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# Mission and the Workplace – the example of Paul<sup>1</sup>

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## **Abstract**

*According to the Letters of Paul and the Book of Acts, Paul supported himself by labouring with his own hands. In this article, the implications of Paul's example in this regard for the twenty-first century are considered. In the first section a brief overview of scholarly research on the concept σκηνοποιός is offered. In the next section the question is considered as to whether tentmaking was a missionary strategy that was deliberately chosen by Paul. It is argued that this question should be answered in a nuanced way. In the last section, the appropriation of all of this within our current situation is considered. After a brief discussion of two opposing ways in which this has been done in recent times, some suggestions for the appropriation of Paul's example are made.*

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New Testament; Paul; mission; workplace; tentmaking

## Trefwoorde:

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## 1. Introduction

In his letters Paul refers several times to working as a way of supporting himself financially. I mention three examples: The first example comes from the Thessalonian correspondence. In 1 Thessalonians 2:9, Paul reminds the Christians of Thessalonica of his “labour and toil” (τὸν κόπον ἡμῶν καὶ τὸν μόχθον), and that he worked night and day so as not to be a burden to them.<sup>2</sup> Malherbe (2008:148) rightly points out that Paul “thus wishes to convey, not just that he had worked, but the strenuous and exhausting demands of labor on him, which he had undertaken willingly (*eudokoumen*) out of his love for them”. The second and third examples come from the Corinthian correspondence. In 1 Corinthians 4:12 (which forms part of a kind of *peristatic* catalogue), Paul refers to the fact that he often grew weary from the work of his own hands<sup>3</sup> – a clear reference to the manual nature of the trade that he plied. And, thirdly, according to 1 Corinthians 9:1-18, Paul had the right to refrain from working for a living (since he was an apostle), but he did not make use of this right and instead supported himself.<sup>4</sup>

Paul does not mention the trade that he practised; this was not necessary as the recipients of his letters already had sufficient knowledge about this. The only information that we have on this issue comes from the Book of Acts. According to Acts 18:1-3, Paul stayed with Aquila and Priscilla because they practised the same trade as he did, and he thus worked with them. Furthermore, in Acts 20:34 (in the speech to the Ephesian elders), Paul is portrayed as highlighting the fact that he worked with his own hands so that he could support himself and his companions. The word that is used in Acts 18:3 to indicate the trade that Paul, Aquila and Priscilla practised,

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2 Cf. also 2 Thess. 3:8 where the same expression is used.

3 Thiselton (2000:363) provides a good translation of the Greek phrase: “We toil until we are weary, laboring with our own hands”.

4 In 2 Cor. 6:5 and 11:23 (cf. also 11:27) Paul also mentions his toils (κόπος), but in these instances it probably refers to his missionary toils. See Martin (1998:174) and Danker (1989:181).

is σκηνοποιός – a word of which the meaning is unfortunately not certain. Louw and Nida (1988:81) briefly explain its meaning as “one who makes tents as an occupation – ‘tentmaker’”; BDAG (2000:928) provides two options – “maker of stage properties” and “tentmaker” – with preference given to the first option;<sup>5</sup> and Liddell and Scott (1996:1608) provide three options – “tentmaker”, “maker of stage properties” and “making bodies”, with “tentmaker” indicated as the meaning of the word in Acts 18:3.

How did Biblical scholars interpret this concept? In order to answer this question, let us look briefly at the history of research on this issue.

## 2. Brief overview of the history of research on the concept σκηνοποιός

For a long time scholars assumed that Paul’s trade was that of a tentmaker – in the sense of weaving tent cloth from goats’ hair (*cilicium*). This idea was based on the fact that in antiquity, this material was often associated with Cilicia, which was Paul’s home province. Although most scholars accepted this view, there were some objections. For example, Zahn objected to this view, and provided three reasons for questioning the scholarly consensus: *cilicium* was mostly used for other purposes and very seldom for tents; the fact that Cilicia was Paul’s home province becomes irrelevant if one accepts either that Paul moved to Jerusalem when he was still a boy or that he only learnt his trade while he was a student of Gamaliel in Jerusalem; and, finally, according to Zahn, Paul would not have chosen weaving as a trade, because it was a trade despised by his peers. Zahn instead proposed that Paul’s trade should be understood as leather working.<sup>6</sup> For a long time New Testament scholars were satisfied to merely choose one of the two options – weaver of goat’s hair or leather worker – when interpreting the concept σκηνοποιός.

In 1980 this situation changed when Hock published his ground-breaking study on Paul as tentmaker. Hock did not offer a new interpretation of the concept σκηνοποιός – he accepted Zahn’s interpretation of Paul’s trade as that of a leather worker as correct. However, Hock made a significant contribution by providing a much broader context – i.e., a broader social context – within

5 Take note that elsewhere Danker (2006:259) – who was responsible for the revision of BDAG – leaves the question open as to whether Paul’s trade was the making of tents or stage props.

6 This paragraph is based on the overview provided by Hock (1980:20-21). He refers to Zahn (1921:633-634.)

which Paul's tentmaking could be understood. He rightly pointed out that scholars usually pay only scant attention to Paul's tentmaking, because they regard it as a peripheral matter. Hock regarded such a view as misguided. His central thesis was that the fact that Paul was a tentmaker was *central* to Paul's life. It determined his life to a large extent: not only did he spend a great deal of time on his trade, it also provided him with (a meagre) daily income. Furthermore, Hock pointed out that, at times, Paul's occupation caused him much hardship and, in some instances, even humiliation as it also determined his social status. Furthermore, Hock highlighted the fact that Paul's trade formed part of his self-understanding as an apostle: Because of his trade he did not have to depend financially on his converts and congregations. This aspect was very important to Paul, because it meant that he could proclaim the gospel of Christ to people free of charge. Hock also mentioned that Paul's trade played a role in his missionary endeavours as it was likely that he sometimes used the workshop to strike up informal conversations with customers and fellow workers about the gospel of Christ. Finally, Hock also argued that it is not necessary for us to regard Paul's view of his work as a particularly Jewish way of thinking as it is possible to point out analogies with Greco-Roman philosophers like Dio Chrysostom.

Although Hock's study was published more than 35 years ago, it still remains the most important study on this topic and many of his proposals are still accepted by scholars nowadays.<sup>7</sup> On some minor points alternatives have been proposed, however. For example, in a brief but well substantiated article, Lampe (1987:256-261) proposes that we should rather think of Paul as making tents from linen or cloth and not of leather. Such tents were mostly sold to private persons and there was a great demand for them. Lampe also provides several examples from ancient literature supporting such a view. Unfortunately Lampe's proposal has mostly been ignored by scholars.<sup>8</sup> Many scholars thus still prefer to describe Paul's trade in more general terms as leatherwork (which could include the making of tents).<sup>9</sup> The other option (preferred by BDAG), namely that Paul's trade was the manufacture of stage properties, is sometimes mentioned by scholars, but not generally accepted.<sup>10</sup>

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7 See, for example, Lietaert Peerbolte (2003:225-228), Schnabel (2008:298) and Strecker (2013:272-273).

8 For an exception, see Schnelle (2003:47-48).

9 See, for example, Bock (2007:578) and Croteau (2015:112-113).

10 See, for example, Gaventa (2003:256). For an exception in this regard, see the study of Welborn (2005:111-112).

### 3. Tentmaking as a missionary strategy?

In the Pauline Letters and Acts a variety of social contexts for Paul's missionary work may be identified. Aune (1991:112-113) distinguishes between seven such contexts: synagogues, private homes, lecture halls, the Pauline "school" (where Paul taught the faith to his "students"), workshops, public places and prisons. Schnabel (2008:287-304) highlights five urban venues that were used by Paul for his missionary work: synagogues, marketplaces, lecture halls, workshops and private houses. For the purposes of this study, it is the workshop as possible setting for Paul's missionary work that is important. That it is highly likely that Paul used the workshops in which he plied his trade as a setting in which to spread the gospel, can be deduced from the information from his Letters and Acts that was discussed in Section 1 above. However, to classify the use of workshops as a *missionary strategy* that was deliberately chosen by Paul to meet people to whom he could convey the gospel, would be misguided. As Schnabel (2008:298) correctly points out, we should regard the fact that Paul spent much of his time in workshops as "a financial necessity" rather than a deliberately chosen missionary strategy. In fact, Schnabel might also be correct in pointing out that Paul probably did not purposefully decide on any particular missionary strategy or method. As he puts it: "The only 'strategy' was the utilization of all venues that allowed the spreading of the news of Jesus Christ" (Schnabel, 2008:304). For a travelling Jew like Paul, it would be the logical option to go to the synagogue when he came to a new city, because that was the place where he would meet Jews and proselytes who had the right religious background to respond in a positive way to the gospel of Christ. It would also be natural for him to use the synagogue as long as possible, and only to switch to other venues when he could no longer do so (Schnabel, 2008:305). To use the setting where he earned his daily living to spread the gospel would also come naturally to Paul because of his huge enthusiasm for the gospel and his firm conviction that he had been called by God and Christ to spread this message as widely as possible. As Schnabel (2008:305) puts it:

When Paul was forced to work in a workshop, he used the contacts with customers who might be curious about the new leatherworker who was educated and who had given speeches at the local synogue or in a public lecture hall.

Schnabel also provides us with a better understanding of the setup of a typical workshop within which Paul might have found himself. He draws attention to examples from Pompeii from which it can be gathered that more than half of the houses had shops, workshops or agricultural plots incorporated with or attached to them. The average size of such a workshop in Pompeii was

around 76 square metres. Schnabel uses the workshop of a cabinetmaker/metalworker in the Casa del Fabbro as an example of what such a setup would have looked like. In this case, it consisted of a modest house which had a large space on the ground floor; this space was situated next to two *triclinia* and was also very close to three *cubicula* which could serve as places for conducting business. In this large space tools were found which suggests that it was used as a workshop. According to Schnabel (2008:298-300), a similar kind of setup could be imagined for Paul's working together with Aquila and Priscilla:

Working in the *officina* of Aquila and Priscilla would have brought Paul in contact with people who already trusted this couple – presumably not only Jews but also Gentile customers. Sharing the news of Jesus in a workshop in a private house would not have been much different than preaching to unbelievers who visited the Christian meetings that took place in the houses of a believer, apart from the fact that the former would have taken place in the morning and early afternoon while the latter took place in the late afternoon or in the evening.

The picture drawn by Schnabel is not the only possibility to be considered. The workshop(s) in which Paul worked could also have been related to an atrium house instead of being one situated within a house (as discussed by Schnabel above),<sup>11</sup> or it could have been any one of the various other types of settings mentioned by Hock (1980:32): “a ground floor room in an apartment building ... a separate building ... [a workshop] outside the city ... near the *agora*”. Nevertheless, the basic setup would still be the same: we find Paul bent over a table (from sunrise until sunset? See Hock, 1980:32), busy cutting and stitching material/leather together, and in conversation with customers and fellow-workers about the products that he helps to make and sell; and also in conversation about other issues of interest ... and whenever the opportunity arises, about the gospel of Christ.

To summarise, the question of whether Paul used tentmaking as a missionary strategy should be answered in a nuanced way. We can indeed picture him as spending much of his time in a workshop. His primary reason for doing so was not because he regarded this as an excellent way to spread the gospel, but because this was the best way in which he could sustain himself and his mission financially. In fact, of the five settings identified by Schnabel that were used by Paul for spreading the gospel (synagogues, marketplaces, lecture halls, workshops and private houses), the work place was the only one where spreading the gospel was not the primary reason for his presence.

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11 For the former situation as a setting for workshops in Pompeii, see the discussion by Flohr (2013:58-64).

Nevertheless, it seems highly likely that Paul also used the workshop as a place in which to spread the gospel whenever such opportunities arose.

If we pursue this line of thought somewhat, two further questions should be raised. The first one concerns the possible missionary success that the work place could have had for Paul. This is a difficult question to answer,<sup>12</sup> as we are entirely left to our own speculations. What seems certain, though, is that his daily task as a tentmaker would have brought him into contact with people that he would probably not have met in any of the other missionary settings. These people did not come to the workshop for any religious reasons; primarily, they would have had economic or financial objectives in mind: to buy, sell, deliver or fetch goods. Compared to the other settings it was exactly there that the benefit of the workshop lay: there was a chance that he could make people that he never would have met in any other way, interested in the gospel. Furthermore, as was pointed out above, one can assume that in many cases a positive relationship already existed between the customers visiting the workshop and its owner, which could also have had a favourable effect on the way in which they would view Paul as they would probably think he would not have been taken in by the owner of the workshop if he did not trust him. Another aspect is that a workshop would also have brought Paul into contact with people from a wide variety of social settings. As a tentmaker, socially he would be somewhere towards the lower part of the middle segment.<sup>13</sup> In a workshop he would meet people not only of the same social standing, but also those of both a higher and a lower standing, such as business owners and professional people, or slaves that were sent there on errands. From Paul's perspective, meeting such a wide

12 The question as to why early Christian missionaries (in general) were successful is notoriously difficult to answer. Schnabel (2004:1555-1561) identifies no less than seventeen factors that have been mentioned by scholars: 1. The political stability offered by the *Pax Romana*; 2. Criticism of polytheism by some philosophers; 3. The disintegration of the Greek *poleis*; 4. Religious syncretism; 5. The Hellenistic ruler cult; 6 The decline of religiosity amongst pagans; 7. Status inconsistency (in particular in the case of women and rich freedmen) in the ancient societies; 8. Hellenistic yearnings for salvation; 9. The fact that the Christian faith was exclusive; 10. The loneliness experienced by many people in cities; 11. Miracles; 12. The willingness of Christian martyrs to suffer for their faith; 13. Christian love and charity; 14. Christian views on life after death; 15. The historical basis of Christian faith; 16. Christianity's willingness to transcend social barriers; 17. Social networking that would guarantee upward mobility in the Christian movement. In the end Schnabel notes: "None of the seventeen factors that have been mentioned and no combination of some of these factors can sufficiently explain the astonishing expansion of the Christian faith and the Christian churches. It may be more than 'Christian bias' if a historian sees the growth of the church in the first three centuries as the work of divine providence." (Schnabel, 2004:1561).

13 For a discussion of this matter, see Schnelle (2003:47-48).

variety of people in a workshop would be a benefit, because he felt himself obliged to bring the gospel to all people, without any social distinctions (cf., for example, Gal. 3:26-28).

The second issue that I wish to raise is why Paul preferred to earn his own livelihood, as it was not necessary to do so. As one may deduce from information provided in the New Testament on this matter, for example 1 Corinthians 9, it was acceptable practice for missionaries in early Christian times to be financially supported by congregations. In fact, in some instances, Paul accepted financial support from congregations. According to Philippians 4:15-16, he was financially supported by the congregation in Philippi during his stay at Thessalonica, and from 2 Corinthians 11:7-11 it is clear that he was financially supported by several congregations during his stay in Corinth. From information in Acts, e.g. Acts 16:14-15 (Lydia's support during his stay at Neapolis), it also seems as if he was sometimes financially supported by wealthy Christians. On the other hand, he refused financial support from the congregation in Corinth while he was there (cf. 2 Cor. 11:9; 12:13-14). At a first glance, it might seem as though Paul was inconsistent, but this is not the case. The principle that he followed was not to accept financial support from a congregation while he was busy founding it. However, if a congregation supported him while he was doing missionary work somewhere else, he did accept it (Lietaert Peerbolte, 2003:222). Furthermore, by not accepting financial support from a congregation while he was working there, he avoided the possibility of being regarded as just another travelling orator – of whom many were to be found in antiquity and who often had the bad reputation of sponging on others (Walton, 2011:225). In the case of the Corinthian congregation it seems as if Paul also preferred not to receive financial support from wealthy Christians in order not to be drawn into the web of patronage – an attitude that caused huge problems between him and the congregation as the wealthy Christians apparently looked down on manual labour and regarded Paul's attitude towards their offer of financial support as socially unacceptable (Barnett, 1993:227). For Paul the bottom line was that he was called to proclaim the gospel to the Gentiles; this he had to do freely in order to demonstrate that the gospel of Christ was free (Walton, 2011:224). As Hock puts it:

[F]ar from being at the periphery of his life, Paul's tentmaking was actually central to it. More than any one of us has supposed, Paul was *Paul the Tentmaker*. ... [H]is trade was taken up in his apostolic self-understanding, so much so that, when criticized for plying his trade, he came to understand himself as the apostle who offered the gospel free of charge (Hock, 1980:67; Hock's emphasis).



## 4. Appropriating Paul's example

Paul's example of tentmaking has been appropriated in many diverse ways through the centuries. Of the many examples that are available,<sup>14</sup> I select only two. The two that I have selected illustrate different ways in which this has been tackled hermeneutically.

**4.1** In an article titled "The vital role of tentmaking in Paul's mission strategy", Siemens (1997) points out the great potential that Paul's example of tentmaking has for contemporary missionary situations. After a discussion of the information provided by Paul's letters and the Book of Acts on Paul's trade and financial support, she moves to the question of why Paul did manual labour. She points out several reasons: Credibility (so that his message could not be doubted), identification (it helped him to associate with the working classes) and modelling (he provided his converts with an example of Christian living and a Biblical work ethic; he also wanted to make sure that his converts would all become unpaid lay evangelists) (Siemens, 1997:123-124). The last aspect is then developed in detail by integrating information from various Pauline letters, drawing a very concrete picture of how Paul wanted his converts to evangelise other people. Siemens begins by pointing out that Paul did not want his converts to evangelise indiscriminately, but, instead, to "fish out seekers and focus only on them" (Siemens, 1997:125). Siemens then moves on to the importance of lifestyle, and highlights four essential points: 1. Paul wanted his converts to follow a lifestyle characterised by "personal integrity"; 2. They had to focus on "quality work"; 3. Developing "caring relationships" with other people was very important; and 4. All of this had to be supplemented with "verbal witness" without which it would be impossible to convert anyone to Christianity (Siemens, 1997:125). In the next section, she then links Paul's tentmaking to Paul's church-planting strategy, pointing out three important aspects, namely that Paul's churches were "self-reproducing", "self-governing" and "self-supporting" (Siemens, 1997:126). In a final section she discusses the implications all this has for our own situation. She does not want us to imitate Paul in a slavish fashion, but points out the importance of Paul's example: it helps us to define exactly what is meant by tentmaking and provides us with a Biblical basis. Furthermore, according to her, Paul provides us with a model of such a missionary approach, showing what should be included, thereby providing us with a "complete pioneering strategy for hostile environments" (Siemens, 1997:128-129). In her own words:

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<sup>14</sup> One of the classics in this regard is the book by Wilson (1979). See also Hamilton (1987). However, for the two examples discussed in this section, I have decided to use two more recent studies.

How this strategy should be implemented in varied modern contexts needs careful study. But surely it is folly to ignore what he said and did since no one has yet equaled his achievement, to evangelize such a large region, so thoroughly and quickly, with such a small team and virtually no money ... [C]learly, Paul's manual labor as a tentmaker made a great contribution to his overall strategy. He would not have dedicated the better part of many days to making tents had it not been a vital part of his mission strategy (Siemens, 1997:129).

Thus, in her appropriation of Paul's example, Siemens tries to stay hermeneutically as close as possible to the Bible. She also attempts to integrate the information about Paul's example in this regard in his letters and the Book of Acts with information about other issues in his letters (a Christian lifestyle and the way in which his congregations functioned) in order to come up with a "model" or "strategy" that can help us in our contemporary situations.<sup>15</sup>

**4.2** The second example illustrates a different way of appropriating Paul's example and represents what could be labelled the other pole of the hermeneutical continuum. Whereas Siemens tried to integrate as much Biblical information as possible, in this approach, scholars work with a minimal approach, only borrowing the term from the Bible and then opting for a particular definition of it which can be followed in our situation. Such an approach may be seen in the work of C. Neal Johnson (2009). After a brief discussion of Paul's example, he defines tentmaking as follows:

In the popular mind it quite simply means making your money in your business so that you can afford to do ministry outside of the business. In short, they see tentmaking as earning money in one place, so that a person can minister in another, that is, making money *here* so that he or she can preach the gospel *out there* (Johnson, 2009:115; emphasis Johnson).<sup>16</sup>

Johnson then discusses the current tentmaking movement, pointing out the huge confusion about the meaning of the concept within our own setup: Some people think of a tentmaker as any dedicated Christian living overseas and using his/her daily job as an opportunity to witness; others think of it as self-supporting mission work; still others include the notion of "cross-cultural"

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15 In the discussion above the emphasis falls on the hermeneutical framework utilised by Siemens to appropriate Paul's example as an illustration of how this has been done in our times. That some of her assumptions, for example that tentmaking was a missionary strategy deliberately chosen by Paul, do not seem to be correct, has already been pointed out earlier in this study.

16 This description of Paul as tentmaker is fairly accurate, but what is omitted is what has been noted in the discussion earlier on: that it is also likely that Paul used the workshop setting in order to spread the gospel when the opportunity arose.

witness in their definition (Johnson, 2009:118-119). After discussing examples of modern tentmakers and the T-scale developed by Lai (2005), Johnson moves on to the different ways in which the goals of modern tentmakers are understood (Johnson, 2009:119-126). In the end, however, he decides that the time has come to replace tentmaking with a more effective approach:

Regardless of the controversies, Paul's model was well-suited to the times in which he lived and continues to be well-suited, even preferred, as a methodology for many mission efforts today. But just as times have changed and evolved, so have the methods for reaching the lost for Jesus. That is true of the Church with its great, diverse movements of God through the centuries; its extensive changes in worship styles, congregational expectations, musical trends and pastoral roles, and unprecedented explosion of parachurch organizations. That is also true of the Marketplace Mission Movement with dramatic emergence of large numbers of marketplace ministries, conferences, events, articles, books and websites and resources – all going far beyond the traditional, Pauline and Priscilline concepts of tentmaking (Johnson, 2009:128-129).

It is interesting to take note that, although Siemens and Johnson appropriate Paul's example hermeneutically in quite diverse ways, both of them use concepts such as "model" or "strategy" when appropriating his example for our situation. In order to make a contribution from a New Testament perspective to the issue under discussion,<sup>17</sup> I want to suggest that we move away from the notion of finding a Pauline *model* (either well-defined – as Siemens seems to do, or only broadly-outlined – as Johnson seems to do) that should be "applied" in some way in the diverse current contexts within which we are called to proclaim the gospel. Of all the many studies that I have read in preparation for this study, there was one sentence that struck me like a bolt from the blue. This is the sentence that I have already quoted above, by Schnabel, when he discusses Paul's missionary strategy in general: "The only 'strategy' was the utilization of all venues that allowed the spreading of the news of Jesus Christ" (Schnabel, 2008:304). In particular, with regard to Paul's plying of his trade, it has been argued above that this was not a missionary strategy deliberately chosen by him; rather it was a financial

17 As noted in footnote 1, the original version of this study was read at a conference on "Faith and work: Christian mission and leadership in the workplace". In the invitation to this conference the following issue was highlighted:

Christians in the countries of the former Soviet Union have for 25 years experienced a much greater measure of freedom to practise their faith beyond the walls of the church. One recent expression of this is that of Christians participating in the mission of God through their professional work in society. While this growing phenomenon has spurred conversation among a number of Christian leaders in Russia, more work is needed in order to define and illuminate the pertinent issues, which will further enhance the overall impulse towards empowering Christians to live out a holistic missional identity.

necessity. In a sense it was just the situation in which Paul found himself. However, because he was convinced that he was called by God to proclaim the gospel of Christ, Paul used this situation in the best way he could, making it part of his apostolic self-understanding. Instead of trying to “copy” Paul’s example we should rather take note of what Schnabel highlights, namely “the utilization of all venues that allowed the spreading of the gospel.” In Paul’s case it meant that he used settings such as synagogues and private houses, but also used his workplace whenever the opportunity arose. In other words, Paul practised *discernment*. In the light of his relationship to God, he reflected and made choices about the best way to advance the gospel in his particular situation.<sup>18</sup> As we have seen, Paul also practised such discernment when it came to financial matters: although he could expect of a congregation to support him financially while he was working there, he chose not to do so. Back to our own situation: within the diverse situations in which we have to bring the gospel of Christ, it thus seems best not to “copy” Paul’s example of tentmaking, but to follow his example in making the most of the particular circumstances confronting us. In some instances what we do might actually come close to how Paul did it: working to sustain ourselves financially, but at the same time regarding this situation not merely as a way to make a living, but also as creating opportunities by which we can bring the gospel to people who might otherwise never have crossed our path. In other situations we might decide on different ways (as Johnson in our second example has decided). Whatever we decide on, we should never forget the central values that guided Paul when making such decisions. Of these the most important was the value of *integrity*, or as we have explained it earlier on in this article: that the way in which he proclaimed the gospel should reflect the nature of the gospel, and that the decisions that he took on financial and other matters should never become a hindrance to the spreading of the gospel. If we take this as our guideline, we can never go wrong.

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18 For a discussion of the three concepts that regularly turn up in the academic discussion of discernment (reflection, choice and one’s relationship to God) and an application of this perspective to the Letter to the Galatians, see my article in this regard (Tolmie, 2013:156-171).

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