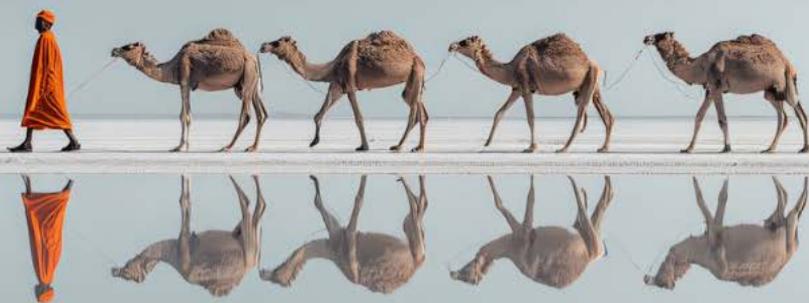


# SALTWORK

CORE VALUES - KEY TERMS - FRAMEWORKS



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# Contents

SOMETHING HAS TO CHANGE	1
SALTWORK	9
KEY TERMS	13
1. FOR THE GLORY OF GOD	15
2. ACCESS TO THE UNREACHED	20
3. ETHICS OF THE KINGDOM OF GOD	25
4. SACRED WORK	30
5. SALTY DISCIPLE MAKERS	35
SALTWORK FRAMEWORK	39
BUSINESS MODELS	43
TO SENDERS, DONORS, AND PARTNERS	50
ACKNOWLEDGEMENTS	51



# SOMETHING HAS TO CHANGE

## ACCESSABILITY TO THE UNREACHED

No country in the world is closed to the Gospel... but many are closed to missionaries. Especially those where unreached people reside. More than **3.2 billion people** still live with little to no access to the gospel—not because they have rejected Christ but because you can't disciple people you can't access. The majority of these men, women, and children are born, live, and die in places where missionaries are not allowed, churches cannot be planted openly, and Christian witness is tightly restricted. And yet, while the need is staggering, the response is often cautious, delayed, or misaligned with reality. Entire generations remain unreached not for lack of willingness in the Church, but for lack of workers who can live, labor, and remain among them with integrity.

For the church in the United States, the truth is that about 1 out of every 1000 church members serves as a long term cross cultural worker. Only 3% of those who are sent are actually going to areas that are unreached with the Gospel. 47% of those who go to the field will leave within 5 years, largely due to inadequate preparation (preventable). On top of this, the population of unreached

people is increasing, "more people than ever before in history will go to hell in the days to come without ever hearing how to go to heaven."<sup>1</sup> The urgency is palpable. Something has to change.

My plead with the church is two fold:

1. ***Our Churches sending capacity is of eternal importance relative to our seating capacity.***<sup>2</sup>
2. ***We cannot afford to send brothers and sister ill-equipped and unsustainable for long term work in hard places.***

Many Christians who desire to obey the Great Commission are being equipped for a world that no longer exists. For generations, global mission strategy assumed that access to the nations would come primarily through open missionary identities, church-planting visas, and publicly religious roles. That world has largely closed. Today, the majority of unreached peoples live in countries that either restrict or outright prohibit traditional missionary activity.

At the same time, the Church has unintentionally reinforced a false divide between "sacred" and "secular" work. Faithful Chris-

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1. David Platt, "What Is the Great Imbalance?" *Radical*, accessed January 19, 2026, <https://radical.net/article/what-is-the-great-imbalance/>.
  2. David Platt, "The Church That Changed the World," *Radical*, accessed January 19, 2026, <https://radical.net/message/the-church-that-changed-the-world/>

tians are often encouraged—explicitly or implicitly—to leave their professions behind in order to participate meaningfully in God’s mission, or to treat their work merely as a platform or cover rather than a calling. This has produced shallow identities, ethical compromises, and unsustainable models of presence. In many places, this approach has damaged credibility, endangered local believers, and weakened long-term gospel witness. There are real cases, among local and region teams in the Middle East, where workers who run businesses are on a separate teams from the "professional missionaries". This should not be.

Unreached peoples are increasingly concentrated in countries that demand contribution, competence, and credibility. Governments want teachers who can teach, engineers who can build, entrepreneurs who can employ, and professionals who strengthen society. Communities trust those who work hard, create value, and stay. In these contexts, **good work is not a cover—it is the cost of entry.** Long-term gospel presence now requires globally marketable skills, ethical business practices, and identities that can withstand scrutiny. The worker who cannot contribute will not last. The humbling reality is that sending organizations all too often label a few as "BAMers" and put them at a table by themselves while the true missionaries are sent through traditional means. We must come to terms with the fact that our traditions are out of date. Patrick Johnstone, author of *Operation World*, elaborates on this idea further,

***“Anything that local churches and mission agencies can do to keep missionaries in the field and lengthen their useful ministry is a good investment.”***<sup>3</sup>

**Saltwork’s** vision is to see healthy, indigenous churches planted among the world’s remaining unreached peoples. Yet when it comes to pre-field training within sending churches and organizations, we believe there is a significant gap in how workers are being formed and equipped for long-term life among the unreached. We strongly affirm and advocate for training in disciple-making, church planting, language and cultural acquisition, teaming, support-raising, and security. These are essential.

However, in much of today’s world, these competencies alone are insufficient. In regions where missionary identities are illegal or unwelcome, workers cannot live among the people they are called to serve without credible, sustainable access. Seminary credits and theological training are a gift and a blessing—but they do not, by themselves, provide presence. A recent survey shows, *“Field leaders agreed that new workers come to the field today less and less disciplined.”*<sup>4</sup> We must ask a harder question: What are we expecting of workers when it comes to their ability to live, work, and contribute meaningfully in the societies they enter?

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3. Elliot D. Stephens, “Retention and Onboarding: Are We Ready to Ask the Hard Questions?” *Evangelical Missions Quarterly* 55, no. 4 (2019): 15.

4. Stephens, “Retention and Onboarding,” 16.

**Saltwork** contends that preparation must include the development of globally marketable skills—skills that create legitimacy, provide economic value, and enable long-term presence. Without this equipping, even the most theologically well-trained worker may never gain access to the very people they are sent to reach. Presence is not optional, and presence requires both spiritual development and credible work.

Most of the people reading this book have a passion for getting the Gospel to nations that have never heard. In all of them, gospel access is increasingly tied to vocational legitimacy. These are places where “*missionary*” is restricted, monitored, or forbidden—but where faithful Christians live, work, and make disciples through their daily presence:

**Some of the Top Countries Where Globally Marketable Skills are Required for Gospel Access**

1. North Korea
2. Afghanistan
3. Somalia
4. Saudi Arabia
5. Iran
6. Yemen
7. Libya

## SALTWORK

8. Eritrea
9. Pakistan
10. India
11. Bangladesh
12. China
13. Myanmar
14. Algeria
15. Morocco
16. Tunisia
17. Qatar
18. United Arab Emirates
19. Oman
20. Kuwait
21. Tajikistan
22. Uzbekistan
23. Turkmenistan

24. Kazakhstan

25. Azerbaijan

26. Turkey

27. Malaysia

28. Indonesia

29. Maldives

30. Nepal

Most believers have inherited a vision of missions without a framework for work. The result is identity dissonance, wasted years, and unnecessary exits from places where perseverance matters most. In these regions where persecution is high and missionary visas are unavailable, access to people is not achieved through missions organizations but through contribution. Doctors, engineers, educators, entrepreneurs, tradespeople, and professionals who genuinely serve their communities are often welcomed where missionaries are not. Yet many Christians lack the personal development, vision, and practical guidance needed to pursue excellent, globally credible work that is both economically sustainable and deeply faithful.

The problem, then, is not a lack of passion for the nations, nor a lack of opportunity. The problem is personal development and a lack of globally marketable skills. We are sending people

## SALTWORK

with sincere hearts but unsustainable strategies—strategies that no longer align with geopolitical realities, economic systems, or the biblical vision of work itself. Without a renewed understanding of vocation, integrity, and long-term presence, the Church risks preparing people for strategies that no longer provide access to the very people we are called to reach.

***Saltwork*** exists to address this gap.

# **SALTWORK**

## MISSION AND VISION

### **Vision**

Whole disciples of Jesus cultivating profitable work, creating jobs for indigenous believers, and multiplying healthy churches among the unreached until Christ returns.

### **Mission**

Making whole disciples of Jesus who cultivate transformative work for Kingdom flourishing among the nations—for the glory of God.

### **The Challenge**

Across the world, billions of people remain unreached with the gospel. Many of these regions restrict traditional missionary activity, making long-term presence difficult. At the same time, many Christians who desire to serve among the nations struggle with unclear vocational identities, unsustainable business platforms, and a divided view of faith and work. When work is not credible or sustainable, access is fragile, workers leave prematurely, and long-term gospel witness suffers. In addition, many indigenous believers living in difficult contexts lack access to meaningful em-

ployment, which limits their ability to provide for their families, remain rooted in their communities, and participate in long-term disciple-making efforts.

### **The Opportunity**

Scripture presents a vision of discipleship that integrates faith and work. From the wisdom of Proverbs to the example of the Apostle Paul, work is not separate from ministry—it is often the very means through which the gospel gains credibility and access. Skilled, faithful work provides legitimate presence in difficult places, builds trust within communities, creates economic dignity, and opens doors for meaningful relationships and disciple-making. When believers pursue excellence in their professions and integrity in their lives, their work becomes a platform for gospel witness and long-term kingdom impact.

### **The Saltwork Approach**

Saltwork exists to help form whole disciples of Jesus whose faith shapes every sphere of life—including their vocation. Through training, coaching, and strategic partnerships, Saltwork equips believers to develop globally marketable skills that allow them to live and work among the unreached with wisdom and long-term sustainability. At the same time, Saltwork seeks to strengthen indigenous believers by helping create dignified employment opportunities that support families, stabilize communities, and strengthen local gospel movements.

Saltwork also seeks to partner with leading sending organizations and mission leaders to help reform aspects of the current Western sending model—moving toward approaches that emphasize integrated discipleship, credible work, and long-term presence among unreached peoples.

### **Primary Goals**

Saltwork pursues four primary goals:

- **Form Whole Disciples**

Equip believers whose faith shapes their work, character, relationships, and witness.

- **Establish Credible Work**

Help workers develop sustainable professions and businesses that enable long-term presence in difficult contexts.

- **Strengthen Indigenous Believers**

Support the creation of meaningful jobs and business opportunities for thousands of local believers living in unreached regions.

- **Multiply Healthy Churches**

Encourage sustainable disciple-making efforts that lead to the formation of healthy churches among unreached peoples.

### **The Long-Term Vision**

By equipping believers with credible work and integrated discipleship, Saltwork aims to help strengthen gospel presence in difficult places, reduce missionary attrition, empower indigenous believers through dignified work, and contribute to the multiplication of healthy churches among unreached peoples around the world.

Ultimately, Saltwork exists to serve the Church in its calling to make disciples of all nations—so that Christ is known, worshiped, and glorified among every tribe on earth.

# KEY TERMS

- **WORK:** A gracious expression of creative energy in service of others (Sayers)
- **MISSIONARY:** Someone sent by God and the Church from their home culture to specific people or place in another culture for gospel purposes.
- **PLATFORM:** A business identity used by a worker/missionary as a means of legitimizing his/her presence and work among people in limited access contexts. In many cases, these businesses are visa faking or do not produce a profit. \**Saltwork* does **not** endorse platform strategy.
- **BUSINESS AS MISSION (BAM):** A business that seeks holistic transformation located anywhere in the world.
- **BUSINESS FOR TRANSFORMATION (B4T):** A business professional who desires to make disciples among unreached people groups through their work. \*Saltwork endorses and promotes B4T

- **TRANSFORMATION:** Referring to impacting a community in 4 measurable ways: spiritual, economical, social, and environmental.
- **GLOBALLY MARKETABLE SKILLS:** Transferable, credible, and sustainable competencies that grant legitimate access to people and places across cultures—particularly in contexts where overt missionary identity is restricted—while enabling long-term presence, economic contribution, and visible Christian faithfulness.
- **TENTMAKER:** A business professional making disciples within an existing company that doesn't share our values.

# FOR THE GLORY OF GOD

## CORE VALUE 1

**T**he first and foundational value of **Saltwork** is simple in statement and demanding in practice: **we work for the glory of God**. This conviction reframes why we go, how we labor, and who we ultimately serve. In a world where Christian workers have often been formed to measure faithfulness by visible ministry outcomes, **Saltwork** begins further upstream. Before strategies, access, or impact, we settle the question of allegiance. Our work—paid, professional, ordinary, and often unseen—is not a means to something more “spiritual.” It is itself an arena of worship. The glory of God is not reserved for church gatherings or explicitly religious activities; it is the defining aim of all human effort.

The apostle Paul makes this vision unmistakably clear: “So, *whether you eat or drink, or whatever you do, do all to the glory of God*” (1 Corinthians 10:31)<sup>1</sup>. This command reaches into the most ordinary actions of daily life and places them squarely within the purposes of God. Nothing is neutral. Nothing is insignificant.

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1. 1 Corinthians 10:31, English Standard Version

For those living and working among unreached peoples, this truth is both liberating and weighty. Our faithfulness is measured by how consistently our lives and labor reflect the worth of God. The quiet faithfulness of competent work, ethical decision-making, and long obedience will impact unreached communities for the glory of Christ for decades. As author Eugene Peterson describes, we are "a colony of heaven in a country of death."<sup>2</sup> In all we do, we are to bear witness to the resurrection.

Scripture presses this vision even further into the realm of vocation. Paul exhorts believers, "*Whatever you do, work heartily, as for the Lord and not for men*" (Colossians 3:23). In contexts where missionary identities are restricted and public religious expression is costly or illegal, this command becomes deeply practical. We are not working to impress supervisors, governments, customers, or visa authorities—though we aim to serve them well. We are working for the Lord himself. When our primary audience is God, excellence becomes an act of obedience rather than self-promotion.

This posture guards us from the subtle trap of people-pleasing that often disguises itself as ministry success. Paul asks pointedly, "*For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ*" (Galatians 1:10). In high-pressure environ-

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2. Gospel Fellowship Church, "A Colony of Heaven," accessed January 19, 2026, <https://www.gfcnow.com/colony-of-heaven/>.

ments—where funding expectations, sending churches, and organizational metrics can quietly shape our choices—this question exposes our true motivations. **Saltwork** calls men and women to a deeper freedom: to serve faithfully even when applause is absent, recognition is delayed, or fruit remains hidden.

Work done for God’s glory is also marked by integrity and sincerity, especially when no one is watching. Paul addresses workers directly, saying, “*Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ... rendering service with a good will as to the Lord and not to man*” (Ephesians 6:5–7). Though written in a different cultural context, the principle endures. Our conduct at work—honesty in reporting, diligence in responsibility, respect in relationships—becomes a testimony.

This vision of work is not new; it reaches back to the opening pages of Scripture. “*The LORD God took the man and put him in the garden of Eden to work it and keep it*” (Genesis 2:15). Work existed before the fall. It was given as a good gift, a meaningful participation in God’s ordering and sustaining of the world. **Saltwork** recovers this original dignity of labor. Work is not a necessary evil to fund ministry elsewhere; it is a sacred calling through which God is honored and his character displayed. The New Testament echoes this theme by calling believers to offer their entire lives to God. “*I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship*” (Romans 12:1). Our bodies, showing up on time, solving problems, carrying responsibility,

and absorbing stress; become instruments of worship. Faithfulness in spreadsheets, classrooms, clinics, shops, and boardrooms is not peripheral to discipleship; it is central to it.

This kind of worship is practical and outward-facing. *“Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God”* (Hebrews 13:16). Good work blesses communities, builds trust, and creates genuine contribution. In places where Christian witness is often suspicious or misunderstood, tangible good done through excellent work opens relational space that arguments never could. The glory of God is displayed when believers are known as people who bring value, stability, and blessing wherever they live.

Ultimately, working for the glory of God anchors our confidence and redirects our ambition. *“Commit your work to the LORD, and your plans will be established”* (Proverbs 16:3). While this work does not promise or guarantee profits and wild success, we ultimately care about faithfully stewarding the gifts God gives us. If it is profitable, the call is not to pack up and go home as though your work is done but rather to re-risk for the glory of God. Like the parable of the talents (Matthew 25:14-30), the Master doesn't reward the worker with more "talents" to go home and spend them but the Master gives them more responsibility — more good work. For the glory of the Master and the joy of the servant. When our labor is committed to God, he uses it—often in ways we cannot see—to advance his purposes among the nations.

**Saltwork** exists to form men and women who live this reality with clarity and conviction. We work for the glory of God—offering

our labor as worship, our excellence as obedience, and our integrity as testimony. In doing so, we proclaim with our lives that Jesus is worthy (Revelation 5), not only of our words, but of our very best work.

**DISCUSSION QUESTIONS:**

1. Where are you most tempted to work for the approval of people rather than for the glory of God?
2. How would your daily work change if you truly believed God is your primary audience?
3. What would it look like to offer your current season of work as an act of worship to God?
4. What fears or ambitions compete with your desire to work purely for God's glory?
5. If your visible results were removed, would your motivation to work faithfully remain? Why or why not?

# ACCESS TO THE UNREACHED

## CORE VALUE 2

In 1990, India's economy was wide open but the church largely failed to recognize how business would become a primary gateway to the unreached in India, especially among the emerging middle and upper classes. Instead of embedding believers in work and enterprise, many were removed from their networks and supported externally, creating unsustainable models. As a result, a critical window for gospel access through business was missed.

<sup>1</sup> In 2026, the same is true with Saudi Arabia. One of the most (closed) unreached countries in the world now welcoming Gospel witnesses on the wings of work.

*"I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, but as it is written, 'Those who have never been told of him will see, and those who have never heard will understand.'" (Romans 15:20–22). Paul's ambition was not abstract; it was constrained and shaped by access. He went where the gospel was unknown.*

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1. Patrick Lai, *Business for Transformation: Getting Started* (Littleton, CO: William Carey Library, 2015), p.13

Scripture is clear that the gospel advances through real people living among real communities, because *“how are they to believe in him whom they have never heard? And how are they to hear without someone preaching?”* (Romans 10:14). Yet preaching itself requires proximity, trust, and legitimacy in the eyes of those who hear.

Throughout the New Testament, we see that credibility is often established through ordinary, honorable work. Paul did not separate mission from vocation. In Corinth, *“he found a Jew named Aquila... and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade”* (Acts 18:2–3). His labor was not a distraction from the gospel; it was a means of access and integrity. Paul later explained his posture clearly: *“I have made no use of any of these rights, nor am I writing these things to secure any such provision... that I might present the gospel free of charge”* (1 Corinthians 9:15, 18). He went on to say, *“I have become all things to all people, that by all means I might save some”* (1 Corinthians 9:22). This adaptability was not compromise, but faithful strategy rooted in love and mission.

Scripture also affirms that God himself is sovereign over human geography and access. *“He made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God”* (Acts 17:26–27). God places his people intentionally, often embedding them in economic, professional, and social structures that create daily points of contact with those who need the gospel. This is why access is not merely about visas

or permission, but about meaningful participation in the life of a place. Paul's imprisonment even became an avenue for witness, as he testified, "*what has happened to me has really served to advance the gospel*" (Philippians 1:12). When access through one door closed, God opened another.

In today's world, this biblical pattern collides with a stark reality: many nations are not closed to the gospel, but they are closed to missionaries. Jesus himself warned his disciples, "*Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves*" (Matthew 10:16). Wisdom and innocence often require believers to enter societies under credible, non-missionary identities, especially where open missionary work is illegal (among the Unreached). In such contexts, globally marketable skills are not optional; they are essential for long-term faithfulness and access. Scripture commends excellence and diligence in work: "*Do you see a man skillful in his work? He will stand before kings*" (Proverbs 22:29), and "*Whatever your hand finds to do, do it with your might*" (Ecclesiastes 9:10). These skills create legitimacy, sustainability, and trust in environments where religious titles close doors rather than open them.

The biblical witness consistently affirms that good works adorn the gospel rather than compete with it. Paul urged believers to "*devote themselves to good works, so as to help cases of urgent need, and not be unfruitful*" (Titus 3:14), and asked the church to pray "*that God may open to us a door for the word, to declare the mystery of Christ*" (Colossians 4:3). Doors must be opened before words can be spoken. From Joseph's rise to leadership through

administrative excellence in Egypt (Genesis 41) to Paul’s vocational flexibility across cultures, Scripture reveals a consistent truth: **you cannot disciple people you cannot access.** Where persecution is high and unreached people abound, credible, long-term, non-missionary identities are often the very means God uses to establish presence, earn trust, and make the good news visible and heard.

**DISCUSSION QUESTIONS:**

1. What does it practically mean that access requires presence—and presence requires credibility?
2. Why do you think Paul made it his ambition to preach where Christ was not yet named?
3. How does the tension between calling and legality shape the way we think about missions today?
4. In what ways can globally marketable skills create real access to unreached people?
5. Where have you seen “missionary identity” hinder long-term presence?
6. What fears surface when you consider building a non-missionary identity for gospel access?
7. How might your current vocation become a doorway to the nations?

## SALTWORK

8. What is the cost of failing to establish credible, long-term presence in hard places?
9. If no country is closed to the gospel, what might God be asking you to prepare for now?

# ETHICS OF THE KINGDOM OF GOD

## CORE VALUE 3

**T**he Kingdom of God advances not only through proclamation but through presence—visible, embodied, and tested over time. Jesus taught that the lives of His followers would be public evidence of His reign: *“In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven”* (Matthew 5:16). Kingdom ethics are never hidden. They are seen by neighbors, colleagues, governments, and communities, like a city on a hill.

From the beginning, God’s mission has been oriented toward the blessing of the nations. When God called Abram, He did not promise extraction or escape, but embodied blessing: *“In you all the families of the earth shall be blessed”* (Genesis 12:3). This ethic carries forward through kings and prophets and into exile, where God commanded His people not to withdraw or deceive, but to invest deeply and visibly in the well-being of the places they lived: *“Seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf”* (Jeremiah 29:7). Kingdom ethics demand that our presence tangibly benefits the societies among whom we dwell.

One example of how the Kingdom of God can be misrepresented among the unreached is through ideologies like the '*Rahab approach*'. This refers to the appeal to Rahab's deception in Joshua 2 as a moral precedent for using lies or misrepresentation in order to protect God's people or advance God's purposes. Rahab hid the Israelite spies and deliberately misled the authorities of Jericho about their whereabouts; Scripture (and *Saltwork*) commends her faith (Hebrews 11:31; James 2:25), and some have interpreted this to mean that deception can be justified when it serves a higher redemptive goal. In modern missions contexts, the "Rahab approach" is often invoked to justify lying about one's identity, purpose, or work—such as falsifying visa intentions or operating fake platforms—in order to gain or maintain access. This interpretation extends Rahab's specific, situational act of wartime allegiance into a broad ethical framework, treating deception as an acceptable strategy rather than an exceptional act within a unique redemptive moment.<sup>1</sup> ***Saltwork*** strongly disagrees with the Rahab approach

Ian Prescott, who served in Asia for nearly 40 years and writes extensively on creative access, comments, "*Those who use their professional qualifications to get a visa but don't do the job that they have contracted to do...real questions should be raised about their integrity. They have made a commitment to do something but haven't kept their word. Questions can also be raised about the*

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1. Steve Schirmer, *Identifying the Lie*, 23 July 2021, <https://abwe.org/blog/identifying-lie/>

*impact their behavior has for the gospel. While they may achieve their short- term goals in evangelism, literature distribu-tion, etc. , the long-term impact is often very negative. Numerous stories , particularly from China, testify to this."*<sup>2</sup>

Scripture leaves no room for hidden agendas or false identities. The apostle Paul wrote, *"We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God."* (2 Corinthians 4:2). Again, he instructed believers, *"Repay no one evil for evil, but give thought to do what is honorable in the sight of all"* (Romans 12:17), and, *"We aim at what is honorable not only in the Lord's sight but also in the sight of man"* (2 Corinthians 8:21). Kingdom faithfulness is never deceptive. It does not rely on faking credentials, hiding motives, or pretending to be something we are not. God's mission does not require nor promote ethical shortcuts. Throughout the wisdom literature and the apostolic letters, integrity is presented as central to credibility. *"A false balance is an abomination to the LORD, but a just weight is his delight"* (Proverbs 11:1). *"LORD, who shall sojourn in your tent? ... He who walks blamelessly and does what is right and speaks truth in his heart"* (Psalm 15:1-2). Paul urged believers to *"aspire to live quietly, and to mind your own affairs, and to work with your hands... so that you may walk properly before outsiders"* (1 Thessalonians

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2. Ian Prescott, *"Issues of Identity and Platform in Bringing the Good News"* Evangelical Missions Quarterly Volume 47, No. 4. P.17

4:11–12). Likewise, Titus was instructed to model integrity in work so that *“nothing evil may be said about us”* and so that believers would *“adorn the doctrine of God our Savior”* (Titus 2:7–8, 10).

The New Testament assumes that unbelievers are watching. Peter exhorted the scattered church: *“Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God”* (1 Peter 2:12). The credibility of the gospel is inseparably tied to the credibility of those who carry it. Where integrity is compromised, suspicion grows. Where work is fraudulent, the message is discredited. Where presence is extractive rather than beneficial, the Kingdom is obscured.

For ***Saltwork***, this ethic is non-negotiable. Workers must actually do what they say they are going to do in the country they live. Their labor must be legitimate, their businesses real, their skills credible, and their contribution meaningful. Kingdom work is not a cover story. Scripture consistently teaches that God advances His Kingdom through people whose work is honest, whose presence blesses societies, whose conduct is visible and honorable, and whose integrity makes the gospel compelling rather than suspicious. This is not merely strategy—it is obedience.

**DISCUSSION QUESTIONS:**

1. Where is the line between wise strategy and ethical compromise in missions?
2. How does integrity shape the credibility of the gospel in restricted contexts?

3. In what ways can “ends justify the means” thinking subtly influence Kingdom work?
4. What does it practically look like to “adorn the doctrine of God” through our work?
5. What kind of long-term fruit results from real, legitimate presence in a community?

# SACRED WORK

## CORE VALUE 4

**W**hat if I told you the pieces were already in place to increase the "missionary" work force by 600% among the unreached? Don't believe it? Currently there are 40,000 evangelical missionaries living in the 10/40 window (area where majority of UPGs reside). Right now, there are also about 2 Million Americans that work in "secular" employment in that region as well. Let's say half of them identify as a Christian. Even if you dismiss 80% of them for being "cultural Christians", that still leaves 200,000 who take their walk with Christ very seriously. 200,000 committed followers of Jesus working profitable jobs, living in the most unreached region of the world. Imagine if those 200,000 caught a vision for how to leverage their lives for the impact of the Gospel, without costing the church another dime. For business leaders, the 10/40 window isn't a "window" at all. It's a wide open door.<sup>1</sup>

Do you know who planted the church in Antioch? The church at Antioch had one of the highest sending capacities in the New

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1. J.D. Greer, *What are you doing to do with your life?* (Nashville,TN: B&H Publishing, 2020), p.43-45

Testament. But who planted it? No one knows. What we do know is that a great persecution rose up against the Church in Acts 8 and all the believers spread to Judea, Samaria, and the ends of the earth... EXCEPT THE APOSTLES.” It is likely that Antioch was planted by a group of no name tradespeople. Maybe tentmakers, wood workers, stone masons, faithful men and women carrying out the mission of God through their work.

The Scriptures leave no room for a divided life. From the opening lines of Genesis to the sweeping Christ-centered vision of the New Testament, all of creation and all of human labor belong to God. *“For by him all things were created, in heaven and on earth, visible and invisible... all things were created through him and for him. And he is before all things, and in him all things hold together”* (Colossians 1:16–17). *“The earth is the LORD’s and the fullness thereof, the world and those who dwell therein”* (Psalm 24:1). Because Christ is Lord over all, there is no sacred/secular divide in the Kingdom of God. That division is not biblical; it is artificial. Dutch reformed theologian and Prime Minister Abraham Kuyper, famously captured this truth when he declared that *‘there is not one square inch of creation over which Christ does not cry out, “This is mine.”’*<sup>2</sup> Work, then, is not something neutral that becomes holy only when attached to ministry; it is already claimed territory under the reign of God.

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2. Erik Cooper, *10 Quotes on the Sacred - Secular Divide*, The Stone Table, 12 Feb 2024, <https://www.thestonetable.org/10-quotes-on-the-sacred-secular-divide/>

Human work itself is rooted in creation, not the fall. God created humanity in His image and immediately entrusted them with meaningful responsibility: *“Be fruitful and multiply and fill the earth and subdue it, and have dominion...”* (Genesis 1:28). Before sin ever entered the world, *“The LORD God took the man and put him in the garden of Eden to work it and keep it”* (Genesis 2:15). Work was designed as a good gift—an expression of image-bearing stewardship, creativity, and participation in God’s ongoing care for the world. Even the craftsmanship of artisans is described as a Spirit-empowered calling, as God filled Bezalel *“with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship”* (Exodus 31:3). Skill, excellence, and productivity are not distractions from spiritual life; they are evidence of it.

The New Testament continues this vision by calling believers to honest, visible, and beneficial labor within society. *“Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need”* (Ephesians 4:28). Paul exhorts believers *“to aspire to live quietly, and to mind your own affairs, and to work with your hands... so that you may walk properly before outsiders and be dependent on no one”* (1 Thessalonians 4:11–12). Work is not merely about provision; it is about witness. The credibility of the gospel is often carried on the shoulders of ordinary faithfulness—work that blesses communities, earns trust, and reflects the character of God.

Dallas Willard warned that *“the false division between sacred and secular has done incalculable damage to both the church and*

*the world. When holiness is confined to church roles alone, the vast majority of human activity is left spiritually hollow. Scripture calls for something far richer: holy people taking up holy orders in farming, industry, education, law, commerce, and craftsmanship with the same seriousness once reserved for pulpits and platforms."* Renown author, Dorothy Sayers, echoed this vision by insisting *"that work should not be treated as mere drudgery for earning money, but as a creative vocation—work done well for the love of the work itself, to the glory of God."* To work as image-bearers is to make, build, serve, and steward in ways that reflect the Creator.<sup>3</sup>

Sacred work, then, is not about labeling certain jobs as “ministry” and others as “secular.” It is about recognizing that all legitimate work done unto the Lord is worship, or 'workship'<sup>4</sup>. In the Kingdom of God, spreadsheets, classrooms, clinics, workshops, fields, kitchens, and marketplaces are as much arenas of faithfulness as sanctuaries. For ***Saltwork***, this truth is foundational. Our calling is not to escape the world into religious activity, but to enter the world with integrity, skill, and excellence—offering our labor as an act of obedience and our work as a visible testimony that Christ is Lord of all.

### **DISCUSSION QUESTIONS:**

1. Where have you subtly embraced a sacred/secular divide

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3. Cooper, *10 Quotes on the Sacred - Secular Divide*

4. OpenUSA, “Workship,” accessed January 19, 2026, <https://www.openusa.net/workship/>

## SALTWORK

in your own thinking or work?

2. In what ways does your daily work reflect God's creativity, order, and goodness?
3. How can excellence and integrity in your field become a visible witness to outsiders?
4. How might your community change if believers fully embraced their work as sacred?
5. What practical step can you take this week to offer your labor more intentionally to God?

# SALTY DISCIPLE MAKERS

## CORE VALUE 5

“**I** tried to be contextualized. I tried to be very contextualized...I tried to be a holy man – even calling myself a Muslim follower of Jesus– but I realized over the years that true insiders work a job.”<sup>1</sup>  
- BAT worker in SE Asia.

Jesus’ command to make disciples of all nations is not merely a call to transmit information, but to form lives that visibly reflect obedience to Him in every sphere (Matthew 28:19–20). Scripture consistently refuses to separate belief from behavior. James writes, “*Be doers of the word, and not hearers only, deceiving yourselves*” (James 1:22, ESV). Discipleship that stops at ideas but fails to shape how people work, provide, speak, and live in community is incomplete. Missionaries inevitably reproduce disciples in their own image—for better or for worse—and this means that shallow views of work, integrity, or responsibility inevitably shape the next generation of believers. There have been cases in East Africa of locals from a Muslim background who have come to faith, forced

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1. Patrick Lai, *Business for Transformation: Getting Started* (Littleton, CO: William Carey Library, 2015), p.15

to quit their jobs only to then to become a missionary or pastor because the only Christians they know are missionaries and pastors. Some of them even turning back to Islam because it is an unsustainable road for them financially. Jesus Himself framed His followers as those whose lives would be publicly visible and socially meaningful: *“You are the salt of the earth... You are the light of the world... let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven”* (Matthew 5:13–16). Disciples are meant to be both distinct and beneficial—preserving, illuminating, and blessing the societies in which they live.

In many unreached and restricted contexts, overt missionary identities are not possible, and discipleship models that depend on them collapse under pressure. Some streams of the insider movement attempt to solve this tension by minimizing the visible implications of following Jesus, teaching that people can privately love Christ while avoiding costly public obedience. But Scripture points in a different direction—not toward hidden faith, but toward credible, embodied faithfulness. Paul exhorts believers to *“walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt”* (Colossians 4:5–6). Wisdom toward outsiders includes how one works, provides, and contributes. The New Testament repeatedly links discipleship to responsibility and diligence: *“If anyone is not willing to work, let him not eat”* (2 Thessalonians 3:10), and again, *“If anyone does not provide for his relatives... he has denied the faith and is worse than an unbeliever”* (1 Timothy 5:8). These are not

peripheral concerns; they are core expressions of a faith that is meant to be seen and tested in real life.

**Saltwork** discipleship therefore aims to form men and women whose faith is unmistakably Christian and unmistakably credible. We make disciples who embody a strong work ethic alongside the humility, honesty, and love of the gospel—people whose presence strengthens neighborhoods, workplaces, and economies. Scripture affirms that such lives have real social impact: “*By the blessing of the upright a city is exalted*” (Proverbs 11:11). In many Muslim-background contexts, this kind of embodied discipleship is not only faithful, but protective. Experience consistently shows that many believers from a Muslim background are not as persecuted when they hold legitimate jobs or operate businesses that tangibly serve their communities. When disciples are known first as faithful workers, providers, and contributors, the gospel is no longer abstract or suspicious—it is visible, costly, and compelling. Salty disciple makers do not aim to produce hidden believers or religious professionals, but resilient followers of Jesus whose whole lives—work included—bear witness to the Kingdom of God.

### **DISCUSSION QUESTIONS:**

1. How would you define a “globally marketable” skill in light of the Great Commission?
2. In what ways have our churches unintentionally narrowed young people’s view of ministry and vocation?
3. How can families and pastors create a culture that expects global Kingdom impact through everyday work?

4. What kind of work ethic are you modeling for the disciples you are forming?
5. How does meaningful employment increase—or decrease—the credibility of a new believer in their community?
6. Are we equipping disciples with skills that strengthen their families and cities, or are we unintentionally fostering dependence?

# SALTWORK FRAMEWORK

**S** *altwork* exists to help followers of Jesus establish credible, lasting Gospel presence in hard places through sustainable work. As traditional missionary access continues to close across much of the world, faithfulness increasingly requires legitimacy, excellence, and endurance in everyday vocations. ***Saltwork*** serves those who are called to go, stay, and build in these contexts by integrating calling, work, and witness with theological depth and practical wisdom.

At the heart of ***Saltwork*** is a simple framework: ***creating pathways, coaching practitioners, and cultivating community***.

1. ***Saltwork creates pathways*** by helping participants build legitimate, economically viable work that meets real needs in their local context. These pathways are not generic business ideas or temporary platforms, but sustainable forms of work shaped around a person's skills, wiring, calling, and place. The goal is not merely financial sustainability, but long-term credibility and faithful presence that allows the Gospel to take root over time.
2. ***Saltwork coaches practitioners***. Workers must be

formed as much as they are trained. Through assessment, guidance, and ongoing coaching, **Saltwork** helps individuals clarify their identity, align vocation with theology, and move forward with integrity and resilience. Participants are equipped with a theology of work that rejects a sacred–secular divide and embraces excellence, honesty, and service as acts of worship. This formation enables workers to endure complexity, pressure, and ambiguity without compromising faithfulness or credibility.

3. **Saltwork cultivates community.** This is essential for longevity, and intentionally builds relationships among like-minded practitioners. Workers are connected with others walking similar roads so they are not isolated in their calling. Through collaboration, shared learning, and mutual encouragement, participants gain resilience, perspective, and strength for the long journey. **Saltwork** believes that sustainable Gospel presence is rarely achieved alone and that shared wisdom is a vital safeguard against burnout and drift.

The name **Saltwork** reflects the words of Jesus that His followers are the “salt of the earth.” **Saltwork** preserves Gospel presence in hard places by helping workers remain where access is fragile and costly. It seeks to purify the reputation of Christian enterprise by insisting on legitimacy, integrity, and real contribution rather than shortcuts or false platforms. It adds flavor to global work

through creative, strategic business that reflects the ethics of the Kingdom of God.

**Saltwork** serves participants through a clear pathway designed to move from discernment to durable presence. This journey begins by:

1. Identifying calling and context
2. Assessing readiness, strengths, and gaps
3. Coached in theology and practice
4. Design of a viable business plan
5. Build systems and financial frameworks
6. Establish credibility and presence in their local setting
7. Ongoing consultation provides continued coaching, troubleshooting, and support as ventures mature and scale.

Participants engage **Saltwork** through multiple expressions depending on their stage and needs. Some begin with foundational teaching that establishes shared theological and strategic grounding. Others move into team-based or one-on-one coaching for deeper vocational and business alignment. Cohorts provide an environment of peer learning, expert guidance, and collaboration on real ventures in real contexts. Across every format, the aim is the same: clarity of calling, vocational credibility, sustainable strategy, theological integration, and clear next steps.

## SALTWORK

***Saltwork*** is not a shortcut into hard places. By helping practitioners build lives and labor that are both faithful and credible, ***Saltwork*** exists so that the Gospel may enter and remain present where it is most needed.

# BUSINESS MODELS

## Among Unreached Peoples

### **N** orth Africa (Morocco, Algeria, Tunisia, Egypt, Libya)

- **Morocco** – Tourism & cultural experiences – hospitality, languages, operations
- **Tunisia** – Software development / web agency – programming, client delivery
- **Egypt** – Online education center (English/STEM) – teaching, curriculum design
- **Algeria** – Translation & localization (Arabic/French/English) – bilingual fluency, writing
- **Morocco** – Olive oil & artisan food export – sourcing, QC, ecommerce
- **Egypt** – Remote IT support / help desk – systems, troubleshooting, communication
- **Libya** – Import/export brokerage (food/household goods) – sourcing, logistics, negotiation

- **Libya** – Trades & maintenance services – hands-on trade skills, operations
- **Egypt** – Healthy meal prep & catering – food safety, operations, basic nutrition
- **Morocco** – Fitness coaching (small groups) – coaching certification, programming

**Gulf States (Saudi Arabia, UAE, Oman, Kuwait, Yemen)**

- **Saudi Arabia** – Digital marketing & growth consulting – ads, analytics, client management
- **UAE** – Virtual assistant / BPO agency – admin systems, QA, management
- **Saudi Arabia** – Remote software / IT services – development, delivery
- **Kuwait** – Professional English & corporate training – teaching, facilitation
- **UAE** – Import/export hub (CPG/food) – logistics, compliance, negotiation
- **Kuwait** – Private fitness coaching – training certs, program design
- **Oman** – Agricultural & water-use consulting – agronomy, sustainability

- **Saudi Arabia** – Dates brand & specialty food distribution – sourcing, branding, sales
- **Oman** – Coffee roasting & wholesale supply – roasting, QC, operations
- **Kuwait** – Business coaching for expats/SMEs – coaching frameworks, strategy
- **Yemen** – Coffee sourcing & export (micro-lots) – QC, supply chain, negotiation
- **Yemen** – Coffee roasting & distribution – roasting, branding, operations

### **Levant (Jordan, West Bank, Lebanon)**

- **Jordan** – Coworking & tech community hub – facilitation, IT basics
- **Jordan** – Arabic language & cultural institute – teaching, curriculum
- **Lebanon** – Digital media & content agency – writing, SEO, editing
- **West Bank** – Olive oil & artisan goods export – sourcing, QC, ecommerce
- **Jordan** – Solar installation & maintenance – electrical systems, project management

- **Lebanon** – Café & specialty food concept – hospitality, operations
- **Jordan** – Fitness coaching / strength training – coaching certification, programming

**Central Asia (Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan)**

- **Kazakhstan** – IT consulting & managed services – systems, deliver
- **Kazakhstan** – Business English & professional education – teaching, facilitation
- **Uzbekistan** – Textile sourcing & export – QC, logistics
- **Uzbekistan** – Translation & localization – bilingual fluency, writing
- **Kyrgyzstan** – Eco-tourism & trekking services – guiding, hospitality
- **Kyrgyzstan** – Guesthouse & food service – hosting, operations
- **Tajikistan** – Agricultural consulting & training – agronomy, teaching
- **Uzbekistan** – Fitness studio / personal training – coaching, programming

- **Kazakhstan** – Leadership & business coaching – mentoring, strategy
- **Tajikistan** – Food processing micro-enterprise – production, QC

**East Africa (Somalia, Sudan, Ethiopia, Djibouti, Eritrea)**

- **Somalia** – Import/export trading company – sourcing, logistics
- **Ethiopia** – Coffee sourcing & export – QC, supply chain
- **Djibouti** – Port logistics services (freight coordination) – logistics, operations, systems
- **Djibouti** – Import distribution (food/household essentials) – sourcing, inventory, sales
- **Eritrea** – Agriculture inputs & distribution – supply chain, operations
- **Sudan** – Water purification & distribution – s
- **Somalia** – Logistics & transport services – coordination, management
- **Ethiopia** – Café & roasting operation – hospitality, operations
- **Somalia** – Functional fitness & coaching – training certs,

mentoring

- **Sudan** – Vocational education center – teaching, training, administration

**South Asia (Pakistan, Bangladesh, India, Nepal, Sri Lanka)**

- **Pakistan** – Software development & IT outsourcing – programming, client delivery
- **Bangladesh** – Virtual assistant / BPO agency – admin systems, reliability
- **India** – Private tutoring & education center – teaching, curriculum
- **Pakistan** – Fitness coaching & small gym – programming, coaching
- **Bangladesh** – Garment sourcing & QC services – textiles, logistics
- **India** – SME business consulting – operations, finance basics
- **Nepal** – Eco-tourism guiding & guesthouse – hospitality, guiding
- **Nepal** – Outdoor fitness / trekking coaching – programming, safety, leadership

- **Sri Lanka** – Tea/spice export services – sourcing, QC, logistics
- **Sri Lanka** – Software / design freelancing – digital skills, client delivery

# TO SENDERS, DONORS, AND PARTNERS

In many of the world's most unreached places, gospel presence now requires credible work—often in the form of business, professional service, or employment that benefits the host community. This does not eliminate the need for sending churches, partners, or financial support. In fact, it often increases it. Establishing work in restricted contexts requires time, capital, training, language acquisition, and long seasons of hidden faithfulness before any economic return is possible. Those who are sent must be fully sent. At times, the work itself *may* become profitable. When that happens, financial support needs may decrease, shift, or even pause—much like the apostle Paul, who sometimes received support and at other times labored with his own hands for the sake of the gospel. This flexibility is not a departure from mission, but an expression of maturity within it. Reaching the unreached requires adaptability from both the goer and the sender—shared trust, open communication, and a willingness to respond to changing realities for the sake of long-term presence and gospel advance. We at **Saltwork**, want to encourage senders to be flexible and trust the Lord's long term plan for those sent and laboring among the unreached.

# ACKNOWLEDGEMENTS

**Saltwork** is the result of many conversations, shared experiences, and years of walking alongside brothers and sisters who are faithfully laboring among the unreached—quietly, unseen, and often at great personal cost. I am deeply grateful to the churches, sending bodies, and prayer partners who continue to provide spiritual covering, accountability, and encouragement for those pursuing long-term presence in hard places.

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**Saltwork** was also sharpened through partnership and dialogue with marketplace leaders, advisors, and organizations who share a commitment to credible work, ethical presence, and the long obedience required to see the gospel take root among unreached peoples. While **Saltwork** does not hold to the specific vision, beliefs, and values of one organization, church, or network,

we proudly partner and align ourselves with those who are most passionate about seeing disciples made and healthy churches planted among the unreached in ethical and sustainable ways for the glory of God. Some of those we align closest with, but not limited to include: ***Pioneers International, OpenUSA, Radical, Triad.Global, Reaching and Teaching, The Church at Brookhills, BAM Global, Church United, and many more.*** We are grateful for the collective wisdom gained through years of collaboration and shared mission.

*This book was written by the author (\*not mentioned for security reasons). AI-assisted tools (ChatGPT / Open Ai) were used in an editorial capacity to help clarify language and improve readability. No content was generated independently by AI, and all theological positions, frameworks, and conclusions are the author's own.*