## Praise for *Management and the Gospel*

This book brings together the study of management, business ethics, and theology in a scholarly yet accessible way. It is an outstanding achievement that all of us involved in those fields need to take account of.

*C.R. (Bob) Hinings*
*Professor Emeritus, University of Alberta*

This well-documented work is a worthy addition to Lukan studies, and not least to management alternatives in the twenty-first century. Every member of an organization (*oikos*), from a small family unit to a large corporation, should read this book.

*Dr. V. George Shillington*
*author "An Introduction to the Study of Luke-Acts"*
*Professor Emeritus, Canadian Mennonite University, Canada*

Dr. Bruno Dyck has delivered a provocative and compelling alternative to traditional interpretations of Luke's relevance to work and business. Whether readers end up agreeing with Bruno's perspective or not, they will surely have benefitted from reading an engaging and well-supported critical evaluation of dominant perspectives that just might change their way of thinking and acting.

*Dr. Mitchell Neubert*
*Chavanne Chair of Christian Ethics in Business*
*Baylor University, USA*

In an increasingly technological and secular world, we may be tempted to think that sacred texts such as the Gospels are irrelevant to the complex world of managing organizations. Bruno Dyck's *Management and the Gospel* says otherwise. The book provides a compelling and convincing argument that the Gospels are central to an understanding of management that has at its core the growth and development of people. While modern management has become technically sophisticated, it has also become morally primitive. As JRR Tolkein put it "Ours is an age of improved means to deteriorated ends." *Management and the Gospel* marries spiritual and moral ends to sophisticated and technical organizational insights to give a vision of management that is desperately needed for today's organizations.

*Dr. Michael J. Naughton*
*coauthor "Managing as if Faith Mattered"*
*Moss Chair in Catholic Social Thought, University of St. Thomas, USA*

This book challenges us to reconsider the gospel with a view toward transforming relationships within and between organizations. Bruno Dyck applies careful attention to the biblical text and appreciation for historical context to interpret Jesus' teachings and apply them to contemporary management practice. His study signals the kingdom of God, salvation, and the Holy Spirit as central for a practical Christian theology of management.

*Dr. Kent Miller*
*Professor of Management, Eli Broad Graduate School of Management*
*Michigan State University, USA*

This book is a most welcome addition to growing scholarship on the theology and spirituality of management. Its ability to take account both the first and the twenty-first centuries on their own terms makes it an especially valuable contribution. In spite of the rigour and depth with which Dyck covers such a diverse range of scholarly material—from New Testament theology, to leadership theories, to the philosophy of management—the writing throughout is accessible, clearly argued and highly engaging.

*Dr. Sarah Drakopoulou-Dodd*
*Academic Director, AHEAD-ALBA Hub for Enterprise and Development, Greece*

This fascinating interdisciplinary work contemplates and re-frames central themes of modern management theory through the wisdom and values of the ancient world, particularly through a critical inquiry into "management" in the New Testament Gospel of Luke. Here emerges a persuasive argument that Max Weber's "iron cage" view of modern rationalized society need not be so iron-clad as commonly assumed. Moreover, the book urges that a broader hermeneutic and dialog with important religious traditions can provide modern productive organizations with a reservoir of alternate values and institutional understandings.

*Dr. Douglas E. Oakman*
*coauthor "Palestine in the time of Jesus: Social structures and social conflicts"*
*Pacific Lutheran University, USA*

Anybody with a desire to live out God's call to them should read *Management and the Gospel: Luke's Radical Message for the First and Twenty-First Centuries.* Dr. Dyck takes an insightful and fresh look at Jesus' life and words. It engaged my head and challenged my heart.

*Galen Lehman*
*President, Lehman's Old Time General Store, Kidron, Ohio, USA*

I thank Bruno Dyck for this remarkable book. Just as theologian John H. Yoder proposed the Practices of the Christian community as paradigms for Christians in business and all other human organizations, so Bruno Dyck shows in a refreshing and challenging way how Jesus as presented in the Gospel of Luke offers God-given ways to incarnate God's character in business management. With this book, Dyck may well become known as one of those "new prophets" contributing to "the rebirth of old ideas and ideals" which Max Weber was talking about a century ago.

*Dr. Werner Franz*
*Professor of Ethics and Bible, Dean of the Department of Theology*
*Universidad Evangélica del Paraguay, Paraguay*

# Management and the Gospel

## Luke's Radical Message for the First and Twenty-First Centuries

*Bruno Dyck*

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# Contents

*List of Tables* xi

*List of Figures* xiii

*Preface and Acknowledgments* xv

**I Introduction 1**

1 Overview of this Book 3

2 A Short Introduction to the Gospel of Luke 13

3 Managers, Goods and Services Producing Organizations, and First-Century Palestine 19

**II Problem Recognition: How Interpreting Luke via a First-Century Management Lens Challenges the Conventional Interpretation of Two Key Management Parables 27**

4 A Three-Dimensional First-Century Lens for Understanding Management 29

5 Interpreting Luke's Parable of the Shrewd Manager via a First-Century Lens 39

6 Interpreting Luke's Parable of the Ten Pounds via a First-Century Lens 45

**III Action Response: Performing a Comprehensive Examination of Passages in Luke Related to Each of the Three Dimensions of the First-Century Management Lens 51**

7 Passages about Managing Relationships *within* Organizations (*Oikonomia*) 53

8 Passages about Managing Money (*Chrematistics*) 65

9 Passages about Managing Relationships *between* Organizations 75

**IV New Way of Seeing: Management, the Kingdom of God, Salvation, and the Holy Spirit 83**

10 The Kingdom of God is Enacted and Manifest in Organizational Settings 85

11 Salvation is Facilitated when People are Saved *from* Oppressive Structures and Systems, and are Saved *for* Work in Liberating Organizational Structures and Systems 97

12 The Holy Spirit is Key to Salvific Kingdom of God Management 111

**V Institutional Change: A Four-Phase "How to" Process Model for Putting into Practice Management Principles Described in Luke 121**

13 A Four-Phase Process Model Embedded in Luke's Journey Narrative 123

14 Luke's Three "Forward" Cycles through the Four-Phase Process Model 133

15 Luke's Three "Reverse" Cycles through the Four-Phase Process Model 145

**VI Implications for Twenty-First-Century Management Theory and Practice 157**

16 Managing Relationships *within* Organizations: Organizational Structure, Motivation, and Leadership 159

17 Managing Money: Economics, Finance, and Accounting 169

18 Managing Relationships *between* Organizations: Marketing, Supply Chain, and Strategy 181

*Final Thoughts* 193

*Appendix A Analysis of the Chiasm in Luke's Journey Narrative* 201

*Exhibit A1 Overview of the Empirical Study Examining the Plausibility of the Chiastic Pairings* 217

*Appendix B Usage of* Kurios *in Luke to Describe God and Jesus* 225

*Notes* 231

*References* 277

*Index of Scripture Passage* 291

*Subject Index* 297

# I

# Introduction

This book lies at the intersection of two highly influential social institutions. The first is the institution of human organizations, and more specifically of organizations producing goods and services. In modern times this includes businesses, but it also includes nonprofit, governmental, and other organizations. Such organizations provide jobs and goods and services required for the overall economy. For most of the history of humankind, such organizations fell under the overarching umbrella of *oikos*, the Greek word referring to organizations producing goods and services from which we get the modern English word "economics" (literally, *oikonomia* means the management of *oikos*).

The second influential institution is religion, and this study will focus on sacred scriptures associated with Christianity, the largest religion in the world today. In particular, this book will examine what the life and teachings associated with the nominal founder of Christianity, Jesus of Nazareth,[1] say about organizations producing goods and services (*oikoi*)) as interpreted in their original socioeconomic context, namely, first-century Palestine.

In some ways this book starts where Max Weber's most famous book, *The Protestant Ethic and the Spirit of Capitalism*, finishes. Max Weber is widely considered to be the father of organization theory and a leading moral philosopher of management. Even though his writings are a century old, he remains one of the most-frequently cited authors in organization and management theory. His analysis in *The Protestant Ethic and the Spirit of Capitalism* is so compelling that there continues to be widespread agreement that modern organization and management theory are based upon a Judeo-Christian ethic associated with the Reformation.[2]

Weber recognized that this Protestant ethic had already long been secularized even when he was writing. He also recognized the two key pillars of this secularized Protestant ethic were its emphasis on (1) individualism (e.g., consistent with an emphasis on personal salvation, versus salvation via the church community), and (2) materialism (consistent with seeing financial wealth as a sign of God's blessing, rather than as a sign of greed). With remarkable foresight Weber recognized that, although this materialistic-individualistic ethic would lead to unprecedented financial prosperity, it would inevitably fail. In what has become perhaps the most famous metaphor in the social sciences, he argued that this ethic imprisons people in an "iron cage": "Specialists without spirit, sensualists without heart: this nullity imagines that it has attained a level of civilization never before achieved."[3]

Although he was an agnostic, Weber concludes his book by arguing that escape from this materialistic-individualistic "iron cage" could best be accomplished via "entirely new prophets" or "the rebirth of old ideas and ideals." Moreover, one

"entirely new prophet" could be Jesus of Nazareth as described in the biblical narrative interpreted in its first-century historical context: Weber speculates that the secularized Protestant ethic that underpins modern organization and management theory may not be consistent with the biblical Judeo-Christian ethic.[4]

Many contemporary practitioners and management scholars agree with Weber's speculation, and often refer to teachings ascribed to Jesus to critique contemporary management theory and practice.[5] Even so, little work has been done by way of a focused, comprehensive, historically grounded, rigorous, scholarly analysis of the meaning of management in any of the four biblical Gospels that present the life and teachings of Jesus. The lack of such a study is all the more surprising given the growing scholarly and popular interest in the topic.[6]

At its core then, this book responds to the implicit and explicit calls of Weber and many others to develop an understanding of management based on a rigorous analysis of the biblical narrative. Of course, as will become apparent in the following pages, this is no small task. The next three chapters provide an introduction and overview of this task. The first chapter provides a brief summary of the book, thereby highlighting the key steps taken to achieve this goal. The second chapter explains in some detail why this study focuses on the Gospel of Luke in particular, and briefly describes the place of the Gospel of Luke in the larger biblical narrative. The third chapter provides an introduction to the role of managers and of organizations producing goods and services in first-century Palestine.

# 1

# Overview of this Book

The goals of this book are to describe what management theory and practice looked like in the first century, to use this as a lens to examine what the Gospel of Luke says about management, and then to draw out implications for today. It turns out that management is a dominant theme in the Gospel, that its message is consistently countercultural, and that Luke contains a four-phase process model to help readers implement change. The book presents a new way to understand the Gospel and the moral foundations of modern management.

## Part I: Introduction

This first chapter provides an overview of the book. The second chapter describes why, of the Bible's four different Gospels that describe the life and teachings of Jesus, the Gospel of Luke was chosen for this study—because it seems to contain the most material relevant to the topic of management. The second chapter also describes the role Luke has in the larger biblical narrative, marking the transition between humankind being saved from oppressive structures and systems, toward ushering in new salvific ways of living. The third chapter provides background information about the increasing importance of managers, and the nature of organizations producing goods and services, in first-century Palestine.

## Part II: Problem Recognition: How Interpreting Luke via A First-Century Management Lens Challenges the Conventional Interpretation of Two Key Management Parables

The three chapters in part two describe how management was understood in the first century, and then demonstrate how using this first-century understanding as a lens to examine two key teachings about management in the Gospel of Luke leads to interpretations that differ significantly from common twenty-first-century interpretations. Taken together, part two suggests that failing to interpret Luke via a first-century lens may result in interpretations that are contrary to what was intended in the first century.

An important organizing framework used throughout the entire book is presented in chapter four, which reviews how the general idea of "management" in first-century Palestine encompassed three general elements. These three elements serve as the "lens" through which to interpret what the Gospel of Luke says about management. This lens is key for understanding how first-century listeners and

readers would have understood the teachings presented in Luke. Two thousand years ago management was seen as having three basic dimensions: (1) managing relationships *within* organizations (*oikonomia*); (2) managing money (*chrematistics*); and (3) managing relationships *between* organizations (benefaction/patron-client relationships).

## Managing Relationships *within* Organizations (*Oikonomia*)

The first main role played by managers in the first century was to administer the operations within the organizations producing goods and services of the day. In Greek such an organization was called an *oikos* (plural is *oikoi)*, and the Greek word for management was *oikonomia*—which is where we get the modern word "economics." Luke mentions variations of the word *oikos* (or *oikia*)[1] over 50 times, and makes reference to another 50 *oikoi* without using that word. In short, *oikoi* play an important part in Luke, being referred or alluded to on average about four times per chapter.

Unfortunately, the word *oikos* is usually translated as "house" or "household" in contemporary translations, and thus *oikonomia* becomes "household management."[2] This misleading translation of *oikos* may be the single most important reason why modern interpreters of biblical writings generally overlook their implications for management. Understandably, twenty-first-century readers think of "house" in terms of their own biological families and homes. Unlike the first century, the modern idea of a "house" would seldom include a multinational organization that maximizes its profits with dealings in distant markets. Nor does the modern idea of a "house" include a business organization that produces goods and services, nor would it even include small-scale agricultural or fishing companies. In short, the word "house" makes virtually invisible the goods and services producing function of the first-century *oikos*, and as a result modern readers become "blind" to the organizations that produce goods and services in biblical times. More to the point, it makes readers blind to the fact that the Gospel of Luke says a lot about how to manage organizations producing goods and services.

Ever since Aristotle, it was common to think about three basic dimensions to managing relationships within an *oikos.* These were the relationships between husband-wife, parent-child, and master-slave. These relationships were fairly rigid, and especially the master-slave relationship was seen as quite hierarchical. In the first century most managers were slaves, and while being slaves was obviously not highly desirable, it often offered more security than being poor peasants who were unable to feed themselves.

## Managing Money (Natural versus Unnatural *Chrematistics*)

Aristotle's second dimension of management focused on finances, what he called "*chrematistics.*" Aristotle described two approaches to *chrematistics.* Aristotle used the term "natural *chrematistics*" to describe using money to facilitate trade in a way that maintains holistic ongoing relationships within and between *oikoi.* This is called "sustenance economics." And he used the term "unnatural *chrematistics*" to describe using money to make money, which he found to be morally repugnant. This is called "acquisitive economics." There was an ongoing debate since the time of Aristotle through to the first century about the relative merits of acquisitive economics, which

by then had become widespread among the Romans and among the Jewish elite. As a result of this emphasis on acquisitive economics, there was a widening gap between the rich and the poor, and absentee landholders often appointed managers to administer (and grow) their vast estates. The idea of money is alluded to over one hundred times in Luke's Gospel.

### Managing Relationships *between* Organizations (Patron-Client versus Classic Benefaction)

In addition to administering within an *oikos*, managers were also important in managing relationships with other *oikoi*. In the first century, this arena of management was regulated by the norms and customs associated with patron-client relationships. In simple terms this meant trying to develop long-term relationships so that other *oikoi* would become subservient to your *oikos*. For example, if a peasant *oikos* received a loan from an elite *oikos*, the peasant *oikos* would thereby become the long-term client of the richer patron.

Along with the increasing emphasis on acquisitive economics, first-century Palestine was also witnessing increasingly negative repercussions of the distinctly Roman understanding of patron-client relationships. Whereas a classic Greek understanding had more of an emphasis on the patron as benefactor (e.g., rich people who helped others without demanding anything in return), under Roman norms a rich person who helped a poorer person essentially had a moral duty to ensure the person being helped became a "client" obliged to the "patron" who had provided the help. This was not all negative for clients (because they had patrons who also had some obligations toward clients), but in the longer term it served to widen the gap between the rich and the poor. There are over two hundred allusions to benefaction and/or patron-client relationships in Luke.

Chapter five uses this three-dimensional first-century lens to interpret what the first of two key passages in Luke says about management. "The Parable of the Shrewd Manager" (Luke 16:1–8) is the only parable in the New Testament that has an *oikonomos* as a central character. While this might suggest the passage would be front-and-center in efforts to understand what the Bible says about management, it turns out this parable has been notoriously difficult to interpret for contemporary scholars. For example, it was never mentioned in the first ten years of articles published in the *Journal of Biblical Integration in Business* (over fifteen hundred other biblical passages were cited over that time frame).

In a nutshell, the parable describes a manager who is accused by others of scattering his master's wealth. When the master hears about the accusation, he asks the manager for an accounting and tells him he will no longer be able to serve as his manager. The manager, who has no financial resources of his own, continues to scatter the rich man's resources by way of reducing the debts others owe to the rich man. The manager is praised by the rich man (and implicitly by Jesus) for his actions.

From a twenty-first-century perspective it is very difficult to see why the manager was praised for his actions.[3] In contrast, from a first-century perspective it is easy to see why Jesus commended the manager—he was scattering the rich man's resources in a way that reduced the gap between the rich and the poor, and thus enhanced community. Similarly, there is a plausible first-century explanation for why the rich man commended the manager—his scattering of some of the rich man's wealth endeared the rich man to others in the community as a benefactor, and in

the first century such benefaction would have brought honor to the rich man (and at that time "honor" among people was held to be more valuable than mere "financial wealth").

Chapter six uses the first-century lens to analyze a second key management passage, namely, "The Parable of the Ten Pounds" (Luke 19:12–27). This has become the "poster child" parable for contemporary scholars who integrate biblical teachings and management studies. This parable and its sister parable of the talents (Matt. 25:14–30) are cited often because their teaching seems to be very consistent with modern management theory and practice.

The parable describes a nobleman who travels to the emperor to get more power. Before he leaves he gathers ten managers and gives each one pound of money (the equivalent of about four months of wages for a day laborer) to "do business with" while he is away. When the nobleman returns, he finds the first manager has used his pound to make ten more pounds. The nobleman praises this manager and gives him ten cities to rule over. A second manager has made five pounds, and is given five cities to rule over. However, a third manager buried the pound, because he knew the nobleman was a harsh man who took what he did not deposit and reaped what he did not sow. The master took this third manager's pound and gave it the first manager, saying: "I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away" (Luke 19:26).

From a twenty-first-century perspective the message of this parable is easy to interpret. Managers who do business with money and achieve five- and tenfold returns will be praised and rewarded by their master, and are to serve as an example for others.

An interpretation based on our first-century lens may be just as easy, but comes to a very different conclusion. This is a story of patron-client relations at their worst, where a ruler who admits to taking what did not belong to him gains power. Moreover, this ruler surrounds himself with people who are like him, who use money to make more money (acquisitive economics). For most people in the first century the real hero of the parable is the third manager, who refuses to use the money for exploitive acquisitive economic purposes.

In sum, a first-century lens leads to interpretations of these two parables that contrast starkly with their common interpretations via a twenty-first-century lens. This raises the possibility that interpreting other biblical texts without reference to their first-century contexts may lead to interpretations that are opposite to those of first-century listeners.

## Part III: Action Response: Performing a Comprehensive Examination of Passages in Luke Related to Each of the Three Dimensions of the First-Century Management Lens

Part three builds on and expands the analysis from part two. In particular, the chapters in part three provide a comprehensive analysis of the other passages in Luke related to the three dimensions that characterize a first-century understanding of management. Do the relevant passages in the rest of Luke lend support to the unconventional first-century interpretations of the two key management parables described in the previous two chapters, or does the rest of Luke undermine such radical interpretations?

Chapter seven focuses on the three aspects of managing relationships *within* organizations, examining each passage in Luke that describes husband-wife, parent-child, and master-slave relationships. It is striking how consistently these passages present a countercultural understanding of management: women are empowered, children are called to extend and transcend the boundaries of their *oikos*, and slaves are treated with dignity and respect (and indeed become models of "servant leadership").

Chapter eight examines the eighteen passages in Luke that make some reference to money, finances, wealth, and possessions. In analyzing these passages, there is a striking difference between the nine passages where the word "rich" is mentioned, and the nine where it is not. In passages that mention "rich," there is a clear and consistent message to share wealth and to sell belongings and give to the poor ("woe to you who are rich"). In contrast, in passages that talk about money but do not refer to the rich, the management of money is not in any way seen as dishonorable or frowned upon. Put in first-century terms, the message in Luke is clearly and consistently opposed to "unnatural *chrematistics*" (i.e., acquisitive economics, using money to make more money in a way that widens the gap between the rich and the poor), but supportive of "natural *chrematistics*" (i.e., sustenance economics, using money to facilitate the exchange of goods in everyday life in a way that nurtures community).

Chapter nine, which focuses on managing relationships with other organizations, examines the six main passages where patron-client and/or benefaction relationships are most evident. Again, these passages have a clear and consistent countercultural message. These passages lament situations where one *oikos* is indebted to another *oikos*, and applaud managers who act as benefactors by sharing their *oikos* resources without making others become indebted clients to be lorded over. Notably this countercultural orientation is prominent in the Lord's Prayer: "for we ourselves forgive everyone [financially] indebted to us" (Luke 11:4).

In sum, these passages provide consistent and strong support to the first-century interpretations of the parable of the shrewd manager and the ten pounds offered in chapters five and six. Distributing the resources of the rich is praiseworthy (shrewd manager) whereas widening the gap between the rich and the poor is lamentable (ten pounds).

Taken together, the first three parts of the book provide support for calling Luke as "the management Gospel." Passages about management, *oikos*, *chrematistics*, and patron-client relationships play a central role in the Gospel. More importantly, the messages in these passages are consistently and profoundly countercultural—they are not merely background passages that provide a setting for the Gospel. This begs the question: Are other key overarching themes in Luke also rife with implications for management? This is the focal point of part four.

## Part IV: New Way of Seeing: Management, the Kingdom of God, Salvation, and the Holy Spirit

In order to further test the idea that management issues really do play a central role in Luke, and are not merely some artifact of clever (or misguided) analyses, this part examines whether the first-century management lens is also helpful in providing new understanding to other dominant themes in Luke. In particular, part four focuses on three themes that Luke is known to place particular emphasis on—the kingdom of God, salvation, and the Holy Spirit—and examines whether they have anything to say about management, and vice versa. A typical twenty-first-century understanding

of these themes would not place much emphasis on management issues. Perhaps it would even denigrate management insofar as management is seen as grounded in this world, and ideas like the kingdom of God and salvation are seen as more spiritual and other-worldly. If there were overlap between management and these larger theological themes, it would be of interest not only to management scholars, but also to the growing number of practitioners and scholars interested in integrating faith and the workplace.

Chapter ten looks at the 21 passages in Luke that refer to the kingdom of God (KOG), which is known as the topic Jesus taught about most often. Although a popular understanding of the KOG often equates it with a heavenly afterlife, Luke is actually quite clear that the KOG is something that is already evident on earth and which Jesus' followers are called to enact on earth. Note also that the term "kingdom" is somewhat misleading, because it is clear that the KOG is not a geographically bounded region, but rather a better translation might be the "reign" of God. Moreover, given that the language of the monarchy is somewhat dated, perhaps a better contemporary translation would be the "managerial character of God."

A content analysis of the KOG passages shows that they can be categorized into two basic groupings. Of the 21 passages, 9 describe the KOG being proclaimed and taught, but with little specific reference to what the KOG actually looks like in practice. The remaining 12 passages describe how the KOG is enacted or manifest. It is striking that an *oikos* setting plays a central role in 83 percent of the passages that describe what the KOG looks like. In particular, the KOG is evident when people who previously did not have an *oikos* to belong to (i.e., the poor, the dispossessed, the outcasts) are welcomed into countercultural alternative *oikoi*/communities. Managers of a KOG *oikos* focus on the bottom rung, not the bottom line. Put differently, a KOG *oikos* emphasizes sustenance economics, not acquisitive economics.

Chapter eleven examines another theme Luke is noted for, namely, salvation. In the first century there were two related meanings of salvation. Jews tended to emphasize being *saved from oppression*, and were waiting for a Messiah who would allow them to get out from under the tyranny of the Romans and again manage their own affairs. The Greco-Roman view tended to emphasize being *saved for transformation*, which might include receiving blessings associated with new structures and systems. The Roman emperor was often described as a Savior who had brought peace and stability to the people.

A variation of the word salvation is mentioned 25 times in Luke, appearing in 19 different passages. Taken together these passages suggest that salvation has a lot to do with societal structures and systems. A sign of this occurs when social outcasts, sick, and homeless people are healed and thus are allowed to become reintegrated into *oikoi*. Another hallmark is when people voluntarily create new alternative forms of *oikos* that are inclusive and welcoming of everyone, where boundaries separating people are porous. These themes are underscored in one passage in particular.

It is striking that the *only* time *Jesus* uses the noun form of "salvation" is when he talks about a rich man who has introduced new KOG-like structures and systems for managing his *oikos* (Luke 19:9). Can the rich be saved? Apparently they can if they transform the way they manage their organizations. Is there a relationship between salvation and how organizations are managed? In Luke this is undoubtedly true—it seems that salvation has a lot to do with how people manage organizational structures and systems.

Chapter twelve examines what Luke says about the Holy Spirit, whom Luke refers to more often than the other three Gospels combined. Luke is clear that the Holy

Spirit is an essential part of salvation and KOG-like organizational structures and systems. Of the 16 mentions of the Holy Spirit, 11 identify people who speak of salvation; everyone who is able to recognize or describe salvation in Luke has been filled with the Holy Spirit. The remaining 5 passages describe general teachings about the Holy Spirit. Taken together, the passages in Luke indicate that managers cannot sustain KOG organizations without the Holy Spirit.

From the perspective of managers and other first-century readers, the analysis thus far may be both encouraging and daunting. On the one hand, some may find it exciting to think that managers play such a central role in facilitating salvation and in developing the organizational structures and systems that enact and manifest the KOG. On the other hand, some managers who wish to put these teachings into practice may find them daunting, because it is challenging enough merely to keep up with conventional expectations for managers. To say that managers must now be concerned with sustenance economics, remove oppressive structures and systems, and focus on the bottom rung instead of only the bottom line may seem overwhelming. Indeed, it is difficult enough to manage religious organizations according to KOG principles: How can this ever be accomplished in the rough-and-tumble world of "regular" businesses in the marketplace? Part five provides a "how to guide" for implementing the kinds of institutional changes called for in Luke.

## Part V: Institutional Change: A Four-Phase "How to" Process Model for Putting into Practice Management Principles Described in Luke

KOG structures and systems take time to develop and implement. Indeed, according to Luke the *process* of developing and implementing such structures and systems is more important than *imposing* them. This is better seen as a journey to a destination, rather than a goal to be achieved. The hallmarks of this journey are described in a section of Luke fittingly called the "Journey Narrative," which describes Jesus' journey to Jerusalem.

Chapter thirteen describes how the literary structure of Luke's Journey Narrative (Luke 9:51–19:40) draws attention to a four-phase process model that provides a helpful framework for managing the transition from conventional management to KOG management. The first phase—*problem recognition*—is to identify and name shortcomings associated with the status quo. The second phase—*action response*—is to take some actions that are designed to address the problem. This phase has an experimental and experiential learning element to it. Consistent with the processual nature of the model, these actions may not guarantee immediate success, but rather they are designed to be steps in the right direction. They are occasions for generating insight and learning. The third phase—*changed way of seeing*—has a reflective nature. Having experienced a new way of acting (phase two) often results in a new way of seeing the world. In particular, the experiential learning from participating in countercultural actions can inform an alternative worldview. The fourth phase—*institutional change*—draws attention to larger structures and systems, recognizing that institutions shape subsequent behavior. For example, Luke describes how the misinterpretation of Hebrew Scriptures by first-century religious leaders results in rules and customs that inhibit salvation. Implementing social structures and systems consistent with KOG values requires encouraging the elite to transform conventional norms and practices.

Chapter fourteen examines the passages in the first half of the Journey Narrative, and describes in some detail how they are sequentially ordered to move (in three cycles) from: problem recognition → action response → changed way of seeing → institutional change. For example, in the first cycle—dubbed the Samaritan cycle—the narrative moves from: Jesus rebuking two of his disciples for wanting to destroy a Samaritan village (problem recognition) → Jesus sending his disciples to Samaritan villages in order to live with them and serve them (action response) → Jesus noting how this experience allowed his disciples to "see things" that remained unseen by even the most elite of thinkers in the dominant conventional paradigm (changed way of seeing) → Jesus telling listeners to follow the example of a Samaritan who helped out his neighbor/enemy rather than follow dysfunctional conventional purity laws (institutional change).

Chapter fifteen points to the bidirectional nature of the four-phase process model, examining passages in the second half of the Journey Narrative and describing how they are sequentially ordered to move (in three cycles) in the reverse direction, namely, from: institutional change → changed way of seeing → action response → problem recognition. For example, in the first of this trio of cycles—dubbed the Benefaction cycle—the narrative moves from: instituting new norms where resources are deliberately shared with marginalized people who cannot possible repay (institutional change) → exposing shortcomings of a worldview based on status and possessions (changed way of seeing) → acting in ways that help the lost and the lowly (action response) → resolving the ongoing tension between serving God versus serving money (problem recognition).

## PART VI: IMPLICATIONS FOR TWENTY-FIRST-CENTURY MANAGEMENT THEORY AND PRACTICE

Whereas the first five parts of the book examine what the Gospel of Luke says about management through a first-century lens, this final section discusses some implications of applying these findings to contemporary management theory and practice. Part six is subdivided according to the three main elements of the first-century lens: (1) managing relationships *within* organizations; (2) managing money; and (3) managing relationships *between* organizations. In addition to providing a critique and alternative to key theories and concepts in the mainstream literature, each chapter also provides contemporary examples of organizations where glimpses of the sorts of management promoted in Luke are evident.

In terms of managing relationships *within* organizations, chapter sixteen looks at three key topics in the area of organizational theory and behavior. First, it describes a conventional and an alternative approach to the four fundamentals of organizational structure, and discusses how the organizational structure found at a business named Semco reflects practices consistent with Luke. At Semco members choose their own hours, their own bosses, and their own salaries. Second, it looks at motivation theory, in particular Maslow's hierarchy of needs, and speculates why it has been so popular despite not being supported by empirical research. The practitioner example here is the story of James Despain at Caterpillar Inc, and how he found that consistently treating people with dignity helped to create a profound sense of motivation in the workplace. Third, the chapter discusses perhaps the most popular leadership theory, situational leadership, identifies its shortcomings from a Lukan perspective, and introduces an alternative situational leadership model grounded in Luke. The exemplar here is Robert Greenleaf, noted champion of servant leadership,

and the four-step friendly disentangling process he followed at AT&T to facilitate institutional change on behalf of socially marginalized groups.

In terms of managing money, chapter seventeen provides a brief discussion of the hallmarks of contemporary economics, finance, and accounting. First, it describes how the dominant theories in economics assume that people will act in their self-interest with guile, which serves as a self-fulfilling prophecy that undermines the likelihood that people will act with benefaction and to enhance mutual interests. The exemplar here is Aaron Feuerstein of Malden Mills, who famously voluntarily paid his employees while his burned down factory was being rebuilt. Second, the chapter looks at finance, and in particular at how an emphasis on trading ("using money to make money") differs from an emphasis on investing, and how financial activities that seek acquisitive economic gains are often separated from the actual amount of goods and services being produced, which can be especially detrimental to marginalized players. The exemplar here is Mohammed Yunus, and the four-step process he used to set up the Grameen Bank, which provides funding to poor microentrepreneurs unable to get funding from conventional banks. Third, the chapter looks at accounting theory, and describes differences between the four basic assumptions of Generally Accepted Accounting Principles from both a contemporary and a Luke-based perspective. The practitioner example here comes from the "Economy of Communion," a group of 750 organizations associated with the Focolare Movement (the largest lay movement within the Catholic Church).

With regard to managing relationships *between* organizations, chapter eighteen looks at marketing, supply chain management, and strategy. First, it contrasts a Luke-based versus a conventional approach to the well-known four P's of marketing. The exemplar here is Wiens Family Farm, a pioneer in the Shared Farming movement that values relationships between urban people, rural people, and the land: "It's not just about vegetables." Second, the chapter describes the difference between linear supply "chain" thinking with holistic supply "cycle" thinking, which emphasizes the importance of ensuring that any organizational "waste" become transformed into "inputs" for other organizations. The exemplar here is the global carpet manufacturing giant Interface, which, by a combination of reducing its own negative effects on the environment and by reducing the negative effects of other organizations, is poised to give back more to the planet than it takes. Third, the chapter reviews the highly influential "five forces" strategy framework developed by Michael Porter, which essentially describes how organizations can gain power over other organizations (e.g., buyers, suppliers, rivals), much like the patron-client relationships of the first century. A Luke-based variation of the five forces models shows how it can be used to identify opportunities to develop mutually beneficial relationships with others. The exemplar here is a community of organizations in Kalundborg, Denmark, who achieve mutually beneficial relationships that are also good for their larger social and ecological community.

By way of concluding thoughts, this study is of *scholarly importance*, addressing fundamental research questions posed by Max Weber, still one of the most cited and influential organizational scholars. The book is also timely and of *practical interest*, especially for anyone interested in what the world's best-selling book has to say about one of the world's most influential leaders. Indeed, an increasing number of people are looking to spiritual sources to escape the materialistic-individualistic iron cage that characterizes modern management theory and practice. This book is different than previous "best sellers" written in this area because of its emphasis on interpreting Luke through a first-century understanding of management.[4]

# Index of Scripture Passage


**Old Testament**

*Genesis*
1, 16, 234
1:27, 234
1:28, 234
1:39–30, 234
2:8, 256
2:15,19–20, 234
2:16–17, 234
2:28,20–24, 234
3, 17
3:14,17, 234
3:15, 234
3:16, 234
3:17–19, 234
3:19, 243
9:20–27, 21
13:10, 256

*Exodus*
2:14, 141, 293
4:6, 264
20, 255
22:25–27, 20
32:37, 256

*Leviticus*
21:17–20, 252
25, 73, 114
25:10–11, 249

*Numbers*
5:3,3, 264
27:1–11, 263
36:7–9, 263

*Deuteronomy*
21:16–17, 263
23:19–21, 243
24:8, 264
24:10–13, 20

*2 Kings*
1:9–12, 262

*Psalms*
118, 154, 246, 255, 264
118:22, 60, 62
118:26, 130

*Isaiah*
5:1–7, 59
8:14–15, 60
61, 75
61:2, 114

*Jeremiah*
23:29,30, 142

*Ezekiel*
34:16, 256

*Daniel*
2:34–35,44–45, 60

**New Testament**

*Matthew*
5:39, 19
5:40, 20
5:41, 235
12:28, 251
21:12, 243
25:14, 244
25:14–30, 6, 28, 47
25:24,26, 241
25:30, 59

*Mark*
6:37, 47
10:45, 254
11:15, 243
14:5, 47

*Luke*
1:3, 123, 207, 252
1:1–4, 15
1:5, 53
1:5–4:13, 15, 17
1:6, 228

# Subject Index


absentee landowners, *see* land
accounting, 5, 11, 40, 41, 174–6, 268–9
  GAAP, 174–6
  *see also* KOG-management
**acquisitive economics** refers to maximizing financial well-being by using money to make money, 4–8, 22–3, 36–7, 42–51, 67–73, 78–81, 93–5, 104–6, 147–9, 169–75
  sole example of using money to make money in New Testament, 47
  *see also chrematistics*; Money-Commodity-Money exchange
Acts of the Apostles, 13, 14, 115, 210–16, 233, 248, 275
Aesnes Power Plant, 189–91
agency theory, 169, 172, 239, 268, 270
agriculture (farming)
  in first century, 22–4, 241, 246, 264
  in Luke, 61–2, 70, 80, 92, 94, 105, 146
  Shared Farming (present), 11, 183–4, 189, 271
  small-scale farming (present), 81, 174, 250, 263
Anderson, Ray C., 185, 186
  *see also* Interface
Archelaus, 48, 243
Aristotle, 4, 25, 29–35, 62, 68, 70, 81, 169, 237–40, 247, 252, 268
Augustine of Hippo, 43, 242, 254
authority, 55, 77–9, 127, 142, 167, 198, 209
  abuse of, 31, 58, 263

banquet, 53–8, 66, 70, 75, 90–5, 145–6, 166, 206, 264
**benefaction** refers to the classic Greek ideal that the relatively rich should share their resources with others to enhance community and without expecting anything in return, 5–6, 11, 35–6, 40, 43–4, 50, 68, 78–83, 95, 114, 121, 157
  benevolence, 76, 87–8, 93–4, 118, 127, 135–6, 209
  benevolent God, 55, 112, 116, 138–41, 149, 229
  counterfeit benevolence, 80
  generalized reciprocity, 80, 88, 263
  *see also* management; mutuality; sustenance economics; patron-client relations
Benefaction Cycle, *see* Journey Narrative
Bottom of Pyramid, 81
brokers, 35, 62, 76–9, 84, 113–17, 240, 249
business, *see oikos*

Caterpillar, 10, 162, 163
  *see also* Despain
centralization, 21, 160–1, 197
centurion, 22–3, 57–8, 76–7, 87, 187, 249, 257, 264, 271
charisma, charismatic leadership, 198, 258
  *see also* leadership
chiasm, 122–30, 260–1
  empirical support for chiastic structure of Journey Narrative, 201–2, 216–19, 273–4 *see also* four-phase process model; Journey Narrative
***chrematistics*** refers to the first century understanding of managing money, which could be in the service of either: (1) acquisitive economics (= "unnatural *chrematistics*") or (2) sustenance economics (= "natural *chrematistics*"), 4, 7, 27, 31–3, 65–74, 169, 239, 247–8
  *see also* acquisitive economics; KOG-management; management; sustenance economics
clients, *see* marketing; patron-client relations
coercive power, 78–9, 114, 128, 165, 194
Commodity-Money-Commodity exchange, 31–2
  *see also* sustenance economics

competition, 141, 161, 179, 181–2, 187–91, 199, 265, 272
*see also* strategy
Constantine, 196–7, 254, 273
consumption
conspicuous, 22, 33
inadequate for *oikos*, 24
corporate social responsibility, 37, 97, 269
cradle-to-cradle, 184–6
creation mandates, 16–18, 59, 86, 234
criminals, 39, 103–7, 242
cross, 16, 98–9, 103–7, 117, 130, 135, 146–7, 162, 194, 203, 205
Cyril of Alexandra, 43

debt, 5, 20, 35, 40–2, 47, 61, 66, 75–8, 80, 188, 239–41, 259, 267
*see also* forgiveness of debt; indebtedness
decision-making, 35, 95, 160, 163, 167, 178–9, 181–2, 257, 270
Despain, James, 10, 162, 163
*see also* Caterpillar
dignity, 7, 10, 36, 49, 51, 57–8, 62–3, 94, 117, 121, 130, 139–141, 159, 160–4, 174, 181, 184, 193–4, 199, 271

economics, *see* acquisitive economics; agency theory; *chrematistics*; KOG-management; sustenance economics
Economy of Communion, 11, 176–7, 179, 189, 196, 270
*see also* Focolare
education, 13–14, 25, 30, 63, 124, 177, 275
Elijah, 53, 165, 262
emancipation, 97, 109, 155, 177, 257, 275
emperor, 6, 8, 20–3, 34–5, 45, 67–9, 78, 86, 98–9, 154, 162, 196, 240, 242, 251, 273
estate, see *oikos*
**eternal life** in the first century did not refer to endless life, but rather to a new era characterized by the fullness of living that is complete in itself, which in Luke comes via the Gospel and God's love, 55–6, 71, 91, 105, 135–6, 151–3, *204*, 242, 254, 273
Eusebius, 49, 244

family, 22, 24–6, 34, 54–6, 81, 138, 141, 176, 198, 236, 238, 269
no first-century word for modern understanding of family, 22, 236
*see also oikos*
Feuerstein, Aaron, 11, 170–1, 267
fictive kinship, 25, 81, 252
*see also* family
Fig Tree, *see* parables
finance, *see chrematistics*; KOG-management
five competitive forces model, 11, 187–91
*see also* strategy; Porter
Focolare, 11, 176–9, 196, 269–70
*see also* Economy of Communion
forgiveness
of debt, 7, 66, 68, 76
of sin, 66, 68, 76, 101, 104, 114, 138, 149, 205, 241, 259
*see also* debt; indebtedness
four P's of marketing, 11, 181–4
*see also* KOG-management
**four-phase process model** is built into the narrative structure of Luke's Journey Narrative which describes how managers (and others) can implement KOG-management via: 1) problem recognition, 2) action response, 3) changed way of seeing, 4) institutional change, 9–10, 121–156
contemporary examples, 163, 166–7, 170–4, 176–9, 183–6, 189–91
methodological support, 210–16
*see also* Journey Narrative

Gandhi, Mahatma, 235, 257
Gates, Bill, 263
Generally Accepted Accounting Principles (GAAP), 174–8
Gerasene, 116, 255
go the second mile (as challenging oppressors), 235
*see also* nonviolent resistance; turn the other cheek
Good Samaritan, 24, 47, 66, 68, 73, 76, 133–6, 204, 257, 264
*see also* parables
Gospel of Luke, 13–18
author, 13–15
four main sections of Luke, 15–16
Luke as "the management Gospel," 13–14, 18
Luke in context of larger biblical narrative, 16–18
Grameen Bank, 11, 172–4, 268
Great Dinner, *see* parables
Green Revolution 2.0, 81

Hamel, Gary, 95, 252–3
healing, 75–8, 98, 116–17, 129
*see also* salvation

Hebrew Scriptures (Old Testament), 9, 15–17, 20–1, 48, 62, 75, 112, 133, 141–3, 242, 252, 255, 258, 261–3, 273
Herod Antipas, 21, *23*, 48, 53, 54, 128, 311–13
Herod the Great, *23*, 48
hierarchy of needs theory, 10, 161–2, 265
Holy of Holies, 117
**Holy Spirit** in the first century as understood as the empowering presence and activity of God, 7–9, 15, 55, 111–22, 135, 198, *205*, 209–13, 244, 257–9
  Holy Spirit in Acts, 115, 211–13, 258–9
**honor** can refer to members having an obligation to maintain and enhance the financial and social status of their *oikos;* honor is also given to patrons, and to God, 152–3, 159, *187*, *203–4*, 238, 240, 241, 250
  to family/*oikos*, 30, 32, 34, 36, 42, 55–7, 71
  to God, 35, 106, 137–8
  to patrons/benefactors, 6, 34–6, 72, *77*, 80, 139, 145, 188, *205*, 240
house, household, *see oikos*
husband-wife *oikos* relations, *see oikonomia*
**hypocrisy**, as used in Luke, refers to having a misdirected understanding of God's purposes (it does not mean being two-faced), 140–3, *205*

indebtedness, 7, 34, 68, 70, 76–8, 80, 90, 138, 142, 197, 246, 249
  *see also* debt; forgiveness of debt
individualism, 1, 11, 73, 112–13, 162, 170, 194, 231, 250–1, 259, 265, 267
  *see also* iron cage
inequality
  income, 50, 177, 244
  social, 20, 34, 235
  *see also* poor; rich; widening gap
Interface, Inc., 11, 185–6
**iron cage** is Max Weber's metaphor describing what happens when society becomes dominated by a materialistic-individualistic ethic, 1, 11, 13, 97, 112, 194–6
  *see also* individualism; materialism; Protestant ethic; Weber

James, Epistle of, 197
Jerusalem
  city of, 22–5, 54, 122, 130, 133–4, 248
  and the Journey Narrative, 9, 15–16, 122–3, 129–30, 133–4, 201–3, 210–13, 261
  Temple of, 15, 20, *23*, 24–6, 47, 54, 69, 72, 117, 237, 248
Jerusalem Love Community, 197
  *see also* James
Josephus, 48
**Journey Narrative**, also known as Luke's Central Section (Luke 9:51–19:40), is written in the form of a chiasm that has embedded within it a four-phase process model, 9–10, 14–15, 121–156, 201–23
  chiastic structure, 123–8
  the cyclical elements of the Journey Narrative
    Benefaction Cycle, 145–8
    Justice Cycle, 148–51
    New Rules of the *Oikos* Cycle, 136–40
    Response to Oppression Cycle (midpoint), 128–30
    Salvation Cycle, 151–4
    Samaritan Cycle, 133–6
    Yeast Cycle, 140–3
  methodological support, 201–23
    breakpoints, 202–7
    corroborating evidence, 210–16
    keywords, 207–10
    lab experiment, 217–23
    parallel passages, *203–6*
  *see also* four-phase process model
Jubilee, Year of, 75–6, 249
Justice Cycle, *see* Journey Narrative

Kalundborg, Denmark, 11, 189–91
**Kingdom of God** (KOG) refers to instances here on earth (and in heaven) where people actively relate to one another in ways that are consistent with God's way of managing, 8, 17, 71, *79*, 85–95, 106–7, 232, 247, 250–3
  cornerstone of, 62
  passages that describe how KOG is enacted by followers, 88–90
  passages that describe how KOG is learned by disciples, 88
  passages that describe KOG outcomes, 90–4
  passages that proclaim the KOG to crowds, 87–8
KKK, 143–4
KOG-management (contemporary implications), 157–92
  accounting, 174–9

KOG-management—*Continued*
economics, 169–71
finance, 171–4
leadership, 163–7
marketing, 181–4
motivation, 161–3
organizational structure, 159–61
strategy, 187–92
supply chain management, 184–6
*see also* leadership; management
***Kurios*** is that Greek word for "master"
describing Jesus and/or God, 165, 225–9, 233–4
describing people, 14, 30, 46, 49, 101, 165, 243

land, 25, 29, 75–6, 184–9, 236, 246, 249
absentee landholders, 21, 22, 33, 35, 58–62, 146, 162, 237–8
leadership
conventional situational leadership model, 163–5
*hegoumenos* (KOG-leadership), 78–80, 164, 198, 249
KOG-situational leadership model, 165–7
servant leadership, 7, 10–11, 57–8, 63, 77–81
*see also* KOG-management; management; *oikonomia*
lepers, leprosy, 68, 91–5, 102–4, 150, *205*, 255, 266
liberation, 62, 89–90, 97–109, 126, 163, *212*, 253–7, 269, 275
Lord's Prayer, 7, 76, 137–8, *204–5*
*see also* prayer
Lost Coin, *see* parables
Lost Sheep, *see* parables
Luke, *see* Gospel of Luke

Malden Mills, 11, 170–1, 267
**management** in the first century had three dimensions: 1) managing relationships within organizations (*oikonomia*); 2) managing money (*chrematistics*); and 3) managing relationships between organizations (benefaction/patron-client relations), 4–5, 7, 29–36
different kinds of first-century managers (e.g., retainers, stewards, scribes, accountants), 21, *23*, 25, 236
*see also* benefaction; brokers; *chrematistics*; leadership; *oikonomia*; patron-client relations
Management 1.0 vs Management 2.0, 95, 253
marketing, 11, 181–4
*see also* KOG-management
Maslow, Abraham, 10, 161–2, 265
master-slave *oikos* relations, see *oikonomia*
materialism, 1, 11, 73–4, 112, 170, 194–6, 231, 248, 250–1, 259, 266–7
*see also* acquisitive economics; money; iron cage
money, 5, 31–3, 65–74, 169–79
different functions of money, 47
does money buy happiness, 73–4, 252
greed, 1, 50, 67, 141, *205–6*, 263
"lovers of money," 40, 43, 93, 145, 148, *205*, 263
mammon, 40–4, 148
Money-Commodity-Money exchange, 31–2
using money to make money, 11, 45–50
words for money in Luke, 14, 65
*see also* accounting; *chrematistics*; economics; finance; rich
Moses, 17, 21, 71, 141, 165
motivation, *see* KOG-management
Multistream management, 265
Mustard Seed, *see* parables
mutuality, 11, 36, 68, *79*, 135, 160, 170, 178, 182, 187–91, 199
*see also* benefaction; sustenance economics

Nazareth, 15, 21, 54, 234
New Rules for the *Oikos* Cycle, *see* Journey Narrative
nonviolent resistance, challenging oppression, 19–20, 59–62, 109, 128–30, 194, 235
*see also* go the second mile; Response to Oppression Cycle; turn the other cheek

Occupy Wall Street, 50, 272
***oikonomia*** is a first century term for organizational management, and focuses on managing relationships *within* organizations (husband-wife, parent-child, and master-slave), 1, 4, 14, 29–32, 53–63, 81, 139–40, 234, 238–9, 244–7, 253
husband-wife, 22, 29–30, *36*, 53–4, 236
master-slave, 30–2, 57–62, 81
parent-child, 4, 7, 22, 30, *36*, 51–7, 138, 236, 238, 244
*see also* KOG-management; management

***oikos*** is the Greek word that refers to the primary goods and services producing organizations in the first century, 1, 5–8, 22–6 and many more
*paroikos*, 25, 246
*see also* family; *oikonomia*
organization
change management, *see* four-phase process model
chart of first-century Palestine, *23*
structure, *see* KOG-management
see also *oikos*
Origen, 49, 244, 253, 254

**parables** are short stories with an underlying theological message, 27–8, 127, 155, 196, *208*, 209, 233
Fig Tree, 265
Good Samaritan, 68, 76
Great Dinner, 57, 70, 108, 146
Lost Coin, 68, 147, 264
Lost Sheep, 147, 264
Mustard Seed, 91–3, *206*
Persistent Widow and the Unjust Judge, 150, *204*
Pharisee and the Tax Collector, 150–1, *204*
Prodigal Son, 55, 57, 147, *206*, 245
Returning Master, 58, 70, 122
Rich Estate Owner, 70, *206*
Rich Man and Lazarus, 71
Shrewd Manager, 5, 28, 39–44, 71, 148, 188, *205*, 240–2, 252
Soils, 105, 255–6
Ten Pounds (cf Talents), 6, 45–50, 59, 72, 78, 153, 171, *203*, 243–4
Tower Builder, 147
Warring Kings, 147
Wicked Tenants/Oppressive Landlords, 59–62, 246
Yeast, 91–3
parent-child *oikos* relations, see *oikonomia*
Passover, 25, 54, 62
pastors, female, 63
**patron-client relations,** from first century management perspective, refers to managers' duty to enhance the relative power of their organizations via making other organizations indebted to them, 5–6, 42–4, 50, 62, 68, 78–85, 114, 138, 142, 147–8, 187, 255
*see also* benefaction; management
Paul, Apostle, 17, 197–8, *212*, 214–16, 254, 276
*Pax Romana*, 98–9, 154, 240
Persistent Widow and the Unjust Judge, *see* parables
Pharisees, 40, 43–4, 130, 141, 150–1, 154, *203–6*
Pharisee and the Tax Collector, *see* parables
Plato, 113, 214, 260, 261, 276
**poor**, in the first century, referred to social misfortune (e.g., disease) and/or lack of social standing, which in turn often resulted in a lack of financial wealth, 7, 8, 32–6, 42, 46, 49, 65–74, 90–1, 107–8, 146, 151–4, 169, 197, 247–8, 271
contemporary implications, 50, 171, 178, 244
*see also* inequality; rich; widening gap
Porter, Michael, 11, 187–91
Potter, Harry, 231, 233
prayer, 53, 63, 126, 151, 211, 259
*see also* Lord's Prayer
Prodigal Son, *see* parables
**profit** refers to the proper "fit" between an organization and its stakeholders that (1) maximizes financial well-being (acquisitive economics) OR (2) enhances overall well-being (sustenance economics), 24, 31–3, 44, 74, 112, 118, 181, 239, 268, 271
biblical references, 45–9, 59, 79, 93, 105–6
contemporary organizations, 154, 161, 163, 173, 177, 178, 186, 268
*see also* acquisitive economics; *chrematistics*; sustenance economics
**Protestant ethic**, as described by Max Weber, underpins contemporary management theory and practice, and can be characterized by its emphasis on materialism and individualism (e.g., self-interested profit-maximization), 1, 13, 27, 85, 193–6, 231, 235, 237, 251
*see also* individualism; iron cage; materialism; Weber
Psalm 118, *60*, 62, 130, 154, 246, 255

radical, 25, 29–36
radical management, 193–5, 198–9, 250, 272–3
*see also* KOG-management
repentance, 114–15, 149, *206*, *212*, 215–16, 245, 264

Response to Oppression Cycle, *see* Journey Narrative
Returning Master, *see* parables
**rich**, in the first century, referred to having social standing and power, which in turn could be used to acquire financial wealth, 7, 8, 32–6, 42, 46, 49, 65–74, 90–1, 107–8, 146, 151–4, 169, 197, 247–8, 273
  Rich Estate Owner, *see* parables
  Rich Man and Lazarus, *see* parables
  *see also* acquisitive economics; *chrematistics*; materialism; money; poor
Roman empire, 21–5, 34, 86, 194, 196, 240, 251, 270–1, 273

**salvation** in the first century had two dimensions: (1) to be *saved from* oppression (e.g., the Jews wanted a savior to permit them to get out from under the Romans), and (2) to be *saved for* new blessings (e.g., new life-giving structures and systems that reduce oppression), 7–9, 71–2, 97–109, 113–14, 253–7, 276
  example of the two dimension of salvation at Focolare, 176–9
  Luke's passages that use the noun form ("salvation, savior"), 99–101, 107–8
  Luke's passages that use the verb form ('to be saved"), 100–7
  Salvation Cycle, *see* Journey Narrative
  salvation history, 16–17
Samaritan Cycle, *see* Journey Narrative
self-fulfilling prophecies, 11, 162, 170
Semco, 10, 160–1
Semler, Ricardo, 160–1
Seneca, 35, 75, 238
Senger, John, 44
Sepphoris, 21, 234
servant leadership, *see* leadership
Shared Farming, *see* agriculture
Shrewd Manager, *see* parables
sign, 1, 8, *100*, 111, 150, 196, *205*
**sinner**, as used in Luke, refers to marginalized people of low conventional socio-religious status, 25, 107, 151, *203*, *206*, 253, 264
situational leadership theory, conventional and KOG, *see* leadership
slaves, 4, *23*, 29–31, 36, 40, 44, 51, 57–63, 76–7, *203*, 243
  *see also oikonomia*, master-slave relations
small-scale farms, 80–1, 183
Socrates, 30, 213–16, 260, 274, 275, 276
Soils, *see* parables
Son of God
  to refer to Jesus, 222, 228, 244
  to refer to the Roman emperor, 86, 251
specialization, 1, 160–1
stakeholders, 32, 37, 90–1, 95, 160, 172, 186–91, 194, 239, 265, 270
standardization, 160–1
strategy, *see* KOG-management
suffering, 97, 106–8, 172–3, 176, 253, 256, 269
supply chain management, *see* KOG-management
sustainability, 43, 70, 81, 92, 97, 172, 175, 186, 189, 191, 269
**sustenance economics** refers to managing money in a holistic way that facilitates multiple forms of well-being for multiple stakeholder, 4, 7, 32–3, 36–7, 42–51, 58–9, 67–73, 81, 83, 148, 170, 175, 189, 194, 199, 267, 271
  *see also* acquisitive economics; *chrematistics*; Commodity-Money-Commodity exchange; mutuality

tax, 21, 47, 61, 68–9, 178
  tax collector, 22, *23*, 25, 71–3, 107–8, 126, 147, 151, *204*
  Temple tax, 25
Temple, *see* Jerusalem
Ten Pounds (cf Talents), *see* parables
**theological turn** refers to building theory and practice on the assumption that there is an altruistic God, because this enriches possibilities and/or because some people believe this to be true, 84, 112, 118, 158, 195, 257
Tower Builder, *see* parables
Triple bottom line, 37, 269
triple loop learning, 131
turn the other cheek (as challenging oppression), 19–20, 235
  *see also* go the second mile; nonviolent resistance

usury, interest, *46*, 48, 173, 239–40
Warring Kings, *see* parables
Weber, Max, the most-cited scholar in the organizational sciences

whose arguments suggest that contemporary management theory and practice is based on what he called a "Protestant ethic," and that a first century understanding of the biblical narrative would give rise to a radical approach to management, 1–2, 11, 13, 97, 112, 159–60, 194–8, 231
*see also* iron cage; Protestant ethic
Wicked Tenants/Oppressive Landlords, *see* parables
widening gap between rich and poor, 5, 7, 21, 36, 40, 42, 49–50, 72–3, 78, 169, 247
*see also* benefaction; inequality; patron-client relations; poor; rich
widows, 53–4, 69, 72, 147, 150, *205*, *212*, 248
Wiebe, Elden, 97, 196, 253, 254
Wiens Family Farm (Dan and Wilma), 11, 183–4, 189
*see also* Shared Farming
worthless slave, 59

yeast, 90–3, 140–3, *205–6*
Yeast, *see* parables
Yeast Cycle, *see* Journey Narrative
Yunus, Mohammed, 11, 172–4, 268
*see also* Grameen Bank

Zacchaeus, 49, 69–73, 93–4, 107–8, 169, *203*, 256–7
*see also* salvation
**zero-sum economy** refers to the first century understanding that in order for one person to increase their financial well-being, someone else would need to decrease their financial well-being, 33, 239