the leaders can buy into the effort and not be embarrassed by local partisans with whom they must contend. Packaging is everything. If we think through what the leaders' problems are and whom they have to sell on the idea, we may be able to get them to ignore our plans

to bring the gospel to them, or even to encourage our efforts. Many parts of China are a case in point. After a recent three-month study trip to China, David Aikman, former *Time* magazine foreign correspondent and senior fellow at the Ethics and Public Policy Center in Washington, D.C., reported on the EPPC website that there is much more tolerance for foreigners, such as the English Language in China group that brings in hundreds of teachers every year. The authorities know that they are Christian but since they obey the rules about evangelism *in class*, the authorities accept them. We need to learn how to work with governments, recognizing their needs without compromising our responsibilities to the Lord.

We need to develop basic management skills in both missionary businesspeople and those who will work for them. We need to be able to manage individuals above and within the organization to accomplish the objectives as set out by the business plan. We need to learn how to accomplish and monitor tasks that may involve people several layers removed from them in order to keep all of the parts of the business operating properly and thus deliver the results. Business is management; mission experience is often one-on-one. Business requires folks to rally around a new and different set of objectives for specific results under the overarching banner of Christ. The culture in the company, different from the culture at church or in the community, must be developed and nurtured. Multiple cultures must be managed at one time. When the business is small, this may not appear difficult, but that is when the seeds of the company culture are sown. What seeds get sown then will continue to get stronger as the company grows. But the culture must reflect the nature of the business. A high-service attitude must come up in a high-service business, while a quality-oriented, cost-conscious, work culture must grow up in a manufacturing operation. Ultimately, the quality of the company's business culture and its ability to stand the test will only show up over time.

We need to have the skill to assess risk in the marketplace and learn techniques to "manage risk down," to improve the odds of success. Some businesses have small risk and work well but can only reach a certain size, while others can become larger players and demand work in advance to reduce risk before additional capital can be brought in. Risk management comes with training and experience. Often, we are slow in seeing the need to manage risk and end up at a dead end because we cannot get the capital we need—because we have not managed down the risk beforehand. It is always best to start with small amounts of capital to get the business off the ground, and then learn what is necessary to reduce risk and increase the probability of success.

So does this mean that the missionary-businessperson must start over

and go back to school? Not necessarily. In all the steps along the way, I believe that such a person can get help and make a lot of progress without a business background—if we can get the critical support of a board of advisors and adequate consulting help. We need to raise up such people; every year, extremely capable people are retiring from the business world who, if tapped, could offer enormous help. But we also need to start training young people as soon as possible to come into these marketplace opportunities and ply their business and missions training. It means preparing them at our schools (chapter 20).

Finally, we need to use our business opportunities to strengthen the indigenous church and encourage the sending church. As we begin to provide meaningful jobs to local believers, we need to teach them the importance of tithing and the significance of church financial development. The local church must become a giving body that can share back and help those in need. While this seems obvious, many in the Third World have never learned the art of giving to the church financially because they have never had money. I have spoken to a number of local pastors who believe that the money for the church must come from outside the country. In part they are correct but only because local members often have been under- or unemployed. As businesses develop and pay salaries and profits, the local members must feel the importance of giving for advancing the gospel. Teaching the concept of giving is hard when the missionary from afar makes many times the income of the local church members. It is hard to ask them to give. But the future of the church is dependent upon giving. If this were not so, I am sure Jesus and certainly Paul would not have spent so much time on it in the New Testament.

The local church in the sending country must also be involved. We need to bring the church along and encourage it to provide spiritual support and direction to its members so that we can get help to those who are out in the field bringing the business mission along (chapter 4). The church needs to see that sending business missionaries can be both successful and effective financially (chapters 15 and 20) and spiritually (chapter 13). This will require all who have an interest in business as a mission to help many pastors in the sending nations to learn the value of such work by elevating the value of business as a mission tool.

With the doors open, a new era is coming that can give missions an even brighter future. Kingdom business can have a huge impact. Business can provide much-needed jobs to local Christians. It can provide profit for the sustainability and growth of jobs in the country. It will then improve the income and therefore the GDP of the entire country and provide desperately needed hard currency through trade to Third World nations. With these results we

can say to the developing nations, as Ken Crowell did, that we want to bless the entire nation in which we desire to work (chapter 3). With the successes we have seen in many cases, we will influence the direction of country leaders to open new and greater opportunities for the gospel. The impact for the gospel can be enormous. Of course, we need to resolve many issues that block our path, but as kingdom entrepreneurs we believe that all things are possible, above and beyond what we ask or think. The Lord has promised us the nations, and business can and will be one of the effective tools for the work as we prepare for the coming of the King.

—Kenneth A. Eldred

NOTES

PREFACE

1. For the term “10/40 Window, see chapter 2, note 1.
2. Stan Guthrie, *Missions in the Third Millennium: Twenty-one Key Trends for the Twenty-first Century* (Waynesboro, Ga.: Paternoster, 2000), 121.
3. For examples of kingdom entrepreneurs ministering in a monocultural setting, refer to Kim-kwong Chan and Tetsunao Yamamori, *Holistic Entrepreneurs in China: A Handbook on the World Trade Organization and New Opportunities for Christians* (Pasadena, Calif.: William Carey International University Press, 2002). The case studies in this present volume, however, are all cast in a cross-cultural setting, except for the one by Kim-kwong Chan (see chapter 1) describing the work of Esther Hui in China.

CHAPTER 2: AMI AND GREAT COMMISSION COMPANIES

1. The “10/40 Window” is a somewhat arbitrary belt between 10 and 40 degrees north latitude, stretching from western Africa to Asia across the Middle East. The belt contains practically all of the world’s three largest gospel-resistant population groups: Muslims, Hindus, and Buddhists. Many of the countries included in the belt do not issue visas for the missionaries. For this reason, these countries are often referred to as “restricted-access countries” or “creative-access countries,” requiring creativity for entry by Christian missions.

CHAPTER 4: BUSINESS IN THE MIDDLE EAST

1. Mats Tunehag, “Earthly Profit, Heaven’s Gain” (1998), available at www.iccc.net.

CHAPTER 5: CHURCH PLANTING VIA SMALL BUSINESS IN ZAZALAND

1. The names of some places, organizations, and people in this case study have been changed.
2. J. Christy Wilson, Jr., *Today’s Tentmakers* (Wheaton, Ill.: Tyndale, 1985).
3. See “Tentmaking—In Search of a Workable Definition,” by Patrick Lai. Available at: www.strategicnetwork.org/index.asp?loc=ko&cid=9162.
4. For more on the Engel Scale, see *Perspectives on the World Christian Movement: A Reader* (Pasadena, Calif.: William Carey Library, 1981), 590-592.
5. For details, visit www.OPENNetworkers.net

CHAPTER 13: HOW BUSINESS IN ITSELF CAN GLORIFY GOD

1. All emphases in Scripture quotations in this chapter were added by the author.
2. See especially 1 Cor. 3:12-15; also Dan. 12:2; Matt. 6:10, 20-21; 19:21; Luke 6:22-23; 12:18-21, 32, 42-48; 14:13-14; 1 Cor. 3:8; 9:18; 13:3; 15:19, 29-32, 58; Gal. 6:9-10; Eph. 6:7-8; Phil. 4:17; Col. 3:23-24; 1 Tim. 6:18; Heb. 10:34, 35; 11:10, 14-16, 26, 35; 1 Pet. 1:4; 2 John 8; Rev. 11:18; 22:12; see also Matt. 5:46; 6:2-6, 16-18, 24; Luke 6:35.

CHAPTER 14: STRATEGIC CONSIDERATIONS IN BUSINESS AS MISSION

1. Source: U.S. Department of Education (*The Chronicle of Higher Education*, vol. 48, no. 1, 25).
2. 430,164 master’s degrees were conferred in the 1997–1998 school year.
3. Brother Andrew, *God’s Smuggler* (Grand Rapids, Mich.: Revell, 2001), 254.

CHAPTER 16: STARTING KINGDOM COMPANIES: A BIBLICAL AND HISTORICAL OVERVIEW

1. Kenneth Scott Latourette, *A History of Christianity, vol. 1 (Beginnings to 1500)* (San Francisco: Harper Collins, 1975), 21.
2. M. P. Charlesworth, *Trade Routes and Commerce of the Roman Empire* (Cambridge: Cambridge University Press, 1926), xiii.
3. Adalbert Hamman, *Die ersten Christen* (Stuttgart: Philipp Reclam, 1985), 44.
4. Ruth Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions* (Grand Rapids, Mich.: Zondervan, 1983), 25-26.
5. Charlesworth, *Trade Routes and Commerce of the Roman Empire*, 7.
6. Roland Allen, *Missionary Methods: St. Paul’s or Ours?* (Grand Rapids, Mich.: Eerdmans, 1962), 14.
7. Latourette, *History of Christianity*, 75.
8. John Obert Voll, “Main Street of Eurasia,” in *Aramco World* 39, no. 4 (July/August 1988), 5.
9. *Ibid.*, 7.