

## **Reciprocal Economic and Spiritual Implications of Vocation**

by Pruden Coz

### **Introduction**

What is the difference between Monday morning and Sunday? Hugh Whelchel's *Monday Morning Success*, describes Monday morning as work.<sup>1</sup> Sunday, on the other hand, represents a time of worship. Sundays are for spiritual nourishment and Mondays are for economic needs. But is this dichotomy biblical? Could secular work be considered spiritual?

This paper deals with vocation and its reciprocal economic and spiritual implications. The meaning of vocation can be exclusive or integrative. Some biblical examples are used to illustrate the integration of the economic and spiritual. The following examples are taken both from the Old and New Testaments. This article is the author's attempt to formulate a theology of vocation based on three theological disciplines: eschatology, ecclesiology, and pneumatology.

### **Reciprocity over Dualism**

Dualism tends to divide, as is shown from this definition: "A theory that divides the world on a given realm of phenomena or concepts into two mutually irreducible elements or classes of elements."<sup>2</sup> For instance, a divide between the sacred and the secular, the material and the immaterial, the economic and the spiritual. Reciprocity, on the other hand, compliments. Since it has no dividing line, it can serve as a bridge that connects two concepts. Reciprocal is "inversely related"<sup>3</sup> and reciprocity is the quality of being reciprocal.<sup>4</sup>

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<sup>1</sup>Hugh Whelchel, *Monday Morning Success* (Virginia: Institute for Faith, Works & Economics, 2015), 6.

<sup>2</sup>*Webster's Third New International Dictionary*, s.v. "vocation."

<sup>3</sup>Meriam-Webster, s.v. "reciprocal" <https://www.merriam-webster.com/dictionary/reciprocal>.

<sup>4</sup>*Ibid.*

### Dualism

Dualism, as it relates to vocation, flows from the concept of exclusivity, which is based on the following definition of vocation: "a divine call to a religious career (as the priesthood or monastic life)."<sup>5</sup> In that sense, vocation is exclusive as a divine or religious calling. Furthermore, "Vocation is a divine call or election, of a revelatory character, addressed to religiously gifted or charismatic personalities. It forms the first phase of initiation and function . . . between human society and the sacred world."<sup>6</sup>

Catholics retained the medieval ideal of 'vocation' as a call to be a priest, a nun, or a monk.<sup>7</sup> It was an exclusive domain. Catholics saw vocation as "a divine call to the religious life; an entry into the priesthood or a religious order."<sup>8</sup> People, commonly understood religious calling as different from other professions, as MacRae stated, ". . . the idea of vocation generally prioritizes a religious vocation over a secular one."<sup>9</sup>

### Reciprocity

A glimpse of church history confirms that there was a shift of concern for the Catholics in the Second Vatican Council. The Council declared that vocation or calling extends beyond a "special" religious function. MacRae asserts that

. . . even the most ordinary activities people can justly consider that by their labor they are unfolding the Creator's work, consulting the advantage of their brother men, and contributing by their personal industry to the realization in history of the divine plan Hence, the norm of human activity is this: that in accord with the divine plan and will, it should harmonize with the genuine good of the human race, and allow men as individuals and as members of society to pursue their total vocation and fulfill it.<sup>10</sup>

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<sup>5</sup>*Webster's Third New International Dictionary*, s.v. "dualism."

<sup>6</sup>Mircea Eliade, ed. *Encyclopedia of Religion Vol 15*. s.v. "vocation," New York: MacMillan & Co, 1987.

<sup>7</sup>William C. Placher, ed. *Callings: Twenty Century of Christian Wisdom on Vocation* (Grand Rapids, Michigan: Eerdmans Publishing Company, 2005), 331.

<sup>8</sup>*Meriam-Webster*, s.v. "vocation," <http://www.merriam-webster.com/dictionary/vocation> (accessed May 7, 2016.)

<sup>9</sup>Leonard MacRae, "Preparing for the Eschaton: A Theology of Work" (master's thesis, University of Waterloo and Conrad Grebel University College, 2010), n.p. [https://uwspace.uwaterloo.ca/bitstream/handle/10012/5606/MacRae\\_Leonard.pdf?sequence=1](https://uwspace.uwaterloo.ca/bitstream/handle/10012/5606/MacRae_Leonard.pdf?sequence=1) (accessed May 17, 2017).

<sup>10</sup>*Ibid.*

Protestants insisted that any job could equally be a vocation.<sup>11</sup> For some, a vocation can still be exclusively a religious calling. However, based on the shift of opinion in the statement from the Catholics, and the influence from the reformation period, a vocation can be both a secular job and a religious profession. The following definition reflects the concept of reciprocity. A vocation can have both spiritual and economic implications. The sacred and the secular complement each other:

Vocation is what God holds out for everyone in finding where they belong. By this, I do not mean “knowing where we are at [sic].” Vocation begins with where we are, but it is really all about the summons to go in search of ourselves in responding to God’s call through Christ. Vocation is to seek after and to become our true selves in God’s sight.<sup>12</sup>

In addition, Banks’ definition of vocation as, “total faithfulness to Jesus Christ,”<sup>13</sup> affirms that vocation does not necessarily relate only to a religious life. This principle applies to all Christ’s followers. To live faithfully for Christ in our specific employment is our vocation, transcending our work.<sup>14</sup>

Messenger categorized different types of God’s calling as follows: (1) The call to belong to Christ and participate in his redemptive work in the world, (2) The universal call to work, and (3) Calling to life, not only to work.<sup>15</sup> Gibbs states, “Our vocation—the vocation of all human beings—is the call from God to be part of the new humanity in Jesus Christ, to be citizens of the Kingdom and the People of God.”<sup>16</sup>

If the meaning of vocation is not exclusive as a religious calling, then it is proper to disregard the concept to divide the sacred and secular, faith and work, the clergy and the laity, and the economic and spiritual.

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<sup>11</sup>Ibid.

<sup>12</sup>James M. Francis, “Discipleship and Vocation: Living Theology Today” *Rural Theology*, 7 no.2, (2009) :75, <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=6&sid=fd638804-00cd-441f-8007-fac48f3716b3%40sessionmgr4002&hid=4104> (accessed April 27, 2018).

<sup>13</sup>Robert J. Banks, *Faith Goes to Work: Reflections from the Marketplace* (Washington, DC: Alban Institute, 1993), 69.

<sup>14</sup>Ibid.

<sup>15</sup>William Messenger, “Vocation Overview.” <http://www.theologyofwork.org/key-topics/vocation-overview-article/?gclid=CKSlivOa18UCFRUOjgod8CIADw> (accessed May 5, 2018).

<sup>16</sup>Mark Gibbs, “Vocation, Work, and Work for Pay” *Word and World*, Vol. 4, no. 2 (1984): 127, <http://web.b.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=12&sid=982ec00d-8eb8-49c8-8998-ccb79aa6a2a4%40sessionmgr115&hid=101> (accessed May 22, 2018).

Richardson emphasizes, “The concept of vocation, therefore, ought not to be restricted to that part of a person’s activity which is called their work, nor is a vocation to be regarded as the prerogative of special Christians like monks or clergyman or professional people who work with persons. All Christians have their vocation.”<sup>17</sup>

A vocation can also mean serving God beyond boundaries. Vocation can be way to consider ministry opportunities in the marketplace. As Banks wrote in his challenge, “Our mission is in the world, where we serve as partners with Christ in building the kingdom—in government, in corporations, in the entertainment industry, in educational institutions, in our cities, in foreign lands, even in our churches.”<sup>18</sup>

“Vocation infuses all mundane activities—domestic, economic, political, educational, and cultural. . . .”<sup>19</sup> Vocation is not exclusive as a religious calling only. Someone’s job, business, or career can be a vocation as well.

### *Biblical Examples Regarding the Reciprocity of Vocation*

Abraham was described as wealthy (economic) and the Father of Faith (religious or spiritual). He holds the title as the father of the Israelite nation. In Genesis 13:2, Abram became very wealthy with material possessions including livestock, silver, and gold. “Abraham was apparently a wealthy man,” states Blaiklock. “Hebron, Beersheba, and Gerar were key points on the caravan routes, and although there is no mention of such business and trade transactions, the patriarchal community was engaged in the legitimate commerce of the trade routes of Palestine”.<sup>20</sup> Abraham’s life, after God called him, was not purely religious, even though he is the Father of Faith. He also lived a normal life with economic needs—he worked, fed his family, produced wealth, raised livestock.

The story of Joseph is another example. His status as the second-in-command in Egypt serves as an illustration. Titles such as ‘governor’ and ‘ruler’ are terms that are used to describe Joseph at that point in time. The Wycliffe Bible<sup>21</sup> used "Prince of Egypt" in Genesis 42:6 as his title. In that part of the story, Joseph was in charge of selling grain to the people. His brothers came to Egypt to buy food.

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<sup>17</sup>Alan Richardson, *The Biblical Doctrine of Work* (London: SCM Press, 1952), 36.

<sup>18</sup>Ibid., Banks, 81.

<sup>19</sup>Douglas J. Schuurman. *Vocation: Discerning our Calling in Life* (Grand Rapids, Michigan: Eerdmans Publishing Company, 2004), 5.

<sup>20</sup>E. M. Blaiklock, *Today’s Handbook of Bible Characters* (Minnesota: Bethany House Publishers, 1979), 31-32.

<sup>21</sup>Genesis 42 WYC. <https://www.biblestudytools.com/wyc/genesis/42.html>.

A Joseph, in modern times, has political influence, power, and position in the government. Furthermore, Joseph was a wise saver and excellent trader. One of the features of his work was his ability to make solutions to the massive problems that Egypt had to face.

In *The Power to Create Righteous Wealth*, Resurreccion suggested steps of becoming wealthy in a righteous way, based on the story of Joseph in Genesis 41:33-40: Practice discernment, set aside for savings, build store cities, reserve for hard times, and reserve for business.<sup>22</sup> These principles were proven effective during the time of Joseph. The abundance of Egypt in the midst of famine is the result of Joseph's leadership, wisdom, and creativity. Joseph brought about a permanent change in the Egyptian system of land tenure because of the famine, and the consequent poverty of the people, so that almost all the land became the property of the Pharaoh. The previous owners became Pharaoh's tenants.<sup>23</sup> In exchange for food, people in Egypt gave their lands to Pharaoh.

To give something in return for another thing is a transaction that remains as a standard business practice to this day. Joseph's whole life, including the pain and suffering, promotions, work, entrepreneurial skills, high-ranking position, were all part of his life-vocation. A spiritual highlight of Joseph's life was his relationship with God. The phrase "*and the Lord was with Joseph*" mentioned several times (Genesis 39:2; 21), is a result of his close relationship with God.

King Solomon is also an example. He was the wealthiest king at that time. His wealth, wisdom, and popularity made him famous. "He conscripts work gangs to refortify Jerusalem and other regional centers, and commissions far-flung trading expeditions for 'gold, silver, ivory, apes, and peacocks'" (1 Kings 10:22).<sup>24</sup>

As a triumphant king, one of Solomon's accomplishments was in trade. 1 Kings 9:26-28, records a trade accomplishment of Solomon. He built ships in ports by the sea. These vessels were used to transport goods and materials. Solomon had successful international trade transactions.

Jesus' mission is to seek and save those who are lost (Luke 19:10), and yet, he ministered to the needs of the people: he fed, taught, and healed them (Matthew 9:35-38). Jesus ministered holistically. He was fulfilling a religious goal (seek and save the lost) while ministering to the economic needs of the people.

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<sup>22</sup>Rene Resurreccion, *The Power to Create Righteous Wealth* (Makati City, Philippines: Church Strengthening Ministry, 2009), 139-141.

<sup>23</sup>*The New International Dictionary of the Bible*, s.v. "Joseph," (Grand Rapids, Michigan: Zondervan Publishing House, 1963).

<sup>24</sup>Finkelstein, Israel, and Silberman, Neil Asher, *David and Solomon* (New York: Free Press, 2006), 152.

The Parable of the Talents in Matthew 25:14-30 illustrates the concepts of money and work. It is a story told by Jesus with economic and investment principles. In this parable, there are four characters: the master and the three servants. The word used in the story is translated typically as “talents.” However, other Bible versions use different words such as “gold coins,” “dollars,” etc. Therefore, the word “talent,” in the context of the Gospel of Matthew signifies a sum of money.

There are economic principles in the parable. The principle of investment is included in this parable. The first and second servants, after they received what had been entrusted to them, “*went off right away and put his money to work. . .*” (25:16 NET). Another principle is called the Return on Investment (ROI). The first, as well as the second servant, gained 100 percent from their given capital. To express that in today's term, “business is good.” Hard work and faithfulness are timeless values in the world of business. The two servants were hardworking and faithful while the third servant did nothing; he just buried the talent in the ground.

The parable of the talents teaches that the servants of the Lord must be faithful by promptly and efficiently administering whatever has been entrusted to them until the day of reckoning.<sup>25</sup> The unnamed three servants’ work skills and productivity are tested in this story. Although the methods they used to earn are not mentioned, the ability to gain was proven. To be faithful is a religious obligation and to work and grow the talent can be an economic responsibility.

Paul’s first convert in Europe was Lydia. She lived in Philippi as a seller of the purple garments for which Thyatira, her native city, was known. She was evidently well-to-do, as she owned her house and had servants. She was “a worshipper of God,” meaning that she was a proselyte. She came into contact with the Gospel when Paul and his company came there and spoke to the women, and she became a believer. After she and her household had been baptized, she invited the group to come to her home to stay, and they did so (Acts 16:14-15). Her home thus became the first church in Philippi (Acts 16:40).<sup>26</sup>

Archeology has shown Philippi to be a center of varied trade, and Lydia represented some firm engaged in marketing cloth dyed “turkey-red,” from the juice of the madder root. The dye was a cheaper rival for the crimson expensively extracted from the murex shell.<sup>27</sup> She was a businesswoman and, after her conversion, became a supporter of Paul’s ministry. A ‘Lydia’ today could be one of the “The Army of

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<sup>25</sup>Simon J. Kistemaker, *The Parables* (Grand Rapids, Michigan: Baker Books, 1980), 120.

<sup>26</sup>J. D. Douglas and Merrill C. Tenney, eds., *The New International Dictionary of the Bible*, s.v. “Lydia.” (Grand Rapids, Michigan, Zondervan Publishing House), 606.

<sup>27</sup>*Ibid.*; E. M. Blaiklock, 502.

Providers”—the business people who support the ministry of the “Army of Prophets”—those who do ministry.<sup>28</sup> The whole story of Lydia suggests that this Thyatiran businesswoman, active in her work far from home, was a person of some position, strong in character, and open-hearted.<sup>29</sup>

The Apostle Paul was the “missionary to the Gentiles.” He was also a tentmaker (Acts 18:3). Paul practiced his trade in the company of Aquila at Corinth. Tent-making has economic implications. Siemsen defined a tentmaker from a mission perspective: “I will use the term *tentmaker* to mean missions-committed Christians who support themselves abroad and make Jesus Christ known on the job and in their free time. They are in full-time ministry even when they have full-time jobs because they integrate work and witness.”<sup>30</sup>

To be a tentmaker missionary is to depend financially on the source of income that the business produced. Lai also stresses what “tentmaking” is all about. Tentmaking is using daily-life strategies to tell people about Jesus.<sup>31</sup> Paul was a missionary, that was his religious calling, and he used tent making as the economic way to sustain his financial needs.

### Towards the Reciprocity of Vocation

The following theological disciplines are the basis for establishing the reciprocal economic and spiritual implications of vocation. These three terms: eschatology, ecclesiology, and pneumatology are broad topics, as far as biblical theology is concerned, but they are simplified in this particular topic.

#### *Eschatology*

Pate described how inaugurated eschatology works, “The age to come has already dawned in the first coming of Christ but has not yet been completed; the latter awaits the second coming of Christ.”<sup>32</sup> Fee argues, “An evidence of eschatological fulfillment is the Spirit.”<sup>33</sup> The future is now being experienced at present because of the presence of the

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<sup>28</sup>Ibid.; Resurreccion, 3-6.

<sup>29</sup>Ibid.; E. M. Blaiklock, 502.

<sup>30</sup>Ruth E. Siemen, “The Vital Role of Tentmaking in Paul’s Mission Strategy,” [http://www.ijfm.org/PDFs\\_IJFM/14\\_3\\_PDFs/06\\_Siemens.pdf](http://www.ijfm.org/PDFs_IJFM/14_3_PDFs/06_Siemens.pdf) (accessed May 11, 2018).

<sup>31</sup>Patrick Lai, *Tent-Making: Business as Missions* (USA: Authentic Media, 2005), 4.

<sup>32</sup>C. Marvin Pate, *The End of the Age Has Come* (Grand Rapids, Michigan: Zondervan Publishing House, 1995), 33.

<sup>33</sup>Gordon D. Fee, *God’s Empowering Presence* (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1994), 803.

Holy Spirit. The Apostle Paul mentioned this concept several times in his letters. For instance, the indwelling of the Spirit in the life of believers is evidence that the presence of the future is already experienced. Paul speaks of the Spirit as the “deposit” (2 Corinthians 1:22; 5:5; Eph1:14). He also used the term, “first fruits” (Romans 8:23) to describe the presence of the Spirit. Furthermore, note the concept of the present temple (1 Corinthians 3:16) as the dwelling of the Spirit.

To put inaugurated eschatology in layman’s terms, the future, or the end time, is now part of the present. The future is already experienced now, but the full consummation is yet to come. There is an overlap of the present and the future while inversely related. The two seem opposite but they are integrative and complement each other.

Every work, vocation, business, position, source of living, and everyday routine, should have an eschatological—or eternal—impact. Believers are now experiencing a foretaste of the future in the present age. Everything, anything, any part of one’s life must be prophetic—should have impact on the future.

A vocation describes life as a whole. Life cannot be reduced to ‘only work,’ but includes all of our relationships and situations. Thus, vocation is not about fulfilling a certain duty in life, but about serving God and serving others in all aspects of life. Vocation is not solely about one’s work, but about one’s life-work:<sup>34</sup>

Every act of love, gratitude, and kindness; every work of art or music inspired by the love of God and delight in the beauty of his creation; every minute spent teaching a severely handicapped child to read or to walk; every act of care and nurture, of comfort and support, for one’s fellow human beings and for that matter one’s fellow nonhuman creatures; and of course every prayer, all Spirit-led teaching, every deed that spreads the gospel, builds up the church, embraces and embodies holiness rather than corruption, and makes the name of Jesus honored in the world—all of this will find its way, through the resurrecting power of God, into the new creation that God will one day make.<sup>35</sup>

The economic role of vocation is temporary; however, it is possible to link its impact to the future. Any occupation—job, career, or business—can have an impact on the future. There is reciprocity in the tension between the present and the future. A believer’s economic status at present should make an impact upon the ‘age to come.’

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<sup>34</sup>Ibid.; MacRae, 33.

<sup>35</sup>Ibid.; MacRae, 112.



*Ecclesiology*

The local church and the marketplace are viewed by some as separate entities. But worse is the conclusion that the “church does not deal much [with] the working people sitting in the pew.”<sup>36</sup> The marketplace believers also think that the church does more out of exasperation than inspiration.<sup>37</sup>

The Philippine Organic Act of 1902 contains a clear statement about the exercise of religious freedom: “That no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof, and that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed.”<sup>38</sup> In the history of religious freedom in the Philippines, there is a separation between the church and the state. This concept shaped the minds of Filipinos to live two separate lives: in the church and outside (government or marketplace). We talk about church life as being religious and talk about the daily routine of life, work, and social or political involvement as non-religious.

One may define the church as a building where religious activities or rituals are performed. It might be also called a place of worship. Colson says, “Who does not say, ‘I’m going to church’? We call the place where [we] worship, the church. And when we say we are ‘building a church,’ we mean we are constructing a facility, not that we are building men and women in spiritual maturity. In a thousand common expressions we refer to the church as a place.”<sup>39</sup>

The church is not only a building. The church is moreover a group of people. The church is also a new community.<sup>40</sup> Nowhere in the New Testament does anyone say, “Let’s go to church,” nor is the Church referred to as a building, except as a metaphor. All references to the Church, including the metaphorical “body” and “holy nation” refer to God’s people.<sup>41</sup>

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<sup>36</sup>Amy L. Sherman, “The Cutting Edge of Marketplace Ministries: How Businesses are Doing more Holistic Ministry than ever.” *Christianity Today* 56, no. 10 (2012): 44, <http://web.b.ebscohost.com/ehost/command/detail?vid=19&sid=127ef693-8188-45db-a9e6131c24b0f099%40sessionmgr114&hid=116&bdata=JnNpdGU9ZWwhvc3QtbG12ZQ%3d%3d#db=rft&AN=ATLA0001917982> (accessed May 14, 2019).

<sup>37</sup>*Ibid.*

<sup>38</sup>The Philippine Organic Act of 1902, <http://www.gov.ph/constitutions/the-philippine-organic-act-of-1902/> (accessed May 14, 2018).

<sup>39</sup>Charles Colson, *The Body* (Dallas: Word Publishing, 1992), 30.

<sup>40</sup>*Ibid.*, 64-65.

<sup>41</sup>*Ibid.*, 65.

Marketplace believers are scattered everywhere. They can be found working in the government, posted in various positions. They are also educators and can influence their students and peers. The term ‘marketplace’ is the public arena in the widest sense. The concept, ‘the market’ is not used here in a purely economic sense, but it includes professionals engaged in law, government, education, industry—wherever human beings engage together in productive projects.<sup>42</sup>

Chief Executive Officers (CEOs) who are also Christians are marketplace people, but when they go to the assembly during worship service, they are also part of the body of Christ—the Church. Thus, they are a part of the Church but also belong in the marketplace. Their profession or position can be an extension of the Church because they are a part of the Church.

To illustrate the separation between the clergy and the laity, Wright said, “In our church buildings and sanctuaries, the stage/platform is higher, and the congregation is lower.”<sup>43</sup> It explains the tradition that those who have titles like pastors and bishops are in a superior place (on the stage) and the people are placed in a lower position (on the pews).

The ministry may be defined in terms of being full-time and part-time. Titles such as pastors, missionaries, evangelists, etc., are for those serving full-time in the ministry. In contrast, the Sunday School teacher, who happens to be a public school principal, and the bank manager as the head of the Ushering department, is branded as part-time church workers. Pollard responds, “Sadly, we still suffer from the legacy of pietism and a dichotomized worldview, in which ‘ministry’ is confined to that which is full-time paid work within the church, as pastors, evangelists or missionaries.”<sup>44</sup>

Lim’s *Spiritual Gifts* identified two basic misunderstandings about the nature of spiritual gifts. First, the gifts of the Spirit are natural abilities, and second, the gifts are totally supernatural.<sup>45</sup> Lim further explained that the former equates the gifts with natural talents dedicated to the Lord, like doctors, artists, etc., and the latter describes the gifts as

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<sup>42</sup>Chris Wright, “Following Jesus in the Globalized Marketplace.” *Evangelical Review of Theology* 31, no. 4 (2007): 325, <http://web.b.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=127ef693-8188-45db-a9e6-131c24b0f099%40sessionmgr114&vid=11&hid=116> (accessed May 16, 2016).

<sup>43</sup>C. William Pollard, post to “Business is Ministry,” September 15-17, 2011 Panel discussion from the Leadership Lecture Series - Biblical Wisdom for the Business World, Talbot School of Theology, <https://www.youtube.com/watch?v=86m62paYIQQ> (accessed May 12, 2018).

<sup>44</sup>*Ibid.*, 326.

<sup>45</sup>David Lim, *Spiritual Gifts: A Fresh Look* (Springfield Missouri: Gospel Publishing House, 1991), 43.

if denying human faculties.<sup>46</sup> Combining the natural and the supernatural nature of the gifts is called incarnational.<sup>47</sup>

The incarnational nature of the gifts could be used as a metaphor to illustrate the gap between the Church and the workplace. The Church is viewed as supernatural and the workplace is viewed as the natural. The Church refers to the divine as similar to the supernatural, and the workplace refers to the natural profession or vocation. To integrate the church and the marketplace, to borrow the word used by Lim, is incarnational.

There is a connection between the Church and the secular. God's people live in the marketplace as well as in the Church. Faith is inseparable from vocation. To be a full-time minister does not mean superiority with regards to spirituality. Christian business people are not part-time ministers if they have positions and responsibilities in the church.

One example of how the Church can be in the workplace is the ministry of Pastor Bahme. He is a pastor, a businessman, and entrepreneur. In an interview, Bahme described how he purchased a hotel and turned it into ministry.<sup>48</sup> He further explained that business and ministry in the hotel were intentional, "The church needs to be moving in the marketplace." Eventually, the hotel and the church became one.<sup>49</sup>

### *Pneumatology*

"While both labour and work can be understood on an individual basis, action reminds us that human life is communal, and that life always involves interaction with the rest of humanity,"<sup>50</sup> states MacRae. Classical Pentecostals maintain the view that the purpose of the baptism in the Holy Spirit is an empowerment for service.<sup>51</sup> A believer who has been baptized in the Holy Spirit receives the gift of power to witness. That experience happens individually, but the impact would also be for others in the community. Empowerment by the Spirit is personal, but its impact would be communal. Empowerment is experienced by the individual, which may lead him to worship and become an effective

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<sup>46</sup>Ibid.

<sup>47</sup>Ibid.

<sup>48</sup>KBForum's Channel, "Pastor Eric Bahme – Kingdom Business Forum," video interview, <https://www.youtube.com/watch?v=GX-vdiuPVOA> (accessed May 21, 2018).

<sup>49</sup>Ibid.

<sup>50</sup>Ibid.; MacRae, 11.

<sup>51</sup>Stanley Burgess, ed. *International Dictionary of Pentecostal and Charismatic Movement*, s.v. "baptism in the Holy Spirit" (see also William Menzies and Robert Menzies. *Spirit and Power*, 117; and Keith Warrington, *Pentecostal Theology*, 249-250).

witness. Work can be worship and work can be a witness.<sup>52</sup> Empowerment is an individual experience but witnessing is for the community. “Work is a social place where people can exercise the gifts that God has given them in the service of others. For God did not create us as self-sufficient individuals. We all have needs which we alone cannot meet. By necessity, we live in communities of interdependent individuals.”<sup>53</sup>

A community is composed of a particular group of people. A church, family, a company, government, school, are just a few examples of communities. Everyone is involved in a community or in various groups. All live in one community—the earth. It is a fact, to live with other people, is the design of life.

The Oxford meeting of Evangelicals in 2001 clearly defined integral or holistic mission.<sup>54</sup> Their definition speaks of ministry to the poor as well as the transformation of the community. Hardy says,

. . . The proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission, our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together.<sup>55</sup>

Before Bahme bought the hotel, it was a center for drug distribution and prostitution, but when the Christians began to operate the hotel, there was a radical transformation in the community. People no longer feared drug addicts and criminals as that ministry became an agent of transformation.<sup>56</sup> Stanley emphasizes the importance of our serving in nonreligious contexts:

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<sup>52</sup>Patrick Lai, interview audio, “The Doctrine of Vocation,” <http://www.desiringgod.org/interviews/the-doctrine-of-vocation> (accessed May 25, 2015).

<sup>53</sup>Lee Hardy, *The Fabric of This World* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1990), 84-85.

<sup>54</sup>*Ibid.*, Woolnough, Ma, 5.

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

<sup>56</sup>*Ibid.*; KBForum’s Channel.

The truth is that our secular pursuits have more kingdom potential than our religious ones. For it is in the realm of our secular pursuits that secular people are watching. . . . It is there that God desires to demonstrate his power through those who are willing to be used in such a way. . . every role, relationship, and responsibility carries divine potential.<sup>57</sup>

Work does not leave someone separated from the world, and must not involve erecting barriers between people. Instead, work should be part of the “dynamic movement of becoming with the dispossessed other. By this movement, this missionary life, we are not only anticipating the new creation, but also participating in the transformation.”<sup>58</sup>

The need to integrate work with ministry becomes evident when we consider Preece’s comment:

. . . Others from a more Pentecostal perspective correctly remind us of the importance of the Holy Spirit’s presence, calling, gifting, empowering and healing, anticipating the Kingdom’s coming. People are gifted by God’s Spirit (Ephesians 4:1-13; Romans 12:3-8) for specific tasks for others’ good (1 Corinthians 14:12). The Spirit also applies the relational commission of love for God and others to our particular relational roles and responsibilities. The Holy Spirit nurtures the fruit of Christlike character (Galatians 5:22-26) that is developed in our life and work callings. The Holy Spirit’s calling of all God’s gifted people makes us all 24/7 servants or full-time ministers (1 Corinthians 12:5).<sup>59</sup>

## Conclusion

Going back to the question, “What is the difference between Monday morning and Sunday?” there is no difference because work and worship can be integrative. Vocation is not exclusive as a religious calling. It includes work, job, or business. The sacred and the secular are inversely related.

A secular vocation can be as godly as the sacred calling. There is no such thing as a more spiritual vocation. In God’s sight, any work or position that helps to build the kingdom of God, are equally important.

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<sup>57</sup>Ibid.; Brennfleck, 17.

<sup>58</sup>Ibid.; MacRea, 122-123.

<sup>59</sup>Gordon Preece, “Vocation in Historical-Theological Perspective,” <http://www.theologyofwork.org/auxiliary-pages/vocation-depth-article> (accessed May 12, 2018).

The implication of vocation can be simplified to this statement: “All for God’s Glory.” Someone’s vocation can be a future for others’ spiritual existence—eternal life, maturity, and service. Another’s secular work can be the extension of the local church. The church is composed of renewed people, who are scattered to work everywhere, every day. The work of the Holy Spirit can be both personal and communal. Empowerment is personal and the impact is communal.

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