The five values

Kingdom values at Voyage, with the Scripture each one stands on.

Kingdom values is our name for running a company so that the character of God shows up in how it treats people: the people who work in it, the customers it serves, the vendors it pays, and the town it sits in. A business is not a distraction from that; a company run well is one of its primary expressions. This page says what we mean by it, at length. It is written for the owner deciding whether to take our call, for the people inside a company we have bought, for the vendor and the customer, and for anyone else who wants to know what we hold ourselves to.

It quotes Scripture because that is where these commitments come from. They are promises about our own conduct, not a creed we ask anyone else to sign. No one has to share our faith to work for us, buy from us, do business with us, or hold us to every line below.

In one sentence

TREASURE IN TWO PLACES	Returns are measured in this life and the next, and the second column is the one that lasts.
LEAVE THE EDGES	At places named in advance we take less than we could, because God asks it of whoever owns a field, and the edge is where a company shows his open hand.
HONEST SCALES	We price, negotiate and disclose as if every word were spoken at the city gate, before both parties and ten witnesses.
SERVE THEM TODAY	The first days of ownership decide whether a company becomes a flock or a yield. We serve first.
SEARCH IT OUT	Depth of analysis is how we love people we have not met yet, and how the work itself becomes worship.

1. Treasure in Two Places

Returns are measured in this life and the next, and the second column is the one that lasts.

A firm's ledger usually has one column: cash returned against cash invested, on a clock. Voyage keeps a second column that does not close when a company changes hands and does not close at death. Jesus named the two places and said which one lasts: "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven" (Matthew 6:19-20). He did not call the first place unreal; he called it the one that can be lost. He speaks in the same two-column language elsewhere. No one who has left house or lands for his sake, Jesus says, fails to "receive a hundredfold now in this time … with persecutions, and in the age to come eternal life" (Mark 10:29-30). Paul says godliness "holds promise for the present life and also for the life to come" (1 Timothy 4:8). Both texts keep the first column; both say it is the smaller one. A firm that believes this does not lower its financial standard. It refuses to let the first column be the only one it can read.

The deepest text for anyone who puts money to work is 1 Corinthians 3:10-15. Every builder's work "will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done." Gold, silver and precious stones survive; wood, hay and straw burn. Notice what is tested: not the size of the work but its kind. A thirty-million-dollar company and a corner shop go through the same fire, and what survives is the quality of how the work was done, not how much of it there was. And then: "If the work that anyone

has built on the foundation survives, he will receive a reward." The Greek word is misthos, the ordinary word for a laborer's wages. Scripture is not embarrassed by reward; it insists on the true accounting of it. The eternal perspective is not the absence of returns. It is returns measured by the right examiner.

Luke 16 adds the mechanism. The shrewd manager, about to lose his position, converts his master's receivables into relationships that will outlast his tenure, and Jesus draws the lesson: "make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings" (16:9). Money fails; it does not cross the line. People cross. For an acquirer this reorders the balance sheet: the employees, the owner who built the company, the vendors and the town are not the cost of the return. They are the part of the return that survives. The chapter then ties the two columns together: "One who is faithful in a very little is also faithful in much," and "if you have not been faithful in that which is another's, who will give you that which is your own?" (16:10, 12). A firm entrusted with other people's money lives in that second sentence.

The warnings have the same shape. The rich fool's plan is a cash-out: bigger barns, then "relax, eat, drink, be merry," and the ledger closes that night: "the things you have prepared, whose will they be?" His fault was not the barns; it was being rich in one column only, "not rich toward God" (Luke 12:16-21). The Preacher gives the founder's side of it: "I hated all my toil … seeing that I must leave it to the man who will come after me, and who knows whether he will be wise or a fool?" (Ecclesiastes 2:18-19). That is the dread inside every handoff of a company. Treasure in Two Places makes Voyage the answer to it: the successor who intends to be wise, who holds without a clock, and who counts what the founder counted. Paul names the real counterparty on every deal: "from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ" (Colossians 3:24). Moses ran the arithmetic with the right discount rate: he "considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward" (Hebrews 11:26). And "where your treasure is, there your heart will be also" (Matthew 6:21): allocation shapes affection, and a firm comes to love what it invests in.

In practice at Voyage

- We buy to hold. There is no clock on the ownership and no plan to pass a company to the next buyer, so the Preacher's question has an answer by design.
- The second column is written down. Beside the financial results, every company reports a short set of measures each quarter: turnover, wage growth, how employees and customers rate the company, whether vendors were paid on time, what the company gave, and the hours its leaders spent developing people. Both columns sit on the same page.
- A named share of the firm's own profit on every company is given away, decided before the first dollar is earned, so the firm's success pays for the second column rather than the first column paying for it.
- Before we buy, we ask whether a company can be good news to the people in it, not only whether the numbers clear.
- A liquidity event is not the scoreboard. A company we hold for good can have produced a complete return.

What it costs. We pass on companies that only pay in the first column. We put the second column in writing, where the people who entrusted us with their money can hold us to it.

Where we learned it. Faith Driven Investor's marks include a focus on eternity. Praxis asks the investors it forms to hold time horizons that are "eternal rather than purely financial." We learned the language from them and are glad to stand in their company. Our habit is the second column: written down, read every quarter beside the first.

---

2. Leave the Edges

At places named in advance we take less than we could, because God asks it of whoever owns a field, and the edge is where a company shows his open hand.

Praxis's shorthand for the redemptive posture is "I sacrifice, we win," and we owe them the frame. Scripture gives the posture a field. "When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest … You shall leave them for the poor and for the sojourner: I am the LORD your God" (Leviticus 19:9-10; repeated at 23:22 and Deuteronomy 24:19-22). The edge, pe'ah in Hebrew, is not charity from surplus. It is a portion of the yield that was never the owner's to take. The owner who reaps to the last

row has broken no law the world recognizes; he has simply maximized. The Torah treats that as a failure of worship, which is why the reason given is not economic: "I am the LORD your God." The rabbis who codified Jewish law in the Mishnah, the written collection of the oral teaching set down around AD 200, observed that the Torah sets no upper measure for the edge (Mishnah Pe'ah 1:1) and fixed a floor of one-sixtieth of the field, rising with the number of the poor at the gate (Pe'ah 1:2). A floor, not a ceiling. That is the right shape for a firm: name what we will always leave, and let generosity exceed it.

Boaz shows what the edges look like inside a profitable operation. He already keeps the law; then he tells his foremen, "Let her glean even among the sheaves ... And also pull out some from the bundles for her and leave it for her to glean" (Ruth 2:15-16). Generosity built into operations, at the owner's cost, through instructions to his own staff, invisible to the recipient. Two chapters later he is the goel, the kinsman-redeemer, paying the redemption price and taking on the obligation the nearer kinsman declined (Ruth 4). Note what Boaz is not: not sentimental, not unprofitable, not vague. He runs a strong farm with a process, and the edges are a defined share of it. Proverbs 11:10 says what happens when such people own things: "When it goes well with the righteous, the city rejoices." Bruce Waltke, the Old Testament scholar, defines those righteous, the tsaddiqim, in a line Tim Keller made familiar: they are willing to disadvantage themselves to advantage the community, where the wicked disadvantage the community to advantage themselves.

Behind Boaz stands the pattern of Christ. "In humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others," and then the ground for it: he "emptied himself, by taking the form of a servant" (Philippians 2:3-7). In the middle of an appeal for a collection for the poor in Jerusalem, Paul reaches for economic language to describe the gospel itself: "though he was rich, yet for your sake he became poor, so that you by his poverty might become rich" (2 Corinthians 8:9). Sacrifice is not the opposite of multiplication; in the Kingdom it is the mechanism: "unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). Proverbs says the same in the language of the ledger: "One gives freely, yet grows all the richer; another withholds what he should give, and only suffers want" (11:24).

So the edges are not left because the arithmetic of a deal came out even. They are left because the One who owns the field asks for them, and because leaving them is how a company shows what he is like. When Moses gives the reason for the gleaning law a second time, it is memory and gift: "You shall remember that you were a slave in the land of Egypt; therefore I command you to do this" (Deuteronomy 24:22), and "that the LORD your God may bless you in all the work of your hands" (24:19). The owner leaves the edge because God gave the whole field first. "What do you have that you did not receive?" (1 Corinthians 4:7). And God's own way with a harvest is an open hand: "You open your hand; you satisfy the desire of every living thing" (Psalm 145:16); he "sends rain on the just and on the unjust" (Matthew 5:45). A company that leaves its edges is telling the truth about who owns it. Two operators in Scripture make it concrete. Nehemiah, governor for twelve years, "did not demand the food allowance of the governor, because the service was too heavy on this people," while feeding a hundred and fifty at his table (Nehemiah 5:14-18): the principal forgoing an entitled fee because the people underneath were carrying too much. And Jacob, giving Laban his account after twenty years: "What was torn by wild beasts I did not bring to you. I bore the loss of it myself" (Genesis 31:39): the steward who absorbs the loss rather than passing it down the chain.

In practice at Voyage, the edges by name

- Our own money goes into every company first and comes out last.
- The owner across the table: we do not win the working capital adjustment or the last quarter-turn of the multiple at the expense of the person who built the company. The transition is paid, not extracted.
- Employees: a gleaning line in every budget, set before anyone above them is paid and written into the covenants: a wage floor and a path, stay bonuses at close, profit participation that reaches the people who kept the camp (1 Samuel 30:24), benefits, voluntary chaplaincy.
- Vendors: paid on time or early. A small vendor is never used as a source of financing.
- The firm: a named share of its own profit on every company given away. Alan Barnhart, who capped his own pay at Barnhart Crane & Rigging and later gave the company away, tells every new hire a sentence we take as our own: "The fruits of your labor will not go to increase my lifestyle."

What it costs. Every edge is real money in the model. We decide them before the letter of intent, write them into the covenants, and report them, so they cannot be negotiated away under pressure at closing. The Torah's discipline is the floor: set it, let generosity exceed it, never let it move.

Where we learned it. Praxis gave us the frame and much of the practice behind it on the investing side, such as generosity when a venture fails and sharing the upside with a wider circle. We are grateful for it. What we add is a place to write the edges down: the purchase terms and the first-year budget, where the books can show them.

---

3. Honest Scales

We price, negotiate and disclose as if every word were spoken at the city gate, before both parties and ten witnesses.

"A just balance and scales are the LORD's; all the weights in the bag are his work" (Proverbs 16:11). The valuation model, the quality of earnings analysis, the working capital schedule: the instruments of pricing belong to God before they belong to us. "A false balance is an abomination to the LORD, but a just weight is his delight" (11:1) is the verse everyone knows, and it is only the doorway. Leviticus 25:14-17 walks through it. "If you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another." The verb is ona'ah, to overreach. Then the Torah does something no other ancient law code does: it prescribes the pricing method. Land is priced "according to the number of years for crops" remaining until the Jubilee: "If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling to you." The buyer is buying a stream of harvests, so the price must track the stream, and both parties can see the formula. Scripture's answer to "do not wrong one another" is a shared, visible valuation tied to future cash flows. The passage closes: "You shall not wrong one another, but you shall fear your God." The rabbis made it operational in the Mishnah and the Talmud, the two layers of Jewish legal commentary completed in the centuries after Christ. A price more than one-sixth away from market value is ona'ah and the wronged party has a claim (Mishnah Bava Metzia 4:3); Nahmanides, the thirteenth-century Spanish rabbi and Torah commentator, holds that the prohibition binds on land even where the remedy does not. They extended it to words: you may not ask "How much is this?" with no intention to buy, because you stir a hope you mean to disappoint (Bava Metzia 4:10). And geneivat da'at, theft of the mind (Talmud, Chullin 94a; the Tosefta, a companion collection from the same period, lists it first among seven kinds of thieves): creating a false impression without telling a lie. The polished-up car. The adjusted earnings that imply a company the books do not support. The buyer who signals a price it does not intend to pay.

Three transactions at the gate set the standard. Abraham, buying the cave of Machpelah, refuses Ephron's gift and pays "four hundred shekels of silver, according to the weights current among the merchants," "in the hearing of the Hittites" (Genesis 23:16): full price, market weights, public witnesses, so that the title is unimpeachable forever. Boaz convenes ten elders, lays out the whole transaction including the obligation the nearer kinsman had not considered, gives him his prior right honestly, and only then redeems (Ruth 4:1-10). He does not exploit the asymmetry of information; he removes it. And Proverbs 20:14 describes the oldest buy-side tactic there is: "'Bad, bad,' says the buyer, but when he goes away, then he boasts." Talk the asset down, then brag about the price. Voyage does not do it, not because it never works but because it is a lie told with tone. Paul adds the governance. Carrying a large gift to Jerusalem, he had a second man "appointed by the churches" travel with him, "so that no one should blame us about this generous gift ... for we aim at what is honorable not only in the Lord's sight but also in the sight of man" (2 Corinthians 8:19-21). Transparency designed into the structure, not promised afterward. Psalm 15 describes the one who may dwell with God as the one "who swears to his own hurt and does not change" (15:4); Joshua kept the Gibeonite treaty though he had been deceived into it, and when Saul broke it a famine followed (Joshua 9; 2 Samuel 21). "Let what you say be simply 'Yes' or 'No'" (Matthew 5:37).

This is not naivety; it is the stronger position for a permanent owner. The relationship with the owner, the team and the town begins on the first call and runs for decades. An owner who was out-negotiated remembers it in every introduction they make afterward. An owner who was told the truth about the numbers before a buyer told them becomes the firm's best reference. One acquirer we admire, which has held companies for decades, reached the same conclusion from experience: diligence exists to establish a shared reality, not to find reasons to lower the offer. And honest scales protect the second column: a firm trusted with other people's money proves it in the working capital adjustment.

In practice at Voyage

- We show owners how we price: the multiple, the adjustments we made to earnings and why, the working capital logic (Leviticus 25:15-16). A summary of what we found belongs to the owner too, on a non-reliance basis, whether or not we close.
- No retrade except on a material fact found in diligence, and then we show the finding and the arithmetic. No "bad, bad."
- No letter of intent at a price we do not intend to pay, and no letter written to tie up a process (Bava Metzia 4:10). Our equity is engaged before any letter, so a letter from us means what it says.
- One data room and one set of facts for everyone in a transaction. The reporting afterward carries the measures and the misses.
- Confidentiality as covenant: what we learn in an owner's books is never used against them or shared beyond the deal (Proverbs 11:13; 25:9).
- Dates with our name on them are kept to the day; if one will slip we say so before it passes.
- Governance built like Paul's gift: a board seat held by someone independent of us, and a second set of eyes on every movement of money.

What it costs. Some owners will take a higher letter from a buyer who intends to lower it in diligence. We will lose those, and we say so up front.

Where we learned it. One acquirer we admire publishes its whole guide to deal terms so that an owner can read it before the first call. Exit Readiness, our work for owners, already shows an owner the truth about the numbers before a buyer does. Honest Scales is the same practice carried to the other side of the table: our pricing logic, shown to the owner we are buying from.

---

4. Serve Them Today

The first days of ownership decide whether a company becomes a flock or a yield. We serve first.

First Kings 12 is a change-of-control story. Rehoboam inherits an enterprise built by his father. The workforce comes with a request: lighten the load. The elders who had served Solomon tell him: "If you will be a servant to this people today and serve them, and speak good words to them when you answer them, then they will be your servants forever" (12:7). The young men who grew up with him say squeeze harder, and hand him the line about his little finger and his father's thighs. He squeezes. Ten of the twelve tribes walk out, and the kingdom never reunites. Every acquirer stands where Rehoboam stood in the first ninety days, and the easy counsel is the young men's: cost cuts, headcount, terms pushed onto vendors. The elders' counsel is an operating plan: serve today, and the loyalty is permanent. Ezekiel 34 is the indictment of the other road, and it reads like a description of ownership that feeds itself: "Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened … and with force and harshness you have ruled them" (34:2-4). Jesus gives the alternative in ownership terms: the good shepherd against the hired hand, "who does not own the sheep," who "sees the wolf coming and leaves the sheep and flees … because he is a hired hand and cares nothing for the sheep" (John 10:11-13). Permanent ownership is how an owner stays a shepherd.

The ground of all this is the image of God in the org chart. Job's integrity oath contains the oldest grievance policy in literature: "If I have rejected the cause of my manservant or my maidservant, when they brought a complaint against me, what then shall I do when God rises up? … Did not he who made me in the womb make him?" (Job 31:13-15). "The rich and the poor meet together; the LORD is the Maker of them all" (Proverbs 22:2). Masters are to treat their workers "justly and fairly, knowing that you also have a Master in heaven," and to stop threatening, because "there is no partiality with him" (Colossians 4:1; Ephesians 6:9). Payroll is a theological event: "You shall give him his wages on the same day, before the sun sets … lest he cry against you to the LORD" (Deuteronomy 24:15), and the wages "kept back by fraud, are crying out … and the cries of the harvesters have reached the ears of the Lord of hosts" (James 5:4). When Jesus describes the faithful manager, the mark is not the return he produces for the master but the care he gives the household while the master is away: he is the one set "to give them their portion of food at the proper

time" (Luke 12:42). The vineyard owner who pays the eleventh-hour workers a full day answers the grumblers with the owner's freedom: "Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?" (Matthew 20:15). The market's objection to generosity has no standing with the owner. And David's rule after Ziklag reaches the back office: "as his share is who goes down into the battle, so shall his share be who stays by the baggage. They shall share alike" (1 Samuel 30:24). Profit participation belongs to the people who kept the camp, not only to the people who closed the deal.

What this asks of the leader we install is authority held together with exposure. Andy Crouch's grid in Strong and Weak is right: authority without vulnerability is exploitation, and vulnerability means meaningful risk. The leader carries real authority and real exposure to the people's outcome: the long hold, the covenants, and compensation that moves with the measures. Max De Pree, who led Herman Miller for decades, names the relationship: a covenant, not a contract, "shared commitment to ideas, to issues, to values, to goals, and to management processes." The founder is inside this value too. The way we treat the people a founder loved is how we honor what that founder built. The people who built a company are the reason it is worth buying. And competence is part of care: David shepherded "with upright heart" and "with his skillful hand" (Psalm 78:72). A shepherd who cannot run the company harms the flock as surely as one who will not.

In practice at Voyage

- The ninety-day installation is a listening tour before it is a plan: the leader sits with every team, the top customers and the key vendors, and the first all-hands states the covenants and the measures (1 Kings 12:7).
- The employee covenant: a wage floor and a path, benefits, care and chaplaincy, voluntary and for anyone of any faith or none (Tyson Foods' in-house chaplains and Marketplace Chaplains' one chaplain for every two hundred people are the working models), development, profit participation.
- No headcount reduction as the thesis. If a role must end, severance and placement are budgeted at close, not discovered later.
- Payroll is never late; a cash reserve at each company protects it before any distribution to owners.
- A grievance path that reaches the board (Job 31).
- The measures: turnover, wage growth, how employees rate the company, leader development hours, reported quarterly beside the financial results. The leader's compensation and the firm's both move with them.
- The founder's name stays on what they built when they want it to, and their key people are protected by name in the purchase agreement where the law allows.

What it costs. Serving today costs margin in year one and sometimes costs the deal, when an owner wants the highest bid from a buyer who will cut. Permanence is why we can afford it.

Where we learned it. Sovereign's Capital looks for chaplaincy and people-first policy in the companies it studies, and Eventide looks for servant leaders. We are glad to learn from both. Our addition is the calendar: the first ninety days written as a covenant to the workforce, with the measures that show whether we kept it.

---

5. Search It Out

Depth of analysis is how we love people we have not met yet, and how the work itself becomes worship.

"It is the glory of God to conceal things, but the glory of kings is to search things out" (Proverbs 25:2). The verse treats depth as royal dignity rather than drudgery. Proverbs 27:23-24 is addressed to an owner of operating assets: "Know well the condition of your flocks, and give attention to your herds, for riches do not last forever." The reason for diligence is the perishability of wealth; the owner who does not know the state of the flock will lose it. "The one who states his case first seems right, until the other comes and examines him" (18:17): the confidential information memorandum always seems right, and diligence is the other coming to examine. "If one gives an answer before he hears, it is his folly and shame" (18:13). Jesus tells two parables about counting before committing: the builder who sits down to count the cost of the tower, so that he is not mocked for a foundation he cannot finish, and the king who "will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand" (Luke 14:28-32). That is underwriting, with the half-built tower as the downside case. Nehemiah

rode the broken walls at night and told no one before he spoke the plan (Nehemiah 2:11-16), and he had already asked the king for the timber letters before he left (2:7-8). Preparation before persuasion.

Craft is worship. The first person Scripture describes as filled with the Spirit of God was not a prophet but a craftsman: Bezalel, filled "with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs" (Exodus 31:3-4). Excellence in skilled work is Spirit-filled work. Daniel's rivals "could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him" (Daniel 6:4): the standard is that a hostile examiner finds nothing. "Whatever you do, work heartily, as for the Lord and not for men" (Colossians 3:23). Paul tells working people that the quality of their work should "adorn the doctrine of God our Savior" (Titus 2:10): the work is an argument for the gospel. "If the iron is blunt, and one does not sharpen the edge, he must use more strength, but wisdom helps one to succeed" (Ecclesiastes 10:10): build the tools rather than brute-force the analysis. "The plans of the diligent lead surely to abundance, but everyone who is hasty comes only to poverty" (Proverbs 21:5).

Depth has to be held with humility, and James writes the clause for it to merchants planning a year of trading profit: "you do not know what tomorrow will bring … Instead you ought to say, 'If the Lord wills, we will live and do this or that'" (James 4:13-15). The deepest model carries an "if the Lord wills" clause: ranges rather than points, the base rates stated with the failure rate included, downside cases built as carefully as the upside. "The heart of man plans his way, but the LORD establishes his steps" (Proverbs 16:9). Joseph is the pattern: seven years of plenty read ahead of seven of famine, and a fifth of the good years set aside before the lean ones arrive (Genesis 41:34-36). Planning in the service of protection. And depth is an act of love toward people we have not met. A diligence package that finds the problem before the lender does protects the owner's price, the employees' jobs and the money behind the deal at the same time; a shallow one transfers the risk to whoever trusted us. This is the work Voyage already does every day: books rebuilt from the ledger and tied to zero, working capital by month, the cash proof, concentration, findings priced in enterprise value. The work is the witness.

In practice at Voyage

- Every company we buy and every company we prepare gets the same depth, rebuilt from the general ledger and not from the memorandum: the quality of earnings analysis, the cash proof, working capital by month, concentration.
- Plans state their assumptions, ranges and the comparison set, with the failure rate of comparable companies shown, not only the median.
- A liquidity reserve at every company before any distribution (Joseph's fifth).
- Tooling over heroics: the diligence engine, the industry overlays, the data warehouse (Ecclesiastes 10:10).
- The Daniel standard: a lender's or a buyer's team should find nothing we did not already show them.
- The memo always has a section called what we do not know and how we would be wrong. "If the Lord wills" is a line in the analysis, not a disclaimer at the end.
- People get the same rigor as the numbers: leader assessment is a diligence workstream, not an interview.

What it costs. Depth is slow and costs money on deals that die. The fixed fees owners pay us for the work rather than the outcome, and a broken-deal budget on our own deals, are what protect it.

Where we learned it. Faith Driven Entrepreneur's marks include "Excellence Matters," and the Vatican's Vocation of the Business Leader asks for "goods that are truly good and services that truly serve." Both shaped us. What we bring is the application to diligence itself: searching a company out as the glory Proverbs describes, and as love for the people the analysis protects.

With thanks

We learned these five from good teachers, and we want to name them. Praxis gave us the redemptive frame. Permanent Equity showed that an acquirer can publish how it behaves and be held to it. Sovereign's Capital, Eventide, Faith Driven Investor and Faith Driven Entrepreneur taught us the vocabulary of eternal return and people-first culture. The rabbis who worked the Torah's commercial law for two thousand years taught us what honest scales mean in a market. We are in their debt, and any failure to live up to these values is ours alone.

Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Voyage is a CFO-led transaction finance firm, not a CPA firm. Its work is financial due diligence, shared on a non-reliance basis. Nothing on this site is investment advice or an offer of securities; it is published for informational purposes.