

Kingdom Calling: Vocational Stewardship for the Common Good

Amy L. Sherman

Introduction

- a) about Proverbs 11:10: "When the righteous prosper, the city rejoices."⁵
- b) Keller explained that the "righteous" (Hebrew tsaddiqim) are the just, the people who follow God's heart and ways and who see everything they have as gifts from God to be stewarded for his purposes. Keller wrote, "The righteous in the book of Proverbs are by definition those who are willing to disadvantage themselves for the community while the wicked are those who put their own economic, social, and personal needs ahead of the needs of the community."⁶
- c) as a vehicle for blessing others, everyone benefits from their success.
- d) networks-for works-for the common good, for the advancing of God's justice and shalom.⁷

A DANCING-IN-THE-STREETS REJOICING

- a) Rejoice - A unique term, used only one other time in the Old Testament, it carries almost military connotations. It describes ecstatic joy, the exultation and triumph that people express in celebration when they have been delivered from the hand of their oppressors.
- b) the tsaddiqim (the righteous, the doers of justice) bring nothing less than foretastes tastes of the kingdom of God into reality.
- c) Justice is a relational concept not just a legal one
- d) Rescue from all oppression, involves identifying, espousing and transforming situations where there is an abuse of power, typically perpetuated through coercion and deception

JESUS' KINGDOM MISSION

- a) Luke 4:16-21. - the good news will be preached to the poor, the blind healed and the oppressed set free,
- b) in him, this text was "fulfilled."
- c) (Lk 11:20). When he healed the lepers, it is as though he was reaching into the new heavens and new earth, where there will be no disease, and yanking a foretaste of that back into the present.'
- d) "rejoicing" requires at least two big things.
- e) First, it means that many churches need to have a more robust, comprehensive view of what they should be aiming at missionally.
- f) efforts that are relevant to the groans of creation and the cries of the poor?
- g) Second, it means that churches need to take vocation much more seriously.
- h) God has lavished all this on us for a reason: that we would use it for the common good, not for individual gain.
- i) By vocational stewardship, I mean the intentional and strategic deployment of our vocational power-knowledge, platform, networks, position, influence, skills and reputation-to advance foretastes of God's kingdom.
- j) **INTENDED AUDIENCE** - I've never known of a church that doesn't encourage its people to serve God with their "time, talent and treasure." Nonetheless, very few congregations - -even those sold out to the missio Dei - are actually facilitating "serving God with your talent" in an intentional, sustained, practical and strategic way that pays attention to members' vocational gifts, passions and power.
- k) **THE PINK SPOON** - one of those tiny pink taste-test spoons, that offer you a foretaste of the ice cream to come. Challenged attendees to see themselves as such spoons,

Part 1: Theological Formation

Chapter 1 - What does a Rejoiced City Look Like

- a) examine closely the "preview" passages in the Bible.
- b) Jesus used a preview passage (Is 61:1-2)
- c) Isaiah 11:6 ("the wolf will live with the lamb")
- d) We are saints who sin rather than sinners who are saints
- e) Micah 4:3 ("they will beat their swords into plowshares")

Preeminent, the preview passages reveal that the consummated kingdom is marked by two major, closely related features: justice and shalom. A rejoiced city, therefore, is one where ever-greater tastes of justice and shalom are made real. We are called to offer "foretastes of kingdom realities" in our communities and cities. Faith leaders must know "the marks of the kingdom - its characteristics, features, purposes and virtues." We ought to examine "preview passages" of the Bible which provide us insight into what the new heaven and new earth will be like - the consummated kingdom, which is marked by: justice and shalom.

f) JUSTICE

- i. Proverbs 11:10 - "When the righteous prosper, the city rejoices; when the wicked perish, there are shouts of joy."
- ii. Rescue.
 - 1. end of all oppression.
 - 2. (Is 59:9). Figure 1.1. Three dimensions of justice
 - 3. identifying, exposing and transforming situations where there is an abuse of power,
 - 4. "maintain[ing] justice in the courts" (Amos 5:15).

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- iii. Equity. - The word denotes fairness and impartiality...it is about "ensuring that the poor and weak are not disproportionately burdened by society's common problems." Promoting public policies that neither favor the rich over the poor, nor unfairly burden the poor and weak.
 - 1. Isaiah 11:4 - the King will righteously "judge the poor, and decide with equity for the meek of the earth"
 - 2. a king who will rule wisely. He will do what is fair and right in the land" (Jer 23:5)
 - 3. Equity is not a simple word to define. It denotes fairness and impartiality. Equity is about ensuring that the poor and weak are not disproportionately burdened by society's common problems. It is about promoting public policies that do not favor the rich over the poor but treat people equally. It is about avoiding policies that unfairly burden the poor and weak.
- iv. Restoration. - Biblical justice is concerned with "...the healing of wrongdoers and their restoration to the community. Justice and salvation are linked concepts" (pg. 32). Justice is about restoring wholeness with God and with other human beings.
 - 1. healing of wrongdoers and their restoration to the community.
 - 2. restoring wholeness in relationships-with God and with other human beings."8
 - 3. (Zech 8:16-17).
 - 4. restorative justice, as opposed to focusing exclusively on retributive justice.

g) SHALOM

- i. Theologian Cornelius Plantinga Jr. defines shalom as "the webbing together of God, humans, and all creation in justice, fulfillment, and delight.... light.... We call it peace, but it means far more than mere peace of mind or cease-fire among enemies. In the Bible shalom means universal flourishing, wholeness, and delight."
- ii. The consummated kingdom is characterized by shalom in the four fundamental relationships of life: peace with God, peace with self, peace with others and peace with the creation.

h) PEACE WITH GOD

- i. Intimacy with God.
- ii. introducing people to a personal relationship with God.
- iii. "Are you seeking peace? Come in for a free Bible."
- iv. an Our Daily Bread club:
- v. Beauty.
 - 1. In the new earth, nature's comeliness will reach its pinnacle; the wilderness itself will burst into blossom, and streams will gush in the desert (Is 35). To complement all this natural beauty, human culture will flourish.
 - 2. All the great creativity of humankind-artistry in music, dance, painting, woodcrafts, sculpture, architecture and more-will be brought into the New Jerusalem (Is 60).
 - 3. deployed their talents to create spaces in the church building for worship prompted by beauty.
 - 4. arts-oriented short-term mission trip abroad.

i) PEACE WITH SELF

- i. Health/wholeness. - In the consummated kingdom, there will be no more blindness or deafness (Is 32:3-4).
 - 1. has sponsored special luncheons in his home for those over age seventy.
- ii. Hope.
 - 1. That God will set "the lonely in families" (Ps 68:6), and he will heal the barren (Ps 113:9).
 - 2. Lots of Hope gardens.
- iii. Comfort.
 - 1. multiple metaphors in Isaiah 54-of
 - 2. New Hope Grief Support.

j) PEACE WITH OTHERS

- i. Unity.
 - 1. every "nation, tribe, people and language" join in common worship of King Jesus (Rev 7:9-20).
 - 2. CommUNITY Dinners is to foster positive discussions between people with differences in a relaxed and enjoyable able setting.
- ii. Security/lack of violence.
 - 1. God will cause all wars to cease (Ps 46:9).
 - 2. Christian Veterinary Mission,

k) PEACE WITH THE CREATION

- i. Economic flourishing.
 - 1. Every person will rest secure under his or her own vine and fig tree (Mic 4:4)
 - 2. Diversified Conveyors Inc. (DCI), partners with Advance Memphis, a Christian nonprofit that runs job training classes for residents of the Cleaborn/Foote neighborhood (the nation's third-poorest ZIP code).
- ii. Sustainability.
 - 1. Isaiah 51:3 - "He will make her deserts like Eden, her wastelands like the garden of the LORD."
 - 2. improve the quality of sea-surface temperature data, an important element in the quest to understand and monitor global warming.3s

l) CONCLUSION: TEACHING THE PREVIEW PASSAGES

- i. avoid two extremes
- ii. danger of them encouraging Utopianism.

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- iii. don't need to do anything now.
- iv. the kingdom of God is both now and not yet.

m) When the righteous [tsaddiqim] prosper, the city rejoices.

Chapter 2 - What do the Righteous Look Like?

- a) word tsaddiq ("righteous")
- b) English words just and lawful,

c) UP

- i. The tsaddiqim live Godward.
- ii. prayer,
- iii. humble.
- iv. have an eternal perspective.
- v. affirm that the purpose of life is glorifying God, not self.
- vi. stewarding their vocations,
- vii. do not fall into idolizing their jobs or the organizations they work for.
- viii. trust that their labors are not in vain, because they believe that there is continuity between the present and future eschatological eras (even while they admit that the nature of this continuity is often inscrutable).

ix. transformatio mundi - final judgment is a refining fire, transforming but not completely destroying the present creation.

d) IN

- i. the state of our own hearts.
- ii. right personal conduct and, importantly, holy motivations and dispositions.
- iii. of "putting off" the old self and "putting on" the new self
- iv. grateful people who understand that all they are and all they have comes from God.
- v. Proverbs 29:7: "The righteous care about justice for the poor,
- vi. "care about" is ya-vab, and it is intense. same term is translated in Genesis as "to know"-as in "Adam knew Eve" and Eve became pregnant.
- vii. compassion" - splagchnizomai, meaning "to have the bowels yearn" with pity.
- viii. Hebrew term - "guts" or "innards"
- ix. qereb.- animal sacrifices.
- x. care about justice for the poor-to care with a deep, gut-level compassion that energizes personal, sacrificial commitment.
- xi. God has called us into the world, including the fallen world of work.
- xii. "shine like stars in the universe" through their intentional, diligent, prayerful ful pursuit of holiness (Phil 2:15).

e) OUT

- i. social righteousness.
- ii. righteous act in concert with God's will for the shalom of the community....
- iii. involves both personal moral purity and the "attempt to make God's justice a reality where they live."**
- iv. we look "out" at our neighbors near and far and deliberately consider how to advance their good.
- v. use our influence to better the working conditions of others.
- vi. considering the needs of all the stakeholders
- vii. seizing opportunities to go the extra mile on behalf of customers.
- viii. encouraging aging institutional transformation.
- ix. creating "a community of Christian professionals for the entertainment industry
- x. Institutional change

f) Two OBJECTIONS

- i. suspicion:
- ii. that is a call to works-righteousness.
- iii. despair or skepticism
- iv. This is an unattainable standard. How can anyone in today's world come close?
- v. call to grow in holiness. We are saved to be Christ's disciples.
- vi. "Grace is opposed to earning, not to effort."²²

g) A MODERN-DAY TSADDIQ

- i. Perry Bigelow,
 - 1. a Chicago homebuilder, deep-set conviction that he is the steward,
 - 2. Perry has prayed, studied Scripture and read thoughtful Christian scholars in order to develop a God-honoring approach to his stewardship of all the gifts and assets he has received.
 - 3. "We will never knowingly lie
 - 4. consensual management style
 - 5. giving leaders space to exercise their gifts.
 - 6. community.
 - 7. sustainability
 - 8. deliberately builds "workforce housing."

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9. offering diverse styles of homes

h) CONCLUSION: THE TSADDIQIM AND THE ECCLESIA

- i. ecclesia.
- ii. assembly at the public gate—that is, the assembly of the tsaddiqim.³

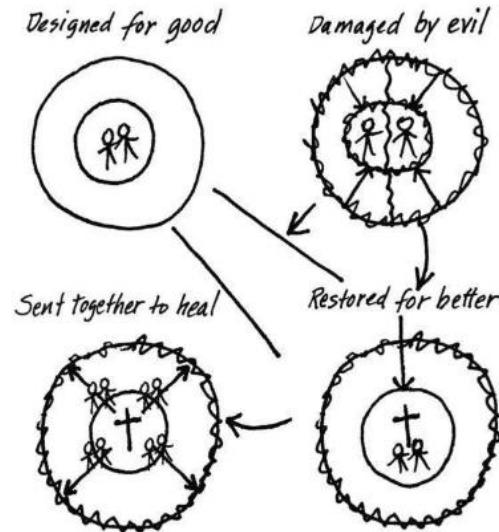
Chapter 3 - Why We Aren't the Tsaddiqim

- a) Michael Cassidy - "Conversion marks the birth of the movement out of a merely private existence into a public consciousness. **Conversion is the beginning of active solidarity with the purposes of the kingdom of God in the world.**"
- b) American evangelicals.
- c) individualistic gospel limited to "having a personal relationship with Jesus."
- d) **THE TOO-NARROW GOSPEL-** The gospel as depicted in the Bridge illustration is true. But this gospel isn't complete.
- e) **PROBLEMATIC WORSHIP MUSIC** Much of contemporary Christian music cultivates and reinforces a me-and-Jesus mentality.
- f) **INADEQUATE DISCIPLESHIP**
 - i. the list of top-selling Christian books and the list of best discipleship books did not overlap much. The best discipleship books often were marked by a kingdom gospel theology. The most popular Christian books typically focused on the individual Christian's relationship to God.'
 - ii. evangelicals have exchanged the "whole gospel" for "cheap grace":
 - iii. **Note** - improperly applied broad brush
 - iv. Jesus did not define the gospel as the forgiveness of sins,
 - v. that the central aspect of Jesus' teaching was the gospel of the kingdom of God.... Forgiveness of sins is at the center of Jesus' proclamation of the gospel of the kingdom. But it is only part of it.
 - vi. we gain converts but not followers of Jesus.
 - vii. a gospel of justification alone does not generate
- g) **IMPLICATIONS OF THE TOO-NARROW GOSPEL**
 - i. focuses believers missionally only on the work of "soul winning."
 - ii. focuses only on what we've been saved from, rather than also telling us what we've been saved for.
- h) **AN INADEQUATE VIEW OF HEAVEN**
 - i. major Christian creeds affirm firm the resurrection of the body,
 - ii. "They don't reject it as a doctrine, but they deny its essential meaning: a permanent return to a physical existence in a physical universe.
 - iii. The picture of the end is "not one of ransomed souls making their way to a disembodied heaven but rather the New Jerusalem coming down from heaven to earth, uniting the two in a lasting embrace." The Bible teaches us that what awaits us in the afterlife is embodied life in a re-created material universe called the new earth. Space, time and matter will all be redeemed.
 - iv. If it's all going to be burned up, isn't our labor here on earth in vain?
 - v. the present bodily life is not valueless just because it will die. God will raise it to new life.
- i) **IT AIN'T THAT EASY TO BE THE TSADDIQIM**
 - i. positions of prosperity and power
 - ii. also serve as sirens calling us away from kingdom sacrifice.
 - iii. Lack of accountability.
 - iv. lack of accountability helps explain why he found that so few of his interviewees saw wealth "as a resource to benefit society, not the individual."
 - v. The problem of isolation.
 - vi. Evangelical executives tend to accept the material accoutrements of an affluent lifestyle without question.³²
- j) **CONCLUSION** working for society's renewal now in ways that "reflect more truly the lordship of Christ over all spheres of the life of man."³⁶

Chapter 4 - How the Gospel of the Kingdom Nurtures the Tsaddiqim

a) THE GOSPEL OF THE KINGDOM

- i. Grand Narrative of redemptive history.
- ii. Michael Card put it, God spoke his "final word" in the incarnation of Jesus.'
- iii. His salvation is full-orbed, dealing with every dimension of the Fall.
- iv. shalom between humans and God, within humans themselves, among humans, mans, and between humans and the created order.
- v. while Jesus tells us his kingdom work has begun in the world, he explains that it is not yet complete-nor will it be until he comes again to consummate it.
- vi. Choung's Four Circles
- vii. 1st circle representing the damaged world.
- viii. 2nd circle represents the good, created order of Genesis 1.
- ix. introduces the concepts of evil and sin and adds more squiggly lines into the first circle to represent all these broken relationships and is labeled "Damaged by evil."
- x. 3rd circle with a big, vertical arrow representing Jesus' entry into our sin-ravaged world. Labeled Restored for Better
- xi. 4th circle - draws a horizontal arrow from the "Restored for better" circle to a fourth circle that is labeled "Sent together to heal."



b) IMPLICATIONS OF HOW WE UNDERSTAND THE GOSPEL

- i. Sanctification.
 - 1. conforming not only to the character of Christ, but also to his passions and identity.
 - 2. passionate for justice and shalom.
 - 3. He saw himself as the "sent one," and he calls us sent ones.
- ii. Evangelism.
 - 1. good news of personal justification also
 - 2. redeeming all our fundamental relationships (with God, self, others and the earth).
 - 3. "Come, enter my kingdom."
 - 4. doesn't commission gospel of "going to heaven." but He says, "proclaim the good news, 'The kingdom of heaven has come near'" (Matt. 10:7).
- iii. Mission.
 - 1. top three missional priorities. evangelism, compassion and justice.
 - 2. holistic ministry,
 - 3. spiritual and material needs.
 - 4. think more "cosmically" about evil
 - 5. personal redemption. plus the far-reaching ravages of the cosmic curse.
 - 6. direction of our mission- his steps tended to lead him toward the poor.

c) THE MISSIO DEI: WE HAVE A ROLE

- i. We partner with God in the redemption of the world.
- ii. we've been saved from: sin, hell and death.
- iii. we're saved for a God-given vocation: to partner with God in his work of restoring all things.

d) THE STATUS QUO IS INADEQUATE

Part 2 - Discipling for Vocational Stewardship

Chapter 5 - Integrating Faith and Work

- a) Can I participate in Jesus' mission-and do so using the gifts and skills God has given me?
- b) Hundreds of books have been written on this topic.³
- c) at least 1,200 organizations that promote, in various ways, the integration of faith and work,
- d) participate in a Christian professional society.

e) CHRISTIAN THOUGHT ON THE INTEGRATION OF FAITH AND WORK

- i. Faith at Work (FAW) movement: the social gospel era (c. 1890s-1945), the era of lay ministry (c. 1946-1980) and the modern FAW era (1980 to the present). Because you are called by Christ to follow him wherever you are: your personal growth, vocation, ethics and evangelism are all important
- ii. Quadrant one: Ethics.
 - 1. attention to personal virtue, business ethics, and to broader questions of social and economic justice,"
 - 2. business ethics
 - 3. product selection, quality, safety, whistle blowing, loyalty, and advertising.

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- 4. ethical questions
- 5. corporate responsibility to society at large and economic justice as it pertains to all stakeholders
- iii. Quadrant two: Evangelism.
 - 1. cultivating friendships with coworkers
 - 2. sponsoring Bible studies at work;
 - 3. providing spiritual counselors or chaplains
- iv. Quadrant three: Enrichment.
 - 1. personal transformation and spiritual nurture.
- v. Quadrant four: Experience.
 - 1. "vocation, calling, meaning, and purpose in and through their marketplace professions."

f) **THE EVERYWHERE INTEGRATOR TYPE** - three dimensions of righteousness (vertical, internal and social).

g) **MARKETPLACE MINISTRIES** - None of the marketplace ministries we examined fit into quadrant four (experience), where the work itself is valued and deeply contemplated. And none reflected the Everywhere Integrator type.

h) **CHRISTIAN PROFESSIONAL SOCIETIES**

- i. half of the professional societies had a significant focus on evangelism.
- ii. academic groups primarily seek to be support and networking associations with particular emphasis on peer-to-peer learning and discussion of discipline-related issues.
- iii. A smaller number of the associations were involved in externally focused activities.
- iv. Just about a third of the professional associations, particularly those related to art focus largely on promoting excellence in their craft.
- v. A few of the organizations, fit Miller's category of the Everywhere Integrator tor type:

i) **(LARGELY) MISSING: A VISION OF INSTITUTIONAL TRANSFORMATION**

- i. Note - Just because a formal organization doesn't exist doesn't mean the work isn't getting done. Re: <https://fullerstudio.fuller.edu/faith-and-work/>

Chapter 6 - Inspiration

- a) think of your local church as an aircraft carrier. The carrier arms, equips, briefs on the battle plan, fuels the jet and then launches the pilots out on their mission that they assume their maximum dominion....
- b) Unfortunately, many of our churches operate like a cruise ship.
- c) the church is formed of both the "gathered" and the "scattered."
- d) **THE BASICS OF A BIBLICAL THEOLOGY OF WORK**
 - i. Work is a gift from God. Work is something we were built for, something our loving Creator intends for our good.
 - ii. Labor's intrinsic value: How we participate in God's own work.
 - iii. Redemptive work (God's saving and reconciling actions).
 - iv. Creative work (God's fashioning of the physical and human world).
 - v. Providential work (God's provision for and sustaining of humans and the creation).
 - vi. Justice work (God's maintenance of justice).
 - vii. Compassionate work (God's involvement in comforting, healing, guiding and shepherding).
 - viii. Revelatory work (God's work to enlighten with truth).
 - ix. Our work lasts.
 - x. Revelation 21:24 describes how "the kings of the earth will bring their splendor" into the New Jerusalem.
- e) **COUNTERING FALSE IDEAS ABOUT WORK**
 - i. success at work equates to a successful life.
 - ii. make an idol of our careers.
 - iii. the ultimate purpose of work was self-fulfillment.
 - iv. judge people's worth based on their career position or status.
 - v. crowd out family or worship or relationships ships or play or Sabbath.
 - vi. for Christ-followers, the primary motivation for work is not self-fulfillment, self-enrichment or self-promotion.
 - vii. God creates us each with passions and talents. He then endows his followers with spiritual gifts.
 - viii. He sovereignly arranges our circumstances
 - ix. and experiences. He forms us with unique personalities and designs. He puts in us the capacity to find deep joy and purpose by serving him through work
 - x. Frederick Buechner - "the place God calls you to is the place where your deep gladness and the world's deep hunger meet."⁶
- f) **ENCOURAGING MOVEMENT TOWARD THE VOCATIONAL SWEET SPOT**
 - i. Church leaders should inspire their congregants to choose jobs that, to the greatest extent possible, offer them the best opportunities for directing their creative talents toward the end of advancing shalom for the common good.
- g) **FINDING THE SWEET SPOT** - finding the sweet spot is usually a journey.
- h) **UNDERSTAND THE SEASONS**

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- i. people to the greatest extent possible seek that sweet spot.
- ii. we live our lives in seasons, and that our lives are about more than just work.
- i) **BE READY TO EXHORT** - church leaders may need to exhort congregants to examine whether they're in the right place vocationally.
- j) **SHOWCASE MODELS OF VOCATIONAL STEWARDSHIP** - A final aspect of inspiring the congregation involves searching for people in the church who are modeling vocational stewardship and telling their stories.

2) **CONCLUSION: A MODEL SERMON** - "If 12,000 of us realize that we're missionaries first and we go out into our workaday world every day on a mission to bless, to love, to heal, to bring justice, to serve God in the workplace-then then when we finally begin to do that, I tell you, the world is going to be different."

Chapter 7 - Discovery

- a) God calls church leaders to the work of equipping the saints for ministry (Eph 4).
- b) talk, however, is not always joined to intentional action.
- c) church leaders need to provide a system that helps their people to examine their gifts, passions and "holy discontents," and the dimensions of their vocational power.
- d) Pleasant Valley's E2 mentoring program
- e) **A SYSTEMATIC APPROACH TO DISCOVERY AND EQUIPPING**
 - i. Pleasant Valley's equipping system is composed of staff training, a thoughtful adult education curriculum, one-on-one coaching and a database base tool called Church Community Builder (CCB).2
 - ii. the first steps on that pathway unfold through its four-week week "Discover Your Design" course. This course relies heavily on Saddleback back Church's SHAPE assessment as well as assessment and spiritual formation tools that Pleasant Valley has crafted. Congregants learn through the class to identify their spiritual gifts, passions, skills, abilities and personality traits, and the key life experiences that have shaped them.
 - iii. next step - debrief using the participant's SHAPE profile.
- f) **SPIRITUAL GIFTS ASSESSMENTS: IMPORTANT, BUT INSUFFICIENT**
 - i. congregants serve longer and more joyfully in roles that match their passions, not just their spiritual gifts.
 - ii. apply their spiritual gifts in the context of their daily work or in volunteer service outside the four walls of the church.
 - iii. intentional process of teaching and debriefing.

3) **DIMENSIONS OF VOCATIONAL POWER** - vocational power is broader than just skills.

- i. Knowledge/expertise. - achieve the highest degree of excellence in his or her work.
 - 1. pursue professional development opportunities that increase crease their knowledge, so they might make even greater contributions in their daily job.
 - 2. knowledge and expertise is transferable to new contexts.
- ii. Platform. - workers a voice, an opportunity to get a message out or to shine the spotlight on an issue, cause, person, place or organization.
 - 1. Abilities that typically go unnoticed.
- iii. Networks. - thoughtfully and carefully considering how to steward that network for the purposes of shalom.
- iv. Influence. - capacity to cause an effect in indirect or intangible ways-is
 - 1. degree of authority one has within an organization based on seniority or title or reputation.
 - 2. making an inventory of one's skills and then asking, "For whom could I deploy these?" Thinking creatively-and prayerfully-about the answer to that question can open up new avenues of service.

b) **HOLY DISCONTENT** - holy discontent is that passion that "wrecks" a person-that issue that "keeps you up at night; something in the world you want to fix,"

Chapter 8 - Formation

- a) Faithful vocational stewardship is not only about doing, it's also about being.
- b) character that handles this power humbly and eschews its misuse.
- c) two components of the work of formation: tion: cultivating proper character and imitating God's way of stewarding power.
- d) **CULTIVATING THE CHARACTER REQUIRED FOR VOCATIONAL STEWARDSHIP**
 - i. four key character traits: servanthood, responsibility, courage and humility.
 - ii. Servanthood. - Hebrew word avodah. This term is used to express three notions: worship, work and service.
 - 1. Avodah also includes God-dependent prayer as we undertake our work, God-focused attention as we do the work with him as our audience and God-guided love for others as we consider the kinds of work we should do.
 - 2. vocare, a Latin term meaning "to call."

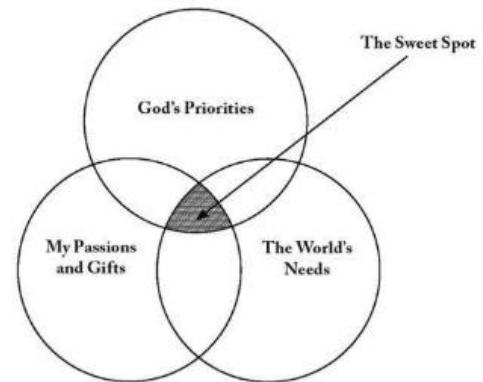


Figure 7.1. Dimensions of vocational power

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3. The call is to be like Jesus, which means at least two things: to be sent and to be servants.
- iii. Responsibility. - intentionally growing as people who see.
 1. hear others' groans. And then they allow themselves to be implicated by what they see. They willingly accept responsibility.
- iv. Courage. - seeking to do God-sized things with our talents, tasks we cannot accomplish alone, outside of his help.
 1. The pathway to this kind of courage is through the struggle for justice in this world.¹²
- v. Humility. - Stewarding that power well requires quires deep humility-a character trait with which highly successful, competent people sometimes struggle.

e) **SHARING POWER: RECOGNIZING THE GIFTS OF OTHERS** - God manages ages his power by sharing it, and we must imitate that modus operandi.

f) **GOD'S MODUS OPERANDI**

- i. we see God sharing power with the weak-because he shares it with humans.
- ii. God shares his power with Adam and Eve and makes them his vice regents. He places human beings in charge of his created order.
- iii. God does indeed cast Adam and Eve out of paradise, but he does not strip power from them and does not retract their cultural mandate.
- iv. Jesus gave the twelve power to cast out demons and heal the sick-and
- v. group of seventy-two.
- vi. humans continue to be God's vice regents, sitting on thrones with Jesus and ruling in the new earth (Rev 3:21; 5:10).
- vii. The basic thing we are invited to do with our cultural power is to spend it alongside those less powerful than ourselves.
- viii.

g) **FOUR PATHWAYS**

Pathway	Key Word	Description	Church type	temptations
1	Bloom (where you are)	Promoting the kingdom in and through your daily work	All: any size, any outreach strategy	Pietism, triumphalism
2	Donate (skills outside your employer)	Volunteering vocational talent outside your day job	Small to midsize: those with an outreach strategy emphasizing partnerships	Impatience; arrogance toward volunteer or nonprofit organizations and staff
3	Invent (culture making)	Launching a social enterprise	Midsize to large: those with a high percentage of leaders and half-timers	Reinventing wheels; failure to partner, vainglory
4	Invest (strategically to targeted group)	Participating in the church's targeted initiative	Midsize to large: those with a narrow and deep outreach focus	Failure to do "ministry with" failure to recognize ministry of mutuality

Part 3. Pathways of Vocational Stewardship

Chapter 9 - Deploying Vocational Power

- a) Blooming where you're planted.
 - i. Reflecting, seeking to live out, in the power of the Holy Spirit, the vertical, personal and social dimensions of righteousness in the context of their vocation.
 - ii. Temptations of pathway 1. The temptations in this pathway are two (at least). One might be called pietism; the other, triumphalism.
 - iii. To avoid triumphalism, practice "intellectual hospitality" - involves care and concern for the person, inviting others into conversation, listening without prejudging, affirming the value of others, epistemological humility (recognize that our own mental powers are limited, and that the cognitive, experiential and affective insights of others can deepen and extend our understanding of others).
- b) Pathway 2: Donating.
 - i. donating our skills to organizations other than our regular employer.
 - ii. Temptations of pathway 2. The main temptations of this pathway involve impatience, arrogance and failure to appreciate work styles or work environments/cultures different from those with which one is most familiar and comfortable.
- c) Pathway 3: Inventing.
 - i. "culture making."
 - ii. "the only way to change culture is to create more of it."⁶
 - iii. Temptations of pathway 3. The principal temptation of pathway three involves failure to listen or to partner.
- d) Investing.
 - i. involves participating in a targeted, intensive initiative by a congregation to serve a particular people group, neighborhood or cause in a way that strategically employs our vocational power.

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- ii. Temptations of pathway 4. The principal temptation to fight on this pathway is the failure to undertake the work in a "ministry with" paradigm as opposed to a "ministry to" paradigm.

Chapter 10 - Pathway 1, Blooming

- 1. How to nurture Congregants who bloom
 - a) Affirmation:
 - i. Preach the missional value of daily work
 - 1. Kuyperian worldview - Lordship of Christ in all spheres of life
 - ii. Use workplace illustrations in sermons
 - iii. Visit members at their workplace
 - iv. Use vocational prayers
 - v. Commission lay people for work ion society
 - b) Education
 - i. Offer work related short courses
 - 1. Adult education, faith/work integration
 - 2. Biblical theology of work
 - 3. Plantinga, Engaging God's World
 - ii. Hold gifts discovery retreats
 - iii. Host book groups
 - iv. Host special faith/work conferences
 - c) Support
 - i. Sponsor career counseling
 - ii. Partner with WorkLife Inc
 - iii. Organize vocational groups - business plans, legal clinics,
 - iv. Provide tools
- 2. Blooming and the Great Commission
 - a) Dame Davison Hunter, To Change the World: church should be sending people out into all realms of social life, providing discipling, theological resources, mentoring, financial support
 - b) Tell stories
 - i. Academia: promotes racial reconciliation
 - ii. Dancer: promotes social justice (therapeutic dance, special dance troupe (nursing homes, dramas of terrorized children in Uganda)
 - iii. Business: in area of high unemployment
 - iv. Comedian: promotes truth
 - v. Non-CEOs: treat co-workers, staff with care, do nice things, suggestions for improvements

Chapter 11 - Pathway 2, Donate Your Skills

- 1. Village Handcrafters, SHALOM, Vesper Services, International Leadership Institute, HFNY - Professionals in Action, Engineers International
- 2. SHAPE
- 3. Pro bono services
- 4. Think abundance, not scarcity
- 5. Short term mission "geek" trips, Community gardens, Tutoring

Chapter 12 - Pathway 3, Launch Your Own Social Enterprise

- 1. Mavuno Marathon, Mizizi reading, discussion, practice - enterprises: forest management, politics,

Chapter 13 - Pathway 4, Participate in Your Church's Targeted Initiative

- 1. Nehemiah Housing (affordable homes)
- 2. Foster care

<https://www.theologyofwork.org/new-testament/1-corinthians/our-work-is-not-in-vain-1-cor-1558>