BIBLICAL INTEGRATION INTO BUSINESS IN THE *JBIB:* A REVIEW OF 20 YEARS OF THE DEVELOPMENT OF THE CONCEPT OF FAITH INTEGRATION

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ABSTRACT: *This paper traces the development of Biblical integration into business (BIB) as a concept by drawing on a selection of seventeen papers and dialogues (paper with responses) from the twenty-year history of the Journal for Biblical Integration in Business (JBIB). The development of the integration of Biblical passages and principles into the business disciplines has two elements, the conceptual – a theological, hermeneutical, exegetical focus, and the practical – the application of faith/business integration to business disciplines and practices. The focus here is on the conceptual.*

Key words: Faith/business integration, faith integration into business, theology, theology of work, hermeneutics, and exegesis.

INTRODUCTION

This paper discusses only the conceptual aspect of Biblical integration into business. The focus on the conceptual has the inherent limitation of precluding discussion of application, but the focus was chosen because this is a less-developed element of *JBIB*'s articles – that element which Chewning (1995) identified as foundational to good practice, and which ten years later Smith (2005) suggested was in need of further development.

Limiting the discussion to the conceptual aspect of Biblical integration also limits the number of articles that will be examined in this discussion. Nevertheless, because of the substantive nature of these selected articles, there will be an "intermission" every few years of journal issues to summarize the development of the concept to that point in *JBIB* history.[1]

Given that over 140 authors and co-authors and over 230 articles were published in the 20 years of *JBIB*, the question arises – why these articles? Clearly, some great work will be overlooked.

This selective look at Biblical integration in business as developed in *JBIB* articles focuses on the concept of integration rather than the application. Here we are examining the theological, hermeneutical and exegetical foundations of integration practice. Some may ask why, for example, are great integration papers like *A Dozen Styles of Biblical Integration: Assimilating the Mind of Christ*, (Chewning, 2001); *Engaging Ideas: Can Christian Business Scholarship Inform Business* (Jackson, Earnes, Van Drunen, and Voskuil, 2006); or Chewning's (2011) article *Capitalism: From Its Genesis to its Eschatology,* among any number of others, omitted? As examples of excluded papers, these fine works broaden our discussion too much for this paper. The first focuses on practice even though there is conceptual/theological discussion there. The second is largely church history in the development of relevant theology, and the third also moves from concept/theology to application.

Others may ask why we chose a conceptual/theological focus when business is a practical discipline. While the *JBIB* is committed to publishing both conceptual and application work, there is an imbalance of leaning towards the practical. Though the CBFA and *JBIB* are committed to Scriptural integration into business, there is a paucity of examination of the theological underpinnings, the principles of Scriptural exegesis, and the practice of hermeneutics in terms of the academic study of business. This author agrees with Chewning's assessment that Christian

business faculty need to more intentionally examine their presuppositions, and think through the principles by which they approach faith/business integration (Chewning, 1995).

Such an examination of the theological aspect of integration is relatively new (Chewning, 2012) because the CBFA and *JBIB* both have, legitimately, skirted the inherent controversy that arises in theological discussions (Chewning, 2012; Siebert, 2012). Yet, as we see in post-2010 *JBIB* papers and discussions, the theological perspectives of authors begin to surface more and more in papers, responses, and exegesis of Scripture – from offering deliberate denominational perspectives to an outright rejection of the need for theological discussion at all (Beed, 2012; Cooper, 2012; Quatro, 2013; Siebert, 2012).

The time has come to more directly and completely address this element of our faith integration. So then, just how has the concept of faith/business integration (BIB) developed over the last 20 years in the *JBIB*? In the following pages, we will present our small efforts in tracing the development of the concept of faith/business integration within the *JBIB* community,

JBIB: 1995-2000

In the inaugural issue of the *JBIB (*1995), editor Sharon Johnson sets the stage for the discussion of faith/biblical integration with his editorial, "*Of Journeys, Jungles, and Journals*" (Johnson, 1995). Quoting 2 Timothy 2:15, Johnson makes the point that biblical integration into business (BIB) is a vital part of being "a workman approved" for Christian business faculty. He notes inherent challenges to the task due to the lack of an accepted definition, the lack of formal training in the process of biblical integration, and the lack of scholarly avenues for publication and discussion. These three elements, he says, have limited the development and practice of BIB in general, and among Christian business faculty in specific. Hence the birth of *JBIB* is as a forum for discussion and refinement of concept and practice of biblical integration into business (Johnson, 1995).

Richard Chewning, in the same issue, establishes what will become his typical pattern: applying fundamental exegetical, theological, and hermeneutical principles underlying the proper application and understanding of Scripture to a specific integration issue or business discipline. He does, and will, repeatedly ask his readers to surface, examine, and question their presuppositions. Here, he schools the reader in the proper process of exegesis (Scriptural interpretation). He does so because in his mind proper interpretation of Scripture is key to appropriate application. For Chewning, business and living the Christian life is not about us (the individual), but about God's message to the world and the resulting community of believers. So here begins his siren call to examine our presuppositions – the lens through which we see Scripture. He then lays out what will be his foundational principles for the next 20 years of contributions to *JBIB*: 1) the guidance of the Holy Spirit is necessary for proper understanding, 2) the use of Scripture to interpret Scripture is necessary to ensure we are using the whole council of God, and 3) the accountability of community is necessary because we are all under the authority of Christ (Chewning, 1995).

This pattern will emerge in most of Chewning's writings for *JBIB* as he becomes the hermeneutical, theological touchstone for *JBIB*. His writings, and others' responses to his writings, appear in many of the issues until his death in 2014.

In 1996, Johnson continues dealing with biblical principles in his editorial *Biblical Integration in Business: A Proposed Model*. Key to our discussion is his suggestion that the concern for faith integration is not a recent matter – as demonstrated by his review and application of lessons from an 1886 book, *Business Guide or Safe Methods of Business,* which contains a "strong mix of moral and biblical admonitions" (Johnson, 1996). While not a faith integration book *per se,* the author's statement, "Let a man in business . . . fear God and work righteousness . . ." (as cited in Johnson, 1996) shows the clear influence of a Christian perspective on business. Johnson draws four lessons: first, inductive approaches are stronger than deductive approaches; second, it is as normative for the Bible to challenge established business practices as it is to confirm them; third, biblical integration is both an imaginative and a demanding intensive process; and finally, biblical integration deepens one's appreciation of Scripture while developing business insight. He closes by

expressing the hope that reflecting on these principles and the resulting dialogue in *JBIB* will "act as a catalyst for inquiry into the integration of biblical truth and business practice" (Johnson, 1996).

The 1997 *JBIB* issue begins the journal's typical pattern of invited dialogue. Dialogue includes civil disagreement, alternative perspectives, and affirmation of the primacy of the need for faith in business. With this in mind we begin to see the tension between thinking and doing, conceptualizing and practicing BIB. Steve VanderVeen (1997) takes a different tack from previous work in *JBIB,* arguing for the importance of practice. This results in a lively exchange between VanderVeen and Chewning on the emphasis and importance of concept/thinking versus concrete/practice of biblical integration. While they disagree on the primacy of concept (theology) versus action/practice, they both are deeply committed to personal transformation as part of the integration process.

Editor Sharon Johnson sets the stage for this vigorous exchange by reviewing the two key issues – being led by abstraction or by existentialism. With that comment, he nicely summarizes the positions of each author, along with the value and hazard of each position, and confirms the need for "serious dialogue among the diverse Christian faculty regarding . . . the faith/business connection" (Johnson, 1997).

Now the discussion has moved from practice to implications of what is believed. VanderVeen (1997, p. 8) begins the exchange with a rather blunt claim: "In short, the more we think about biblical integration in the classroom, the less likely we will get integrative behavior outside the classroom because we are ignoring what makes living the Christian life meaningful."

His concern is that we are thinking so much about faith integration that we are neglecting to emphasize, teach, and mentor business students living their faith. Using Kierkegaard as his justification for the need to experience one's faith more actively, he makes a rather thorough and sophisticated argument that Truth is more subjective, more real when one experiences it, rather than when discussing it abstractly or thinking about it[2]. So his title, *Let's Stop Thinking*, says it all. Quoting James 2:17 – without works

our faith is dead – he seeks to show the Scriptural validity of his concern for action over knowledge.

Chewning replies with praise for VanderVeen's desire for biblical belief – intellectual assent coupled with action (Chewning, 1997). Using this opening he stresses the importance of the objective truth of Scripture (theology) from which behavior and action flow (practice). So while our experience and emotions are important and biblical, they are "byproducts" of our relationship in Christ based in objective knowledge. He concludes by noting that he and Steve are paddling the same canoe – they both want students learning AND applying God's truth. But his position is that we can know God through verbal, propositional teaching and anointing of the Holy Spirit, not through one's emotions and experience alone (Chewning, 1997b).

In the 1998 *JBIB,* Brian Porter enters the conceptual integration fray with *"The Compatibility of Christianity and Business"* (Porter, 1998). While fully an integrative piece conceptually, it is more exegetical than theological. Porter is concerned with the misperception of many Christians that Christian faith and business are not compatible. In a balanced analysis he discusses the Scriptural basis for the misperception and offers a Scriptural counter. Porter uses Scripture and real life examples of some abuses of people by business. Then in the second half of the article, he begins to construct a case for the appropriate involvement of Christians in business, arguing that real world abuses do not preclude a Christian being in business, and that the extensive nature of business makes it nearly impossible to not have some involvement in it. He concludes with a review of the virtues of business and a call for Christians in business to enhance these virtues and to make the Bible central to one's work.

Responding to Porter, Niles Logue notes that Porter has chosen a complex idea to prove in a very short paper, nevertheless Logue argues he actually does not prove his point of compatibility, but rather that Christianity and business are inseparable (Logue, 1998, p. 8). Logue's insightful analysis offers a refinement of the question. Both of these discussions are well supported scripturally and academically, but without connection to theology or the underlying principles of BIB. These two discussions are not specifically practical; they are fundamentally conceptual

discussions about an important issue, the compatibility of Christianity and business. But without the underlying *principles* – the theology, and the exegetical and hermeneutical presuppositions – the result becomes a discussion of economic systems and business practices.

That dialogue sets up the special section in this same issue on *The "Proper" Application of Scripture to Business and Economics* (Johnson, 1998, p.74*)*. It shows how the interpretation and application of Scripture requires a framework based in foundational principles.

Sharon Johnson opens the special section with "A Word from the Editor," identifying four primary causes of differing perspectives on faith integration: application, articulation, aggregation, and assumption (Johnson, 1998). The subsequent dialogue is among Chewning and four respondents. Three respond directly to Chewning while the fourth, Beadles II, takes a different direction, emphasizing agreement and the need for a thoughtful hermeneutic.

Chewning (1998) opens the discussion with his continuing call for surfacing, understanding, and aligning our presuppositions with the Scriptures. He uses the acrostic S.N.A.P. – the sufficiency, the necessity, the authority, and the perspicuity of Scripture – as the framework for addressing six common, and dangerous, fallacious presuppositions to which Christians can fall prey. Drawing on the writings of Augustine and Aquinas, he develops the importance of understanding these four propositional truths regarding Scripture. Chewning's goal is to show the consequences of understanding these four truths from one theological perspective or the other. While he strives to be fair and balanced in his iteration of these two theologians, it appears he feels that Augustine more accurately understood these truths (Chewning, 1998). The lengthy and detailed discussion is too complex to review here, so please forgive our brief attempt at summarizing the key issues.

Chewning says that understanding *sufficiency* is necessary, because all possible moral issues that can, or have, or will arise are sufficiently addressed through a Holy Spirit guided biblical study. This counters the fallacy that the truths of Scripture are bound by time and culture. The importance of *necessity* is for the transformation of the Christian into the mind of Christ.

"The necessity of recognizing the Bible is the only source of governing truth God uses in the lives of His children. There are no other coequal authorities . . . placed alongside the Bible. Scripture itself acknowledges no such authority." (Chewning, 1998, p. 92).

Together sufficiency and necessity underpin the propositional truth of *authority* in terms of the infallibility, inerrancy, full authority, and absolute fidelity of Scripture. He closes his review of S.N.A.P with the truth and practicality of *perspicuity* in understanding Scripture. Chewning shows that by allowing Scripture to interpret Scripture, using the whole counsel of God by "bringing at least three passages" to any truth in faith and learning, the Bible becomes much clearer (Chewning, 1998).

VanderVeen's response puts forth the argument that more than the special revelation of Scripture is needed to maintain orthodoxy. Drawing on the teaching of the Reformed Church, he states there is also the need for general revelation (VanderVeen, 1998). Bert Wheeler, in a more complete response, takes a slightly different tact. After discussing the differences of need for understanding between non-business-oriented scholars and theologians, and those tasked with focusing on "non-spiritual" matters such as business theory and practice, Wheeler offers a three circle model for contemporary business theory and practice. He presses for a tolerance of perspectives on matters not foundational to orthodox Christianity. Ultimately he supports Chewning's assertion as to the necessity, sufficiency, authority and clarity of Scripture, calling for business faculty to dig into the Scriptures like the Bereans (Wheeler, 1998).

Porter, largely supporting VanderVeen, closes the three direct responses (Porter, 1998b). Porter challenges the reader to look at the "presuppositions behind our presuppositions," agreeing with Chewning as to the critical importance of presuppositions, but diverging from Chewning over clarity of Scripture and Scripture interpreting Scripture, arguing for science, nature, etc. as useful additional sources or "lenses" through which we can interpret Scripture.

Taking a different tack, the fourth response from Nicholas Beadles II focuses on the importance of hermeneutics, largely agreeing with Chewning (Beadles II, 1998). Beadles rightly

drives home the impact of one's hermeneutic in understanding of Scripture and therefore, like Chewning, the need for a conscious hermeneutic. He feels this is the ground floor of the challenge; the Christian business faculty member has a dual task of training in a specific business discipline and in understanding biblical studies. While most are well grounded in the first, many are largely without training in the second. Beadles concludes with a call to first understand the implications of the divine-human nature of Scripture, and then to recognize the literary genre of a passage, as that determines the hermeneutical tool most appropriate to use.

In 2000 issue of *Journal of Biblical Integration in Business* Richard Chewning moves into a primary idea for him in BIB – personal integration. His point is that appropriate BIB is based in personal faith integration and transformation.

In the article *Hermeneutics and Biblical Ethics,* Chewning (2000) discusses the doctrine of immutability and its implications. Central to the discussion is that immutability means God does not and cannot change. God keeps His promises; what He has said in Scripture will come to fruition. God does not and cannot change His mind. The implication is that believers, as image bearers of God, should keep their word and not be changeable.

Important to making his point is the principle of using the "whole counsel" of God – to understand God's word. Because there are passages in Scripture that seem to show God changing His mind, we must study all relevant Scripture, not depend on a specific passage for a teaching. Chewning discusses examples of Scripture that seem to show God changing His mind, and explains the theology of immutability through exegesis of other relevant passages. Through this study, he seeks to reconcile apparent contradictions. He shows that God's immutability is foundational by its implication for Christian business faculty, in that as image bearers of God, we are to live with integrity and keeping our word. This creates trust. And as we trust in God because He does not change, so others should be able to trust in us as we remain consistent (Chewning, 2000). Chewning does give the Christian business professional a biblical out by showing the Scriptural process of being released from "foolish" or "damaging" commitments.

All three respondents commend Chewning for working with such a difficult theological concept, but from there they diverge in how they respond. Porter (2000) seeks to expand on one concept and disagree with another, striving to make relevant application. Affirming one's need to keep his or her word, Porter extends the argument to address the false premise that God needs the help of Christians to accomplish His purposes. In application Christian business people should not compromise their values to achieve success, because if they do God cannot accomplish His purpose. Porter disagrees with Chewning's assertion that Scripture always becomes clear, suggesting that Scripture is often unclear, but the lack of clarity makes trusting God more important but also more complex (Porter, 2000).

Yvonne Smith's response builds out Chewning's work by offering three reasons why this doctrine of God's immutability is important to business practitioners. First, God is a Rock when the rules for success change – His moral law does not change nor do His rules for success; second, God is a Rock for people that embrace change – we are able to re-invent ourselves as the business environment changes while remaining faithful to an unchanging God and our core identity. Finally, God is a Rock during industry change – regardless of the transformation of our business or industry our mission before God remains unchanged, just implemented in a different way (Smith, 2000).

Appropriately, the final respondent, Ken Carson, brings theology and practice together in his response, expressing legitimate doubt regarding whether Chewning's assertion that God's immutability and instances of God changing can be reconciled. Carson suggests that Chewning is calling for a deep, searching assessment of what we believe, seeking after a clearer understanding and a deepening of our faith in the absolutely trustworthiness of God because of Who He is. In his conclusion he concurs with Chewning regarding keeping one's word and then applies it to the issue of social justice by discussing Nehemiah's confrontation of the Jewish leadership and their exploitation of the poor (Carson, 2000).

Intermission: Summary of 1995-2000

Johnson told us that in the beginning – no pun intended – there was no widely accepted definition

or even description of biblical integration in business. As the previous discussion shows, this makes faith/business integration a challenge for Christian business faculty. (A definition will not be forthcoming until Yvonne Smith offers one for discussion in 2005.)

Chewning's first contribution sets the conceptual stage with his article on exegetical principles, arguing that understanding them is necessary for accurate and appropriate interpretation. Johnson than takes us back in history to identify four principles for BIB, affirming the hope that *JBIB* will be the forum for developing and applying this concept.

In an early milestone, the journal moves from "articles of assertion" to dialogues; from articles in which authors assert positions to dialogues about an idea or application. Now, an author such as Chewning for example, asserts an idea – such as the central importance of the abstract, the conceptualizing of faith/business integration because it is based in principle. And for Chewning practice (action) flows from principles. Then colleagues respectfully and thoughtfully extend his idea and/or disagree by offering alternatives. A clear example of this is the S.N.A.P. dialogue. In these responses, a second imperative appears, the need for a conscious hermeneutic. Beadles raises this in his response, and Chewning will continue the discussion in the next issue of *JBIB* with an article dedicated to hermeneutics.

In his discussion of immutability, Chewning transitions from pure theological discussion to an integrative discussion of a characteristic of God and its practical implication for Christian business faculty. In the subsequent dialogue on God's immutability, we see three additional strong efforts to tie theology and practice together. So in the first five years of the *JBIB*, BIB moves from no set definition or understanding, to some agreement on key principles despite the diversity of their application by various authors.

A second issue that arises repeatedly in those years is the matter of Epistemology. What is the basis of Biblical integration knowledge? What role does the scripture have, what role does church practice have, what role does theology play, and what is the appropriate weight for each? It became clear that understanding the presuppositions of the author was a key to understanding his or her focus. The clarity of the debate was a key contribution of

these years. Journal and conference papers on worldview helped many CBFA members understand that presuppositions were important in their practice of BIB.

Finally, the issues of Authority dominated these years. What are the respective roles of scripture and practice in BIB? When business practice, or culture, contradicts Scripture, which trumps?

Though there were no firm resolutions of any of these matters, the foundation was laid to create resolutions. The key issues were being explored and discussed in intense but civil ways, and CBFA members were being exposed to the need to find resolution.

JBIB: 2001-2009

The development of the concept of faith/business integration in business (BIB) was enhanced in 2003 by the deeply theological dialogue between Chewning and two respondents regarding God's infinite wisdom. At this point, the application-oriented faculty member might well be asking, "How are all these conceptual 'characteristics of God' articles relevant to BIB?" In *God Is Infinitely Wise: We have access to His Wisdom,* Chewning addresses the question by implication in defining wisdom as:

> . . . the right end of a matter as determined by God; . . . the right end waiting for and working for . . . and through appropriate means and circumstances and . . . being nurtured by the right reasons. [In accord with] His complete foreknowledge of all second causes and their subsequent consequences . . . allow[ing] for and taking into account the true freedom . . . bestowed upon His Image Bearers . . . (Chewning, 2003: p. 39)

The relevance of God's wisdom is to ethical behavior. Chewning argues that as God's image bearers who live out Christ in our actions, we should be choosing right means with right motivations for right ends. And, as believers we trust in God because He knows the outcomes, even to the level of secondary causes and outcomes. While the ideas might be abstract and theological, what could be more relevant to Christian business educators? We are the precursors of wisdom, knowledge and understanding – can you say "education?" And in the teaching of business from a Christian framework/ paradigm, we need to seek

and choose the wisdom from God that leads us to "right ends due to right reasons accomplished through appropriate (to God) means because we have the freedom to choose" (Chewning, 2003: p. 52).

Respondents Fields and Porter both praise Chewning for his work and do not disagree with his definition but with his construct. Fields argues for a simpler explanation. He argues that wisdom is God's gift and it is fear (of God) that precedes wisdom, not knowledge and understanding (Fields, 2003). Porter commends Chewning for taking us beyond the profit motive for doing business and knowing God's will. But once again he disputes Chewning's assertion of the possibility of clarity on difficult theological issues. Porter argues that God's wisdom is rarely knowable. Affirming God's will is perfect, but, he states, it is not easily accessible, citing *JBIB* itself as one authority. And he cautions the Christian about possible negatives inherent in assuming that one knows God's perfect will on a matter – arrogance, dogmatism and guilt over feelings of uncertainty (Porter, 2003).

Two key articles for this discussion are within the "Special Section" of the 2005 journal: Yvonne Smith's article on the state of BIB, and another 'characteristics of God' piece by Chewning on true knowledge.

Smith provides an analysis of the content published in first ten years of *JBIB*. While not particularly theological, in assessing the accomplishments and gaps in development of faith/business integration the article offers two important issues for this discussion. First, Smith (2005) gives us the first specific definition of faith/business integration with a call for more metatheory or conceptual (theological?) discussion. In defining BIB, Smith draws on Clinton[3] in shaping her definition of faith/business integration. She defines BIB as:

> The scholarly pursuit to interrelate chosen elements in the business literature/world to Truth given to us by God, primarily in the Bible, but also in the life and in church practice and history. (Smith, 2005: p. 155)

This definition affirms one of Chewning's recurring themes: that the purpose of faith/business integration is to glorify God by permeating business disciplines with the Christian perspective. When the Christian business faculty or businessperson acts to integrate faith into business,

then one can experience daily work as being incarnate with the Spirit of God. This is no mean accomplishment.

Smith then identifies three gaps in *JBIB* publications, two of which are relevant for our purposes: Gap #1 – Lack of Integration Meta-theory, and Gap #3 – Lack of Perspective on Other Christian Faith/Business Traditions. In dealing the first gap, lack of meta-theory, Smith draws on work in faith/psychology integration rather than business, but her argument still validates the need for the development of conceptual theoretical thinking. Smith notes that while there has been great work on the application side of faith/business integration within *JBIB,* there is less theoretical thinking.

In her discussion of Gap #3, she calls for understanding and using other Christian traditions in understanding BIB and uses the Moravians as example (Smith,2005). Therefore, in this review we are given a working definition of faith/business integration and a call for more conceptual meta-theory work drawing on various Christian faith traditions.

Also in this issue, Chewning (2005) addresses another theological concept which he considers important for BIB – *Epignosis,* transformation of the individual through the knowledge of God (Chewning 2005). For Chewning, the transformation of the individual is the change of one's "heart" – mind, will, and affections – through understanding true knowledge, *Epignosis*. True knowledge is ". . . a thorough, precise, and accurate knowledge of God – first, His nature and character; and second, how He has manifested His nature and character" (Chewning, 2005: p.196). Understanding God's nature then "leavens" the individual, resulting in transformation. The only requirement for the process is to openly and fully accept God's true wisdom. Thus, acceptance is behavior flowing out of belief based in understanding. Once there is individual transformation then there can be real faith/business integration.

Chewning further argues that faith/business integration has two elements – an "outside in (application) and inside out (personal transformation)" process. He holds that outward integration must first come from an "inside to the outside" transformation (Chewning, 2005). Thus Biblical integration – as a human endeavor – is

"outside in" where the internal reservoir of knowledge is applied to the external environment. But, the *"inside to the outside event determines the correctness of the "outside to the inside" effort* (Chewning, 2005: p. 200) Hence, true faith/business integration is demonstrated through the transformed person.

Intermission: Summary of 2001-2009

In the next years of the *JBIB* the questions of ontology, epistemology and authority continue, but with greater depth. Chewning deepens the theological foundations of Authority in terms of showing aspects of the character of God and the implications for faith/business integration. In the area of ontology, Smith provides an erudite assessment of these growth years for *JBIB* as a journal, both in terms of BIB practice and concept, and gave us *JBIB*'s first definitive definition of faith integration. At the close of this time window, Dr. Chewning makes explicit his foundation for Godly faith/business integration: the transformation of the individual Christian.

During these years, there is an observable progression from an open door definition of faith/business integration to a more specific working definition. The practice articles, though excellent, show the recognition of the need for meta-theory and the integration of other Christian faith traditions. And while the conceptual/ theological emphasis of Chewning continues, there is now a clear statement of, and argument for faith/business integration, starting with the transformed heart before integration into a specific business discipline.

***JBIB*: 2010-2015, VOLUME 12-18**[4]

In 2010 with Volume 12, incoming editor Yvonne Smith addressed a key question for our review of the development of BIB in "What is Biblical Integration in Business?" (Smith, 2010). Five years after her first offering of a more focused definition, Smith kindly provides for reader response an elaborated and definitive working definition, building on the CBFA's definition of Christian Scholarship. The definition is as follows:

> Biblical integration in Business is a subset of Christian Scholarship in which a scholar utilizes the Bible as one source of information

and his or her business area as another and unites the two in a meaningful way. When this uniting is empowered by the Holy Spirit, it creates Life and Light bringing the life of Jesus Christ into the mind and action of the integrator and those observing or reading the integration (Smith, 2010, p. 6).

She then continues to explain the continuum of such a definition from theory to practice. In the definition and subsequent elaboration we see two of Chewning's key ideas – examination of presumptions and individual transformation. When integration "creates Life and Light by bringing the Life of Jesus Christ" into the thinking and behavior of the writer we see transformation (Smith, 2010: p. 6). When she states ". . . before the field of Biblical Integration can mature we must clarify our theoretical understandings . . ." (p. 6) we see Chewning's call to examine our presumptions. If I may, I will substitute the term "theology" for "theory;" when we do exegesis and apply Scripture we are practicing theology more than testing a theory. Smith specifically addresses theological questions in the Epistemology category of questions that Christian Business faculty need to address (Smith, 2010).

Also in Volume 12 is the introduction of the *Living Integration* section with an excellent review of the corpus of Richard C. Chewning. This history of the *JBIB* and Chewning's work – including his personal testimony – show the value and need of someone who practices theology by writing about exegetical, hermeneutical issues and the character and nature of God. Chewning exemplified his own argument that true biblical integration into business must be preceded by the transformation of the individual in Christ. First, Biblical integration must happen in the personal life.

Under the guidance of special editor Sharon Johnson, Volume 13 addresses the need for a Theology of Work in an article by Yvonne Smith, *Three Myths of Good Hard Work* (Smith, 2011). Critiquing the Christian Church for not developing an adequate contemporary theology of work, Smith addresses myths such as dualism, the Greek idea that the spiritual world is good and the material world evil. Key to this discussion of BIB is her point that both early church fathers and contemporary church leaders were, and are, men of their culture in understanding God's creation. This

review of church history and the writings of key theologians shows two dangers regarding BIB: the consequence of a hermeneutic distorted by one's culture, and the lack of a clear theory (or theology) of faith integration (Smith, 2011). By discussion of two propositional truths from the Puritans – "The Glory of Work is the Glory of God" and the motivation "Do All for the Glory of God" – Smith shows how proper faith/business integration works out through the lives of a transformed Christian community (Smith, 2011).

We now move to 2012, where two contributions – an article by Scott Quatro (and response by Childs) in Vol. 15, No.1, and then a dialogue between Chewning and three respondents in Vol. 15, No. 2, dig into the theology of "Business as Mission (BAM)." The importance of these pieces is a small but seismic shift from a concentration on faith/business integration in terms of biblical exegesis and hermeneutics, to one focusing on the need to examine one's theological presuppositions.

Quatro (2012) specifically analyzes the concept of Business as Mission from a Reformed theology perspective. This commentary is not an endorsement of that perspective; the article was chosen because it shows the progression from discussion of a concept or practice to the use of theology to respond to a faith/business integration concept – plus the practical consequences of that use.[5] Quatro's concerns were ignited by a presentation and paper by economist Steve Rundle during the 2010 CBFA conference. He begins his critique by identifying five "flaws" in the concept of BAM as presented at the conference and in Rundle's paper. He then outlines what he believes are the three primary tenants of BAM, with five resulting implications. Finally, he reviews each implication for the Christian business professional and faculty member from a Reformed theological paradigm. Using academic sources and also the work of key theologians, primarily Kuyper, he argues that BAM, as he understands it, reinforces a dualistic worldview of work while violating God's "sphere of sovereignty" in His creation (Quatro, 2012).

Child's response to this analysis begins with a succinct review of Rundle's paper and position on BAM – which is also Child's position on BAM (Childs, 2012). Childs argues that Quatro's reading of his academic sources and understanding of

Rundle's position is simply mistaken. He takes no issue with using a Reformed theology perspective, and in fact praises Quatro for his articulate explanation and use of that paradigm. In fact Childs and Quatro are in almost complete agreement on what business should be. Childs argues that proper faith/business integration will naturally lead to BAM, whereas Quatro argues that when one connects the "sphere" of business with the "sphere" of evangelism/discipleship, even a Christian business would violate God's "spheres of sovereignty" and His command to mankind in terms of our stewardship of creation. Once again, this article and response is a marked shift in that we have a full-fledge faith/integration, theologically based analysis, with two parties in agreement on fundamentals but seeing an issue from differing perspectives, engaging in civil, respectful, substantive, reasoned disagreement.

The Chewning *et al* dialogue begins with a "mini-course" in theology, philosophy and church history. In a lengthy piece, Chewning (2012) shows the value of a biblical theology properly focused on the character of God, by comparing and contrasting the theologies of Augustine and Aquinas and the resulting implications for BAM. After articulating Augustine's hermeneutic and its impact on the church, Chewning explains how Aquinas built on and shifted the emphasis of Augustine's work. In tracing the development of this theology of work, Chewning takes us through church history and the impact of both the reformation and renaissance on Christian theology. He then identifies eight resulting theological questions about Business as Mission (BAM) in terms of roles in personal evangelism, conversion, and discipleship. Whether a reader agrees or disagrees with Chewning's argument and conclusion, this paper shows the vital need for understanding faith/business integration in terms of a biblical theology and the importance of filtering out, or at least minimizing, the inherent cultural influences (Chewning. 2012).

In Kent Seibert's and subsequent responses, we begin to see the challenges in developing a theology of work in terms of faith/business integration. Seibert praises Chewning's "masterful demonstrat[ion] [of] the practical relevance of rigorous theological thinking" (Seibert, 2012: p. 85). Yet he has two concerns: first, that Chewning narrows the focus of business as mission to largely

evangelism and discipleship. Second, he disagrees with Chewning's assertion that "Discussing theological distinctives has not been important to CBFA until now," and "The CBFA has for the first time come face to face with a theological issue . . ." (Chewning, 2012: p. 87). He also does not see Augustine and Aquinas as the most relevant theologians for a theology of BAM (Siebert, 2012). Responding, Chewning (2012b) agrees with Siebert's assessment of the narrowing of the topic and explains why he felt it was necessary. However, he disagrees with Siebert's argument for other theologians, asserting that the thinking of Augustine and Aquinas underpin all later Christian theological thinking.

As a second respondent, Marjorie Cooper raises three concerns – again, the value of Augustine and Aquinas as key theologians for the discussion, the characterization of spiritual gifts in terms of BAM, and then a hermeneutical issue. Her in-depth exegesis of Chewning's representation of the theologies of Augustine and Aquinas sets up her objection to "Augustinianism and Neocene-Thomism as the only options . . ." suggesting that other theological perspectives would be of value, without ". . . arguing another position *per se* (Cooper, 2012, p. 90). In terms of spiritual gifts she wishes to expand the list of spiritual gifts that Chewning enumerates in his article. She concludes with a hermeneutical argument that Chewning's distinctions between *Gnosis* and *Epignosis* do not truly exist in the Greek (Cooper, 2012). Chewning's response repeats his answer to Seibert's similar critique on this issue. In discussing spiritual gifts he defines his selection in terms of those most relevant to evangelism and discipleship. In responding to the issue of hermeneutics he points out that one's theology is relevant and a necessary condition to understanding Scripture, as he sees Cooper's exegesis more in alignment with a Neocene-Thomism perspective.

The final respondent, Clive Beed, critiques the concept of engaging in theological discussion at all, and argues one should stay focused on interpreting and understanding the Bible. He wants to return to Chewning's and others' early books on Biblical principles. He argues that CBFA members need interpretations of various exegetes and that ". . . a first step . . . is looking at the sayings/action of God and Jesus in both testaments" (Beed, 2012).

Chewning's response is more to all three respondents than Beed *per se*. He returns to his purpose in writing – the necessity of examining the presuppositions inherent in BAM as Business as Mission rather than Business as Ministry. His concern is that if BAM is about evangelism and discipleship, business faculty should not expand into teaching in these areas, as important as they are. Chewning again defends his use of Augustine and Aquinas as a way to stay out of the theological and hermeneutical debates that would incur if he drew on other more specific theologians like Arminius, Calvin, and Wesley – because we would have immediate divisions over their interpretations of Scripture. He concludes by noting that Augustine and Aquinas are not philosophical theologians, which addresses Beed directly regarding his concerns over moving away from Biblical exegesis.

In Volume 16, No. 2, 2013, Bob Roller builds on Chewning's 2001 article on the twelve styles of faith/business integration. While Roller's paper (Roller, 2013) is primarily pedagogical, he does begin with a discussion of the need and challenges of faith/business integration and a review of Chewning's key propositions. This makes his article valuable for our purposes. Roller's 21 methods of integration reinforce Chewning's call for personal integration in to the faculty person's life before moving into practice and theory. Roller also demonstrates the movement in faith/business integration from the simple to the more complex, from concept to practice, and from it as an expression of one's life to thinking strategically about the concept and its place in ones' teaching (Roller, 2013).

By 2014, in Volume 17, we have a creative conceptual discussion by Randal Franz of theological imagination. This article exemplifies a next step in faith/business integration, as a discipline-specific application of a thorough-going theological concept. Franz begins by discussing the theological basis of order, power, hierarchy, and sin as taught and implied by Scripture. He then extends the consequences of a biblical understanding of these concepts to a theory of management thereby applying the theology – biblical integration into business. His theological discussion focuses on the *Imago Dei* through a review of four primary characteristics: God as relational; personal; communal and redemptive

(Franz, 2014, p. 45-47). He begins here due to his theological understanding of the essential nature of man[kind] as the image bearer of God, the *Imago Dei* (Franz, 2014, p. 44). In this article *JBIB* has progressed from conceptual thinking into action – practice. This author is overtly thinking through faith/business integration in terms of theology first, and then application; applying it accurately to a specific discipline. This allows business management as a discipline to ". . . develop theologically informed management models" (Franz, 2014, p. 3).

I close with an article by Paul Heintzman on a theology of rest and leisure from Volume 18, No. 1, 2015. Heintzman takes another step in the conceptual development of BIB by offering a theology of leisure for the active business professional. In his piece there is a conceptual discussion of the theology – from which the author draws principles – and both the implication and overt application of those principles. First, the author shows that Sabbath in the Scriptures is much more than rest from labor. Heintzman offers four motives for OT Jews to observe the Sabbath: as an analogy of God's resting, as a remembrance of deliverance from Egypt, as a humanitarian ordinance, and as a sign of the covenant (Heintzman, 2015, pp. 10-12). Offering both careful exegesis and significant documentation from Old Testament scholars, he shows that the general understanding of Sabbath as rest is incomplete. A more accurate theology of Sabbath, and by extension leisure, includes remembrance of God's actions and promises to His people – the Jews and now Christians. This significantly enriches the concept and raises the importance of its observance. So we see that the author does not leave us in the Old Testament but continues through the gospels to show the consistency of the concept. Heintzman closes with specific practices based in the principles he drew in the development of the theology of leisure. The first two are qualitative or being; there is a rhythm to life – work then rest and the Sabbath inculcates a spiritual attitude of joy, freedom and celebration for God's gift of His creation. The second set of three are quantitative or doing. First, there should be a weekly Sabbath day of non-work. Second, this Sabbath should be kept even during the busiest time of one's season. Third, employers need to ensure employees have the opportunity for a weekly Sabbath. Finally, is the cultivation of the qualitative element of a spiritual attitude, as Sabbath is more than just a "break" or rest from work (Heintzman, 2015, pp. 17-18). In this we see the progression from discussion of a concept, of a theology, to actual theologizing, a significant advancement in biblical integration in business.

Intermission: Summary 2010-2015[6]

In these final seven articles we see significant qualitative developments in the concept of faith/business integration within *JBIB* contributions. With Volume 12, Smith bites the bullet and offers a clear, succinct working definition of BIB, asking for responses from readers. She has set a clear bar.

New to *JBIB* in Volume 12 (2010) is "Living Integration," a series of articles about those who exemplify living out faith/business integration. The first in the series reviews the value of Richard Chewning as a mentor, thought leader and contributor to faith/integration in business. While not theological per se, this section shows the value of, and need for, *JBIB* contributors with a theological/conceptual bent.

It is in Volume 13 (2011) that we see a "non-Chewning" person begin theological integration in the faith/business integration discussion. Smith's discussion of the three myths shows the need for theological understanding, the negative consequences of misapplication of theology, and the kingdom results when that faith/business integration theology is lived out correctly. This article addresses, by implication not statement, the "debate" of concept versus practice that was started in 1997 by VanderVeen and Chewning. Smith has shown how the two work together for the Glory of God.

The quantum shift continues in Volume 15 (2012), with two erudite theological discussions, one using reformed theology, and the other using early church fathers, that analyze new ideas for business from those perspectives. In them we see again that various authors in CBFA deal philosophically and theologically with the concept and its practical implications.

Roller in the 2013 Volume 16 issue takes us back 10+ years to build out Chewning's early "styles" of integration into 21 models. While not particularly theological, Roller's piece shows again

a progression of thought from direct applications to conceptual theological consideration. Franz caps the current development of the concept of faith/business integration by taking Elijah's (Chewning's) mantle and, as Elisha, initiating conceptual management models based in faith/business integration and theology. Those who have been schooled by the journal and the master are now becoming their own masters (under, of course, the guidance of the Holy Spirit and the sovereignty of God).

Heintzman's "*Implications for Leisure . . ."* is a fitting closing article as it shows the nascent development of theologizing adding significant thought and content to biblical integration. Working through the Old and New Testaments, drawing on scholars outside of a business discipline, Heintzman shows how the two disparate academic fields of business and theology can be brought together to enrich biblical integration and assist in the correct understanding of Scripture in our application to our fields.

CONCLUSION

In the 20 years of the *JBIB*[7], Biblical integration into business has grown and matured. There is clearly a growing group of scholarly contributions showing an understanding of theology and its importance to biblical integration. We see this in the movement from primarily using specific Scriptural texts to explain and justify practice, to discussions of key principles or concepts inherent in the integration process. We see growth fostered by the editors' encouragement of dialogues of concepts, not just practices. And we see substantive offerings and discussions of theology in the last few years of *JBIB*. We have always had committed Christian faculty working biblical integration into their teaching and practice of business. Now there is a growing segment of colleagues seeking to enhance our proper understanding and application of Scripture through writing on essential, broadly acceptable theological concepts. Nicely done. May God bless our future discussions on this critically important topic – biblical integration into business.

ENDNOTES

[1] Author's note: While tracing the development of the concept and discussions regarding Biblical Integration into Business, I will refrain from offering an opinion on the accuracy or correctness of any author's position. None of the observations or assessment should be read as either endorsement or negation of that author's position. Not that I am objective – I am not - but such assessment is not within the scope of this paper.

[2] In fact VanderVeen's discussion and application of Kierkegaard's thinking is so complex that even summarizing it would be too much for this type of review article. I have tried to pull the most salient points into the exposition and leave the remainder for the readers to peruse and judge on their own.

[3] Clinton, S. (1990). A critique of integration models. *Journal of Psychology and Theology*, *18*(1), 13-20.

[4] In 2010 *JBIB* moved from using publication dates to volume numbers in identifying issues.

[5] This author does not take a side in this legitimate discussion as, again, that is not the purpose of this review of the development of faith/business integration ideas in the *JBIB*.

[6] The reader may note that no articles from volume 14 were included. While full of great application articles, such as Salgado's Christian Worldview and explication of Mintzberg's theory of organizations, this and other contributions were not selected as examples of the continuing development of the concept of faith integration in *JBIB* because of an insufficient development of the conceptual, theological content. That judgment is mine, as author, and mine alone.

[7] A special thanks to Nancy Dupree for her assistance in the development of an author index of all *JBIB* articles.

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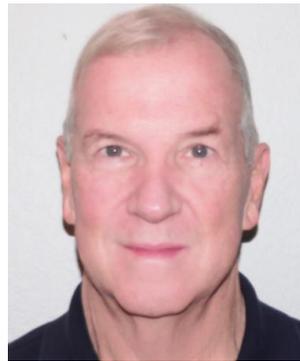
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