



Redefining 'management'

Three Bible images to consider

A46 Articles series: Management

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Many Christians are uneasy about the idea of 'management' in churches. They see danger in applying management theory from the commercial world to the family of God's people.

They are right in the sense that a church is not a profit-making operation nor even a typical not-for-profit charity. But churches are groups of people who need managing appropriately. Churches also have to comply with statutory requirements such as safeguarding, employment and food hygiene.

So church management is an important subject to study. But the real issue is what *kind* of management might be appropriate in a church. What approaches might enable us to have a better model of church management? The answer should be one that takes due note that a church is Christ's body here on earth, not just another association or club.

This article suggests three images to enable such an approach. For each of these it explores their biblical use and applies them to church life today. The three are:

- The manager as a 'steward'
- The manager as a 'care-taker'
- The manager as a 'deacon'.

With word studies such as these there is always a danger of ignoring context – an error I try to avoid in what follows. Seen through the lenses of images such as these, it is possible to design appropriate systems of management in churches.

This article ends with seven practical applications to church life today.

1: The manager as a 'steward'

The first image is that of the steward. We consider its definition and its use in Scripture, and suggest a replacement for the term 'stewardship' which has a restricted meaning in church circles.

Dictionary definition

We start with its dictionary definition. This is how The Shorter Oxford English Dictionary defines 'steward'. The first and primary meaning is of particular interest when considering the term used in Scripture.

- An official appointed to control the domestic affairs of a household, esp the supervision of servants and the regulation of household expenditure.

Additional meanings cover:

- a passenger attendant on a ship;
- an employee of a college or club responsible for ... catering arrangements;
- a person employed as a passenger attendant on a train or aircraft.

And, later in the list, reflecting the primary meaning once more:

- a person employed to manage the affairs of an estate.

The dictionary explains that the word derives from the idea of a house-manager, the *stig* (*house*) *weard* (*ward*) or *stiveard*.

Church use

The word has specific but limited uses.

- Some denominations keep the word 'steward' for those who prepare for Sunday worship (or at large Christian events) by helping people to seats, giving out books or organising Communion distribution. The term is sometimes used as an alternative to the Anglican term 'sidesperson'. This is the secondary ship/train/aircraft idea in the definition.

The term is less used now than in the past because the culture is to allow people to find their own seating and many churches no longer need to give out books as screens are used.

- 'Stewardship' is widely used still as the term for financial giving in churches. The terms 'stewardship campaign' and 'stewardship adviser' are not used as

much as in the past since consideration of 'resources' and 'wealth' have come in – the idea of a 'campaign' sounds particularly dated. But the term is still associated in many church-members' minds with financial giving or how each person should use their possessions.

- The Methodist Church still use the term in its original and primary meaning for a senior lay officer of a church or circuit – and so have a higher view of the word than most of us may have. A Methodist church will have its 'Church Stewards' and the circuit its 'Circuit Stewards'. The Oxford Shorter Dictionary includes reference to the Methodist use but limits the meaning to finance for some reason.

But it is also a great biblical term and it is well worth exploring its use in Scripture.

Stewards in Scripture

The idea is rooted in the doctrine of creation when humans were given the responsibility to manage the world as servants of the Creator. This properly reflects the primary meaning in the dictionary definitions above.

The Hebrew terms used for the particular office of 'steward' in the Old Testament vary. Abram's steward, Eliezer, is (literally) the 'son of acquisition' and so the one who will 'inherit (Abram's) estate' in Genesis 15:2. Joseph has a steward who is 'the one over his house' in Genesis 43:16+ whereas David's stewards or officials have a name meaning prince or chief (1 Chronicles 28:1).

On the other hand there is Shebna, a steward (the 'palace administrator' no less) who showed arrogance and craving for power, in Isaiah 22:15+. He appears again in 36:3+ and 37:2+ when Eliakim seems to have taken over the administrator role from Shebna who is now described as 'Secretary'.

The concept is clear: the steward is a servant but one with considerable authority, his master's right-hand man. Most church usage today is rather wide of this mark, apart from the Methodists who seem to have got it right.

There are only two words used in the New Testament for this same office. The first one is *oikonomos* (or *oikonomia* for 'stewardship' or 'economy') – literally a 'house manager'. This is the term Jesus uses for the unjust manager of Luke 16:1+ and the 'faithful and wise manager' of Luke 12:42. It has the same idea as the OT references above. See also Romans 16:23 where NIV translates it as 'director of public works'.

The second New Testament word is *epitropos*, someone who is given responsibility, or 'one to whose charge or control a thing is left' (Bagster's *Analytical Greek Lexicon*). Uses include the vineyard owner's foreman in Matthew 20:8 and the term for Chuza, the manager of Herod's household, in Luke 8:3.

Both terms are used in Galatians 4:2 where Paul talks about the 'guardians and trustees' who are legally responsible for a rich man's son until he reaches the age of majority. So the terms can apply to the management of people and households as much as to physical resources and finance.

In all these references, we have the concept of a highly responsible servant acting as a senior manager, superintendent, organiser or even trustee. This is starting to look very much like an Operations Manager in a larger church today.

Use as a metaphor

But the New Testament also uses the term 'steward' in a different way, as a metaphor for leaders or even for all Christians. Paul speaks of himself and his fellow apostles as 'those entrusted with the mysteries God has revealed' (eg. 1 Corinthians 4:1) – *oikonomos* again. In Ephesians 3:2,9 he talks about 'the

administration (ie. stewardship) of God's grace that was given to me for you'. He refers to elders in Titus 1:7 as those who 'manage God's household'.

In turn Peter uses the idea to tell all Christians to use their gifts to serve others 'as faithful stewards of God's grace' (1 Peter 4:10). See also 1 Corinthians 9:17 and Colossians 1:25.

So the idea of a biblical steward is a rich picture when it comes to church management. And here we follow the Methodist idea of high level of responsibility rather than the dumbed-down idea of a steward simply showing people to seats, or the limiting idea of stewardship as finance.

Hence, 'stewardry'

Some years ago my colleague at the time, Lance Pierson, suggested that this could lead to the reuse of the term 'stewardry' to get away from unhelpful connotations in churches relating to the use of 'stewardship' for finance.

'Stewardry' is simply a dictionary alternative to 'stewardship'. It started life in Scotland where the word originally referred to a division of crown land under the management of a steward.

It has fallen out of use, but why might we not bring it back and use it for the subject of being a steward in the biblical understanding of a senior servant holding considerable responsibility?

Perhaps it is time for the Church to recapture the concept of being stewards of the household of the Church. If the term 'stewardship' has limiting connotations for this, why not 'stewardry'?

We now investigate two further images before drawing out some practical principles.

2: The manager as a 'care-taker'

We turn now from the idea of a steward to the concept of a people-manager and, in particular, the idea of taking care of people. But for this we start with an investigation of the term 'manager'. We noted when discussing stewards that NIV translates the Greek for steward as 'manager' in Luke's Gospel. In this section we take other terms that NIV translates in this way.

Dictionary definition

The Shorter Oxford English Dictionary defines the word 'manager' as

- a person who manages something (!);
- a member of a committee in the Houses of Parliament;

- a person skilled in managing household affairs, money, etc.;
- a person who manages an organisation, business establishment, or public institution, or part of one; a person with a primarily executive or supervisory function within an organisation, etc.

The Concise Oxford Dictionary gives the word a meaning that most people will readily recognise as 'a person who manages an organisation or group of staff'. The link with the meaning of 'steward' in all this is clear.

There is a range of meanings for 'manage' including to

- handle;
- train;
- direct;
- wield;
- make use of;
- control;
- administer;
- regulate (finance, provisions).

Managers in Scripture

In the Old Testament the only words translated 'manage' (or terms related to this word) are the weak form of someone 'managing' to do something (such as to climb into a chariot for two of the references!).

We therefore turn to the New Testament. We have already covered examples in Luke where the Greek is a term for 'steward' but which the NIV translates as 'manager' (8:3, 12:42; 16:1-8).

That leaves us with some important references clustered together in the Pastoral Epistles. This is exactly where we might expect to find the term, when describing church order.

In 1 Timothy 3:4,5: The overseer 'must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?)' Again, the deacon 'must be faithful to his wife and must manage his children and his household well' (1 Timothy 3:12).

The same idea comes in 1 Timothy 5:14 where the younger widows are 'to marry, to have children, to manage their homes and to give the enemy no opportunity for slander'. And again in Titus 1:7: 'Since an overseer manages God's household, he must be blameless....'

These very similar references are in themselves instructive. New Testament management takes as its model not some large business organisation, but spouses and children, those closest to us, to whom we are committed in love. This would seem to point to a concept of church management that is more closely aligned to desirable patterns in family life than in large corporations.

This may go far in encouraging those who are uneasy about 'management' being applied to the Church. The concept is correct, but the

common use of the term 'management' today is seen to relate solely to a business model. If 'stewardry' is used to avoid unhelpful connotations for 'stewardship', perhaps we need to choose a different word here too.

The Greek word *proistemi*

The Greek verb in the 1 Timothy 3 references is *proistemi*. This means, literally, 'to set before' and so 'to place over or appoint with authority' and so 'to manage'. The same word is used in the following verses although the NIV uses a different phrase from 'managing' each time.

- Romans 12:8 where it is translated as, regarding gifts, 'if it is to lead, do it diligently' with a footnote that 'to lead' might instead be 'to provide for others'.
- 1 Thessalonians 5:12 where the NIV has those who 'care for you in the Lord' (earlier translations had those who are 'over you').
- 1 Timothy 5:17, where the elders are described as those 'who direct the affairs of the church well'.
- Titus 3:8 talks about those who 'devote themselves to doing...', and so to 'set themselves up (to doing good)'. This idea is repeated in verse 14.

In each of these cases there is still the family feel. Management by people over you is not to be harsh but to be seen within a relationship of love. In 1 Thessalonians 5:13 Paul tells people to 'hold (the elders) in the highest regard in love'.

This concept of management is seen as a spiritual gift in the Romans 12:8 reference. This is an idea that some Christian leaders shy away from today. But remember that the Greek word is family-based, not corporation-based. We need to relearn our understanding of management when we come to it in Scripture so that we can appreciate its biblical meaning.

The idea of leadership here perhaps has a nuance of giving financially for others – hence the NIV footnote translation in Romans 12:8. If so, management includes being open and generous, seeking to help others.

It is worth noting in this that the word for management that Paul does not use in these examples is *kurieuo*, 'to master, to rule, to be boss'. He reserves this, as he does for the terms Lord and Master, for Jesus' absolute authority as Lord (Romans 14:8). In fact he goes out of his way to warn Christians that this is not the way they are to behave to each other, lording it over others (see 2 Corinthians 1:24 and what Peter says in 1 Peter 5:3).

Caring for others

The idea of managing as set out in the New Testament, rather than based on secular management theory, is described as 'caring for you' in 1 Thessalonians 5:12. The same idea appears in 1 Timothy 3:5 where to 'take care of' seems simply to be another way of putting 'to manage' in the same verse.

So perhaps it would be good if we did not use the idea of management (with all its secular overtones) and thought instead of caring for others. If that was a test for anyone to be appointed as an elder or equivalent it would be easily applicable. It is consistent with all the other references covered above – and the idea of not lording it over others.

The trouble is that the word we then go to, 'caretaker', has a lowly image associated with buildings not people. The Concise Oxford Dictionary gives the British meaning as 'a person employed to look after a public building'.

So to most British ears the caretaker is the one who cleans, locks up and puts the bins out. But that is a shame because the word is made up of the ideas of, literally, taking care. That idea can be of people as well as buildings.

So why not call our church 'managers' (with the

idea of leadership) 'care-takers'? Let's recapture this word for the idea of management. Perhaps the lowly image behind it is no bad thing because Jesus turns our ideas of seniority upside-down and a manager as a caretaker might be no bad thing! On the other hand we could leave the hyphen in (so 'care-taker') to demonstrate we are thinking of people-care, more than, but not excluding, buildings.

Their job is to tend and beautify church people as lovingly as our cleaner looks after the church building. Why waste such a lovely Christian concept as care-taking on our piles of brick and mortar? Let's give it to the real Church, God's temple made of human flesh and blood.

The word used for 'to take care of' in 1 Timothy 3:5 is *epimeleomai* and it comes in only one other place in the New Testament: in the story of the Good Samaritan who brought a wounded man to an inn 'and took care of him'. 'The next day he paid two silver coins to the inn-keeper. "Look after him," he said.' Luke 10:34,35. What a lovely concept for a Christian manager!

We have now explored the ideas of a manager as a steward and as a care-taker. Before applying these to church life today we take one more image.

3: The manager as a 'deacon'

There is a third idea worth pursuing in our look at the idea of management in the Bible. This is the office of deacon. This is a church term and is not used outside ecclesiastical circles (with the exception of the 'master of an incorporated company' in Scotland). But by now we are getting used to the idea of current usage of terms we want to highlight being unhelpful, and this is true here too.

Definition and church use

This is a specifically church term. The Shorter Oxford English Dictionary has:

- (in the early Church) an appointed minister of charity (it then refers to Acts 6 although the office of deacon would not have been recognised then);
- (in episcopal churches) a member of the third order of ministry (after bishop and priest);
- (in Nonconformist churches) an officer appointed or elected to attend to secular (*sic*) matters affecting the congregation.

The word comes from the Greek *diakonos*, a servant.

Anglicans will be familiar with the use of the term for a curate, usually just in their first year (before they are ordained as priest or, as some would prefer to say, presbyter). Hence the second meaning above.

Baptists, on the other hand, will have the third definition in mind. Deacons are a body of people responsible for the more practical aspects of church ministry. If there is also a body of elders, the pattern of two distinct groups as in the Pastoral Epistles is clear. If not, deacons may well take on more of a leadership role.

Deacons in Scripture

By the time of the Pastoral Epistles, the idea of a 'deacon' appears to be used for a formal office in the church, although how widely this term was used then is not clear. The idea may well have had its roots in the appointment of the seven in Acts 6, but the office of deacon was not known at that time.

The earliest reference is in Acts 19:22 where NIV translates Timothy's and Erastus' role as 'helpers'. In other places a similar title is applied to Epaphras, Tychichus and Phoebe and even to Paul himself.

Paul gives what today would be called a person profile in 1 Timothy 3:8-13. It is noteworthy that the requirements are almost identical to those for an elder or overseer in verses 1-7. Clearly, this was no work for anyone who simply volunteered. Paul lists the requirements as:

- worthy of respect
- sincere;
- not indulging in much wine;
- not pursuing dishonest gain;
- keeping hold of the deep truths of the faith;
- faithful in marriage;
- managing children well (we have already met this verse in the previous part of this article).

He expects deacons to be 'tested' (v10) before being appointed and says they will 'gain excellent standing and great assurance in their faith' by serving (v13). There are also requirements for female deacons (or, it may have been intended for the wives of deacons).

We are, however, not given detail about a role description for deacons. That must have been understood at the time so what Paul needed to do was to outline the kind of people they should be.

Church historians record that by AD115 (Ignatius) the role of deacons appears to be the right-hand men to the local bishop. They were distinguished from the leadership team who were known variously as presbyters, elders or overseers headed by the local bishop. The role continued to develop in different ways both before and after the Reformation, and today often bears little resemblance to its biblical foundation.

The Greek word '*diakonia*'

The terms 'ministry' and 'service' are too general to yield much of help from a dictionary. But a study of the Greek word *diakonia* (and hence 'deacon') in Scripture is more profitable.

There are over 30 examples of the word *diakonia* in the New Testament and the word is used to cover all types of ministry from apostleship to helping. So it is important to note that this is not a term that is restricted just to the idea of 'a deacon' at all.

At the leadership end of the spectrum references include:

- Acts 1:17,25 where Mathias took over Judas' place on the apostolic band.
- Acts 6:4 where the apostles prioritised the ministry of the word over serving at tables.
- Acts 12:25 where Paul and Barnabas have the mission to take financial aid from Antioch to Jerusalem.
- Romans 11:13 where Paul describes his apostolic office in this way.
- 2 Corinthians 4:1 where Paul is again referring to his own ministry as apostle.
- 2 Timothy 4:5 where Timothy is described as having a ministry as evangelist.

At the more obviously 'deacon' end of the spectrum there are just as many examples such as:

- Luke 10:40 where Martha's catering is described in this way.
- Acts 6:1 where the widows were being neglected in daily ministry (financial and feeding).
- Acts 11:29 where the word is used for financial relief to be sent to other churches.
- Romans 12:7 where it is seen as a practical gift of the Spirit, separated from teaching.
- 1 Corinthians 12:5 another gifts passage.
- 2 Corinthians 9:1,12,13 relating to financial distribution.

Management as spiritual gift

It is interesting that this one word captures different types of service to other brothers and sisters in the Lord. One point to note is that the same overall term is applied to both leadership and teaching ministry on the one hand and to more humble, practical service on the other, often relating to helping the needy. Both are 'ministry', both are 'service', both need spiritual gifting. The idea of a deacon is obviously at the second end of the spectrum.

The Christian faith is grounded in the incarnation,

which shows that God is deeply concerned for 'matter'. This is at the heart of the idea that matter and spirit are related. So God comes to our world not in an ethereal way but in flesh. He comes as a helpless, human baby into a world where babies like him are about to be butchered, and where his country of ministry is one occupied by a major power. God cares about the whole being, body and soul as someone who gets involved in the mess of our daily lives.

Those who in their theology emphasise redemption at the expense of incarnation end up with a split between a 'spiritual' ministry and 'administration', something to be regarded as less worthy. It is important to get a right theological balance when seeking to understand administration or, more widely, management in a church setting. The term *diakonia* is one way to help us get the right attitude.

So with the concept of incarnation and the idea that service or ministry can be anything from apostleship to serving tables, we can start to appreciate that administration or management, be it of finance or people, is something that requires gifts of the Spirit and is to be honoured like any other ministry.

This is clear without even studying a 'gifts' passage such as 1 Corinthians 12 where a spectrum of practical gifts seems to be covered by the ideas of 'guidance' (which used to be translated as 'administration') and 'helping' in verse 28. This is covered in more detail in Article A15 on this website, *Christian administration?*

And hence the third idea from biblical sources of the manager as a deacon to add to the images of steward and care-taker.

4: Church applications

As already noted, the idea of 'church management' does not go down well in many quarters. But when we study the subject from a biblical viewpoint, we have seen that its foundations may be rather different from those in secular management theory. We have looked at three images of management that honour Jesus as head of the Church.

The idea of church administration as a valid subject for study and investment came to the fore in the UK in the 1970s and 1980s. The world has become more complex since then and as well as excellent administration churches now need good operational management to ensure compliance with a growing body of legal requirements, the effective use of IT and the development of plans to take vision to action.

Administration is the behind-the-scenes activity that supports ministry and is described in detail in Article A42, *What do Church Administrators do?* Operations is a leadership role that designs and operates a plan to fulfil the church's vision, managing human and physical resources in an effective way to achieve the outcome. This is described more in Article A38, *Appointing an Operations Manager*.

Here we understand management to cover both administration and operations and so a Church Manager is someone with responsibility for all the organisational activity that needs to operate behind the scenes to deliver the church's front-line ministry.

Let's start a movement to make the overall concept of 'church management' a topic that is valued and studied. We need to see this as vital

for church health and for our witness to the world. Provided we view it through the lenses of a steward, a care-taker and a deacon (among other possible images for leadership and ministry) we can prevent our thinking being overwhelmed by commercial practice and, instead, maintain a Christ-centred distinctiveness. The biblical lenses suggested in this article should help us to evaluate and appraise secular management thinking and prevent the Church from adopting ideas from the world in an uncritical way.

But, more than that. With insights such as the three ideas developed, might the Church not have something to export to the society in which it is rooted? The idea of servant leadership is already out there, but if the world observed the Christian Church managing itself so well based on such biblical concepts, there could come a time when we could influence secular thinking. It would be a delight to be able to pass on our principles and practice in this way because people can see that they have value, that they 'work'. Might that not be possible?

Here now are seven practical applications for our churches today, based on this way of viewing the subject.

1: See church management as valid

Don't be frightened by the idea of management in your church. The concept is essential in any church, although the term may not be helpful because of associations elsewhere. Once we view the topic through biblical lenses, our ideas of it change. So it is important that we see church management through the lens of a steward, a care-taker and a deacon and as a gifting of the Spirit.

There is much from the secular world, and in particular from the not-for-profit sector, that we can learn from and make use of. But our foundational models should be different and provide us with a biblical backdrop against which we can test all such theories.

Church management is a valid idea. More than that, it is an essential concept for how we administer and operate our churches.

2: Release church leaders

But this is not to say that leaders should be managers because the one tends to detract from the other, and the Church today is in desperate need of leadership. Leaders need to learn how to manage their own lives and, probably, to line manage one or two other staff (restricting this number to as few as possible). But they cannot lead effectively if they also manage the church.

So leaders need to be set free to lead by appointing gifted and appropriate managers to steward, care for and deacon the church. These people may carry much responsibility – some might even be part of a leadership team. But these are offices that should be recognised so that we release our leaders for their own ministry.

3: See managers as servants

Those who hold such offices should be challenged to see their roles through the lenses of stewarding, caring for people and 'deaconing'. These are the biblical models for such offices today. All emphasise the idea of a servant. It may be a servant with considerable authority but the steward, the carer and the deacon all need to serve. By doing so they follow their Master who came to serve and who did so in the ultimate form by giving up his life for us on the cross.

This is at variance with much of what the world understands in the concept of manager (although servant leadership is stressed by some). Being in charge of people or projects offers authority, but in the Church it offers opportunities to serve as a slave. Everything

about the role and office needs to stem from this foundation.

4: Rethink line management

One common term that includes the M word is 'line management'. Once churches appoint paid staff the issue of someone line managing them needs to be decided – though, sadly, it is often not given the attention it deserves. Article A32 on this website, *Be creative as a line manager*, aims to give thorough advice on how to line manage staff well.

But what if we applied the lessons of stewarding, care-taking and deaconing to line managers? Then the manager serves the one being managed rather than lording it over them. The manager needs to see that this is a key responsibility for the well-being and performance of the one they serve – they are a steward to them, a carer of them, a deacon for them. Might this not give a different feel for this role that would be Christ-like and healthy?

Line management also extends to volunteers, though not in such a formal way. The same ideas apply equally well here. Many churches simply appoint volunteers and then fail to offer support. We need to train people to take care of all workers and to see volunteer management and pastoral concern as closely related topics.

5: Link pastoring and management

This idea develops that last comment. Many Christians would, as a first reaction, see these two as almost opposites. But once we start to think of management as 'taking care', once we see the model of the human family as a helpful starting point, then there would appear to be clear affinity between pastoring and managing.

The steward takes a big picture overview of how people are 'cared for' within a congregation. After all, the example in Acts 6:1-7 of the appointment of the seven managers was made to solve what was very much a personal and pastoral problem: the neglect of a certain group of people within the congregation.

Management can be seen as taking care and the work of deacons is to serve. Is it not our wrong models of management that mean we view it as working against loving concern?

6: Recognise voluntary managers

Posts such as Church Co-ordinators or Operations Managers are normally thought of as paid staff appointments, but they do not have to be if seen as the church officer with overall responsibility for operations and another for

administration. Such people have responsibility for different aspects of church management, but they should be chosen only after testing against the kind of person profile outlined in 1 Timothy.

The role of Operations Manager is, in general, restricted to larger churches at present but might instead be considered for churches of all sizes, although often as a voluntary post. Few such posts are titled 'Church Manager' but, in the light of our thinking above, this is not a bad title provided 'management' is seen in the ways outlined here. The idea of Church Administrator can also be viewed in a new light.

So search out your managers, both for operations and administration. Cherish your existing holders of posts such as these.

7: Teach and role-model such terms

These notes provide a range of references on which to base sermons on the need for and value of good stewardry in churches today, of the concept of management being taking care of people, and of the role of official deacons in the New Testament meaning of that term.

We need teaching on such topics so that

Christians come to understand the need for a biblical view on issues of management. Many will bring baggage on this theme from their roles at work, and so need to be taught to rethink principles from biblical models such as the three images presented here. The human family is a better base model than the commercial world.

Such teaching would give church administration and operations its proper biblical context and value. It would encourage all those who are gifted and work in this field. But it also needs to help secular business managers in your congregation to unlearn some of what they are used to regarding status, power and role.

But teaching alone is not enough. There needs to be a role-modelling of the images described in this article so that such concepts of management become embedded in the church's culture.

Where stewarding, care-taking and deaconing are done well by those who influence others, this ripples out to every part of a church. Small group leaders see how to manage their people, team leaders reflect such thinking in the way they handle their teams, everyone starts to care for everyone else. A culture is developed and the church's witness is enhanced.

Conclusion

So, what application might you take to work on whether you are a leader or a manager in any form? And what main lessons could your church take from this to ensure that everyone is well managed? Do not shun the idea of management, but ensure your thinking is firmly influenced by the kind of biblical images suggested here, even if they are not exactly what a business school might teach.

This article is available at <https://www.john-truscott.co.uk/Resources/Articles-index> then A46. John is indebted to the work of his former Administry colleagues, Lance Pierson and Martyn Dunning for much of the biblical research and thinking on which this article is based.

See also Articles A15, *Christian administration?*, A32, *Be creative as a line manager*, A38, *Appointing an Operations Manager*, and A42, *What do Church Administrators do?* Also Training Notes TN72 & 73, *Church administration explained*, and TN112, *Set my leaders free!*

John's resources are marked for filing categories of Leadership, Management, Structures, Planning, Communication, Administration. File A46 under Management (with a link to Administration).

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