Biblical and Theological Perspectives on Church Management

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Abstract

One of the major challenges facing the contemporary church is ineffective management of resources. Many well-meaning Christians express the view that since business enterprises incorporate and promote management principles to make profits, it is wrong to integrate these same principles into the administration and management of the Christian Church. Consequently, many contemporary churches experience mismanagement and misappropriation of resources. This literature-based research, through the analysis of biblical texts and literature on Christian management, seeks to establish the biblical and theological foundations of church management and to suggest some theological principles for management to serve as an antidote to the problem of ineffective management of resources. The study explored each of the five main managerial functions (namely; planning, organizing, staffing, directing, and evaluating) from biblical perspectives and posited that God is the author of sound and effective managerial principles; therefore, there is nothing wrong with the use of biblically grounded managerial expertise in managing what God has entrusted to the care of the church. The study then outlined three key biblical/theological principles for the effective management of resources within the context of the Christian Church. The model developed by this paper has three key emphases. Firstly, management of God's resources is ministry in and of itself and therefore requires a divine calling. Secondly, the Christian manager is a steward of what he/she manages and hence must be accountable to the ultimate owner who is God. Thirdly, managing God's resources requires servant leadership whereby the leader serves, supports and nurtures his/her followers. These principles, when implemented, will not only help leaders to serve more efficiently but will also help them to accomplish God's vision and mission of the Church.

Keywords: Management, Planning, Organizing, Staffing, Directing, Evaluation, Stewardship

Introduction

The Christian church exists to make disciples of all nation (cf. Matt. 28:19-20). God endows the church with human, material, and spiritual resources to undertake this task. Christian scholars are divided concerning the applicability of managerial principles to the operations of the Church. One side opposes any form of management in the local church because it is believed that managerial principles are secular in nature; the other side sees nothing wrong with the application of managerial principles to the operation of the Church (Anthony, 2005, p. 1). Dag Heward-Mills (2011, p. 460), for example, argues in favor of the use of "secular" principles to many church funds. In his opinion, financial challenges in many churches are caused by "over-spiritualization" of financial issues (Ibid.). Advocates of the second position consider those in the first school of thought as lacking adequate understanding of biblical and theological bases of

management (Anthony, 2005, p. 1). The need to clarify the controversies surrounding the applicability of managerial principles in church administration remains an urgent theological concern.

This research was conducted to establish the biblical and theological foundations for Church management and to investigate how a biblically sound approach to management will function to deal with the Church's need for effective management of resources. Using data obtained from books, journals, theses/dissertations, and magazines, among others, the study explores the five main managerial functions (planning, organizing, staffing, directing, and evaluating) from a biblical perspective.

Biblical basis for church management

Before considering the biblical basis for management, it is imperative to define management. Although there are many references to management in the Bible, three texts will be considered foundational in this section to arrive at a definition for management. After the creation of humans in his own image, God blessed them saying: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Gen. 1:28 RSV). This was the first message God gave to humanity about the subject of management. The text reveals three key managerial tasks, namely, maximizing God's resources by "multiplying" for the purpose of accomplishing God's purpose and plans, minimizing disorder by "subduing" and maintaining order by "ruling."

In Matthew 24:45 Jesus says, "A faithful, sensible servant is one to whom the master can give the responsibility of managing his other household servants and feeding them" and in 1 Timothy 3:5 Paul states, "...but if a man does not know how to manage his own household, how will he take care of the church of God?" It is important to note that in both passages, the word "managing" is used together with the term or concept "the household", thus, managing the household. The Greek word *oikonomos* (meaning "household") comes from *oikos* ("house or household") and *nemo* ("to manage"). Therefore, *oikonomos* literately means "household-manager." According to Oosthuizen, *oikonomos* is commonly translated as,

> steward, servant, manager, superintendent, chamberlain, governor, householder and even treasurer to whom the head of the house has entrusted the management of his affairs, namely to take care of receipts and expenditures and to share out the proper portion to every servant. (2016, 79)

From the foregoing discourse, one may define church management as the means of accomplishing God's purposes and plans through proper development, allocation and use of human, material, and spiritual resources (see Gitman & McDaniel, 2000, p. 204).

The study now proceeds to explore the concepts of planning, organizing, staffing, directing, and evaluating from a biblical perspective.

Planning in the biblical context

Planning serves as the foundation upon which other functions of management are built. Soudatti defines planning as "the fundamental management function, which involves deciding beforehand, what is to be done, when is it to be done, how it is to be done and who is going to do it" (2020, p. 37). Through planning, an organization lays down objectives and comes up with practical steps to achieve the set objective. For Anthony (2005, p. 13), planning "lays out a course of action (strategy) in measurable steps (objectives) following the correct roads signs (policies and procedures) so you arrive at your destination using the resources available (personal, budget, facilities, etc.)." Soudatti (2020, p. 37-38) adds that planning provides a sense of direction as it sets the goal planning reduces wastefulness, enhances innovation, makes decision-making easier and establishes standards

The biblical basis for planning may be traced to the Genesis account of creation (Gen. 1—2) which reveals how God established the order of events from the smallest details of the atom to the infinite expanse of space. The creation week is characterized by purposeful daily activity and design. For example, God created water and sunlight before creating plants to ensure that the nutritional needs of plants could be met. Also, animals were created after creating plants so that the animals could depend on plants for food.

The story of Noah and the flood (Gen. 6—9) also underscores God's nature as a planner. God, having become disappointed by the sinful lifestyle of humanity, decided to destroy the world through a flood and "restart" the human race. As a planner, God did not immediately execute his intended destruction but developed a plan to save a small remnant of righteous people. The plan involved the building of an ark by Noah to accommodate the righteous remnant and all kinds of animals. The specifications for the dimension of the ark and materials required are evidence of purposeful divine planning. Each dimension of the ark was necessary to make it strong enough to float with such a heavy load.

The book of Proverbs also provides strong foundations for planning (cf. 11:14; 15:22; 16:3; 19:21; 20:5; 21:5). Proverbs 6:6-11 admonishes the sluggard to learn from the ant's planning expertise. The ant "without having any chief or officer or ruler, it prepares its food in summer, and gathers its sustenance in harvest (vv. 7-8). The ant is commended because it plans ahead and does it without being instructed.

Jesus' life and teachings demonstrate the need for purposeful planning. He gave his most remarkable teaching on the need to plan before executing a project in Luke 14:28-32. In this text, Jesus underscores the fact that without purposeful planning one cannot achieve one's set goals. He uses the building of a tower as an illustration. For one to build successfully, the person needs to know the cost and the resources required and then gather enough resources before commencing the project. Thus, it is necessary to determine if one has the means to complete the project before commencement. At the same time the text makes the point that human goals must be specific and not generalized. Though Jesus made this statement in the context of his teachings about the cost of discipleship, it also has great implications for the use of God's resources (Mann, 1999, p. 122).

Organizing in the biblical context

Organizing can be defined as various steps that need to be taken to achieve the desired goal. Organizing picks up where planning leaves off by providing answers to the questions "of the who and how of the process" of achieving the set goals. It involves calling the right people, getting them the needed logistics, and coordinating their activities to reach the set goal

(Buabeng-Odoom, 2016, p. 21). The process of organizing is informed by the set goals and the resources available.

Biblical narratives available on organizing can be noted and are outlined below. The nature of the universe is a good place to begin a discussion on the biblical foundations of organizing. A study of the universe leads to the fact that God is an Intelligent Designer (Groothuis, 2011, p. 240). The complex nature of the universe and the way its various components are held together in a way that prevents chaos and fosters orderliness shows that it was carefully and purposefully designed (Groothuis, 2011, p. 245). The division and arrangement of the tribes of Israel give evidence of God's desire for organizational structure and specification (Anthony, 2005, p. 19). During their wilderness wanderings, the twelve tribes of Israel were given different responsibilities and instructed to march in a certain order and pitch their tents depending on the position of the tabernacle. The tribes were organized in a way that made them have full protection from all side, north, south, east and west. The organization and division of labor both enhanced their journey and ensured that their needs were adequately catered for. First Chronicles 15 gives a detailed account of how David organized the temple ministries with all his strength and wisdom as an expression of his love for God. The post-exilic period also witnessed how Ezra and Nehemiah effectively organized the Israelites to take steps to restore the worship of God in post-exilic Israel.

Biblical insights on organizing can also be gleaned from the New Testament. For example, the story of the feeding of a multitude by Jesus (Mark 6:35-43) highlights his organizing skills. Jesus' goal was that the disciples would give the people food to eat with available resources rather than send them away hungry to go and find food for themselves. He then used his organizing skills to have the people grouped in ways to best meet their needs (vv. 39-40). Jesus showed his expertise in organizing when he instructed his disciples to have the multitude sit on the grass in such a way as to make it easier for the disciples to navigate around the groups and easily see to whom they had already distributed food and who still needed it. Another organizing skill is shown in the gathering and allocation of resources. Jesus gathered the available food, five loaves and two fish (6:38). He prayed over the food in acknowledgement of God's provision for his people (6:41). He then broke the loaves and divided the fish so as to meet the needs and reach the goal of feeding the multitude. Jesus also shows organizing quality by assigning his disciples the role of distributing the food and gathering of the leftovers (v. 41- 43).

The early church organized itself around the leadership of Peter, James and John (Acts 1-3). Later, the church selected deacons to assist the apostles in the ministry of the church (Acts 6). In Acts 6 one finds that there were different people performing different assignments. The Apostles devoted themselves to preaching of the word and asked other spirit-filled people (or deacons) to help with the issues of food distribution. These deacons, who were people of high moral standards, were given specific roles to play. Paul's organizing abilities are demonstrable in his meeting with the Ephesian elders (Acts 20:17-38); his deployment of Titus (Tit. 1:5) and Timothy (1 Tim. 1:3); and his follow-up itinerary (cf. Acts 15:36; 18:23-24; 20:1). Paul's teachings about church decorum (1 Cor. 11), worship service (1 Cor. 11), use of spiritual gifts (Rom. 12; 1 Cor. 12), and corporate discipline (1 Cor. 5) also prove his organizing abilities. Paul's point is that worship services must be organized in a way that enhances orderliness and hence makes every aspect of the service non-chaotic. It is in this regard that he asked that prophecies should be given one after the other (1 Cor. 14:31). Certainly, God is not the author of confusion but of peaceful order and so he desires all things to be done in a proper and orderly manner (cf. 1 Cor. 14:33, 40).

Staffing in the biblical context

Staffing has to do with the managerial function of recruitment, selection, training, development, promotion and compensation of personnel for the long-term success of ministry (Anthony, 2005, p. 21). God has always called people (including priests, prophets, kings, pastors, and others) and given them gifts and graces to perform any assignment given to them. The divine process involved in the selection of people sometimes involved miraculous events (as in the case of Moses, Exod. 3; the burning bush episode). The selection of Bezalel and Oholiab was informed by their skills and abilities (in weaving, woodworking, and embroidering, cf. Exod. 36). David was chosen while shepherding (1 Sam. 16:1ff). For some people (such as Jeremiah) the selection was done before their birth (see Jer. 1:1ff.). A key factor involved in divine selection is the condition of a person's inward heart and spiritual sensitivity. This is evident in the story of the selection of David to become Israel's king (1 Sam. 16). Prophet Samuel nearly missed the chance to anoint David because he thought God's chosen man would be "a strong, formidable warrior", a standard that David fell short of at the time of his selection (Anthony, 2005, p. 22). God therefore spoke to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD sees not as man sees; man looks on the outward appearance, but the LORD looks on the heart" (v. 7).

Jesus' practice of staffing is seen in his selection of apostles to work with, something he did at the early days of his ministry. Jesus made the simple appeal of "Follow me" to Simon Peter and his brother Andrew (Matt. 4:18-20). He also challenged Matthew, the tax collector, to join him (9:9). The selection of the other disciples was followed by orientation, training for ministry and assignment of ministerial responsibilities (cf. Mark 3:14b–19). Jesus' leadership strategy evidently worked well. Within a generation, his followers formed a formidable ministry team that turned the world upside down (see Acts 17:6).

The task of the Great Commission is a global assignment. This task seems impossible without adequate staffing. The Church needs key leaders to performs various functions to make believers the people God wants them to be, with different gifts and ministries. Paul makes this point when he writes "… Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up" (Eph. 4:11-12). God's people are to be equipped for works of service. For this to happen God has staffed his Church with people called into the apostolic, prophetic, evangelistic, pastoral and teaching offices. This demonstrates the need for a shared ministry based on people's gifts. The Church's health and numerical growth depend on the identification and use of the member's gifts at the right time for the right purpose(s). The staffing of the Church is therefore based on God's gracious bestowing of spiritual gifts to each believer for a particular purpose. This means that the concepts of gifts and call must be taken seriously when recruiting workers for the Church or for a Christian organization.

Directing in the biblical context

Directing (or leading) refers to the process of instructing, guiding and overseeing the performance of the workers to achieve set goals. It involves delegating, motivating, coordinating, managing differences and managing stress (Anthony, 2005, p. 24-28). Directing also requires managers to provide leadership, and build a conducive working environment to enhance

effectiveness and efficiency. It also involves knowing the strength and weaknesses of each worker and providing the necessary in-service training to cater for any deficiency. Thus, directing should result in capacity building.

Some biblical examples could be noted and outlined. God delegated the stewardship of creation to humanity. In Genesis 24 Abraham delegated his responsibility of finding a wife for his son to his chief servant who travelled a long distance to accomplish this task. In Exodus 18 we read that Moses, acting upon the advice of his father-in-law, Jethro, delegated judicial responsibilities to the seventy elders (Ex. 18:17-27). On the issue of motivation, one finds God motivating Lot and his family to leave Sodom in order to escape destruction (Gen. 19). The coordinating role of Joseph in gathering and reserving material resources during the seven years of abundance as preparation for the imminent seven years of famine in Egypt is a classic biblical example of managerial coordination. In 1 Samuel we see another example of planning, where David coordinated the division of labor among his governors, Solomon coordinated the building of the temple, and Nehemiah coordinated the rebuilding if the temple. The management of change also comes to play in the story in which Israel's leadership style changed from theocracy to monarchy (see 1 Sam. 8:1ff.).

The Great Commission (Matt. 28:18 and its parallels) can be considered as an example of Jesus' delegation of ministry to his disciples. In Acts 14:23 one finds Paul delegating ministerial responsibilities to the elders in each of the churches he founded. According to Anthony (2005, p. 25) "Jesus sought to motivate his disciples by using intrinsic motivators as opposed to those of an external origin." Jesus encouraged his disciples never to give up when persecuted (but to rejoice and be glad) because they have great reward in heaven (Matt. 5:12). Paul motivated his Roman audience to be strong in their present suffering because of the incomparable glory that awaits them (Rom. 8:18).

The early church demonstrated coordinating skills in selecting Matthias to replace Judas (Acts 1:15-26) and in choosing seven deacons (Acts 6:1-6). The management of difference is seen in Jesus' ministry in his different ways of responding to different people. For example, there are times he rebuked his disciples (Mark 8:33) and there are times he congratulated them (Matt. 16:13-19). The disciples of Christ managed change after the ascension when Jesus was no longer with them (Acts 1 -2).

Evaluation in the biblical context

Management includes evaluation (or controlling) to see if one is fulfilling God's purpose and plan. It has to do with appraising and estimating the progress of a task to ensure that the set goals will be achieved as expected. According to Anthony (2005, p. 28) evaluation requires: "some form of reporting system, a set of standards by which the criteria for evaluation is compared, a corrective action plan where deviations are discovered, and a reward system for those who have faithfully discharged their responsibilities." From this assertion, one derives four main aspects of evaluation; namely, a reporting system, standards, corrective action and a reward system.

God's interaction with Adam and Eve after the Fall in which the first human pair eventually accepted the consequences of their actions (Gen. 3), is an example of evaluation, specifically of reporting about the fallen state of humanity. God also set standards for Israel in their relationship with him and with their fellow humans, the Ten Commandment being the most noteworthy. The Pentateuch is full of laws for those who desire to have a relationship with God.

There are corrective actions instituted by God for those who sin. Leviticus chapters 4 to 6 give instructions on how the repentant sinner can receive forgiveness through the sacrificial system. The process of seeking reconciliation with another person is also explained in Numbers 5:5-7. Some severe forms of punishment in the Old Testament include stoning (cf. Lev. 20:2). At the same time, the Old Testament speaks of rewards on many occasions. God rewards his faithful and obedient followers. For example, one finds a number of rewards listed in Deuteronomy 28 for those who obey God's commands.

The New Testament also has examples of each of the four elements of evaluation. Jesus sent his disciples to accomplish a missionary task and when they came back, they reported to him what had happened (Luke 10). The Holy Spirit has the unique role in this process and it is because of this that Jesus promised his disciples that when he ascends, he will ask the Father to give them another Helper to be with them forever (John 14:16-17). Later, in Acts 2, the Holy Spirit came upon the disciples. Throughout Acts (but more especially 13:2-4) one appreciates the fact that the established system for communicating between God and the disciples was through prayers. Jesus' assertion that those who love him are to obey his commandments (John 14:15) sets a performance standard for his disciples. A corrective action plan is seen in Peter's confrontation with Ananias and his wife Sapphira over their lie in connection with the amount of their land sale (Acts 51-11). In addition, Paul's evaluating ministry is evident in his assertion about accomplishing the task (Rom. 15:18-24) as well as his statement about the overall achievement of his mission (2 Tim. 4:6-8).

Theological principles for church management

From the biblical foundation of management laid in the previous section, the study proceeds to outline a theological framework for church management. The key areas covered include: church management as ministry, church management as stewardship, and church management as servanthood.

The management of God's resources is ministry in and of itself. Church management is a special ministry meant "primarily for the redemptive ministry of the faith community" (Estep, 2005, p. 45). Since church management is a redemptive ministry, it must be geared towards bringing God's household closer to Christ. One management task must aim at improving the spiritual lives of the congregants rather than improving physical structures like chapel buildings.

Being a manager in the Church is deeply rooted in the obedience to God's calling to his service in this world. One therefore has to be called to be part of this ministry. God calls different people and endows them with different gifts and graces to manage his household. The call to be a manager of God's resources must have both internal and external dimensions. The internal dimension is one's inner conviction that God is inviting one to serve as manager in his (God's) vineyard. The external aspect of the call has to do with confirmation from God's people that the individual who claims to have received a divine call into ministry has really been called. God's call comes with specific tasks. For example when God called Moses, he was to lead Israel out of Egypt (Exo. 3:10). Jeremiah was called and appointed "over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant" (Jer. 1:10). Paul was called and made an apostle to Gentiles (Acts 9; Rom. 11:13).

Therefore, it is important for Christian leaders to be sure of their specific assignments. Since God is the one who has entrusted people with church resources, it is important for managers to rely on him for direction in executing their task. That being the case, Christian managers must apply only biblically warranted managerial principles. Managerial principles that contradict biblical and theological principles of management are not suitable for managing God's resources and must therefore be rejected. God equips those he calls with the necessary resources to be able to achieve their divine goals. The gifts bestowed on a person "must be developed, trained and adapted for use within a particular context of application" (Anthony, 2005, p. 24). The following quote by Gangel sums up the relationship between gifts and call as related to Christian ministry.

> There is in Christian ministry a dynamic tension that must be maintained between the concepts of *gifts* and *call.* We know from the New Testament that the Holy Spirit sovereignly gives to every Christian a spiritual gift which he intends for that individual to use in the service of Christ through the church. But the other tension, the concept of the call, is rather like the rudder that steers a ship. The gift rather describes the what of ministry and the call then designates the where of ministry. It is quite obvious that those who have responsibility of supervision and administration of people in collective ministry must recognize both of these crucial ingredients as biblical components. The concepts of *gifts* and *call*, if taken seriously, have profound implications for the way we recruit workers in the church or Christian organization, the way we supervise their activities and the way we evaluate their performance. (1981, 227-228)

God is still calling people for his ministry. However, the fact that one is chosen does not guarantee immediate service. It took many years after David was selected to become the *defacto* king of Israel. Formal managerial training in biblical knowledge and interpretation, pastoral ministry among others must be given to newly appointed managers to equip them for the ministry into which they have been called. The study therefore demands that newly called managers of church resources should undergo the necessary spiritual training to be able to execute the task given to them.

Church management as stewardship

Management and stewardship are inseparable. According to Asante (1999, p. 20), a steward is "a person who has been entrusted with the management of another person's property." In other words, a steward is an official who controls the domestic affairs of a household, supervises the service of another person's table, and directs the household expenditure. The word "steward" therefore implies that there is an owner. The concept of stewardship as applied to Christian management presupposes that the resources that one has been called to manage belong to someone else. The manager is not the owner of the property. All church resources belong to God who has entrusted them to the care of leaders whom he has called and appointed as overseers. Buabeng-Odoom (2016, p. 38) defines stewardship as "the aspect of the church's administration which deals with the individual's responsibility for sharing systematically and proportionately his [or her] time, talent and material possession in the service of God." He connects stewardship with a slave-master relationship in biblical culture (cf. Gen. 39:4-6).

Managers are therefore accountable to God. The accountability associated with management is rooted in the fact that whatever the manager oversees ultimately belongs to God. It is therefore not surprising that the word "steward" emphasizes that "one is entrusted with great responsibility and accountability" (Rienecker & Rogers, 1980, p. 395). Being a trustee, the steward will one day account for the property that was placed under his/her care (cf. Luke 16:2-4). The parable of the talents (in Matt. 25:14-30) presents the story of a master who "entrusted property" to three servants, each a different amount, "each according to his ability" (vv. 14-15 NIV). By distributing the resources in accordance with each trustee's ability, the master ensured that "no one was burdened or called to perform above a reasonable level of expectation" (Estep, 2005, p. 48). After some time when the master returned, the first two servants came with twice the amount given to them while the third came with the same amount that was given to him (vv. 19, 20, 22, 24-27). The first two servants were greatly commended but the third servant was rebuked and described as "wicked", "lazy" and "worthless" (vv. 26-27). From the story, one gathers that stewardship requires diligence, attention, and devotion.

The stewardship dimension of management calls for appropriate use of resources. Extravagance and materialism are two main factors that hinder proper stewardship of resources in the modern church. One area that needs attention as far as extravagance is concerned is the cost of chapel buildings. There seems to be an overconcentration on chapel buildings. Many churches readily spend huge amounts of money to put up buildings but reluctantly attend to the welfare of the congregants. The writer concurs with Alcorn that "Spending money on buildings for ministries is inherently neither right nor wrong" because one glorifies God by financing the construction of a chapel to serve as a place of fellowship among believers. A managerial problem however arises when church building results in "massive indebtedness, disunity, extravagance, pride, and misuse" (Alcorn 2011, 430). Proper management of God's resources requires spending less on chapel buildings and more on human resource development. Stewards are to avoid extravagance in the Church's life. Wealth accumulation and the desire for wealth must also be avoided because of their potential of making Christians deviate from their core mandate (which is evangelism). One can agree with Asamoah-Gyadu who says that,

> anybody who has cared to pay attention to the life of the church today is likely to see a church that is committed not to the core business of mission or the things of the Spirit as defined by the Cross, but carnality that manifests in foolish jesting, ecclesiastical pomposity, and the exploitation of the Gospel for economic gain." (2013, 140)

According to Asamoah-Gyadu, the Church has not only deviated from its core mandate, it has also become a commercial entity. Ministerial gifts are being commodified and beneficiaries exploited. All these do not exhibit proper management of resources.

Church management as servanthood

The biblical concept of management is intrinsically related to servanthood (Estep, 2005, p. 45). Holding a managerial role makes one a leader in God's household. However, this kind of leadership is that of servanthood. The servant leader prioritizes the welfare of his/her followers. The servant leader serves rather than being served. Servanthood, as applied to management, is based on the principle stated by Jesus in Mark 10:43-44, "whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all." Jesus commands

all the leaders he has called not to lord it over their followers as Gentile/worldly leaders do (10:42-43). The Gentile model of leadership is "suppressive with authority [concentrated] at the top of the hierarchy and followers being lorded over and dictated to by those in authority" whereas the Christian model of leadership is "supportive, with authority at the bottom of the pyramid and followers being served by the leader and subject to the nurturing oversight of the leader" (Estep, 2005, p. 46; see diagram below).
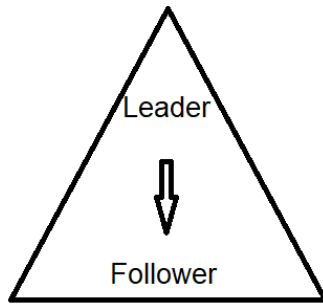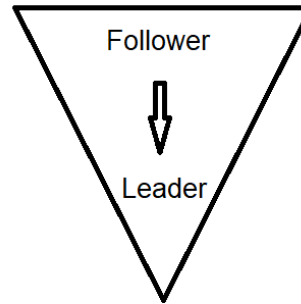
Gentile Model of Leadership   **Christian Model of Leadership**

The writer experienced this kind of servant leadership at one of his meetings with Full Gospel Men's Fellowship where the executive of the Fellowship served their followers dinner. This principle does not only have a great lesson for church leaders, it also has something to tell politicians. Political leaders must learn from the Christian model of leadership to become servants rather than lords.

Conclusion

Church leaders are considered "managers of the household of God" (1 Cor 4: 1, 2) and are therefore expected to manage God's resources as well as in the broader society. The management of God's household involves responsibility towards Christ, who is the head of the Church; responsibility towards members of the Church, and responsibility towards people outside the Church (those who are not yet members of the Church). The management of God's household is not only the responsibility of leaders; it is also the responsibility of each member of the household. The model of management developed by this paper has three key emphases, namely, church management as ministry, church management as stewardship, and church management as servanthood. One of the main arguments of the paper is that God's resources should be managed by spending less on chapel buildings and more on improving human lives. By developing and implementing the principles developed in this paper, the Church will not only improve its managerial effectiveness and efficiency but it will also have sustainable growth.

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