

Business as Mission:  
Alleviating Poverty by Reconciling Relationships

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A thesis presented to the Honors College of Middle Tennessee State University in partial  
fulfillment of the requirements for graduation from the University Honors College

Fall 2016

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To the ordinary men and women who have answered the extraordinary call of the  
Christian faith:

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.

Matthew 28:19 – 20

I have become all things to all people, that by all means I might save some. I do it all for  
the sake of the gospel, that I may share with them in its blessings.

1 Corinthians 9: 22b – 23

# ACKNOWLEDGEMENTS

I give sincere thanks to Dr. David Foote, my advisor, for his ideas, guidance, and patience throughout this process.

I deeply appreciate the business owners I interviewed for this thesis. Their love for God and others, and their devotion to their crafts have inspired and challenged me to serve Jesus and others more fully and passionately.

I am indebted to Cliff Sharp of Greenhouse Ministries and Scott Foster of The Journey Home, whose insight and resources widened the scope of my thesis and my worldview to include a deeper view of poverty and how the gospel can alleviate it through business.

I am grateful for my friends, Johnny, Josh, Nate, and Marcus and their servant-hearted attitudes during this process. Thanks to Nate for helping me pass out 164 student surveys on campus, and thanks to Lauren for proofreading a large section of my thesis.

I would not be who I am today without my family: Mom, Dad, Kelsey, Carson, and Amelia. God has blessed me beyond what I will ever deserve by giving me to them, and I will forever cherish their support, encouragement, and love throughout this process.

Finally, I want to express my most profound love and devotion to Jesus Christ, without whom there would be nothing. His love, his sacrifice, his victory, and his gift for us will never be matched. “I will sing to the Lord as long as I live; I will sing praise to my God while I have being.” – Psalm 104:33

# ABSTRACT

This thesis explores the idea that every human suffers from poverty in their four relationships with self, God, others, and creation. Christians believe that the only way to reconcile these relationships is to accept the gift of salvation from Jesus Christ, who restores all things. The Bible calls for Christians to share this good news of salvation with everyone. A growing worldwide movement to answer this calling is Business as Mission (BAM). This way of doing business describes companies that share the Kingdom of God, focus on holistic transformation of communities through economic, social, and environmental means, concern themselves with the poorest and least evangelized people around them, and commit to profitability and sustainability. By operating in this way, businesses hope to alleviate the poverty of these four relationships. This thesis describes how BAM accomplishes this, gives examples of BAM practices in Murfreesboro, TN, and provides an example BAM company.

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# PART ONE: POVERTY

## *Broken Relationships*

Poverty is the result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of shalom in all its meanings.<sup>1</sup>

### A Broader Definition of Poverty

When one hears the word “poverty,” a picture might form in one’s mind of a shaggy-bearded man sleeping on a bench in the cold with only a few newspapers covering his shivering body. Another mind-picture might be a single mother standing in a long line outside a soup kitchen, an impatient child grabbing onto one arm and a crying infant being held in the other. This popular view of poverty, especially in North America, tends to “emphasize a lack of material things such as food, money, clean water, medicine, housing, etc.”<sup>2</sup> Insufficient material wealth is not the only form of poverty, however, and it is also not the most basic level of poverty. To understand poverty at this level, a broader definition is necessary.

Each person was created with and maintains four basic relationships, the first with God, the second with self, the third with others, and the fourth with creation.<sup>3</sup> In the Genesis account of creation, God made everything good. He created man and woman,

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<sup>1</sup> Lai, Patrick. *Tentmaking: The Life and Work of Business as Missions*. Downers Grove, Illinois: InterVarsity Press, 2005. Qtd. 59

<sup>2</sup> Corbett, Steve, and Brian Fikkert. *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor ... and Yourself*. Chicago: Moody Publishers, 2012., 51

<sup>3</sup> Corbett, *When Helping Hurts*, 55

and the relationships they had with God, with self, with each other, and with creation were good. The prophet Moses described these four relationships in the book of Genesis:

So God created man in his own image, in the image of God he created him; male and female he created them. 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...” And God saw everything that he had made, and behold, it was very good.<sup>4</sup>

God’s creation and blessing of the man and woman, named Adam and Eve, respectively, shows a healthy relationship with Him. This healthy relationship allows the other three relationships to flourish. The fact that we were created in God’s own image shows His desire for us to maintain a strong relationship with ourselves. Furthermore, God told the man and woman to be fruitful and multiply, which indicates a strong relationship with each other. Their responsibility to steward the earth God had created reveals a good relationship between mankind and earth. These four relationships are meant to reflect the love that God has for us, and in the beginning, they did just that.

However, these good relationships did not last long, for Adam and Eve rebelled against God at the prompting of the serpent in the garden where they lived. God gave them free reign over creation, but they could not eat of the Tree of Knowledge of Good and Evil. The serpent deceived Eve into eating of that tree, and Adam, who was with her while she did this, also partook of the fruit of the tree. At this point in human history, sin entered the world. The four relationships remained intact, but they were broken. For the first time, we humans were impoverished.

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<sup>4</sup> The Holy Bible, English Standard Version 2011, Gen. 1:27-28, 31a

The Genesis account records that all four of Adam and Eve's relationships immediately became distorted: their relationships with God was damaged, as their intimacy with Him was replaced with fear; their relationship with self was marred, as Adam and Eve developed a sense of shame; their relationship with others was broken, as Adam quickly blamed Eve for their sin; and their relationship with the rest of creation became distorted, as God cursed the ground and the childbearing process.<sup>5</sup>

This poverty within these four fundamental relationships is present in every human on earth. No one is immune to the effects that sin inflicted on Adam and Eve. This condition from which each person suffers destroys any basis for superiority or pride. The executive on Wall Street is just as impoverished as the shivering man on a park bench. The pastor of the church down the street struggles with the poverty of relationships just like someone struggling with drug and alcohol abuse. There is a remarkable difference between those who have found through Jesus Christ reconciliation in these relationships and those who have yet to experience it. However, at our core, we are all broken people in need of restoration. This idea is covered more fully in the section "Alleviating Poverty."

## Material Poverty

The goal of broadening the definition of poverty is not to minimize the plight of the materially poor all over the world. Stephen Corbett and Brian Fikkert say in their book, *When Helping Hurts*, "for some people the brokenness in these foundational relationships results in material poverty.... Low-income people daily face a struggle to survive that creates feelings of helplessness, anxiety, suffocation, and desperation that are simply unparalleled in the lives of the rest of humanity."<sup>6</sup>

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<sup>5</sup> Corbett, *When Helping Hurts*, 58

<sup>6</sup> Corbett, *When Helping Hurts*, 59-60, 66

God regularly calls us to pay special attention to the materially poor, who often include widows and orphans. The prophet Isaiah implored Israel to “seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause.”<sup>7</sup> Speaking directly to the Israelites, he also said, “if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday.”<sup>8</sup> Corbett and Fikkert reference this message from John:

By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth.<sup>9</sup>

The fact that we are all broken in our relationships should not justify callousness on the part of those who enjoy material wealth toward those who are suffering from material poverty. Having a mentality of, “I am just as poor as this starving person” is untrue, and it only reveals in the one who holds that view the poverty of his or her relationship with others. This revelation that all of us are broken should humble us and encourage us to reach out to the others who suffer this type of poverty of relationships with God, self, others, and creation. The next section discusses the brokenness of poverty and how it can be alleviated.

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<sup>7</sup> (The Holy Bible, English Standard Version 2011), Isa. 1:17

<sup>8</sup> Ibid., Isa. 58:10

<sup>9</sup> Ibid., 1 John 3:16-18

## Alleviating Poverty

According to the Bible, poverty will not be completely eradicated until Jesus Christ returns to earth. Upon healing an impoverished, disabled man, the Apostle Peter exhorted the astounded crowd in the portico outside Solomon's temple in Jerusalem,

repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.

Peter told the crowd that when Jesus comes back to earth, all things will be restored, including our four relationships. However, as Peter said, the times of refreshing and restoration are for those who give their lives to Jesus. The brokenness that humans suffer today is a result of the sin of Adam and Eve. We are by nature sinners and rebels against God. However, God, wanting to restore his relationship with us, sent us the gift of his son, Jesus Christ. Jesus, who is God, lived a perfect life yet took on the sin of the entire human race as we crucified him on a cross. Jesus, the only one qualified to pay the price for sin, did so with his life. However, Jesus was raised from the dead, defeating death and opening wide the door to reconciliation with God the Father.

This gift of grace is extended to every person on earth. We must only recognize and declare our sinful state, and believe that Jesus saved us from our sins by dying on the cross and raising from the dead. By making Jesus our ruler, we become heirs of eternal life with the Father. While we remain in the presence of sin on earth, and still struggle with it, we are no longer under its power. Our identity lies not in our sin but in our Father in heaven. We have been reconciled to the Father and the full measure of our

relationships will be restored upon Jesus' return. Therefore, "the profound reconciliation of the key relationships that comprise poverty alleviation cannot be done without people accepting Jesus Christ as Lord and Savior."<sup>10</sup>

If we are to alleviate poverty in the world, we must glorify God so that others may come to know him. By "introducing the community to who God is and . . . helping them to appreciate all that He has been doing for them since the creation of the world," we are walking alongside not only the materially poor but also those people who have yet to find reconciliation of these four relationships.<sup>11</sup> In short, poverty will not be completely eradicated until Jesus returns, but it can be alleviated right now on earth by "moving people closer to glorifying God by living in right relationship with God, with self, with others, and with the rest of creation."<sup>12</sup> Only then will those who once lived in the hopelessness of poverty fully understand the grace that has been shown to them, leading them to giving their lives fully to Christ. How, then, can we introduce the community to God? One way we can do this is through Business as Mission.

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<sup>10</sup> Corbett, *When Helping Hurts*, 76

<sup>11</sup> *Ibid.*, 57

<sup>12</sup> *Ibid.*, 74

# PART TWO: BUSINESS AS MISSION

## *Business for the Greater Glory of God*

Work is ministry; ministry is work. To separate our work from our ministry is to separate who we are. As ambassadors of Jesus Christ, our primary desire is to please Him and fulfill His purposes for our lives.... We do whatever it takes to get the gospel out among the people. <sup>13</sup>

### A Definition of Business as Mission

Business as Mission, referred to as BAM throughout this thesis, describes a company “that is profitable, sustainable, and is impacting the community with the power of Christ.”<sup>14</sup> BAM represents a growing movement of Christian business owners all over the world who aim to use business as a means holistically to bless the communities in which they operate. A more specific definition of Business as Mission according to BAM Resources describes businesses that are:

- Intentional about Kingdom of God purpose and impact on people (individuals, families, communities and nations) and all of creation;
- Focused on holistic transformation in the context of the multiple bottom lines of economic, social, and environmental outcomes;
- Concerned about the world’s poorest and least evangelized people even in our ‘own back yard’; and
- Committed to being profitable and sustainable<sup>15</sup>

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<sup>13</sup> Lai, *Tentmaking*, 14-15

<sup>14</sup> Miles, Toby. *7 Reasons Tentmaking Businesses Fail and How to Overcome Them*. bamedu.com, 2015.

<sup>15</sup> Hill, Rod and Paul Cornelius, David Doty, Noe Pacios, Jo Plummer. *Your Kingdom Come, Your Will Be Done ... in Business: Biblical Foundations for Business as Mission*. Issue Group Report, Business as Mission Think Tank, 2013., 27

The above characteristics of BAM companies are similar to the calling of every Christian, which is to use his or her unique gifts to bless others so that they may come to know God. As Christians meet more than just the spiritual needs of people, BAM companies aim to address the multiple economic, social, and environmental needs of individuals and communities. In the same way that Christians care for the weak and hopeless wherever they are, BAM companies are concerned with the poorest people within their spheres of influence. As Christians are called to honor their bodies so they can be optimal in their ministry, BAM companies are committed to profitability and sustainability. BAM companies are complex, influential vessels through which the message of God's love and salvation can be shared with people on multiple levels.

The poverty described in Part One of this thesis, the distortion of the relationships every human has with God, self, others, and the rest of creation, can be directly addressed by BAM. God uses the workplace for personal growth, for teambuilding and the service of others, and for the appreciation and healing of the environment. God created work to be good, and he created us to glorify him through our work. For BAM practitioners, Business as Mission is not just a type of doing business, but rather it is the chief way to do business. Mats Tunehag, one of the pioneers of the BAM movement occurring today, says that "the ultimate bottom line of Business as Mission is AMDG - ad maiorem Dei gloriam - for the greater glory of God."<sup>16</sup>

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<sup>16</sup> Tunehag, Mats. *Business as Mission: An Introduction*. Sweden: Mats Tunehag, 2006., 9



## Part of a Bigger Movement

Local churches, denominational conventions, and mission agencies have historically been the main drivers of sharing the gospel domestically and internationally. In the past century, the global church has become more aware of the many ways in which God can spread his name to the ends of the earth. Business, which is part of this rediscovered frontier, is not the only extension the global church is using for the gospel. In a report written for the Lausanne Committee for World Evangelization, the Business as Mission movement is articulated in this way:

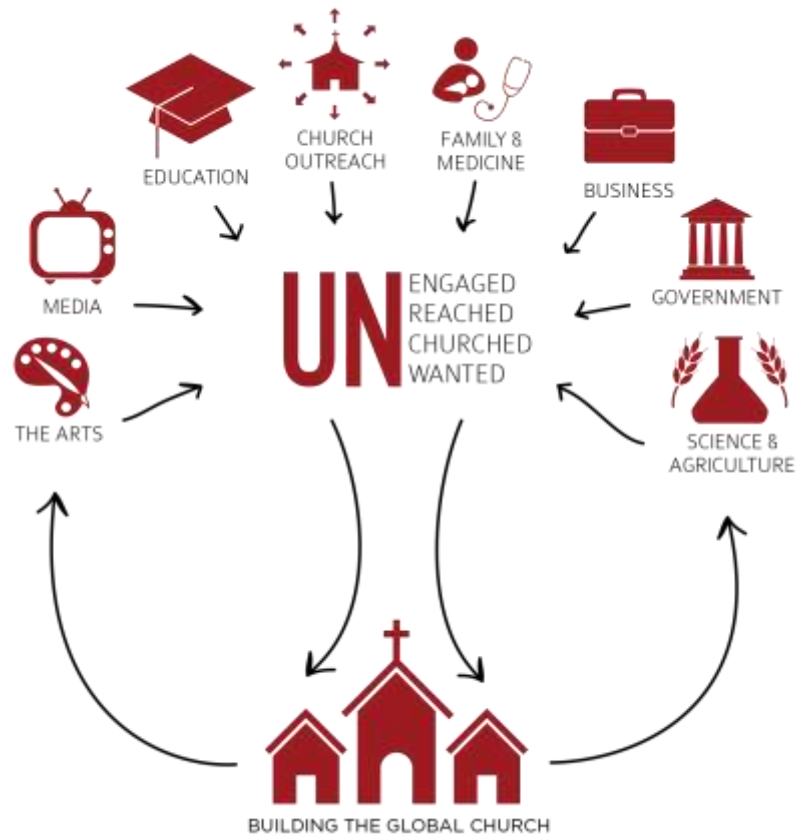
Business as mission does not represent a new paradigm in itself, but is part of a broader paradigm shift that recognizes the holistic nature of *missio Dei*, and affirms all vocations. The evangelical church is learning how to more effectively declare the Gospel in its fullness.<sup>17</sup>

Beyond the business world, all vocations in all walks of life may be used to proclaim the gospel. WorldVenture, an international agency with a mission to “find, train, send, and support” missionaries all over the world, embodies this global church movement.<sup>18</sup> Figure 1, which is found on WorldVenture’s website, depicts how people from many vocations operate as the global church to engage with those in need of the gospel.

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<sup>17</sup> Tunehag, Mats, and Wayne McGee, Josie Plummer. *Lausanne Occasional Paper No. 59*. Pattaya, Thailand: Lausanne Committee for World Evangelization, 2005., 23

<sup>18</sup> WorldVenture. *Holistic - 360° Missions*. 2016. <https://www.worldventure.com/our-passion/holistic/> (accessed October 17, 2016).



**Figure 1: Building the Global Church<sup>19</sup>**

Paul wrote to the church at Corinth, “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.”<sup>20</sup> The global church is made up of people from various professions based on their unique gifts and callings. As Figure 1 portrays, the unengaged, the unreached, the unchurched, and the unwanted are not usually found within the walls of a church. They

<sup>19</sup> WorldVenture. *Holistic - 360° Missions*.

<sup>20</sup> The Holy Bible, English Standard Version 2011, 1 Corin. 12:12

are more commonly found in the public sphere, where people interact with each other on a daily basis as they carry out their work. Using the vocations to which God has called us, the church can reach those people in desperate need of the gospel and who will not venture into a church to hear it.

Patrick Lai is a BAM practitioner who spent years studying other missional entrepreneurs, identifying challenges and opportunities along with many other aspects of life within Business as Mission. Regarding the importance of using the marketplace as God intended, Lai wrote the following in his book, *Tentmaking: The Life and Work of Business as Missions*:

The world's heart beats with the marketplace. That is where people spend most of their waking hours and gain their satisfaction. It is crucial we meet people on the frontlines of their lives with godly values and satisfaction. People need to see the Christian life lived right before their eyes. As tentmakers, we have access to do that.<sup>21</sup>

As these unengaged people see the Word of God lived out among them, hear the gospel spoken by people just like them, and experience the joy of the gospel in a place with which they are familiar, they are more likely to give their lives to Jesus than those who never see the gospel acted out in the lives of believers. Those who do become Christians in turn become members of the global church and carry on the gospel message to those who do not know Jesus Christ. This is how the global church grows: through the

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<sup>21</sup> Lai, *Tentmaking*, 40

numerous vocations God has gifted to us. While the gospel is shared through all those areas depicted in Figure 1, the focus of this thesis is specifically on Business as Mission.

## Sacred–Secular Divide

Before the Business as Mission movement can be further explored, the idea of combining “sacred” mission (church activities) and “secular” business (non-church activities) must be described. This sacred-secular divide categorizes activities, vocations, places, and things into one of two camps: the holy, sacred camp and the worldly, secular camp. Under this mindset, the only true “callings” by God are into ministry in a church or on the mission field. Any other vocation is not a calling but a role unrelated to God’s purpose for the individual. This dichotomy has led to the adoption a “church life” and a “professional, or personal, life.”

A danger of this double life is articulated by Stuart McAllister, the Global Support Specialist with Ravi Zacharias International Ministries:

I had talked about ... sacred and secular. In fact, I heard pastors talking about people who [were] in their secular world, and they would imply that all the sacred world was in the church. So there were two zones: the sacred world and the secular world.... It gives us a form of schizophrenia, and we can’t see the wholeness of reality, and so we end up being unable to integrate our life together.<sup>22</sup>

Living in these two different zones does not increase our overall effectiveness but decreases it. Abraham Lincoln famously referenced Jesus in one of his speeches at the

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<sup>22</sup> *Foundations of Apologetics: Truth and Reality*. Directed by Ravi Zacharias International Ministries. Performed by Stuart McAllister. 2011.

Republican State Convention in 1858. He said, “‘A house divided against itself cannot stand.’ I believe this government cannot endure, permanently half slave and half free.”<sup>23</sup> Similarly, one’s life cannot be divided into a “secular” part that is enslaved to the world and a “sacred” part that is free in Christ. Living in such a way is deceiving oneself into believing the sacred-secular divide is a viable way of living.

Mike Baer, Chief People Officer of one of the largest staffing agencies in the world, EmployBridge, says, “The sacred-secular divide is false, an invention of the Evil One. Regardless of who may be teaching it or perpetuating it, the idea stands contrary to Scripture.... The truth is that if you and I are not called then we are not saved. All believers are called. Some to one thing. Some to another. All to Christ.”<sup>24</sup> Every believer in Christ has the calling to glorify God so that others may come to know Him. We accomplish this through specific callings to various vocations and activities, whether they be in the church, in the corporate world, on the mission field, in a doctors’ office, and so on. As Martin Luther, leader of the Protestant Reformation, said, “The entire world is full of service to God, not only the churches but also the home, the kitchen, the cellar, the workshop, and the field of the townsfolk and farmers.”<sup>25</sup> It is in this light that one may consider Business as Mission and its usefulness to the Kingdom of God.

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<sup>23</sup> Lincoln, Abraham. "House Divided Speech." In *Collected Works of Abraham Lincoln. Volume 2.*, by Roy P. Basler et al, 462. Abraham Lincoln Association, 1953.

<sup>24</sup> EmployBridge. *Welcome to EmployBridge*. 2013. <https://www.employbridge.net/> (accessed October 11, 2016).; Baer, Mike. "Breaking Down the Sacred-Secular Divide." *Business as Mission*. April 21, 2015. <http://businessasmission.com/breaking-sacred-secular/> (accessed October 10, 2016).

<sup>25</sup> White, Kevin. "Bridging the Divide: A Brief History of Sacred Versus Secular." *Business as Mission*. April 29, 2015. <http://businessasmission.com/bridging-the-divide/> (accessed July 7, 2015).

## Background of BAM

The concept of using business specifically to glorify God and bless others in the process is not new. Throughout history, Christians have used business to bless communities with jobs, products and services, and the life-changing Gospel of Jesus Christ. The following are a few notable examples of BAM from history, in addition to a look at BAM's growth in recent years.

### **The Apostle Paul**

One of the most well-known BAM practitioners is the Apostle Paul, who was instrumental in spreading Christianity throughout the Roman empire and beyond. According to the book of Acts, Paul financially supported himself in various ways, the most commonly referenced one being that of a tentmaker. Paul, who travelled often, was adamant about not being a burden on those with whom he stayed or the church that he was visiting at the time. In his letter to the church at Thessalonica, Paul wrote, "Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you."<sup>26</sup>

Because his main ministry was with non-Jews who did not frequent synagogues, Paul interacted with people in the marketplace. By working alongside people who were not used to hearing teachings from the scriptures, Paul was able to share God's love in a way that made more sense to them. Larry McCrary, author and pastor of International Missions at a church in Louisville, describes such an instance:

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<sup>26</sup> The Holy Bible, English Standard Version 2011, I Thess. 2:9

One of my favorite stories in the book of Acts is when Paul was waiting in Athens for his coworkers (Acts 17:16–21). He mingled among the vendors in the marketplace, reasoning with them about the gospel, a practice he probably perfected because he was a tent maker. He could speak to the merchants as an insider—as one of them—because he too was part of the business community.<sup>27</sup>

By maintaining a trade throughout his ministry, Paul was able to financially sustain himself and others as well as spread Christianity more effectively than if he had only done it from the synagogues.

### **Hans Neilson Hauge**

Hans Neilson Hauge, known as the father of democracy in Norway, lived in the late 18<sup>th</sup> century when little religious freedom existed in the kingdom. After giving his life to Jesus at age 25, Hauge set out to transform the society by planting churches and using business as mission. Over the span of 20 years, Hauge started 30 businesses that facilitated economic development in the region. Through those businesses, Hauge impressed the importance of reading the Bible, praying with one another, and engaging in fellowship with believers in Christ. Hauge's tireless work ethic and passion for spiritual awakening in his country was evident in the many people who not only gained jobs to support their families, but also gained relationships with Jesus Christ.<sup>28</sup>

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<sup>27</sup> McCrary, Larry. "Marketplace Workers: Fuel for Limitless Sending ." *International Mission Board*. October 3, 2016. <https://www.imb.org/2016/10/03/20160901marketplace-workers-fuel-limitless-sending/> (accessed October 21, 2016).

<sup>28</sup> Tunehag, *Business as Mission: An Introduction*, 6

## **William Carey**

William Carey is known as “the father of modern missions.”<sup>29</sup> His influence on the spread of the gospel cannot be underestimated, and an important way in which he accomplished this was in the workplace. Carey worked as a manager for six years at an indigo plant in India, where business operations guided him as he developed the foundations for many mission organizations throughout the country.

## **Growth in Recent Years**

Business as Mission has grown quickly over the past couple decades. This is due to more church leaders recognizing the influence business can have in spreading the gospel of Jesus throughout the world. In the past 20 years alone, at least five mission agencies have begun supporting missionaries who use business to bless communities around the world. Within the past ten years, three BAM networks have formed in Indonesia, Nepal, and Korea. BAM conferences and gatherings were relatively rare two decades ago. However, just in the month of September 2016, no fewer than eight BAM gatherings occurred on five continents, seven outside the US.<sup>30</sup>

Mats Tunehag, a leader in the Business as Mission movement, affirms the following idea from his extensive travel and work history in half the world’s countries: “One can truly say that BAM is NOT a Western phenomenon or concept. It also became very clear through the Lausanne BAM think tank in which we had people from all

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<sup>29</sup> Russell, Mark L. *The Missional Entrepreneur: Principles and Practices for Business as Mission*. Birmingham, AL: New Hope Publishers, 2011., 105

<sup>30</sup> Tunehag, Mats. "The Rise of BAM Globally." *Business as Mission*. Los Angeles: BAM USA, 2016.



continents giving all kinds of cultural, socio-economical, historical, theological and ecclesiastical perspectives on Business as Mission.”<sup>31</sup> Business as Mission is growing not just in the US but even more so across the world. As more Christians learn about BAM, they are reminded of their call to honor God in all that they do.

## Types of BAM

Over the years, BAM has adopted various meanings characterized by different terms. Several of them have been summarized by Mark Russel, BAM practitioner and author of *The Missional Entrepreneur*. Because “BAM” is an acronym for Business as Mission, the following phrases will naturally have different acronyms. For simplicity’s sake, “BAM” is used to indicate some combination of business and mission in the following table and descriptions.

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<sup>31</sup> Tunehag, *Business as Mission: An Introduction*, 5

*Table 1: Types of BAM*

Business <i>and</i> Mission	“Two separate activities” <sup>32</sup>
Business <i>for</i> Mission	Using business to fund mission work
Mission <i>in</i> Business	Operating within a business with the purpose of leading employees to Christ
Business <i>as a cover for</i> Mission	Using business purely as a means to enter a restricted access country; no actual business activities exist
Business <i>as</i> Mission	Using “business as a vehicle of the mission of God in the world” <sup>33</sup>

### **Business and Mission**

This first “type” of BAM is not actually BAM at all; as the name implies, business and mission are two separate activities. For example, a Christian owns and operates a business to employ people and serve the community through its products and services. This Christian operates the business in a way that honors God, like paying decent wages and avoiding bad practices. This Christian’s ministry, however, is completely unrelated to the business and its operation. This person chooses to minister in the church, in a bible study, in one-on-one discipleship, but does not attempt to use any of his or her talents in the business context. “Business and mission” falls into the sacred-

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<sup>32</sup>*The Missional Entrepreneur*, 23

<sup>33</sup> *Ibid.*

secular divide trap. The idea, even if not consciously considered, is that because one's work life is separate from one's spiritual life, the two cannot coexist, let alone cooperate. Someone operating within this mindset is not fully using the specific gifts God has provided him or her to be effective in spreading the Kingdom of God through business.

### **Business for Mission**

Business for mission is a type of BAM that uses business to fund mission work. Business for mission was included in Paul's ministry. Paul, a missional entrepreneur, is said to have used business as a way to help fund his various teams' missionary journeys. Following this method, a Christian business owner might donate to missionaries or even fund their own mission trips from the profits of their business. The everyday operation of the business will not necessarily be built on the foundation of spreading God's love to the employees and other stakeholders in the business. While the business is used indirectly for Kingdom-work, this business in and of itself is not used to embody the gospel of Christ. This type of BAM is encouraged because it is on the track to being fully BAM. While Paul used business to fuel his mission work, he went a step further to do ministry within the marketplace as an entrepreneur. This is where business for mission stops short.

### **Mission in Business**

Mission in business is a type of BAM that focuses on the Christian who works in an established business that may or may not be Christian owned and operated. This type of BAM is articulated in Paul's letter to the church at Colossae. Paul says, "Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will

receive the inheritance as your reward. You are serving the Lord Christ.”<sup>34</sup> No matter where we are or what we do, our purpose is to glorify God so that others may come to know him.

In few areas of our lives do we spend more time than at our place of employment. The workplace is an environment in which we reveal our temperaments, our work ethic, our attitude towards others, our values, and other important attributes about ourselves. A Christian who answers the calling to share God’s love with others will use the workplace as a way to display Christ in those attributes listed above. The late Rev. George MacLeod, founder of the Iona Community and a Rector at Glasgow University in Scotland, said this about the Christian’s role in the workplace:

I simply argue that the cross must be raised again at the center of the marketplace as well as on the steeple of the church. I am recovering the claim that Christ was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage-heap; at a crossroad so cosmopolitan that they had to write His title in Hebrew, Latin, and Greek; at the kind of place where cynics talked smut, and thieves cursed, and soldiers gambled. Because that is where He died and that is what He died about, that is where the churchmen should be and what the churchmen should be about.<sup>35</sup>

Jesus Christ spent a significant amount of time in the synagogues of villages and towns, but the majority of his ministry was amongst the people in the marketplace. We must follow his example by letting the joy we have in the Lord spill over into our every interaction with those with whom we work.

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<sup>34</sup> The Holy Bible, English Standard Version 2011, Col. 3:23-24

<sup>35</sup>University of Glasgow. *Reverend George MacLeod*. n.d. <http://www.universitystory.gla.ac.uk/biography/?id=WH1060&type=P> (accessed October 19, 2016). Qtd. in Lai, *Tentmaking*, 4

## **Business as a Cover for Mission**

This method of BAM is attractive to some Christians who desire to minister to people overseas. Many countries in the Middle East and Asia have become increasingly wary of and hostile towards Christians, significantly decreasing the likelihood of missionaries crossing their borders. These are known as restricted access countries.<sup>36</sup> Although Christians are not welcomed in these countries, business people, especially those from the West, are not only welcomed, but encouraged to start businesses there. Consequently, some Christians have begun using business as a means for entry into these countries, even if they do not plan to actually operate a business. This method of using business purely as a cover for mission work is not as successful as actually using the business to bless communities while they share the love of God.

Business as a cover for mission can be particularly damaging to a Christian's ministry and even their presence in the host country. For example, say a Christian obtains a work visa to enter a restricted access country and plants a church. Growth in the church will alert the government, which might send someone to investigate. If the missionary is not running a legitimate business to justify his or her reason for being in the country, he or she will be forced to make one of two decisions: deceive the government official into believing the business is valid, or get kicked out of the country. These are not options from which a Christian wants to choose. His or her ministry could be damaged by lying to the government, or the newly planted church could fail if the missionary is deported, especially if no local leadership has been developed. Regardless, the missionary has

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<sup>36</sup> Lai, *Tentmaking*, 384

already lied to gain entry into the country, which does not start the ministry on a solid foundation of sharing the truth of the gospel. Business as a cover for mission is neither honoring to God, nor should it expect to be successful in the long run.

### **Business as Mission**

Business as Mission combines the best qualities from the types described above, Business as Mission can designate some of its profits to fund the mission work of the owner, employees, or outside organizations (business for mission). BAM also includes the employees taking the initiative to share their faith in Christ through their actions within the daily operation of the company (mission in business). Beyond these, BAM promotes the purpose and mission to glorify God and spread his truth through blessing the community in which it operates. A Christian business owner carries out this method by factoring biblical principles into major and minor business decisions. In addition, a BAM practitioner will encourage and assist Christian employees to love and display Christ-like behavior with their coworkers. Thus, an employee who loves Jesus and wants to share him with others has support in a Business as Mission company but may not have that support in a company run by non-Christians or Christians who do not carry their faith into the workplace.

Business *as* Mission is not “business *and* mission” simply because the two aspects are united. Business as Mission involves a legitimate business that provides measurable benefit to the surrounding community in addition to a genuine ministry that seeks to address the poverty of the individuals within that community. Therefore, Business as Mission is also not “business as a cover for mission.” Business-minded Christians who are wondering how they can best love God and love others should use Business as

Mission. What does a BAM company actually look like, and how does it help alleviate the poverty from which every human being suffers? Part Three discusses the components of Business as Mission and the ways in which it addresses the four relationships one has with self, God, others, and creation.

# **PART THREE: HOW BAM ALLEVIATES POVERTY**

## ***Reconciliation Through Business***

This is one of the most beautiful and spiritual parts of business, to provide humanity with the means to survive, thrive, and enjoy God's good creation.<sup>37</sup>

### **Conceptualization of BAM**

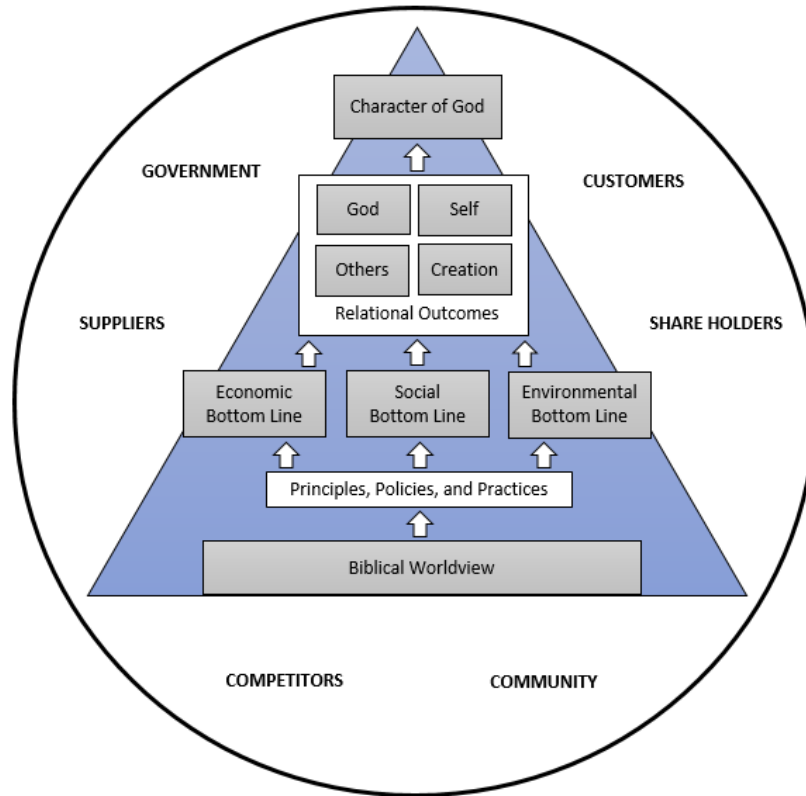
depicts how a company fulfills the characteristics of BAM discussed in Part Two. As discussed previously, to differentiate itself from a traditional social business, a BAM company must operate based on a biblical worldview. This worldview influences how its principles, policies, and practices (PPP) meets its three bottom lines, which are economic, social, and environmental. According to research and interviews conducted by the BAM practitioners who created the chart upon which Figure 2 is based, fulfilling these bottom lines with a biblical worldview tends to produce fruitful outcomes in people's relationships with themselves, God, others, and the rest of creation. That is, the poverty people experience in those relationships is alleviated through involvement in a BAM company. As these relationships become more representative of what God first intended, the character of God is revealed to the external environment, which is comprised of suppliers, the government, customers, shareholders, the community, and competitors.<sup>38</sup>

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<sup>37</sup> Russel, *The Missional Entrepreneur*, 48

<sup>38</sup> Hill, *Your Kingdom Come*, 28-29





**Figure 2: Conceptualization of Business as Mission<sup>39</sup>**

### **A Biblical Worldview’s Effect on Principles, Policies, and Practices (PPP)**

Many companies operate based on a system of predetermined values and follow a mission statement to achieve their vision. For example, online shoe retailer Zappos displays its Family Core Values on its website, saying, “As we grow as a company, it has

<sup>39</sup> Adapted from Hill, *Your Kingdom Come*, 29

become more and more important to explicitly define the core values from which we develop our culture, our brand, and our business strategies.”<sup>40</sup> It goes on to list the ten values that are well-known and respected by its employees, customers, and the community at large. As it carries out its stated values, Zappos pursues sustainable processes and products. Their six core areas for sustainability are community, energy, water, materials, recycling, and wellness. Zappos states that “sustainability is crucial to our business and the planet.”<sup>41</sup>

Zappos is not considered a BAM company, but its emphasis on profit, people, and the planet are in line with what God has called us all to champion. Developing green operations, paying high wages, responsibly sourcing products, and fighting for social justice are necessary and God-honoring. Our lives are healthier and richer here on earth because of these efforts. For those who believe in BAM, the gap between Business as Mission and the sustainability movement exemplified by Zappos, then, is the identification and meeting of the greatest need of every human on earth: a relationship with Jesus. As previously mentioned in Part One of this thesis, “the profound reconciliation of the key relationships that comprise poverty alleviation cannot be done without people accepting Jesus Christ as Lord and Savior.”<sup>42</sup> This idea does not minimize but actually highlights the necessity of pursuing those aspects of sustainability mentioned above. Operating with a biblical worldview enables a BAM company to use sustainability

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<sup>40</sup> Zappos.com. *About Zappos Culture*. 2016. <http://www.zappos.com/core-values> (accessed October 21, 2016).

<sup>41</sup> Zappos. *Zappos Sustainable Design*. n.d. <http://www.zappos.com/leed> (accessed October 29, 2016).

<sup>42</sup> Corbett, *When Helping Hurts*, 76

as a tool to honor God and bless others on a holistic level, thereby providing a glimpse of the Kingdom of God.

Darrow L. Miller, author of *LifeWork: Developing a Biblical Theology of Vocation*, says that “this biblical concept understands that God is at work in the world building His Kingdom, and that, among other things, He calls us to participate in the building of His Kingdom through our work.”<sup>43</sup> A BAM Think Tank report called *Your Kingdom Come, Your Will be Done... in Business*, provides some examples of how business can be directly used to bring the Kingdom of God to people. One example is a company operating in a low-income country, which, for its own security, is referred to here only as H & C.

Our founding vision was that the lives of women making products for H & C would be transformed as they hear the Word of God in their workplace. Over the years we’ve also developed a vision for our customers.... We are often asked to bring our textiles to gallery events and trunk shows. When asked to share the story and vision of H & C, these events become opportunities for H & C to share the message of God’s love to our customer base.<sup>44</sup>

This vision implies not only an overarching commitment by H & C to honor God, but also in the everyday interactions with its employees and those in the marketplace.

These daily interactions are functions of its principles, policies, and practices (PPP). For example, the way in which H & C forms partnerships and develops products is influenced directly by these practical offshoots of its biblical worldview.

We operate with the conviction that women at risk need access to both dignified work and the Word of God (work and Word). This conviction is applied

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<sup>43</sup> Miller, Darrow L. *LifeWork: Developing a Biblical Theology of Vocation*. Phoenix: Disciple Nations Alliance, 2002., 9

<sup>44</sup> Hill, *Your Kingdom Come*, 17

practically in our business context in the way we establish partnership and product lines: Wherever there is a beautiful product, wherever women are in need of dignified work, and wherever the Word of God can be proclaimed, H & C seeks to partner with like-minded organizations in-country and curates beautiful handmade textiles to a high-end international market.<sup>45</sup>

The people at H & C view the world as full of people who need a relationship with God and a means to worship him, which, in their case, is through dignified work. New opportunities that H & C comes across are assessed through this biblical worldview. They will not pursue a new venture if it does not involve beautiful products, women who need work, and a setting in which God can be shared. Their PPPs are directly linked to their biblical worldview.

Another company mentioned in the same Think Tank report has also fashioned its PPPs based on its biblical worldview. Another company, mentioned in the same Think Tank report, has also fashioned its PPPs based on its biblical worldview. Especially in impoverished areas characterized by uncertainty, lack of identity, and hopelessness, a business like this one can address those needs by operating according to the following policies taken directly from the report: Especially in impoverished areas characterized by uncertainty, lack of identity, and hopelessness, a business like this one can address those needs by operating according to the following policies, which are taken directly from the report:

- Integrity in business dealings: The loss of business because of bribes not paid; the turning away from shady deals and suspicious practices.... Running an ethical business in the business environment of corruption is a powerful testimony.
- Caring for employees/workers: Having good work safety standards and practices; paying fair wages on time and paying slightly higher than market

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<sup>45</sup> Hill, *Your Kingdom Come*, 17

rates; incentive payments which is not common in this country; welfare programs for employee's families; investment in training.

- Being trustworthy—keeping your word and commitment to employees, investors and other stakeholders.... This can be a high point in our testimony.
- Godliness: Demonstrated godliness in encouraging personal piety and faith; encouraging employees to seek the spiritual life.<sup>46</sup>

These principles can all be found in most social businesses, and this company pushes further into the underlying worldview of the need for a healthy spiritual life. This company's three bottom lines and the way in which they affect people's four relationships is discussed in the next section.

### **The Three Bottom Lines**

Because BAM companies operate within the biblical worldview discussed above, they naturally aim to meet more than just the economic, or profit, bottom line. Similar to a social business, a BAM company will strive to fulfill the three bottom lines of economic, social, and environmental. Beyond the social aspect, these bottom lines are met by employing the God-honoring principles, policies, and practices outlined above.

#### Economic bottom line

A BAM company is just as compelled to make a profit and maintain positive cash flow as any other company. Without external investment, a for-profit company lacking profit and positive cash flow cannot survive, let alone provide jobs, products, and services for a community. Toby Miles, a seasoned BAM practitioner, says that "by the pure definition of the word 'business,' you should be looking to generate a profit. A

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<sup>46</sup> Hill, *Your Kingdom Come*, 15

company that is not covering its costs and earning at least some income is not successful.”<sup>47</sup> He goes on to say that a BAM company must also be sustainable. By this he means that a BAM practitioner must aim to create a long-lasting, financially stable company. This is not, however, the chief aim of a BAM company. Miles goes on to say that operating a sustainable, profitable company is not an end in and of itself. The founder and CEO of Whole Foods, John Mackey, articulates this idea well. He says,

A metaphor I like to use is that my body can't live unless it's making red blood cells.... If I stop making red blood cells, I'd be dead in no time. It does not logically follow that the purpose of my life is to make red blood cells. The same logic applies to business. If a business does not make profits, it dies. But it does not follow that the purpose of business is to make profits.<sup>48</sup>

As red blood cells allow the human body to achieve great things, a company's profits allow it to influence the individuals and communities around it. BAM takes this idea of a higher purpose to its extreme: creating profits to honor God in its operations.

Social bottom line

Extending the purpose of business past the bottom line of profit is gaining more support in the corporate world. Some believe that all business is social business because people are involved. Deborah Mills-Scofield, partner in the venture capital firm Glengary LCC, supports this idea:

All companies have people as customers, employees, and suppliers. At some point, in deciding which supplier to use, in engaging your workforce, and in getting your product into users' hands, relationships with people matter.

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<sup>47</sup> (Miles 2015), location 95 → ask Dr. Foote about how to cite this

<sup>48</sup> Kowitt, Beth. *John Mackey: The conscious capitalist*. August 20, 2015.

<http://fortune.com/2015/08/20/whole-foods-john-mackey/> (accessed October 29, 2016).

Improving these their [*sic*] experiences always improves the outcome for your company.<sup>49</sup>

A company cannot remain financially solvent if it does not focus on the people involved in the value chain and business operations. Likewise, these very same people cannot count on a long-term relationship with the business if no profits are generated. This pursuit of both company and community wellness can be called “shared value,” and is more specifically defined by Michael Porter as “generating economic value in a way that *also* produces value for society by addressing its challenges.”<sup>50</sup>

Mark Russel discusses the multi-layered benefits of pursuing this shared profit through business and how it fulfills God’s call to serve others.

For a legitimate business to make a profit, it must serve people. This is beneficial to society and can be an authentic spiritual act. Serving people aligns us once again with the way the Creator designed us to be. Functioning in accordance with our created design not only has personal benefits, but also benefits society and increases the effectiveness of human activity. Service is an inherently spiritual part of business. The benefits of a service orientation for business are widely acknowledged.<sup>51</sup>

An example of serving others while making a profit is Nestlé, which modified its coffee value chain activities by “working intensively with small farmers in impoverished areas... [and] directly paying them a premium for better beans.”<sup>52</sup> This stronger

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<sup>49</sup> Mills-Scofield, Deborah. "Every Business is (Or Should Be) a Social Business." *Harvard Business Review*. January 14, 2013. <https://hbr.org/2013/01/every-business-is-or-should-be> (accessed October 29, 2016).

<sup>50</sup> Porter, Michael E. and Mark R. Kramer. "Creating Shared Value." *Harvard Business Review*. January-February 2011. <https://hbr.org/2011/01/the-big-idea-creating-shared-value> (accessed October 29, 2016).

<sup>51</sup> Russel, *The Missional Entrepreneur*, 52

<sup>52</sup> Porter, “Creating Shared Value.”

partnership “increased the growers’ incomes... and Nestlé’s reliable supply of good coffee.”<sup>53</sup> As this example implies, the notable connection between the economic and social bottom lines extends also to the environmental bottom line.

#### Environmental bottom line

Our direct and indirect use of the earth’s natural resources inexorably links both our social needs and those of the environment. Furthermore, the health of the environment determines our health and the health of our descendants. Unfortunately, business has not historically supported environmental health, but has viewed God’s creation as “an eternal and constant supply of natural resources.”<sup>54</sup> Blindly meeting current demand has the potential to “dramatically decrease future supply.”<sup>55</sup> In other words, businesses have been so eager to strip the natural resources of earth in order to satisfy the perceived needs of customers, they have failed to consider that those resources may not have replenished by the time they are needed in the future. As Mark Russel points out, “destroying God's creation for business is contrary to God's will, and it is ultimately bad business.”<sup>56</sup>

Encouraging focus on the environmental bottom line will allow business to lead the way in reversing the damage we have inflicted on earth, and it can be done by simultaneously addressing social needs. Continuing the Nestlé example from the previous section, the company addressed environmental issues as it met the social needs of its

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<sup>53</sup> Porter, “Creating Shared Value.”

<sup>54</sup> Russel, *The Missional Entrepreneur*, 61

<sup>55</sup> *Ibid.*, 62

<sup>56</sup> *Ibid.*



coffee farmers. In addition to benefiting its economic and social bottom line, Nestlé “helped growers secure plant stock, fertilizers, and pesticides,” which alleviated stress on the environment.<sup>57</sup>

Some relatively simple ways in which a company can meet its economic bottom line include using post-consumer waste (PCW) paper products, biodegradable cleaners, and energy efficient lights and appliances.<sup>58</sup> These changes not only reduce the use of natural resources, they also decrease costs for the business. Creating value for the business, the community, and the environment fulfills God’s purpose for Christians in the workplace and allows the company to address the relationships each person has with self, God, others, and the rest of creation.

### **How Fulfilling the Three Bottom Lines Alleviates Poverty in the Four Relationships**

A BAM company, which meets all the above criteria, will naturally produce positive relational outcomes for its employees and those outside the company. We see these outcomes manifested in people’s relationships with God, themselves, others, and the rest of creation. As a BAM company fulfills each bottom line, it fosters a measure of reconciliation to each of those four impoverished relationships. Underpinning and driving all these principles, practices, and policies (PPP) and their fulfillment of the bottom lines is the biblical worldview. Business as Mission does not tack on a spiritual element to the structure and motivation of a “secular” social business. Doing so would only give more credence to the sacred-secular divide. In other words, a company would not be

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<sup>57</sup> Porter, “Creating Shared Value.”

<sup>58</sup> Harrison, Kate. *10 Ways to Green Your Business and Save Money*. February 7, 2013. <http://www.forbes.com/sites/kateharrison/2013/02/07/10-ways-to-green-your-business-and-save-money/#5f5e18fe5c9e> (accessed October 29, 2016).

considered Business as Mission if it treated its economic, social, and environmental components as unrelated to its spiritual mission. A BAM company's biblical worldview infuses its call to share the love of God into each bottom line.

Many ways exist for a BAM company to address the four relationships by meeting the three bottom lines with their PPPs. Furthermore, not every PPP affects each relationship. For example, a BAM company can implement a practice that meets the social bottom line, like employing a materially poor person, which results in a change in someone's relationship with others. A certain policy addressing the environmental bottom line, such as only using recycled paper products, might encourage an employee to reassess his or her relationship with creation. A fundamental principle of the company that fulfills the economic bottom line, like lowering long-term debt as much as possible, might guide an employee to gain confidence his or her relationship with him or herself, regarding personal finance. In the same way that certain PPPs can affect one or more relationships, the people they affect can also differ. A particular PPP may affect one or more of the relationships of a customer, or an employee, a government official, or anyone else connected to the company.

Below are three charts that describe the effects on an employee of a BAM company based on the actions of the company at large and the owner specifically. The charts can be read in the following way: "A BAM company meeting the (Chart Title) bottom line by (PPP box) will result in an employee having the capacity to (Result box) regarding their relationship with (Relationships box) ." For example, here is how to interpret the first row of the Social Bottom Line chart: "A BAM company meeting the Economic bottom line by prayerfully and scripturally budgeting/planning finances

will result in an employee having the capacity to manage personal finance through the lens of the Bible regarding his/her relationship with Self.”

*Table 2: Economic Bottom Line*

<b>Relationships</b>	<b>PPP</b>	<b>Result</b>
<b>Self</b>	Prayerfully and scripturally budgeting/planning finances	Manage personal finance through the lens of the Bible
<b>God</b>	Tithing personal income and making offerings to the church	Reinvest in the Body of Christ with the knowledge that their money comes from God in the first place
<b>Others</b>	Providing occasional free services or financial assistance to employees	Freely and lovingly bless people in need with their finances
<b>Creation</b>	Donating to non-profits and organizations that promote green initiatives	Invest in organizations that God is using to bless the earth

*Table 3: Social Bottom Line*

<b>Relationships</b>	<b>PPP</b>	<b>Result</b>
<b>Self</b>	Assigning job responsibilities/duties based on employees' strengths	Adopt a sense of dignity and identity in Christ, and develop their responsibility and motivation
<b>God</b>	Disciplining employees with love and providing scriptural solutions to problems	Appreciate God's justice and mercy
<b>Others</b>	Fighting injustice and poverty in the community and beyond through employing homeless people or partnering with non-profits	Promote justice locally and abroad and get directly involved with such efforts
<b>Creation</b>	Supporting healthy and environmentally friendly practices for people in the community	Advocate for and facilitate practices that benefit both humans and creation

*Table 4: Environmental Bottom Line*

<b>Environmental Bottom Line</b>		
<b>Relationships</b>	<b>PPP</b>	<b>Result</b>
<b>Self</b>	Displaying personal involvement in green practices, like recycling and reusing	Steward our resources with love and care
<b>God</b>	Discussing and showing God's intention for creation using Scripture	Understand God's role as Creator of everything
<b>Others</b>	Promoting to the community the importance of green practices and how people can be green	Motivate others to love creation with their actions and living habits
<b>Creation</b>	Engaging in outdoor service projects to appreciate the beauty of God's creation while nurturing it	Love God's creation and appreciate its role in our lives

### **Revealing the Character of God to the External Environment**

The relational outcomes within those who interact with a BAM company will, by their nature, reveal the character of God. The most profound way the character of God is revealed is through one's relationship with Jesus Christ. When one accepts from God the gift of salvation from sin and death, he or she is filled with the Holy Spirit as a guarantee of that gift. Christians have been saved from the penalty of sin, which is eternal death; they are saved by the power of sin and given the freedom to serve God in their daily actions; and they will be saved from the presence of sin when they leave earth and enter

the presence of God in heaven.<sup>59</sup> When one enters into a relationship with God, his or her relationships with self, others, and the rest of creation are reconciled and take on the character of God's love. Christians have been saved from the penalty of sin, which is eternal death. They are being saved from the power of sin by While Christians are still in the presence of sin on earth, thereby feeling and grappling with its effects, Christians are no longer under the power of sin. The power of sin does not rule their lives. They are instead ruled by Jesus Christ by the power of the Holy Spirit.

As a tree is known by its fruit, so a Christian is known by his or her actions on earth. These are known as the fruit of the Spirit. The fruit of the Spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.<sup>60</sup> BAM companies produce this fruit by obeying God's command to love and serve others. The goal of a BAM company is to lead people into a saving relationship with Jesus. Because Jesus calls Christians to make disciples, or followers, of Him, that is the goal of the company. An employee who accepts Jesus Christ and understands his calling for Christians as a result of working at a BAM company will likely share God's love with the customers, suppliers, and community members with whom he or she interacts. The love within a BAM company ultimately shines outside its walls to the external environment from company activities and through the employees' personal actions.

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<sup>59</sup> Wilkin, Jen. "How Salvation Brings Freedom." The Gospel Coalition. The Gospel Coalition, 10 Mar. 2015. Web. 27 Nov. 2016.

<sup>60</sup> The Holy Bible, English Standard Version 2011, Gal. 5:22-23

## Blessing Rather than Converting

Though the ultimate goal of a BAM company is to bring people into a relationship with Jesus Christ, the way in which it goes about accomplishing this goal will determine its success or failure. Mark Russell conducted 128 interviews at 12 BAM companies in Thailand and determined that the high-performing companies shared similar characteristics, as did the low-performing companies. Because Russell's focus is mainly on international BAM, not all the characteristics he found among the high- and low-performing companies are as directly applicable to the focus of this thesis, which is domestic BAM. The descriptions of these characteristics are in the tables below.

*Table 5: High-Performing BAM Companies*

<p><b>A Blessing Orientation</b></p>	<p>Have a holistic concern for people's "financial (income), relational (family), and spiritual (understanding the Christian message and becoming Christ followers)" needs.<sup>61</sup></p>
<p><b>Openness Regarding Purpose and Identity</b></p>	<p>Are confident in the Christian identity of business and are willing to openly share their faith. Pursue natural evangelism over an extended length of time, which leads to more gospel conversations.<sup>62</sup></p>
<p><b>Partnerships with Local Churches and Ministries</b></p>	<p>Bring in local church leaders to "give devotions and preach in workplace meetings."<sup>63</sup> Donate to ministries their money and time. Use other ministries as pools for potential employees "on a faith journey" and who are looking for a job.<sup>64</sup></p>
<p><b>High Cultural Adaptation</b></p>	<p>Seek to adapt management style to that of the employees' culture. Results in low employee turnover rate and high satisfaction.<sup>65</sup></p>

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<sup>61</sup> Russel, *The Missional Entrepreneur*, 141

<sup>62</sup> Ibid., 143

<sup>63</sup> Ibid.

<sup>64</sup> Ibid., 144

<sup>65</sup> Ibid.



*Table 6: Low-Performing BAM Companies*

<p><b>A Converting Orientation</b></p>	<p>Have an exclusive concern for converting people to Christianity, with the "business and corresponding social contribution . . . of only instrumental value"<sup>66</sup></p>
<p><b>Secrecy Regarding Purpose and Identity</b></p>	<p>Are insecure in Christian identity of business and are less likely to openly share faith. Rush evangelism and decisions, leading to fewer gospel conversations.<sup>67</sup></p>
<p><b>Independence, Preferring Not to Partner with Others</b></p>	<p>Skeptical of local churches and ministries, and therefore work independently. Do not "attend public church meetings" and "minimize . . . interaction with [local] Christians."<sup>68</sup></p>
<p><b>Low Cultural Adaptation</b></p>	<p>Maintain a management style different from that of the employees' culture. Results in high employee turnover rate and low satisfaction.<sup>69</sup></p>

From his interviews, Russel found a significant disparity in the number of people who came into a relationship with Jesus depending on the orientation of the BAM companies with which they interacted. On average, for every person who came to Christ

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<sup>66</sup> Russel, *The Missional Entrepreneur*, 141

<sup>67</sup> *Ibid.*, 143

<sup>68</sup> *Ibid.*, 144

<sup>69</sup> *Ibid.*

from interacting with a converter-oriented BAM company, 48 people came to Christ from interacting with a blessing-oriented BAM company. Because BAM companies that sought to bless community focused on a holistic approach, i.e. economic, social, and even environmental, people were more responsive to the gospel when those types of conversations surfaced. Furthermore, the blessing-oriented BAM company owners were more open about their identity as Christians, which naturally led to more opportunities to share their faith. Part of this openness led these companies to use the network of local ministries to bring the gospel message directly into their businesses and to be a source of potential employees who were seeking to learn more about Jesus. These partnerships allowed the BAM companies to see spiritual fruit from their efforts.

Another important characteristic that tied much of the others together was the blessing-oriented BAM company leaders' willingness to adapt their management styles to those of the employees' culture. By doing so, they related better with their employees, which increased satisfaction and lowered the turnover rate. This meant that the employees worked at the company longer, increasing the likelihood that they would hear the gospel message at least once, if not multiple times. All these factors played into why the blessing-oriented BAM companies had such a drastically higher number of people who came to Christ.

Russell points out that “replanting this model in another context may not yield the same results.”<sup>70</sup> Based on Russell's research, it can be said that the characteristics with the greatest likelihood of universal appreciation are the holistic, blessing approach and the

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<sup>70</sup> Russell, *The Missional Entrepreneur*, 149

high cultural adaptation approach. The other two characteristics, openness regarding purpose and identity and the willingness to partner with local ministries, depend on the country in which the BAM practitioner operates. For example, restricted access nations will not accept business owners who are open about their desire to bring the message of Jesus Christ to the locals nearly as easily as will open access countries. In addition, partnerships with local ministries will only bring unwanted attention from the government, which could jeopardize not only the ministry with whom the business is partnering, but also the business itself.

The Thai model of BAM can be easily translated to Murfreesboro, Tennessee with a BAM practitioner who is a native Tennessean. The blesser approach should be appreciated, especially because the US is catching on to the corporate social responsibility trend for business. Because Murfreesboro is saturated with Christian churches and at least a superficial understanding of biblical, evangelical Christianity, having an openness of purpose and identity should not be an issue. Likewise, partnering with local ministries should be easy to accomplish. Finally, adapting to the culture should be relatively easy due to the BAM practitioner being from the same geographical area as most of the employees.

An advantage of having longer-term employees due to high employee satisfaction and a low turnover rate will be the ability consistently to display biblical, evangelical Christianity that some people may have never before fully understood. Long-term employment benefited the blesser-oriented BAM companies as they shared Christianity with the Buddhist Thais in Russel's study. They needed to break down cultural and religious barriers before the gospel message became understandable to the Thais.

Similarly, long-term employment in Murfreesboro will allow time to unlearn a possibly misconstrued message of the gospel and learn the biblical message of Christ. Part Four provides an example of a BAM company in Murfreesboro, Tennessee and further explores some of the ideas discussed in Parts One and Two.

# PART FOUR: BAM IN MURFREESBORO

## *An Example BAM Company*

But as a leader, when you are able to treat the people in our company like they're as important in the company as you are (which, in fact, they are), you will see the results that you need. People will die for you, if they know of a certainty that you would die for them, too.<sup>71</sup>

### Business Owner Interviews

Thirteen business owners, mostly from Murfreesboro, TN, were interviewed for the purposes of this thesis. The interview questions are in Appendix A. These community leaders operate businesses in many industries, including pharmaceutical and medical, furniture, house cleaning, automotive, financial services, and restaurant. All the business owners who were interviewed are professing Christians who have incorporated to varying degrees the principles of Business as Mission into their businesses. None of the business owners or the companies they operate are mentioned by name, and no personal identifiers are included in the following discussion of their BAM practices.

The business owners who were interviewed displayed many admirable personal qualities, and some described PPPs within their companies that fall in line with the BAM mindset. Because the BAM movement is still growing, only one business owner had

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<sup>71</sup> Williams, David K. *An Unconventional Model: We're In The People Business (And So Are You)*. October 24, 2016. <http://www.forbes.com/sites/davidkwilliams/2016/10/24/an-unconventional-model-were-in-the-people-business-and-so-are-you/#6c174bd4368d> (accessed October 29, 2016).

heard of BAM specifically. Most had heard of the concept of practicing one's faith in the workplace, and many carried out this idea within their companies. As a reminder, a BAM company is one that is

- Intentional about Kingdom of God purpose and impact on people (individuals, families, communities and nations) and all of creation;
- Focused on holistic transformation in the context of the multiple bottom lines of economic, social, and environmental outcomes;
- Concerned about the world's poorest and least evangelized people even in our 'own back yard'; and
- Committed to being profitable and sustainable<sup>72</sup>

The common denominator amongst every business owner interviewed is that they are all committed to being profitable and sustainable. Most companies are intentional about Kingdom of God purpose and impact on people, though many are lacking in that area as it relates to "all of creation." All the companies strive to meet the economic bottom line. The next most popular bottom line among those interviewed is the social bottom line. Most business owners struggled with meeting the environmental bottom line, some citing lack of time and others saying it is not worth the trouble. Few business owners showed a concern about the world's poorest and least evangelized people within the context of their business operations and in the ways described in this thesis. This is not to say they do not personally involve themselves in activities or practices that share God's love and help alleviate poverty. Nonetheless, evidence of the "sacred-secular" divide mindset was at least somewhat apparent during the interviews.

While many of the business owners interviewed did not necessarily fit the specific BAM mold, all the owners showed at least some degree of integrating their faith into

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<sup>72</sup> Hill, *Your Kingdom Come.*, 27

their businesses. Some characteristics appeared to be common among the business owners who were interviewed, so they are briefly discussed below:

### **Faith**

As previously stated, all the business owners are professing Christians. However, the levels of faith in Jesus they displayed was inspiring and challenging. Owning and operating a business is challenging, and most interviewees mentioned that their faith in Christ either motivates them every day, helps them through difficult times in the business, or guides the decisions they make.

### **Knowledge**

While many of the interviews took place at a local coffee shop, some were conducted in the offices of the business owners. Every office had a bookcase filled with books on varying topics like business, philosophy, Christianity, psychology, and more. These owners constantly seek knowledge. Around half the business owners do not have an educational background in business, and they relied on reading books to give them the ability to successfully lead their companies. One business owner even gifted a book during the interview, which was greatly appreciated.

### **Prayer**

Many of the business owners mentioned that they pray. Some pray for most every decision they make; some regularly pray for their employees and business partners; some pray for their companies; some pray for their community. Seeking God's counsel first was a common thread through the interviews. One business owner gave an example of when prayer led him to give away his food to people who were stuck on the highway

during a natural disaster instead of making money off of it, which is what he would have done otherwise. His actions provided for people who were trapped and they influenced his employees to work for free during that time without him asking. This owner described that praying before decisions might lead to an outcome that benefits everyone involved, if not financially, but emotionally and spiritually.

## **Love**

Every business owner interviewed displayed a love for God, for themselves, for others, and to some extent for the rest of creation. While few business owners actually mentioned the word “love” during the interviews, they all appeared to be driven by a love for the business and those involved in it. Love appears to be one of the more important factors in running a successful company.

## **Humility**

While many of the business owners showed great self-confidence and sureness in their decision-making, a common thread among them was humility. Many of the owners cited previous personal and professional failures, and how they learned from those to make themselves and their companies better. In their reliance on the Lord, they did not place any credit of their success on themselves, which can seem rare in the business world. Their humility appeared to influence how they interacted with their customers, employees, and partners.

## **Brokenness**

Beyond their own personal failings and struggles, some of the business owners displayed a deep brokenness for those who do not know Jesus. They expressed a belief



that customers, employees, suppliers, and others who happen to interact with the company are eternal souls. In the eyes of the Christian business owners, those people either do know Jesus and have eternal life or they do not know Jesus and are on the path to eternal separation from God. Some of these business owners want to and do use their businesses as a way to share the Kingdom of God with people. Those who were most broken over this also showed the most BAM characteristics within their companies.

### **Flexibility**

Almost every business owner interviewed discussed how their business has changed over time, and how their responses to those changes have helped or hurt them. These business owners are flexible people. One couple who owns a small company spoke of how the people they thought they would minister to the most ended up being completely different after operating their business for a year. If they had not been able to work with that change, they would have struggled to maintain not only their ministry but also their business.

### **Pragmatism**

Almost every business owner stressed the importance of providing quality products and services. A business lives or dies based on how well it meets the needs of the market. More than a few business owners said that people buy from them more because of their products than their cause, or their principles. Some owners cited other businesses that have failed because they focused too much of their time and energy on the cause instead of creating a reliable, quality business that gives people what they want. The economic bottom line is just as important as the other three. What is more important

than that, however, is the way in which the company meets that economic bottom line. While a large number of the business owners showed a greater interest in the business itself as opposed to the ministry side, they did not operate out of greed for more money.

### **Passion**

Every business owner interviewed has this quality: passion. Many interviews lasted longer than expected, which was appreciated. These owners talked about their businesses like they were a beloved child. They spoke with an inspiring energy, and their faces lit up as they discussed each topic from the interview questions sheet. Many of them answered almost all the questions before they were even asked. Beyond that, for some, was a deep-seated passion for sharing God's love with others, and it spills over into everything they do in the company.

### **Example BAM Company**

In addition to interviewing local business owners who display BAM characteristics, a brief example of a Murfreesboro BAM company is included in this thesis. The company is a coffee shop called Koinonia Coffee Company. "Koinonia" is the Greek word for Christian fellowship, and it goes along with the relational nature of coffee shops. This relational nature is another reason a coffee shop can be a successful BAM company. Another reason is that coffee is popular and growing as a commodity, thus allowing for a large target market.<sup>73</sup> Furthermore, the BAM element of having a concern for the world's

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<sup>73</sup> Small Business Development Center. *Coffee Shop Business 2016*. 2016. <http://www.sbdnet.org/small-business-research-reports/coffee-shop-business-2016> (accessed November 3, 2016).

poorest and least evangelized people can be met with a coffee shop due to its global supply chain.

## Student Surveys

To get an idea of customer preferences for this theoretical coffee shop, 164 surveys were handed out at MTSU in a classroom, inside the Student Union Building, and inside Walker Library. The specific questions as well as the supplemental charts and graphs are in Appendix B. Below is a brief list of the results of the surveys.

- 75% like or somewhat like coffee
- 26% visit less than once a month (largest subset)
- 75% stay for less than half an hour
- 39% of purchases is coffee (largest subset)
- 78% of people pay between \$3 and \$9
- Top four most important aspects are atmosphere (21%), coffee (20%), Wi-Fi (20%), and food (13%)
- 34% people believe there are too few coffee shops in Murfreesboro (largest subset)

If it is assumed that these MTSU survey results are representative of Murfreesboro as a whole, a coffee company would be welcomed in Murfreesboro. Because so many people spend less than half an hour at a coffee shop, it would be prudent to include a drive through for customers. The most popular items people purchase at coffee shops are coffee, specialty drinks, and baked goods. Therefore, this

coffee shop would focus on just these three items as opposed to sandwiches, and it would not have as great a variety of tea as other coffee shops do.

The vast majority of people pay between \$3 and \$9 (49% spending \$3 to \$6 and 29% spending \$6 to \$9). While they are willing to pay a relatively high price for coffee products, the distribution is heavier on the lower end of the price scale. Therefore, Koinonia will sell a cheaper cup of coffee than competitors. Figure 3 depicts a business model canvas based on that of a company called Strategyzer, which emphasizes simplicity in conveying business concepts. Because it is just a business concept, Figure 3 and the following descriptions will not include financial information.

*Figure 3: Business Model Canvas - Koinonia Coffee Company<sup>74</sup>*

Value Proposition	Customer Relationship	Customer Segments
Fair-trade, delicious coffee and baked goods for the price-conscious customer  Loving, warm environment for meeting, studying, and hanging out  Opportunity to change the world and yourself for the better	Personal  Mass customers	College Students  Business Professionals  Families
	Channels	
	Physical Storefront  Online Store	
Key Partners		Key Activities
Coffee bean wholesaler  Bakery  Non-profits and ministries  Churches  Investors and advisors		Making coffee and serving baked goods  Partnering with non-profits
		Key Resources
		Rental space      Equipment Coffee beans      Employees Ingredients      Advisors
Cost Structure		Revenue Streams
Rent  Equipment  Marketing material  Ingredients  Coffee beans  Wages		Coffee sales - by the cup and by the bag  Baked goods sales  T-shirts and other gear  Catering

<sup>74</sup> Strategyzer . Resources. 2016. <https://strategyzer.com/platform/resources> (accessed November 1, 2016).

## BAM Characteristics of Koinonia Coffee Company

Koinonia Coffee Company (KCC), as shown in Figure 3, will sell fair trade coffee and baked goods to college students, business professionals, and families. It will do this by selling at a storefront and online. The storefront will allow for more relationship building among the employees and customers, and the online store will allow the masses to purchase coffee by the bag. KCC will partner with a BAM coffee bean wholesaler that cultivates mutually beneficial relationships directly with farmers in Costa Rica. KCC will also partner with a bakery in Middle Tennessee. In addition to its suppliers, KCC will work with non-profits and other ministries, such as the Journey Home and Greenhouse Ministries in Murfreesboro, and International Justice Mission, an international organization. To carry out its key activities of preparing coffee and serving baked goods and of partnering with non-profits, KCC will use the help of its employees and advisors. The main revenue streams will come from coffee and baked goods sales, as well as catering, and some t-shirt sales. A more in depth discussion of how KCC qualifies as a BAM company follows.

### **Biblical Worldview**

KCC will operate with a biblical worldview, which views people as created in the image of God, thereby giving each human intrinsic value. Because KCC will be run with the belief that Jesus Christ is Lord and Savior of all, it will carry out the call to share the good news of God's gift of salvation. KCC's principles, policies, and practices will meet the economic, social, and environmental bottom lines. By doing this, KCC will alleviate the poverty in the relationships with God, self, others, and creation not only amongst its

management and employees, but also its suppliers, customers, and others who interact with the company. Referring back to Tables 2 – 4 in Part Three help visualize how the biblical worldview may be carried out. The following pages describe generally how KCC may affect people’s four relationships by meeting the three bottom lines.

### **Three Bottom Lines**

#### Economic

KCC will be a for-profit limited liability company (LLC). It will strive to create a sustainable profit and positive cash flow by providing quality products and services at the lowest cost possible. By operating a sustainable company, KCC’s owner will be able to pay employees above-average wages. Higher wages will strengthen KCC employees’ financial stability and their loyalty to the company. KCC’s financial stability will also strengthen the local economy by its job creation and services to the community.

#### Social

To make a positive impact on social issues, especially material poverty, KCC will donate 10 percent of its profit to three local non-profits and three international non-profits. Two of the three will remain the same over time, and the last one will rotate. The two permanent local non-profits receiving KCC proceeds will be the Journey Home and Greenhouse Ministries, which provide services for the materially poor. The two permanent international non-profits will be Samaritan’s Purse and Compassion International.

KCC will involve the customer in financial support by displaying the logo and a brief description of each non-profit on the wall with a digital counter below them. The

customers will choose which non-profit they want to support, and when their purchases are made, the counters of the chosen non-profits will increase. This shows a direct, positive change that the customer made in the world, which will hopefully increase the likelihood that they will return.

A more direct way in which KCC can meet social needs in Murfreesboro is by employing someone who has experienced or is currently living in material poverty. By partnering with Greenhouse Ministries, which houses a small group of men who have shown marked improvement in many areas of life, KCC can employ someone who is on a faith journey and in need of a job. Only one person will be employed at a time, at least in the beginning, to better minister to the employee, who may need to more support than others. As the employee acclimates to the workplace and takes on more responsibilities, KCC will look to employ another person from the Greenhouse Ministries program. KCC will pursue the employment arrangement once it has reached financial stability. This will provide security not only for the company but also the person whom it hires.

#### Environmental

KCC will use post-consumer waste (PCW) paper products, which are products made from recycled material. This is important because KCC will sell the majority of its coffee in paper cups. In addition, KCC will purchase energy efficient equipment, lighting, and appliances to reduce energy consumption and long-term cost. Furthermore, KCC's partnership with a BAM coffee bean wholesaler will ensure that the supply chain is as green as possible. This means that farming practices and processes will be more environmentally friendly due to the farmers' relationships with the BAM wholesaler.



## **Four Relationships**

### Relationship with God

By operating KCC with a biblical worldview, the owner will intentionally share God's love through interactions with employees, suppliers, and customers. A safe environment that allows employees to be open with one another and with management will create opportunities for gospel conversations, thereby exposing people to the truth of God's love for them. Over time, employees who have seen the openness, sacrificial love, discipline, and faith in Jesus all around them will enjoy healthier relationships with God.

### Relationship with Self

People gain a sense of dignity and pride as they put their own efforts into projects and tasks, fulfill responsibilities, and contribute their own ideas to the team. KCC's owner will grow his or her employees by identifying appropriate responsibilities that he or she believes will challenge them. Providing consistent, encouraging praise to employees who improve even in the slightest will build them up and will help them realize their value. Thus, the employee's relationship with self will be strengthened.

### Relationship with Others

The coffee shop environment forces people to work together in a relatively small space. KCC's healthy, encouraging environment will facilitate godly interactions amongst the workers, fostering mutual trust and respect. By holding regular group meetings throughout the year, KCC will ensure that everyone will be on the same page and will know the company's values, which model Christ-like behavior. Setting expectations for people, modeling accountability in a loving way, and building

employees up will set the mold for how everyone on payroll should act toward one another. After spending time in such an environment, people's relationships with others will be healthier.

### Relationship with Creation

KCC's environmental actions will show employees what a godly view of earth looks like. By taking the time to explain why KCC so strongly believes in caring for God's creation, employees will not only see God's sovereignty over everything, but also his love for everything he created. Involving employees in these green initiatives will not only empower them but also show how they can care for earth individually. Their relationships with creation will be stronger because of KCC's environmental policies.

## The Importance of Discipleship

The previously discussed methods of meeting the three bottom lines through PPPs based on a biblical worldview are important tools in alleviating the poverty of the four relationships. Personal, one-on-one discipleship is key to practically injecting the gospel into one's business practices. Jesus commanded his followers to "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."<sup>75</sup> David Mathis, executive editor of [desiringGod.org](http://desiringGod.org), broadly defines a disciple as a "learner or

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<sup>75</sup> The Holy Bible, English Standard Version 2011., Matthew 28:19-20a

follower or student.”<sup>76</sup> Mathis describes what discipleship looked like in Jesus’ ministry and ties it to our calling as Christians:

For over three years, Jesus mainly trained twelve men who were his “disciples,” his round-the-clock followers – the students of his whole life, not just the masses he addressed in bulk. The disciples spent countless hours with their mentor, not only hearing him teach in public but traveling with him, eating with him, doing all of life with him.... Following Jesus’s example, Christian disciple making is about intentionally and relationally investing oneself in the spiritual growth and maturity of a few disciples – part of which is training those disciples to then disciple others who disciple others.<sup>77</sup>

BAM practitioners, Christians called to make disciples who make disciples, intentionally include their employees in their personal walks with Christ. Mathis further explains that effective discipleship is not only intentional, but also relational and gospel-centered.<sup>78</sup>

This intentional, relational, and gospel-centered discipleship in the workplace is acted out by BAM practitioners in different ways. A Murfreesboro business owner who was interviewed for this thesis begins discipling his employees by ensuring they know the company values, which are God-honoring and biblically-based. Beyond this general but intentional practice, this owner makes a point to talk to each employee while he is in the workplace with them, talking about anything from the job to their families. In this way, he is able to learn more about where his employees are spiritually as they share about their personal lives. He also has the opportunity to share with them his relationship with God and how that affects his decisions both on the job and in his personal life.

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<sup>76</sup> Piper, John, and David Mathis. *Finish the Mission: Bringing the Gospel to the Unreached and Unengaged*. Wheaton, IL: Crossway, 2012. Print., 172

<sup>77</sup> Ibid.

<sup>78</sup> Ibid., 172 – 176

As this business owner builds these relationships with his employees, he also gets an idea of how well they are performing their jobs and in what ways he can help them improve. Every couple of months, he meets with each employee in his office to discuss his or her role in the business and how well he or she is fulfilling assigned duties. Because his employees trust him, they are more open to him regarding any frustrations or weaknesses they are experiencing on the floor. This business owner uses these individual conversations, in addition to observations he has already made over previous weeks, to formulate actionable ways in which the employees or he can improve to make them and the company more successful.

During these interactions and conversations with his employees, this business owner can implicitly and explicitly share God's love and the gospel message. The owner admitted during the interview that this is not easy given his many responsibilities not only to his business but also to his family and church. Regardless, he understands his calling to love people into the Kingdom of God, and he uses his business as a means to do this. Our ultimate calling as a Christian, no matter what job we have or role we fill, is to make disciples who in turn make more disciples. David Platt, president of the International Mission Board, wrote the following regarding discipleship in his book, *Radical*:

Making disciples is not an easy process. It is trying. It is messy. It is slow, tedious, even painful at times. It is all these things because it is relational. Jesus has not given us an effortless step-by-step formula for impacting nations for his glory. He has given us people, and he has said, 'Live for them. Love them, serve them, and lead them. Lead them to follow me, and lead them to lead others to follow me. In the process you will multiply the gospel to the ends of the earth.'<sup>79</sup>

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<sup>79</sup> Platt, David. *Radical: Taking Back Your Faith from the American Dream*. Colorado Springs, CO: Multnomah, 2010. Print., 93

BAM practitioners have the unique opportunity to alleviate the many facets of poverty in their employees' lives, as well as in the lives of those who interact with their businesses. Discipleship plays a crucial role in fulfilling this mission of bringing reconciliation to the relationships that every individual has with God, self, others, and creation. Christian business owners who faithfully disciple their employees will eventually see the gospel lived out in their businesses, in their communities, and beyond.

# Conclusion

We all experience some degree of poverty in our relationships with God, self, others, and the rest of creation. Mankind's fall into sin affects every one of us. BAM owners believe that the only way to alleviate this poverty on earth and ensure complete and eternal restoration from this poverty is to accept the gift of grace from Jesus Christ. The good news of this gift must be shared, and Christians are called to this very task. Business as Mission is not the only way to expand the Kingdom of God in this world, but it is effective in addressing the poverty of each person's relationships with God, self, others, and creation. By interacting with people as they are, in the familiar workplace, doing what God has ordained as good, Christians can share with people the life-changing love of Jesus.

Business as Mission, which focuses on Christian business owners, does not limit non-business minded Christians from engaging with people in the marketplace. To the contrary, BAM encourages Christians of all backgrounds and gifts to use their professions and positions in society to share the gospel. As Christians strive to alleviate the poverty we see in others, we must never forget that though we have found the bread of life, we are still in a broken world, and we are also in need of God's love. "Part of our striving means praying every day, 'Thy Kingdom come, Thy will be done in earth, as it is in heaven, for without You we cannot fix our communities, our nations, and our world.'"<sup>80</sup>

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<sup>80</sup> Corbett, *When Helping Hurts*, 75

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# Appendix A

## *Business Owner Interview*

\*\*\* Highlighted text indicates questions I will ask if I only have limited time with the participant.

### General

- What business are you in?
- What is the legal status of your business?
- What led you to open your business?
- How long have you owned this business?
- What products and/or services do you offer?

### Behind the Scenes

- Do you have a business vision and mission? How have they played into your everyday operations? Are they visible to your customers and employees, e.g. on your website, walls, etc.?
- Did you start your company with a business plan? How many business plans have you created over the lifespan of your business? How have they benefitted you?
- If you start another business, will you have a business plan?
- Do you have a college degree? If so, what degree is it? How has it benefitted you thus far?
- How do your personal beliefs or values influence both minor and major business decisions?
- On what do you focus the most in order to grow your business? (e.g. marketing, products/services, employees, financials, etc.)?
- Do you implement what could be called “green” or environmentally friendly policies, products, or processes?

- Do you have a board of directors or advisors? If so, what is its role and how has it been beneficial?
- What has been the hardest part of opening and running your business? The best part?
- What keeps you motivated day in and day out?
- What are the most important things you have learned since opening your business?
- Where do you see your business in five years?
- Do you have an exit plan?

## **Marketing**

- What is your brand - what are you known for?
- What is your target market? How did you find your target market? Is your target market different now than when you started out?
- How do you advertise your business? How has that changed since you opened?
- How do you differentiate yourself from your competitors, and how did you develop this competitive advantage?

## • **Employees**

- What is the organizational structure of your business?
- How many people do you employ?
- What characteristics do you look for in an employee?
- What does the employee application/interview process look like?
- Do you provide a training program for your employees? If so, what does it entail?
- To what degree would you say your employees influence the culture of your business?
- Have you ever dealt with an employee(s) who did not embody the ideals of your business?
- What is the turnover rate for your employees?
- What part do your employees play in achieving the vision and mission of your business?

- What is your vision for your employees?

## **Community Involvement**

- Regarding community involvement, does your business have any partnerships/sponsorships with organizations or other businesses in the local or wider community? If so, what is the nature of these relationships?
- Are you involved in any sort of local association of business owners? If so, how has your membership benefitted the business?

# Appendix B

## *Student Survey and Results*

### Student Survey

1. Do you like coffee? (Circle one)

Yes                  Somewhat                  No

2. On average, how frequently do you visit coffee shops? (Circle one)

Less than once a month                  Once a month                  A few times a month  
Once a week                  A few times a week                  Almost every day

3. Generally, how long is each visit? (Circle one)

< 1/2 an hour    1/2 hour - 1 hour    1 - 2 hours    2 - 3 hours    3 - 4 hours    > 4 hours

4. What do you normally purchase when you visit a coffee shop? (Circle all that apply)

Coffee                  Specialty Drink                  Tea                  Sandwich                  Baked  
Goods

Other (please specify): \_\_\_\_\_

5. On average, how much money do you spend per visit?

\$0                  \$1 - \$3                  \$3 - \$6                  \$6 - \$9                  \$9 - \$12                  \$12 - \$15                  >  
\$15

6. Of the following, circle the top four most important aspects of your favorite coffee shop.

Coffee                  Food                  Staff                  Atmosphere                  Wi-Fi                  Proximity

Community Involvement    Other (please specify): \_\_\_\_\_

7. What is your opinion of the number of local coffee shops in Murfreesboro? (Circle one)

Too many

Just enough

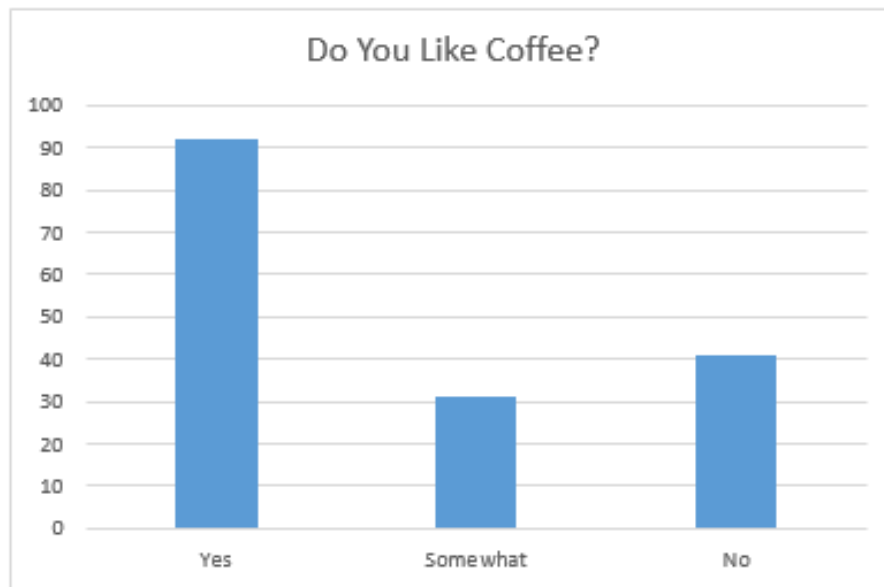
Too few

No opinion

## Survey Results

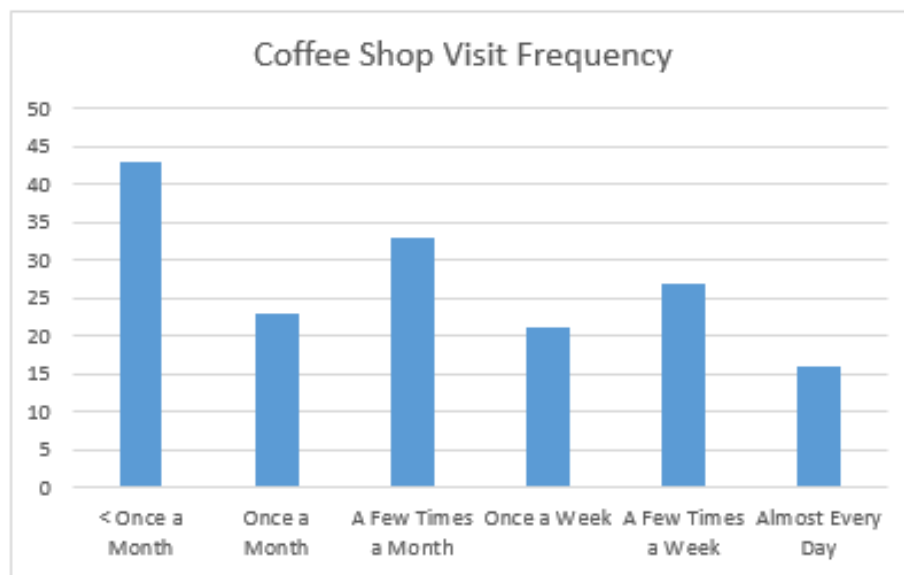
Total Surveys	DC - 4/27	STU - 4/27	STU - 5/2	LIB - 5/2	Total
	16	34	75	39	164

Do You Like Coffee?						
	DC - 4/27	STU - 4/27	STU - 5/2	LIB - 5/2	Total	% of Total
Yes	9	21	34	28	92	56%
Somewhat	3	5	18	5	31	19%
No	4	8	23	6	41	25%

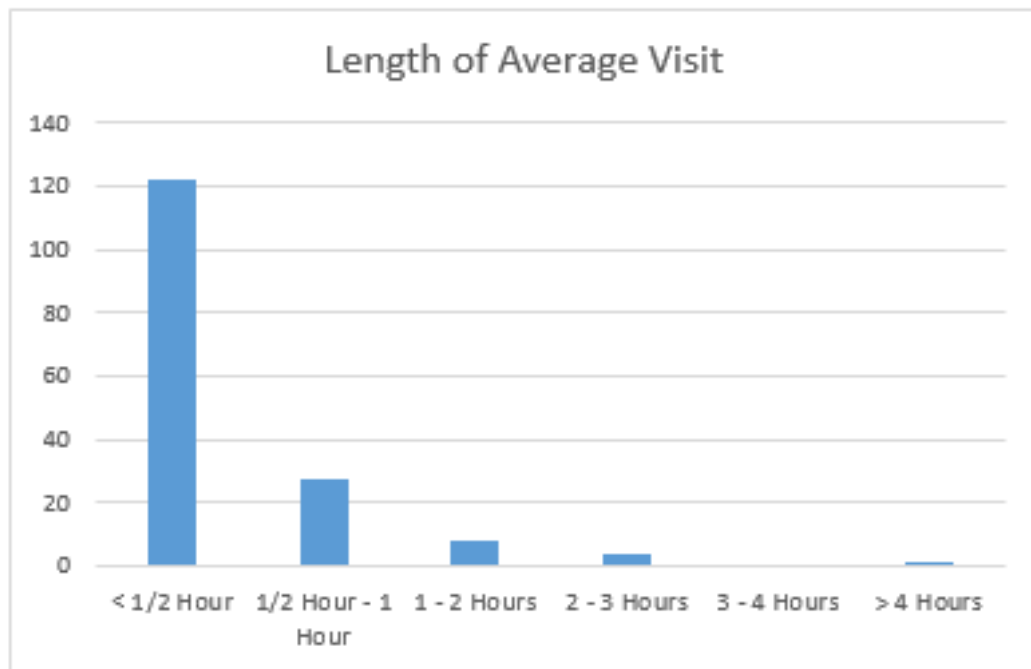




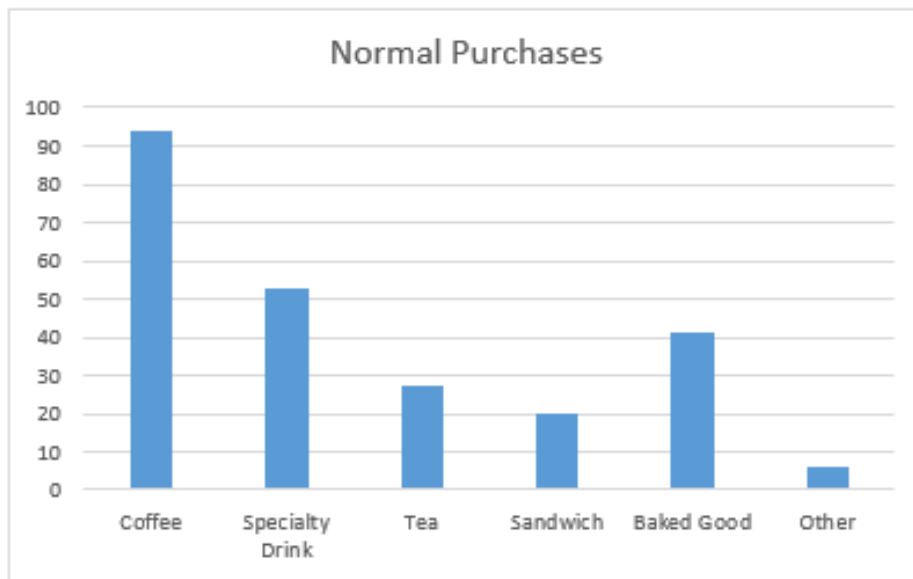
Coffee Shop Visit Frequency						
	DC - 4/27	STU - 4/27	STU - 5/2	LIB - 5/2	Total	% of Total
< Once a Month	8	8	22	5	43	26%
Once a Month	1	7	11	4	23	14%
A Few Times a Month	0	6	20	7	33	20%
Once a Week	1	4	5	11	21	13%
A Few Times a Week	2	7	11	7	27	17%
Almost Every Day	3	2	6	5	16	10%



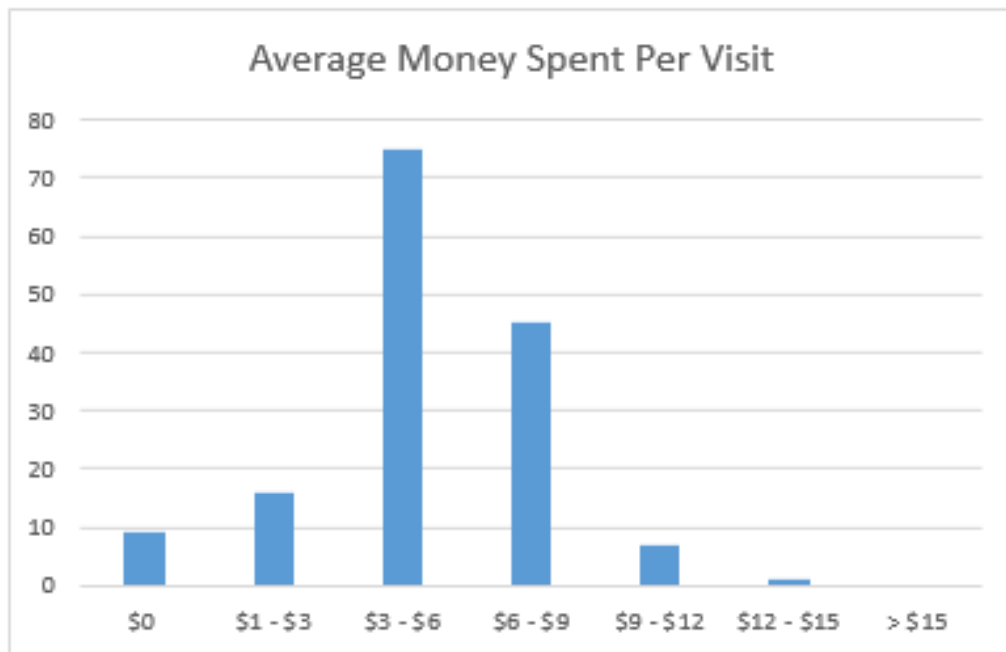
Length of Average Visit						
	DC - 4/27	STU - 4/27	STU - 5/2	LIB - 5/2	Total	% of Total
< 1/2 Hour	12	32	49	29	122	75%
1/2 Hour - 1 Hour	2	1	17	7	27	17%
1 - 2 Hours	0		6	2	8	5%
2 - 3 Hours	0		3	1	4	2%
3 - 4 Hours	0		0	0	0	0%
> 4 Hours	0	1	0	0	1	1%



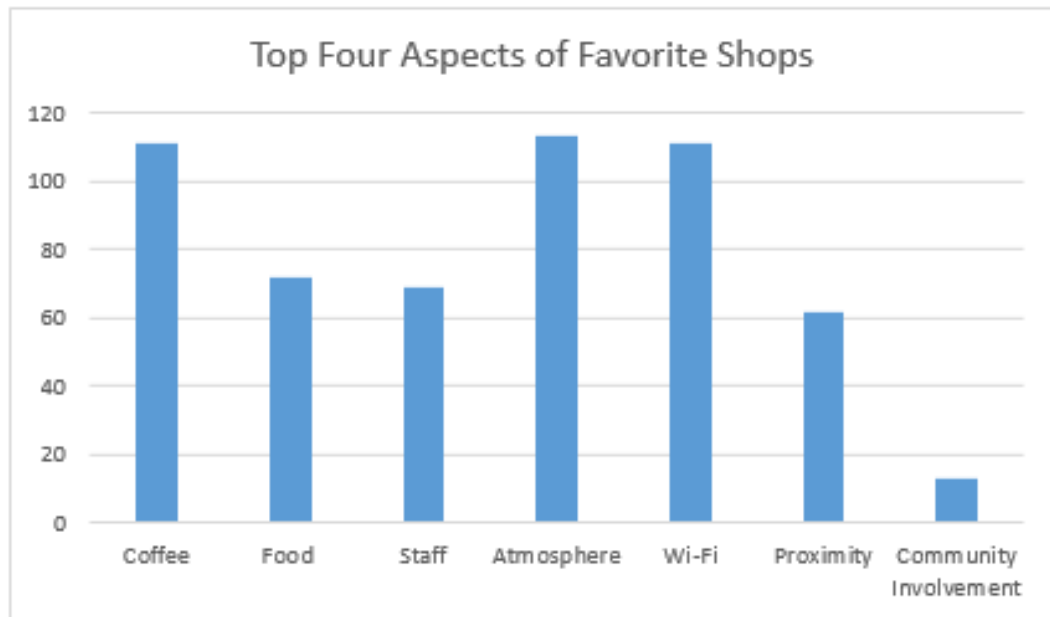
Normal Purchases						
	DC - 4/27	STU - 4/27	STU - 5/2	LIB - 5/2	Total	% of Total
Coffee	10	16	40	28	94	39%
Specialty Drink	3	13	27	10	53	22%
Tea	2	4	14	7	27	11%
Sandwich	2	3	9	6	20	8%
Baked Good	3	8	21	9	41	17%
Other	0	1	4	1	6	2%



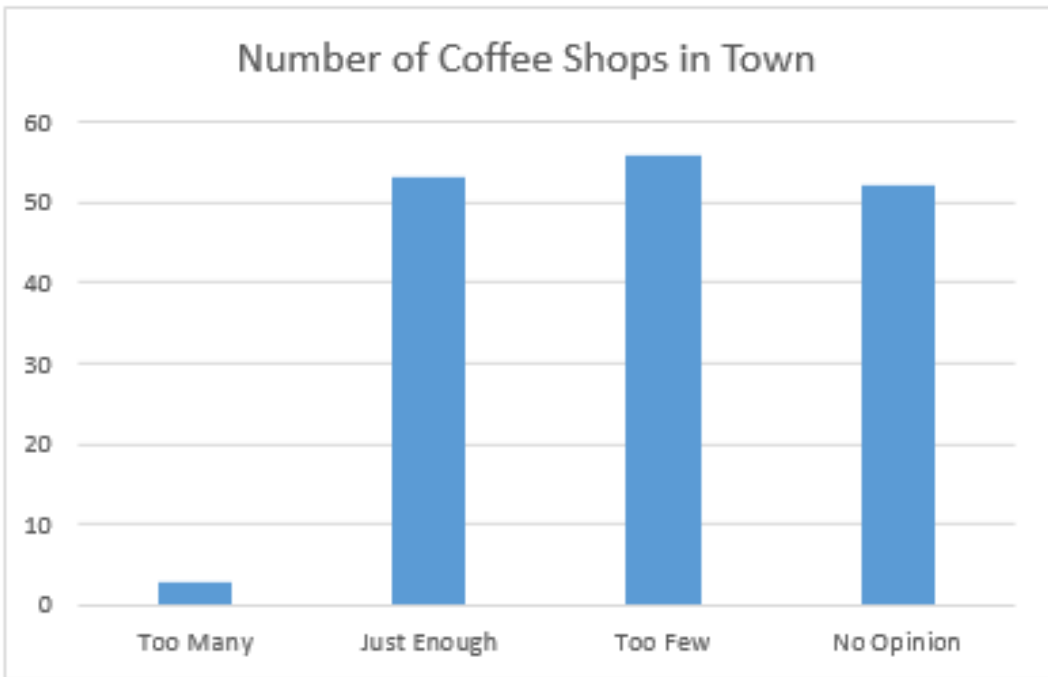
Average Money Spent Per Visit						
	DC - 4/27	STU - 4/27	STU - 5/2	LIB - 5/2	Total	% of Total
\$0	2	2	3	2	9	6%
\$1 - \$3	3	4	7	2	16	10%
\$3 - \$6	5	16	39	15	75	49%
\$6 - \$9	3	11	20	11	45	29%
\$9 - \$12	0	1	5	1	7	5%
\$12 - \$15	1		0	0	1	1%
> \$15	0		0	0	0	0%



Top Four Aspects of Favorite Shops						
	DC - 4/27	STU - 4/27	STU - 5/2	LIB - 5/2	Total	% of Total
Coffee	11	22	45	33	111	20%
Food	5	16	35	16	72	13%
Staff	9	17	26	17	69	13%
Atmosphere	10	25	54	24	113	21%
Wi-Fi	10	22	55	24	111	20%
Proximity	5	8	29	20	62	11%
Community Involvement	1	2	6	4	13	2%



Number of Coffee Shops in Town						
	DC - 4/27	STU - 4/27	STU - 5/2	LIB - 5/2	Total	% of Total
Too Many	0	1	1	1	3	2%
Just Enough	7	13	26	7	53	32%
Too Few	5	10	23	18	56	34%
No Opinion	3	10	26	13	52	32%



# IRB APPROVAL LETTER

## IRB

### INSTITUTIONAL REVIEW BOARD

Office of Research Compliance,  
010A Sam Ingram Building,  
2269 Middle Tennessee Blvd  
Murfreesboro, TN 37129



## EXEMPT APPROVAL NOTICE

3/4/2016

Investigator(s): Keaton Davis & Dr. David Foote  
Department: Business Management  
Investigator(s) Email: kad3z@mtmail.mtsu.edu  
Protocol Title: "Business As Mission Coffee Roaster: Transforming Murfreesboro One Cup at a Time"  
Protocol ID: 16-1194

Dear Investigator(s),

The MTSU Institutional Review Board, or a representative of the IRB, has reviewed the research proposal identified above and this study has been designated to be EXEMPT.. The exemption is pursuant to 45 CFR 46.101(b) **(2) Educational Tests, Surveys, Interviews, or Observations**

The following changes to this protocol must be reported prior to implementation:

- Addition of new subject population or exclusion of currently approved demographics
- Addition/removal of investigators
- Addition of new procedures
- Other changes that may make this study to be no longer be considered exempt

The following changes do not have to be reported:

- Editorial/administrative revisions to the consent of other study documents
- Changes to the number of subjects from the original proposal

All research materials must be retained by the PI or the faculty advisor (if the PI is a student) for at least three (3) years after study completion. Subsequently, the researcher may destroy the data in a manner that maintains confidentiality and anonymity. IRB reserves the right to modify, change or cancel the terms of this letter without prior notice. Be advised that IRB also reserves the right to inspect or audit your records if needed.

Sincerely,

Institutional Review Board  
Middle Tennessee State University