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BAM under $crutiny

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Although profit-making for the Lord is nothing new in the modern missionary era (cf. Danker 2002:31ff), there is an unprecedented and concerted effort underway to embrace this missional posture among the nations in the early twenty-first century. Proponents of this methodology, popularly known as business as mission (BAM), abound: C. Neal Johnson describes BAM as "a for-profit commercial business venture that is Christian led, intentionally devoted to being used as an instrument of God's mission (*missio Dei*) to the world, and is operated in a crosscultural environment, either domestic or international" and clarifies that it "is a means to an end, not an end in itself.

The endgame is bringing God glory and effecting kingdom impact by introducing lost people to Jesus and by making their lives better" (2009:27–28, 225); Johnson along with Steve Rundle state that BAM "specifically aims to meet physical as well as spiritual needs in the least-evangelized and least-developed parts of the world" (2006:25–26); Ken Eldred notes that current trends in globalization "imply that business and the marketplace are becoming the primary means of ministry, providing both hands-on spiritual development and economic blessing" and that God "is calling us now to join the rush and participate in what should be one of the greatest missions endeavors of the twenty-first century" (2005:256, 288); and Mark Russell adds that "Business professionals will tend to cite access, legitimacy, persona, contacts, and relationship development as benefits of BAM but not as motivations for BAM, as traditional missionaries will do. Rather, business professionals tend to cite the following as their motivations: engaging their passions; using their skills; creating jobs; confronting unjust social structures; and influencing social elites" (2010:161).

> ➤ **There is in fact great promise for BAM to further God's mission** through his church to the world for Christ's sake. **However...**

That there are indeed positive aspects to BAM is beyond dispute. These include: 1) the ability to gain entry to mission contexts which have hitherto been inaccessible (cf. Eldred 2005:261–262); 2) the potential for liberating indigenous Christian movements from foreign financial dependency (cf. Eldred 2005:262); 3) the capacity to empower emerging mission movements in the majority world (cf. Mordomo 2006:234); and 4) the provision of means for "the only long-term solution to world poverty" (Grudem 2003:150).

There is in fact great promise for BAM to further God's mission through his church to the world for Christ's sake. However, if mission historians and theologians in subsequent generations are to positively assess this movement, it will need to take into consideration the following seven cautions.

#1

Be careful of committing the error of "conceptual parallelomania."

This term refers to "those who have taken advanced training in a specialized field (psychology, sociology, some area of history, philosophy, education [or business]) but who… want to relate the Bible to their discipline. They think they have a much firmer grasp of Scripture than they do; and the result is frequently appalling nonsense" (Carson 1984:136). It essentially entails those who operate with a "mirror hermeneutic" when interacting with Scripture whereby their experience and aspirations are poured into the text and in turn used to justify and sanction any given course of action. In other words, "proof-texting" enters through the back door by "deploying decontextualized verses to buttress" (Litfin 2012:163) what are perceived to be divinely-inspired callings. This phenomenon is clearly evident in the

literature promoting BAM.[1] For instance, Steve Rundle and Tom Steffen believe that

> The archetypical model of a kingdom professional is the apostle Paul. It is safe to say that his only desire in life was to preach the gospel (see 1 Cor 9:16) and see churches spring up in the spiritually driest places (see Rom 15:20). That was his motive—his passion, if you will. His strategy, however, was unconventional, at least by today's standards. From all indications in Scripture, Paul worked a great deal (see Acts 18:1–3; 20:34–35; 1 Cor 4:11–13; 1 Thess 2:9; 2 Thess 3:8). He apparently did not think of his work as a distraction from ministry; otherwise he would have dropped it without a second thought. After all, he gave the strongest defense in the Bible for supporting missionaries and pastors (1 Cor 9). So why did he work? A careful study of his letters reveals that working was a central part of his missionary strategy. (2003:38)

In addition, Russell opines that Paul

> worked more often than is commonly assumed and that his reasons for it were numerous, not just to sustain himself on occasion.... [I]t was the best option for the advancement of his cause. . . .
>
> The amount of time Paul spent at work and the importance of tentmaking to his missionary strategy have not been adequately addressed. Most people falsely assume that this work was inconsequential and something he jettisoned when he got a chance. However, the whole of the biblical account suggests that his tentmaking work was an important part of his life and something he used to gain an advantage in spreading the gospel message. (2010:94, 97)

Such viewpoints, however, do not square with the New Testament material regarding Paul's *modus operandi*. **First, it must be noted that the better one understands Saul the Pharisee, the better one will comprehend Paul the Apostle.** In accordance with Rabbinic tradition, Paul was taught a trade in order to keep religious matters separate from worldly interests. In relation to this, C. H. Dodd notes, "it was a point of honour among good Jews that a man who occupied himself with the Torah should have a trade by which he could live, that he might not be tempted to make his calling in the Law a source of profit" (1933:7); Göran Agrell comments, "The most common view among the rabbis was that work gives, and exists to give, sustenance. The one who works is entitled to a wage, whereas the one who does not has nothing to live on. Most often it was regarded therefore as the scholar's duty to work in order to maintain his independence and avoid making the word of the Law a matter of business" (1976:63); and F. F. Bruce observes, "Paul had been brought up to believe that the teaching of the Torah should not be made a means of livelihood or personal aggrandisement. 'He who makes a worldly use of the crown of the Torah will waste away', said Hillel…Many rabbis practised a trade so as to be able to impart their teaching without charge. Paul scrupulously maintained this tradition as a Christian preacher" (1977:107, 220). This disposition toward work is clearly represented in Paul as he confessed "I have coveted no one's silver or gold or clothes. You yourselves know that these hands ministered to my own needs and to the men who were with me" (Ac. 20:33–34) and he wrote "nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we

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would not be a burden to any of you" (2 Thes. 3:8). Hence, Paul's activities as a leatherworker in the first century were not fundamentally driven by a strategy to impact the marketplace, but rather reflect his Jewish upbringing which conditioned him to separate ministry from profit-making.

Second, to postulate that the marketplace was central to Paul's strategy amounts to a selective reading of the biblical record. There is only one verse in the New Testament which specifically speaks of Paul witnessing in this context—after recently arriving from Berea while in Athens, "he was reasoning…in the market place every day with those who happened to be present" (Ac. 17:17). Beyond this, when Luke parades Paul on mission before the eyes of his readers, he locates him in synagogues (Ac. 13:14–41; 17:1, 10, 17; 18:4ff; 19:8); in a rural village (Ac. 14:8–18); in prison (Ac. 16:25–32); in the Areopagus (Ac. 17:22–31); in the school of Tyrannus (Ac. 19:9–10); in the Jerusalem temple (Ac. 22:1–21); before the Sanhedrin (Ac. 23:1–10); in Roman courts (Ac. 24:10–21; 25:10–12; 26:1–29); and under house arrest in Rome (Ac. 28:23–31). Hence, to raise the marketplace above all other contexts in which Paul carried on his mission goes beyond the data.

Third, it is evident that when Paul had the opportunity, he stepped out of his workshop to concentrate fulltime on proclamation. This happened after Silas and Timothy came from Macedonia, at which time Paul began "devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the Christ" (Ac. 18:5). Paul was able to do so not only because of a financial gift sent to him by the Philippian church (2 Cor. 11:9; Phil. 4:15), but also because Silas and Timothy no doubt continued to work while Paul preached. Nevertheless, because he did not remain in the shop himself, it is clear that Paul "valued his other ministries more highly than his leatherworking as a ministry to customers" (Winter 2006:279). What this indicates is that there was a hierarchy, at least in Paul's mind, when it came to his missionary strategy.

Last, there are at least two significant areas of discontinuity between BAM and Paul: 1) BAM seeks to establish viable long-term businesses in particular places through foreign investment whereas Paul carried his trade with him as he moved from one city to another; and 2) BAM seeks to employ locals whether they are Christians or not whereas it is impossible to demonstrate beyond doubt that Paul employed anyone other than his teammates. As such, if the rhetoric regarding BAM is to be believed, then one wonders why Paul did not simply settle down in one location, launch a business either with borrowed funds or his own, hire people in an effort to expand his business, all while attempting to fulfill his ministry as the Apostle to the Gentiles? Advocates of BAM have yet to address this question.

➤ **With the arrival of BAM,** the connection between the Christian faith and the capitalistic mindset has taken on new dimensions.

#2

Be careful of identifying Christianity with capitalism.

With the arrival of BAM, the connection between the Christian faith and the capitalistic mindset has taken on new dimensions. In this regard, Eldred says "good business practices don't conflict with the Bible—they *are* the Bible" and "It is not by chance that democratic capitalism flourished first and foremost in countries with a strong Judeo-Christian worldview ….Almost every economically developed nation has a history steeped in Judeo-Christian culture" (2005:24, 94). To this, Johnson adds: "Profits are the lifeblood of any business and its sustainability. If a business is to continue to deliver useful, needed service and products to people, and thereby show God-commanded love for them, it must stay in business. That requires profits" and "There is a saying in business that *cash is king*. In BAM we serve a different King, but the underlying truth in the saying is that a business must have capital and cash flow.…There are no exceptions" (2009:159, 383).

Several assumptions in these statements call for redress. That capitalism is both biblical and Christian is open to dispute. Ever since Adam Smith argued in the late eighteenth century that capital is best deployed for the production and distribution of wealth under conditions of governmental noninterference, that is, by free trade (1996:66ff), capitalism's love affair with unrestrained autonomy has only deepened. However, Charles Taber pointed out that

> a marketplace totally unregulated is nothing more nor less than the economic version of Darwinism….
>
> Whether or not economics has any moral accountability has become an even more urgent issue in the last few decades, as the prior colonial, mercantilist system…has given way to a global market economy that is far more ruthlessly imperial than any preceding system…. Economic globalization is the predominant international reality, and all countries are being

> forced into the global economy willy-nilly, under irresistible pressure from the developed powers and their economic instruments, the World Bank and the International Monetary Fund….[This] increasing hegemony of the economic sector over all other areas of life… needs to be understood and critiqued from a Christian ethical perspective. (2000:74–75)

A part of this critique should address the thorny issue of how a so-called Christian "business leader [can] claim to love others as himself while maximizing profit at the expense of [his] competitors? Indeed, at the core of modern theories of business strategy is the precept that the defense of business advantage against competitors must be the chief goal of the business enterprise, or it will not survive." Thus, how is it possible that a person can claim "to be both 'for him [i.e. God]' and 'for-profit'—profit enjoyed, by definition, because of entrenched competitive advances over rivals, customers, suppliers, and other 'competitive' entities'"? (Case 2003:276). Other questions which Christian capitalists must wrestle with include: what is a sufficient wage? (cf. Heb. 13:5); what is a comfortable lifestyle? (cf. 1 Tim. 6:8); how much profit is enough or too much? (cf. Eph. 5:3); why is not profiting less rather than more also Christian? (cf. Phil. 4:12–13); and since there is a significant portion of the church in the twenty-first century which is not amiable toward capitalism even to the point of labeling it the "mother of corruption" as it does not meet "the requirements of the common good" (Ilo 2011:159), is it not possible for BAM to function in tandem with other economic systems which likewise are wrought with as many human deficiencies as capitalism? Hence, how would a Christian socialist or communist who does not hold to "the survival of the fittest" mentality of capitalism do BAM differently?

Also, the idea that capitalism as presently conceived is based upon Judeo-Christian categories can only be labeled a myth. According to economic historian/anthropologist Karl Polanyi, in ancient societies such as the ones in Israel, Greece, and Rome, three modes of wealth exchange were operative: *"reciprocity, redistribution,* and *exchange"* (1977:37). In such environments, there was "little room for market-oriented behavior…[as] profit incentives were minimized. This kind of behavior, if it existed at all, was firmly embedded in other societal customs and institutions and is hardly recognizable by the criteria of modern economic theory" (King and Stager 2001:192). When one adds to this the Old Testament "Code of the Covenant" which forbade Israelites to charge "interest on money, food or anything" from other Israelites (cf. Lev. 25:35–38), that "the abandonment of debts" even on the part of "defaulting debtors" was obligatory every seventh year (cf. Deut. 15:1–2) (Vaux 1961:170–175), that the New Testament standard for Christians is to "lend, expecting nothing in return" (Lk. 6:35) and to freely sell one's "property and possessions [in order to share] with all, as anyone might have need" (Ac. 2:45), the stark contrast between the precepts of at least venture capitalism and the Judeo-Christian heritage is undeniable.

Furthermore, with Christian capitalism there is the unpleasant truth that people and their property easily become objects of value based upon their potential for productivity and profitability. Regrettably, the church does not have a clean record in this area. For example, toward the end of the nineteenth century, British missionaries in South Africa co-opted Christianity as a means to generate income:

> We want to see natives become workers… we believe Christianity will be a chief case of them becoming a working people….Christianity creates needs….If you want men to work, then, you must get them to need…Now the speediest way of creating needs among the people is to Christianize them. As they become Christianised, they will want more clothing, better houses, furniture, books, education for their children….And all these things they can get only by working. (quoted in Villa-Vicencio 1988:44–45)

Thus, as "BAM considers new opportunities in foreign lands, economic ventures must take existing social and economic structures into consideration and strive to work within them rather than imposing western economic principles out of context" (Pointer and Cooper 2006:176).

#3

Be careful to realize that the messenger is the message.

Anthropologist Jacob Loewen tells the true story of what transpired when jungle Indians in South America were Christianized by Northerners less than fifty years ago. While discussing Clark Wissler's cultural universals, he asked his audience, "you say that you have known the missionaries for about twenty years. Can you suggest one of the items in this list which you would consider to be the axle of the missionaries' way of life?" "Money!" they responded. "But do missionaries really teach about money?" Loewen replied. "No, they usually talk about God and religion, but money is still the most important thing in their way of life. Because…", and then, according to Loewen, these Indians one after another recounted real life experiences which revealed how money was "the ultimate yardstick (value) in both the material and spiritual areas of the missionaries' life and culture." So Loewen queried further, "And now that all of you here are Christians, is the Spirit of God the axle of your Christian way of life…?" "No our axle now is… money….because that is what we have learned from the missionaries" (1975: xi–xii). This incident shows that the law of unintended consequences is at play whenever servants of Christ seek to follow him into the cultural highways and byways of the world. On this subject, Sherwood Lingenfelter observes:

[Cross-cultural workers] reflect the values of the social game of the culture of which they are a part. [They] carry their social values and expectations with them. When they establish new ministries they often find the role of the learner too slow and too difficult for their taste and insist upon transplanting the organization and values that they have carried from their home communities. The more tightly they hold on to these social values, the more prone they are to idolatry, depending upon their systems rather than fearing the Lord.

Most Christian workers have so overlearned their cultural values that they confuse them with the teaching of Scripture. They are blind to the passages of Scripture that contradict their point of view, and they are skilled in rationalizing their values through proof-texts from their Bible study. (1998:172)

Cultural values which are indicative of Westerners include: "strong task-and-goal orientation; efficiency and 'rationality'; directness and explicitness; and the spontaneous resort to methods requiring money and technology" (Taber 1991:85). That BAMers have not been able to set aside such traits is now evident as those who have rubbed shoulders with them are speaking out: "Western business people [are] arriving…determined to stick to a task-focused, 'time-is-money' schedule. They don't ask questions of cultural insiders and act as though they can impose their own agenda and solutions—solutions that were decided upon even before arriving….[D]amage control [is] necessary after business people" leave (Swanson 2011:478).

Moreover, an ethnographic study conducted in Central Asia on the activities of missionaries, many of whom were involved with BAM, documents the following perceptions on the part of nationals:

One of the biggest problems is that many missionaries don't understand locals at all. They are just too busy to have time for them. Busy at what? We don't really know….

Missionaries use their money to control people. I don't mean sometimes, I mean almost all the time. . . .

I would say that the most important advice for missionaries is to act like we are your equals. Don't see yourself as better than locals, trust us….

Please listen first! Take time to drink tea and talk. You will learn so much from us, and then we will be willing to listen to you. . . .

It is sad to see the attitude of many brothers [around the region]…Many of them are becoming against the foreign missionaries. They ask, "What are these people doing here anyway? They live a good life here, spend lots of money, but what good are they doing?"

Probably four out of five [local leaders] I know do not receive or respect missionaries very much now. Each has their own reasons, but each has been influenced by their experience with missionaries. (Daniels 2007:1, 15, 19–20).

Consequently, while BAMers hope to convey a different message, others are perceiving Christianity as being "closely attached to Western values of global business and prosperity, rather than the cross of Christ" (Reese 2010:115). If such outcomes to what can only be dubbed a "missiology of and for the rich" are to diminish, then better training of workers will need to be placed at the top of the agenda by those advancing BAM.

#4

Be careful of redefining the kingdom of God in one's own image.

The way in which the kingdom is being construed to serve the purposes of BAM is also cause for concern. For example, Heinz Suter maintains that "it is possible to advance the kingdom of God through one's business and professional skills" (2003:182). Also, Eldred contends:

Kingdom business has several objectives. . . . it is about missions, successful business practices, the integration of work and faith, economic development, spreading the gospel, transforming nations and transforming lives….

…The ministry of Jesus demonstrates that God cares about transforming people's spiritual, social and economic conditions. He fed the hungry, called people to personal holiness, healed the sick, taught in the synagogue, preached to thousands, and affirmed the social outcasts. His was a comprehensive ministry, not one limited to a single realm. Likewise, Kingdom business is committed to transforming nations and advancing the kingdom of God through a comprehensive ministry….

…[Its] mandate includes raising the standard of living and creating a better life for all by providing employment, financial resources, goods and services. (2005:56, 67, 71).

And Johnson states:

. . . From a generic perspective it is appropriate to speak of at least four bottom lines that are essential for a BAM company…financial, social, environmental and kingdom….

…The kingdom bottom line must also be measurable if it is to be sustainable and to allow discrete, meaningful evaluation of the underlying programs. How it is measured will depend on the nature of the company activity or function that is being examined, but generically it can be referred to as the kingdom impact, or the kingdom return on investment—the K-ROI, if you will. The K-ROI will vary widely depending on the function or activity addressed. Stated differently, we are accustomed to speaking of the dollar return on investment, $-ROI, as a guiding principle to improve the efficiency of a company and to inform its major managerial decisions. We suggest that the BAM Company should do the same thing—to infuse K-ROI thinking into every aspect of the company so that it permeates its corporate DNA. To that end, the financial, social and environmental bottom lines must have identifiable and measurable K-ROI goals and objectives, as well as $-ROI.

Notice that having a K-ROI does not override or preclude the $-ROI. Quite the contrary….in order to have a long-term, sustainable, viable business, a positive $-ROI must be maintained. It is not only a *sine qua non* for survivability, but a reality check on what can actually be accomplished in the K-ROI programs. (2009:271, 278)

Again, many assumptions in these comments deserve careful scrutiny. **First, even though Jesus did address all spheres of human life, it is a *non-sequitur* to conclude that in doing so his goal was to bring about widespread socio-economic transformation in first century Palestine.** As New Testament scholar Eckhard Schnabel says, "Jesus never attempted to attack or change the social and economic structures of Galilean or Judean society" (2004:1577). Yet even if this view is rejected and one desires to maintain that Jesus did indeed aim for societal transformation, the only reasonable conclusion is that he failed miserably. As such, BAMers need to

be wary of requiring of the church in mission that which Jesus himself was unable to do.

Second, one should be very cautious about linking the kingdom to economic prosperity since its manifestation is not a function of material well-being. In fact, in the New Testament, the exact opposite is the case as those squarely in the kingdom suffered deprivation on various occasions: the Jerusalem church during a time of famine (cf. Ac. 11:27–30); the Macedonian believers for an undisclosed reason (cf. 2 Cor. 8:1–5); the Hebrew saints at the confiscation of their property (cf. Heb. 10:34); and the saints which Peter addressed who were suffering for doing right (cf. 1 Pet. 3:14–17). All of these incidents were due to a variety of forces out of the early Christians' control but did not affect their relationship to the kingdom in the least bit. In a similar vein, Paul comments that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17), indicating that the kingdom is not bound to material categories but actually transcends them.

Third, to try to determine the presence of the kingdom by employing human criteria amounts to scientism. On this subject, Wilbert Shenk writes:

> One of the hallmarks of Western culture for the past four hundred years has been the 'scientific method.' This powerful methodology has influenced how we in the West study and think. We have been schooled to believe that all phenomena can be investigated by rigorous application of the critical tools of scientific analysis. Such investigation has been carried out in order to expand human knowledge but also for the purpose of gaining control and effecting a solution….But not all areas of human experience can be reduced to empirically verifiable categories….Uncritical confidence in the scientific method has led us to believe that whatever is amiss in human affairs can be reduced to a manageable problem, and a problem is there to be solved. This reductionism not only distorts reality but…produces "fantasies of omnipotence." (1993:219–220)

Indeed, there are realities beyond human scrutiny and one of them is "the mystery of the kingdom of God" (Mk. 4:11). In fact, the kingdom essentially

> is a miracle. It is the act of God. It is supernatural. Men cannot build the Kingdom, they cannot erect it. The Kingdom is…God's reign, God's rule. God has entrusted the Gospel of the Kingdom to men. It is our responsibility to proclaim the Good News about the Kingdom. But the actual working of the Kingdom is God's working. The fruitage is produced not by human effort or skill but by the life of the Kingdom itself. It is God's deed. (Ladd 1959:64)

Finally, there can only be one bottom line in Christian mission—disciple making. This is not to say that Christian mission can be reduced to conversion, but given the fact that the "five different ways in which the Gospel writers recorded Jesus' announcement of God's Kingdom mission [cf. Mt. 28:16–20; Mk. 16:15–20; Lk. 24:44–49; Jn. 20:19–23; Ac. 1:8]" plainly "demonstrate a common perspective and a shared commitment [that] the disciples of Jesus in every age are to announce the coming of the Kingdom of God in Jesus Christ by participating in Jesus' mission of calling women and men to become disciples of Jesus Christ and responsible members of Christ's church" (Glasser 2003:240), those committed to BAM should be vigilant to not compromise from this objective.

#5
Be careful of taking up the "White Man's Burden" in support of "civilizing mission."

That this is one of the ambitious objectives of BAM is beyond question (cf. Miller 2003:281; Eldred 2003:21–22; Johnson 2009:56). However, those well acquainted with the expansion of Christianity over the last few centuries remain wary that such an agenda is unnecessarily repeating the mistakes of the past.

In the seventeenth century, the English Puritans experimented with civilizing mission at the Massachusetts Bay Colony. As a result of "the presumed linkage for the English between 'civility' and religion (and usually in that order), it was assumed that growing familiarity by the natives with English ways would automatically create a desire to embrace both the culture and faith of these newcomers." With the establishment of "praying towns" by John Eliot and others, "Indian proselytes improved their economic standing through paying jobs, apprenticeships, new cottage industries, and the various consumer goods supplied by the New England Company." At this time the Puritans literally "unleashed an entrepreneurial energy that brought economic success and, simultaneously, the means of fulfilling their divinely-appointed mission." But in the process, they became "enamored with the promise of business principles, the prospects of mercantile capitalism, and especially the allure of the potential of corporations." Consequently, their achievement was a "double-edged sword: it signaled both divine approbation and covenant blessing, but also served as perpetual temptress." Indeed, the Protestant work ethic faithfully adhered to by the Puritans increased wealth but led to a decline in religious zeal to the point "that spiritual apathy became a reality" (Pointer and Cooper 2006:172–173). As the Puritan divine Cotton Mather put it: "Religion begot prosperity, and the daughter devoured the mother" (quoted in Innes 1995:26).

Furthermore, the indigenes' response to the Puritans, "while initially positive, turned negative due in part to the perception that the colonizers simply wanted land without regard to the people already inhabiting it." This indicates that "No matter how pure the motives for evangelizing the unevangelized, capital often becomes a motivating factor for the…businessperson and the national. The unfortunate response is often one of suspicion."

Thus, the "Puritans help us to see that over time missionary zeal could be replaced by the material concerns of this life" and "that there are inherent dangers to focusing on business as a means to missions" (Pointer and Cooper 2006:174, 176). The same can be said of attempts at civilizing mission in Africa (cf. Donovan 2003:12–14) and China (cf. Paton 1996:66, 81–82). This should give pause to anyone who advocates that mission is "obliged to pursue a dual mandate, an evangelizing one and a 'civilizing' one" (Jacobs 1993:237).

With this in mind, several suggestions are in order. **First, steps should be taken to ensure that BAM's emphasis on socio-economic activity does not become the next chapter in the West's efforts to civilize the yet-to-be capitalist world.** It is widely acknowledged that the Western missionary enterprise already has the reputation of "being one of the greatest secularizing agencies of the past two centuries" (Bonk 2006:77) since "there was always a great danger that people would see the material benefits to be reaped by associating with missionaries and 'convert' for those benefits rather than because of the intrinsic validity and persuasiveness of the gospel" (Taber 2000:36). This situation persists today as BAMers admit that "most local partners—no matter how good or Christian they are—will silently ask themselves, *How can I work with these foreigners to my advantage?* and *What's in it for me?* Whether they ask overtly or only subconsciously, they will usually look out for their own self-interest" (Johnson 2009:240). When such scenarios unfold, "'Rice missionaries' [continue to] produce 'rice converts'" as a regrettable by-product of mission (Bonk 2006:77).

Second, BAMers must realize that the positive reception of Christianity on the world stage is not based upon any particular civilizing scheme. Yet some BAM authorities assume it is: "I believe that we can make the case that capitalism does not work without some cultural changes, including the open reception of some basic business principles which also happen to be scriptural principles. In this way, we lay the foundation for introducing the gospel" (Eldred 2003:22). Such notions regarding the mission of the church harkens back to what Roland Allen confronted in his day. As Lamin Sanneh notes:

> Allen was correct in his diagnosis of the problem. Missions subordinated Christ to their social preconditions, conditions that favored stationary centers built under European direction. Those conditions became the preoccupation of missions; they crowded out the gospel. The logic of requiring intellectual, moral, and social advance before faith in Christ, Allen confessed, assumed that intellectual enlightenment and moral and social advance were based on a foundation other than trust in Christ. When missionaries assumed that enlightenment and improvement would issue in acceptance of faith in Christ, they made it reasonable to conclude that faith in Christ was not the foundation but the copingstone of social and moral progress. They put the cart before the horse. . . .
>
> Allen recalled that Roman slaves who lived in social conditions deeply repugnant to what the West called the Christian life still converted to Christianity before any ameliorative social remedies were available to them. The Christian life embraced slaves and concubines without bashfulness or reservation while they were slaves and concubines because the Christian life did not make social disadvantage a disqualification of membership. . . . The tail did not wag the dog. (2008:228–229)

Hence, as Jim Harries observes, the "key to bringing lasting, heart-rooted change to a community is to enlighten people on…the great truths of who God is and what he is like. If the West is to have a helpful message for the world, then it should share what it knows about God" (2011:92).

Last, those promoting BAM must improve in their ability at transculturating the Christian faith. The frightful consequence of what happens when this truth is ignored, materialized in the words of Dudley Kidd at the Edinburgh World Missionary Conference 1910:

> *Christian missionaries do not always show consummate wisdom in their methods. Christianity is under no inherent compulsion to impose any special form of civilisation on its adherents, else we should all be Judaised. It is certainly strange that we should take an Eastern religion, adapt it to Western needs, and then impose those Western adaptations on Eastern races. . . . It need cause us no surprise to note that we have more Europeanised than Christianised the Kaffirs, to their loss, and to the Church's loss.* (World Missionary Conference 1910:169)

When people become aware of such past missional missteps, they will hopefully distance themselves from the idea that BAM should promote "the same values of competition, free trade and honest, noncoercive business practices as found in U.S. laws" (Johnson 2009:55). A better approach would be to seize what Andrew Walls calls the "Ephesian moment" and foster rather than hinder the "cross-cultural diffusion" (2002:67, 79) of the Christian faith through "de-Americanization" as it moves forward globally in the twenty-first century (Little 2007:29ff).

#6

Be careful of pursuing the two-fold agenda of profit-making and disciple-making.

BAM authors have gone on record admitting the inherent tension between these two goals: Rundle and Steffen note, "Combining business and missions is not easy, and it creates a tension that does not exist when the activities are pursued separately" (2003:7); Russell writes, "if a missional entrepreneur is not very intentional and focused on the business, the business will fail. But also, if missional entrepreneurs are not intentional and focused on building relationships and sharing Christ, then they will not be as effective a witness as possible. This tension is very real, and the temptations to ignore one or the other are also real" (2010:164); and Peter Tsukahira surmises, "Business in the global economy and ministry for the Lord may have different goals and require different skills. There may be tension between

work for material gain and labor for 'heavenly treasure,'. . . . Kingdom professionals must function in tension while maintaining the integrity of a focused life before God" (2003:126). The BAM paradigm thus demands a balancing act, but such an act entails inbuilt inconsistencies and liabilities.

First of all, there is the matter of dual allegiance. Historically, this phenomenon has occurred in societies most influenced by the cultural subset of religion and relates to "those who pledge allegiance to Christ but retain their previous allegiance to traditional power sources" (Kraft 1996:201). However, being fashioned in Western contexts dominated by the cultural subsets of "economics and control of the material world" (Kraft 2008:146), BAM gives rise to another form of dual allegiance—one which vacillates between greed and contentment (cf. Lk. 12:15; Eph. 5:3; Phil. 4:11; 1 Tim. 6:6; Heb. 13:5). Whereas Jesus presents the dichotomy, "No one can serve two masters.…You cannot serve God and wealth" (Mt. 6:24) and Paul states that he "never came with . . . a pretext for greed" (1 Thes. 2:5), BAMers contend that the way to serve God is through the acquisition of ever-increasing wealth, and by doing so, open themselves up to spiritual compromise. It is readily acknowledged in the business world that "Money…is a tool to be used quickly and wisely to execute a plan and generate more money" (Swanson 2011:479) and that operating businesses involve "maximizing profits for the company and its owners" (Johnson 2009:267). Given this propensity, those promoting BAM need to hit the pause button and address the question, "How can the movement be kept from idolatry when it makes money an object of unswerving devotion?"

To demonstrate that this is indeed a blind spot in the minds of BAMers, Victor Cuartas, while offering eleven recommendations to assist practitioners of BAM in becoming more effective in their work, never warns that "the deceitfulness of riches" can lead to unfruitfulness (Mk. 4:19) and "the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs" (1 Tim. 6:10) (2011:301).

Second, the motive for financial profit can easily get in the way of the mandate to make disciples as BAM proponents readily testify (cf. Eldred 2005:15; Johnson 2009:245; Cuartas 2011:300). Of course, all missional activities are blindsided by unforeseen outcomes, but what must not go unnoticed here is that the BAM paradigm directly begets these outcomes. While pursuing its stated two-fold objective, BAM ends up adversely impacting the task of making disciples. As a case in point, one national observer of BAMers asserts, "We are seeing people come here who consider themselves to be a missionary, and we receive them that way. But soon we realize that by our understanding they are not. They are more involved in business or something else than they are in the ministry of the Word [of God]. The Word gets left way behind in their daily life and the other things they are involved in" (Daniels 2007:14). Hence, BAMers who argue that their work must add "or create value for the community" (Sharp 2012:480) in which they serve, must be ever so careful not to imply either in word or deed that what they do is more valuable than the gospel itself in addressing the preeminent need of humanity—reconciliation with God.

Third, and closely related to the second, there is the ever-present risk that the mission of business will subvert the business of mission. Stephen Neill said it best: "a mission which becomes a commercial concern, may end up ceasing to be a mission" (quoted by Lai 2005:370). In other words, "the worry is that unintentional financial entanglements or some other worldly social factor will eventually overwhelm the mission's spiritual aims, despite every sincere desire to keep this from happening" (Skreslet 2012:165). As such, "Business, in essence, has the potential to take the place of missions" (Pointer and Cooper 2006:175). But ultimately what BAMers must wrestle with is the same plight that community development workers face: everything they do can likewise be done by well-meaning secular philanthropists, Muslims, Hindus, Buddhists, etc., except one thing—fashioning followers of Jesus Christ. Thus, BAM should really be renamed "Business for Mission" in order to ensure that it will maintain focus and not be derailed from the duty to disciple the nations.

Finally, in the worst case scenario, BAM can lead to the marketization of mission and/or the commercialization of Christianity. These scenarios occur when the pursuit of God's mission or the promotion of the Christian faith are co-opted for material gain. Of course, BAMers would never suggest that what they do is for the purpose of financially enriching themselves. Yet non-Western observers, such as Orlando Costas, have not been con-

➤ **In the worst case scenario, BAM can lead to the marketization of mission** and/or the commercialization of Christianity. These scenarios occur when the pursuit of God's mission or the promotion of Christian faith are co-opted for material gain.

vinced and therefore have encouraged "prophetic . . . minorities [to] join forces and with courage and commitment continue to unmask the secret alliance between the world missionary movement and the internationalist capitalist enterprise" (1982:69). Indeed, as Johannes Van Den Berg surmised after investigating the motives which compelled the church to engage in mission over the course of the modern era,

> The Church has to struggle for the purity of her missionary work: it is for this reason that she cannot dispense with a continuous purification of her conscious or subconscious motives. Our historical survey has shown us how easily it can happen that, through a subtle process of secularization, the missionary motives are loosened from their integration with the motive of Christ and are drawn within the sphere of human interests and human motivations. . . . From the evident correlation between aim and motive . . . it follows that when the aim lies in the greater glory of man—man in his political, his cultural and his ecclesiastical context—the purity of the motive becomes sullied. (1956:212)

In light of this recent history, in "the 21st century we should be equally suspicious of Christians who affirm a vision of business as simply the generation of capital" for whatever reasons (Ewert 2006:75). As such, if BAM is unwilling to suffer profit-loss in the pursuit of God's mission, then it has bowed the knee to the wrong god. A more reasonable approach would be to affirm that God's mission cannot be reduced to profit margins and is not dependent upon mammon. Rather, it is the Spirit of God as revealed in the word of God who empowers the mission of God to the glory of God.

#7
Be careful of Self-justifying ethics.

The subject of ethics is without doubt the most serious when it comes to BAM. Patrick Lai asks, "Should deception be used to enable missionaries to share the gospel in [Creative Access Nations]? As in all of life, we need to seek the guidance of the Master so as to discern His specific will for our lives and ministries. It is important for all [marketplace workers] to do a Bible study on the ethics of deceit so as to come to our own conclusions and convictions, so we will know how we should act. Surely, God has led different workers to different conclusions" (2005:352) and Steffen adds:

> Is it really ethical to use platforms to enter a country hostile to Christianity? Doesn't this strategy promote entry under false pretences? Why do [some workers] feel it is OK to have a . . . business yet spend most of their working hours doing what they consider as 'real' ministry (i.e., starting new house churches)? Isn't this illegal?
>
> …Yes, entering countries that restrict Christian proselytizing is a matter of legality. But there is a higher law than those of human governments (i.e., the law of God). When the Sanhedrin commanded Peter and James not to speak or teach in the name of Jesus, the reply and example of these first-century apostles instructs twenty-first century marketplace kingdom workers: "Which is right in God's eyes, to listen to you, or to him? You be the judges! As for us, we cannot help speaking about what we have seen and heard" (Acts 4:19–20). Paul followed Peter and James' example, sometimes resulting in hard days and nights in filthy prisons, as well as brutal beatings (2 Corinthians 11:23–25). (2012:519–520; cf. also Cuartas 2011:298)

But such views raise several concerns. **First, it is gratuitous to compare the lives of such biblical figures as Peter, James, and Paul to the predicament BAMers face.** None of these individuals entered restricted contexts in which they were requested by governmental authorities to not proselytize. Prohibitions regarding their religious activities were placed upon them only after they were accepted members of their communities and citizens of their nations. With reference to Paul in particular, it was the decision of the Roman judicial system that he was "not doing anything worthy of death or imprisonment" and would "have been set free if he had not appealed to Caesar" (Ac. 26:31–32). Thus, although the Jews accused him of heretical misconduct (cf. Ac. 24:2–8), the Romans never charged him with any illegal activity (cf. Witherington 1998:73, 752).

Second, the notion that deception is a trait which ambassadors of Christ should adopt as a means to accomplish their mission must be opposed. It is arguably acceptable to lie in circumstances where life is at stake, as in the case of Rahab and the Israelite spies (cf. Josh. 2:4–5). It might even be permissible to tell half-truths in order to assure your own welfare and that of your family, as Abram did concerning his wife, although both Pharaoh and Abimelech suffered for it (Gen. 12:10–20; 20:1–18). However, it is altogether a different matter to lie or deceive people in order to secure one's initial or on-going access to a particular missional context. This is because in Scripture

> deception basically constitutes a false witness, and this is condemned in the ninth commandment (Exod. 20:16) and is therefore dishonest. Deceit constitutes treachery and falsehood (Prov. 11:18; 14:15) and is the work of evil persons who through envy pervert the truth (Mark 7:22; Rom. 1:29). The practicing Christian [must] be careful to maintain a tongue free from deception in dealing with society (Ps. 15:2–3), and…avoid all those evil works that proceed from selfish, perverted hearts and lying lips. To avoid deception, the believer [must] strive to live a life of altruistic love that does no ill to his or her neighbor (Rom. 13:10) and …behave honestly and truthfully in all things" (Harrison 1992:102–103)

Hence, the ultimate reason why deceit should be disavowed in Christian life and service is because it violates love, which "does not act unbecomingly; it does not seek its own, . . . does not rejoice in unrighteousness, but rejoices with the truth" (1 Cor. 13:5–7).

Third, there is the matter of personal integrity. The unfortunate consequence of living duplicitously while pursuing mission is that many "Islamic and Christian leaders alike believe that evangelical groups fail the integrity challenge. 'Once you have this kind of sneaky way, the respect for the holy is gone,' says Sayyid Syeed,

secretary general of the Islamic Society of North America. . . . 'The missionary,' says Syeed, 'is seen as someone who is stabbing you in the back'" (Yeoman 2002:7). This reaction by a discerning non-Christian shows that when a person's integrity is called into question, it is very difficult if not impossible for people to have confidence in that person in other matters as well. For instance, why should non-Christians believe the greater truth of the gospel from the mouths of Christians who have lied about a lesser truth regarding the reasons for which they have entered their country? However BAMers rejoin the question, Christ himself set the example that the ends do not justify the means in mission and Christian virtue cannot be sacrificed on the altar of mission strategy (cf. Mt. 4:1–10; Lk. 9:51–56).

Last, the vital issue of building trust cannot be overlooked. Anthropologist Marvin Mayers insists that all cross-cultural workers need to ask themselves:

> "Is what I am doing, thinking, or saying building trust or is it undermining trust? Is what I am doing, thinking or saying potential for building trust or potential for undermining trust?"
>
> When we ask the prior question of trust (PQT), we do not know what the outcome will be, but we do know that a trust relationship will develop that will open channels of communication rather than close them. When the question is not asked, there is the greater likelihood that these channels of communication will close. (1974:32–33)

Speaking as one who put this policy into practice in a creative access nation, Stephen Bailey writes:

> I was asked directly by government people . . . if I was a Christian. I made a decision to always be upfront and sincere with the government. I always communicated directly that I was a Christian and that Christian people had sent me to try to contribute to the development of their nation. . . .
>
> . . . The government knew that people around us—even some of the business partners they had given us—were becoming Christians. On a couple of occasions they sent word indirectly that we were pushing the limits of our welcome. When more directly confronted with this issue, I always answered in a relaxed and interested way designed to acknowledge their concern, show respect for their authority and assure them that my intentions were for the good of the local people. (2007:370–372)

Bailey's example is certainly worthy of emulation by all BAMers in whatever countries and circumstances they may find themselves.

The above discussion on BAM illustrates that one's missiology is only as good as one's exegesis, theology, knowledge of mission history, familiarity with culture, and ethics. Therefore, it is hoped this paper will provide stimulus toward resolving some of the challenges BAM faces as it seeks to advance the *missio Dei* in the twenty-first century.[2]

Endnotes

1. Specific names and exact quotes are provided not to disparage authors, but to assure the reader that the issues being addressed are not contrived but real and worthy of analysis.

2. For those interested in further information on issues related to BAM, see *Polemic Mission for the 21st Century: In Memoriam of Roland Allen* (Kindle, 2013).

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Tribute to Dr. Steve Strauss (1955-2013)

Dr. Mike Pocock & Members of DTS

Steve was born in Dallas into a family steeped in Christian service. The son and grandson of pastors, he credits his dad's life and ministry as his inspiration toward Christian growth and serving the Lord. He earned his B.A. in History from Bryan College in Tennessee, winning the highest GPA award.

Feeling called to ministry, Steve recognized his need for further theological training. He attended Dallas Seminary, graduating in 1980 and receiving the W. Griffith Thomas Academic Achievement Award. The seminary saw his talent and invited Steve to lecture in homiletics. He accepted the position, but overseas missions still captured his heart.

While Steve was still at seminary, it was the late Howard Hendricks who most influenced him toward missions. "Gentlemen," Steve recalled Hendricks rasping, "if I had it to do all over again, I wouldn't stay here in the States where there's a church on every block. I'd go overseas to some country where there was no school like Dallas Theological Seminary, and I'd start something like it." The challenge sent chills up Steve's spine. He joined SIM (Serving in Mission) in 1980 and went to Ethiopia in 1982.

Encountering Ethiopian culture spurred Strauss toward a practical contextualization of theology. As a missionary, Steve struggled with the relationship between the Bible and culture. Seeking answers, he devoured writings by renowned missiologist Paul Hiebert. Ever the avid student, Steve later received his Ph.D. in Intercultural Studies from Trinity Evangelical Divinity School. Hiebert served on Steve's dissertation committee.

Gifted with a sharp intellect and boundless energy, Strauss met his match as he learned Amharic and the culture of Ethiopia. An ancient Christian faith still lingered among the bustling towns and cities of Ethiopia, but it seemed dusted with silt from centuries of neglect. Steve quickly realized the wisdom of Hendricks's exhortation to found theological schools that could train local pastors in the accurate interpretation of God's Word.

Strauss served on the founding committees for three African theological schools: The Evangelical Theological College (1983); the Kale Heywet Ministry Center in Dilla (1987); and the Ethiopian Graduate School of Theology (1997). Strauss also traveled widely throughout Africa and India, teaching at conferences and seminars and refining his thinking on contextualization and missiology.

Ethiopian colleagues remember Steve as friendly, humble, and kind. Zenebe Mitiku recalls that Steve equipped a lot of Christian leaders and was instrumental to the planting and expansion of many evangelical churches in Ethiopia. "Steve and Marcia have served the people of Ethiopia, leading by example," says Mitiku. "Their legacy lives on."

Both as a missionary in Ethiopia and as department chairman and professor of World Missions and Intercultural Studies at Dallas Theological Seminary, Steve Strauss inspired students and colleagues to model his lifestyle of humble faith.

"Dr. Steve Strauss was a world–class ambassador for Christ. He was a lover of God and people, and he was a leader for God's mission in the world. All of us at DTS have received more ministry from Steve and Marcia these past fifteen months than we have extended to them. Steve's absence will be noticeable for months and years to come. His departure to heaven leaves a vacuum in our community that only God can fill. No one will ever be like Steve, but we will trust God to raise up a host to take his place in the ranks of godly servant-leaders for the

Continued on page 14

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Soul, Self, and Society:
A Postmodern Anthropology for Mission in a Postcolonial World

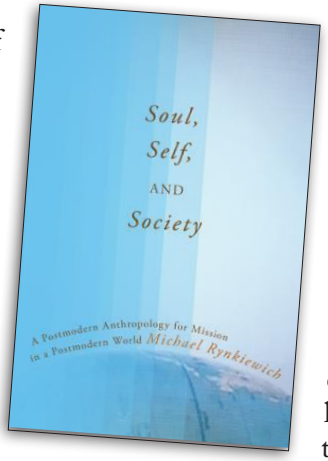
By Michael Rynkiewich. Published by Cascade Books, Eugene, OR, 2011. 280 pp.

*—**Reviewed by Anthony Casey**, Instructor of Missions at The Southern Baptist Theological Seminary.*

Michael Rynkiewich received the Ph.D in anthropology from the University of Minnesota in 1972. He spent the next four decades fluctuating between academic and missionary roles, giving him uncommon perspectives on the development of both anthropology and its application to the developing discipline of Missiology. *Soul, Self, and Society* was written at the culmination of Rynkiewich's career, shortly after his retirement from the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary.

The book is meant to be an introductory work for those interested in anthropology studied from a Christian perspective. Rynkiewich covers major social systems like culture, language, kinship, economics, power, religion (which he heavily deconstructs), and ethnicity. He adds crucial dimensions for the modern world in chapters on migration, diaspora, transnationalism, and urbanization and globalization.

Rynkiewich seeks to infuse missiology with the latest and best anthropological perspectives, believing that "while missiologists were looking the other way, anthropology walked off in a different direction, and the world itself took some strange turns" (xi). Specifically, the combination of postmodern thinking, urbanization, and globalization has changed the way people identify themselves. Rynkiewich believes that people rarely "stay put, speak [only] one language, live by one culture, and have little contact with the outside world" (8-9). The modern study of anthropology has realized this seismic shift and adjusted its research methods and theories accordingly. However, Rynkiewich feels missiology is stuck in the 1960s, training missionaries for a world that no longer exists (xiii).



> **Rynkiewich feels that missiology is stuck in the 1960s,** training missionaries for a world that no longer exists.

Rynkiewich's main contribution to current missiology is his challenge that people groups can no longer be studied in isolation, as anthropologists used to do and missionaries still tend to do. People are so connected globally that they maintain several "identities," depending on the social context in which they find themselves. Failure to take this interconnectedness into account results in a false or segmented view of people. For example, when writing on migration, the author notes that "migrants are very adaptable; they have strategies for entering into urban life ….These [migrant communities] may not look the same as back home: single-strand relationships instead of multiplex relations, networks instead of groups, and friends instead of families" (201). My own experience as a researcher confirms that, as Rynkiewich warns against, missionaries tend to study peoples in diaspora as if they were the same as back home in their mono-cultural village and attempt to use similar church planting strategies that may not work in the new environment. Rynkiewich brings a grounded challenge against this danger and provides a helpful paradigm for those working in the postmodern, diaspora and/or globalized context.

While the work is meant to be an introduction to the modern study of Christian anthropology, it would not do well as a stand-alone text for the very reasons Rynkiewich strives against in his book. Seminaries training missionaries are rarely able to teach anthropology in its fullness. Rynkiewich's work is helpful, but not easily readable for someone with no background exposure to anthropology. I am afraid readers may become lost as he surveys the history of anthropology, major theories, and uses technical terminology without explaining it in simple terms. The readability of the book is not on the same level as say, Howell and Paris' recent *Introducing Cultural Anthropology*, which includes a helpful glossary and is a true introductory work. Rynkiewich's book is excellent, however, as an accompaniment to a more introductory work or may be used by professors versed in professional anthropology who are better able to explain the discipline's foundational theories.

Nonetheless, I applaud Rynkiewich for his necessary challenge to missiologists in the modern world. He succeeds in bringing a fresh, balanced perspective and bridging the gap between anthropology and missiology.

Polemic Missiology for the 21st Century: In Memoriam of Roland Allen

By Christopher R. Little. Columbia, S.C., 2013. Kindle ebook file.

*—**Reviewed by Larry W. Sharp**, PhD (University of Calgary); career in educational and administration ministries in Brazil and the USA; long-time EMS member; VP Emeritus – Crossworld; consultant.*

The term *polemic* captures the author's intent while highlighting three specific areas addressed by Roland Allen which are also contemporary missiological issues. More than half of the book is devoted to "Business as Mission" while the other 21 pages also polemicize "The Contours of Christian Mission" and "Foreign Subsidy." While celebrating the centennial since Allen published his seminal work, Little believes that Allen was a "polemic missiologist par excellence" (5) and that the church has failed to learn from history, and may "…repeat the same errors made when mission was redefined and eventually lost in the World Council of Churches"(4). His purpose seems to be to contend for his understanding of Christian mission and to "reprove, rectify and re-orient the mission of God's people…" (4).

Although this book is by no means a complete treatment of the themes, Little has masterfully utilized authors who support his contentions as well as those who are detractors. A total of 281 quotes in the work's 50 pages are evidence of extensive research on the themes addressed.

Little sees himself as a missiological apologist for standard late 20th century missiology. He sees his mandate to help "stem the tide" (8) of the early 21st century trajectory of the church in North America which he describes to be accommodating to modernity and demonstrating a loss of true biblical integrity. His work is a mix of defending the faith and contending for his conception of mission.

Though I am sure the author is a careful missiologist, the nature of polemics seems to be in tension with the task of missiology which Verkuyl defines as "…to investigate scientifically and critically the presuppositions, motives, structures, methods, patterns of cooperation and leadership…" (Contemporary Missiology—An Introduction 5). The author's point of view will confirm prior biases and perspectives for some readers but all readers do well to remember that even well-done polemics requires a more complete representation of alternative viewpoints in their quest for truth.

To his great credit, Little affirms that there is only "…one bottom line in Christian mission – disciple making" (9). This is refreshing in light of the last hundred years of fixation on "church planting."

Chapter 2 on "foreign subsidy" is by far the most helpful. He cites good, balanced examples and deals in a fair way with issues of dependency, paternalism, foreign aid, mission funding. He offers principles for decision making when considering aid for poor peoples and provides research which is relevant for today. I highly recommend this chapter and suggest it be given wider circulation in a published article.

The greatest flaw is lodged in the treatment of Business as Mission (BAM). Even though he has clearly discovered seminal and definitive works on BAM, he asserts that BAM ". . . should really be renamed "Business FOR Mission." This clearly suggests a faulty understanding of "Business AS Mission."

The nine "Be Carefuls" which give structure to chapter three are not merely cautions, but clear appeals to reject what he considers to be the excesses and misguided focus of BAM with headings such as "Be careful of falling into the epistemological trap of functionalism" and "Be careful of committing the error of 'conceptual parallelomania.'"

[**Little sees himself as a missiological apologist** for standard late 20th century missiology. His work is a mix of defending the faith and contending for his conception of mission.]

This reviewer indeed does acknowledge that there are several facets of BAM which do demand careful caution such as the integration of faith with business and issues of cross-cultural ethics. However, Little clearly means to "temper its enthusiasm and amend its activities" (p. 30). I find his argument unconvincing because he places the emphasis on secondary domains.

Readers who desire a more objective apologetic for BAM might consider alternative viewpoints on some of the subjects pursued in chapter 3 such as the definition of mission in contrast to making disciples; kingdom theology; the history of how people really became followers of Jesus in the first century (Acts 8-17); the difference between the goal and the result as it

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Christopher Little *is Professor of Intercultural Studies at Columbia International University, and the author of* The Revelation of God Among the Unevangelized *(William Carey Library);* Mission in the Way of Paul*; as well as several articles.*

future." —Dr. Mark Bailey, President, Dallas Theological Seminary

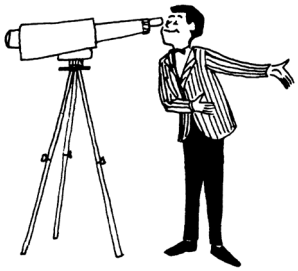
Dr. Rodney Orr, also of the World Missions and Intercultural Studies department at DTS, joins in expressing how deeply we will miss our brother and friend. These past eighteen months were ones of great difficulty, yet also great triumph as Steve and Marcia showed us how to walk through the "valley of the shadow of death," not fearfully or morbidly, but living and rejoicing in the face of this trial.

Steve passed into the presence of the Lord, June 11th, 2013. I would like to add this personal word as Steve's colleague over the past three years since he joined the faculty in World Missions and Intercultural Studies. Steve was already known and greatly appreciated by us before he came to serve at DTS after many years of service with SIM, (Serving in Mission) in Ethiopia and later as North American Director of SIM. He also served on the board of Missio Nexus, and as Vice President for the South Central Region of the Evangelical Missiological Society. He was an excellent leader, with a sterling Christian character, passionate in his love and devotion to the Lord.

Academics always smiled on Strauss. But his greatest accomplishment may have been another milestone: meeting and marrying Marcia Krick. The two formed a loyal and like-minded bond that yielded three children, Cara (1981), Mark (1983), and David (1986), and one grandchild, Ariana. His married son Mark is a student at DTS, married daughter Cara is serving in missions in Bolivia. His son David is also married. Many readers will remember Steve's father, Richard Strauss and grandfather, Leyman Strauss who were both great preachers and servants of the Lord. Steve certainly carried on with that heritage and added to it in the field of missions and Missiology.

—Dr. Mike Pocock, Senior Professor and Chairman Emeritus DTS.

As seen through the **LENZ**



Our featured article by Dr. Chris Little challenges the approach that Business as Mission (BAM) uses in the strategy of Gospel proclamation. We welcome this critique, and the response from Dr. Larry Sharp in his book review of Dr. Little's volume, *Polemic Missiology for the 21st Century: In Memoriam of Roland Allen*, a portion of which deals with BAM.

Our hearts are deeply saddened at the home going of Dr. Steve Strauss after his long battle with illness. A beloved brother, and member of EMS, we honor his memory with a tribute to him in this edition. Thanks to those who have contributed their thoughts, and especially to Dr. Mike Pocock and Dallas Theological Seminary who allowed us the privilege of publishing. this tribute.

Michael Rynkiewich has written a timely book on the interaction of anthropology and missiology, reviewed by Anthony Casey. I am especially thankful for Fred Lewis and the good job he is doing in having these reviews as part of *OB*. We hope that the readership will also appreciate the "new look" of the *Occasional Bulletin*.

—Bob Lenz, editor

Polemic Missiology
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relates to transformed communities; and examples of effective BAM in the cross cultural milieu.

Consider that while Allen clearly challenged operational norms of the missiology of his day, he might have championed the BAM movement today as a return to first century fulfillment of Jesus requirement to "make disciples." In light of his 1930 *The Case for the Voluntary Clergy* Allen suggests that the professional clergy cannot get the job done alone and it is really the non-professional Jesus follower who is actually given the command to make disciples. Paul might find it refreshing to "de-mission" missiology, as the BAM movement does.