WHEN THE RIGHTEOUS PROSPER, THE CITY REJOICES. —Proverbs 11:10

imagine the scenarios:
- a CEO successfully negotiates a corporate merger, avoiding hundreds of layoffs in the process
- an artist completes a mosaic for public display at a bank, showcasing neighborhood heroes
- a contractor creates a work-release program in cooperation with a local prison, growing the business and seeing countless former inmates turn their lives around
- a high-school principal graduates 20 percent more students than the previous year, and the school’s average scores go up by a similar percentage

Now imagine a parade in the streets, praising God for each event. That’s the vision of Proverbs 11:10, in which the tsaddiqim—the people who see everything they have as gifts from God to be stewarded for his purposes—pursue their vocation with an eye to the greater good.

Amy Sherman, director of the Center on Faith in Communities and scholar of vocational stewardship, explores how cultural trends related to our professional lives threaten to disintegrate our faith and our work, and how the church, in ways large and small, has itself contributed to the erosion of our sense of vocation. When the church keeps a kingdom calling view, however, the people of God steward their faith and work toward righteousness. In so doing, they bless the world, and as they flourish, the world celebrates.

“To me, this book is at the core of what kingdom living and engagement are all about. When the church in the West gets this, we are going to see transformation on an unimaginable scale. Solid theology, good stories and lots of practical application.”

BOB ROBERTS JR.
senior pastor, NorthWood Church

“Amy Sherman has articulated extremely well the theological foundation of a kingdom calling and then shown how to practically exercise that calling. It is a privilege for me to endorse this book wholeheartedly as a book that is not only well written, but more importantly one of immense importance.”

RON BLUE
president, Kingdom Advisors

“Filled with careful research, inspiring examples, heroic people and epic stories, Kingdom Calling introduces the reader to the reality that William Gibson identified: ‘The future is already here; it’s just not evenly distributed.’ This book will go a long way in helping us fast-forward to that future.”

ERIC SWANSON
leaderhip community director for externally focused churches, Leadership Network, and author of To Transform a City

“Kingdom Calling captures and adds to the equipping and mobilizing ‘how to’ we have discovered at Redeemer and would love to share with churches around the world.”

KATHERINE LEARY ALSDORF
founder and executive director, Center for Faith & Work, Redeemer Presbyterian Church, New York City

Foreword by Reggie McNeal
Afterword by Steven Garber

Amy L. Sherman

Dr. AMY L. SHERMAN is a senior fellow at the Sagamore Institute, where she directs the Center on Faith in Communities. She also serves as a senior fellow with International Justice Mission.
Contents

Foreword by Reggie McNeal ........................................ 11
Acknowledgments ...................................................... 13
Introduction
The Glorious Vision of Proverbs 11:10 .......................... 15

PART 1: Theological Foundations
1. What Does a Rejoiced City Look Like? ................. 27
2. What Do the Righteous Look Like? ..................... 45
3. Why We Aren’t the Tsaddiqim ............................ 64
4. How the Gospel of the Kingdom Nurtures the Tsaddiqim .................................................. 77

PART 2: Discipling for Vocational Stewardship
5. Integrating Faith and Work ................................. 91
   The Status Quo Is Inadequate
6. Inspiration .......................................................... 101
7. Discovery ............................................................ 116
8. Formation ........................................................... 129

PART 3: Pathways of Vocational Stewardship
9. Deploying Vocational Power .............................. 143
   Four Pathways
10. Pathway 1 ......................................................... 151
    Bloom Where You’re Planted
Two recent personal conversations tell the story inside the story of this book. The first one took place over dinner in my home with my older daughter. "I don't need the church coming up with anything else for me to do in order to be missional," she said. "I feel missional five days a week." Working as a Licensed Master Social Worker (LMSW) in a local hospital, she is exposed to the dark underbelly of our culture, helping people each day sort through a series of health-care options that will shape the next chapter of their lives. Lots of times none of the options are good, and people are devastated. Often she is the only person who can speak a word of hope in the situation. She is living out her faith in a place and in a way that really counts. Right where life (and death) is happening.

The second conversation took place half a continent away from me. A pastor relayed to one of our Leadership Network researchers a comment made by one of his team members after they had participated in our Missional Renaissance Leadership Community. The multiple teams involved in this leadership community include both church leaders and community leaders who figure out ways to fast-forward the church’s missional engagement in their respective communities. This particular team had brought their city’s mayor to a recent gathering in Dallas. On the flight back home from the experience the mayor commented to the pastor, "I have never thought of my job as mayor as a ministry—until now." I suspect no church committee assignment could compare in terms of community impact with what this guy does every single day.

My daughter and the mayor represent a growing number of people who share an awareness that kingdom assignments typically involve venues beyond local church real estate and programming. Kingdom callings take us
into schools, hospitals, businesses and art studios, as well as homeless shelters, AIDS clinics and battered-women's homes. Kingdom callings are lived out as neighbors, friends, spouses, parents, employees and students, as well as community volunteers, school mentors, Little League coaches and, yes, church workers. In other words, kingdom callings play out in all of life, because that's where life plays out!

For centuries we have focused on church-centric activities as the primary arena for exercising our calling as followers of Jesus. The missional perspective of the church does not shrinkwrap the kingdom down to this limited scope of activity. Missional thinkers see the church in its full-blown kingdom capacity--deployed across all domains of our culture. We are the "called out" people of God for sure. But we have been "called out" to be "sent back"! We are sent back as viral agents of the King to partner in his redemptive mission in the world.

In this thoughtful volume Amy Sherman shares with us her conviction that "vocational stewardship"--the intentional deployment of our workplace knowledge, skills, platforms and networks--provides us a way to advance the kingdom for community transformation. Amy's work goes beyond the typical discussion of faith/work integration. Not only does she help us see the potential for promoting a kingdom agenda at work, she gives us suggestions for how congregations and church leaders can equip their members to pull it off. If you are thinking this book primarily will help church people learn how to start Bible studies at work, then your thinking is far too restricted. Amy has nothing less than changing your city in mind!

Imagine architects serving the kingdom as architects and bankers promoting kingdom values as bankers, all directing their efforts into community development to help people experience the abundant life Jesus talked about. Now imagine having a resource so people who "get" this can "get on" with it. Imagine no longer.

Just turn the page.

Reggie McNeal
Missional Leadership Specialist, Leadership Network, Dallas, Texas
Author of Missional Renaissance and Missional Communities

Acknowledgments

Many individuals participated in this project, and I owe them a debt of gratitude that I cannot convey in mere words. Nonetheless, these thanks are heartfelt. My intellectual debt to Rev. Tim Keller of Redeemer Presbyterian Church, New York City, will be readily evident in the pages ahead. Tim, your work and words have enriched my life beyond measure. Andy Crouch generously shared his time with me and steered me ably in the early days of the project. Andy, your encouragement has been precious, and your writing has taught me much. Steve Garber's insights and counsel have been invaluable. Steve, how pleased I am to be collaborating with you in this vineyard where you have been faithful over so many years!

My pastor, Greg Thompson, and Rev. Scott Seaton of Emmanuel Presbyterian, Arlington, Virginia, read a draft of my manuscript with great care and offered suggestions that significantly improved the final product. Thanks so much, brothers. A number of other church leaders, including Andy Rittenhouse, Sean Radke, Drue Warner, Wade Bradshaw, Sue Mallory, Don Simmons, Tom Nelson and Dana Preusch, have also offered generous encouragement and useful commentary along the way.

My thanks also go to Gary MacPhie of Engineering Ministries International, Gordon Murphy of The Barnabas Group, Lloyd Reeh of Half-time, Bill Wellons of Fellowship Associates, and Mark Stearns and Dale Bowen of Lincoln Village Ministries for connecting me to several of the individuals profiled in the book.

My friends from Mariners Church in Irvine, California, particularly Robin Riley, Laurie Beshore and Matt Olthoff, made possible my "testing out" of some of the concepts of the book in a real-life congregational context. Thanks so much to each of you for that amazing opportunity. My
young research assistants from the past few years—Reynolds Chapman, Becca Saunders, Rose Merritt, Mary Grace Edwards, Sally Carlson and Kelly Givens—helped faithfully with research, interviewing and endless transcribing. Their good humor and genuine enthusiasm for the project were a source of encouragement throughout.

I'm very grateful as well to my dear friends Barb Armacost, Anne McLain Brown and Ellen Merry for the many conversations we've shared about this material and the numerous suggestions they made that have strengthened the book. Thanks are also due to Ken Myers, Jerry Moll, Steve Hayner, Mark Labberton, Arloa Sutter, Nate Ledbetter and Jason Adkins for useful comments along the way. I'm grateful as well for on-site visits to Crossroads Church in Cincinnati and particularly to Don Gerrod and Andrew Peters for their help and hospitality.

My visit to Mavuno Church in Nairobi under the kind and generous hospitality of pastors Murithii Wanja and Linda Ochola-Adolwa and Murithii's able assistant, Frank Ondere, was the highlight of the project. Mavuno's example continues to inspire me, and I pray that it will do so for many other American Christians through this book. Warm thanks to Emily Masloff for accompanying me as my cheerful and helpful assistant on the Nairobi trip. I hope we get to do this again sometime.

I am also deeply grateful to every person who agreed to be interviewed for and profiled in this book. Without your stories, it would not have life, inspiration and instruction.

Finally, my best thanks go to my boss and friend, Jay Hein, without whose tremendous support this book would not have been possible.

Introduction

THE GLORIOUS VISION OF PROVERBS 11:10

I wept when I read the book—and felt a bit embarrassed. After all, it was a nonfiction text—a sociologist's tome assigned in a friend's graduate religion class. It wasn't exactly a tearjerker. But cry I did while reading Michael Lindsay's Faith in the Halls of Power.

It's a work of fine scholarship. Lindsay spent three years interviewing some 360 evangelicals who had achieved substantive positions in their various fields—business, politics, the academy, media and entertainment. The book's animating question concerns how these successful individuals integrate their faith and work. After his exhaustive research, Lindsay concluded:

As these leaders have climbed the professional ladder, they have not jettisoned their religious identity. Actually, according to many, the journey has deepened their faith. Yes, the leaders I interviewed fall into the same pits as their secular peers. They are susceptible to materialism and overweening pride. Yet on the whole, they remain very different from other leaders, and the reason is their faith.¹

That doesn't sound like something that would inspire tears. But Lindsay's research suggests his conclusion is too generous; there is little evidence provided in Faith in the Halls of Power of how these evangelical leaders' lifestyles differ from those of their secular peers.

Concerning business leaders, for example, Lindsay found that "evangelical executives tend to accept the material accoutrements of an affluent lifestyle without question."² To his surprise and dismay, almost none of his interviewees raised the issue of exorbitant CEO pay. Less than half of the
business executives reported that their faith influences how they invest their money. One CEO of a giant company admitted he never prayed over business deals. Several of the male business executives, when asked how their faith affected their work, pointed to plaques in their offices that signaled their Christian beliefs. Meanwhile, the females reported they deliberately wore crosses.

With regard to evangelicals in influential positions in Hollywood, Lindsay wrote that they “differ little from others in the entertainment industry. They drive luxury cars, live in exclusive communities, and worry that their fame and talent will evaporate overnight.”

More than 60 percent of Lindsay’s interviewees were not involved in a local church. Very few were members of accountability groups that could help them wrestle with the temptations of power, privilege and wealth.

There were exceptions, of course, and these bright spots in the book can be inspiring. Phil Anschutz, a billionaire movie producer, has used his influence and money to bring to the big screen such greats as Amazing Grace and the Narnia tales. And Max De Pree, former CEO of Herman Miller, pursued justice in his firm by deliberately capping his salary at no more than twenty times the earnings of his lowest-paid worker.

On the whole, though, Lindsay’s careful research showed that the vast majority of evangelicals perched atop their career ladders in various social sectors displayed a profoundly anemic vision for what they could accomplish for the kingdom of God. And that made me cry, because just before reading Lindsay’s book, I’d been deeply moved by a sermon given by Rev. Tim Keller of Redeemer Presbyterian in New York City. In it, Keller spoke briefly about Proverbs 11:10: “When the righteous prosper, the city rejoices.”

Keller explained that the “righteous” (Hebrew tsaddiqim) are the just, the people who follow God’s heart and ways and who see every thing 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.”

This definition of the righteous is what makes the verse sensible. Otherwise, it would be counterintuitive. After all, the text tells us that there is a particular group of people in the city who are prospering—flourishing in their jobs, their health, their finances. This fortunate group has power, wealth and standing; they are, as Keller put it, “at the top.” And as they continue to thrive, the entire city—including those at the bottom—celebrates.

That’s a bit strange, given human nature. One could easily imagine a more plausible scenario marked by jealousy and resentment, where those at the bottom complain, “The rich keep getting richer while the poor just get poorer.”

Instead, the flourishing of the righteous is a cause for rejoicing. (And not just any sort of rejoicing, as we will see in a minute.) Because the tsaddiqim view their prosperity not as a means of self-enrichment or self-aggrandizement, but rather as a vehicle for blessing others, everyone benefits from their success. As the tsaddiqim prosper, they steward everything—their money, vocational position and expertise, assets, resources, opportunities, education, relationships, social position, entrée and networks—for the common good, for the advancing of God’s justice and shalom. And when the people “at the top” act like this, the whole community cheers. When the righteous prosper, their prosperity makes life better for all.

**A DANCING-IN-THE-STREETS REJOICING**

The word rejoice in Proverbs 11:10 is very important. 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.

So rejoice here is a big, robust word. This is deep, passionate rejoicing—not the “happy, happy” rejoicing of a birthday party but VE-Day-type rejoicing—“the war is over and we won” rejoicing. This is soul-soaring exultation.

By this we realize that the righteous, in their prospering, must be making a remarkably positive difference in their city. They must be stewarding their power, wealth, skills and influence for the common good to bring about noticeable, significant transformation in the city. Otherwise, what would be prompting the residents there to go crazy with gladness and gratitude? Clearly the tsaddiqim’s stewardship is not simply taking their used clothes over to the Salvation Army Thrift Store and poor people finding them there and being pleased to get a hundred-dollar dress for five
dollars. No, this dancing-in-the-streets rejoicing occurs when the tsaddiqim advance justice and shalom in the city in such ways that vulnerable people at the bottom stop being oppressed, start having genuine opportunity and begin to enjoy spiritual and physical health, economic sufficiency and security.

Indeed, what the text teaches is that by the intentional stewardship of their time, talent and treasure, the tsaddiqim bring nothing less than forestages of the kingdom of God into reality.

VE-Day-type celebrations occur at those places where King Jesus is about his grand, sweeping work of restoration. They occur at the intersections where Jesus is pushing back the kingdom of darkness and pushing in the kingdom of light. His life was one of offering forestages of the coming kingdom’s shalom; his death conquered all sin and evil that could oppose the kingdom’s full realization. He came to begin the work of “making all things new.” He saves us from our sins to call us into that work with him.

**Jesus’ Kingdom Mission**

Jesus made his kingdom mission abundantly clear. He announced it in his inaugural address in Luke 4:16-21. Reading that prophetic passage about the time to come when the good news will be preached to the poor, the blind healed and the oppressed set free, he announced that in him, this text was “fulfilled.” Jesus’ central teaching theme was the kingdom. His Sermon on the Mount was about the ethics of the kingdom. He offered parables to give people windows into the kingdom’s ways and virtues.

Jesus’ evangelistic invitation was “Come, enter my kingdom.” And he interpreted his miracles in kingdom language. For example, he cast out a demon in a suffering man, and the Pharisees were critical of it. They accused him of being in sync with Beelzebub. But Jesus responded, “If I drive out demons by the finger of God, then the kingdom of God has come upon you” (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 forestage of that back into the present.

Our King wants us realize that the kingdom of God has begun to break into our time and space. His work was about offering forestages of kingdom realities—and this is the life and mission he calls us, his followers, into. The tsaddiqim gladly join King Jesus in that glorious mission.

**Prospering, but Not the Tsaddiqim**

The jarring discrepancy between this noble, inspiring vision of the tsaddiqim and the anemic vision of so many of the evangelical professionals Lindsay interviewed really got under my skin. How tragic that so many believers who bear the name “the prospering” could not also lay claim to the title “the tsaddiqim.” Why was this happening? Apparently the Christian communities that Lindsay’s interviewees were part of failed to disciple them to become people who thought well and deeply about using their vocational power to advance the kingdom. I wondered, How widespread is this problem throughout evangelicalism? More importantly, what can be done in our churches to change it? And are there any congregations of the tsaddiqim out there that we can learn from?

Because of my own sense of vocational calling, I couldn’t let go of these questions. For nearly twenty years, I’ve been trying to help churches grow in loving their neighbors near and far—especially their vulnerable, low-income neighbors. My life’s work is to help churches live out Micah 6:8: “He has shown you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” Toward that end, I’ve served on my own church’s staff, founding and running a Christian community-development nonprofit serving one lower-income neighborhood in Charlottesville, Virginia. I’ve trained ministry leaders in mapping their community’s needs and assets, designing effective responses and evaluating progress. I’ve written books and how-to manuals to aid congregational leaders in mobilizing and deploying their people in holistic community ministries.

Keller’s vision of the tsaddiqim completely entranced me. Proverbs 11:10 gave some new, exciting language to my work. I realized that what I’d been trying to do all those years is help churches “rejoice” their cities—whether those churches were in little cities like my hometown of Charlottesville, or in megatropolises like Miami, or in communities abroad like Nairobi or Guatemala City. I also realized that the glorious vision of Proverbs 11:10, coupled with the sad evidence from Faith in the Halls of Power, meant that accomplishing that “rejoicing” requires at least two big things.

First, it means that many churches need to have a more robust, comprehensive view of what they should be aiming at missiionally. If we’re going to actually “rejoice” our cities, we need to candidly assess what we’re doing.
Are we engaged in efforts that are relevant to the groans of creation and the cries of the poor? Are we producing disciples whose work is contributing to profound transformations that set people to dancing in the streets? Have we joined King Jesus on his grand, sweeping mission of restoration? In cooperation with him, are we bringing foretastes of justice and shalom—or are we largely engaged in mere charity?

Second, it means that churches need to take vocation much more seriously. Proverbs 11:10 tells us what our prosperity is for. Most middle- and upper-middle-class American evangelicals can be labeled "the prospering." True, we're not Bill Gates or Donald Trump. But compared with many of our neighbors and with the billions of poor all over the world, we are indeed privileged and wealthy.

A vital part of that prosperity is our vocational power. Unlike so many in the world, we have choices about what work to do. We are well educated and skilled. We have networks to draw on, platforms to use, knowledge to share. Many of us are working in institutions—schools, media, government agencies, corporations—that significantly influence the quality of life in our nation. God has lavished all this on us for a reason: that we would use it for the common good, not for individual gain.

Clearly, learning how to steward our vocational power is a major component of growing as the tsaddiqim who rejoice our cities. 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. For missional congregations that desire to rejoice their cities, vocational stewardship is an essential strategy. To accomplish their big vision, they need to capitalize intentionally on the vocational power of their members.

I decided to try to write a book to help missional leaders do just that.

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.

Dr. Don Simmons has been assisting churches with their "equipping" ministries for decades. Based on observations of scores of congregations, he reports,

There are very few churches that have strong, intentional systems for deploying their people's time and their talent. Churches would not consider doing a stewardship campaign for money and not having systems in place to be able to gather it in, to disseminate it, to report how it's being used, and report back to the people that were giving it. But they don't think of people's service of their time and use of their talent in the same way.10

Congregants in our pews need to know that they should—and can—connect their workaday world and their faith. So often they feel that God is just a Sunday God. Sometimes we as church leaders exhort our people to "live for Christ's kingdom" but fail to explain adequately what that means for their lives Monday through Friday, nine to five. We must do a better job of inspiring our members about the role they can play in the mission of God and equipping them to live missionally through their vocation.

Based on what I've learned about congregations that are doing this, it is clear that vocational stewardship produces exciting results. Congregants experience newfound joy, meaning and intimacy with Christ. Simultaneously, the church significantly improves its effectiveness in bringing to neighbors near and far a greater foretaste of shalom.

This is a book primarily for pastors and ministry leaders—particularly those already committed to leading missional churches (that is, churches that seek to follow King Jesus on his mission of making all things new). I also hope pastors will hand it out to individual congregants who are struggling to integrate their faith and work. Hopefully believers who want to understand better how to advance kingdom purposes through their vocations—whether they've got fifty years on the job or are just starting out—will find this book helpful. I also pray that readers still in college or graduate school find some relevant wisdom in these pages about their future work.

OVERVIEW OF THE BOOK

Part one, "Theological Foundations," provides the biblical underpinning for both the "foretaste-bringing" mission of the church and the strategy of vocational stewardship. Based on a study of the "preview" passages in Scripture that describe the new heavens and new earth, I argue in chapter
one that a "rejoiced" city is a place where ever-increasing foretastes of justice and shalom are experienced realities. I explore several specific dimensions of justice and shalom, and I describe how Christians today are advancing those kingdom values through their work. Nurturing a rejoiced city is a glorious and daunting task.

Chapter two describes the tsaddiqim who try to undertake this labor. They are utterly humble, God-dependent, spiritually mature people who seek to live righteously in and through their work. Chapter three examines the obstacles that have kept many Christians from living as the tsaddiqim, and chapter four discusses how churches can respond to those obstacles.

Part two, "Discipling for Vocational Stewardship," provides practical how-to guidance for church leaders. It begins in chapter five with a look at the current state of evangelical thinking on faith/work integration—and the shortcomings therein. Then I outline three key tasks necessary for equipping parishioners to become people who steward their vocational power intentionally as the tsaddiqim.

Chapter six, "Inspiration," offers a concise biblical theology of work that should undergird any vocational stewardship initiative. Chapter seven examines the task of discovery—helping congregants to identify their passions, "holy discontents" and the dimensions of their vocational power. Chapter eight then addresses the critical task of formation—that is, the necessary shaping of congregants' inner life that enables them to be effective, humble and wise stewards of their vocational power.

Part three gets into the meat of vocational stewardship. First, I offer a brief introduction to four pathways for deploying congregants in the stewardship of their vocations: (1) blooming where we are planted by strategically stewarding our current job; (2) donating our vocational skills as a volunteer; (3) launching a new social enterprise; and (4) participating in a targeted initiative of our congregation aimed at transforming a particular community or solving a specific social problem. Here I also talk briefly about the temptations inherent in each pathway—potential stumbling blocks for which church leaders must prepare their members.

Chapters nine through twelve take up one pathway each. Each shows what vocational stewardship looks like in the lives of actual believers and gives examples of specific churches that have learned lessons in how to equip and deploy their members along that pathway.12

The Pink Spoon

Several years ago, Rev. Jeff White from Harlem New Song Church taught a workshop at my church. He talked about the work of King Jesus in bringing restoration and held up one of those tiny pink taste-test spoons from Baskin-Robbins. You know, the spoons that offer you a foretaste of the ice cream to come. Jeff challenged attendees to see themselves as such spoons, for our role in the world is about offering foretastes of the kingdom to our neighbors near and far.

Missional church leaders call their people to live as pink spoons. But they need to show them what that actually looks like. I wrote this book because, to a significant degree, being pink spoons means stewarding our vocational power for the common good.

American workers, on average, spend forty-five hours a week at work.13 That's about 40 percent of our waking hours each week—a huge amount of time. If church leaders don't help parishioners discern how to live missionally through that work, they miss a major—in some instances the major—avenue believers have for learning to live as foretastes.
Notes

Introduction

2Ibid., p. 192.
3Ibid., p. 130.
4For example, Greg Newman, a San Francisco venture capitalist, has provided start-up funds for a candy company in Thailand that employs women recovering from sexual abuse. Full-time philanthropists Dennis and Eileen Bakke have established the Harvey Fellows program to encourage smart evangelicals to study at Ivy League schools. William Inboden used his positions in the upper echelons of government to craft the International Religious Freedom Act of 1998. He describes himself as one who wants to shape the culture, not just follow it.
5Timothy J. Keller, "Creation Care and Justice," sermon delivered at Redeemer Presbyterian Church, New York, January 16, 2005.
6Ibid.
7*Shalom* is the rich Hebrew term conveying the idea of peace with God, peace with self, peace with others and peace with the created order. Peace here refers not simply to the absence of hostilities but to deep wholeness.
8I'm indebted to Rev. Jeff White of New Song Harlem Church in New York City for this insight.
9To be sure, Jesus also clearly taught that the kingdom is also "not yet." We wait and long in our still-broken world for its full consummation. Our efforts alone will not and cannot inaugurate it. We are permitted a big God-sized vision for our labors and our hopes, but we are not allowed Utopianism. The kingdom will arrive in fullness only at the return of the King.
10Don Simmons, president, Creative Potential Consulting and Training, telephone interview with the author, August 5, 2010.
12I spend a disproportionate amount of time on pathway one, "Bloom Where You're Planted," because it is the most important and most common expression of vocational stewardship. It's also the pathway that every church—regardless of size or limited resources—can and should emphasize.

Chapter 1: What Does a Rejoiced City Look Like?

1The passages studied are Ps 46:9; 72; Zech 8:4-13; Is 2:2-5; 11; 25:6-9; 26:1-12; 32:1-8; 35: 42:1-4; 49:8-21; 51:3-6; 54; 61-62; 65:17-25; Jer 23:5-6; Ezek 34:11-31; Joel 3:17-18; Amos 9:11-15; Mic 4:3-4; Zeph 3:14-20; Zech 8:3-17; 14:6-21; Rev 21.
2There are likely more than three dimensions, but our investigation here must be limited.
3The Hebrew word for "do justice" in Micah 6:8 is mishpat. As Tim Keller notes, it occurs over two hundred times in the Old Testament and connotes the ideas of punishing wrongdoing and giving people their rights (*Generous Justice* [New York: Dutton, 2010], pp. 3-9). Christians in a variety of professions can play important parts in the work of rescue. Law enforcement officers and undercover detectives locate victims and document the presence of abuse. Prosecutors and judges bring perpetrators to account. Social workers, mental health workers and professionals using music, art and dance therapy can bring healing to victims. Investigative journalists and other communications professionals (graphic designers, editors, photographers, videographers, screenwriters, film producers) can raise awareness by publicizing the stories of oppression worldwide. Human rights advocates, diplomats and public officials can work to craft and implement legislation criminalizing trafficking, bonded labor and other forms of abuse. Public relations specialists and professional fundraisers can deploy their talents to raise resources for nonprofit organizations conducting rescue operations and for aftercare homes.
5A classic text on the problems of concentrated poverty neighborhoods is William Julius Wilson's *The Truly Disadvantaged: The Inner City, the Underclass, and Public Policy* (Chicago: University of Chicago Press, 1987).
6Rich Nymoen offered his skills as a lobbyist and attorney in the fight for equity. Christians in other occupations, such as public administrators, politicians, public policy researchers, economists, experts in policy evaluation and political scientists, can also advance this kingdom value through their work.
8Tod Grimsrud, "Biblical Basis for Restorative Justice," address to the Center for Justice and Peacebuilding, Eastern Mennonite University, Harrisonburg, Va., December 1, 2008.
9Multiple professions offer opportunities for working to bring about restorative justice: working in prison administration; serving as a mediator or counselor; working for victim assistance units of criminal justice agencies; being involved in advocacy to promote restorative justice approaches; teaching restorative justice principles in law schools and conflict resolution programs.
11Paul Mrozek, "MHA Salutes Dennis Wittman," *Restorative Justice Online* (May
Chapter 2: What Do the Righteous Look Like?

1 As we take up this topic of righteousness, some readers may be puzzled by a conundrum. On the one hand, the Bible constantly holds up the challenge to be righteous while, on the other, it makes it crystal clear that “there is no one righteous, not even one” (Rom 3:10). How do we hold these things together? We start by recognizing that God alone is perfect in righteousness. We are sinners, and we rely for salvation on the imputed righteousness of Christ for our salvation. So, as I use the word righteous throughout this chapter, I’m not claiming that we can be perfect.

Additionally, nothing that I say in this chapter should be construed as meaning that Christians, through our own “righteous” conduct, can earn salvation. The righteousness I discuss here is not the same thing as the total sanctification that awaits us in the new earth. Righteousness is what we possess as saved sinners whom God calls “saints.” His Spirit lives in us and has made us—“new creations.” The call to live as a tadsdid is not the same thing as a call to live as a perfect, sinless person. We Christians aren’t perfect. No, far from it. But we have been made anew and we’ve decided to follow Jesus as Lord. Now His Spirit resides in us, empowering us to be his disciples. Looking backward from the cross of Christ, we understand that the righteous are those who trust God, follow him, love him and seek his purposes—though not perfectly.

2 Given how often I use these terms in the book, it may be useful to know how to pronounce them. Tadsdid is pronounced “tad-deek” and tadsdim is “tad-de-kem.”