



The Evolution of Marketplace Ministry: An Exploratory Study of Strategies Used in Business Evangelism

LaSharnda Beckwith, Ph.D.
Hope International University, United States

Abstract

The purpose of this paper is to explore the evolution and emergence of the Christian faith in the business marketplace and to explore why the marketplace ministry movement has continually gained momentum over the years. This paper will further explore strategies being used by Christian business professionals to evangelize their markets. Also, this paper observes this relationship in an American context. To achieve the objective, a review of related literature was conducted. Also, four faith and business operations were reviewed. The operations were as follows: Business For Missions, Business As Missions, Work with Purpose, and Faith At Work, in order to support the conclusions of this paper. This paper further evaluates the determination of Christians to activate their faith at work and to develop strategies that will systematically integrate faith and business, without alienating others in the workplace.

Keywords: Business, Faith, Christianity, Integration, Missions, Marketplace Ministry, Ethics, Marketplace Strategies.

Introduction

With globalization and the emergence of new technology, new information, as well as the diverse range of cultural experiences and exposure to various religious beliefs and practices, it is easy to assume that such influences are the cause for the decline in church attendance in the United States. There is a noted decrease in those attending formal church services in the United States (Kreijcir, 2007), but there is also an observed increase in those pursuing other avenues to minister, and that is in the marketplace (Doty, 2013).

Pew Research Center (2015) found that those of Christian faith are declining in the United States. However, the United States continues to be the home to more Christians than any other country in the world. According to the research, approximately, seven-in-ten Americans

identify as Christian (2015). Pew's research conducted in 2014 of more than 35,000 Americans, found that adults, ages 18 and older, who at some point in their lives identified as Christian, had dropped by approximately eight percentage points in seven years, from 78.4% in 2007 to 70.6% in 2014. Christianity has declined in formal settings, but there is evidence of an emergence of the Christian faith in the marketplace (Burchfield, 2015). Researchers have found that the ideal of living out one's faith in the workplace is on the rise (Mitroff, & Denton, 1999; Nash & McLennan, 2001; Williams, 2003; Giacalone & Jurkiewicz, 2005; Miller, 2007). According to Benefiel, Fry and Geigle (2014) interest in spirituality and religion in the workplace has emerged. One argument is that faith in the workplace is on the rise due to society seeking spiritual solutions to tumultuous times (Mitroff & Denton, 1999). Benefiel et.al's and Mitroff et. al's arguments may be right for those seeking a solution, but it may not be the case for those who have the solution. Christians are very much aware of the shortcomings and failures organizations face and seek to offer hope to those who have none. Now is the Christian's opportunity to recover ground lost in churches and minister, although subtly, in the marketplace.

Tanfous (2013) argues that globalization; new technologies and fierce competition have caused organizations to rethink their strategies. Tanfous suggests that the intangible assets are the things that add value to the company. Albeit the examples provided of intangibles relate to research and development, patents, software, human resources and changes to the organizational structure. It could be argued that included in the organizational structure would be the idea of embracing spirituality at work. It could be further argued that globalization and competition collectively offer opportunities to create work for others and provide an opening to introduce the world to Christ. One such means of accomplishing this is by taking the critical skills entrepreneurs use daily in growing new businesses and creating jobs where there have not been any.

There are approximately 28 million small firms in the United States, with entrepreneurs being the backbone of new and innovative businesses that appear each day. In one month about 543,000 new businesses appear (Forbes, 2015; Edmiston, 2007). Entrepreneurs utilize dimensions of creativity, innovation, proactiveness and risk-taking as they take ideas and create tools and processes that meet the needs of people. Moreover, Believers who want to take Christianity to their workplaces around the world can use the approaches employed by the entrepreneur.

Bchini (2014) conducted research in the area of entrepreneurship and its effect on how to minimize risks on Tunisian family businesses. Dimensions of innovation, proactiveness and risk-taking were analyzed and evaluated. The study found that entrepreneurship, through these dimensions, reduced various types of risks affecting family businesses. For example, for financial risk, Bchini states that entrepreneurship makes it possible to solve the problem of dependence on external sources of funding through the behavior and influence of the leader.

Entrepreneurship is one way that Christians can change the marketplace; particularly if the social entrepreneur arises. There is no better way of expanding the Christian influence than Christians who work in the market, actually evangelizing their particular sphere of influence in the market. Evangelizing does not happen with the same methods used by Pastors in churches. There is no doubt that Christian business people will need to change strategies. Those with hearts for people and have the desire to do what God called them to do according to Biblical scripture, Matthew 28:19: "*Go therefore and make disciples of all the nations; baptize them in the name of the Father, and of the Son, and of the Holy Spirit...*" (World English Bible), are finding creative, non-manipulative ways in which to introduce others to Jesus.

Basic Research Concepts

The primary methodology utilized for this paper was an exploration of current and seminal literature. Also, the researcher observed organizational processes in action and analyzed and evaluated those processes. Finally, four scholars were contacted and asked the question, how do you integrate Biblical principles into coursework for students?

According to Singh (2007), "exploratory research is the initial research, which forms the basis for more conclusive research. It can even help in determining the research design, sampling methodology and data collection method" (p.64). With the conclusion of the *Business For Missions* project, a final comprehensive phenomenological study will be prepared at the end of the third year.

Christian Businesspeople are Christian Ministers

Christian ministers are no longer only seated in pews of churches or behind a pulpit; rather, they are in the marketplace. Christian entrepreneurs are starting new businesses, creating jobs and making the market a platform to propagate the gospel. Social entrepreneurs who are Christians, are building businesses that help the poor and provide opportunities for those living in less than desirable conditions to work and open businesses to feed and sustain their families. Christians are making an effort to be a shining light in the world to draw others to Christ. For example, Ken Cromwell of Galtronics is an example of one who is Christian and has built his company on Christian principles. His company produces antennas for wireless technology used at Motorola and Samsung and has sold more than one billion antennas. He employs roughly 300 Christians, Arabs, and Jews and has built a 400-member church. To further Cromwell's goals of ministry in the marketplace, he opened plants in China and South Korea where he has emulated the model used in Israel. (Maxwell, 2007)

The company's vision statement is a Bible scripture found in Psalm 37:5 "*Commit thy ways to the Lord, trust also in Him and He shall bring it to pass.*" (New International Version). Mr. Cromwell described his vision when he started the company in 1978: "The calling was first to go to an area where there was little or no Christian witness, to give employment to Believers and Non-Believers in a safe working environment, and to support building the local church." (Maxwell, 2007).

Rich Snyder, the president of In-N-Out Burger, is spreading the gospel through subtle and bold ways. In the 1980's, Snyder figured out a way to share his faith at work. In-N-Out Burger began printing several Bible references on its cups, containers, and wrappers. Some of the scriptural references include John 3:16 and Proverbs 24:16. Rich Snyder was a born-again Christian and the founder of the West Coast fresh burger company. Early on, Snyder decided to use his business to share his beliefs, and the company has continued to do so ever since.

Whether at Galtronics, where everyone knows the organization is Christian or working as a nurse like Caroline Petrie, suspended after she offered to pray for a patient; these professionals view their places of work as ministry fields (The Christian Institute, 2009). Christians do not want to separate what happens on Sunday from what happens on the job Monday through Friday. They refuse to be what Doug Spada refers to as Monday morning atheists, those who love God on Sunday but must act as if He does not exist at work on Monday morning (Spada, 2011). Furthermore, the law does not forbid anyone, including those in the medical field from

discussing faith with others, but due to diversity codes, harsh punishments have resulted. (The Christian Institute, 2009).

The Value Proposition is Jesus' Command

Business people have sat in churches many Sundays wondering if their usefulness is only to provide financial support for the gospel (Walker, 2003). Business people recognize that they are not Pastors, yet they want to do more for Christ where they work. It may have taken traditional ministers some time to understand that most of the disciples were not traditional synagogue leaders, but many were business people. The fact that disciples were regular businesspeople has helped the modern day businessperson relate and correlate their vocation with pursuing the goals of the Great Commission in Matthew 28. AllaboutJesusChrist.org provides the following perspective:

At least seven of the disciples were fishermen. The calling of the Jewish fishermen was the first step by which God would bring the light of the Gospel to shine on all people. Andrew was mending and washing his nets from his fisherman's job, and yet, Jesus called him as a disciple. His brother, Peter, did the same.

James and his brother, John, were mending nets with their father when Jesus called them. Additionally, these two men were not just fishermen. As business owners, they hired others to work for them.

When Jesus first called Matthew, the disciple was sitting at the tax collector's booth. Matthew collected taxes and was in a job that many frowned upon and denounced as unethical; tax collectors were known for extorting money from travelers, yet Jesus called him as a disciple.

Finally, while not strictly a profession, Simon the Canaanite earned the title of Zealot. He was not a businessperson, but he was somewhat of a civil rights leader. (allaboutjesuschrist.org)

The disciples are examples of everyday people in the marketplace using their platform to influence others for Christ.

The Evolution of Marketplace Ministry

It should not be a surprise to see the evolution of marketplace ministry. Over the last decade, there have been businesses started for the sole purpose of ministering and marketplace organizations established to assist business people to go into their already existing job markets to do the same. In fact, several groups have been formed for the sole purpose of equipping marketplace leaders to take the *gospel in whatever unexpected ways they can to the market*. Groups such as *Business For Missions*[™], *Faith at Work*[™], *Business as Missions*[™] is to name a few. Organizations who are taking the bold move and influencing markets are Galtronics, Chick-Fil-A, Hobby Lobby, In-N-Out Burger, Forever 21, Tyson Foods, Alaska Airlines, Marriott Hotels, JetBlue, Interstate Batteries, Trijicon, ServiceMaster (which includes Merry

Maids, Terminix and American Home Shield), Mary Kay, H.E.B, Curves, Timberland, and Carl's Jr., these are all large-scale, Christian-influenced companies in the United States (Nisen, 2013).

Also, the trend toward publicly stating that one is a Christian owned business attracts some and alienates others, but that is the chance Christians are willing to take. A Barna survey found that many Americans favor Christian-influenced businesses with one-third of all U.S. adults stating that they would be more likely to purchase a particular brand knowingly (Samuel, 2011). Organizations such as *Business For Missions*[™], *Business As Missions*[™], *Faith at Work*, *FCCI* (Fellowship of Companies for Christ International), *Convene*, *Work with Purpose*, *Missions and the Marketplace* are only a few purposeful organizations whose sole mission is the help facilitate the integration of faith and work.

Business: Material or Spiritual

According to Wayne Grudem in his book, "*Business for the Glory of God*" there is a stigma associated with being a businessperson versus being in "real" ministry. The stigma is that if one pursues business, they are more interested in money or material things and not the spiritual; that somehow being in business is not as admirable as being in the pulpit. Grudem (2012) brings forth much-needed clarification that would benefit those in pastoral roles as well as those in business. Whether addressing productivity, borrowing, and lending or how to run an organization, Grudem provides a fresh perspective for those in search of an explanation as to how business glorifies God.

According to Armstrong (2016), some ministers have the view that sacred and secular should not meet. In agreement with Grudem's argument, Armstrong states that many spiritual leaders are trained to think that money is materialistic and evil. In fact, the author posits that business is based upon covenant relationships, as is the ministry. Jesus and several of the disciples was business people. Jesus was a carpenter. Thus, Jesus ministered in His earthly father's business, and He was a minister in His heavenly Father's business. Jesus considered His calling "*being about my Father's business*," as stated in Luke 2:49 (NKJV).

Business is bottom line driven. It is focused on margins and profits, or there will be no business. However, it should also focus on values. Christian business people would like the business and the people the business touches, to be Christian values focused. Additionally, business concerns itself with risks and return on investments; all of which is measured. Ministry, on the other hand, concerns itself with love, hope, faith, eternity and things that are not measurable; Spirituality is not measurable and in some cases the world rejects the spiritual because it cannot be explained. From the church's perspective, anything that is profit-focused is material. Therefore, businesspeople must be materialistic, while ministers are spiritual. If that were true, Jesus would also be considered worldly and materialistic. In Matthew 7:19, Jesus says, "*Every tree that does not bear good fruit is cut down and thrown into the fire*" (NKJV). Jesus called it "*bringing forth fruit*." In business, this is the same as Return On Investment. Tracking a return on investment is a way to determine if the covenant is benefiting both parties (Armstrong, 2016).

Business Skills and Entrepreneurial Drive

Christian business leaders with strong competencies in the areas of operational results, strategic planning, vision casting, goal setting, business ethics, servant leadership, emotional

intelligence, and goal achievement take those skills into the marketplace and drive organizational effectiveness as well as accomplish the mission of Matthew 28. Entrepreneurial Christian business leaders can make even greater impacts working to create new businesses or working with others to help them create new businesses. These actions are designed to help poor communities learn to innovate also. Thus, Christian leaders with the entrepreneurial skill can help develop the skills of risk-taking and innovativeness in others. Great Christian leaders, like other great leaders, influence others in the areas of leadership and trust because they share knowledge (Whisnant & Khasawneh, 2014). In fact, Whisnant et.al (2014) argue that in a relationship between a worker and a supervisor (leader) shared tacit knowledge builds trust. Sipe and Frick (2009) state that servant leaders willingly communicate and collaborate, which are essential in the process of encouraging the sharing of knowledge. (Whisnant, 2014).

According to Agbor (2008) strategy alone cannot drive organizational effectiveness. Agbor further posits that for the 21st century, innovation and creativity will drive success. It is interesting to watch how modern day innovative business leaders of faith have taken Jesus to the marketplace, and many have built businesses with the intentions of doing the same. Shearer (2015) offers that many Christian entrepreneurs are launching and growing successful companies for the sole purpose of taking the gospel to the marketplace. Neubert & Dougherty's (2015) research project explored the relationship between faith and work for entrepreneurs. Their findings shed light on what was intuitively known; Christian leaders trust God as the head of their organizations.

Neubert et. al., (2015) postulate that entrepreneurs have unique skill sets and motivations, which the researchers attribute to the entrepreneur's firm faith. In addition, the researchers found that religion might have played a role in why entrepreneurs started their businesses in the first place and in how work accomplishes business goals. Moreover, the researchers analyzed the religious profiles of American entrepreneurs and discovered that for those who started businesses and those who did not, the primary reason was due to entrepreneurs praying more frequently; they were more likely to attend a place of worship that encouraged business activity; and finally, those who started their businesses were more likely to see God as engaged and personal (Neubert et. al., 2015).

In recent years, various business leaders have come to recognize the influence and impact Christians can have on the betterment of the world. As proposed by Max Weber (1905) as early as the 1900s, religious values affect the workplace. As marketplace Christians are discovering their unique ministry assignments in the business world, a division of labor among the extended Church's ministry responsibilities is emerging. Intellectual reasoning and spiritual conviction have both inspired Christian business people to do the same in the workplace as that done in the earlier days of the Christian movement with the disciples. Believers are called to take the gospel into the entire world. This command relates to every vocation.

Integrating Faith and Work

Miller et. al's (2007; 2013) research in the area of faith integration and developed a theoretical model, referred to as The Integration Box. This tool helps those who desire to live an integrated life where faith and work are not compartmentalized. In the research, Miller identifies four manifestations to integrate faith and work: ethics, expression, experience and enrichment.

Many companies share an ethics' statement for the work environment. However, displaying an ethics statement is far from integrating Christian values at work. As such, it is

important to begin with the understanding that Christian values are different than business ethics. The Word of God influences Christian values. Thus, Christians govern their actions and behaviors according to the Word of God. According to Miller and Ewest (2011), Christian ethics informs Believers to be compassionate, forgiving and to do the right thing because in doing so, one honors God. In defining the four manifestations in the research, Miller (2007) states that ethics guides, compels and inspires one to take ethical actions. Expression enables one's faith to share with others in word and deed as an example to others. Whereas experience is one's faith offering meaning to work as a place to live out one's calling and a context for utilizing one's unique gifts and talents in serving others. Finally, Enrichment allows faith to assist in work by providing strength, guidance, and the capability to cope with difficulties or suffering. The goal of The Integration Box theory is to help individuals understand how to integrate faith and work, and for organizations who wish to understand, and respond constructively to the phenomena of religious values in the workplace (p.6).

God Worked

God worked, and he determined that humankind would work as part of a fellowship with him, posits Nuebert and Dougherty (2015). Jeff Duzer argues that business matters to God as is the title of his book, *Why Business Matters to God*, (2010). Wong and Rae (2011) lays out what the Christian vision should be for the marketplace, and Grudem (2012) argues that all that we do, including business, is for the glory of God. These and other faith and work leaders have shared goals, and these include giving support to those who feel their calling to work in business may not be as important as others who are called to pastoral ministry and to equip business people to know their work is important to Kingdom business.

Christians have made a habit of separating work and faith, purely due to perceived constraints of Title VII (Civil Rights Act of 1964 § 7, 42 U.S.C. § 2000e et seq (1964).) Christians have felt that if faith is embraced, especially embraced by leaders, they may be accused of discriminating against those of other religions or violating the business' unspoken code of not discussing religion at work. However, according to the EEOC (Equal Employment Opportunity Commission) Religious discrimination involves treating a person (an applicant or employee) unfavorably because of his or her religious beliefs. The law protects people who belong to traditional, organized religions, such as Buddhism, Christianity, Hinduism, Islam, and Judaism (<https://www.eeoc.gov/laws/types/religion.cfm>).

Recent studies show that when faith-work integration is emphasized at church, members experience work more positively and make a positive contribution to their workplace (Neubert & Dougherty, 2015). Initially, faith was integrated at work and over the years that dynamic changed; employees were encouraged to separate the workplace from their spiritual lives. Max Weber (1905) were among those who argued that faith influenced the workplace and paid particular attention to how religion influenced the motivation for and success of entrepreneurial endeavors. Unfortunately, business scholars dismissed Weber's arguments during that time. However, the climax of organizations is more inviting for workplace spirituality today (Rego & Pina e Cunha, 2007).

Benefiel (2003) posited, "Spirituality and management, once thought incompatible, have in the past decade fallen in love." (p.383). Management scholars, in turn, sometimes think that whatever cannot be defined and measured is irrelevant to the efficient and effective functioning of organizations. Asking herself how both discourses may dialogue, Benefiel stated:

... If we are to do scholarly work that understands spirituality, that understands organizations, and that understands spirituality in organizations, we face a mammoth task. We face nothing short of creating a new language. (. . .) We need a language that does justice to both the discourse of organizational science and the discourse of spirituality (p. 385).

Is Marketplace Ministry a Fad?

Greg and Debbie Gray, authors of the article, *Business in the Bible*, (n.d.) point out that Christ himself spent most of His time ministering in the marketplace. His actions set the example for all Believers of Christ, especially Christian business people.

Shearer (2015) does not support the notion that marketplace ministry is a fad. In fact, his literature acknowledges the rise of marketplace ministry from the early 1900's to present. In fact, research points to the increase of marketplace ministry in the 21st century as the result of Christian business people, as well as other professions, recognizing that the business platform is substantially larger than the platform of the local Pastor.

What greater time than now to be a part of a truly life transforming movement? Business people understand the need for effective communications, how to handle conflict and the need to negotiate. These skills will assist as racial tensions continue to increase and misunderstandings occur. What better way to show the love of Christ other than working with people of different races, genders, socio-economic levels and statuses? There is no better way to spread the gospel than to provide jobs in areas where there may not be an opportunity for any and to offer another person a better way of life.

The Christian Business Person's Part in Integration

Every Christian person is a royal priest is what the Bible says in 1 Peter 2:5-9. As such, this scripture and others like it have fueled the desire of those who are not in traditional ministry.

The term marketplace ministry has taken on a life of its own and has become the platform from which many Christians are taking pleasure in which to participate. Marketplace ministry is showing Jesus to others in the corporation, the small business, the doctor's office, government, on the football field and basketball court. The market is bigger than the four walls of a church, and business people realize that their influence can be far-reaching.

Marketplace ministry typically refers to evangelism or other Christian activities targeted towards the secular workplace, as opposed to homes, churches, or specialized venues. It can also refer to particular parachurch organizations that focus on such ministry. (n.d)

Besides, the integration of faith and work have precedent in Scripture according to Nuebert et. al, (2015). In 1Peter, one can see full integration of enrichment, ethics, encouragement and experience described in Miller's research (Miller, 2007). The process of enrichment in which faith helps those who "*suffer grief in all kinds of trials*" and the suffering develops faith. In this verse, Peter gives ethical guidance as he points to the importance of a Believer's character reflecting the nature of God. Encouragement gives Believers the confidence to express faith in the context of work. The experience to serve using God-given gifts is affirmed: "*use whatever*

gift you have received to serve others, as faithful stewards of God's grace in its various forms (1 Peter 1:6-7; NIV; 1:14-16, NIV; 3:15, NIV; 4:10, NIV).

Every Believer can play a significant role in integrating Christian value into the workplace.

The marketplace is running at an extremely fast speed. There is pressure to outperform each other every day and does not get any easier when globalization enters the picture (Miller, 2016). How do Christian leaders respond to these pressures? Especially at a time when materiality is the emphasis? Everything is measured by how much you have, whether that is goods, services or money. There is a temptation in the corporate world to love money and power, period. For Christians, this is a challenge. However, this challenge is not impossible to overcome. The values that Christians take to the office and establish as the guiding principles of their businesses will help to integrate ministry into every aspect of the organization. As such, where does one begin? How can the Christian businessperson influence others for Christ?

Social Entrepreneurship and Strategies to Integrate Faith in the Workplace

Social entrepreneurship is one of the primary strategies used today to shape the marketplace. Marketplace ministry may be thought of as going to a company and preaching the gospel. However, a much more efficient means of demonstrating faith is measured in actions of love. Redefining the stereotype of marketplace ministry into something more tangible is the goal of this study. As entrepreneurs start thousands of businesses in the United States each year, social entrepreneurs are beginning to take the same strategies used in for-profit companies and use those strategies to create businesses, jobs, and opportunities for those in areas of poverty around the world. One could argue that the role of the social entrepreneur is much more challenging and requires as much, if not more, creativity than the entrepreneur when integrating faith. Zahra and Wright (2015) posit that the role requires the integration of corporate social responsibility.

Martin and Osberg (2007) put forth a leading definition of social entrepreneurship. This definition is evaluated as a three-phase process: An entrepreneur(s) identifies an unjust situation where a segment of society is harmed; uses his/her creativity, courage, and determination to change the state of the situation; and creates a better ecosystem that benefits the affected group and society as a whole. In keeping with the definition put forth by Martin and Osberg, the *Business For Missions*TM model used in Coimbatore supports their proposition with a few modifications.

Below are strategies used with students and peers in 2015 and 2016. It is the hope of the author that this study will add to the literature regarding Social Entrepreneurship and Marketplace Ministry:

Strategy 1:

A Christian Vision of Business is an entry-level business course developed in 2014 at a Southwestern AG University, a Christian university in Texas. The course was designed with the idea of ensuring all students viewed business through the lens of Biblical principles. All students of activity are required to take the course as a freshman or as the student transfers into the business school at a higher level from another school; or if the student crosses over from another discipline. The overall goal of the course is to begin each student's course of study with a Christian view towards business and business decisions.

Strategy 2:

Business For Missions™ launched in 2014 at Southwestern AG University, Christian university in Texas. The program was established with all level students in the undergraduate business program. *Business For Missions*™ was promoted in every medium across the university and outside the university to students who were interested in Social Entrepreneurship. *The Business For Missions*™ program gave students the opportunity to experience real-world problems and to use analytical and critical thinking, problem-solving, creativity and innovation to provide solutions to those problems. *Business For Missions*™ was designed as a 3 -year program. Below is the process for the program, strategies used in the program and actions associated with each year of the program:

Year 1: Cultural Awareness, Data Gathering. During the first year, students were immersed in another culture. Students worked with the local hosts in Southern India, Coimbatore, Tamil Nadu. Coimbatore is a major city in the Indian state of Tamil Nadu. Located on the banks of the Noyyal River surrounded by the Western Ghats, it is the second largest city in the state after Chennai and the sixteenth largest urban agglomeration in India. Once time was spent in the culture and data had been gathered, students returned to the United States and began to analyze and evaluate data collected. During the year, students communicated with the point of contact back in Coimbatore. Students collaborated with the host partners and collaboratively, they worked and developed potential business ideas that could be implemented and sustained. Included in this process was the development of a business plan. Once an agreement was accomplished between the *Business For Missions*™ leaders, host partners and the students, teachers, students and other industry professionals determined the best business option for the host partners. Students presented potential micro-businesses to host partners for their final approval and partners both in the United States and in India began the process of raising money to fund the new micro-business. Training was conducted in preparation for the return of new students to implement the micro-business in year 2.

Year 2: Implementation of Business. During year 2, the second group of students returned to the host country (India) and implemented the plan of activities that the year one students worked to develop in collaboration with the host country. Local United States business people trained year two students on how to implement the new micro-business. Once students were in the country, they along with local entrepreneurs began to put the micro-business in place, provide minimal seed money for the venture, the students' donors funded half and those in the host country funded the other half. During the year, students and lead faculty followed-up to ensure the micro-business was operating well and provided support to the host country partner.

Year 3: Evaluation of the Business. During year 3, the third group of students will return to the site of the micro-business and evaluate the viability and sustainability of the business. The United States team also will provide additional training and feedback. It is at this point that the micro-business is completely turned over to the host to operate independently of the United States partners.

According to Kenney (2011), the power of social entrepreneurship to alleviate social problems has been accepted by policy makers and political leaders as an important mechanism in addressing needs for societal change.

The strategy used above was designed to do just as Kenney proposed; to address societal needs. However, the goal of this paper is to provide ways to minister. Social entrepreneurs and marketplace ministry may achieve the same goals, but the guiding principles may or may not differ. Ultimately, marketplace ministry focuses on the opportunity to build authentic relationships and introduce others to Jesus Christ. That may not be the ultimate goal of the social entrepreneur.

Entrepreneurial spirit aligned with business acumen produces meaningful avenues for people to thrive and be more open to receiving the Gospel. Business students demonstrate innovation, creativity, leadership, and teamwork, all the attributes associated with that of the entrepreneur. The social aspect occurs when these same students are allowed to invest in people by using their skills to show people how they can take care of their own physical and material needs. The most significant and the final part of the process, however, is evangelism.

When needs are met at the most basic levels of Maslow's Hierarchy of Needs (Maslow, 1943), when a person can eat, have safe shelter and take care of their families, they are much more open to hearing the gospel. The gospel is preached through actions, and where there is the occasion to preach with words, the Christian business student was able to present the gospel using a formal program titled "*Today With God*TM." CrossTalk International, a partner with the *Business For Missions*TM developed this program.

Strategy 3:

Establish Partnerships. The establishment of partnerships with Christian Organizations such as *Business For Missions*TM, *Business as Missions*TM, *Work the Purpose*TM and others, with Christian Universities, Bible schools or churches is one strategic process to be used in marketplace ministry. One such process can be seen at a Hope International University, a Christian University in California and a Bible school in India. Jointly, the university and the host country promoted an International Business Conference. The conference provides those who attend with the skills they need to successfully operate a business. Also participants are provided tools they can use in business. These kinds of business conferences are not Christian-focused; they are people-focused and designed to help business people in the culture gain valuable information. In a way, this too is social entrepreneurship.

Local business people may not visit a church. They would never imagine attending a Bible school either. However, they will attend a business conference that provides skills training as well as tools they may be able to use at their workplace. The goal in this strategy is not to fool others into coming to a Christian event; the goal is to host a meaningful event that is led by Christians. This kind of event will create opportunities for each person to get to know one another and ultimately build relationships that may offer opportunities for spiritual dialogue.

Strategy 4:

Biblical Integration. Purposeful integration of Biblical principles into every aspect of business coursework at institutions of higher learning is a critical strategy. At two well-known Christian universities, every business professor is required to incorporate Biblical principles into the course materials and is required to note application as a student-learning outcome. This process ensures professors and business students focus on the spiritual as well as the physical side of operations. Biblical integration involves more than just adding scripture to an assignment or

reading a verse or even praying in class (Biblicalintegration.com, 2008-2016). Using this approach in the structure of the course setup guides students through the process to think about God and His purpose for all aspects of their lives; including their world of work.

There are many other strategies used by those interested in marketplace ministry. Shearer (2015) provides insight into how to move strategically into the market pointing to C.S. Lewis. Lewis provided a framework whereby one may use whatever platform they have to further the gospel.

The Times said of Lewis,

He wrote books explicitly for a Christian audience while writing others—notably, the Chronicles of Narnia series—for a general public. Explaining how his industry, book publishing, could be used for the “re-conversion” of the entire nation of England (1970).

Lewis wrote in his book, *God in the Dock* (1970) observations of how his industry, book publishing, can be influenced by those who write. It is no different assumption for those in business. He stated the following:

We must attack the enemy’s line of communication. What we want is not more little books about Christianity, but more little books by Christians on other subjects – with their Christianity latent. You can see this most easily if you look at it the other way around. Our Faith is not very likely to be shaken by any book on Hinduism. But if whenever we read an elementary book on Geology, Botany, Politics, or Astronomy, we found that its implications were Hindu that would shake us. It is not the books written in direct defense of Materialism that make the modern man a materialist; it is the materialistic assumptions in all the other books. In the same way, it is not books on Christianity that will really trouble him, but he would be troubled if, whenever he wanted a cheap popular introduction to some science, the best work on the market was always by a Christian. The first step to the re-conversion of this country is a series, produced by Christians, which can beat the Penguin and the Thinkers Library on their own ground. Its Christianity would have to be latent, not explicit: and of course its science perfectly honest. Science twisted in the interests of apologetics would be sin and folly.

Shearer (2015) makes excellent points as he evaluates Lewis’ writing and states the following:

For Lewis, only marketing explicitly Christian ideas, products, and services to Christian people cannot realize the vision of discipling an entire nation. It would require Christians to create and market outstanding ideas, products, and services—built on their Christian faith and expressed through their spiritual gifts—that would cause them to rise to high positions of influence in their respective fields and industries.

Pulpit Ministers have the calling and freedom to be explicit about their faith because they are almost always ministering to a captive audience of like-minded believers in a religious setting.

Marketplace ministers, on the other hand, are called to more “latent” and covert

expressions of our faith because we are almost always ministering to unbelievers in a marketplace setting.

Assumptions and Limitations

As with any area of study, there are assumptions and limitations. One assumption was that with the evolution and emphasis placed in the field of marketplace ministry over the years, there would be a greater body of scholarly work to review. Although many articles are available for review, there is a limited amount of academic work available. To gain a balanced perspective, a greater body of work is needed.

A second assumption was that marketplace ministry is a known concept and that Christian schools and professors already has strategies in place that would develop business students as they prepared to enter the market with the perspective to integrate faith. During the research for this paper, four professors were asked questions regarding how they structured coursework to prepare students for implementing faith into whatever businesses they would work. Three out of four did not have a clear process in place to equip students for the eventual transition. Moreover, these professors felt less than knowledgeable about the process themselves.

A limitation noted during this study was the fear of business people being misunderstood which could prevent them from attempting to implement any process at work. If the implementation is not introduced and handled correctly, business leaders could suffer because of the perception of forced religion, particularly, Christianity, in the workplace. Also, non-Christians may feel discriminated against if they do not become Christians. Marketplace ministry is not designed to force others into becoming a Christian; rather it is simply to be intentional about demonstrating the gifts of the Spirit as noted in Galatians 5:22, to others and to create an opportunity for dialogue to take place.

Conclusion

Marketplace ministry is not a new concept. It has been around since the early 1900s formally and before that informally. It is fascinating to watch its evolution as well as note the research, which indicates a rise of organizations and people working hard to make it the most fruitful and efficient movement of all time. Christian business people are taking aggressive steps to ensure they are evangelizing in their sphere of influence.

The idea of separation of Church and State has allowed the forces of humanism, materialism, and narcissism to rise in society and become more rampant than ever before. Some have never heard the gospel nor do they know anything about the concept of values affecting decisions. One would argue this is one of the primary reasons Christian must share Biblical principles. It is the Christian's responsibility to tell others about Jesus. Some may not be able to do so openly, but their actions and attitudes of love to all may go further in getting a non-Believer interested enough to explore.

Agrawal (2013) stated that

Every individual can bring his dreams to reality; all that he needs is firm determination and hard work. One should be able to find out the inherent requirements of the society and accordingly, design a product or service to fulfill the requirement. (p.182)

How does one integrate faith into the fabric of the organization? According to Whisnant and Khasawneh (2014), by sharing knowledge. Marketplace ministers are business leaders with influence. That influence should evolve from developing trust with which the leader leads. Authenticity and servant leadership should be key indicators that the leader is a Christian leader without he or she ever having to tell anyone. What are the strategies used to evangelize in the marketplace? There are bold policies of closing on Sundays to send a clear message, and there are more subtle tactics of just quietly building water filtration systems to ensure drinking water is available to villagers. Either method works, what's needed are more Christians willing to use whatever platform they have to do their part.

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