

The Journal of Biblical Integration in Business

1995-1996 Edition

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a publication of



OF JOURNEYS, JUNGLES, AND JOURNALS
Dr. Sharon G. Johnson, Editor
Cedarville University

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THE JOURNEY

Biblical integration in business is an attempt to capture in spoken and written words the results of a Spirit-directed life journey. It is both a professional pursuit and a personal passion. We want to communicate *ideas* effectively as professionals, but we desire also to communicate the *intimacy* we have in our growing relationship with Christ and with His Word. Biblical integration seeks to create common ground where reason and revelation meet, where we connect business principles and biblical precepts.

This first issue of the *Journal of Biblical Integration in Business* is a forum for displaying the results of some journeys. The authors bring to their work a desire to encourage, exhort, and enrich our understanding of both business and biblical perspectives. Each work is different because each journey is different.

My own journey began in 1979. I became a Christian at a music concert. At the end of the concert, the performers asked everyone to stand and hold hands. After explaining how to receive Christ as our Savior, they asked us to squeeze the hand of the person on our right to acknowledge that we had done so. I was standing beside my friend and professional colleague, Bill. We taught business together at a local college. I had known him for about nine months, and we had spent many hours talking about "religion" and Christianity. He had become good friend. And, as I squeezed his hand that night, he became something far more: he became my brother in Christ.

Over the next weeks I rejoiced in my new life in Christ, but also wrestled with an important issue: if I had been so blind all my life (I was 33 years old at the time) to the one thing that really mattered, perhaps I had also been blind to God's will regarding my choice of career. Perhaps my doctorate in business management was a waste. What would God have me do now that I had come to Him through grace? Would He have me leave business teaching? Should I go to seminary?

God's answer to me, revealed through a variety of ways, was that He wanted me to use the knowledge and skills I had learned as a business teacher for His glory. He wanted me to integrate, to build for myself and to share with others a world-and-life view that would bring my business knowledge under submission to His Word. In 2 Corinthians 10:5, Paul writes "[We are] destroying speculations and every lofty thing raised up against the knowledge of God, and [we are] taking every thought captive to the obedience of Christ..." (NASB). At the time I was not familiar with the idea of biblical integration, nor did I know the term "world-and-life view." That would come later as a godly man, Dr. Richard Chewning, became my mentor. But what was

clear was that I wanted to bring together in my understanding my experience with business with my new exposure to God's Word.

It has been 16 years since that journey began for me. Along the way I have been privileged to write a few articles discussing some Bible-business connections, to share ideas about these connections both in college and church settings, and to join with a team of writers to produce a study Bible (*The Word in Life Study Bible*, Thomas Nelson Publishers) that contains a number of articles relating problems and prospects in the workplace to biblical truth. But more than any of these rather small accomplishments has been the privilege of associating with other men and women who are walking journeys also. And it is their stories that this journal will seek to express.

One of the lessons I have learned about this journey is that it is more like a jungle adventure than a vacation trip down an interstate highway.

THE JUNGLE

Biblical integration is neither obvious nor easy. The challenge is to “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth” (2 Timothy 2:15, NIV). That work is a labor that is at once both scholarly and spiritual. How to engage in that labor with proper attention to both business truth and biblical truth is a unique challenge for several reasons.

First, *there is no single accepted definition of biblical integration in business*. We all understand it to be the joining together of something, but the joining together of what? Does biblical integration in business require citation of specific biblical passages, or is it better done by referring to more general biblical principles? Is biblical integration in business more effective if it is deductive (“Here is a business practice-what does the Bible say about it?”) or inductive (“Here is a Bible passage-what does it tell us about how business should be practiced?”)? Who might be best at accomplishing biblical integration in business: those trained in theology who may have little background in business, or those trained in business but who may have little background in theology? Is the proper aim of biblical integration in business to influence business philosophy or business practice?

Second, *there is little formal training available in biblical integration in business*. There are efforts in some Christian colleges to provide some internal workshops, and The Coalition of Christian Colleges and Universities does sponsor integration workshops (I recently attended such a workshop at George Fox College and had a wonderful time). But, insofar as I know, most of us who majored at the master's/doctoral level in business or economics received no formal training at the college level about the process of integration. We have learned to integrate by watching some others do it (perhaps) and then working at it ourselves.

Third, *there have been few avenues for sharing with others the results of our integration work*. The CBFA meetings have provided a forum for sharing papers and perspectives. There also is an association of Christian economists. Some Christian colleges have a tenure requirement that faculty must produce an integration paper discussing the linkages between their academic specialties and their Christian beliefs. But, by and large, there have been few channels through

which Christians teaching in business could put their work “on the table” for others to read and respond to.

So, the process of biblical integration in business is a difficult, sometimes lonely journey where we forge rather than discover trails through the jungle. (It is good that God's Word *is* sharper than a two-edged sword!) The *JBIB* seeks to become a friend to jungle journeymen and journey women!

THE JOURNAL: FROM AN AUTHOR'S PERSPECTIVE

The *JBIB* is an idea that has been discussed for sometime. CBFA members and officers have felt the need to create channels of communication for sharing and shaping ideas about biblical integration in business. The *JBIB* was formally authorized at the October 1994 CBFA meeting. The issue you hold in your hands is the first of what we hope will initially become a bi-annual journal.

The fundamental values that are reflected in the journal are:

Integration. This journal is a forum for a hybrid kind of discussion. We are looking for explorations of the connections between business and the Bible. We are not focused on either theological debates or debates about business affairs. We are seeking commentaries exploring the ways that business-Bible links are compatible and/or conflicting. The articles in this first issue seek to explore the way business concerns and biblical concepts both touch and “tussle” with each other.

Imagination. This journal is a forum for a creative kind of discussion. We have not prejudged the way integration “ought” to occur. We seek a forum for discussion, not a formula. Each article in this issue is unique in theme and development.

Integrity. This journal is a forum for a biblically-faithful kind of discussion. The authors have great freedom in application of biblical material. However, the review and editing process for each manuscript has included an expectation that biblical material will be used with full appreciation for proper contextual interpretation. We (the reviewers and editor) have worked with the authors where we felt that the biblical text cited did not support the point being made or was being used in ways that were not consistent with the context of the biblical passage.

THE JOURNAL: FROM A READER'S PERSPECTIVE

The first manuscript submissions for the journal arrived early in January of this year. Working with the authors and reviewers has been a pleasant task. But the readers of the *JBIB* also have some obligations regarding their stewardship of this resource. In particular, we all need to:

Be open. By openness we do not mean being gullible or assuming that anyone's ideas are above critical assessment. Rather, we mean that we need to grant each author the integrity of their position. We should be open to examining their assumptions and assertions with a desire to understand “where they are coming from” and where their ideas may lead. The *JBIB* articles are

not screened to avoid controversy. While we do hold all authors to high standards of biblical authority, logical development, and writing skill, we do censor subject material.

Be active. We should feel great freedom in responding to the ideas presented by the authors. The *JBIB* will print letters of response from both readers and authors. Also, readers are encouraged to contact the authors directly. We want the journal to be part of the catalyst for encouraging interaction among its readers and authors.

Become an author. The *JBIB's* success, from a human perspective, will rest upon the quality and quantity of manuscript submissions from its readership. Many of our readers have not published before. The journal is dedicated to building a climate to encourage people to take that first step. Putting one's ideas in writing and placing them before editors, reviewers and, eventually, fellow readers is a challenging process. But if our ideas are working for us in the classrooms, we need to share those ideas with others.

A FINAL WORD OF THANKS

To those who have labored so diligently to produce this first issue of the *Journal of Biblical Integration in Business*, I thank you. To Doug Miller, Martha Baldwin, and Dara Fraley of the Cedarville College Public Relations Office who took an idea and transformed it into a tangible work, I express my deep appreciation for your skill and dedication. To the writers and reviewers, I express my admiration for your effort. To Dick Chewning, my mentor and friend, thanks for your encouragement and example. To Dr. Paul Dixon, president of Cedarville College, and Dr. Duane Wood, academic vice president, thank you for the moral and financial backing of this project. And, to the members of the Christian Business Faculty Association, thank you for sustaining the vision of helping students make an impact for Christ in the workplace and the marketplace. To all, look for the second issue of the *Journal of Biblical Integration in Business* in late Spring 1996. [*Editor's comment inserted Friday, July 20, 2001: a decision was made after the publication of the JBIB in the Fall of 1995 to continue to publish the journal on an annual rather than a bi-annual basis.*] Keep those manuscripts coming!

THE CHALLENGE: TO IMPREGNATE BUSINESS TEACHING WITH BIBLICAL INTEGRITY

Dr. Richard C. Chewning
Baylor University

“If you abide in me, and my words abide in you...” (John 15:7)

Dr. Chewning reminds us to examine the presuppositions with which we approach Scripture and its application. He also offers principles for minimizing exegetical problems as well as practical suggestions for helping us grow in our efforts to integrate.

It is axiomatic that those who love Christ and work in either business education or the marketplace will want to see God's precepts permeate the practice of business. Agreed, but we have great difficulty describing what is involved in accomplishing it. Why? Does Scripture-based education require special training? Are there definite skills required to unite God's Word with business courses and research? This essay addresses the toughest difficulties integrators wrestle with and offers three suggestions for teaching with biblical integrity.

THE PRESUPPOSITIONS WE BRING TO SCRIPTURE

Knowingly or unknowingly, we bring to the Scripture a number of presuppositions that shape both our attitude toward it and how we interpret it. For example, some view the Bible as God's revelation regarding salvation but do not believe that the Bible is intended to provide guidance in other spheres of life. Theologically, this is called *sphere sovereignty*-God is sovereign in a single sphere of reality but not in other arenas of life.

Likewise, the principles we employ in interpreting the Bible profoundly impact the way we apply “truth.” A more profound reality, however, is that most users of the Bible are not even aware that they have a particular way of interpreting it. We all do, though. We either absorbed our methodology from a “spiritual mentor” or unconsciously formulated it on our own.

For example, some Christians approach the Bible (formally or informally) with a “dispensational” mind-set. Formal dispensationalists this question.) The answer can be yes; the answer can be no. The answer depends on whether the pronounced “biblical truth” is supported and validated by other Scripture.

Those who cross over the line of orthodoxy into neo-orthodoxy or liberalism greatly complicate the interpretative (hermeneutical) issues they encounter. These people face a host of existential issues involving the meaning of language, the role of personal experience, phenomenological realities, and socio-critical issues. Similarly, our view on total or partial depravity governs whether or not we let “truth” gleaned through general (natural) revelation guide our interpretations of truth embodied in special revelation.

FACING THE EXEGESIS CHALLENGE

Exegesis is our interpretation or explanation of a particular passage or verse of Scripture. Its difficulty and challenge confront us with Arminianism vs Calvinism, infant baptism vs believers baptism, antinomianism vs theonomy, the millennial controversies, and a host of other church-

dividing matters. If those who devoted their lives to the gospel ministry couldn't resolve these exegetical differences over the centuries, how are the less formally trained going to live together in harmony, and especially as they seek to impregnate business teaching with God's truths?

Many people would describe this problem as a professional dilemma, but it is not really a dilemma. It is our opportunity as a fellowship of believers to lead the way into a process that can glorify God and edify His family. God puts a high value on harmony and unity in His family (Ephesians 4:1-6; Colossians 3:14; Psalm 133:1-3). With this in mind, the following three principles are offered as a means of minimizing exegetical problems.

First Principle: Seek the guidance of the Holy Spirit.

This is no platitude. Seek the active involvement of God in your study of Scripture, your efforts to associate His truths with your academic discipline, and your expressions of the fusing of Scripture with business in both speaking and writing. Pray over your labors. Too often we do our work on "automatic pilot," striving to cruise along on our own strength with an attitude of self-sufficiency.

When Christ spoke the following words He was making a statement to be applied in every sphere of life: "I am the true vine...abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; *for apart from Me you can do nothing*. If you abide in Me, and *My words abide in you*, ask...and it shall be done for you. By this is My Father glorified, that you bear much fruit, and so prove to be My disciples." (John 15:1-8 NASB emphasis added; also see Isaiah 5:1-7; Psalm 80:8-19; 1 John 2:6).

Christ has promised us that the Holy Spirit will abide with us, teach us, and guide us in all we do when our labor is in keeping with His Word and will (Luke 11:13; John 14:15-17; 14: 25-26; 16:13-14). In fact, Christ repeatedly invites us to ask and call for His help when we abide in Him and His words abide in us (John 14:13-14; 15:7,16; 16:23; James 1:5; 1 John 5:14; Prov.2:3-6).

Second Principle: Always interpret Scripture in the light of Scripture.

We are to live by "every word that proceeds out of the mouth of God" (Matthew 4:4; Deuteronomy 8:3; John 6:63,68). And the Word of God cannot, because of God's own nature, contradict itself or lead to what is not true. Yet there are people who distort Scripture and even use it to their own destruction (2 Peter 3:16). How are we to avoid error while striving to follow the whole counsel of God? There is a practical way to guard the integrity of Scripture and our fidelity to it.

Let Scripture interpret Scripture. This means three things. First, we should be very cautious when using a single verse or passage of Scripture to make a point. Unless we can confirm what we are interpreting and saying by additional biblical texts that make the same point, we should take heed. In the abundance of Scripture is our security. As the same truth is confirmed over and over by the Word of God, our certainty of its meaning is increased.

Second, be certain that what is being offered as an interpretation does not contradict other biblical revelation or undermine recognizable verities. And third, ask the question, “Am I reforming the Scripture or being reformed by it?” Don't force the Bible to make the point you may want to make. Be willing to give up the point, or change it, if the Bible will not substantiate it. We are the ones in need of reform. Let's let the Bible reform us.

Third Principle: Be subject to one another.

We are immersed in a culture that overemphasizes individualism. As important as the individual is in the Bible, the community of believers is also very important. Scripture clearly teaches that we complement one another and need one another (1 Corinthians 12:4-26; Romans 12:3-8; Ephesians 4:1-16). We are also taught that we are to “be subject to one another in the fear of Christ” (Ephesians 5:21; also see Philippians 2:3; 1 Peter 5:5). These biblical truths have some significant implications for those of us who want to impregnate our business teaching, research, and writing with biblical integrity.

May I suggest that if you do the following three things, you may expect to experience God's blessings on your work:

1. Discuss with colleagues thoughts on integrating the Bible and business. Run the risk of being “sharpened” (Prov. 27:17).
2. Let one or two colleagues read all your efforts to integrate Scripture and business before you send it to a publisher. Ask your colleagues for constructive suggestions. Scripture has much to say about seeking and taking wise counsel (Psalm 1:1-2; Proverbs 12:15; 15:22; 20:18; Isaiah 11:1-2).
3. Submit your essays and articles to the CBFA *Journal of Biblical Integration in Business* with the foreknowledge that the intentions of those overseeing the journal are to encourage and assist you while promoting the development of biblical integration with business. The editorial team wants to help you.

In closing, I would like to emphasize that successful coalescence of biblical truths and business principles will not occur without *a lot of time being spent in the Bible*. The Word must be prayed over. It must be studied. It must be reflected upon in the presence of our academic interests. The finished product-business interests and practices impregnated with biblical truth-must be tested and refined in the crucible of the prayer closet, collegiality, and the marketplace.

BIBLICAL MANAGERS AND THE FUNCTIONS OF MANAGEMENT:
DO TODAY'S MANAGEMENT PRINCIPLES APPLY?

Amy Creighton, Dr. C. Steven Arendall, Dr. Bevalee B. Pray
Union University

After reviewing the four basic functions of management, the authors examine the accomplishments of several biblical managers to determine if they used these functions.

From the earliest writings in management literature, there have been innumerable variations of theories, concepts, and buzzwords. Fads in management have come and gone. Popular management authorities conflict in many areas. However, the basic functions of management—planning, organizing, leading, and controlling—are covered in some way in nearly every management class on every educational level. These functions appear to be the common threads that link all management authors and classes.

THE FOUR FUNCTIONS OF MANAGEMENT

Planning. This function involves selecting future goals and objectives and deciding upon the actions necessary to achieve them. An old maxim states, “Management means looking ahead.” This is the first function and also the most important. Without a plan, there is no method or direction in an organization or in one's life.

Planning encompasses goal setting. This process includes formulating the organization's mission which legitimizes the firm to stakeholders and provides a driving force behind the organization's existence. The mission is an effective way to communicate top management's vision of where the organization should be in the future. Using this vision as a guiding light, managers are able to determine strategic, operational, and tactical goals and plans to enable managers to fulfill the organization's mission.

Organizing. Organizing follows closely after a well established plan. Activities in the organizing function include developing an organizational structure, delegating authority, determining the chain of command, establishing a span of management, and formalizing all of the above.

Once a plan is determined, a manager must organize the activities and the people required to accomplish the plan. The activities must be identified, classified, and then grouped in a logical manner. The manager then assigns the groups of activities to the people who can best carry them out. Finally, the manager must coordinate all the activities throughout the completion of the plan.

Leading. Leading is often defined as the ability to influence. A successful leader must use the power of his/her position both effectively and responsibly. The manager must have the ability to inspire and motivate those who follow by having a clear understanding of people. This applies to all leaders, no matter what their personal style of leadership might be.

An effective leader will embrace the organizational goals and advance them by affecting the attitudes and actions of others. Leaders often call upon their power base (French and Raven, 1959), including legitimate, reward, coercive, informational, expert, and charismatic factors, to influence the attitudes and behaviors of followers. Although many, sometimes conflicting,

theories help explain leadership and leader-follower interactions, one undeniable conclusion is that an effective leader is an essential element in the management process. The leader will motivate employees toward the goals established during the planning process.

Controlling. Controlling is in partnership with planning. A plan could not be accomplished effectively if it were not evaluated and corrected as needed. Controlling involves setting standards, measuring performance against those standards, and correcting variations from the standards and plans. It is important to note that controlling is not the last function, but a continuous challenge for management. Managers should anticipate control issues throughout the planning, organizing, and leading functions. By monitoring the environment on an on-going basis, managers can often avoid or decrease performance problems by adapting the plan, modifying the organizational structure, or adjusting the leadership style.

Management theory today emphasizes the importance of these four functions to the successful completion of management tasks. The following portion of this paper examines the managerial behavior of seven biblical characters to determine if they utilized the four functions in their time.

SEVEN MANAGERS IN SCRIPTURE

Noah (Genesis 6-10). Noah began his managing duties long before he is mentioned in Genesis 6-10. He was a righteous man in the midst of an evil generation. He ignored the influences of his external environment and planned his life around following God. His mission was to do what was right in God's sight, no matter what the consequences (Genesis 6:8-9). His obedience prepared him for the task that God called him to do.

Noah was to build an ark to spare His creation from total destruction. When God warned Noah to prepare for the flood, he began to plan and organize. Noah obviously was a good organizer. He gathered pairs of all animals for breeding. He also assembled clean animals to have as food for his family and sacrifices to God. He arranged the animals in correct locations on the ark to avoid problems. He had plenty of food for animals and people to survive the year that the ark was their home. (Genesis 6:14-8:17).

Noah led his family in the ways of God, and they were spared as well (Genesis 7:15). One of Noah's goals was to return those for whom he was responsible to dry land. Noah controlled his management plan by sending out the raven and the dove to determine when this goal could be accomplished. Noah's life is an example of managing family, materials, and other resources, as well as one's personal life.

Joseph (Genesis 37-50). Early in his life, Joseph knew he was his father's favorite son and that he was destined for a special place in God's service (Genesis 37:3,7,9). Joseph's brothers became jealous, and they sold him into slavery in Egypt (Genesis 37:28). Even as a prisoner, he was respected and, after a time, became known even to Pharaoh for his ability to interpret dreams. Pharaoh had dreams which, with God's help, Joseph interpreted (Genesis 40:25). Joseph told Pharaoh that his country was going to experience seven years of abundance and seven years of famine for Egypt.

Joseph was the Old Testament's example of a crisis manager. He formulated a plan which Pharaoh deemed worthy to enact in all of Egypt. Pharaoh gave Joseph the authority to manage the plan, which was to collect one-fifth of the harvest in the good years to hold in reserve for use during the time of famine (Genesis 41:46-49). He organized the collection into barns, and during the famine, he was responsible for the allocation of the grain to the people as needed (Genesis 41:53-57).

During this time of famine Joseph was reunited with his family who still lived in Israel (Genesis 42:6). Joseph took the lead in enabling his family to move peaceably to the land of Goshen to be near him (Genesis 45:10). However, in so doing, he did not take advantage of his position.

Charles Swindoll describes Joseph's leadership by stating, "he planned ahead with wise objectivity, he submitted to authority with loyal accountability, he arranged for survival with personal integrity, and he accepted the challenge with innovative creativity" (Swindoll, 1990, p. 96)). In all his managing positions, Joseph proved himself an excellent planner and leader. He was a "hands-on" manager who controlled his followers' work by assuring his plans were carried out accurately and efficiently.

Joshua (Joshua 1-8). Joshua had the difficult task of succeeding a successful leader. Moses had been the faithful leader of the nation of Israel as he led them out of Egyptian bondage. Now, this great man of God was dead, and Joshua, his assistant, must attempt to take his place (Joshua 1:1-2).

Joshua accepted this tough assignment with a strong faith and confidence that he, like Moses, could accomplish the impossible. God told Joshua that he would defeat the strong walled city of Jericho in an unusual manner-by marching around the city, blowing trumpets, and shouting (Joshua 6:3-6). Joshua accepted this seemingly illogical plan and sold the vision to his followers (Joshua 6:6-7). When leading his army, he unknowingly was using Vroom's theory of expectancy (Vroom and Yetton, 1973). He was able to motivate the people to follow him by increasing their expectancy that their effort would lead to performance and that the performance would lead to the desired outcome. Joshua inspired them to believe whole heartedly in God.

He organized the march around the city, strictly following God's instructions (Joshua 6:8-20). The plan, of course, was successful. In terms of the control function, Joshua continued his careful heeding of God's instructions throughout his life as he compared all actions taken to the plans God gave him.

Nehemiah (Nehemiah 1-6). Nehemiah became the cupbearer to the king of Persia while the Israelites were in exile there (Nehemiah 1:11). This was an important position which allowed him access to the ear of the king. When Nehemiah heard that the walls of Jerusalem were torn down and the city was in ruins, he was very upset (Nehemiah 2:1-2). The king noticed and offered to help. Supplied with letters of safe passage and timbers from the king's forests, Nehemiah set off for Jerusalem (Nehemiah 2:11).

Upon his arrival, he surveyed the damage and formulated a plan for the reconstruction (Nehemiah 2:17-18). He organized the citizens into groups, some of which would work while the

others stood guard. Then the groups would rotate (Nehemiah 3:1-32). People were assigned to work on the area of the wall closest to their homes. In this way, Nehemiah had dedicated workers because they could see that what they were doing directly affected their personal safety as well as the safety of their families. Nehemiah's organizational design incorporates several of the dimensions of job enrichment-skill variety, task significance, and autonomy (Hackman, Oldham, Janson, and Purdy, 1975).

During the project, two local Gentiles who were jealous of how much the Israelites were accomplishing opposed Nehemiah and tried to distract him from the job at hand (Nehemiah 1:10; 4:1-3). Nehemiah did not give in to their pressure. He was a strong leader who kept his plan on track despite the critics' attack. He is remembered as a governor of Israel who was responsible not only for the rebuilding of the walls, but also for restoring the values of his people through God-fearing leadership and dedication to controlling the plans that God had given him.

Abraham (Genesis 12-22). God called Abraham to leave his homeland and to go to a place where He would lead him (Genesis 12:1). Through his faithfulness to God's call, Abraham became extremely wealthy and had to manage an abundance of land, animals, and servants. His nephew, Lot, was a partner in all that he had. When the servants of Abraham and the servants of Lot began to quarrel, Abraham discerned that too many people together could result in unnecessary strife (Genesis 13:7). He planned to separate from Lot and go whichever way the Lot did not choose. Lot chose the good fertile ground and left the high rocky ground to his uncle (Genesis 13:9-11). Unswayed, Abraham agreed and organized his servants and family. This action was an example of the control function: when he discerned possible troubles in his external environment, he applied a modified plan for reaching his goal. He was able to change strategies to adapt to a changing environment. God continued to bless Abraham and he became the father of the nation of Israel.

Paul (Acts-Hebrews). Paul is one of the leading characters in the New Testament as well as the principal author. When Paul was persecuting Christians, God called him to change his lifestyle and become His voice to the Gentiles (Acts 9:3-19). Paul heeded God's call. The Book of Acts records the missionary journeys of Paul. Paul's plan was to evangelize as much of the world as possible with the Good News of salvation. He charted geographical routes, the best modes of transportation, and the best methods in which to reach various groups of people. He organized and led the journeys himself. His partners included Barnabus (Acts 9-15), Timothy (Acts 16), and John Mark (Acts 12:12-13; 15:37; 2 Timothy 4:11), all of whom became great champions of the faith. On the journeys, Paul illustrated his ability to control by often conceding to time constraints and reformulating his strategy. A contingency plan always emerged. If he was unable to make all his scheduled stops on a particular journey, he would certainly not miss those cities again. Paul's managerial strength was in his leadership. He was able to visualize how things should be and would find ways to make them happen. In Romans 12:11, Paul writes, "Not slothful in business, fervent in spirit; serving the Lord." Paul was very serious about his business, and he called other Christians to be so as well.

Jesus (Matthew-John). During His earthly ministry, Jesus became a manager in many respects. His most consuming and overarching mission was the salvation of the world through His sacrificial death and His resurrection. All the plans that Jesus made contributed to this goal in

some way. He organized an unlikely group of disciples whom He empowered to be His messengers. He led these men by understanding and optimizing each one's unique talents and by making them aware of their important task of evangelism. He led them to a greater knowledge of who He was and the principles of right living. Even when all looked hopeless, Jesus was in control and His plan was ultimately successful.

The fundamental functions of management can be applied to any area of a person's individual or corporate life. They were exhibited in the lives of the aforementioned and other biblical managers. These men and women were willing for God to use their abilities as managers for His service. They managed their personal lives, the people who followed them, the materials, the time available, and other areas that one would expect of a modern manager. When a subject such as management can be seen in different applications, it is easier to appreciate its diversity and the fact that its importance is not exclusive to those in the world of business. Although a modern manager may not be commissioned by God to perform a specific task, the Lord can give the ability and the knowledge necessary for the work. One of the most fundamental verses in Scripture for a businessman or woman is Colossians 3:23: "Whatever you do, work at it with all your heart, as working for the Lord, not for man."

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MAKING CONNECTIONS: INTEGRATING CHRISTIANITY AND ECONOMICS

Dr. Lisa Klein Surdyk
Seattle Pacific University

Professor Surdyk shares opinions of several writers of Christian involvement in economic issues. She also details her efforts to integrate biblical principles with seven aspects of economics and gives an honest appraisal of possible inhibitions to discussing faith issues in the classroom.

Business faculty at Christian colleges have a unique opportunity to help students develop in the Christian faith in ways that will help them influence society for good. One way to do this is to integrate what we teach in classes with the cognitive content of the faith. In my years as a professor at a Christian college, I have been working to define my view of faith-learning integration and to develop specific ways of integrating Christianity in my undergraduate economics classes. This is an ongoing process for me. I'm hoping that by sharing some of what I do it will encourage me to do more and will be informative to others as well.

I view faith-learning integration primarily as letting my relationship with God and the study of the Scriptures help me see economic issues as God does. I also consider the question, Why should Christians study economics? I believe that since so many of the world's problems have an economic dimension, Christians who understand economics can help solve those problems. Therefore, faith-learning integration for me also means doing my best to educate my students in economic theories and to challenge them to think about ways economic policies can be designed and implemented to best address economic problems. Thus, on the first day of class I explain to my students that the primary purpose of economics from a Christian standpoint is "to discover and refine just and loving means of creating, distributing, and consuming wealth to overcome poverty and to increase the material and spiritual prosperity of man" (Beisner and Borgquist, p. 3-3).

I tell my students that just as medical doctors must understand how the human body works in order to heal it when it is broken, Christian people with a heart for the needy and oppressed should understand how the economy works so they can begin to effectively bring about redemptive changes in society.

William Hasker (1992) says that integration is concerned with "the relationships which inherently exist between the content of the faith and the subject matter of this or that discipline" (p. 235). Likewise, David Wolfe (1987) states that, "Genuine integration occurs when an assumption or concern can be shown to be internally shared by (integral to) both the Judeo-Christian vision and an academic discipline" (p. 5).

Indeed, on a practical level, the integration process has caused me to see the connections between Christianity and economics. The process is not forced-I don't try to manufacture the connections, nor do I necessarily "reinvent the wheel." Rather, as I study the Bible and the writings of other Christians on various economic topics, these connections naturally arise. The work requires solid biblical knowledge as well as solid economic knowledge, and of utmost importance is my relationship with God. Indeed, if I'm not involved in prayer, meditation, Bible

study, and Christian fellowship, my work becomes merely an intellectual task and I am less effective at communicating God's truths to my students.

In my studies, I have found four key economic themes in the Scriptures: namely, that God (1) is on the side of the poor and oppressed, (2) wants His people to be generous, helping the needy, (3) wants His people to fight economic injustice, and (4) desires that we rely on Him rather than on material possessions. I strive, then, to convey these principles to students, and I consider with them the implications and results when economic theory is put into practice. Specifically, I strive “to offer principles and truths that, when implemented as policies, programs, and individual behavior, will conform...to the norms of Scripture” (Beisner and Borgquist, p. 3-3).

Some may ask whether economic principles of Scripture are even relevant to Christians today. Well, I tend to agree with authors such as Ronald Sider (1990) who assert that Christians *are* to follow the basic biblical principles taught in the Old and New Testaments but not necessarily the specific details. Also, Mason and Schaefer (1990), in discussing the society of early Israel, note that “modern societies can learn from this very early society-especially given the widely conceded high moral character of many of its ways” (p. 48). They go on to explain that a just and righteous society would have the following attributes:

- (1) a special concern for those who are in need because of circumstances beyond their control
- (2) protecting the freedom and preserving the economic viability of the extended family through the assignment of property rights primarily to private hands
- (3) stressing the importance of work, as expressed in the “creation mandate” to subdue and conquer
- (4) the honoring of contracts and commitments
- (5) the creation of economic conditions which promote justice and generate more jobs and higher incomes and thus alleviate poverty (p. 54-55).

So where do we learn about biblical perspectives on economics? First, we learn from the Sabbatical and Jubilee year concepts that God owns everything, we are His stewards, and private ownership is acceptable, but that God abhors great disparities in wealth and poverty. (See, for example, Deuteronomy 15, Leviticus 25, and Isaiah 10: 1-4.) We also learn that God wills justice, not merely charity, for the marginalized in Scriptures such as Amos 2:6-8, Micah 6:8, Psalm 112:1-5, and James 5:1-6. Second, we learn from Jesus' ministry that when his followers seek first God's kingdom and His righteousness, their physical needs will be met as well (Matthew 6:25-33), and that the cost of being a follower of His includes having no permanent residence (Matthew 8:18-20). Finally, we learn from the early Christians that redeemed economic relationships are characterized by sharing all we have with one another voluntarily as needed (Acts 4:32-36). In short, Christian fellowship should involve material sharing and self-sacrifice, and we are to depend on God and on fellow believers rather than on material possessions. Not that it's wrong to own things-indeed everything created by God is good (1 Timothy 4:4), but if we rely on possessions rather than on God, and if we are unwilling to sacrifice for the sake of a needy neighbor, the love of God is not in us! (1 John 3:16-18) Below I describe seven specific areas where I have thought to connect biblical principles in classes.

(1) I discuss Adam Smith's notion that self-interest behavior virtually always leads to what is best for society as a whole, but I also assert that in light of man's fallen state and selfish tendencies we may consider other viewpoints. For instance, Sider argues that economic self-interest can cause us to ignore the models of sharing and generosity among early Christians as described in Acts 4 (p. 76). Thus, I teach not only Smith's ideas of the "best" economic system but also that modeled in the Bible, which emphasizes the broad norm of a just and righteous society.

(2) I address the debate whether democratic capitalism (or any other political or economic system) is proclaimed in the Scriptures, as discussed, for instance, in Gay (1992). I discuss the need to determine what the purposes of the economic system ought to be, and on various ways of fulfilling those purposes. I may ask, Are needs of the poor better met by encouraging private enterprise, by reforming public welfare programs, or by some mix of these strategies? Sider argues that rather than promoting capitalism, communism, or any other system, Scripture teaches that God is on the side of the poor, that private ownership of property is fine, but that God hates economic exploitation and great extremes in wealth and poverty (p. 61).

(3) I emphasize that while profit maximization is the dominant motivating goal for most business decisions, a "profits at all costs" attitude likely will compromise biblical principles. I ask students to consider worthy business goals that reflect godly priorities, and we discuss concepts such as the advancement of justice and fairness, stewardship of resources (including natural resources), caring for the poor, creating a healthy working environment for employees, and having respect for all individuals.

(4) Following discussions of the federal debt (\$4.9 trillion and growing!), I discuss consumer and business debt in the U.S. and then bring up biblical perspectives of personal debt. I note that while Scripture does not forbid taking on debt, it does contain numerous warnings about it. For instance, I quote Proverbs 22:7 that goes so far as to say, "the borrower is slave to the lender." (See also Proverbs 22:26-27.) Students and I discuss the reasons why so much consumer debt has accumulated in the U.S., such as the fact that many people are impatient and make a habit of spending beyond their means to buy unnecessary luxuries. By contrast, I note that the Bible teaches that we should live within our means, be content with what God provides us, and avoid the inevitable pitfalls that await those who succumb to the desires of the world for wealth and possessions. (I quote, for example, Luke 12:22-31 and I Timothy 6:6-10.) I also share advantages of being debt-free, including the fact that it frees our resources to give to the poor or to lend to a friend in crisis. I even give students guidelines for building a personal budget so they can begin to develop financial discipline.

(5) In discussions about Less Developed Countries (LDCs) I ask students to consider the Christian response to poverty (or lack thereof). I read Scriptures such as 1 John 1:5-6, 1 John 3:16-18, Matthew 25:31-46, and Deuteronomy 15:11. I also ask probing questions such as, Why do so many North American Christians become richer and richer while our neighbors suffer so? and What sort of message are we sending to our non-Christian neighbors? I have found some useful background material on this topic in Sider's book. For instance, he cites Scriptures that show God's concern for the marginalized, and he argues this is the central reason for Christian concern for the poor (p. 46). He also asserts that we should practice self-denial to aid the needy.

Even if people do not fully agree with all of Sider's arguments, they cannot deny the validity of much of what he says!

(6) In discussions of international trade and the Third World debt crisis I may discuss how trade barriers and creditors' policies may affect LDCs and particularly the poor in those countries. On the domestic front, discussions of welfare reform and other government transfer programs naturally lead to discussions about poverty and institutional injustices.

(7) In discussions of labor supply decisions and unemployment, I discuss biblical views of work as follows: (i) We are co-creators with God, His stewards on earth, helping cultivate and preserve it (Gen. 2:15), (ii) God hates laziness (Proverbs 10:4, Proverbs 18:9, II Thessalonians 3:10), (iii) our perspectives, and I also know that most students expect their education to involve discussions of faith issues. And while I cannot be sure that my students will respond positively, if I don't try, my students may leave college with the idea that there are no connections between Christianity and the day-to-day business of life. As Hasker asserts, "To love God with all our minds requires that we try to think in a single, unified pattern all the truth he has enabled us to grasp" (p. 238). Thus, I owe it to my students to integrate faith and learning.

I realize that my effectiveness will depend on what I do and say *outside* the classroom as well as *in* the classroom, so I must be willing to give of myself to both my students and to my community. I must practice what I preach! Some of my most significant experiences of faith-learning integration have occurred outside the classroom in one-on-one conversations with students. In those contexts students are more likely to be open and inquisitive and I am able to delve deeper into subjects with them, sharing from personal experience. Overall, I've learned that I must be available to students, extend grace to them when necessary, challenge them sufficiently, and do all I can to see that they are learning.

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POTENTIAL THREATS TO THE GREATEST COMMANDMENT: POWER AND PROFITS

Dr. Edward J. Trunfio

Gordon College

Dr. Trunfio discusses the consequences when organizations misuse power and overemphasize profits. He reminds us of the importance of nurturing human relationships by showing Christian love and trust and by honoring the diversity, dignity, and concerns of others.

For Christians, the greatest commandment is found in both the Old and New Testaments (Leviticus 19:18; Mark 12:29-31). This mandate of loving God and loving one's neighbor as oneself applies at all times, for all people, and in all areas of life. Christians are commanded to undertake this challenge with a sense of fervor and enthusiasm, even in the absence of reciprocity.

Just as it is important to be aware of the potential threats to one's physical health (smoking, overeating, etc.), it is also paramount to be reminded of the potential threats to one's spiritual health. Two such threats are power and profits. The misuse of power and the overemphasis on profits in organizational cultures has the potential to distract and discourage organizational members from exhibiting the virtue of agape love necessary for fulfilling the greatest commandment. Organizations in which power and profits are the ultimately prized values are often characterized as being impersonal and dehumanizing and thus destroy meaningful human relationships. The destruction of human relationships is antithetical to the essence of the greatest commandment.

POWER

Hoarding vs. Sharing. A key concern regarding power in organizations is the way it is perceived and allocated. In bureaucracies, power is often centralized at the top and decentralized as one moves down the organization. As a result, people view power as a limited commodity which can only be attained by forming politically strategic alliances. This political maneuvering and positioning has the potential of discouraging subordinates from questioning their loyalty to their power-possessing superiors. Subordinates may act uncharacteristically, including acting unethically, in an attempt to please or appease a superior.

All this tends to dehumanize individuals, who often bow to others and thus feel inferior, unequal, and less worthy. Feeling and acting that way, people are not motivated to act unselfishly. On the contrary, those involved tend to be self-interested, self-protective, and suspicious of others. A general air of mistrust reigns which does not allow a servanthood mentality to flourish.

Power can lead to idolatry. Those who taste it may be tempted to want more for themselves and to be insensitive to those who stand in their way. Some individuals attempt to obtain power by blaming others for mistakes and errors. Their quest for hoarding power comes at the expense of undermining the development of relationships and not fostering community spirit. Jesus makes reference to the "lording" of power over others and the negative impact this has regarding the development of a servanthood spirit (Matthew 20:25-28).

Possession of power also raises concerns for Christians regarding the issue of exploitation. The possession of power can lead to treating others simply as tools to achieve business goals. Serious consideration ought to be given to the relinquishment of power to allow for a more participatory style of management. Subordinates need to be encouraged to take part in the decision-making process. They need to be treated as if they have the competence and ability to contribute significantly to the vision and mission of the enterprise. This management style enhances responsibility and helps managers act in the interest of others rather than in their own interest. A participatory management style helps lessen tension and stress in the workplace. Within limits, workers are empowered and allowed to become managers. This participatory theme is evident in the ministry of Jesus. His desire and style was to equip His disciples so they could lead and in turn allow others to flourish as well.

Hierarchy. Christians in the workplace need to examine very carefully the power structure itself. This does not imply that they must disregard and be disrespectful of the hierarchical chain of command. But they must not compromise their moral values simply to please a superior and obtain a piece of the power pie. Chains of command can be respected, but goals, objectives, and even company policies can still be questioned or constructively criticized. That requires moral courage. The cost could result in career stagnation or even dismissal. But, if certain edicts are potentially harmful to stakeholders, voices ought to be raised and some dialog initiated in order to bring about a sense of integrity and justice.

Addressing some of these concerns require awareness of the potential dangers of how power is treated in organizations. But knowledge alone is not enough. Christians must act upon Christ's command to love by showing a spirit of trust. Trust must be exhibited even in the face of mistrust. It requires the exercise of a corollary virtue to love-the virtue of faith. Trust helps build community. It helps develop relationships with others so that they can flourish. Trust also helps break down the walls of mistrust and cynicism. For those who trust, there is risk-they can be taken advantage of. But doing otherwise can ultimately lead to taking advantage of others-a manifestation of disobedience to Christ's command to love.

PROFITS

Bottom-line Mentality. Another central issue which Christians must examine carefully has to do with money, materialism, and wealth. The Bible frequently warns about the potential dangers concerning the idolatry of money (I Timothy 6:10,17; Hebrews 13:5; Proverbs 23:4; Ecclesiastes 5:10). The Christian bottom line should never be just the financial bottom line. The term bottom line refers to concepts such as “what really matters” and “what one focuses on while other issues and concerns are ignored.”

Too often the predominant characteristic or most prized value inherent in organizational cultures is an overemphasis on economic concerns. This emphasis on the financial bottom line relates directly to how people are rewarded and affirmed and how their identity is formed in the organization. These factors contribute greatly toward shaping behavioral patterns within organizations.

Many individuals have noble intentions when they enter the workforce. They often feel confident that they will not cave in to the bottom-line mentality evident in economic institutions. But the

subtle yet constant exposure to a predominantly bottom-line culture can chip away and destroy the best intentions in people's hearts and minds. One of the greatest challenges for Christians is to adhere to the biblical doctrine of being in the world but not of the world. The bottom-line mentality is a formidable adversary of this biblical principle.

Oversimplification. One of the ways in which a bottom-line mentality hinders human relationships from flourishing in organizations stems from the notion of oversimplification. In the face of a multitude of values and consequences, a singular value is pursued. Ambiguity is not tolerated because time is a precious commodity. Corporate cultures establish a frantic pace where any time lost is equated with lost profits. But what is essential in developing people and relationships in general is the critical factor of allowing for time to discuss, debate, dialog, and discern the many ambiguous issues that arise day to day.

Quantification. Another issue related to oversimplification is the quest for quantification. This results in overemphasizing a cost/benefit approach to problem solving. That, in turn, produces attempts at placing a cost in dollar terms on values that can not and should not be thought of financially. Manufacturers holding back on safety devices on machinery to save money, airlines flying unsafe planes to maintain cost controls, and car makers lobbying against safer vehicle standards are just a few of the many examples of simply attempting to make decisions based on economic concerns. Cost/benefit analysis is a useful tool as part of the process of decision-making in the marketplace, but the process should factor in other criteria which address all of the concerns from all constituents.

Shortsightedness. The bottom-line mentality can also cause shortsightedness-overemphasis on immediate financial results. There are far too many examples of managers succumbing to the pressure of having to meet short-term goals so that their careers can flourish. With individual performance often based on being able to report favorable financial data each quarter, a manager may “milk” the segment of an organization for which he is responsible. This may hold down expenses in the short run. However, subsequent managers find themselves in a hole when they inherit facilities which need more employees or expensive safety and environmental equipment. Such situations demonstrate how shortsightedness negatively impacts a variety of stakeholders, including the workforce, the community, and, subsequently, the stockholders. Loving one's neighbor in the marketplace requires a long-term focus and vision.

I do not write to depict the marketplace as an environment Christians should avoid at all costs. On the contrary, Christians are desperately needed there as in other societal institutions such as government and education. All are gifts from God, integral parts of human existence.

The Book of Genesis states that any type of work has the potential for either good or bad. It can honor God and cooperate with His purposes, or it can involve rebellion against His will (Genesis 2,3; 31:6-11). The Apostle Peter's exhortation to his brothers and sisters in Christ provides much wisdom as to how love ought to be applied in the workplace (1 Peter 5:2-3). Building trust in relationships; developing and nurturing the careers of others; and honoring the diversity, dignity, and concerns of various stakeholders are ways Christians can manifest love. By the same token, succumbing to the potential moral and spiritual hazards inherent in the marketplace are signs of rebellion against God's will.

Christians in the marketplace can bring much glory to God. But upholding Christian ethics, doing God's will with one's whole heart, and loving one's neighbor as oneself have always been difficult in business. Committing to these standards has always brought rejection and sometimes ridicule and has always involved self-denial and sacrifice. It has always been the less comfortable way. And it has always been right!