

## Commerce and the Great Commission

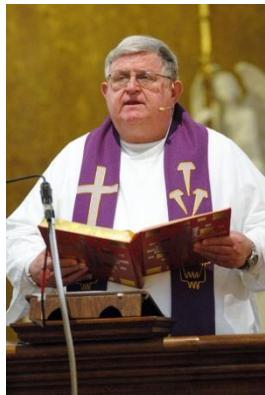
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The pathway from entrepreneur and company  
to community and economy

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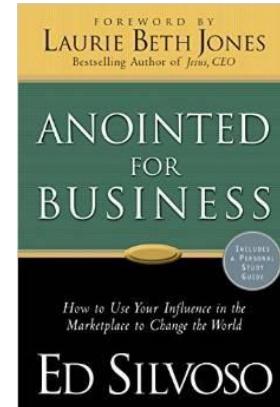
# An Evolving Model



Western Missionary



Indigenous Missionary



Business Missionary



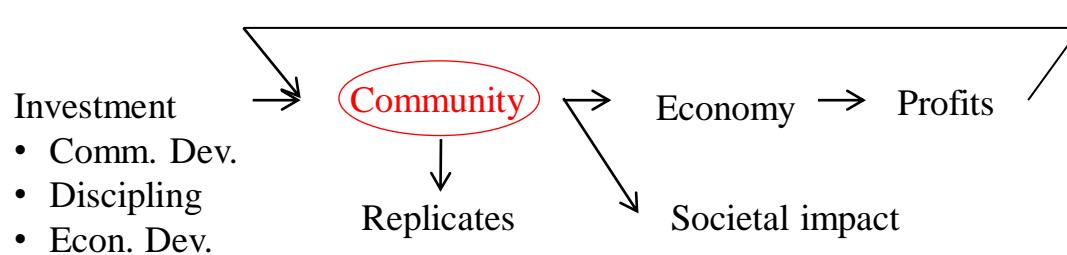
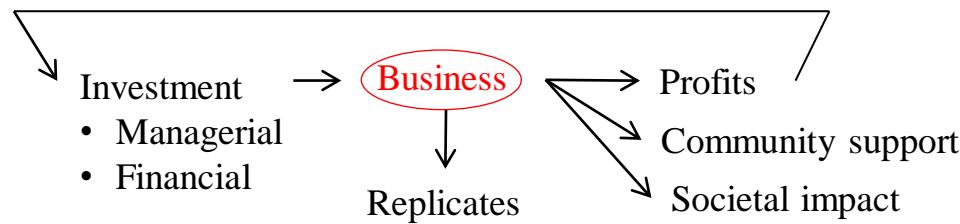
Ekklesia Economy



Business as Mission



## BAM & Ekklesia Economy – Two different missions and methods – A place for each



## Our goal is the transformation of cities and rural regions

God's Kingdom on Earth is ruled by vice-regent Jesus, whether enthroned in heaven or here physically. Jesus' followers are to steward that Kingdom as its citizens, ensuring everyone has a chance to enter.

Jesus expresses himself personally through his individual followers via Holy Spirit. Jesus' Kingdom is expressed through the collective community of those followers.

A Kingdom is a monarchy, not a democracy, and it is God's signet people who decide spiritual issues. But only in the land where they have been given delegated authority to govern. And only when they are governing as a Kingdom community in proper order.

The power to transform a city or rural region is a function of Kingdom governance, not individual faith.

There is no Kingdom without a covenant among its citizens and a collective covenant with the King.

There is no power to transform among independent Christians who collaborate only when convenient.

This is one of the fundamental teachings of Torah.



*It's Sunday! Which way shall we gaggle?*

## Stewardship requires a holistic worldview

People in tribal cultures understand community; it is all but lost on independent urbanized westerners. For much of history, and in many places still today, people had no access to basic life infrastructure. They could not survive apart from community, and personal wealth was expected to be shared, not sequestered..

Agrarian people understand the importance of healthy land; it is irrelevant to most city folk. Blessings and curses are tied to the health or defilement of the land. Blood defiles. Covenant cleanses. Land must be healed both spiritually (warfare) and physically (soil management).

People in the developing world understand spiritism; it is irrelevant in advanced information societies. Pastors are often scared of Holy Spirit because they have no confidence the people can tell true from false. They have also seen much abuse of spiritual authority and the damage it causes.

People in agrarian tribal societies need vision and teaching.  
People in western culture need spiritual humility and relationship.  
Kingdom stewardship requires learning both and cooperating fully.

Then we will be in position to govern over and redeem the land.  
God then waters the dry places – spiritually and naturally.



## Four important concepts:

### 1. Great Commission

[Matthew 28:18-19] and [Luke 24:45-49]

Evangelize every person, testifying as I did that the Kingdom of God is permanently manifest in earth.

Baptize every person into the reality of Father God, the Son of Father God, and Holy Spirit.

Disciple every person so he follows me and so I can manifest myself through him.

Teach every person to obey everything I have commanded you to do, including:

- Repent and turn back to God and the primary commandments of his Torah
- Love both God and man in practical ways
- Serve everyone as the defining characteristic of my Kingdom government
- Avoid defilement and especially unforgiveness
- The relationship you establish with God in this world will determine whether eternity is spent in God's presence (*olam haba*), in darkness separated from God (*sheol*), or in a cursed place reserved for those who actively hate God (*gei-hinnom*).

Confirm the truth of your testimony and teaching with the miraculous signs you do in my name.

All of these are required to build lasting communities that are self-governing, self-supporting, and self-replicating.



## Four important concepts:

### 2. Spiritual Government

[Matthew 16:18]

*I also say to you that you are Peter [petros – single stone], and upon this rock [petra – large mass of rock] I will build My community [ekklesia]; and the Gates of Hades [death] will not overpower it.*

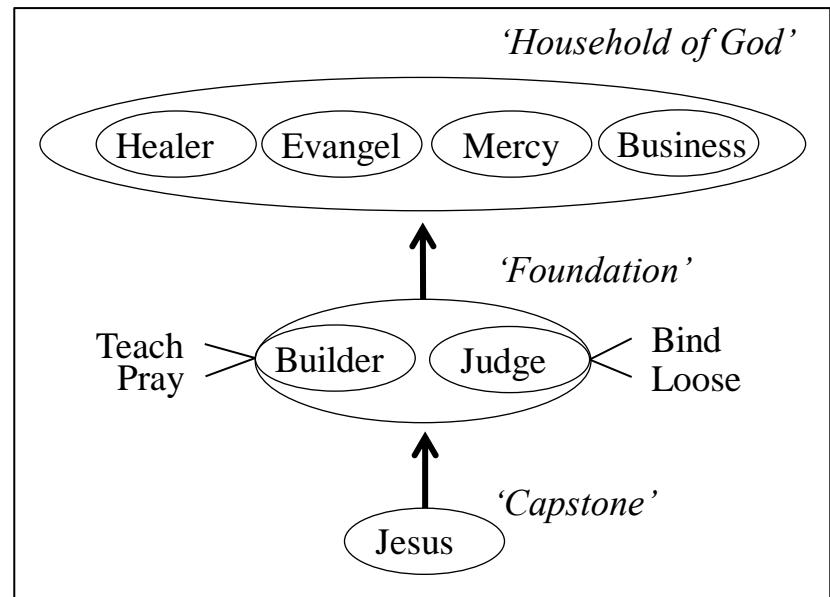
*I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.”*

[Matthew 9:6]

*“But that you may know that the Son of Man has authority [as Judge] on earth to forgive sins”—he then said to the paralytic, “Rise, pick up your stretcher, and go home”.*

[Ephesians 2:19-22]

*So then you are no longer strangers and travelers, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is held together and grows into a temple sacred in the Lord; in him you also are being built together into a dwelling place of God in the Spirit.*



## Four important concepts:

### 3. Community

[John 17]

*I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me.*

[Psalm 133]

*How good and how pleasant it is, when brothers dwell together as one!*

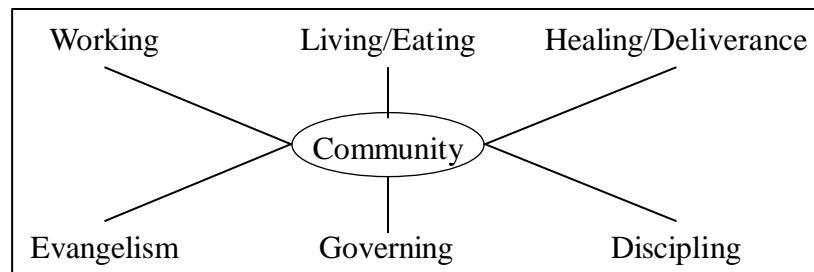
*Like fine oil on the head, running down upon the beard, upon the beard of Aaron, upon the collar of his robe.*

*Like dew of Hermon coming down upon the mountains of Zion.*

*There the LORD has commanded a blessing, life for evermore!*

[Deuteronomy 30:19]

*I call heaven and earth today to witness against you [the nation]: I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live. [see Deuteronomy 27-28]*



## Four important concepts:

### 4. Sharing

Action  
Result

[Acts 2:46-47]

*Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.*

[Acts 4:32-35]

*And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them.*

*For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales and lay them at the apostles' feet, and they would be distributed to each as any had need.*

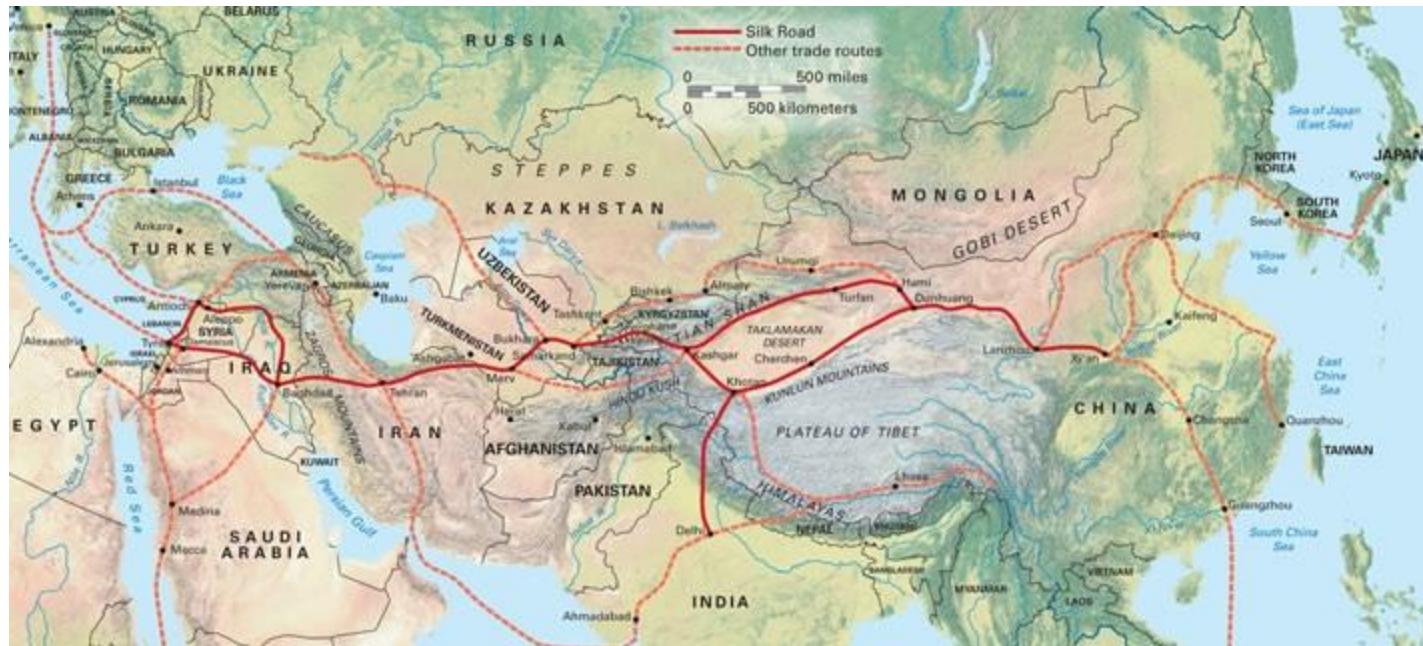
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God gave everyone spiritual and natural gifts. All are equally required for the health of the community. Only when they are shared properly can God command blessing on, and multiplication of the gifts. Jesus showed that the gift to heal people or prophesy God's word is more important than the gift to make money.

## Community Examples

### 1: Jewish Synagogues and Mercantilism:



Jews set up communities all along the silk road during the Babylonian dispersion.

Jewish life was centered on the synagogue and the Rabbi was the governor of the community.

Jewish traders did business without money exchanging credit based on social trust.

A special way of business in 500 BCE

- Trust based on God's moral code
- Shared relationships
- Shared cultural identity
- Literacy from Torah study
- Integrity in all business dealings
- Adaptability to foreign cultures
- Prudence in financial affairs

## Community Examples

- 2: Cistercian Order (France, 1130)
- 3: Quakers (England, 1680)
- 4: Moravian Brethren (Saxony, 1730)
- 5: Mennonites (USA, 1800)

## We need to think about ‘business’ in the context of community

In the beginning there was no such thing as ‘economics’ or ‘finance’ as discrete disciplines. You could not get a ‘business’ degree in ancient Rome or Babylon.

For much of history people simply saw commerce as another aspect of living together in community. Making money was not an end in itself; one simply did his part to ensure the community had enough. God values vertical and horizontal relationship - and the faith that it requires - not wealth.

Doing business together is an essential part of being Kingdom. But business is not the purpose of community and cannot transform society apart from it.

Christian businessmen operating independently of communal Kingdom covenants are doing business on the adversary’s turf. They have no governing spiritual authority behind them.

Thus the ‘**ekklesia economy**’.



## Ekklesia Community and Economy

The ekklesia community functions regionally in many ways like an Israeli ‘kibbutz’, except its commercial activities are connected by shared value chains rather than contiguous land, and it has an outwardly focused mission. The community self-manages its affairs. Its leadership may be selected by lot, democratic vote, or a consensus of members. It is discerning when accepting new members and decisive when removing those whose sin blocks the free flow of God’s covenanted blessings to the group.

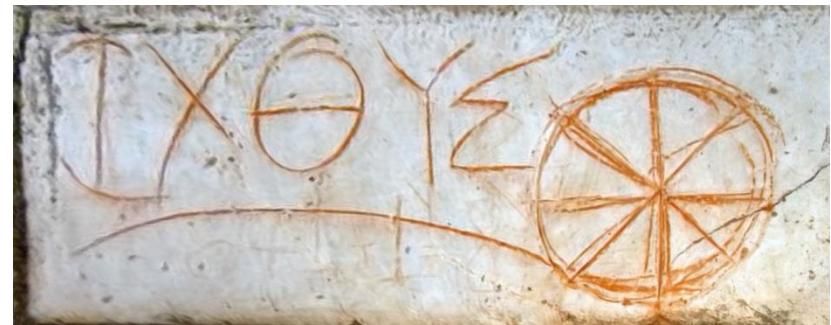
The group decides how to reward its members individually for their respective contributions whether economic or not; perhaps including a share of production, a base income, and bonus based on peer review.

The community’s economy is sustainable because it collectively sells more than it consumes. Several industry sectors may be represented. Residual profits are used for organic business growth, community improvement projects, support of those in need, etc.

The ekklesia economy is not top-down socialism. It is ancient Biblical bottom-up sharing.

See for example:

*Charter of a Jewish Sectarian Association;*  
Dead Sea Scrolls; 1QS, 4Q255-264a, 5Q11



# Ekklesia Economy

A regional cluster of businesses that cooperate to in part to ‘export’ products and services to secular society. They give community members a way to work together while evangelizing and discipling stakeholders. An anchor business may be financed by donors for the purpose of then using its free cash flow for the benefit of the community and its Great Commission. Value chain expands with ‘bolt-on’ private ventures, traditional ‘businesses with a mission’, cooperatives, et cetera to become a sovereign regional community economy.

Independently owned; financed by entrepreneur and investors.

Independently owned; financed w/ shared equity & buyout option.

Community controlled; financed and owned by donors.

Community controlled; financed and owned by community farm.

Community owned cooperative; financed by community.

***Many implementation approaches when the community is willing to separate ownership and control !***

Trucking

Medical

Farm

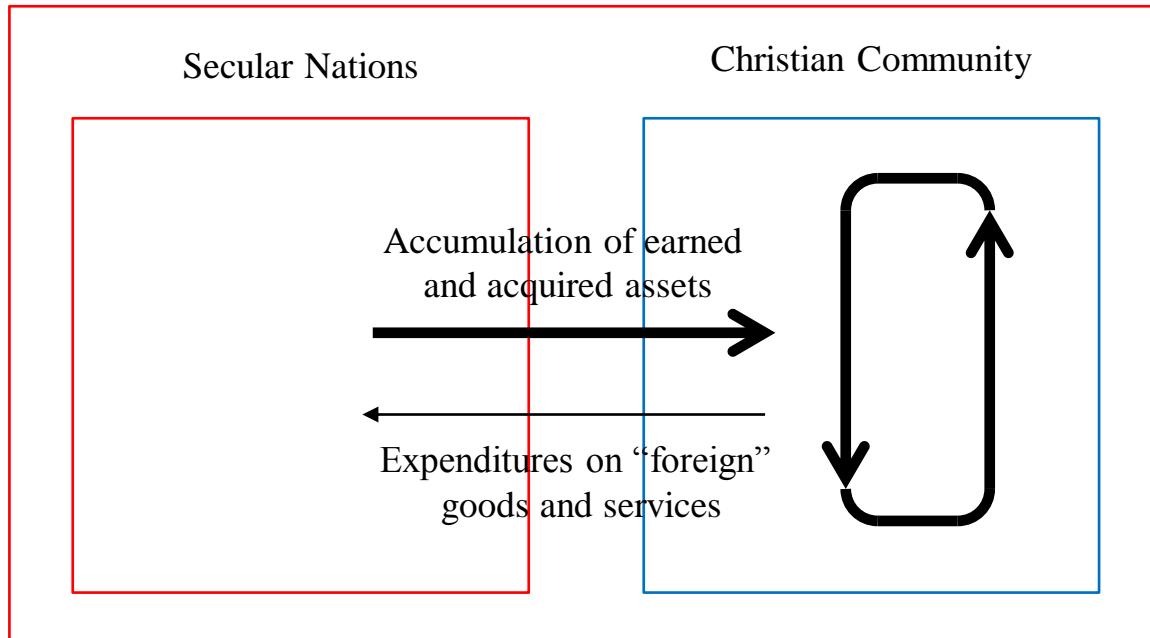
Factory

Retail



## Ekklesia Economy

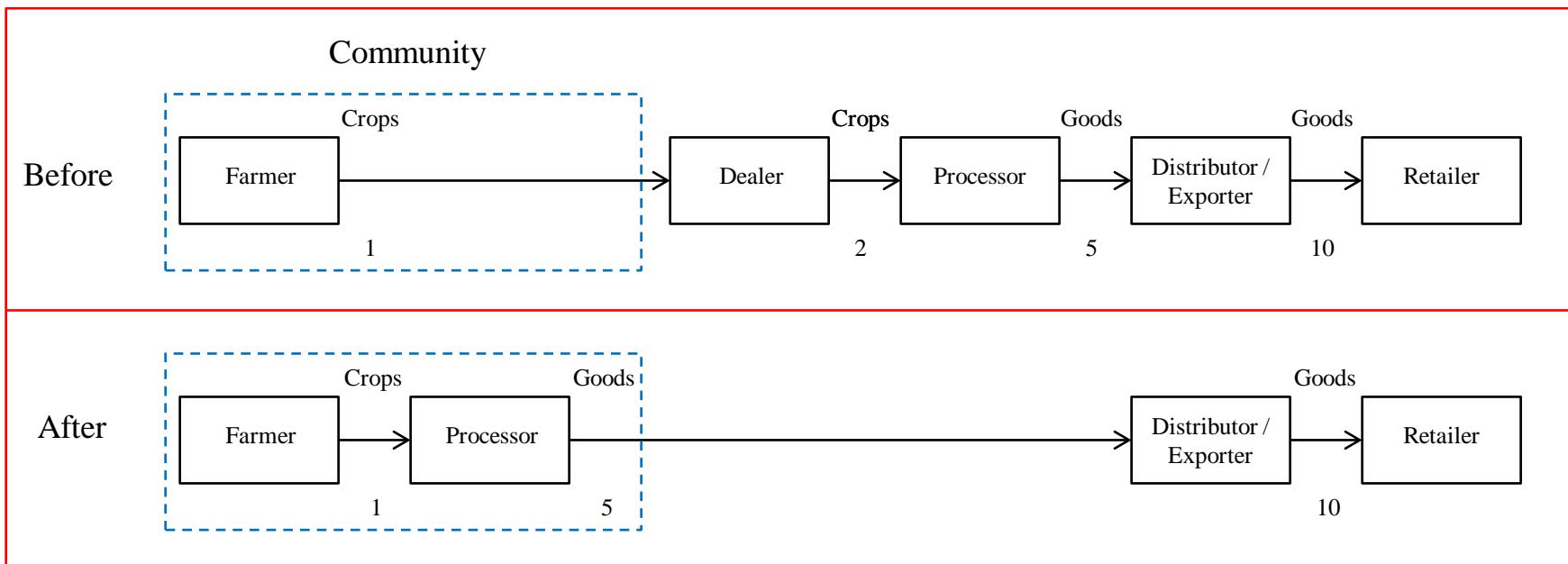
The Ekklesia economy is mercantilist. It accumulates capital by “exporting” more to the secular world than it “imports”. It reinvests and circulates capital (labor, financial, intellectual) internally.



## Ekklesia Economy

The community can strategically develop businesses in vertically integrated value chains so profits from each stage of production are retained by the community. Each business can also be the hub of a horizontal supply chain that serves secular businesses.

- In urban areas an industry dominant producer may be established followed by linked suppliers and distributors, gradually branching out to related industry sectors.
- In rural areas, commercial development may involve aggregating smallholder production via cooperatives, and then channeling that production through a reformed supply chain that consolidates value-added processing upstream into the community.
- The diagram below illustrates the increase in revenues that can accrue to the local target community. Numbers show price received by each entity in the value chain



# Economic Management in the Bible

	Moses	Joseph	Solomon
Role	Prophet and Judge	Agricultural Minister	King of Judah and Israel
Mission	Built tabernacle in the desert [Exodus 39-40]	Collected and distributed food [Genesis 41].	Built temple and palace [2 Chron. 3-4].
Method	Call for voluntary donations [Exodus 25:1-2] Call for voluntary service [Genesis 36:2]	Collected crops from farmers as a tax during the good years [Genesis 41:8]. Forced citizens to pay for the grain during the famine [Genesis 41:56-57].	Enslaved foreigners for construction [2 Chron. 2:17-18, 8:7-8] Conscripted citizens for the army [2 Chron. 8:9-10]. Imposed a heavy tax and service burden [2 Chron. 10:4].
Result	Nation united and obedient. The people donated more than needed [Exodus 36:3-5].	Government took all the people's assets [Genesis 47:13-21] and 20% of all future crops.	Israel rebelled against his son Rehoboam causing war with Judah [2 Chron. 10:16].

We need to be careful about picking our economic heroes.

We all need to walk in integrity and grace when stewarding the gifts Jesus gives us.

# Types of Business Investment

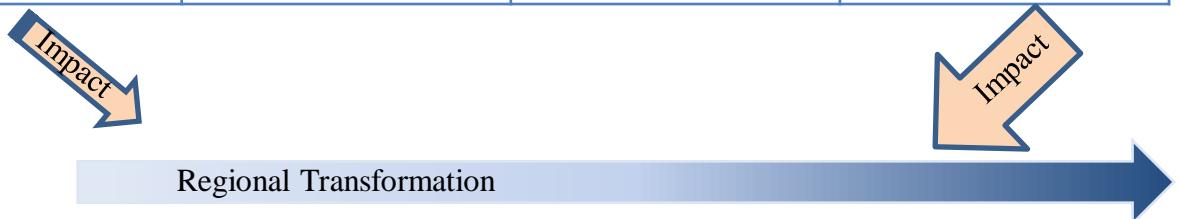
	Secular Investment	Christian ‘Business As Mission’	Ekklesia Economy
Mission	Maximize financial return to shareholders.	Provide financial return to shareholders without forcing a liquidity event.	Work together, enable Great Commission, and seed community replication.
Deal Flow	Any venture that can be rapidly monetized.	Any venture led by Christians that can be monetized over time.	Ventures that facilitate growth of a healthy community economy.
Accountability	Board of Directors enforces interests of shareholders.	Funders enforce BAM objectives.	Community self-manages its own economy as stewards of generational multiplication and replication.
Exit Strategy	Liquidate asset. Sell company, take public on stock exchange, leveraged buyout, etc.	Earn-out based on share of profits.	None. Community economy is designed to support community replication.

A special type of investing is required to build the ekklesia economy. It cannot require that assets be liquidated in order to provide a return to the ‘investor’. The productive assets must remain in the community if it is to have a sustainable economic base. God graced the investor with his gifts and so he shares it with the local community. And in turn the community gives of itself when it replicates. This is Biblical sharing.

All such investing takes the form of private equity. The Bible prohibits borrowing within the community, although it can lend to secular businesses outside the community.

# Community Maturity Pathway

	Milestones	Congregations form a regional community	Community establishes covenants	Community effectively shares & self-manages	Community is sovereign and missional
Interventions	Technical Assistance	Health, education, food production, water, sanitation	Values, norms, governance, business skills	Community sustainability	Ongoing support
Interventions	Spiritual Disciplining	Personal maturity	Community maturity	Kingdom mission	Ongoing support
Interventions	Economic Development	Smallholder support	Finance qualified businesses	Build community value chain(s)	Replicate via dividends



- Build the Kingdom (grow the ekklesia)
- Possess the land (new covenants)
- Transform society (influence culture)

# Regional Transformation Pathway

**Community impact**

Phases	Beachhead - Ekklesia matures	Breakout - Prophetic revelation - Spiritual backlash - Power encounters - Observable change	Transformation - Many conversions - Hunger for discipling - Political, social, & economic change	Maintenance - Kingdom established - Peace in region - Impact spreads
<b>Interventions</b>	<b>Build the Kingdom</b>  - United prayer, praise, & thanks - Commitment to land & community - Repentance to God - Person Reconciliation - Embracing all gifts - Missional vision	- Persistent prayer, praise, & thanks - Rally amidst spiritual opposition	- Persistent prayer, praise, & thanks	- Continual covenant
	<b>Possess the Land</b>	- Spiritual mapping - Identificational repentance - Judicial intercession - Prophetic acts as led - Contend for the land	- Spiritual governance	- Continual vigilance
	<b>Transform Society</b>	- Visible service - Financially support social projects	- Evangelism - Discipleship - Policy advocacy	- Continual advance

# Ekklesia & Economy – Everybody Has a Piece & All are Needed

## Secular resources

- Govt foreign aid agencies
- NGOs, Researchers, DBs
- Consulates, local govt

Community Development

Self-governing, Self-sufficient, Self-replicating

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Interventions	Technical Assistance	Health, education, food production, water, sanitation	Values, norms, governance, business skills	Community sustainability	Ongoing support
“Five-Fold” ministries & Networks	Spiritual Discipling	Personal maturity	Community maturity	Kingdom mission	Ongoing support
	Economic Development	Smallholder support	Finance qualified businesses	Build community value chain(s)	Replicate via dividends

## Business

- BAM
- Ekklesia
- Economy



## Funding

- Donors share with community
- Community shares with others
- Dividends replicate the model

## Regional Transformation

- Build the Kingdom (grow the ekklesia)
- Possess the land (new covenants)
- Transform society (influence culture)

“Five-fold”

Intercessors

Everybody + Policy advocates

# Case Study – Business Evangelism in Mongolia

## Darkhan

- Third largest city with 75,000 population
- Fertile agricultural land
- Buddhist heritage (valley of the gods)



## Community strategy

- Leverage pastors' association
- Disciple together
- Serve the community together
- Work in Christian business together
- Evangelize the region together
- Replicate the community to a new region.



## Business strategy

- Build on established farms.
- Hire Christians who live on the farm or in town.
- Employees eat, disciple, train, and work together.
- Produce highest quality branded products with integrated economics that keep costs down.
- Add linked businesses up and down the value chain over time.



# Case Study – Community Building in Darkhan

- Bring churches into covenant
- Facilitation among leaders
  - Regional governance

Self-governing, Self-sufficient, Self-replicating

I/P develop/transfer

- Seed varieties
- Water mgmt.
- Soil mgmt.
- Energy mgmt.

Training

- Biblical community
- Spiritual gifts
- Sharing
- Intercession
- Biblical culture

Milestones	Congregations form a regional community	Community establishes covenants	Community effectively shares & self-manages	Community is sovereign and missional
Technical Assistance	Health, education, food production, water, sanitation	Values, norms, governance, business skills	Community sustainability	Ongoing support
Spiritual Disciplining	Personal maturity	Community maturity	Kingdom mission	Ongoing support
Economic Development	Smallholder support	Finance qualified businesses	Build community value chain(s)	Replicate via dividends

- Establish family farm
- Private investment
  - Crops/dairy
  - Research orientation

- Build demonstration farm
- Shared investment
  - Crops/dairy/meats
  - On-site living/training
  - Government outreach
  - All Christians welcome

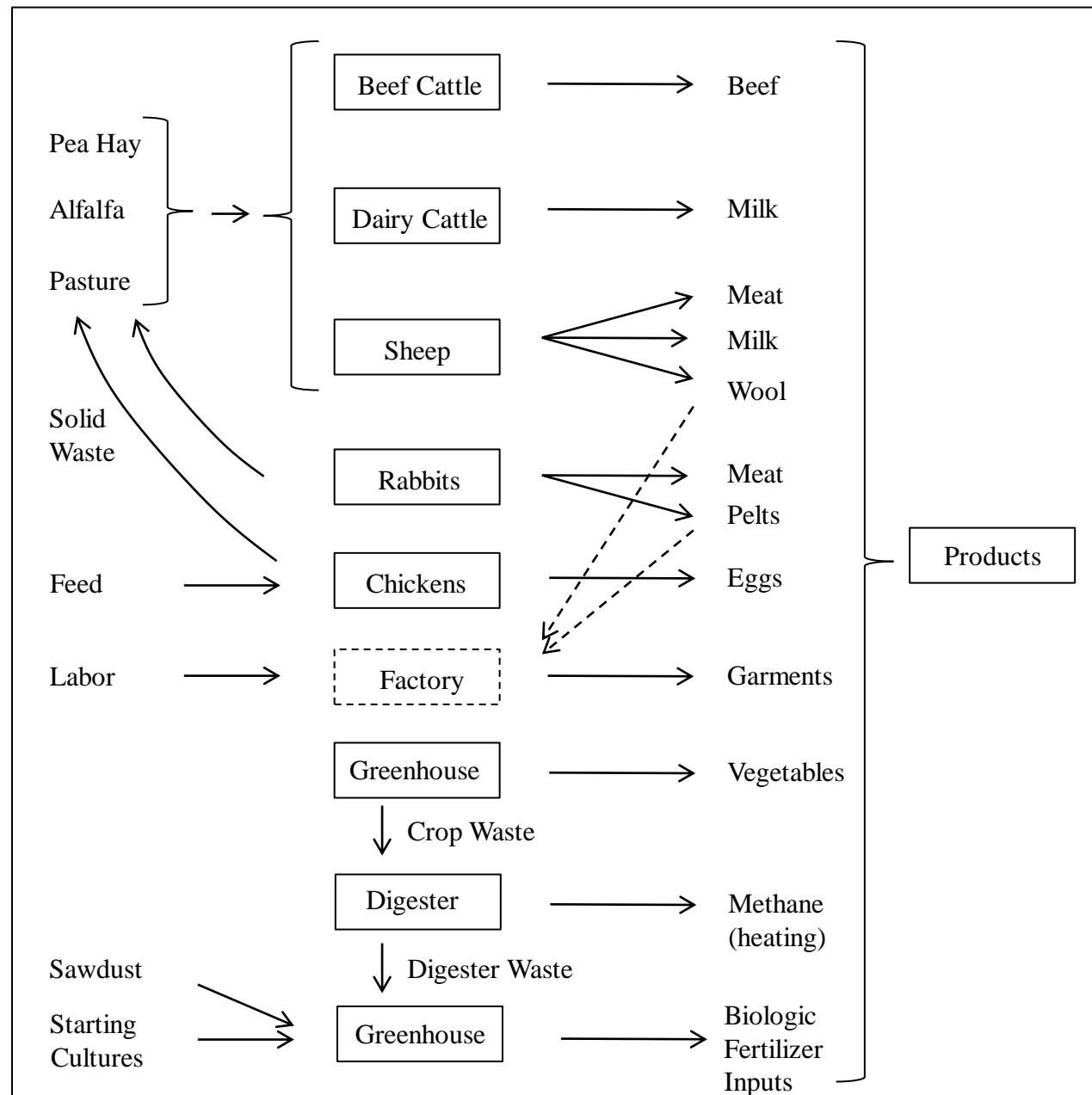
- Extend business
- Internal investment
  - Scale up operations
  - Diversify farm products
  - Integrate other BAM (seed, fertilizer, boxes, transport, QA, etc.)

## Case Study – Diversified Value Chains in Darkhan

Integrated farming and ranching with various combinations of animal and plant production in each city based on local skills and resources.

Major input is labor, thus creating jobs and opportunities for discipleship.

All products have strong local and export demand.



## Exhortation

There is good reason to be skeptical ... we have not seen many examples of abundant sharing in the two millennia since the Jerusalem church of Acts 2.

- People with money won't share it with immature communities they don't trust.
- Aid agencies tell us that communities coming out of poverty, even if they develop fruitful economies, won't share out of fear of falling back into poverty.
- Handouts create dependency.
- Some investors believe that a high rate of return is required to force entrepreneurs to work hard.
- Even prophetic Christians say we have to wait for a miraculous outpouring of God's Spirit that will drive his people together.

Ok; but....

God already gave us Pentecost and is not changing our DNA this side of renewing creation.

So, we had better figure out how to be a bride to Jesus based on what we have already been given.

To say community sharing is impossible is to say

- we don't believe the Bible as God's marriage contract.
- we don't trust Jesus to lead his people.
- we don't trust Holy Spirit in each other.

That is serious if true.

Transformation of society requires a leap of both faith and methodology.

*Expect great things from God; attempt great things for God. [William Carey]*

## Takeaways

1. The community comes first as the essential driver of evangelism and discipleship.
2. The economic base comes second, beginning with one or two anchor businesses that later extend vertically and horizontally into integrated value chains.
3. Value chains accumulate capital by maximizing ‘exports’ and minimizing ‘imports’; and then recirculating that capital internally.
4. Investment is based on trust and sharing, not control and debt.
5. Many forms of capital (intellectual, labor, financial, spiritual) are required to make this work.

