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BETHEL UNIVERSITY
BETHEL SEMINARY, ST. PAUL

THE FAITH AT WORK MOVEMENT FOR WESTWOOD COMMUNITY CHURCH

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY DEGREE
IN TRANSFORMATIONAL LEADERSHIP

BY
DANIEL A. BOLT
ST. PAUL, MINNESOTA

MAY 2016

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ABSTRACT

This thesis investigated the faith at work (FAW) movement through the lens of philosophical hermeneutics. The work concepts of both Old and New Testaments were explored, along with theologian's voices on the intersection of work and faith.

The literature review demonstrated the one-dimensional emphasis of the FAW for the church and the working world. The church and world need the FAW as an ethos with an emphasis on the whole person. The research was a mixed method of case study utilizing qualitative and quantitative method. This mixed method helped underline the shallowness of current scholarship of the FAW as an ethos. The research demonstrated the deeper need for more scholarship and research in this vital and underutilized opportunity for accentuating human flourishing. FAW ethos contributes many benefits and potentialities for the person, the church and the world.

The church and world need the FAW movement's emphasis on the whole person. The conclusions showed that less bifurcating of clergy-laity, secular versus sacred, and work versus faith dualisms would be helpful. Second, that working people should run the FAW movement. Three, the FAW movement integrates the work-faith ministry.

DEDICATION

First, this thesis project report is dedicated to my LORD and Savior Jesus Christ with heartfelt gratitude for His forgiveness and salvation. Thank you to my dear heavenly Father for His tender mercies. Thank you and praise to the blessed Holy Spirit of truth for His guidance and, as a doxological learner, all honor and glory belong to the LORD God Almighty.

Second, this thesis project report is dedicated to my loving and faithful wife, Elizabeth, and my dear, wonderful children, the truest and best of legacies: Alexander, Stephen, Lillian, and David.

INTRODUCTION

The faith at work (FAW) movement has missed the human element of work because it has ignored philosophical hermeneutics and has not dealt with the whole person at work in the workforce. Philosophical hermeneutics interprets events and lives within the FAW context. The lens of critique in this report was the need for an intersection of a deeper interaction of the faith at work movement and philosophical hermeneutics involving the interpretation of the whole person in the various work environments.

The discussion among scholars regarding philosophical hermeneutics was missing altogether with regard to the contemporary FAW movement. In reality, the discipline of philosophical hermeneutics provide another foundational understanding concerning the dialog of work with purpose and faith.

It is hoped that the conversation concerning philosophical hermeneutics would incorporate another facet around the whole person engaged in the context of work. Philosophical hermeneutics incorporates the ontological, relational elements, and *Dasein* (being-there-involved-in), instead of just reporting functionality or biblical facts regarding the FAW movement. If the FAW movement is vital for the mutual benefit of both the church and laboring world, then there should be an examination of all philosophical considerations and utilizing the discipline of philosophical hermeneutics.

Hermeneutics: A Key Philosophical Concept

The Etymology and Meaning of Hermeneutics

Philosophical hermeneutics view people as living texts who while engaged in work would need interpretation as to ontological, relational elements, and *Dasein* (being-there-involved-in). Philosophical hermeneutics includes a broader definition when it includes “the interpreting of the texts of life.”¹ The hermeneutical method, in a narrow sense among pastoral practitioners, would be understood as an “approach to interpretation of the Bible,”² whereas philosophical hermeneutics opens up the field of study to include lives lived and the “texts” of the lived life.

The historical hermeneutic is “a set of tenets and assumptions which makes a given hermeneutic a consistent or coherent system.”³ Furthermore, the concept of hermeneutics is found in Luke 24:25-27 “Jesus, now resurrected, appears and he said to them, ‘O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter his glory?’ And beginning with Moses and all the prophets, he interpreted [*diermeneusen*] to them in all of the Scriptures the things concerning himself.”⁴

¹John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Los Angeles: SAGE Publications, Inc., 2013), 79.

²Millard J. Erickson, *Concise Dictionary of Christian Theology* (Grand Rapids: Baker Book House, 1986), 73.

³Erickson, 73.

⁴Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1981), 282, bracket mine.

Jesus “appeals to their rational faculties when He said, ‘Was it not necessary...?’ Then He opens up the meaning of the texts by placing them in the context of his redemptive suffering and by placing that suffering in the context of prophecies of the Old Testament.”⁵

The “hermeneutical arch” moves between the text and the interpreter and “genuine progress will be achieved towards the fusion of horizons, provided that there is both critical reflection and also a humble listening to the text.”⁶ An understanding of the hermeneutical arch taught at Bethel Theological Seminary during the early 1990s was that one discipline informed and helped interpret the other.

First, for example, biblical hermeneutics started with the biblical language informing biblical theology, which in turn highlighted the Old Testament history and later Church history. These, then, would influence the offices of prophetic and pastoral ministries of both Old and New Testaments. These would inform biblical ethics and lead to interpersonal and communal transformation.

Finally, a comprehensive hermeneutical arch results in the church’s outreach or evangelization of the world. Hermeneutics is not just a side discipline, but it is the heart of all critical thinking because hermeneutics, one could argue, even interprets itself.

Historically, hermeneutics has as one of its main branches “the Midrashic and Patristic traditions of biblical exegesis....The early Jewish rabbis and early Church fathers deployed similar philological (language-based) tools; the biblical interpretations

⁵Richard E. Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger and Gadamer* (Evanston: Northwestern University Press, 1969), 23-4.

⁶Colin Brown, *The New International Dictionary of the New Testament* (Grand Rapids: Zondervan Publishing House, 1967), 584.

stressed allegorical readings, frequently at the expense of the texts' literal meaning."⁷ It helps to understand the theology of work through the lens of hermeneutics as far as interpreting lives is concerned regarding the faith at work movement.

In contemporary hermeneutics, several powerful voices have contributed to the understandings of hermeneutics. They are Friedrich D. E. Schleiermacher (1768-1834), Wilhelm Dilthey (1833-1911), Martin Heidegger (1889-1976) and Hans-Georg Gadamer (1900-2002).⁸ The word "hermeneutics" needs definition, even among scholars. According to Heidegger, the etymology of the word hermeneutics is obscure.⁹ He used the word to indicate the unified manner of the "engaging, approaching, accessing, interrogating, and explicating of facticity."¹⁰ Hermeneutics is both the art and science of interpretation of facts and the "texts" of human lives lived, "itself-in its *Dasein*; that is, in its being-there for a while at a particular time (the phenomenon 'awhileness' of temporal particularity, tarrying for a while, not running away...being-there-at-home-in, being-there-involved-in, the being there of *Dasein*)."¹¹ Hermeneutics should not be narrowly defined as "interpretation itself, but a doctrine about the conditions, the objects, the means, the communication and practical application of interpretation."¹²

Hermeneutics cannot be compartmentalized into rigid categories. Heidegger, with regard to logic and grammar, stated

⁷Ronnie Lessem and Alexander Schieffer, *Integral Research and Innovation: Transforming Enterprise and Society* (Surrey, England: Gower Publishing Limited, 2010), 182.

⁸Lessem and Schieffer, 183.

⁹Martin Heidegger, *Ontology-The Hermeneutics of Facticity* (Bloomington: Indiana University Press, 1999), 6.

¹⁰Heidegger, 6.

¹¹Heidegger, 5.

¹²Heidegger, 10.

With Schleiermacher, the idea of hermeneutics which had formerly been viewed in a comprehensive and living manner (cf. Augustine!) was then reduced to another's discourse, as seen as a discipline connected with grammar and rhetoric, it was brought into relation with dialectic--this methodology is formal, as 'general hermeneutics,' it encompasses the special disciplines of theological and philological hermeneutics.¹³

Heidegger's point is important because it broadens the interpretative value of hermeneutics. Schleiermacher successfully grounded hermeneutics into a more comprehensive whole, rather than the compartmentalization of dualisms.

The thoughtfulness of Heidegger is apparent in his insistence on describing hermeneutics by suggesting it is not being used with its modern meaning, but in connection with its original meaning. Hermeneutics means the "interpreting of facticity, in which facticity is being encountered, seen, grasped and expressed in concepts."¹⁴ This interpreting of facticity and hermeneutical concepts would include the faith at work movement.

Heidegger said interpretation begins "today, i.e., in the definite and average state of understanding, from out of which and on the basis of which, philosophy lives and back into which it speaks. There is no 'generality' in hermeneutical understanding over and above what is formal."¹⁵ Finally, Heidegger said that hermeneutics is not a philosophy but only wishes to place the object of discussion before today's philosophers for their "well-disposed consideration."¹⁶

A close ally with Heidegger's thoughts on hermeneutics is Hans Georg Gadamer, who also thought that language and understanding are

¹³Heidegger, 10.

¹⁴Heidegger, 11.

¹⁵Heidegger, 14.

¹⁶Heidegger, 16.

inseparable structural aspects of human being-in-the-world, not simply optional functions that man engages in or does not engage in or does not engage in at will. What is given in language is not primarily a relation to this or that object, or even to a field of objects, but rather a relation to the whole of being, a relation that we neither consciously create or control and objectify as science does its objects. Our possession of language, or better, our possession by language, is the ontological condition for our understanding of the texts that address us.¹⁷

The shift for Gadamer, according to David Linge (Gadamer's translator and editor), was away from techniques and methods of interpretation "to the clarification of understanding as an event that in its very nature is episodic and trans-subjective."¹⁸ Linge said "the emphasis Gadamer has put on interpersonal dialogue or communication as the focus for the real determination of meaning, or hermeneutics, is to bring his concept of language into close relation with the 'ordinary language' of philosophy of the later Wittgenstein."¹⁹

Linge synthesized Gadamer's and Ludwig Wittgenstein's similar thoughts about interpretation. The words that they would both agree on are the "unity and linguistically and institutionalized, intersubjectivity valid ways of seeing...going before and along with all empirical experience, and yet is preontological."²⁰ This preconception idea is a "shift to interpersonal dialog" and the importance of hermeneutics with "ordinary language," which help facilitate the ongoing conversations with the faith at work communities and churches. Gadamer defined Friedrich Schleiermacher's hermeneutics as "the art of

¹⁷Hans Georg Gadamer, 1900-2002. *Philosophical Hermeneutics*, Trans and Ed. by David E. Linge. (Berkeley: University of California Press, 1976), xxix.

¹⁸Gadamer, xxviii.

¹⁹Gadamer, xxxiii.

²⁰Gadamer, xxxv.

avoiding misunderstanding.”²¹ Gadamer appeals for a “deep common accord, and to common experience.”²² He applauds Heidegger’s assertion “that history is only present to one in light of our futurity, and that the primacy of his doctrine is the hermeneutical circle.”²³ Further, Gadamer asserted that Heidegger said there is a difference between facts and values, and events and the interpretation of those events.

Friedrich Ast (1778-1841), a contemporary of Schleiermacher said when it came to hermeneutics, one must embrace philology. The study of words and the interpretations of those words within the rules of grammar are inseparable. In Ast’s words

The spirit of antiquity cannot be grasped without looking at its words; language is the prime medium for the transmission of the spiritual. We must study the writings of antiquity, and to do this we need grammar. Also, reading an ancient writer presupposes certain fundamental principles to understand and explain him correctly. Thus, the study of ancient languages must always be bound up with hermeneutics.’ Hermeneutics is here clearly separated from the study of grammar. It is the theory of extracting the *geistige* (spiritual) meaning of the text.²⁴

Schleiermacher said, “Speech is the mediation of the communal nature of thought, and this explains the belonging together of rhetoric and hermeneutics and their common relationship to dialectics.”²⁵ Schleiermacher maintains that there exists a dual relationship, one of language and the other the “thought of its originator, then all

²¹Gadamer, 7.

²²Gadamer, 7.

²³Gadamer, 7.

²⁴Palmer, 76.

²⁵Friedrich Schleiermacher, *Hermeneutics and Criticism and Other Writings*, ed. Andrew Bowie (Cambridge: University Press, 1998), 7.

understanding also consists of the two moments, of understanding the utterance as derived from language, and as a fact in the thinker.”²⁶

Friedrich August Wolf (1759-1824) said that the “aim of hermeneutics is to grasp the written or even spoken thoughts of an author as he would have them grasped.”²⁷ Wolf states that hermeneutics or interpretation is a dialogue, “a dialogue with an author...the aim of hermeneutics is perfect communication.”²⁸ Heidegger would argue that when it comes to hermeneutics, it is not so much one’s judgments “as it is our prejudices that constitute our being.”²⁹ Further, hermeneutics was understood from Heidegger’s viewpoint as transcendental that “motivated the concept of self-understanding in Being and Time, which does not understand being as a result of the objectifying operation of consciousness, as Husserl’s phenomenology still did.”³⁰

When one examines the concept of self-understanding, one may think of Johann Georg Hamann, who put a theological stamp on Heidegger’s description of hermeneutics. Gadamer said that what Hamann meant about the hermeneutic of self-understanding was “we do not understand ourselves unless it is before God. But God is the Word. From earliest times, the human word has provided theological reflection with a concrete visualization of the Word of God and the mystery of the Trinity.”³¹

Gadamer admits that hermeneutics is the

²⁶Schleiermacher, 8.

²⁷Palmer, 81.

²⁸Palmer, 81.

²⁹Gadamer, 9.

³⁰Gadamer, 49.

³¹Gadamer, 55.

Art of clarifying and mediating by our own effort of interpretation what is said by persons we encounter in certain traditions. Also, the decay of Christian society in the West—the continuation of a process of individualization that began with the Reformation—has allowed the individual to become an ultimately indissoluble mystery to others.³²

This is an important point because Gadamer interprets and connects the historical Reformation’s exaltation of the individual. One conclusion was that Gadamer’s point of individuation inculcated in the churches is at the expense of the Christian community interpreting the Good News to the larger culture. Gadamer’s assertion allows a keyhole of possible interpretation (hermeneutic) into the ongoing cost, which is a negative contribution of the Reformation, namely the exaltation of individualism.

Gadamer asserts that Heidegger “showed the distinction between the judgment of fact and the judgment of value to be problematic as if there could be a pure determination of facts at all.”³³ Further, any hermeneutics or the hermeneutical realm “belongs to the essential unity of understanding.”³⁴ Gadamer further asserted: “Understanding is language-bound.”³⁵ Gadamer believed hermeneutics was the ground for all other methodological inquires. He also believed that this understanding and interpretation holds true in the preaching and teaching of the Bible namely, “It is in the sermon, therefore, that the understanding and interpretation of the text receives its full reality.”³⁶ Gadamer said the Bible calls people to allow the Bible to give one a better understanding of oneself as he continued,

³²Gadamer, 98.

³³Gadamer, 121.

³⁴Gadamer, 57.

³⁵Gadamer, 15.

³⁶Gadamer, 57.

Moreover, the Word of God, which calls us to conversion and promises us a better understanding of ourselves, cannot be understood as a word that merely confronts us and that we must simply leave as it is. It is not really ourselves who understand: it is always the past that allows us to say, 'I have understood.'³⁷

Gadamer concludes that the interpretation does not come about necessarily in the sermon itself or conversations about the theology of work movement "but rather in its reception as an appeal that is directed to each person who hears it."³⁸ If understanding and interpretations or hermeneutics are language bound, then it would follow that exegesis and hermeneutics are interwoven into the fabric of language and understanding. Gadamer said interpretation belongs to essential understanding.³⁹ The concept of hermeneutics, to use a word picture, is the overall garment, while words and their meanings or understandings are the strands of the fabric, both to make the garment what it is.

Heidegger, with his description of ontology of facticity, and Gadamer with his hermeneutical reflections on interpretation add much-needed depth, which helps one understand hermeneutics as a core discipline for all other disciplines. Schleiermacher said that the aim of general hermeneutics is "the art of understanding,"⁴⁰ which is critical for biblical interpretation as the bedrock alongside sound historical-grammatical exegesis.

This investigator believes that hermeneutics, as a methodology, is far more important to all areas or disciplines in life than what is customarily thought of. In the researcher's limited understanding, hermeneutics was only the domain of biblical

³⁷Gadamer, 58.

³⁸Gadamer, 58.

³⁹Gadamer, 57.

⁴⁰Palmer, 84.

interpretation and sound exegesis concerning the Scriptures at the graduate level. However, this researcher concedes that hermeneutics is more broad in scope and significance. It appears hermeneutics is an all-encompassing discipline, rather than a specialized, ancillary field of study.

Hermeneutics is, in both Gadamer's and Heidegger's words, an interpretation of itself. That interpretation must be the re-grounding within *Dasein*, that is to say, the interpretation in the boundaries of one's own time and being. Heidegger said that *Dasein* was "being-there for a while at a particular time (the phenomenon of the 'awhileness' of temporal particularity, cf. 'whiling,' tarrying for a while, not running away, being-*there-at-home-in...being-there-involved-in...*, the being-there of *Dasein*)."⁴¹ In addition, the theology of work movement needs to be assessed in the grounding of philosophical hermeneutics, but also in its *Dasein* (in its time and place) in each church's context to see how it develops.

⁴¹Heidegger, 5.

CHAPTER ONE

Statement of the Problem

The researcher addressed the need for more traction and durability of the faith at work (FAW) movement at Westwood Community Church (WCC) to achieve a more robust regional outreach and discipleship ministry to both the church and working community. This report has also examined the biblical and theological foundation focusing on what the Bible and other theological voices have to offer concerning the faith at work movement. The faith at work movement was necessary because the current scholarship was too narrow.

This thesis has focused on five emphases. The first emphasis of chapter two has examined the Old Testament understanding of work concepts by looking at Genesis (representing the book of beginnings and the first book of the Pentateuch; and the second half of Isaiah, representing the prophets in the apocalyptic genre).

The second emphasis was on the examination of what the New Testament understanding of work concepts were. Third, there was “listening” to what the various theological voices were saying regarding the theology of work while reviewing relevant literature concerning faith at work movement, including Title VII of the Civil Rights Act of 1964.

Fourth, there was a launching of a qualitative field research of interviews and a Qualtrics survey with a pastor and working people in various occupations. The fifth

emphasis was to identify possible applications for synthesis into a more intentional discipleship outreach model for WCC.

Definition of Terms

Callings: unique individual assignments given by God. “God’s summons of humans to salvation or to special positions of service.”¹

Faith at Work (FAW): faith at work movement. FAW can also be linked with work with purpose (WWP), and can be synonymous with theology of work (TOW).

Hermeneutic: interpreting texts, lives (individuals or group) and events.

Delimitations of the Problem

The research was limited to the study of literature about the theology of work movement, theological and cultural sources: books, journals, peer reviewed articles, recorded interviews and a Qualtrics survey. This FAW report will not deal with other broader theological considerations, for example, the forced work of economic slavery, whether in the ancient world or contemporary periods of time.

The research was limited to understanding the development of next steps for Westwood Community Church (WCC) to provide further traction and durability in the integration of the FAW as one of several main discipleship ministries at WCC.

The research was limited to the faith at work movement that has had already seen several historical “epochs” throughout human history, but this project report will focus on the work with purpose movement dated from 1985 to the present day.²

¹Millard J. Erickson, *Concise Dictionary of Christian Theology* (Grand Rapids: Baker Book House, 1986), 26.

²David Miller, *God at Work* (New York: Oxford University Press, Inc., 2007), 23-63.

The research was limited to study of the faith at work movement, and was not intended to be about a study of business ethics or specific business rules or procedures of specific corporations or entities per se. It is understood that business is not the church and that the church is not a business, even though people are the church's "business."

Assumption

The assumption was that the Bible, both Old and New Testaments, are for faith and the living out of that faith which has much to offer for all of the life's issues, problems, and complexities.

Subproblems

The first subproblem was the issue of what do the Bible and theologians mean when they use words about work, purpose, and faith. Specifically, that work should be seen through the lens of Ephesians 2:10. Also, to examine the theology of work from God's perspective as He looked back, from the Second Coming down through the halls of time, explaining a potential solution to the reference of Revelation 14:13, "for their deeds follow with them,"³ as well as other scriptural references.

The second subproblem was what the literature field revealed about how God has worked through humanity's labor for blessings and flourishing for His glory and kingdom purposes. The faith and work integration reflected a potential relationship to God and partnership with God. The literature review included an examination of Pannenberg, Moltmann, various Protestant and Catholic vocational writings; and the Civil Rights Act

³Spiros Zodhiates, *The Hebrew-Greek Key Study Bible, New American Standard* (Chattanooga, TN: AMG Publishers, 1984), 1689. All Scriptural references in this report use the New American Standard Bible translation unless otherwise indicated.

of 1964 (Title VII), which guaranteed religious freedom and its expression in the workplace.

The third subproblem was what the field research had revealed about the status of faith at work movement, both as outreach and as a discipleship template as far as creating a possible ministry to and for working people specifically at Westwood Community Church (WCC).

The fourth subproblem concerned statements like the meaning of a human being with the faith at work mindset while working in the vocational subculture. This project has been used to synthesize the biblical material along with the literature review, coupled with the field research from the wider Christian world. This report could be adopted as a basis for discipleship or mentorship at WCC.

The faith at work movement has already been applied to Westwood church's ministries and among WCC's workers in one's everyday work endeavors at the knowledge level. In other words, the faith at work movement now needs to mesh with Westwood's vision and mission statements for integrative and implementation purposes within all ministries as one of the main thrusts of a discipleship ministry.

The Main Setting of the Project

The main setting of this project was Westwood Community Church (WCC), located in Chanhassen, Minnesota. Westwood Community Church has four worship services. The average church attendance at WCC is four thousand people per Sunday, out of which one thousand five hundred are members. WCC employs thirty full-time staff positions and seventy-six part-time workers, along with dozens of volunteers and retired

people who assist the staff and employees of WCC. The annual budget of WCC approximates seven million dollars. Westwood began in January 1995 as a

Church plant from Wooddale Church in Eden Prairie. The Westwood church plant was part of a bold citywide church planting strategy designed to attract unchurched people. Joel Johnson, who was the Outreach Pastor at Wooddale at the time, was asked to start a church in Chanhassen, an area underserved by churches. A core group of ninety met with the Johnsons in February and March for worship and training in ministry to prepare for the church launch. The group stepped out in faith and opened the doors to Westwood Community Church on Easter Sunday, 1995. The first services were held on July 13, 2003, with four services throughout the day. In the year following the move, attendance increased nearly 40%.⁴

Westwood Community Church is a large evangelical Converge Church (Converge was formerly called the Baptist General Conference-BGC) in the southwest suburbs of Minneapolis that attracted people from all walks and works of life. Westwood is a growing, vibrant church with high influence and impact. Westwood is an excellent “laboratory” for the faith at work movement and helped formulate a collaborative model for the meshing of the working and church communities at the later implementation stage.

Importance of the Project to the Researcher

This project was important to the researcher because working and work in general was thought to be part of the curse and was not seen as a blessing or part of human flourishing. The researcher has had to work hard since age ten, partly because of being raised in a single-parent home, and partly because no one else was seemingly going to help. The realization was that hard work was necessary and vital for survival, but work was not understood as a part of God’s blessing.

⁴*Westwood Community Church Employee Manual*, revised September 2014.

The researcher was given, on the day of his ordination to pastoral ministry, Ephesians 2:8-10 as the charge for ministry. The researcher's passion for the lost and growth and development of believers was undergirded by these important verses. However, there existed an ignorance about verse ten and its importance to the work with purpose movement. Only in the latter half of the researcher's life was there an awareness that verse ten could be reflective of God's perspective as He looks down the hallway of time from the *eschaton* (after the book of Revelation); namely, that the purpose of work for each individual, and for the human race as a whole, was eternally significant to God.

The researcher, as a teenager, worked as a janitorial cleaner, busboy, dishwasher, waiter (two separate times), nurse's assistant (in times past, this position was referred to as an "orderly" at North Memorial Medical Center and worked on the psychiatric and ambulatory surgery unit on the Two-North floor). The researcher worked as a young adult as a Vacation Bible School leader, forklift driver, warehouse worker, chemical compounder, insurance salesperson, and deputy sheriff.

The investigator, as a middle-aged adult, worked as a pastor, church planter, chaplain, Bible teacher, financial advisor, unemployed job seeker, customer service representative, and enrollment counselor for the MBA and Master of Arts in Strategic Leadership programs at Bethel University. These employments and vocations were all part of God's plan to help develop the callings, gifting and honing of the investigator and have led to the research topic about the FAW movement.

The researcher was captivated by the faith at work movement to invest more time, research and energy as a "doxological learner"⁵ to see what God would accomplish as

⁵Justin Irving, February 23, 2015, lectures at Bethel Seminary, San Diego.

this project developed with a discipleship template aspect for the faith at work movement to apply at Westwood Community Church.

The Immediate Context of Ministry

The researcher has been an active member of Westwood for ten years, listening to pastor Johnson's messages as he talked about the intersections of life, work and faith. The investigator believed that the FAW movement must be the answer for some of the disconnect that existed between the church and the working world. There seemed to be a growing sense of frustration that a dualism exists between the intrinsic Christian faith and the everyday physical work realities at WCC. This sense of frustration was noticed by the researcher, from earlier conversations the investigator had at WCC with regard to another interview set from another project in 2014 for the class "Work, Economics and The Church" taken at Bethel Seminary. This apparent frustration of disconnect will have some consequences that WCC may not be able to ignore in the long-term without a viable FAW ministry.

In addition, the researcher is an employee at Bethel University as an enrollment counselor for the Master of Business Administration (MBA) and the Master of Arts in Strategic Leadership (MASL) programs. One of the main themes the researcher kept hearing from adult students who were being admitted was the desire for faith-work integration, which aligned with the focus of this report. It was necessary to examine the strengths, weaknesses, opportunities, and threats that the faith at work movement presents, both academically and vocationally. One can sense the need to address the faith at work with fresh teachings and learning modalities, in which people were asking

questions about the present world of work, and work-related issues alongside its significance for eternity in light of the Scripture of Revelation 14:13.

Importance to the Church at Large

The faith at work movement holds the promise of reaching out to the work community and computer-networked working world that has nearly given up on the organized church. The possible separation of the visible working community and the church is an unfortunate dualism. The work with purpose movement offers the greatest potential for evangelistic harvest if the church moved back into the marketplace and ministered to the legions of regenerate Christians in their work environments as divinely called redemptive agents. This potential of the FAW movement would bless people with a re-emphasis on human flourishing.

The faith at work research could be implemented at WCC and in other churches as an outreach and discipleship template to bring the church to the work world. Johnson said, “Daniel, you may be contributing to the opening up of the ‘floodgates of heaven’ if you were able to identify some models that churches could adopt, or brainstorming paradigms which would allow them to take the next step.”⁶ This statement was a confirmation that the researcher was on the right track as far as this report was concerned and particularly since Johnson is the highly respected and influential senior pastor of Westwood Community Church (WCC).

⁶Joel Johnson, October 23, 2014, e-mail message to researcher.

CHAPTER TWO

This chapter on the biblical and theological foundation will focus on what the Bible and various theologians of the Bible have to offer concerning the faith at work movement. This focus was necessary because the current scholarship is too limited. This chapter has focused on three emphases. The first emphasis examines the different work concepts in key Old Testament texts. The second emphasis has looked at the New Testament understanding of work concepts. The third emphasis examines what some theologians were saying regarding the theology of work movement. There are five keywords examined in this section. The first keyword is *בָּרָא* (*bârâ*).

Concepts of Work in the Book of Genesis

בָּרָא (*bârâ*)

This verb *בָּרָא* suggests that God is at work all the time and that His work is unique. In fact, God called His work good. When God created human beings in the ancient Near East, the surrounding cultures that developed subsequent to creation held the view that work was good and beneficial. Janzen argued that was not the case when he cited, “In contrast to the frequent devaluation of work in the ancient Near Eastern, and especially in the Greco-Roman world.”¹ On the other hand, when one considers what Genesis said about *בָּרָא*, it would be important to be reminded that God Himself works since “the biblical view of work is deeply and positively stamped by its association with

¹Waldemar Janzen, “The Theology of Work from an Old Testament Perspective,” *Conrad Grebel Review* 10, no.2 (03/01, 1992): 122.

God. According to both Old and New Testaments, God works.”² God is at work starting in the first verse of the Bible. Genesis 1:1 reads, “In the beginning, God *created* (בָּרָא) the heavens and the earth.” The word בָּרָא “has the basic meaning to create, to fashion, to make something new,”³ which can also mean to “form, fashion, by cutting, shape out, a trade involving cutting, and בָּרָא is always of divine activity.”⁴

In His speaking, God used the word בָּרָא to describe what He uniquely did as “the word is used solely for God’s activity.”⁵ Further, the word created implies “the production of something fundamentally new, by the exercise of a sovereign origination power, altogether transcending that possessed by humans.”⁶ The word בָּרָא cannot be “translated by such terms as ‘manufacture’ or ‘construct.’ This chapter thus depicts a category of works capable of being performed by God alone. Only God creates.”⁷ In other words, “God’s activity is experienced by human beings in two modes: as creation and as salvation.”⁸ God worked in Genesis by creating, which, again, is a unique Divine activity, and underscores that God is a unique, working God. In Genesis 2:2, the second key Hebrew word עָבַד (‘*bd*) for work appears.

²Janzen, 122.

³R. Laird Harris, Gleason L. Archer, Jr. and Bruce K. Waltke, *The Theological Wordbook of the Old Testament* (Chicago: Moody Bible Institute, 1980), 127.

⁴Francis Brown, S.R. Driver and Charles A. Briggs, *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon* (Peabody, Massachusetts: Hendrickson’s Publishers, 1979), 135.

⁵Gordon J. Wenham and John D. W. Watts, *Word Biblical Commentary: Genesis 1-15*, Vol. 01 (Waco, Texas: Word Books, Publisher, 1987), 14.

⁶S.R Driver, *Westminster Commentaries: The Book of Genesis*, 14th ed. (London: Methuen & Co, 1943), 2.

⁷William Sanford La Sor, David Allen Hubbard, and Fredric William Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1982), 77.

⁸Janzen, 122.

עָבַד ('bd)

עָבַד ('bd), can mean “work, perform, serve, worship, carry out, honor; to be tilled, worked; to be worked; enslave, make work, make serve; be caused/influenced to serve, be led to worship.”⁹ Further, this Hebrew word עָבַד ('bd) has a broad dimension starting with Genesis 2:5 which, “indicates clearly that one of the purposes for the creation of ‘adam, humankind, was to till ('bd) the ground.” It appears that God’s design is for human beings “to work the ground that the LORD has created in Eden, an inherent act of worship when done to fulfill the Creator’s purposes.”¹⁰ This very important Hebrew word, עָבַד ('bd), blends the foundational themes of work, worship and service. The word, עָבַד ('bd) forms the major bedrock of understanding for the FAW as an ethos because of its wide semantic meaning and range of significance to application.

Concepts of Work in the Old Testament

Carpenter said that God, in His mercy and as a sign of grace, limited the work week compared to the Egyptian workweek of slavery: “Yahweh limited the work week of his people, as an act of grace (cf. Egyptian 10-day work week), to six days with the seventh day of refreshment and rest not only for humans but animals as well (Exod.20:9; Deut.5:13).”¹¹ Carpenter alludes to other non-biblical sources to help mine the ancient Near-Eastern understanding of workers or work. There were professional workers such as scribes, and artisans. The largest class was made up of laborers and merchants. The bottom strata consisted of slaves. The Bible uses many words for labor, work and

⁹Eugene Carpenter, “עָבַד” in *New International Dictionary of Old Testament Theology and Exegesis* Vol. 3, ed. Willem A. Van Gemeren (Grand Rapids: Zondervan, 1997), 304.

¹⁰Carpenter, 304.

¹¹Carpenter, 304.

creating, which would help explain some of the meaning and purposes of work, both negatively and positively used. The third Hebrew keyword for work in the Old Testament is רָדָה (*radah*).

רָדָה (*radah*)

The word רָדָה means to have “dominion, rule, dominate, tread, trample, prevail.”¹² God desires His human creatures to rule and prevail in all aspects of their life, including work. In fact, Skinner postulates, “the ordered world with which alone man has to do is wholly the product of divine intelligence and volition.”¹³ The world is ordered so that humankind must prevail and have dominion over the created world as God’s vice-regents, “pictured in the middle of the situation as vice-regent on the earth.”¹⁴ He adds that the “fiat (*And God said, let...*) introduces (both in the MT and LXX) each of the eight works of creation.”¹⁵

מְלָאכָה (*mela'kah*)

The fourth Hebrew keyword for work in the Old Testament is מְלָאכָה (*mela'kah*). God describes His own ministry work with another word in Hebrew as מְלָאכָה (*mela'kah*), which can signify “ministry, service, employment, work, performance, business, trade, artisanship, handiwork, trade mission, business journey.”¹⁶ This meaning can be located

¹²Brown, 921.

¹³John Skinner, *A Critical and Exegetical Commentary on Genesis*, 2nd Ed. (Edinburgh: T.&T. Clark, 1910), 7.

¹⁴Gary V. Smith, “Structure and Purpose in Genesis 1-11,” *Journal of the Evangelical Theological Society* 20, no. 4 (1201, 1979): 318.

¹⁵Skinner, 8.

¹⁶Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, Holland: E.J. Brill, 1995), 586.

in Ex. 31:3 Ps. 107:23, Prov. 18:9, 22: 29, and 1 Kgs. 7:14. “The finished product of the Tabernacle was a ‘work’ (Ex. 39:43),”¹⁷ but also rendered as service to God. The concept for work, biblically speaking, includes the word מְלָאכָה for work, worker duties and tasks.

The word מְלָאכָה also includes the following description and aspects for work: Deed, act, misdeed, work: *gml* (accomplish, commit, achieve, ripen, #1694), *sh* (make, do, prepare, create, work, service, #6913), *p'l* (do, make, produce, practice, accomplish, perform, #718), *bd*, (work, serve, worship, #6268), *srt* (wait on, be an attendant, serve, minister, #9250).¹⁸

This implies that, not only did God originate work as an act of worship before the fall of humankind in Genesis, but also intended His redeemed human creatures to work after the reclamation and consummation at the *eschaton*. What a glorious thought!

אָשָׂה ('*asah*)

The fifth Old Testament Hebrew word for work is found in Genesis 39:3, which is אָשָׂה ('*asah*), meaning, “to press, squeeze, compel, crush.”¹⁹ God used this expression when He created humankind, which implies a work of His love when He made man and woman; He pressed the earth, squeezed, crushed and compelled the dust to make human beings as a unique Divine act. The word אָשָׂה ('*asah*) could also mean, “do, make into something, do efficiently, work, prepare to build,”²⁰ or can mean “perform work, service, to be made produced.”²¹ “Human work is always ‘service’ (Heb. *avodah*), a very important word with the widest range of meaning from the lowliest work of a slave to the

¹⁷Spiros Zodhiates, *The Hebrew-Greek Key Study Bible, Lexical Aids to the Old Testament* (Chattanooga, TN: AMG Publishers, 1984), 1741.

¹⁸Carpenter, 309.

¹⁹Brown, 796.

²⁰Brown, 796.

²¹Carpenter, 546.

most honored task of a minister of state.”²² “The work of God is in perfect harmony with the correct notions of divine omnipotence, wisdom, and goodness”²³ in which God shaped His creation as a hardworking, personal God in the book of Genesis.

This personal, working God has the power to bless or curse, and that these blessings or curses “are put in force by the relationship to God that man establishes. These relationships influence each man’s destiny and, to a greater or lesser degree, the destiny of all humankind.”²⁴ Additionally, in Genesis, God used various words to describe His work such as “keep, cultivate, and serve.” Other important words recorded in Genesis are “formed,” “His work,” “rule and prevail,” to describe His work of creation. In Genesis 5:29, God “works and toils over His own work.”

The rest of the Old Testament has a lot to say about the theology of work concept. Scripture contains an amazing array of keywords for work in the Old Covenant, for example, to “gather (Ex. 5:12), blast, (a work of judgment in Job 4:9), and the redemption from God, who will ‘raise’ up those are His in Hosea 6:1-2.”²⁵ Scriptures supporting work would also include Psalm 64:9, 66:3 and Micah 6:8.

The Old Testament emphasis on work liberates human beings’ deeds as having a future potentiality. “The human work scene is characterized largely by remembering the deeds of the past, it also has a future dimension.”²⁶ The remembering of the past deeds of

²²Janzen, 126.

²³C.F. Keil and F. Delitzsch, *Biblical Commentary on the Old Testament*, Vol.1 (Grand Rapids: Eerdmans Publishing Co., 1959), 41.

²⁴Smith, 319.

²⁵Keil, 465.

²⁶Janzen, 134.

God is to recognize that His future promises will be fulfilled precisely as if these future promises were already fulfilled (“already, not yet”).²⁷

Also, the transcendent LORD has referred to Himself as the Suffering Servant in Isaiah. The LORD of the universe became the lowest of servants, a slave who washed dirty feet. The word ‘servant’ conveys work, that is, to be a servant implies work. Isaiah draws on the life and ministry, death and resurrection in terms of the Suffering Servant (Isa. 52:13-53:12; Isa.61:1-3) who was to come.

The coming of the Messiah or “the messianic age is tersely characterized by (Isaiah 2:4), not by the absence of work, but by the transformation of destructive activity into the original human call (Genesis 2:15).”²⁸ God works and invites His human creatures to remember Him in their work and realize work has liberating purposes.

Throughout the Old Covenant, God invites His human creatures to “remember His wonderful deeds which He has done” (1 Chron. 16: 12); and to meditate on “how great are Thy works O LORD! Thy thoughts are very deep” (Ps. 92:5).

God also invites humans to study His creative genius by declaring “Great are the works of the LORD. They are studied by all who delight in them. Splendid and majestic is His work, and His righteousness endures forever. He has made His wonders to be remembered; the LORD is gracious and compassionate” (Ps. 111:2-4). The biblical culture and understanding of work depended upon its setting and epoch in which one may find oneself living under at any particular time. For the children of Israel, work prior to the Exodus was seen as slavery; and after the Exodus, work took on a more purposeful

²⁷Robert Stein, 1991, lectures at Bethel Seminary, Saint Paul, Minnesota.

²⁸Janzen, 134.

and hopeful flair. Indeed, the work building the Tabernacle was approved by God and blessed by Moses. “Then Moses looked over all the work, and indeed they had done it; as the LORD commanded, just so they had done it. And Moses blessed them” (Ex. 39: 43). The children of Israel, as they worked building the Tabernacle, experienced the work of building the Tabernacle as a form of worship as well as a joy.

It is interesting that the words for “work” can include worship as also found in the Septuagint (LXX). It is not the scope of this paper to examine each of these words but that might provide a latter, fruitful endeavor. The words used in the LXX include:

[D]ouleuo, serve (114x), *latreuo*, worship (75x), *ergazomai*, effect, do work (37x), *leitourgeo* (13x). For ‘*ebed*’ the nouns found are: *doulos* (314x), ‘*aboda*’ is translated *leiourgeia*, worship, most often, also by *ergon*, work, deed, act. Other words used were *douleia*, servitude; *ergasia*, work, employment; *latreia*, worship, sacrifice.²⁹

Conclusion

These interesting words, as well as others found throughout the *Pentateuch* and the *Tanach*, give added facets of significance when it comes to the broad subject of work in the Bible.

²⁹Carpenter, 308.

New Testament Work Concepts

Gospels and Epistles Work Concepts

There are five keywords words used in the New Testament to describe work. The first word is ἐνεργέω, which means (ενεργεῶ: “work, produce, effect w. the acc. of the thing”).³⁰

ἐνεργέω

In the New Covenant, the human authors would choose various words to describe work. One of these words is ἐνεργέω, which the LORD Jesus used to describe His works when He said, “the Father sent Me to finish His work” (John 4:34), and “My Father has been working until now, and I have been working” (John 5:17).

The statement ‘My Father has been working until now’ must be set in the context of Jewish exposition of the Scriptures. God rested from the work on the world, but not from his work on the godless and the righteous: ‘He works with both of them, and he shows to the latter something of a recompense, and to the former something of *their* recompense.’³¹

Christ said, “Let your light shine before men in such a way that they may see your good works and glorify your Father in heaven” (Matt. 5:16). Throughout the Gospels, the LORD Jesus worked in various capacities, for example, in the Gospel of Matthew, He “served” (Matt. 4:10), “healed” (Matt. 4:23), “taught” (Matt. 4:23), “proclaiming” (Matt. 4:23). Jesus also indicated that the disciples must have faith in this working God when He

³⁰Walter Bauer, W.F. Arndt, F.W. Gingrich, and F.W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature: Fifth Edition* (Chicago: University of Chicago Press, 1979), 265.

³¹George R. Beasley-Murray, *Word Biblical Commentary: John* Vol. 36, edited by David A. Hubbard and Glenn W. Barker, (Dallas: Word Incorporated, 1987), 74.

said, “This is the work of God, that you believe in Him whom He sent” (John 6:29). In addition, “work out your salvation with fear and trembling; for it is God who is at work in you both to will and to work (ἐνεργέω) for His good pleasure” (Phil. 2:12b-13).

Hendriksen said “that the tense of the verb indicates that Paul has in mind *continuous, sustained, strenuous, effort*: ‘Continue to work [ἐνεργέω] out.’ Their salvation is a process (Luke 13:23; Acts 2:47; 2 Cor. 2:15). It is a process in which they themselves, far from remaining passive or dormant, take a very active part.”³²

It should also be kept in mind that one must work out salvation and perform the works which God has prepared beforehand (Philippians 1:6 and 2:12-13), because “it is God who is working in you...as co-workers with God (cf. 1 Cor. 3:9), can carry this salvation to its conclusion not only at the beginning but at every point in the process salvation is from God (John 1:12; 15:5b; 1 Cor. 15:10; Eph. 2:8; Phil. 1:6, 28, 29; 3:9, 12; especially 4:13).”³³ God was working in the past, and is working now, especially among His redeemed human beings. “We are God’s workmanship. By means of his Spirit working in the hearts of his people (Philippians 1:19), applying to these hearts the means of grace and all experiences of life, God is the great and constant, the effective Worker, the Energizer...bringing about in His people both to will and to work.”³⁴

The inferences drawn from these references were that biblical faith is not singularly intellectual assent, nor is this a “works” salvation concept. Rather, when one speaks of works of service, those works flowed from the Divine goodness flowing

³²William Hendriksen, *New Testament Commentary: Exposition of Philippians* (Grand Rapids: Baker Book House, 1962), 120.

³³Hendriksen, 122.

³⁴Hendriksen, 122.

through the redeemed human creatures producing the good works of Ephesians 2:10, as opposed to the dead works of the lost souls. The second key New Testament word is ἔργον.

ἔργον

Another primary New Testament word for work is ἔργον found in Ephesians 2:10 and Revelation 14:13 (“righteous deeds, actions, accomplishments”),³⁵ which can also mean “of the deeds of men, exhibiting a consistent moral character (ἔργον ἀγαθόν of Ephesians 2:10) *work, occupation, task* of that which is brought into being by work.”³⁶

God not only created his human creatures, but also,

Prepared good works. Not only does Christ enable us to perform good works, but also God did this secondly by giving us faith in his Son. Faith is God’s gift (verse 8). God also in that sense prepared for us good works, for good works are the fruit of faith. Living faith, moreover, implies a renewed mind, a grateful heart, and a surrendered will. Out of such ingredients, all of them God-given, God confects or compounds good works.³⁷

God gives one salvation, by imparting faith (Ephesians 2:8-9), which then inspires the good works, which God prepared beforehand (Ephesians 2:10) in his omniscience and wise plan.

ἔργον is scattered throughout the New Testament and shows up in the book of Revelation, which contains a very intriguing concept “that they may rest from their labors, for their deeds follow with them” (Revelation 14:13). The word ἔργον can also

³⁵Bauer, 307.

³⁶Bauer, 308.

³⁷Hendriksen, 124.

mean “*toil*, in (Revelation 14:13) as an effort or occupation; by implication an act: deed, doing, labour, work.”³⁸

What is fascinating about God is that He has an eternal purpose regarding work, and that the faith at work is integral, and not incidental to His *Missio-Dei*. All of these intriguing words above (“work,” “equipping,” “building,” “preparing,”) spotlight the purposes concerning theology of work in its glandular form in both corpuses of Old and New Covenants of the Bible. It is both a comfort and a challenge that while God, as revealed in Scripture, does not change (Heb. 13:8), nor does His word with respect to the theology of work. On the other hand, the world and its concept of work does undergo constant revisions and change. God provides His perspective and guidance to this shifting, laboring world with the assurance that His human creatures are His *Imago Dei* (created in God’s image), and all that is done has purpose designed and orchestrated by God Himself. The third key New Testament words are the combination of ἐτοιμάζω and προητοίμασεν.

ἐτοιμάζω

The third key New Testament words are the combination of ἐτοιμάζω and προητοίμασεν, which means (“prepare, being put in readiness”)³⁹ and προητοίμασεν (beforehand), an aorist compound verb, meaning, “prepare beforehand.”⁴⁰ God continued to describe His work with the word “prepare” in John 14:2-3, “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place

³⁸Zodhiates, 32.

³⁹Bauer, 316.

⁴⁰Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1981), 581.

for you. And if I go to prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.” Another interesting facet of the work is that the works were prepared “beforehand” in Ephesians 2:10 “for good works, which God prepared beforehand.” The fourth important key words in the New Testament are *ποίημα* and *ἐπιτελέσει*.

ποίημα

Ποίημα means (“make, workmanship, something made”)⁴¹ and *ἐπιτελέσει* (to bring to an end, accomplish, perfect, execute, complete).⁴² One of several primary Greek words for God doing work is “*ποίημα, ατος, τό what is made, work, creation*, in our literature only of the works of divine creation. Of the Christians *αὐτοῦ ἐσμεν π. We are his creation, i.e. he has made us what we are* Ephesians 2:10.”⁴³ The same theme of work is echoed in the epistle to the Philippians 1:6, “For I am confident of this very thing, that He who *began a good work* in you *will perfect it* until the day of Christ Jesus.” Work produces value and enables human beings to flourish. God commanded work and promised blessings from that completed work according to His everlasting perspective.

In the New Testament, much like the Old Testament, the concept of service, work, and worship to the LORD are tied together. There exists a hint of the reclamation of earth at the consummation or *eschaton* (which has been defined as “the future culmination”)⁴⁴ in that the New Testament advances the transformational concept of

⁴¹Zerwick and Grosvenor, 581.

⁴²Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament* (New York: Harper & Brothers, 1889), 244.

⁴³Bauer, 683.

⁴⁴Millard J. Erickson, *Concise Dictionary of Christian Theology* (Grand Rapids: Baker Book House, 1986), 50.

work and servanthood, through His Servant-Son Jesus, “the Son of Man” (Luke 17:2-30; Luke 4:16-21, 23:44-47). “Jesus is the one who controls the destiny of humanity.”⁴⁵ Jesus as the Suffering Servant had work to do: a re-creation through salvation, and reclamation on into the *eschaton*. Jesus served His Father; Jesus served others, and Jesus said those who wish to be considered the greatest in honor would be those who served others (Matt. 20:6; 23:11). Robert Stein said,

There will always be a need to emphasize this, for at times some Christians tend to reverse these roles and see God as their servant. Whereas a sovereign God delights to bless his servants (12: 35-37), the church must always remember that he is the LORD of all creation and that they are, even at their best, forgiven sinners.⁴⁶

This work of God brought believers into His Kingdom, and like the *eschaton*, the “already, not yet” has begun for each believer. Fee said, “Thus for Paul, believers are thoroughly eschatological people, determined and conditioned by the reality of the future that has already begun, but still awaits the final glory. We are therefore both ‘already’ and ‘not yet.’”⁴⁷ The fifth important New Testament word for work is καταλλαγή.

καταλλαγή

Καταλλαγή (katallagē) means “reconciliation as work, ‘ministry of reconciliation’”⁴⁸ and δικοῦνία *diakonos* (“service, ministering, *esp. of those who execute*

⁴⁵Robert H. Stein, *The New American Commentary: An Exegetical and Theological Exposition of the Holy Scripture: Luke* Vol. 24, (Nashville, Tennessee: Broadman Press, 1992), 381.

⁴⁶Stein, 432.

⁴⁷Gordon D. Fee, *The New International Commentary on the New Testament: The First Epistle to the Corinthians* (Grand Rapids: William B. Eerdmans Publishing Company, 1987), 16.

⁴⁸Bauer, 414.

the commands of others.”⁴⁹ The apostles served (worked with and for) Christ and His mission (1 Cor. 4:1), and in like manner, contemporary Christians are to live in such a way as those who are faithfully serving God (1 Pet. 2:16). In fact, the word *diakonoi* was used, emphasizing the servant nature of their task under God, with secondary emphasis on the division of labor.⁵⁰

The first word, *hypēretas* “Servants of Christ”⁵¹ is a more general term, but often refers to one who has the duties of administering the affairs of another. “That this was Paul’s intent is verified by the second word, *oikonomos*, which denotes a ‘steward’ (often a slave) who has been ‘entrusted with’ managing a household.”⁵² Other New Testament words for “work” are found in John 3:21 and 1 Corinthians 15:10, “labored,” “toil and work,” are found in 1 Corinthians 15:58 and John 4:34-38, 59. Other key words for work are “attesting miracle,” Hebrews 13:20-21 “Good work,” 2 Corinthians 6:1 “workers together with Him,” 2 Corinthians 5:17-21, the Divine work of reconciliation is *καταλλαγῆ*, “is brought about by God alone; he reconciles men to himself.”⁵³

Conclusion

In the Book of Revelation, redeemed human beings live in a city, the New Jerusalem, which also contains a garden and boulevard of fruit trees (Revelation 22:2). Those trees need tending for the sheer joy of gardening. God wants our human, earthly work or learned skill sets to survive for future purposes. There is the significance of

⁴⁹Thayer, 137.

⁵⁰Thayer, 138.

⁵¹Zerwick and Grosvenor, 503.

⁵²Fee, 159.

⁵³Bauer, 414.

“beforehand” of Ephesians 2:10. When one reads the biblical passages regarding work and the *eschaton*, it should be remembered that the “meaning of events must be sought in the events themselves and the context within which they occur; it cannot be imported from elsewhere.”⁵⁴ It is important to live in the present, but one must do so with an eye on the future God is preparing for His children. “Finally, the ultimate goal of history will be realized as *God’s servants serve him* [work for him] (Revelation 22:3).”⁵⁵

Biblical Theologian’s Voices on the Theology of Work

Barth

There are other theologian’s voices talking about Scriptural references concerning the theology of work movement. For example, Barth talks about,

the acceptance of God’s Word as such. It is not ‘magical quality,’ not a ‘blind submission,’ nor even a self-acquired ‘conviction.’ It lives beyond all these contradictions, ‘as it is awakened by God’s Word.’ Faith is ‘God’s work in humans,’ but at the same time, it is ‘human’s own work.’ In this faith, ‘the Christian now shares in God’s providence and government of the world.’⁵⁶

Barth adds that humans do not work for oneself as self-fulfilling. “He is not the aim of his work that is ‘sheer mythology.’ God has taken humankind into his service ‘beforehand,’ every person. However, only a Christian knows through divine providence about the larger context into which God places human work.”⁵⁷ This remark demonstrates the sovereignty of God over all of His creation.

⁵⁴Michael Gilbertson, *God and History in the Book of Revelation: New Testament Studies in Dialogue with Pannenberg and Moltmann* (Cambridge, UK: Cambridge University Press, 2003), 148.

⁵⁵Carpenter, 309.

⁵⁶Karl Barth, *Church Dogmatics: An Introductory Report on Volumes I: 1 to III: 4*, trans. Otto Weber and Arthur C. Cochrane (Philadelphia, PA: The Westminster Press, 1952), 183.

⁵⁷Barth, 241.

Later on, Barth comments that “human beings are not mere machines or power tools, and that work may not become ‘all-inclusive,’ it is not human work. Otherwise, humans no longer have any freedom in work. This reflects the free will of the human creature because there is freedom of choice. Human beings work requires ‘relaxation’ that is, humans need to be liberated from working in ‘self-exaltation and in forgetfulness of God’ (634).”⁵⁸ The lifting up of the self, and one’s labor, is the height of idolatry in the face of God. “According to Barth, the topic of ‘work’ should be subordinated to the wider theological theme of ‘service.’”⁵⁹

A disciple of the Messiah said Barth, was to “participate in the work of Jesus Christ on earth then, the Christian’s service/work turns outward to the world, expressing God’s love, engaging in missionary activity and proclamation of the Gospel, which is its central work.”⁶⁰ Barth contends that what is referred to as “daily work within our vocations is not the center of the Christian’s biblical mandate, but the circumference (*Umkreis*).”⁶¹ For example, God commanded His new human creatures to subdue and rule over the rest of the created order as His vice-regents: it is important to bear in mind that one’s work is not the Christian’s center, rather God is.

Lohfink and Cosden

Norbert Lohfink is a retired Old Testament professor of Sankt Georgen Seminary in Frankfurt, Germany, and Darrel Cosden, is a professor of theological studies at Judson

⁵⁸Barth, 243.

⁵⁹Karl Barth, *Church Dogmatics: The Doctrine of Creation*, III/4, trans. A.T. Mackay, et al. (Edinburgh: T&T Clark, 1961; first published, 1951), par. 55/3: “The Active Life,” 475.

⁶⁰Barth, 515.

⁶¹Barth, 516.

University. Lohfink's work on the *Qoheleth* and Cosden's *A Theology of Work: Work and the New Creation*, contribute to the theology of work movement and help deepen the ideas that God has a redemptive purpose for work that is eternal. Work was invented by God for His eternal purposes, and God's human creatures should view work not just from the beginning of time (Genesis), but also from God's perspective toward the *eschaton* (from Isaiah B and Revelation 20-22 and continuing on into the eternal ages). Lohfink thinks that time as "*Kairos* could refer to an exact point in time, a critical point, an occasion, or a propitious time."⁶²

Tyler Atkinson, assistant professor of religion at Bethany College in Lindsborg, Kansas interprets Lohfink: "In other words, *Kairos* refers to something paradigmatically new."⁶³ Darrel Cosden asked how eschatology might restore work to its ontological significance, which is often eclipsed by focus on work's instrumental and relational aspects.⁶⁴ Cosden connects work and the *eschaton* in that "workers express, explore and develop their humanness while building up their natural, social and cultural environments thereby contributing protectively and productively to the order of this world and the one to come."⁶⁵

This thought is very challenging as it means trying to envision what sort of work would be done in the eternal state, while being mindful that there will be no

⁶²Norbert Lohfink, *Qoheleth: A Continental Commentary*, trans. Sean McEvenue (Minneapolis: Augsburg Fortress Press, 2003), 56.

⁶³Tyler Atkinson, "Overcoming Competition through Kairological Enjoyment: The Implications of *Qoheleth's* Theology of Time for the Ethics of Work," *Studies in Christian Ethics* 26, no. 4 (11, 2013): 403.

⁶⁴Darrel Cosden, *A Theology of Work: Work and the New Creation* (Bletchley, UK.: Paternoster Press, 2004), 179.

⁶⁵Cosden, 179.

imperfections (the curse of the fall removed) or the presence of sin or evil. Work was to be done just for the sheer pleasure of it from the creative and enjoyment perspectives, mirroring the Divine intention of work before the fall of humankind in Genesis chapter three. Only Almighty God can create *ex nihilo*, but human beings can work existing material or ideas as artisans. Cosden provides a multi-faceted theological definition of work:

Human work is a transformative activity essentially consisting of dynamically interrelated instrumental, relational, and ontological dimensions: whereby, along with work being an end in itself, the worker's and others' needs are providentially met; believers' sanctification is occasioned; and workers express, explore and develop their humanness while building up their natural, social and cultural environments thereby contributing protectively and productively to the order of this world and the one to come.⁶⁶

Cosden's definition of work has many benefits from being set apart for God, providing for oneself and others, and positively impacting the world for good. God has a plan to collaborate with human beings to create something more vast that would continue on into the eternal state or *eschaton*. The fall of humankind into sin altered the emphasis of time and work according to Cosden's "three aspects of work (instrumental, relational, and ontological)."⁶⁷ Cosden asserts that work became instrumental and relational, that the author of Qoheleth (Ecclesiastes) noted the shift in relationship and time: "Qoheleth emphasizes the *instrumental* aspect of work at the expense of work's *relational* and *ontological* aspects."⁶⁸ The thought that work could be both relational and instrumental has tremendous appeal for all who work.

⁶⁶Cosden, 178-9.

⁶⁷Cosden, 10.

⁶⁸Cosden, 10.

Atkinson

Atkinson said, “When work becomes primarily a means to enhance the immensity of one’s greatness, other people become obstacles that one must render useful for one’s own means.”⁶⁹ The shift of focus in Ecclesiastes takes place between chapter two and three when Qoheleth focuses on the present time of his life, and not one’s death. “This focal shift arises from the ‘kairological’ understanding of time that Qoheleth expresses in Eccles. 3:1-15, in which God surprisingly transforms human works in the midst of labour’s trials by doing a ‘new thing’ in the present.”⁷⁰ When Qoheleth ignored the relational and ontological aspects of work and focused on *poiesis* “to make, to produce, construct, form, fashion only, he missed the labor’s inherent value.”⁷¹ In other words, Qoheleth emphasis on “*poiesis* elevated death and war as ultimate realities and created a false eschatology, where *chronos* is LORD and death ultimate finality.”⁷² The shift occurs in Eccles. 2:24a:

There is nothing better with the human than that he eat and drink and cause his soul to see good in his labor. Atkinson observes that Qoheleth is not seeking delight in what he amasses *from* his labour (מכל־עמלִי, see 2:10), but rather is eating, drinking and causing his soul to see good *in* the labour (בעמלִי) itself. Moreover, Qoheleth acknowledges that this labour itself is not a product of his own hands (יָד) produce (2:11), but it is a gift of God (מִיַּד אֱלֹהִים), see 2:24).⁷³

This curiosity of an eschatological understanding in Ecclesiastes was further enhanced in that “Qoheleth’s understanding of time in this passage is not far from that in

⁶⁹Atkinson, 399.

⁷⁰Atkinson, 397.

⁷¹Carl Ludwig Willibald Grimm, *A Greek-English Lexicon of the New Testament*, Translated, Revised and Enlarged by Joseph Henry Thayer (New York: Harper & Brothers, 1885), 524.

⁷²Atkinson, 400.

⁷³Atkinson, 401.

which *kairos* ‘corresponds to the coming of the era of Jesus Christ.’”⁷⁴ The LORD Jesus is “the Word who establishes creation and consummates the *eschaton*. Yet, this does not mean he is not at work in the world, even now making things new.”⁷⁵ This new life in Christ in the present forms an,

envelope of God’s time (Eccles. 3:2-8), which challenges Qoheleth’s earlier eschatology of death and war and one may not know God’s work ‘from beginning to end (απ’ αρχης και μεχρι τελο αρχηυς)’ (LXX Eccles. 3:11), they nonetheless know that Christ is the beginning and end (η αρχη και το τελος)’ (Rev. 22:12), the mystery of creation and *eschaton*.⁷⁶

God is a working God from the beginning of creation to the *eschaton* and human beings are not “to worry about all the details of what takes place in this work though humans’ struggle to make sense of life’s contradictions within linear conceptions of time, God is not constrained by this limitation.”⁷⁷ It is fatiguing when one does try to figure out the why’s and how’s one encounters in this life and in one’s work. To echo Qoheleth, this life is filled with vanity and futility without God, whose working nature is underlined by “Qoheleth who relates God’s work both to the totality of human existence in 3:2-8, and also to the life of the worker to whom God gives the business of being busy in 3:9-10.”⁷⁸

Qoheleth once focused on lifting himself up “with several usages of עָשָׂה (in 2:4-8), now he is locating human work in the work of God.”⁷⁹ Humans find their meaning in work when not “engaging in self-centered *poiesis*, but when they acknowledge their

⁷⁴Atkinson, 403.

⁷⁵Atkinson, 403.

⁷⁶Atkinson, 403.

⁷⁷Atkinson, 406.

⁷⁸Atkinson, 404.

⁷⁹Atkinson, 404.

vocation to be part of God's continuing *poiesis* in the world."⁸⁰ This allows one a glimpse that labor through the eyes of the Divine has eternal value here and forever.

“The ontology of work might suggest that work in its essence is more than the total of its instrumental and relational parts that there is a greater reality and *telos* to work than its instrumentality and relationally, either individually or combined, can capture.”⁸¹ When one posits work as both an instrument (to provide a living), and relational (to provide human relationships), both instrumentality and relationality of work are placed with eternity as the background, hence “human flourishing and existence become bound up with and part of God's eternal *telos* for his creation. That is, they make a contribution to and become part of God's new creation.”⁸² It is important to clarify that our works do not save us, pay God back for His salvation, or help aid Him in building His Kingdom. “Only God can build his kingdom and bring about his new creation—whether in people, on earth now, or in the new heaven and the new earth.”⁸³

Pannenberg

The German theologian Wolfhart Pannenberg, the late professor of systematic theology in the University of Munich, Germany states, “At work is a hermeneutic process involving ceaseless revision,”⁸⁴ and “history cannot be seen as mere brute facts: events

⁸⁰Atkinson, 404.

⁸¹Cosden, 184.

⁸²Cosden, 186.

⁸³Darrel Cosden, *The Heavenly Good of Our Earthly Work* (Grand Rapids: Baker Academic, 2013), 108.

⁸⁴Gilbertson, 148.

always occur within the wider context of meaning.”⁸⁵ Pannenberg rejects the “Neo-Kantian division between fact and value which lies at the heart of Bultmann’s thought. Events and their meanings are inextricably entwined.”⁸⁶ Further, Pannenberg rejects the idea that faith and reason should exist on separate planes.⁸⁷ It is important to view one’s work as iterative and not just in linear time, but time is both linear and iterative from God’s perspective. Time, whether *kairos* or *chronos*, as a quality of measurement, merge into eternity, or the concept of time would altogether be missing in the *eschaton*. One merges into eternity like entering a freeway, with time being the onramp, and eternity being the highway so to speak. One’s works follow onto the highway of eternity.

Moltmann

Jürgen Moltmann, the German theologian of the Reformed tradition, is a Professor Emeritus of Systematic Theology at the University of Tübingen. Moltmann, adds, “from first to last, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present,”⁸⁸ which would also include human work, endeavors, and flourishing. Saint Augustine said, “But, my dearly beloved, you who have this faith or who have but newly received it, cherish it, and let it increase within you. For just as the temporal things predicted so long have come to pass, so also will the eternal verities that have been promised come about.”⁸⁹ It helps to

⁸⁵Gilbertson, 148.

⁸⁶Gilbertson, 12.

⁸⁷Gilbertson, 12.

⁸⁸Gilbertson, 17.

⁸⁹Ludwig Schopp, *The Fathers of the Church: Saint Augustine (On Faith in Things Unseen)* Vol. 2, ed. Roy Joseph Deferrari and Mary Francis McDonald, O.P. (New York: The Catholic University of America, 1947), 469.

see the faith at work movement as a Divine calling of one into one's work, and not just a movement. Luther said, "The calling represented a secularization of the calling as it is God that is the subject of the calling, is the Caller."⁹⁰

The faith at work movement has wanted to introduce the spiritual part of being human into work. The logic was: "(a) people feel the spiritual emptiness of their lives; and (b) much of their life is spent at work and yet (c) work itself can feel meaningless, boring, oppressive, etc. and so (d) the solution to their spiritual hunger is"⁹¹ to insert one's faith into one's work as a calling and service to God. From both Old and New Testaments, God designs human beings for work, and He calls them to join Him in His enterprises for His Kingdom's sake.

The Bible says, "Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the age have come" (1 Cor. 10:11). As then, so also is now in that change is constant in these challenging times, in both the work and church environments, and especially in light of the faith at work movement. As the children of Israel learned earlier (sometimes the hard way as they trusted God) collaboration and cooperation is the order of the day instead of competition regarding work and its purpose. It is also difficult to live in the tension of the "already not yet," of understanding heavenly realities and earthly routines, like work forming God's gigantic re-creation.

⁹⁰Roger Jenzen, "Luther on Work and Vocation," *Lutherjahrbuch* 76 (01/01, 2009): 249.

⁹¹Gerald W. McCulloh, "Creation to Consummation: The Theology of Wolfhart Pannenberg," *Anglican Theological Review* 83, no. 1 (12/01, 2001): 183.

Conclusion

Today, there has been an awkward *détente* between the working world and the church. Now, there appears to be fertile ground for fruitful, shared and mutually beneficial cooperation, for Christ's glory, for more collaboration and cooperation as one interprets the lives of people at work. Put another way, believers in Messiah labor to fulfill God's callings of His believing human creatures for His redemptive goals for all of creation. Believers' labors contribute to, "God's fulfillment of His divine project so that in some mysterious way envision what God envisions and so labor with Him to redeem and restore creation."⁹² Work was used by God to set the believer apart for Himself as part of His sanctification process. Emil Brunner said,

Sanctification is indeed God's work, for no one can sanctify but He who is Himself the Holy One. Nevertheless, His work of sanctification, as the transformation of the self from self-dependence to dependence upon God, cannot bypass the self but must happen through the self, by laying claim to the self. Thus sanctification is in fact also the task of man.⁹³

God is a working God who has a grand purpose for His universe that includes human work and vocational pursuits as part of the "deeds He has planned beforehand that we should do walk in them" (Ephesians 2:10) to enhance human flourishing and help contribute to the kingdom of Jesus.

⁹²Emily Griesinger, "The Shape of Things to Come: Toward an Eschatology of Literature," *Christianity & Literature* 53, no. 2 (Winter 2004): 212.

⁹³Emil Brunner, *The Christian Doctrine of the Church, Faith, and the Consummation Dogmatics*: Vol. III, (London: Lutterworth Press, 1960), 298.

CHAPTER THREE

Review of Related Research

The researcher consulted a wide array of sources with the previously mentioned subproblems in the outline. In response to the faith at work movement, the project has reviewed the relevant literature concerning faith at work and theology of work, including Title VII of the Civil Rights Act of 1964. In the data of the literature review, two distinct data streams have emerged in the theology of work (TOW) and faith at work movements (FAW) in the last fifty years. Section one concerns the contemporary Christian contributors of FAW and the second section is on Title VII of the Civil Rights Act of 1964.

Section One: Contemporary Christian Faith at Work Contributors

The faith at work literature of books and journals have helped shape the modern faith at work movement for a more grounded, innovative approach. The two issues in this sub-section to be addressed are, the church needs the faith at work movement as an outreach and discipleship potential, and the working world would benefit from the integration of a more robust understanding and application of faith at work.

The Church Needs the Faith at Work Movement

The faith at work movement provides an avenue for the church to step up and take a fresh look at God's work potentially from a different perspective. "God does not just rely on preachers and pastors to bring change to this world; he uses people in every domain of society with the skills and conviction needed to advance the Great

Commission.”¹ Brock, in his journal article, quotes Cosden as saying that all human work is, “both essentially part of what it means to be human and contributes to the building of the eternal kingdom which will not be burned away in the judgement.”² Cosden believed that both the working world and the church could contribute to human flourishing by doing one’s work, and that work will last forever somehow.

“Cosden suggests that what is needed is a more detailed and appropriate ontology of work, to have a more eschatological teleology.”³ How the theology of work can help people, in and out of the church, is through the “interweaving of biblical perspective with everyday examples of work, in light of Easter, should be life-giving, not death-dealing.”⁴ All work, even “grunt work or basic work-feed-the-mouths-work”⁵ can be eternally significant in light of Ephesians 2:10. God is a working God, and values work and gives dignity to all efforts of honest work, especially by His believing children. Donahue said, “Christian spirituality of work, ‘envisions men and women striving to be both truly human and truly Christian, knowing that unless they are both they cannot adequately be either.’”⁶

¹Amy Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good* (Downers Grove, Illinois: InterVarsity Press, 2011), 199.

²Brian Brock, “Darrel Cosden’s: The Heavenly Good of Earthly Work,” *European Journal of Theology* 17, no. 1 (01/01, 2008): 93.

³Brock, 94.

⁴Deidre Brower-Latz, “Work: A Kingdom Perspective on Labor,” *Evangelical Quarterly* 85, no. 2 (04/01, 2013): 185.

⁵Brower-Latz, 185.

⁶John W. Donahue, *Catholics and Education* (New York: Harper & Row, 1973), 81-82. Quoted in Vivian Ligo, “Configuring a Christian Spirituality of Work,” *Theology Today* 67, no. 4 (01/01, 2011): 457.

Work that is done by people who do not share the Christian faith, and who work to produce for selfish reasons are guided only by the “invisible hand of the market, which will see to it that each gets one's due.”⁷ The problem with Smith’s view is that “all will be well as long as no one tampers with the market mechanism. Do not try to do good, he says; let good emerge as a byproduct of selfishness. This work ethic was based on the so-called iron laws of nature, not on God’s law of love.”⁸ Even if work was done selfishly, without regard for God, those works can still benefit humanity and work may still contribute to general human flourishing. In addition, if one accepts God’s sovereignty, then He had an invisible hand in that work as well for His purpose, not because of some blind market mechanisms.

It is an interesting thought that God could use the efforts and labor of the unregenerate to help build and foster His Kingdom purposes. In other words, if the unregenerate choose to stay outside of His covenant of redemption, and willfully continue in the rebellion to His mercy and salvation, God can still use the utility of their service for His glory and purposes. This depth of God’s wisdom transcends the human comprehension concerning God working all things, even unregenerate human labor, for His ultimate purpose.

In a sense, so “many Christians struggle with a sense that their ‘secular’ work has no eternal value or intrinsic worth,”⁹ but is seen as a pressure or burden on the life being

⁷Adam Smith, *The Wealth of Nations* (New York: Modern Library, 1937), 14. Quoted in John A. Bernbaum and Simon M. Steer, *Why Work? Careers and Employment in the Biblical Perspective* (Grand Rapids: Baker Book House, 1986), 26.

⁸John A. Bernbaum and Simon M. Steer, *Why Work? Careers and Employment in the Biblical Perspective* (Grand Rapids: Baker Book House, 1986), 26.

⁹John Jefferson Davis, “Will There be a New Work in the New Creation?” *Evangelical Review of Theology* 31, no. 3 (07, 2007): 256.

lived. The need for the church and the working world is to embrace the faith at work movement as a central symbiosis of mutual benefit, and to enhance one's purpose of work with an eternal perspective.

Davis argues, in light of work among redeemed people, "that there will be *new work* for the redeemed people of God to do in the New Creation."¹⁰ This new work agrees with Ephesians 2:10: "for good works, which God prepared beforehand," and the very intriguing thought of Revelation 14:13 "for their deeds follow with them."

If God prepared these good works "beforehand" that Christians should walk in them, then those good works have an eternal return on investment to God. In addition, if those actions follow believers after death, that skill set will be put to work in the new creation at the *eschaton*. God has plans to use these learned skill sets later. These ideas hold true, and that work, even the most fundamental and ordinary, everyday work has eternal value to God.

When it comes to becoming a Kingdom people, then "it must be our purpose to make a conscious and significant connection between the Gospel and the work we are called upon to do throughout our life."¹¹ Sherman and Hendricks have suggested, "Through work we love God. If you want to love God through your work, then you need to determine that what you doing in your job is something that God *wants* done, and that you are doing your job *because* God wants it done."¹² The job God wants one to do,

¹⁰Davis, 257.

¹¹Robert S. Bilheimer, *Work and Vocation: A Christian Discussion*, ed. John Oliver Nelson (New York: Harper and Brothers Publishers, 1954), 206.

¹²Doug Sherman and William Hendricks, *Your Works Matters to God* (Colorado Springs: NavPress, 1987), 93.

means that all good work, that is to say, all legal, legitimate work be viewed as the assigned work that God wants done. “We partner with God in the redemption of the world. This is not just an issue of theology or spirituality; it is an issue of thoroughly reorienting missiology.”¹³

This reorientation of missiology is essential to the faith at work movement in that “it will provide God’s people with a new sense of purpose, a divine connection to daily actions. We need to grasp the fact that in God’s plan, believer’s actions do have an eternal impact. We do extend the kingdom of God in daily affairs and activities and actions done in the name of Jesus.”¹⁴ The church vitally needs the faith at work movement to speak to the whole person, especially the working, laboring world where most believers invest the majority of one’s time.

The Faith at Work Movement as Potential Outreach and Discipleship

Authentic Christians are called to glorify God in all that they do (1 Cor. 10:31), and that includes labor and work, that one must do that job with all the ability and diligence as possible. “As N.T. Wright said, ‘Christians are not just to be a sign and foretaste of the ultimate salvation: they are to be a part of the means by which God makes this happen in both the present and the future.’”¹⁵

When work and the Christian life have been separated or compartmentalized, the result has been a dualism. One draws the conclusion that there exists a duality concerning the two issues of secular work versus sacred labor, and between pastors and people who

¹³Sherman, 86.

¹⁴Sherman, 86.

¹⁵N.T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: Harper One, 2008), 200.

comprise congregations, that is, “the Sacred-Secular Hierarchy and the Clergy-Laity Hierarchy.”¹⁶ God’s call on all of his children was to work a function, job or task and if so, then there exists a bifurcation of secular and sacred in the practical workings of the Christian sub-culture. More broadly, all of life lived in the presence of a holy God, who sanctifies what He has given us to do for tasks, jobs, vocations, and careers is a sacred calling. As far as the,

Priesthood of all believers (1 Pet. 2:9, Rev. 1:6), there is a dualism in the church’s understanding of callings concerning clergy-laity distinctions. God calls pastors, truck drivers, homemakers, teachers, doctors, nurses, writers, salespeople, managers, students to execute their assignments, then God equips those he calls. God works through people, and God faithfully produces results on behalf of his will for those jobs, to God be the glory. The principle of the universal priesthood has the potential for being a church-transforming power.¹⁷

Kolden said, “there have been times in Christian history when daily work has been denigrated, usually because of the advocacy of the unbiblical assumption that postulates a split between spirit and matter and results in a low estimate of all things material (including the human body).”¹⁸ Kolden asserts that all Christians have Divine callings, whether paid or volunteer, including parents who work at home caring for children and ministering to the elderly.

Kolden even noted that Luther “insisted that marriage, too [traditionally defined], is a Divine calling. Thus, Christian vocation includes all aspects of life—family,

¹⁶Sherman and Hendricks, 54-5.

¹⁷William E. Diehl, *The Monday Connection: A Spirituality of Competence, Affirmation, and Support in the Workplace* (New York: HarperCollins Publishers, 1991), 181.

¹⁸Marc Kolden, “Work and Meaning: Some Theological Reflections.” *Interpretation* 48, no. 3 (07/01, 1994): 267.

community, education, citizenship, paid and unpaid work, and long-term and occasional responsibilities of other types.”¹⁹ Kolden summarizes faith at work as,

Looking at life as a divine calling means that we live in God’s world, as God’s chosen co-workers, for the well-being of our neighbors and our world. From such a perspective, work and other activities can be seen to be important but not of ultimate value, meaningful but also dependent upon and upheld by, the author of all meaning.²⁰

James Coe and Paul Carr remind “that while we work, Jesus and his teachings are with us also that one cannot simply be a Christian in one facet of life but relinquish one’s faith while working.”²¹ Further, in one’s workspace, there is a desire for the integration of faith and work “so that peace and justice reign within us and with others, and in every conceivable situation we find ourselves in.”²² People desire peace and justice in their work, and they want to work to create coherence and meaning in one’s work. “Human beings must work to create some coherence that work is, for good or ill, the most important influence upon the ‘quality of life.’”²³

Concerning outreach and discipleship, this applies to churches and pastors as well as in the equipping function of the church. Pastor-teachers are to help the faith at work movement require some basic initial steps, which might include the following: first, one needs “Bible teaching that addresses specific workplace issues, training in apologetics

¹⁹Kolden, 267.

²⁰Kolden, 269.

²¹James Coe and Paul Carr, “Magnificence at Work: Living Faith in Business,” *Christian Scholar’s Review* Vol. 38, no. 1 (Autumn 2008): 163-164.

²²Allan Hugh Cole, “A Play-Full Life: Slowing Down and Seeking Peace,” *Interpretation: A Journal of Bible and Theology* 67, no. 4, (10/2013): 449, review of Jaco J. Hamman, “A Play-Full Life: Slowing Down and Seeking Peace,” (Cleveland: Pilgrim, 2011).

²³Seward Hiltner, “Needed: A New Theology of Work,” *Theology Today* Vol. 31, no.3 (10/1974): 244-245, review of Studs Terkel, *Working People Talk about What They Do All Day and How They Feel about What They Do* (New York: Pantheon Books, 1974).

and evangelism for the workplace, and cultivating personal holiness, and benefit from a small group”²⁴ tailored for the faith at work movement. The equipping of all Christians for their calling (as they integrate the faith at work as discipleship), includes watching one’s use of language (secular-sacred, clergy-laity, callings-vocation). Diehl said, “Ministry is not a zero sum game. To lift up the ministry of all people of God is not to lower the ministry of the clergy. Rather, it is multiplying ministry.”²⁵

Crabtree said, “The teaching of the church of Jesus Christ: that no ground is more holy, no work more sacred, no life more worthy than any other. Every moment, every place and every interaction is sacred and holy, infused with the Spirit’s presence.”²⁶ Concerning the faith at work movement, one could refer to all legitimate work as calling, or “divinely endorsed work.”²⁷ For “the church must re-engage this faith at work movement so that both communities may be encircled by the witness of the other and when our pastors do summon the courage to preach on life in the marketplace, is it didactic or dialogical?”²⁸ The re-education of the church with the faith at work movement would potentially reorient the mission of outreach and discipleship and allow a more positive instruction for the working person. One would hope that people might not refer “to God as ‘vocational director.’ In the past this aspect of God’s work has been described as the call of God. While this description is satisfactory, it can be misleading. God’s

²⁴Sherman and Hendricks, 224-235.

²⁵Diehl, 183.

²⁶Davida Foy Crabtree, “They Bring Their Work to Church,” in *Of Human Hands*, ed. Gregory F. Augustine Pierce (Minneapolis: Augsburg Fortress, 1989), 113.

²⁷Robert J. Banks, *Faith Goes to Work: Reflections from the Marketplace* (New York: The Alban Institute, Inc.), 1993.

²⁸Matthew Kaemingk, “Leslie Newbigin Missional Approach to the Modern Workplace,” *Missiology: An International Review* Vol. XXXIX, no. 3 (July 2011): 332.

vocational direction is broader than this traditional approach suggests.”²⁹ Sherman said, “By vocational stewardship, I mean the intentional and strategic development of our vocational power—knowledge, platform, networks, position, influence, skills and reputation—to advance foretastes of God’s kingdom.”³⁰ It is a welcome relief to think of one’s work and vocational pursuits as occupying the majority of one’s waking hours as orchestrated by God. In fact, it was estimated that one would, in a typical lifetime, spend only “2,266 hours in the pew. By contrast, he estimated that they would spend roughly 96,000 hours at work. The workplace is the primary place where we live out our faith.”³¹

One narrowly thinks of the call of God only to include the prophetic and pastoral offices, “but today many have drawn the conclusion that people have only been recruited into the divine workforce if they have had a dramatic encounter with God.”³² Some have argued that the words for call and vocation are interchangeable. “The meaning for ‘vocation’ is a Latin word for ‘calling,’ the two words are more or less interchangeable,”³³ and, “vocation is first of all about serving God through serving the neighbor.”³⁴ “Vocation is rooted in the understanding that God works through means. When speaking specifically of vocation, God works through human beings.”³⁵ This

²⁹Banks, 18.

³⁰Amy Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good* (Downers Grove, Illinois: InterVarsity Press, 2011), 20.

³¹Sherman, 114.

³²Banks, 19.

³³William C. Placher, ed., *Callings: Twenty Centuries of Christian Wisdom on Vocation* (Grand Rapids: William B. Eerdmans Publishing Company, 2005), 1.

³⁴Sherman, 48.

³⁵Gene Edward Veith, Jr., *God at Work: Your Christian Vocation in All of Life* (Wheaton, Illinois: Crossway Books, 2002), 176.

echoes Revelation 14:13, “And I heard a voice from heaven, saying, ‘Write, Blessed are the dead who die in the LORD from now on!’ ‘Yes,’ says the Spirit, ‘that they may rest from their labors, for their deeds follow with them.’” This is what “Lesslie Newbigin echoes when he wrote, ‘All who have committed their work in faithfulness to God will be by Him raised up to share in the new age, and will find that their labor was not lost, but that it has found its place in the completed kingdom.’”³⁶

When one thinks about Divine vocational callings, whether they are vocational ministry callings to be a factory laborer or financial planner, the thought might be how the church might address the much-needed faith and work integration. Knapp said that this is not about just semantics or language when he asks, “what comes to mind first when you hear the word business? This morning’s financial headlines? Your bank balance? Now consider another word: *faith*. What images emerge? It is likely your mind turned in another direction, toward God, prayer, family, and church.”³⁷

³⁶Lesslie Newbigin, *Signs amid the Rubble: The Purposes of God in Human History* (Grand Rapids: Eerdmans, 2003), 47. Quoted in Amy Sherman, *Kingdom Calling*, 271.

³⁷John C. Knapp, *How the Church Fails Businesspeople (and What Can be Done About It)* (Grand Rapids: William B. Eerdmans Publishing Company, 2012), 3.

Section Two: The Title VII of the Civil Rights Act of 1964

The Civil Rights Act of 1964 is conducive for the faith at work movement for two reasons: one is the ground of legal rights Christians have in the workplace to express faith appropriately while working, especially with regard to computers, cubicles, conversations and clothing (defined later in this paper). The second reason is to argue for no discrimination against any religious people, but especially Christians in the workplace. The Civil Rights Act can protect even the irreligious or atheists, who could use that legal freedom to express the beliefs they do hold, or lack thereof.

Section 703a of the Civil Rights Act of 1964 was enacted by Congress “to achieve a peaceful and voluntary settlement of the persistent problem of racial and religious discrimination.”³⁸ Richard Hammar, a lawyer specializing with clergy and Christian rights protections under the law said,

The exact meaning of the Civil Rights Act of 1964, Title VII, Section 703(a) specifies: (1) to fail or refuse to hire or to discharge any individual, or otherwise to discriminate against any individual with respect to compensation, terms, conditions, or privileges of employment, because of such individual’s race, color, religion, sex, or national origin; or (2) to limit, segregate, or classify his employees or applicants for employment in any way which would deprive or tend to deprive any individual of employment opportunities or otherwise adversely affect his status as an employee, because of such individual’s race, color, religion, sex, or national origin.³⁹

When it comes to the Christian faith and its practice in the workplace, Miller writes,

³⁸SEN. REPORT NO. 872, 88TH CONG., 2ND SESS. (1964).

³⁹Richard R. Hammar, *Pastor, Church & Law*, 3rd ed. (Matthews, North Carolina: Christian Ministry Resources Press, 2000), 537.

Many people had incorrectly assumed that it was illegal to practice any form of religious expression in the workplace. Almost reflexively, people cited the constitutional ‘separation of church and state’ as the rationale for such a view. However, as constitutional scholar Stephen Carter and others have pointed out, this is an inaccurate reading of the First Amendment to the U.S. Constitution. Religion in the workplace is regulated by a variety of laws, including several federal laws and regulations, state laws, and the U.S. Constitution.⁴⁰

In particular, Title VII of the Civil Rights Act of 1964,

bars discrimination in the workplace on the basis of religion.’ The Title VII definition of religion was amended in 1972 to ‘require employers to reasonably accommodate’ an individual’s sincerely held religious observances and practices. The employer can avoid making accommodation only if to do so would constitute an ‘undue hardship’ on the employers’ business. Thus, employees do have legal rights and a fair degree of latitude for religious expression, even including proselytizing, so long as it is not considered harassment.⁴¹

In addition, Bancroft in his *History of the Formation of the Constitution* said,

The American Constitution, in harmony with the people of several States, withheld from the Federal Government the power to invade the house of reason, the citadel of conscious, the sanctuary of the soul, and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.⁴²

It has been argued that when the church is acting as Christ’s church, then the state can truly be the state. Blau wrote, “In the heritage of a separated church and state the matter can be sharply formulated: not only must each maintain a distinct identity but the church must be itself if the state is to be a state.”⁴³ Blau said that to be a true state, in light of the First Amendment, the state is neither favorable to the church, “nor is hostile toward

⁴⁰Miller, 67.

⁴¹Miller, 67.

⁴²Joseph L. Blau, ed. *Cornerstones of Religious Freedom in America: Selected Basic Documents, Court Decisions and Public Statements* (Boston: The Beacon Press, 1949), 319.

⁴³Blau, 333.

religion.”⁴⁴ Concerning the faith at work movement, “on religious matters, that is, matters of faith, dogma, indoctrination, government must be neutral.”⁴⁵ United States Supreme Court Chief Justice Douglas said, “The institutions of our society are founded on the belief that there is an authority higher than the authority of the state; that there is a moral law which the state is powerless to alter; that the individual possesses rights conferred by the Creator, which government must respect.”⁴⁶

This understanding of the separation of church and state concerning religious freedom in the workplace is a continued discussion about what it means to flourish as a human being. Gutenson suggests that “public policies and institutions must be carefully constructed to serve human flourishing for all and to minimize the chance of exploitation.”⁴⁷ There should be equality and opportunity concerning human flourishing and religious expression, even in the workplace. One could say, “Christians should use our faith commitments to help us determine what long-term human flourishing looks like. We should translate that into language about the common good and argue in the public square on that basis.”⁴⁸ The 1964 Civil Rights Act can be argued as part of the legal rights established to promote human flourishing.

Steven Mitchell Sack in his book, *The Employee Rights Handbook*, commented, “Title VII of the Civil Rights Act of 1964 prohibits religious discrimination and requires

⁴⁴Blau, 334.

⁴⁵Blau, 335.

⁴⁶Blau, 334.

⁴⁷Charles E. Gutenson, *Christians and the Common Good: How Faith Intersects with Public Life* (Grand Rapids: Brazos Press, 2011), 75.

⁴⁸Gutenson, 135.

employers to reasonably accommodate the religious practices of employees and prospective employees.”⁴⁹ Sack continues to write what companies and organizations, by law, are obligated to follow. These include not only making reasonable accommodations for religious needs as cited previously but also giving the Sabbath or holy days off. Further, employers may not discriminatorily apply personal appearance rules to religious observers, or fire workers as a result of their religious beliefs.”⁵⁰ Knapp said, “Religious freedom enjoys a special place in American jurisprudence, and the law places an affirmative burden on employers to “reasonably” accommodate religious expression and practice.”⁵¹

The exception might be government or public sector jobs, such as teachers in the public schools because they must “maintain a neutral stance under the constitutional ‘establishment clause’ prohibiting state endorsement of religion.”⁵² The old mentality to leave religion at the door of the factory or office will not work today. Spiritual wholeness concerning religion at the worksite means, “there is a move away from ‘park it at the door’ to ‘keep it (religion) to yourself,’ which simply will not suffice in today’s challenging climate.”⁵³ There is much greater freedom at worksites for religious practice under Title VII of the Civil Rights Act of 1964.

⁴⁹Steven Mitchell Sack, *The Employee Rights Handbook: Strategies to Protect Your Job from Interview to Pink Slip* (New York: Legal Strategies Publications, 2010), 265.

⁵⁰Sack, 266-7.

⁵¹Knapp, 7.

⁵²Knapp, 132.

⁵³Knapp, 134.

As one thinks about the employees' rights, one must bear in mind that the foundational laws of the United States are partly based on the Judeo-Christian God, namely the Ten Commandments. This legal foundation "derives its validity from God, all earthly law has its ultimate authority source, and norm in the holiness of God."⁵⁴ Indeed, all one has as a human being and all God has given, along with the rights that belong to people, are a stewardship. In Wiesener's words,

God gives humankind life and at the same time requires it from them in service. He gives earthly and creaturely life, with all the gifts and rights that belong thereto, as our own, but one does not belong to oneself nor to another, but to God. God demands no more of humankind than what he gives, but what he gives, he demands in utter surrender to himself.⁵⁵

It is important to note when it comes to laws, rights, and even Title VII of the Civil Rights Act of 1964,

Society has to respect God's claim on the freedom of the individual as God's right over him, so on the other hand the individual has to respect God's right in the community. God's right over the individual is at the same time the right of the community over him, but the right of the community over the individual is rooted and limited by God's right and claim on the community.⁵⁶

These thoughts about the rights that God has over His creation puts the rule of law in its proper place: those laws and rights are gifts that He bestows. God, as Creator and Lawgiver has said, "not to be the author of confusion but of peace" (1 Cor. 14: 33), which would explain why human beings need the rule of law and order. The framers of the U.S. Constitution had this thought in mind when they wrote,

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or

⁵⁴Nils Ehrenström et al, *Christian Faith and the Common Life* (Oxford, England: Willet, Clark & Company, 1937), 128-9.

⁵⁵Ehrenström et al, 130.

⁵⁶Ehrenström et al, 132.

the right of the people peaceably to assemble, and to petition the Government for redress of grievances.⁵⁷

There is a debate between the Establishment Clause (“Congress shall make no law respecting an establishment of religion,”) and the Free Exercise Clause (“or prohibiting the free exercise thereof”).

The separationist position is that governmental bodies, having no inherent competence in matters of religion, should restrict the free exercise rights of individuals and religious bodies only to the extent that their religious exercise will endanger the health and welfare of themselves or others, or if it violates public policy in some serious way.⁵⁸

With regard to the Free Exercise Clause,

The general principle deducible from the First Amendment and all that has been said by the Court is this: that we will not tolerate either governmentally established religion or governmental interference with religion. Short of those expressly proscribed governmental acts there is room for play in the joints productive of a benevolent neutrality which will permit religious exercise to exist without sponsorship and without interference.⁵⁹

What Title VII of the Civil Rights Act of 1964 guards against is religious discrimination which,

Requires reasonably accommodating employees’ sincerely held religious beliefs, practices, or observances, once on notice. Accommodation involves adjusting a neutral work rule that infringes on employees’ ability to practice their religion—so individuals aren’t forced to choose between their jobs and their religious convictions.⁶⁰

⁵⁷U.S. Constitution, Amendment I.

⁵⁸Davis, Derek H., “Editorial: Civil Religion as a Judicial Doctrine,” *Journal of Church and State* 40, no. 1 (1998): 9.

⁵⁹Richard R. Hammar, *Pastor, Church & Law* (Springfield, Missouri: Gospel Publishing House, 1983), 410.

⁶⁰Karen Saul, “Caution: God at Work,” *Credit Union Magazine* 74, 12 (Dec. 2008): 52.

Employers must accommodate employees' religious beliefs, which can be broken down into "the four C's of Clothing, Cubicles, Conversations, and Computers."⁶¹

For example, conversations at work about religion, even proselytizing, are allowed as long as it does not interrupt workflow and is welcomed by the participants. "Allowing employees to discuss whatever subject they choose at work, be it religion or football, may incidentally benefit religion (or football), but it would not give the appearance of a state endorsement."⁶² This would be an example of allowable free speech concerning religious matters at the work site. "The United States Supreme Court has long recognized special protection for the free speech rights of all Americans."⁶³

In fact, "Proselytizing, including religious discussions in hallways and parking lots, is permitted as long as the person being proselytized does not ask that it stop or demonstrate that it is unwelcome."⁶⁴ This religious freedom at the worksite would include the "display of religious art in their personal work area if other art is allowed and if it is clear that the art is a personal religious expression of that employee and may need to accommodate such practice even when doing so will impose some hardship on the agency's operations."⁶⁵

⁶¹Steven P. Brown, "Leaving the Spiritual Sphere: Religious Expression in the Public Workplace," *Journal of Church and State* 49, no.4 (Oct. 2007): 672.

⁶²*Tucker v. State of California Department of Education*, 97 F.3d 1204 (1996) at 1209. Quoted in Steven P. Brown, "Leaving the Spiritual Sphere: Religious Expression in the Public Workplace," *Journal of Church and State* 49, no.4 (Oct. 2007), 672.

⁶³*Gitlow v. New York*, 268 U.S. 652 (1925), and *Palko v. Connecticut*, 302 U.S. 319 (1937). Quoted in Steven P. Brown, "Leaving the Spiritual Sphere: Religious Expression in the Public Workplace," *Journal of Church and State* 49, no.4 (Oct. 2007), 677.

⁶⁴RNS, "Religious Expression in the Workplace," *The Christian Century* 114, no. 24, (Aug 27-Sep 23 1997): 750.

⁶⁵RNS, 751.

Conclusions that are to be drawn coming out of an interpretation of the United States Constitution (both the Establishment and Free Exercises Clauses), coupled with Title VII of the Civil Rights Act of 1964, require a short restatement of how the courts have protected religion. “The First Amendment expressly prohibits the establishment of ‘religion’ and protects its free exercise; the Civil Rights Act of 1964 prohibits discrimination by employers on the basis of an employees’ religion.”⁶⁶

To summarize the United States Constitution and Title VII of the Civil Rights Act of 1964, these recommendations are needed:

First, like other Americans, public sector employees have a right to express themselves religiously. Second, expressing oneself as a citizen—even in the public workplace—to other employees is a protected right so long as it does not inhibit the efficiency of the office. Third, the business of government is governance not religion.⁶⁷

Guarding religious freedom in the United States was perhaps the intent of “the principle architect of the Constitution and always the consummate separationist, James Madison, who solemnly declared that ‘Any alliance or coalition between Government and Religion cannot be too carefully guarded against.’”⁶⁸

The preservation of the unique religious freedoms that the people in the United States have, even Christian believers, was described in the United State Constitution as an “unalienable right.” These rights protect the individual from governmental interference in the realm of religious convictions, conversations, and conduct. The Civil Rights Act of 1964 protects the Christian from unnecessary intrusions into the sacrosanct

⁶⁶Hammar, 427.

⁶⁷Brown, 681.

⁶⁸Davis, Derek H., “Editorial: Civil Religion as a Judicial Doctrine,” *Journal of Church and State* 40, no. 1 (1998): 23.

domain of the human soul, as well as the rights for religious speech, expression, clothing, and workspaces, as long as it does not conflict with workplace operations or performance, and is part of a welcomed conversation.

CHAPTER FOUR

Data and Methodology

Mixed Method: Case Study

Methodology

The research involved a mixed method approach involving six personal interviews (qualitative), a Qualtrics survey with one hundred sixteen participants (quantitative), and synthesizing the data utilizing a case study methodology. This case study works for studying the faith at work movement because it uses “an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is both inductive and deductive and establishes patterns or themes.”¹

An area of interest for the researcher is the case study, which “is sometimes called idiographic research—of particular individuals, program, or event is studied in depth for a defined period of time.”² Further, this particular case study is a “bounded system (by time and place) with valid and reliable interviews, involving ‘multiple sources of information,’ which reports on case themes.”³ This also involved a sixteen point grid to

¹ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Los Angeles: SAGE Publications, Inc., 2013), 44.

² Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 10th ed. (Upper Saddle River: New Jersey: Pearson Education, Inc., 2005), 141.

³ Creswell, 97.

analyze the data from the interviews and the survey, which in effect was the researcher “quantifying qualitative data.”⁴

Sixteen Point Grid

When the six interviews were conducted to accomplish a good report of data with synthesis, a sixteen-point grid was employed to capture the raw data in the interviews. The sixteen-point grid incorporated four interview questions. The interviews were broken down to include the categories of what the subjects of the interview saw as the “key points,” “highlights,” “obstacles,” and “growth areas” concerning the FAW movement. The definitions of the categories were “key points,” those ideas and thoughts that stood out as important to the one being interviewed, as well as the researcher. The “highlights” differed from the key points in that the highlights were either those ideas “spotlighted” as significant by the person interviewed, or by the researcher who saw the highlight as significant. The “obstacles” were those items or tasks that did not work out well or as expected in the worksite concerning the faith at work movement. The “growth areas” were domains at the workplace that could use refinement, improvement or revision as far as the effectiveness of workers’ efforts to express work-faith integration.

These four areas (key points, highlights, obstacles, growth areas) combined with the four questions of the interview generated the four times four-grid matrix (or sixteen total data points grid), which was the best tool to synthesize the interviewee’s thoughts and ideas into a workable whole. The questions for the interviews were constructed from pre-interview relationship building, as well as utilizing chapters two and three of this report. In short, this research report has focused on the collection or “organization of

⁴Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research*, 2nd ed. (Thousand Oaks, CA: SAGE Publications, 1998), 11.

data,” the analysis, or “categorization” of the data, and concluding with the “interpretation” of “patterns and themes” in order to draw “conclusions” for “synthesis,”⁵ which “would then be clustered into broader themes.”⁶

Gaebelein said, “Research is the search for truth—for God’s truth—whether it be historical, scientific, or theological. It is all God’s truth.”⁷ “We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view will be disappointed.”⁸ On the theology of work movement, it was important also to keep in mind that the need is, “to break out of a limited thinking pattern. The prejudices (meaning here ‘prejudged results’) taken into a research project set the tone and often determine the answer to the question. People usually see what they want to see. It is impossible to do research without presuppositions.”⁹

Another building block for the foundational understanding in this report was to define what the word “movement” within the faith at work movement means. “Movement” is defined as “**2.a.** The activities of a group of people to achieve a specific goal. **b.** A tendency or trend. **3.** Activity, esp. in business or commerce.”¹⁰ The theology of work movement is a group of leaders from both the church and work environments

⁵Leedy and Ormrod, 136.

⁶Creswell, 271.

⁷Frank Gaebelein, *The Pattern of God’s Truth* (Chicago: Moody Press, 1968), 20, 23.

⁸Ellen White, *Search the Scriptures*, “Review and Herald Articles,” July 26, 1892, 1.

⁹Nancy Jean Vyhmeister, *Your Guide to Writing Quality Research Papers for Students of Religion and Theology* (Grand Rapids: Zondervan, 2008), 3.

¹⁰(Webster’s II New Collegiate Dictionary), s.v. “movement,” (Boston: Houghton Mifflin Company, 1999), 717.

striving together with humility and respect, for and with each other, to synthesize each others' distinctive. The FAW movement's goal was to achieve a new paradigm of cooperation for the purpose of mutual outreach, blessing, coaching and mentoring (discipleship).

Vocations, jobs and careers “are intended by God to manifest His love in the world.”¹¹ Human creatures are to work for “human creativity and contribution.”¹² Vocations, work and human disciplines require that one does not “check God at the door when we go to work. Our work consumes at least half of our waking life. How can we exclude God from half our waking life and be personally and professionally productive?”¹³ Vocations may be understood as a calling, whereas a career is defined as the vehicle that exercises that calling, and a job as a facet of that special exercise, all by God's design and for His glory.

¹¹David Miller, *God at Work: The History and Promise of the Faith and Work Movement* (New York: Oxford University Press, 2006), 9.

¹²Tom Nelson, *Work Matters: Connecting Sunday Worship to Monday Work* (Wheaton, Illinois: Crossway, 2011), 24.

¹³Larry Julian, *God is My CEO: Following God's Principles in a Bottom-Line World*, 2 ed. (Avon, Massachusetts: Adams Media, 2014), 260.

Data Collection

Primary

Method Overview

Primary data included cell phone and personal interviews, including on-site visits with the senior pastor and the Community Life and Learning pastor overseeing the FAW at WCC, as well as a variety of people comprised of various ages and backgrounds. The one hundred sixteen people who completed the Qualtrics faith at work integration survey were at varying degrees of understanding concerning the faith at work movement. The way in which this survey was administered was that the test group was pre-selected by the pastoral staff at WCC as an invested group of people regarding the FAW movement. The senior pastor, Joel Johnson, started the survey's availability with an encouraging introductory email to this pre-selected group explaining the purpose and desire for all to complete the survey.

Project Overview

Praxis Analysis

Permission was obtained from the senior pastor of WCC and from the pastor of Community Life and Learning as the first step to administer the survey at WCC, ensuring a reasonable sampling concerning the FAW movement at WCC.

The second step in the research was utilizing the strategy of the mixed method of interviews comprised of five personal face-to-face and one phone visit for an out-of-state participant. All six interview participants were provided a consent form, which each signed. The six interviewees' data were combined with the data from the one hundred

sixteen subjects of the Qualtrics survey. The researcher developed a sixteen-point grid matrix of four questions with four components for each question (key points, highlights, obstacles, and growth areas), which combined with a four-by-four method to drill down deeper to capture the interview subject's meanings and significances.

The third step was the qualitative research component of the report was to interview the Westwood Church faith at work pastor and the leaders in the work community. A survey was given to a section of attendees at WCC to discover if FAW was functionally healthy. The survey helped birth the possibility of forging a paradigm shift at WCC for a more robust outreach and mentorship approach to how Westwood "does" church, or at least, enfold the theology of work as a discipleship guide as one Westwood's main purposes and mission. The mission of WCC is to reach out to as many people in the southwest metro area of Minneapolis in order to capture them with the love of Christ. WCC has the potential to be a regional resource center for those in the FAW movement.

The fourth step in the research was to conduct the actual interviews, which on average, were thirty to sixty minutes in length per interview. Each interview was recorded on two separate devices and accurately transcribed after several listenings by the researcher. These recordings were electronically secured on the computer utilizing the software "Audacity" and the investigator's smart phone using "iTunes.wav." Each participant was friendly, respectful, and answered the questions to the best of one's ability. Each participant signed two copies of "Bethel Seminary's Level One and Two Research Form with Humans," and gave one to the researcher, and the other copy was

kept by the participant to guarantee the legal and proper release of the information for this thesis report.

Data Analysis and Interpretation

The fifth step encompassed open coding that has been described by Leedy and Ormrod: “The data are divided into segments and then scrutinized for commonalities that reflect categories or themes. After the data are categorized, they are further examined for properties—specific attributes or subcategories—that characterize each category.”¹⁴

Once the data was coded in its proper domains, each category was analyzed with the sixteen-point grid to glean the mega-themes. The sixteen-point grid allowed the researcher to drill down and cross-reference the themes of one participant to be able to pair with another subject’s thoughts to acquire patterns or potential mega-themes.

The final step for the acceptability of the data was that the data had to be “valid” (the *emic* data measured what one said) and consistent. The data was analyzed and organized along mega-themed categories, and synthesized to form supportive recommendations for WCC’s integration of FAW movement.

¹⁴Leedy and Ormrod, 141.

CHAPTER FIVE

Data Report and Synthesis of Field Research

The questions that guided the six interviews were: How does what you do for work contribute to the concept of flourishing as a human being? How do you integrate your faith into work? What is the gap between faith and work? How does what you do for work contribute to the concept of flourishing as a human being? How does one bridge the gap between faith and work? What would need to happen to integrate faith at work in your workspace? Do you see obstacles and growth opportunities for having a robust faith at work ministry at church as one of the main focuses of discipleship?

The six interview participants represented a wide variety of fields in education, business, and ministry. The interviews were conducted with the intent of only answering the seven field qualified research questions above. These questions were paired to provide clarity and an effort to drill down deeper concerning the interviewee's response.

The first recorded interview conversation was with Arthur (Art) V. Hill, Associate Dean, MBA Programs and the John and Nancy Lindahl Professor of the Carlson School of Management at the University of Minnesota. Hill's ideas were important to the researcher because of his work as an elder at Grace Church trying to implement the faith at work movement to become more permanent at Grace. The researcher has known Hill for a decade. Hill sees the work environment as a platform for evangelism, where one was able to be a witness for Christ.

The second interviewee was Samuel P. Raia, a retired lawyer who serves as an area team leader with Marketplace Chaplains, USA. Raia shared that he had studied for the Catholic priesthood, and then encountered Christ and His salvation. He realized that he was already a priest in Christ (1 Pet. 2: 9). Later, after law school, Raia started working with the Internal Revenue Service as a lawyer in the tax court.

Raia's views were important to the researcher because he has been an elder at Grace Church and has also worked hard to see the faith-work integration get implemented at Grace. Also, Raia's ideas were important to the investigator because of his legal attorney background, and the many interactions with different people from various occupations that Raia has had as a working professional. The researcher has had a relationship with Raia for forty years in various phases of life, so the researcher understands Raia well.

The third interviewee was with David E. Bremer, who is a certified public accountant and certified financial planner, a wealth management partner with Boulay Financial Advisors. Bremer has helped countless people in the financial planning and tax industry, and the investigator wanted his input about the FAW from the financial sector perspective. The researcher has worked with Bremer for ten years, for both filing taxes and financial planning.

The fourth interview was with Brian Suter, Pastor of Community Life and Learning at Westwood Community Church (WCC). The researcher wanted Suter's thoughts and ideas on the FAW movement because Suter is on the cutting edge of the FAW ministry at WCC, and "gets" the faith-work integration as one of several possible discipleship ministries. The investigator has been acquainted with Suter for ten years.

The fifth interview was with Dan Dye, who is the Chief Executive Officer of Ardent Mills, which is, “a new company dedicated to helping our new customers innovate and grow, with the industry’s broadest range of traditional and organic flours, whole grains, customized blends and specialty products.”¹ The researcher has known Dye for ten years in the context of teaching Bible classes to Dye’s son when the researcher was an instructor at Southwest Christian High School (SWCHS). The investigator has twice visited Dye in his Cargill office to talk about the food industry and work with purpose. These visits were before Dye’s promotion to CEO at Ardent Mills.

The sixth interviewee was L.J. “Sam” Helgerson, Ph.D., Assistant Professor of Organizational Leadership, the Program Director of the Master of Arts in Strategic Leadership and the Assistant Dean of Business and Leadership Programs. The recorded interview took place in Helgerson’s office at the Bethel College of Adult and Professional Studies and Graduate School (CAPS/GS). The researcher has worked with Helgerson in recruiting Bethel CAPS/GS students for Master of Arts in Strategic Leadership for the last year-and-a-half and has had several conversations about the FAW movement integration. Helgerson sees the work-faith integration as vital, both as an elder at Eagan Hills Church and as the associate dean and professor at Bethel University.

Section One: Field Research Interviews

How does what you do for work contribute to the concept of flourishing as a human being? How do you integrate your faith at work?

Key points

Hill said, “I worked as a consultant for over three years with one hundred different firms and compaines. It was important for me to integrate work and faith, but

¹Dan Dye, CEO of Ardent Mills, cellphone interview by researcher, Denver, Colorado, August 25, 2015, quote from <http://www.ardentmills.com/>, assessed September 11, 2015.

also to demonstrate who I am in Christ with care toward those He put in my charge.” Hill said people in the church “are too passive about outreach, and expect people just to come to church, whereas the church should be going out to them as the church scattered to our various work places where God has put us in.”

Hill commented that the people in the church “need to think in precise ways, and change the way we use language to reach the work world. My goal for people I work with at the University of Minnesota is to help them flourish.” The researcher believes that precision in critical thinking is paramount. Hill said he wants people to “flourish and succeed, and it begins with evangelism. He also believed that we might want to consider having an ordination service for teachers, high school seniors, and those going to college.” He believed that the faith at work movement might be a new “tip of the spear” for outreach and that churches should possibly consider putting a faith at work pastor on staff. Hill believed that God called him to the University of Minnesota to be a blessing on the global level and help his four sons flourish on the local level. The investigator believes Hill sees human flourishing as directly related to evangelism as the highest priority.

The FAW movement was the “tip of the spear” for outreach. The researcher believes that the work-faith integration has been ignored by the church as another possible vehicle to help reach people with the good news of Christ at work. Evangelism is not necessarily the only emphasis of the FAW movement, rather FAW is about being able to bring one’s soul to work and flourish as a whole human being.

Raia said that it was important to be walking with the LORD at this time and work hard by “showing up for the battle” and living for Christ at our workplaces. He

believed that “smile-networking, friendliness, cordiality, and prayer” were good strategies to help integrate work and faith. Raia said that he continued with other like-minded believers, “a workplace outreach called ‘Operation Shoe Leather’ in which we visited other offices to encourage people and offer prayer if wanted. We also launched an internet website for prayer time, and on one occasion, four hundred people signed up for prayer.”

Bremer said that how we integrate our faith at work is “to express love to humans, and to show up to work every day with integrity. I am a person of faith, and my fellow workers know that because of my faith at work, they watch my language and responses. I hope to be a witness for Jesus in their life.” The researcher agrees with Raia that the FAW movement is about the concept of human flourishing for the common good as a major point of the FAW movement. Raia believed that good, hard work at the job was a powerful witness for Christ. The researcher believed Raia would agree with Bremer’s sentiment because of the past conversations Raia has had with the investigator.

Suter commented,

It is easy in ministry to connect the dots as far as the concept of flourishing as a human being and the integration of your faith at work. It is easy to be a mouthpiece for God with the Word of God, to serve God to the best of one’s ability; but it is more difficult to sit in front of a computer screen and an excel spreadsheet believing that what one does is contributing to human flourishing.

Raia and Bremer had stated similar sentiments after the recording as they thought, in retrospect, more needed to be said about human flourishing.

Dye added that human flourishing “is God’s will, and we need to seek Him in business as we seek at Ardent Mills and Cargill to feed part of the world of over six billion people.” Dye asked,

How do I integrate my faith at work? Simple, I know whom I am in Christ, not compartmentalizing my life and thinking of priorities of concentric circles. The first circle would be my faith (Colossians 3:23), the second concentric circle would be my family, the third the church, and finally, demonstrating our faith at work in humility, integrity, serving, caring and loving others in the right spirit.

Dye said it is “not hard to live out faith at work because it is an intersection of who we are in Christ and hard work.”

Helgerson was in the business world as a leadership consultant before becoming a professor at Bethel University in the College of Adult and Professional Studies, Graduate School of Strategic Leadership. He commented that the faith at work integration could be seen as “biblically and socially sanctioned as well as a cultural mandate that can be found throughout Genesis.”

Highlights

Raia said, “It is time to re-focus on eternally important issues and since time can be seen as an obstacle, time can also be an opportunity.” This tension has underlined a highlight in that time can be an enemy as well as a friend to the work-faith integration movement. The investigator believed that Suter and Dye were aware of the FAW need to underline the common good of human flourishing. Suter said, “First, I do my work and interact with people with the thought about how God would work as a starting point. Second, every day I carve out the discipline to ask myself, ‘how did I help people flourish today?’”

Helgerson reflected on Matthew 28:19-20 and Psalm 24:1:

Everything is the LORD’s, and Christ wants to take the wildness of sin out of us and help us grow leaders that we may understand that human flourishing is God’s idea. People first started tending the Garden of Eden, and then there came personal sin and community sin. Then, Christ comes to end sin so that we may know Him, embrace His mission and flourish.

Helgerson spotlighted the tension between the present realities of sin, the present chronological time constraints, and the lack of leadership development as limiting the FAW movement's development in the current milieu.

Obstacles

Hill believed that it was “not politically correct to be an evangelical Christian among six thousand teaching faculty at the U of M.” Hill remarked “One had to be careful not to be too bold for Christ in the classroom because of political correctness.” Hill said the obstacles included the need for faith at work “teachings at the church for faith at work expression in order to learn a new skill set and a proven process” to help with integration. Hill believed that “conferences are good, but they tend to devolve into Christian country clubs.”

Raia said the obstacles for having a workable faith at work movement at church and for workplace ministry were “two distractions as obstacles: one, ‘cultural Christians,’ who are Christians in name only and ‘congregational Christians,’ who show up for church at only Christmas and Easter.” He said that the third group were “convictional Christians,” who are serious about their faith and workplace faith expression. Raia believed that modern culture is an obstacle but also represents an opportunity for the faith at work movement because “there is a lot of hurt and confusion where convictional Christians in the workplace can offer commonsense and wisdom to the world.” The investigator believes that Raia has underlined a real need, which extends evangelism and once again, forces one to wonder if the human flourishing concept and the FAW movement need updating to include more than just pre-evangelism.

Suter said, “Most people do not see and understand the faith at work movement clearly and have given up on the integration of faith at work.” The researcher agreed with Suter in that the people in the field research have an amorphous and cursory understanding of FAW, and tend to think about work-faith integration as evangelism and not the broader common good of human flourishing.

Growth Areas

Hill said, “Starting relationships at the U with non-believers, praying for them was a real faith at work ministry.” Hill continues the ministry to international students at the University of Minnesota, which the Omarks started over half a century ago. This ministry to international students was to help integrate the faith at work concept through the use of a “thanksgiving ministry that was faith-based, especially aimed at international students and host families.” This thanksgiving ministry was mission critical to “break the paradigm of waiting for people to come to us, rather we need to go to them and change our language when it comes to faith expression.” This reflects Hill’s high view of relational evangelism through the meeting of someone’s felt need.

Raia said, “Bill Hybels leads a wealth management conference that ‘convictional Christians’ should harness to help others” who would benefit from a form of faith at work in practical ways. Raia referenced the Blackaby Ministries significant emphasis “on integrity, to watch where God is at work and join Him, keeping our eyes and ears open for fellow employees, to be sensitive to help.” Raia believed that some “witness with their words at work and others witnessed in their workplace with their actions, and some with both their words and actions.” Both Hill and Raia have the paramount conviction

and concern for evangelism and see the FAW as a tremendous opportunity to advance evangelism.

Dye said, “In order to integrate faith at work that contributes to human flourishing, one must start with a core of believers at work, then one’s friends, and then fellow workers.” Dye appreciates the admonition of Colossians 3:23: “Whatever you do, do your work heartily, as for the LORD rather than for humankind.” Dye said that it was Colossians 3:23 that became the life verse that proved motivational for the FAW movement and living the faith at work. Dye said that one needs to live the biblical principles in a more natural way, which is to know who one is in Christ. One cannot avoid the intersection of faith and work because faith is the foundation of one’s Christian life. The researcher understood Dye as describing the concentric circles, while on the phone, as at the core of helping people flourish at home, at one’s workspace, then among friends, and last to fellow believers and pre-Christians.

Helgerson believed that, “human flourishing is imperative and often overlooked, even though we are eternal beings, and the organizations we establish will live on past our current generation. We have, with the faith at work integration, the opportunity to restore the ‘shalom’ relationship with God and His people.” Suter, Dye, and Helgerson addressed the human flourishing aspect of work-faith integration, while Hill, Raia, and Bremer addressed the evangelism component of the FAW movement as they understood it.

What is the gap between faith and work?

Key points

Hill believed that there is no gap for the Christian between faith and work by saying, “not sure there is a gap.” Raia believed, “There was a gap in the rigorous press of work that made it hard to bring Christ into work at a deeper level of engagement. Another gap was how to talk about the LORD in an appropriate way while at work.” He highlighted the gap in the legal world by stressing that “one needs to be creative about integrating faith at work, to be appropriate and not be labeled as a fanatic.” Bremer denied that there “was a gap between faith and work as long as there was no compartmentalization of work and faith issues.”

The researcher appreciated that Hill, Raia, and Bremer did not necessarily see a gap between faith and the worksite, yet it depended on one’s interpretation of what work-faith integration exactly means. If one meant that the FAW movement was an avenue for evangelism, then the FAW movement surely has a gap. However, if one meant work-faith integration for the whole person while at work, then one could make the argument that there are several gaps in both understanding and implementation of what exactly human flourishing for the common good means at one’s work. This would agree with the FAW concept of “the Integration Box: Four E’s of evangelism (expression), ethics, experience and enrichment”² (See Appendix A).

Suter said that the gap between faith and work is an “unnecessary one between the sacred and secular, but people believe that 8:30 am to 5 pm is not to be sacred.” Dye said, “We impose our own gap, and we need to be honest about the gap and focus on the whole

²Miller, 142.

person.” Helgerson said, “How can we not integrate our faith into work? I want people to get Christ’s message and mission because it colors everything for the believer.” The researcher believes that Suter and Dye identified one of the gaps (the 8:30-5 pm time slot), and Dye specifically said that honesty about the gap is needed, as well as a re-focusing on what exactly human flourishing means, and refining the definition.

Highlights

Bremer said, “There are two detractions: one is to go overboard with faith expression at work, and the other is to be too soft” about faith at work integration.

Helgerson quoted Psalm 24:1, which makes it clear that everything, even what we do for work, belongs to God.

Obstacles

Bremer said, “One of the obstacles to the FAW movement is the politically correct culture in America that separates work and faith matters.” Dye commented that the gap is a compartmentalization of being a believer in Christ and also being an good employee. Dye added, “We need to break down the gaps between faith and work since our faith is who we are.” Helgerson said that salvation and identity in Christ “have turned into legalism, but we need to remember that Ephesians 2:10 operates, and all of life and what we do is for the glory of God.” Helgerson continued, “We have done no favors to people by segmenting our lives into separate groups and in our work. There should be no gap; we are to be whole people. God is interested in many things other than religion.” The investigator believes Helgerson gets the “shift” required for the common good of work-faith integration, which is the “shift” towards the whole person as the whole mission of God, which also mitigates against the legalism Helgerson identified. This shift

is an important point because Helgerson believes that God is interested in all aspects of one's life, and a lot of the above conversation was about how to live out faith in the workplace, that is how one integrates faith into work, and not necessarily about evangelism.

Growth Areas

Dye said that to “work against compartmentalizing our work life from our faith would be an excellent growth area” for all workers to help bridge the gap. The researcher agrees with Dye that one needs to work against the dualism of compartmentalization and approach the FAW movement more as a whole person, which includes one's work.

How does what you do for work contribute to the concept of flourishing as a human being? How does one bridge the gap between faith and work? What would need to happen to integrate faith at work in your workspace?

Key points

Hill said one of the keys for the faith at work was “to develop relationships with non-believers, to love them and make friends with them. We need to continue to identify with Christ to be able to integrate faith at work.”

Suter said, “We need to resist the embedded poor theology about work being considered secular. The gap is a division between sacred and secular. People may think that to embrace the faith at work movement is to compromise the sacred.” Suter added the need for fewer principles, rather offer more opportunities to connect more people to the FAW movement. Helgerson said the church discipleship ministry was

the answer and we need to be transformed into the image of Christ and build up others in the church. Faith at work needs to be seriously considered in the church as discipleship. To be a disciple as a whole person in all of our callings is a critical understanding, whether that means to be a mechanic or violin maker. The church has failed in thinking that the church was only about a place, and not who we are in Christ.

The investigator agrees that the church thinks more about being a place and not about being the church of people scattered after Sunday church services. If the church believes it is just a physical place and not in terms of being more organic as the body of Christ, then the church remains isolated and compartmentalized. To be a whole person with purpose resonated with the researcher as the investigator has wondered why one's life meanders often between certainty and doubt, and the purpose (convergence) of one's life regarding human flourishing and what one does for work.

Highlights

Raia said the Marketplace Ministries is an excellent example of trying “to integrate faith at the worksite.” Asked to clarify, Raia suggested that if one sees oneself as “worksite chaplains, or as willing ‘care workers,’ that can have a listening ear and caring heart, this will help bridge the gap.” Raia further said, “God seems to put us into situations where we do not appear to be making much of an impact, which trains one's contentedness. God calls each one of us to specific places.” Suter said that there is a difference when a pastor preaches about the faith at work movement and when a “layperson” like Dan Dye preaches because Dye has credibility with the people in the pew when he preaches on the FAW movement, which he has also lived out at Cargill and now at Ardent Mills. Suter continued that “WCC needs many examples of persons who have done faith at work. We should film people using ‘Ted talks,’ that is about them sharing their stories about FAW integration at work, whether they got it right or wrong, from sea level to the entrepreneur.” Helgeson reported that there were “many hurting people in our society desperate for answers about life, work, how relationships work; and

in all of these, God is our refuge, our stronghold, our rock.” The investigator believes people are looking for authentic human flourishing.

Obstacles

Bremer said, “Some in America have carried political correctness too far, but as believers in Christ, we are called to love people of all sorts of different lifestyles.” Suter said,

The obstacles to having a viable faith at work ministry at WCC are two-fold: the secular-sacred divide that is embedded even in unbelievers by our culture, coupled with the fear of being marginalized and getting fired at work if they embraced work-faith integration. The second obstacle is the absence of motivation: What does it mean to succeed?

The investigator agrees that the two-fold divide of secularism versus sacred and the fears of being marginalized or being fired coupled with the absence of motivation are real obstacles to FAW integration.

Growth Areas

Bremer said the way to combat the politically correct culture in America was for the Christian to, “be salt and light at the worksite as the church dispersed.” Suter counseled, “Westwood needs a faith at work apologetic as evangelism.” Dye said he bridges the gap and integrates his faith into work naturally by speaking honestly about his faith with appropriate manners and discretion. Dye added, “I want all of my employees to feel that they can bring faith to work and share these common values which we have tried to make our culture at Ardent Mills. These shared values are: trust, serving, simplicity (in living life and at work) and fourth, safety (for all employees and customers).” The researcher liked this simple formula as a model of serving at work, and as a way to flourish and bless others.

When Suter made the remark, “Westwood needs a faith at work apologetic as evangelism,” he sounded like Hill and Raia, who have high views of evangelism and appreciation for the FAW movement’s emphasis. Helgerson concluded, “Reality needs to set in concerning the question: ‘What does it mean to do my work as a believer’? For the church, this has become more of an intellectual exercise instead of a process, and emotional movement instead of an ethos.” This seminal thought was one of the most important insights for the investigator for the FAW interviews, which underlined that the FAW movement needs to be an ethos, and no longer considered a temporary movement.

What might you see as obstacles and growth opportunities to having a robust faith at work at a church as the focus of discipleship?

Key points

Hill said, “The faith at work movement must break the paradigm: we expect people to come to church, rather the church should be seeking out the people. This paradigm shift would require the church seeking people out, and equipping believers to enfold them into the faith at work ministries at church according to Ephesians 2:8-10.” Hill has again emphasized evangelism as FAW’s most important aspect, but he is also correct when he further stressed the need for the FAW movement to break the paradigm. This new paradigm shift is a re-focus on human flourishing. Further, Hill, Raia, Bremer, Suter, Dye, and Helgerson have all agreed that the church has many siloes and is compartmentalized, which makes a full FAW discipleship ministry concerning human flourishing nearly impossible to accomplish. The researcher agrees the church has many silos and has become more compartmentalized.

Raia said the faith at work movement cannot be the sole emphasis of discipleship at the expense of the other ministries, but that the faith at work movement should be “the

critical core, not occupy center stage because of competing agendas from various program recruiters.” Bremer said the faith at work integration at church could include “financial advice and help as well as to bless people by intersecting that financial help from a biblical standpoint with wise counsel.”

Suter said, as the interview went on, that he was becoming more stirred up by the FAW topic, and how transformational the FAW movement could be for the church as a whole. Dye believed that great churches are not compartmentalized churches, that is, they do not “think or act or make ministry decisions in silos, rather for the whole person.”

Highlights

Hill said, “the church should have faith at work training for excellence and professionalism, and we should strive to work hard to earn the right to speak into a life.”

Raia said that the “faith at work ministry is essential by integration of work with prayer time; work with a smile and network with employees. We need to be gracious and earn the right to be heard by establishing a relationship with people” at the worksite. Suter said, “The sermon series preached at Westwood Church was to highlight the faith at work movement, which was called ‘Undercover Boss.’ Our job is to get people equipped to go and be the church scattered and help the world become more like heaven.”

Obstacles

Hill said that faith at work movement is “not the main focus of discipleship in the church, but it should be since the church is mainly comprised of working people.” Raia said that the “faith at work ministry is one of many training ministries, and the FAW movement should not be the only focus of churches.” Raia also said the “role of the church is to make disciples, not social activists, but social activism is inside the church

now.” Bremer said the challenge for the faith at work movement was, “to cast our bread upon the waters.” When asked about the obstacles to the work-faith movement, Bremer outlined, “two: time as well as permission to participate and second, culture.”

Dye spotlighted that an obstacle for having a robust faith at work ministry at church as a focus of discipleship is the “continual suspicion of business and capitalism as evil, and while there are plenty of examples in the media, these bad examples seem to be around individual greed and pride.”

Dye said when he preached at Westwood Church as a businessperson, the faith at work movement that he represented was strengthened, but as a businessperson, Dye said he was viewed as “not spiritual” by some people at WCC. Dye also said the people at WCC

Do not know where to start the faith at work movement at Westwood. They want to celebrate their spiritual gifts and abilities but do not know how they might fit into the faith at work ministry exactly. I think a good place might be to discover the spiritual gifts play out in the workplace by being an outstanding employee. The work-faith integration provides natural ways to share the faith of Christ and makes stronger companies, strong churches, and strong individuals at work.

The researcher agrees with Dye that WCC does not know exactly how to restart the FAW movement. Dye would agree with Helgerson’s remark of how the FAW needs to become more than a temporary movement, but an ethos of building relationships and fostering work-faith integration for the common person for the common good. The researcher also agrees that the church needs a discipleship process (not another program), but the discipleship process has ignored the FAW movement as an integral part of that process.

Helgerson said that the “Church is its own obstacle to the FAW movement. Being in a church community is messy and complicated, but as believers, we do not get a free

pass to not be in the community, but we need to approach people as whole persons.” He further said, “People do not understand discipleship as a definition, so they do not know how to do it.” Helgerson also noted,

Churched, as well as pre-Christian people need a missional church, not a traditional church. Moreover, while ‘missional’ is overused, when it comes to the work-faith integration, the church can use it as truly missional, which means to be equipping people. We, as the church, have become very institutional and not an equipping church. We have become less compassionate because of institutionalization. The faith at work movement cannot be ‘hide-bound’ and not ignore living faithfully in the face of Christ.

The investigator, who has pastored in three different church contexts, accepts Helgerson’s critique that the “church is its own obstacle.” The researcher agrees with Helgerson that the terms, “missional,” “equipping,” “discipleship,” and “holistic,” have been overused and have contributed to the loss of significance about the FAW ethos.

Growth Areas

Hill commented that, “All believers in Christ were all called by God to our jobs and work sites.” Raia suggested that more church money be directed toward the faith at work ministries. Raia continued, “For example, use websites for faith at work and discipleship, because websites at church have drifted away from discipleship towards social activism.” Raia would agree with Miller who said,

The academy has exhibited an indifference to pejorative stance toward the workplace and those in the corporate world, including a lack of business expertise among theologians; doctrinal and ideological differences; the residual effects of Christian socialism and liberation theology...the workplace (FAW) issues tend to be reduced solely to questions of ethics.³

Raia, who loved the Evangelism Explosion International Ministry (EE), said that the faith at work movement should “share a short Gospel presentation as part of the work

³Miller, 95.

with purpose movement, and it is a privilege to work.” Bremer clarified his position by adding,

Culture can be an obstacle, but also a growth area to bring wisdom and sense to our workplaces. For example, our wealth management can help many people coupled with what Blackaby teaches, and that is to watch for more opportunities to use their gifts. Another chance to integrate work and faith is to have a personal quiet time to be prepared for the battle of daily work.

Suter gave three potential areas of opportunities for growth at Westwood:

First, people are open to faith at work. The ‘Gen X’ is concerned about work that is balanced with all other areas of life. ‘Millennials’ think more about integrating life spheres into the whole. Second, to connect the dots for people as far as work-faith integration, and third, that entrepreneurship is on the rise, and the change in the world during last twenty years gives an incredible opportunity for the church to be the ‘invisible, scattered’ church. People are skeptical about the institutionalized church being able to equip the saints and help better the church overall.

The researcher has encountered this skepticism and wariness of “the institutional church” as a pastor, church-planter, and educator on staff at Bethel University. Suter concluded that his recommendations for the integration of a more active faith at work at Westwood might include:

more FAW sermons, an active, long-term faith at work ministry to serve others, educate the pastoral staff at Westwood with this work-faith integration, and personally be, as well as, spotlight living examples of people who have integrated the faith at the worksite.

Suter concluded the church “needs to get faith at work integration into our pastors, not our pastors into more conferences about work-faith integration.” Brown said, “Those in the pulpit may know where they belong, but the people in the pews hold a dual citizenship and often are left to fend for themselves between Sundays with little guidance from clergy.”⁴ Suter would also agree with the statement, “The doctor of ministry

⁴Barbara Brown Taylor, *The Preaching Life* (Boston: Cowley, 1993), 26.

program needs to focus on FAW questions and, in many cases, to serve as bridges between the church, the academy, and the business world.”⁵ The remarks above reflect Suter’s referencing the investigator’s thesis project report during the actual interview.

Dye said that when he worked at Cargill and had called a meeting, he asked for the people to share important stories that were inspirational and represented the foundation of personhood. Dye said that he debated within himself as to what to share, and as the leader, he needed to lead first by example. Dye said he prayed, and then chose to share his personal faith and how he tried to integrate the faith into his work as a Christian. Dye reported that when he finished, others felt the freedom with no judgment to share their faith stories. He said, “It was a powerful, personal moment when people realized that they can bring their faith to work, whether it is allowable in their mind or not, and live beyond the stereotypes, and bring their whole self to work. This personal power was displayed that day with my team.” The researcher believes Dye gets the fact that people want to bring the whole person to the worksite, not just a bifurcated self.

Dye further advised that there are excellent opportunities for the faith at work movement to “naturally share an alliance with Bethel University, the Kern Foundation, Denver Seminary, with business people engaging in dialogue” and other leaders concerning work-faith integration. The researcher sees Bethel and the Kern Foundation as FAW allies and knows that WCC is in dialogue and further process with these institutions.

Finally, Dye suggested more “openness, practical guidance, and training offered at Westwood Church for the people so that they could be more highly engaged, caring,

⁵Taylor, 26.

and prayerful with the people to build work-faith integration relationships.” The investigator believes this as well as the needed next step among others. Helgerson said,

The faith-life integration is about a whole life lived wholly to the LORD. Segmentation in the church or faith-work integration has done no one any favors. This reality needs to set in that all people are called to a vocation. We need to make the work-faith integration into an ethos, not a fading movement. The church has lost the ability of religious imagination. The church is who we are, and not necessarily what we do as performance. In my opinion, movements are temporary and are emotionally-driven. Temporary movements rarely commit to the next generation. The FAW movement needs to be ethos-driven. We need to repent and go to the people, and not just be a place, but the church for people to come to.

The investigator believes this is a seminal statement worthy of further consideration, study and application.

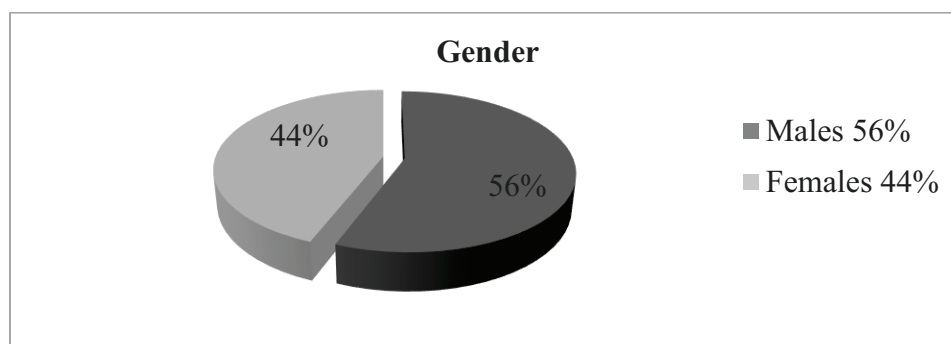
Interview Summation:

Each interviewee offered significant intelligent insights concerning the FAW ethos. These highlights included the following insights: the church is too passive about FAW. The church should embrace the FAW ethos as part of being the church scattered Monday through Saturday at the various worksites where God places each believer. The FAW concept and the language used to describe FAW needs to shift forward as it is the “tip of the spear” for human advancement and flourishing. The FAW movement is important because it works against the compartmentalization of work from faith. God works, so FAW is necessary to avoid the bad theology that work is somehow secular or cursed and to break down the gap between secular and sacred. FAW ethos needs to be inculcated into pastors, instead of having pastors sent to FAW conferences for more information for information’s sake alone.

Section Two: Qualtrics Survey Results

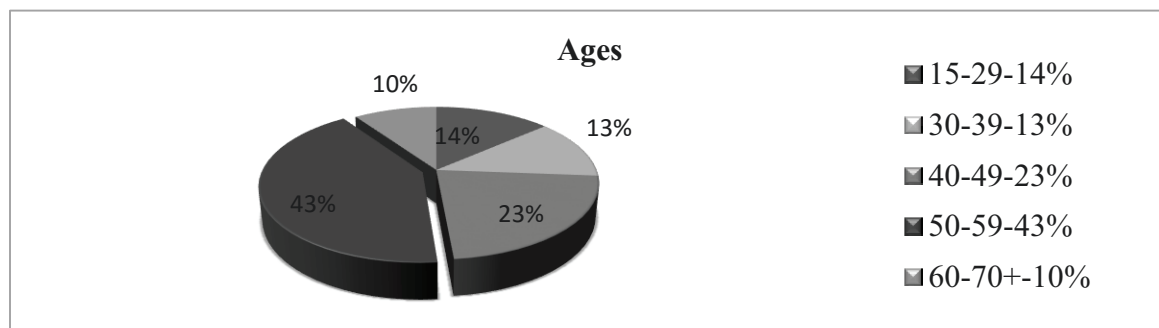
The Qualtrics Survey consisted of eleven questions (see Appendix B), and was distributed to various groupings of people at Westwood Church, with 116 surveys completed. The 116 completed surveys represented sixty-five males and fifty-one females. The age groups represented were bracketed by decades with sixteen people between the ages of fifteen to twenty-nine years old. Fifteen respondents were between the ages of thirty and thirty-nine years old. Twenty-three people indicated the forty to forty-nine-year-old ranges. Fifty people were fifty to fifty-nine years old. Twelve people indicated ages between sixty to seventy plus years old.

Question one of the survey asked if one was male or female. Fifty-six percent were male while forty-four percent were female. This was a near even sampling.

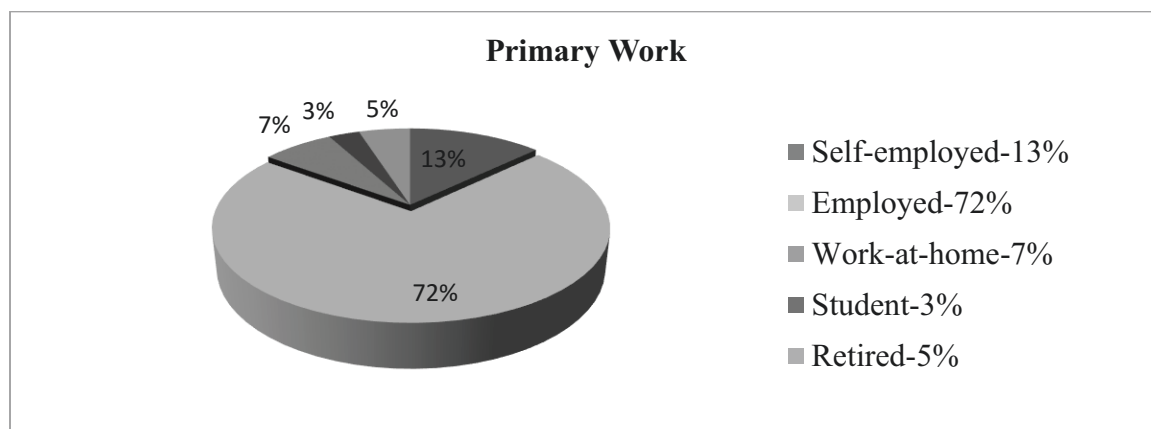


Question two asked about the age categories represented in the survey. It was interesting to the researcher that the decade of fifty to fifty-nine-year-olds was forty-three

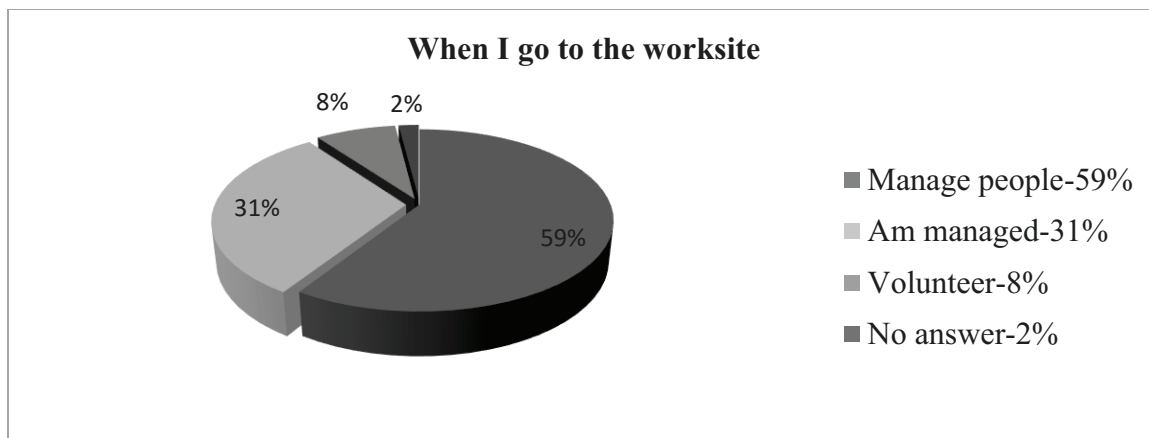
percent of the respondents followed by the forty to forty-nine decade.



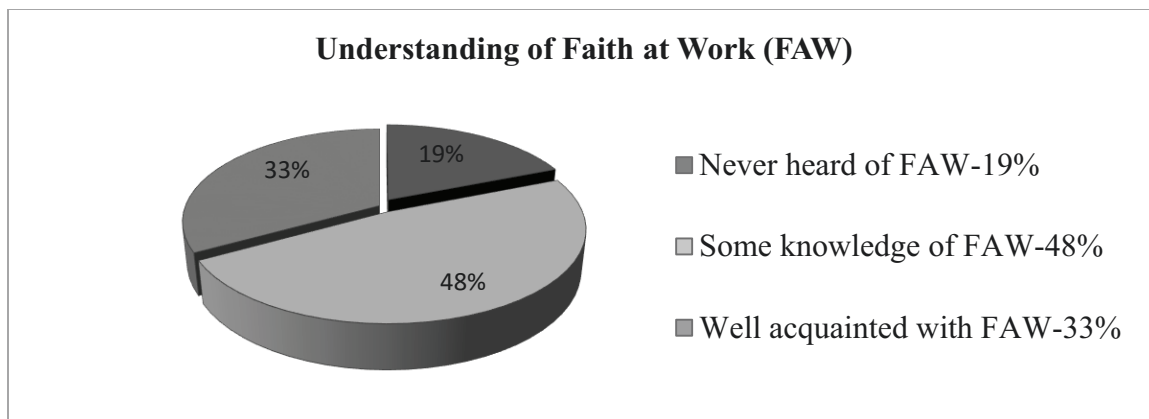
When asked about work in question three (What is your primary work?) of the Qualtrics survey, fifteen people said that they were described as self-employed, eighty-three people as employed, and eight as those who work at home. Four said that they were students, while six people indicated that they were retired. The majority was described as employed followed by those who described themselves as self-employed.



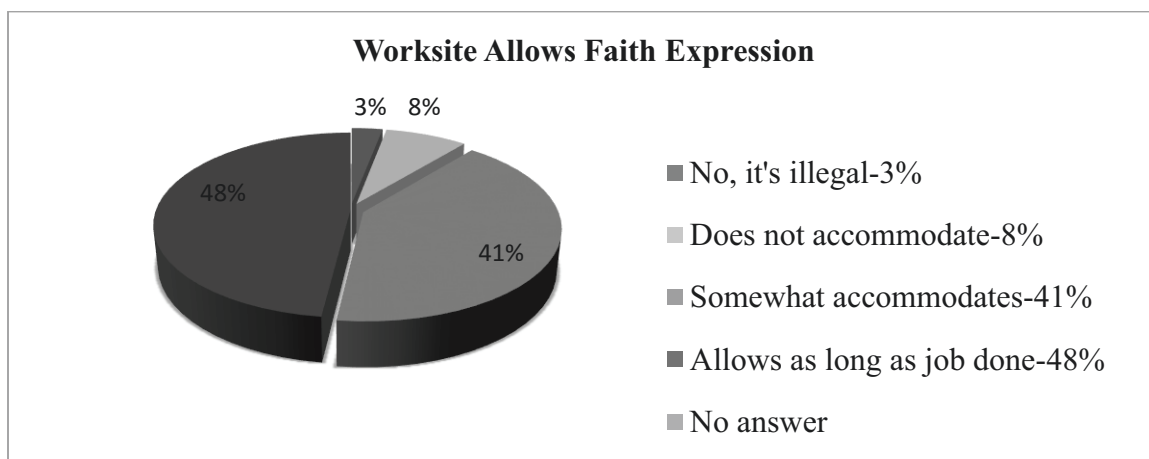
When the responders to the survey were asked question four (When I go to the worksite), sixty-eight people said that they managed other people while thirty-six indicated that they were managed. Nine respondents said that they volunteer, and three individuals did not answer question four on the survey.



On the fifth question of the survey (What is your understanding of the faith at work movement?) may have been interpreted various ways. The researcher was wanting to get at the idea and ascertain the respondent's macro view of the FAW movement, that is, the view from the 35,000-foot level, so to speak. Twenty-two people said they never heard of work-faith integration. This surprised the researcher because WCC has been an active supporter and a committed contributor to the FAW movement. WCC has heard multiple, well-crafted sermons on the subject by both the senior pastor and pastor of Community Life and Learning on different occasions. Further, WCC has hosted at least one FAW conference. The majority of fifty-six people said that they have some knowledge of the faith at work movement. Thirty-eight people said that they were well acquainted with work-faith integration. A very small percentage of respondents (nineteen percent) said that FAW was unknown, and had "never heard of it."

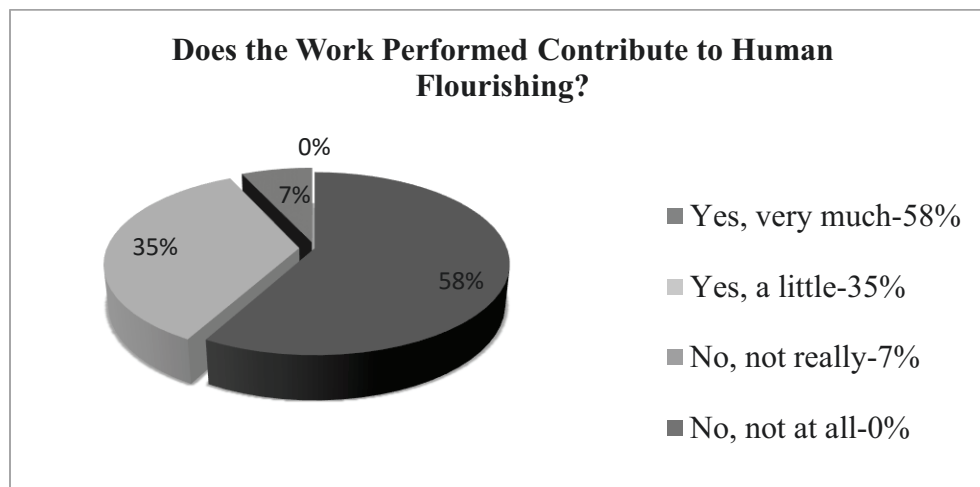


The sixth question had another interesting facet in that three people thought that the expression of faith at the worksite was illegal while nine people agreed that the worksite did not accommodate faith expression. Forty-seven believed that the worksite would somewhat accommodate the work-faith expression. The majority of fifty-six people said that the worksite would allow faith expression as long as the job at hand was done well. One person did not answer this question on the survey. It was interesting to the researcher that three percent of the people surveyed said that faith expression at worksite was actually “illegal,” while another individual chose not to answer the question.



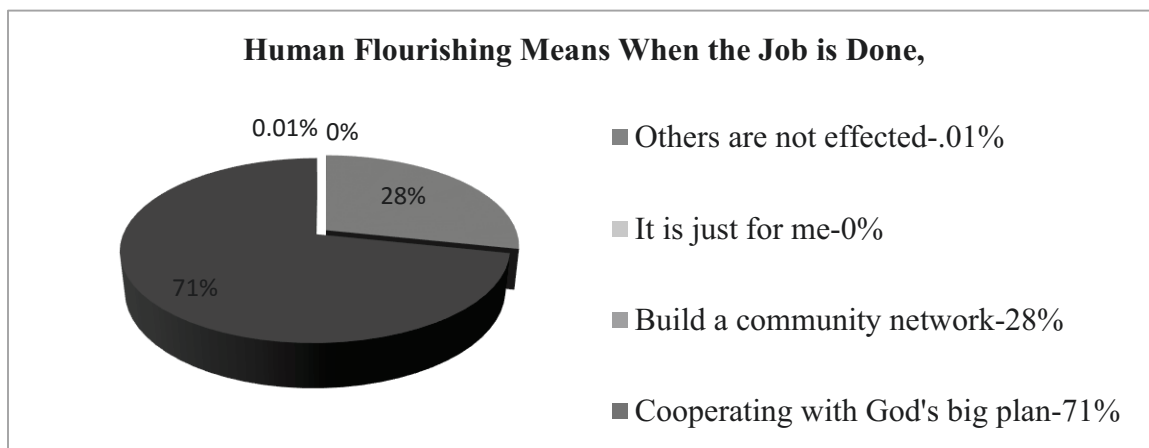
Question seven of the survey asked the respondents if they thought that the work that was done contributed to human flourishing. The majority of sixty-seven survey takers agreed that work very much contributed to human flourishing. Forty-one people

said that the work done contributed a little to human flourishing. Merely eight people said that the work performed did not contribute to human flourishing that much. Nobody believed that the work performed did not at all contribute to human flourishing.

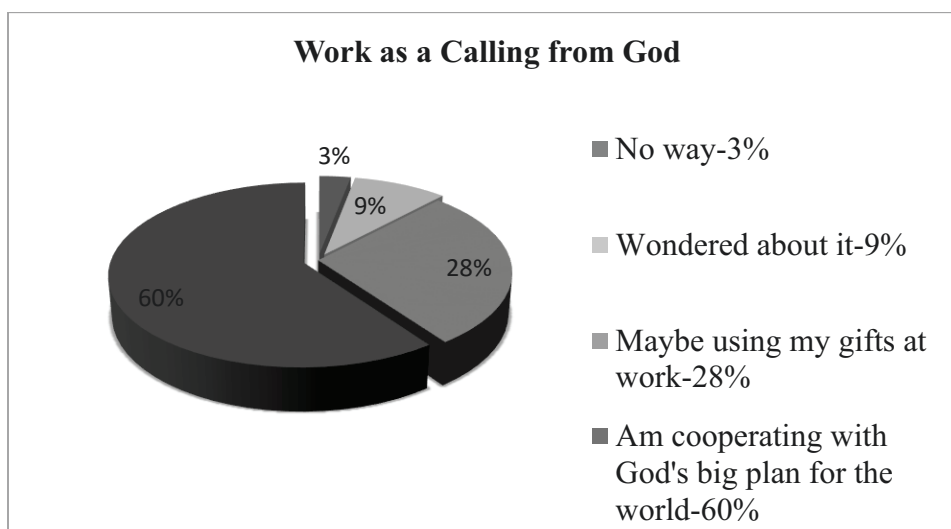


Question eight asked the participants of the survey to indicate at what level the work performed at the workplace might foster human flourishing. One person said that when the works were performed, no one was affected. It was regrettable to the researcher that even one person would view that the work performed was for no one else and had no effect on others. For example, “When it comes to work, what does human flourishing mean.” One person said, “When the job was done, others were not effected.” Nobody said, “When I do my job, it is just for me.” Thirty-three people indicated, “When I do my job, there is a sense of a community network.” The majority of eighty-two people out of one hundred sixteen said, “When I do my job, I am cooperating with God’s big plan for

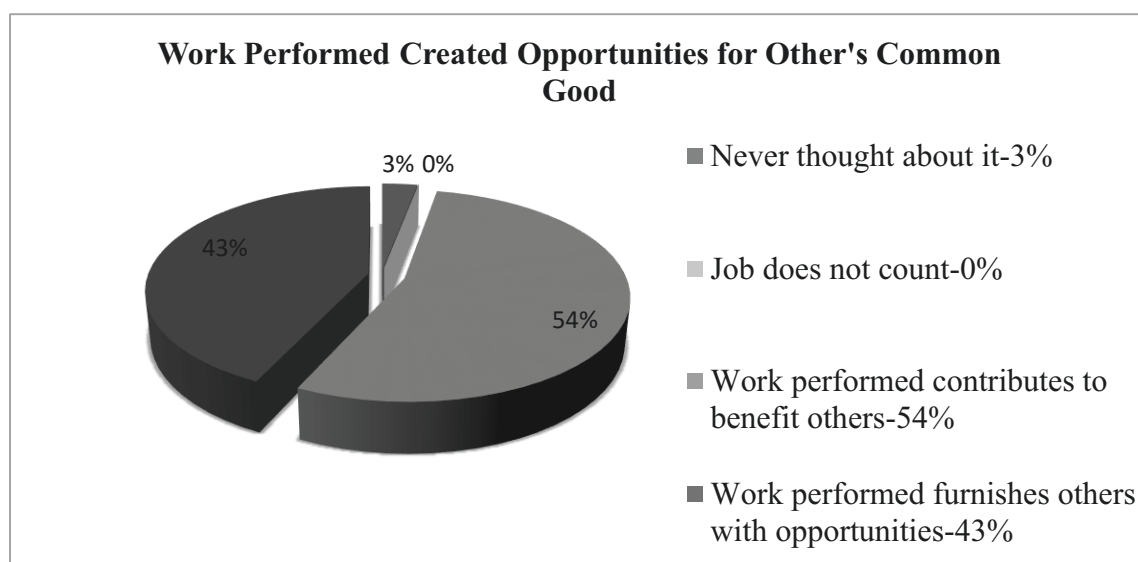
the world.”



Question nine of the survey asked if the people responding had, “Ever thought that the work could be a calling from God.” Three people said, “No way!” Eleven people said, “I have wondered about it.” Thirty-two respondents indicated, “Maybe, I think I am using my gifts at work.” The majority of seventy people said, “Yes, my job is from God’s calling and equipping me to do the job.” Question nine was to get at whether the respondents have considered the work performed as a calling from God, much like that of a pastor or a missionary. The majority thought that the performance of the work duties was a calling from God, and not just a job.

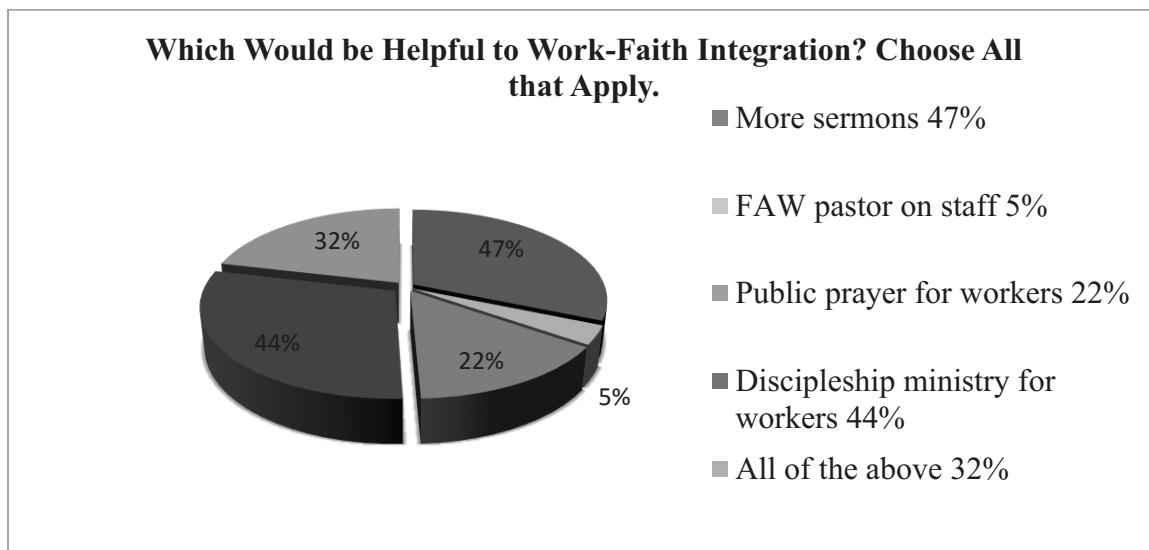


Question ten asked, “Have you considered that what you do for work contributes to the common good of humankind, that your job creates opportunities for other human beings?” One person indicated that the work performed “does not count” toward the common good or creating opportunities for other human being to flourish. Three people said, “I never thought about it,” but nobody interestingly enough admitted that, “my job does not count.” The majority of sixty-three people said, “My work contributes to benefit others.” Fifty people admitted, “My job furnishes others with opportunities.”



The last question, eleven of the survey, and the most important one with respect to an action step for WCC asked, “Of the following, which would be helpful for you in connecting your faith at work”? The respondents were to choose all that would apply. The full breakdown of question eleven of the survey, which asked what would be more helpful to connect faith at work, was the following: Forty-seven percent said more was needed in a sermon series on the faith at work integration. Only six people chose a work-faith integration pastor on staff at Westwood Church. Twenty-five people wanted to have interviews upfront on the platform and then pray for workers “like we do for

missionaries.” Fifty-one people, “Wanted to develop a discipleship ministry around those who are working.” Finally, a third of the one hundred and sixteen respondents or thirty-two percent desired all of the choices, or “all of the above.”



Summative Evaluation

In the data, three themes emerged. First, 93 percent of respondents believed that the work that was done contributed to human flourishing. Second, 92 percent of respondents believed that what was done for work was a calling from God. Third, 91 percent of the respondents to the survey wanted more sermons and prayer commissioning of workers; and 51 percent wished to develop a faith at work integration discipleship ministry around those who are working, and those who are seeking work.

The majority (104 out of 116 people) thought the strengths of the faith at work movement, as indicated in the eleven question survey, were that there is a freedom of faith expression allowed to some degree at the worksite. Another strength of the survey demonstrated that the majority (115 people) believed that the work done contributed to human flourishing and 102 people believed that, “I think I am using my gifts at work, and

my job is a calling from God, who equips me to do my job.” It was interesting that not one person in the survey (among the 116 participants) believed that the work done did not contribute in some way to human flourishing; nor were there any who thought that the work done by that person was only for the person (when I do my job, it is just for me). The next five questions of the survey asked for a deeper analysis of the participants as to human flourishing and calling from God. It was interesting that no one said that the job worked was only for that person, and only one person indicated that doing the job had no effect on anyone else. Overall, WCC has had a good beginning laying the solid foundation of the knowledge basis concerning the FAW movement and now needs to refresh and re-visit the FAW movement for the long-term moving ahead.

CHAPTER SIX

Section I

Conclusions and Praxis

This thesis has addressed the need for more durability (ownership) and traction (permanence) of the faith at work (FAW) movement at Westwood Community Church (WCC) to achieve a more robust regional outreach and discipleship ministry for both the church and working community. The metaphor the researcher has employed to frame up this thesis is one of crossing over “the bridge.” This faith at work movement study was necessary because the current FAW scholarship was too narrow and lacking depth.

The introduction of this thesis focused on the need for philosophical hermeneutics, which advocates interpreting lives as living texts. Lives lived, as the whole person, whether at work or elsewhere, matter to God and need interpretation. Part of the new added depth was incorporating philosophical hermeneutics with its ontological, relational elements, and *Dasein* (being-there-involved-in), instead of just reporting Bible facts regarding the FAW movement. The FAW movement was considered a temporary movement, but was not considered a permanent ethos (guiding beliefs, ideals or ethics).

“The Bridge”:

The researcher utilized “The Bridge” as a metaphor to visualize where WCC needs to go to move forward from a knowledge-based FAW understanding (the left side of the bridge) to the full implementation of FAW discipleship ministry (the right side of the bridge). Presently, WCC is somewhere in the middle of the bridge, but needs to move

to the future time frame of the right side of the bridge, figuratively speaking. The researcher cites Lessem and Schieffer to introduce the “GENE” model. This GENE is useful for praxis (“Theory-Informed Practice”)¹ to help drive the differentiation (or innovation) that the FAW ethos could be for the intersection of work with purpose, faith, and human flourishing. GENE means, “Grounding, Emerging, Navigating, Effecting (GENE) innovation, where each design has its particular inner process, or vital force, allowing for the creative synthesis of and between its parts.”² This “GENE” concept offers a heuristic model for ongoing praxis as one crosses the bridge.

“The Bridge” emphasized three thoughts. The first thought is that the information concerning FAW is “out there” already. In other words, FAW is not necessarily a new innovation. Second, that some esteemed practitioners, pastors, leaders, and influencers are on the “wrong side” of the bridge. Third, the academy, specifically Bethel Seminary, the church, leaders of influence, and workers need to get to the implementation side of FAW or to the right side of the bridge.

Chapter Two

The researcher demonstrated in chapter two how the Bible and theologians speak about work, and how the biblical and theological voices drive forward a whole understanding and praxis regarding FAW and are not just enunciating facts about FAW. God has much to say about work, human development and flourishing, which the study of the theology of work concepts produced from both Old and New Testaments have been demonstrated. The Bible and theologians have moved the emphasis from work

¹Justin Irving, February 23, 2015, lectures at Bethel Seminary, San Diego.

²Ronnie Lessem and Alexander Schieffer, *Integral Research and Innovation: Transforming Enterprise and Society* (Surrey, England: Gower Publishing Limited, 2010), 63.

towards praxis (theory informed practice)—trying to cross “the bridge” towards implementation of God’s word with regard to work.

The researcher has shown that the current FAW research did not adequately incorporate philosophical hermeneutics nor an adequate reflection of ontology. One of the principle differentiators is applying the discipline of philosophical hermeneutics and the (“Being-there-at-home-in, being-there-involved-in, the being there of *Dasein*”)³ to add depth. Another differentiator that the literature review would need is for intentional pastoral care of equipping the local church for a robust FAW ministry while encouraging members of churches to engage fully with the FAW ethos. These differentiators would help WCC cross “the bridge” towards implementation.

Chapter Three

The researcher found that the literature review helped define FAW as the intersection of work and faith, which accentuates human flourishing. The FAW movement has had several eras. These eras are the “social gospel era” (c.1890-1945), the “ministry of the laity” era (c. 1946-1985), and the “faith at work” era (c. 1985-present).⁴

The literature review demonstrated that many authors have a basic knowledge and factual basis for the FAW ethos, but there seemed to be a limited understanding on how to get to the implementation and practical side of “the bridge.” The literature review also demonstrated a proclivity for a one-sided emphasis on evangelism, and neglected the philosophical and praxis disciplines to give more depth, and widen the influence of FAW for the sake of those who minister the majority of the time in the workplace environment.

³Martin Heidegger, *Ontology-The Hermeneutics of Facticity* (Bloomington: Indiana University Press, 1999), 5.

⁴David Miller, *God at Work* (New York: Oxford University Press, Inc., 2007), 23-63.

The researcher also found the literature review to be helpful in spelling out the rights of Christians in the marketplace and worksites for faith expression and work integration. The Civil Rights Act of 1964 safeguards the rights of Christians to FAW expression in the workplace.

Chapter Four

The researcher involved a mixed method approach utilizing six personal interviews (qualitative), a Qualtrics survey with 116 participants (quantitative), and synthesizing the data utilizing a case study methodology and a sixteen-point grid. The data was analyzed and organized along mega-themed categories, and synthesized from supportive recommendations for WCC's faith integration of theology of work.

Chapter Five

Chapter five's mixed method of accumulated data demonstrated various levels of the confusion concerning FAW at WCC. For example, FAW was thought of as an evangelism motif, rather than the intersection of work-faith integration for the purpose of human flourishing. While evangelism is a passion for the researcher, evangelism represents only a corollary of the entire FAW ethos. This confusion about FAW among the four congregations, as represented in this thesis' mixed method research, presents a unique opportunity to re-educate and realign the church's programs toward ministering to the whole working person as an equal minister of the Good News in the marketplace on par with pastors and missionaries.

Section II

Proposed Praxis (Solution, GENE)

The proposed praxis solution utilized the Lessem and Schieffer's GENE model. The "G" from the GENE model is for "grounding." The foundation of the FAW "social innovation"⁵ is the Bible and includes wise theologian's voices. WCC needs to communicate to the entire congregation that work and the concept of human flourishing is grounded in the Scriptures, and so WCC should be confident in moving ahead toward praxis with FAW.

The "E" is for "emerging," which demonstrates that the FAW movement has emerged as a solution to help the church cross "the bridge" from knowing about FAW to moving forward with implementation. Miller said that technology, economic and religious factors had "converged to create fertile soil for the FAW movement to emerge and flourish."⁶ WCC needs to "put into effect" the beginnings of a more permanent FAW discipleship ministry to meet the needs of those who work or want to work within WCC. FAW would look like an ongoing equipping and encouragement ministry at WCC to help those who work, and job placing assistance (for example, resume writing, networking, and coaching) for those who do not work but want to.

The "N" is for "navigating" over "the bridge" towards praxis, which would include paying attention to relationships within WCC and trends of the FAW ethos. Garber reinforced this need for relationships when he stated, "When we have no

⁵Lessem and Schieffer, 62.

⁶David Miller, *God at Work* (New York: Oxford University Press, Inc., 2007), 74.

relationship to people or place, we have no sense of responsibility to people or place.”⁷

For WCC, this would be to unleash the layperson the congregation to design the discipleship model and ministry to those working people in WCC and beyond. In other words, FAW should not be “run” by the pastoral staff, but only held accountable for oversight and coaching by the pastoral staff. This equipping and encouraging role of the pastoral staff is what WCC already practices, and so, the FAW ethos could thrive at WCC if restarted with greater emphasis, energy, and resources long-term.

Navigating across “the bridge” to praxis also means paying attention to trends for the maximization of the FAW opportunities at WCC and implementing the suggestions in this thesis. One trend, for example, is that Millennials are more attracted to church when there is an emphasis on career, which is a component of the FAW ethos concerning human flourishing. Barna said,

Millennials (b. between 1980-1999) who have remained active are three times more likely than dropouts to stay when they learned to view their gifts and passions as part of God’s calling (45% to 17%). They are four times more likely to stay at church when they learn at church ‘how the Bible applies to my field or career interests (29% to 7%).’⁸

The last “E” of the Lessem and Schieffer’s GENE model is for “effecting” the innovation of the FAW ethos towards praxis, thus crossing “the bridge” from just knowing facts about FAW to implementation. Nelson said that effecting that intersection of work and faith is accomplished by the Holy Spirit’s power and wisdom. “Spirit-given competency and capacity. ‘There is a sense in which all human work is done in the power

⁷Steven Garber, *Visions of Vocation: Common Grace for the Common Good* (Downers Grove, IL: InterVarsity Press, 2014), 113.

⁸Terry Jones, “But What About the Millennials Who Do Go to Church,” <http://www.patheos.com/blogs/tonyjones/2013/09/18/but-what-about-the-millennials-who-do-go-to-church>, (assessed August 2, 2014).

of the Spirit when human beings work, they work only because God's Spirit has given them the power and talents to work."⁹ God the Spirit engineers the planning and execution of His will and purpose through human being's work in the workplaces.

Effecting innovation may need to begin again with the leaders in the FAW ethos at WCC by focusing on the fact that all lives lived to have a story with regard to human flourishing, and those stories need to be told, interpreted and celebrated. Each life lived has a "meaning of events that must be sought in the events themselves and the context within which they occur."¹⁰ A terrific church like WCC could be even more impactful with the effecting of a renewed congregationally-led FAW ministry focus, making WCC a more influential regional ministry center.

For WCC, crossing "the bridge" means going from just an intellectual assent concerning FAW to actually "walking the talk" to implementation of the FAW ethos at WCC. For WCC, crossing "the bridge" would include a complete reorientation of all ministry away from the past practice of wonderful pastors being relegated to the level of program directors "doing traditional ministry of service." The traditional model is a pastoral staff running various ministry functions instead of the biblical pattern of attending to the Word of God, prayer and shepherding God's people through pastoral care according to Acts 6:2-4. WCC has the wisdom and trust of the congregation to relaunch the essential FAW ministry, led by key "laypeople," and not burden an already taxed pastoral staff. The congregationally-led FAW ministry, as demonstrated by the majority

⁹Tom Nelson, *Work Matters: Connecting Sunday Worship to Monday Work* (Wheaton, Illinois: Crossway, 2011), 149-150.

¹⁰Michael Gilbertson, *God and History in the Book of Revelation: New Testament Studies in Dialogue with Pannenberg and Moltmann* (Cambridge, United Kingdom: Cambridge University Press, 2003), 148.

of the data in this thesis, would soar if FAW were not seen as just another competing program-driven ministry. Rather, let the FAW ethos drive all other ministries at WCC as one of the main hubs of ministry to the whole person praxis, and thus create a paradigm shift emphasizing a whole ministry to the whole working person church-wide. The FAW ethos is not just another ministry, but rather a mindset, a new paradigm, a moral guide or compass to the whole person at work flourishing. The FAW movement is *the* ministry that will lead to greater apologetics, evangelism, small groups and service to the King in His Kingdom propelled by working people within WCC.

A renewed FAW paradigm shift at WCC would look like more “faith-stories” of working people at Sunday morning services. The paradigm shift would include more “laypeople” preaching about work-faith practices as the main sermon on how to apply FAW in the life of the average person. The paradigm shift would be starting and maintaining a discipleship ministry to coach working people, and spend more ministry dollars and emphasis devoted to the majority of people at WCC as one of the main the drivers or hubs of ministry at WCC.

Section III

Strengths and Weaknesses of the Project

Strengths

One of the strengths of this project has been the continuing dialogue on behalf of the FAW movement at WCC. In the research at WCC, there was a slight discouragement among the staff that FAW was not more widespread, in spite of several sermon series, a FAW Conference and two emotionally intelligent pastors on staff dedicated to the FAW movement. This project was inspired by the researcher to bless WCC with a renewed

focus on FAW for its multiple benefits and an effort to propel FAW forward at WCC from just knowledge about the facts about FAW towards full implementation. WCC needs a renewed FAW emphasis and concerted effort over the long haul.

Another strength of this project was that it was another “grain of sand” added to the weight of the ongoing FAW research. The FAW ethos is a weighty matter for both the church and the working world, as its focus is on human flourishing, and that what one does for work, whether believer or unbeliever, is orchestrated by the sovereign Almighty God. FAW is an opportunity for the church to re-enter into the common person’s work-world and support that worker as a called agent of God executing the duties and obligations that God has called for in His Kingdom enterprises.

An additional strength of this project was to help WCC concerning the future of vision casting and budget areas with the FAW movement. WCC needed help with the FAW movement which has somewhat faltered. WCC is a wonderful church with exceptional pastors and staff. WCC has enormous outreach potential, but like all regional ministry hubs, WCC has over-reached in the sense that prioritization of ministry dollars and energy are scattered in too many worthy areas of ministries.

The problem WCC faces is that it has so many competing ministries that are truly worthy, but some of WCC’s members do not yet truly recognize the outreach and discipleship potentialities that exist with a strong, vibrant, and long-term FAW ministry. The FAW ethos could be seen as one of several main discipleship ministries at WCC enhancing, for example, the Alpha and Life Keys ministries. This focus on FAW would lift up the working parishioner to the status of being a recognized and esteemed, full-

fledged minister of the Kingdom of God, serving alongside WCC's excellent pastors and missionaries.

Weaknesses

This project could have been longer in its research, both in terms of the timeline of the project, and the focus on both qualitative and quantitative mixed method research. There could have been more interviews with more people who were qualified to respond in a cogent manner regarding the FAW movement. The FAW project is of vital importance and the further research dedicated to FAW needs to be more robust in length of time and in the number of participants.

For example, there was no mainline church participation, and only four evangelical churches were represented in the research. There could have been more self-selecting participants in the survey, especially in a church the size of WCC. For example, there was one staff person known to the researcher, who did not participate in the survey; yet in retrospect, that person wished to be included in the sampling. Therefore, the non-self-selection of participation somewhat skewed the results. Also, an ancillary weakness was that the research sampling was only conducted with theorists of FAW and not with general population workers of WCC.

Conclusions and Recommendations

The research demonstrated that the FAW movement at WCC needs renewed attention and long-term focus to be fully understood and workable at WCC. A full majority of sixty-five percent of the people surveyed had either little or no knowledge of the FAW movement at WCC in spite of WCC launching its own FAW movement. The majority of the data showed that people at WCC wanted a robust, vibrant, long-term

work-faith integration that lifts up the common person as an equal Kingdom of God contributor. The data processed also underlined that people at WCC want more sermons, more of a mentoring emphasis, more public prayer and commissioning of common people, like what is done for pastors and missionaries. In addition, the respondents of the research wanted more “faith stories” of ordinary workers, as well as, those who demonstrated FAW integration successfully to help others see the contribution of the whole person flourishing, and thus creating other opportunities for people to thrive at the workplace.

Currently, FAW at WCC is not understood as an ethos. The FAW ministry was initiated and launched at WCC, but the FAW movement has stalled a little. FAW has lost its initial impetus at WCC. FAW needs to be re-introduced and taken from just a knowledge-base or just knowing facts about FAW to a full implementation-base, that is, a praxis that forms one of several mission-critical, transformational hub discipleship ministries at WCC.

Again, the FAW ethos needs to be further incorporated into WCC mainstream as one of several mission-critical hubs of ministry. It was recognized that the FAW praxis will not be the only main ministry of WCC. However, it has to be re-launched and given the necessary attention for the benefit of the working person, and the ministries of work represented by WCC people. Only a few respondents to the Qualtrics survey wanted a distinct FAW pastor on staff at WCC since the current well-respected and emotionally intelligent pastor of Community Life and Learning is seen as the one who functions in that role well.

There was some confusion, as demonstrated by the data, as to what FAW means at WCC. If people could not define FAW integration, then those same people would be hard-pressed to help build a sustainable discipleship FAW ministry at WCC. This confusion, represented by the data, left an impression that the FAW ministry was mainly about evangelism, yet no one in the FAW movement among its writers and scholars would make FAW singularly about this one vital issue. It is recognized that evangelism is both critically vital and important as one of the main callings of the church's responsibility according to the LORD Jesus as cited in Matthew 28:18-20.

However, FAW is about integrating all areas of the whole person into the intersection of faith and work to help human beings prosper and flourish. FAW is about creating conditions for the whole human being to flourish, which would include body, soul and mind. The researcher has intentionally used this trichotomistic expression of body, soul and mind found in 1 Thessalonians 5:23 to avoid the confusion of Greek cosmic dualism that can be associated by some within the FAW movement. FAW sets up an apologetic for pre-evangelism, but FAW includes all aspects of a person's life and well-being. Once again, the FAW movement cannot be reduced to a mere formula for church program success, for example, evangelism. The dualisms and separations of clergy versus congregation, secular work versus sacred work, the material world versus the spiritual world would only continue the unfortunate compartmentalization of the church, and relegate FAW into just another church program.

Further Research

The FAW movement project is necessary for work and ministry. The FAW ministry needs further research because it is the "tip of the spear" to address human

flourishing and what it means to be a human being who works. Also, since God works, and He made human beings to work, the FAW ethos is not going to fade away as long as FAW remains grounded in God and His Word. The FAW ministry not only has a major impact for people who work or want to work, but FAW has some ancillary benefits as well. For example, discipleship opportunities for working people in the church, that is, to establish a long-term mentorship ministry for workers; and those who want to be trained to support and train fellow FAW workers to help believers to flourish at work. Again, FAW is not just about evangelism, yet outreach is one of many potential benefits of the FAW ethos.

The thought that believers do not leave the soul at home, rather that the believer brings the soul to the worksite, is the point of the FAW and theology of work ethos. One needs to be a whole, healthy person and the whole person must be represented at work. The working person's goal is to flourish as a self and to help other human beings flourish as well. God has called the human creature to be a working soul. When one does the job God has called one to do, then all involved benefit and are encouraged to participate in that work endeavor at deeper enrichment levels.

Further research is also needed because even a fantastic church like Westwood needs to revisit the FAW ethos and restart this vital ministry to working people, as well as those looking for work as soon as possible. Further research could answer the question as to whether people WCC even have a functional understanding of FAW or theology of work. In other words, one must deploy at work as the whole person, and not become diffused into compartmentalized thinking and living life within compartments, for example, the work compartment, the church compartment, and the home compartment.

The third area of research might look at the differentiator, the “secret ingredient” of the FAW ethos. The FAW ethos is different because of its emphasis on human flourishing and the intersection of faith and work. The secret ingredient in the FAW ethos calls for the deeper discipline of philosophical hermeneutics.

The fourth area for further research would be how one continues crossing “the bridge,” or the integration gap between the workplace and church. The researcher would pose the problem as: “Without the FAW ethos, the church would be more Aristotelian, that is, more compartmentalized with dualisms that would increase more silos of independent programs rather than the emphasis on whole biblical person, for example, found in the Hebraic model.”

The lack of an implemented FAW ethos created a gap that was profoundly felt when the researcher was five months unemployed. God led the researcher to take several part-time, non-pastoral jobs just to survive. The researcher believes that God does lead sovereignly, and the investigator has wrestled with not being led back into pastoral ministry despite a decade of attempts to reintegrate back into the pastorate after an unsuccessful church plant. The FAW ethos would have been tremendously encouraging and a great resource during those turbulent times.

The FAW ethos and model needs further study because the more research there is, the better one may help craft a whole person discipleship model as a platform for all churches, both evangelical as well as mainline. Further, FAW research will drive another study and drill down even deeper on behalf of all of Christ’s churches to find a pattern of FAW discipleship or to provide coaching that could serve as a template.

CHAPTER SEVEN

Transformational Reflection and Development

Formational Process of Change during the Writing of this Thesis

I have been transformed as a whole person during the writing of this thesis in several important ways. First, I had encountered the FAW ethos, for the first time in fall 2014 when the researcher took a class called “Work, Economics, and the Church,” and was awakened to the reality of FAW as a concept and movement. Until that foundational class, I did not have any idea of that FAW as an ethos existed. This class opened my eyes to the faith at work intersection with human flourishing. Second, I understood God as a working God, who continues to work. In that context, I have understood my ordination verses (Ephesians 2:8-10) in a new light, specifically Ephesians 2:10 coupled with Revelation 14:13. I did not understand this concept of FAW, but when I immersed myself in this study, the more I realized how many Christians and the church would benefit from this study. Specifically, I thought that I could bless my present church, Westwood Community Church (WCC) with the relaunching of the FAW ministry through this thesis study.

Third, God has proved Himself to be trustworthy. He has used the FAW movement in the researcher’s life to reinforce the transformational leadership work God is accomplishing according to Philippians 1:6. I have been challenged by the FAW movement to believe that God is leading the researcher towards convergence and that my best working days are still ahead, even if it is outside of the pastoral ministry.

Fourth, God has led the researcher to consider FAW further after important conversations with two great pastors (Joel and Brian) and five exceptional professors (Justin, Chris, Kyle, Sam and Bill). God has used FAW to challenge the investigator to be more open to working either in the business or educational industry as a pastorally trained believer. God has changed my heart and mind to see people as whole persons, not “human resources, or human capital.” God has changed me, through this FAW project, to see all work as divinely appointed, and not just the pastorate or missionary work. God is in control of all His creation, and can be trusted to work out His purposes, even if careers or ministries do not go according to a person’s plans. The FAW thesis has also provided insight as I have come around full circle to my ordination verses of Ephesians 2: 8-10, especially verse ten, and in addition, to the eschatological hope hinted at in Revelation 14:13. We believers are in process, and can continue contributing in work (which includes worship) in the *eschaton*.

Finally, this thesis on FAW has reignited in me the passion to finish well with God in the second half of my life, acknowledging that God is present with each step of my life, in all of life. In whatever He has planned for me, I am in concert with His plan and I want to cooperate and attain convergence and generativity with Him out of thanks and love back to Him.

Personal Learning or Lessons that Impacted and Changed Me as a Person

Theologically, my convictions were secure before this thesis, but now I hold my applications of those convictions less rigidly and dogmatically. I have not insisted that one must agree with my particular interpretations and applications. I am less interested in differences, and more accepting of the common ground with whomever I interact with,

whether they are “in Christ” or not. In other words, the academy at Bethel Seminary has been humbling as I have encountered many great thinking people. It has been exhilarating to work alongside people from all points of view as equal members of God’s forever family. My mind has been challenged to look at all viewpoints and consider carefully what the implications might be before making a decision or expressing an opinion. I am more thoughtful and careful about what I say or do until I have processed those thoughts and ideas more intentionally.

I have noticed that I have become more introspective during this thesis. I am an E-N-T-J (Extroverted, Intuitive, Thinking and J for decisive and organized) by nature. During this project, I have noticed that I am closer to the midpoint or balanced point on the introverted versus extroverted scale. This demonstrates my own proclivity towards more reflection and synthesis in the quietness of mind and soul. I am less anxious, and I believe more emotionally intelligent because of this thesis work as reflective of my own transformational journey throughout the entire Doctor of Ministry program.

Reflections on Growth during the Entire Doctor of Ministry Program

I knew that God had given me the “green light” to start the Doctor of Ministry degree journey in the summer of 2012 when a friend gave me a gift of money to pursue this lifelong dream. I had been praying to God about wanting to pursue the Doctor of Ministry degree for approximately twenty years ever since I finished my Master of Divinity degree at Bethel Seminary in 1991. I am a lifelong learner. This is consistent with my Strength Finders 2.0, which listed my strengths in order as: strategic, activator, achiever, learner, and connectedness.

Since the summer of 2012, I have experienced three job dislocations: one in Christian ministry as an educator, and two in secular corporate financial models. Also, I have been diagnosed with a potentially life-threatening disease, but have also experienced healing and comfort, with the hope that there are greater plans afoot. I was struck that with each class and each project in the Doctor of Ministry program, indeed each book (even in the order in which I read those books); seemed to meet a particular need and provided a necessary challenge or solace.

In the Doctor of Ministry program, I have been challenged intellectually to expand my mental horizons, to suspend judgment where I ought not to judge, and to be more circumspect in my approach to debate and counter-points. I have been challenged spiritually not to overthink God but remain in vital union with Him. I must admit that I used to think I knew God and His ways better, but the Doctor of Ministry program at Bethel Seminary has shown me how little I understand Him or His ways. I still have a long way to go in growth and development. That is not to say that the academy has made me doubtful of God. On the contrary, the academy has shown me that in all of my apprehensions of God, I must stay true to what He has revealed in His word about Himself and His ways, and be more respectful and circumspective of what He has not revealed.

I have enjoyed the entire program very much. I would sometimes joke with my advisor Tim and program director Justin about how it seemed that I was actually enjoying the Doctor of Ministry program too much. I thought it was interesting that I found the program rigorous, yet so much fun. It was a fulfillment of a life-long dream and so, it was a thrill to be a part of the program. Each professor of record, coordinator, staff, the

technical reader, my thesis advisor, and program director were exemplar in each one's context.

I could not have asked for a better experience than what I have received at Bethel Seminary. I believe that when we say that Bethel's education is world-class, transformative of soul and mind (Romans 12: 1-2), with intellectual rigor joined in excellent community together, that these are not just words, but Bethel's ethos. I am thrilled to have had this wonderful opportunity and experience, and with my heartfelt, eternal thanks to each and every one in Bethel's community who have shown me human flourishing, and who have helped me to personally flourish as well. *Gloria Deo!*

APPENDIX A

APPENDIX A

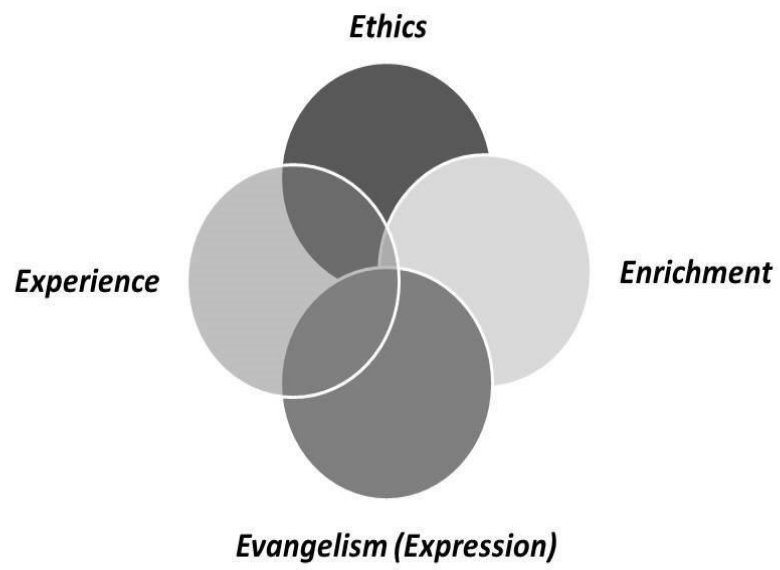


Figure 7.3 The Integration Box: The Four E's (God at Work, Pg. 142)

APPENDIX B

APPENDIX B

Qualtrics Survey for the FAW Movement

1. What is your gender?
 - a. male
 - b. female
 - c. prefers not to answer

2. What age category are you currently at?
 - a. 15-29
 - b. 30-39
 - c. 40-49
 - d. 50-59
 - e. 60-70+
 - f. prefers not to answer

3. What is your primary work?
 - a. Self-employed
 - b. Employed
 - c. Work at home
 - d. Student
 - e. Retired

4. When I go to the worksite,
 - a. I manage people
 - b. I am managed
 - c. I volunteer

5. What is your understanding of the faith at work movement (FAW)?
 - a. Never heard of it
 - b. I have some knowledge about it
 - c. I am well acquainted with FAW

6. How do you perceive your worksite allowing your faith expression?
 - a. No, it is illegal
 - b. My work site does not accommodate my faith expression
 - c. My work site somewhat accommodates my faith expression
 - d. My work allows freedom of faith expression as long as I do my job

7. Do you think your work contributes to human flourishing?
 - a. Yes, very much
 - b. Yes, a little
 - c. No, not really
 - d. No, not at all

8. When it comes to your work, what does human flourishing mean?
 - a. When I do my job, others are not affected
 - b. When I do my job, it is just for me
 - c. When I do my job, there is a sense of a community network
 - d. When I do my job, I am cooperating with God's big plan for the world

9. Have you ever thought that what you do for work could be a calling from God?
 - a. No way
 - b. Wondered about it
 - c. Maybe, I think I am using my gifts at work
 - d. Yes, my job is from God's calling and equipping me to do the job

10. Have you considered that what you do for work contributes to the common good of humankind, that your job creates opportunities for other human beings?
 - a. Never thought about it
 - b. My job does not count
 - c. My work contributes to benefit others
 - d. My job furnishes others with opportunities

11. Of the following, which would be helpful for you in connecting your faith at work? (Choose all that apply.)
 - a. More sermon series on the faith at work movement
 - b. Have a FAW pastor to make work visits for pastoral care
 - c. Interview and pray for workers like we do for missionaries
 - d. Develop a discipleship ministry for those who are working
 - e. All of the above

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