

**Rudge's Managerial Theology and
God-centered Management:
Trinitarian Theology and
a Biblical Theology Approach
for Christians in Marketplace and Church-place**

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I. Introduction

It is almost fifty years since Peter Rudge's examiner commented that his thesis "was not merely a new approach but a new subject in its own right."¹ More recently, in 2014, Tim Harle wrote "Ministry and Management: Convergence, Divergence and Prospects" for the Susanna Wesley Foundation conference, and in it he gave a brief history of the shift in focus from management to leadership during this fifty-year period.² Harle shows that Rudge's thesis, brought out fifty years ago, is still valid for church groups and Christians who are looking for a structure or type of organizational concept suitable for church administration and management, or who are promoting a different approach to management. Whether in the Rudge era or the Harle study,

¹ Peter Rudge, *Ministry and Management: The Study of Ecclesiastical Administration* (London: Tavistock Publication, 1968), xiii.

² Tim Harle, "Ministry and Management: Convergence, Divergence and Prospects," Susanna Wesley Foundation Conference, 2014.

the discussion and thinking is, as in Rudge's observation, "primarily practical,"³ looking for a solution of the practicalities of church management and administration in a complex world.

When Christians in the marketplace,⁴ the "church-place"⁵ or the Church itself,⁶ ask questions about how to function better in church administration and management, they are entering a cycle that has three significant segments. Firstly, the different ideas and thoughts on the subject contain both convergences and divergences, because of different cultures, church histories, denominational structures, theological heritages and stages of church growth. The second segment in the cycle concerns those Christians who operate in both the marketplace and the church-place. The faith journeys, education and work experiences of these Christians are unique and very different from each other. Their training in management and administration is at variance with their theological training and role training. The third segment of the cycle refers to training courses, which are important, for whether courses are primarily practical, theological or theoretical makes a difference to seminarians or professionals, in terms of their work or situation, thereby creating a loop. Figure 1, below, shows the cycle.

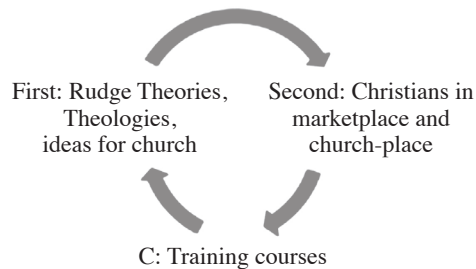


Figure 1. Answering Questions about Management: The Cycle

³ Rudge, *Ministry and Management*, 9.

⁴ Here Christians means those whose occupations are mainly in the marketplace, but who may serve in ministries at churches or Christian organizations occasionally.

⁵ Christians in the Church-place means those who are full-time, part-time or voluntary workers in church or Christian organizations, occupying the roles of bishop, pastor, deacon, or office staff. They execute the administration and management at church.

⁶ Church here means the registered church body, denomination or organization.

Rudge's work helps with the first segment of the cycle. He mentions his concerns about the second and third aspects of the cycle, but does not discuss them in detail. Yet is it sufficient for management and administration to be primarily practical and task-oriented? Are Christians and churches interested in finding deeper answers about how their daily operations function? How can faith become integrated with their self and work management? Is there any bridging link to biblical teaching and theology?

Rudge published his book in 1968 and for the past fifty years, the trend in management development has been very practical, and well-discussed in terms of its essential elements, but with the second and third segments of the cycle remaining undeveloped. Some people consider management and administration a "boring" topic compared with the more interesting topic of leadership. Thus more publications are devoted to discussing the development and behaviors of leadership and of being a leader than to management or administration. Some people, such as MacIntyre, think that "management" is no longer a necessary topic.⁷ However, the reality is that management and administration are very common practices in daily life, in different life-cycles, according to one's position or role, and the nature of one's organization. Management and administration can have a variety of forms, approaches and activities. And while plenty of theories and approaches to management and administration have been devised, a foundational theoretical and theological training in management principles is uncommon, not being taught either at home, at church or in the office, nor in basic education or life coaching. Management and administration are simply seen as practical tasks for solving problems and judging working performance, and for dealing with functional matters. Some compare them to the disciplines of the sciences and arts. Yet what if management and administration have their origins in the creation mandate? If so, they would be more than just like the arts

⁷ Geoff Moore, *Virtue At Work: Ethics for Individuals, Managers, Organizations* (Oxford, UK: Oxford University Press, 2016), 109.

or sciences. It is my argument that understanding management and administration can help people to know God the Creator, can build up their spiritual relationship with God, and can help them in completing the mission of His Kingdom. Christians in the marketplace and church-place deserve to know this and be given the choice to apply it.

This paper is intended as a collaboration with Rudge's work. It takes a biblical theology approach to twenty-first century management and administration, both in the church-place (Church and Christian organization) and marketplace, through a foundational theology of the Triune God. I have used this approach in my research for the past fifteen years, following the initial vision, which came in 2002.

Through this approach, God-centered management and administration are established; these are the core value and primary principles. God-centered management helps us to build up a good foundation for the various "primarily practical" management activities of Christians, churches and for training courses. It builds a bridge between faith and types of management theories.

II. Dialogue with Rudge's work

Peter Rudge and Tim Harle cover the development of theories about Church management and administration between the 1930s and 1980s. During that period, works on the general foundations of management theology were few and far between. Management theory, along with finance, sociology, and other disciplines, was growing rapidly and received all the attention. There were few discussions devoted to the biblical foundation and theology of management and administration. Some writers may have used Bible characters and illustrations as examples, but have not provided an underlying narrative, with their work lacking theological reflection and management theory background. Other writers have developed strong management theories, and have even mentioned some bible characters, but have not provided a theological narrative.

Rudge is one of the few theologians to have provided a theoretical and theological foundation for ecclesiastical administration, and mentioned Managerial Theology."⁸ I reached a similar conclusion⁹ to Rudge,¹⁰ i.e., that this foundation is God-centered, namely centered in the Triune God. However, there is no further discussion of this matter in either of Rudge's two books.¹¹ Nevertheless, his books and his approach to these topics provided me with much knowledge and insight, especially concerning the relationship between management theory and Christian doctrine.

In the Foreword to *Ministry and Management*, Anthony Hanson remarks that "Rudge has neither let his theology prejudice his sociology, nor allowed his sociology to debunk his theology...his theory and theology keep our feet on the ground."¹² Over the past forty years, many authors have quoted Rudge's work. In 1991, Clare Watkins wrote that "Rudge's dual qualifications bring the practicalities of organization theory under the headings of systematic theology... [He] examines the practicalities of administration in the Church, comparing the approaches of the various theories..." She criticizes Rudge for bringing together "two quite differently constructed realms of thought [which] tend to lead to caricature...No single approach can adequately describe the real organization...Similarly the depth at which Rudge examines the Christian doctrines is limited. No one can do justice to 'the doctrine of the Church' in a few pages."¹³ Keith Elford, writing in 2013, is interested in the relationship between organizational theory

⁸ Rudge, *Ministry and Management*, xiv.

⁹ Sin Yi Wong, *God-centered Management and Administration: Christian Management for Ministerial Workers*. (Hong Kong: Nation-Blessings Consultancy Company, 2010), 12.

¹⁰ Rudge, *Ministry and Management*, 61-62.

¹¹ Peter Rudge published his second book in 1976: *Management in the Church*.

¹² Rudge, *Ministry and Management*, xi.

¹³ Clare Watkin, "Organizing the People of God: Social-science Theories of Organization in Ecclesiology," *Theological Studies* 52, no. 4 (December 1991): 701-704. <<http://search.ebscohost.com/login.aspx?direct=true&db=rft&AN=ATLA0000846067&site=eds-live>> (accessed 23 November 2017).

and practice and the church.¹⁴ Rudge thus does the preparatory work for later generations. Although his approach to sociology and theology raise up different voices, it stimulates our thought, helping us to understand an intangible topic. We have to appreciate his conviction that "the earlier administrative training was at least equal in value to theological training; and there seemed to be a definite possibility that an administrative study might be developed for the guidance of those who [hold] office in the church."¹⁵ He was able to fulfil his intention of tackling the first segment of the cycle. Rudge points out that the word administration has the same root as "ministry," and is thus a "reference to the sacred things as in the phrase 'the administration of the sacraments'."¹⁶

When discussing the English scene, Rudge's observations about church life focus on the duty of the bishop, and he notes the pastoral, administrative and monitoring nature of their work. Concerning training, he highlights John Adair's work on the subject of ecclesiastical administration.¹⁷ In relation to the North American situation, he mentions Church administration and Church management literature published between 1938 and 1964, in which the concerns are about business and government, and the development of administrative studies.¹⁸ North Americans used this literature as the basis for training courses for clergy. The role of administrator was recognized as an essential part of ministry, and clergy were prepared for the exercise of this function.¹⁹ In Rudge's final conclusion, "there is a common feature in that the interest is primarily practical. The concern of the practitioner is uppermost..." Such training tends to be directly related to "the needs

14 Keith Elford, "The Church and Organization Theory: Peter Rudge and after," <<https://elfordconsulting.co.uk/wp-content/uploads/2013/08/170307-RMGT-paper-on-Rudge-etc.-3.pdf>> (accessed 16 October 2017).

15 Rudge, *Ministry and Management*, viii.

16 Rudge, *Ministry and Management*, 4.

17 John Adair, "A Staff College for the Church of England," *Theology* 65(1962): 194-97.

18 Rudge, *Ministry and Management*, 8.

19 Rudge, *Ministry and Management*, 6-9.

of the person in active ministry who is facing administrative problems." Thus training in administration for clergy "generally tends to lack the academic standing and the theoretical refinement to which many of the other administrative studies have attained."²⁰

In his book, he also acknowledges the second and third segments of the cycle, and points out his concern that the discussion about administration is "primarily practical." Thus Rudge does try to balance the theoretical and practical, by paying attention to theological issues.

Rudge does not explore in any depth the similarities and differences between administration and management. He does not provide reasons for using these two words in his work. Does he mean that ecclesiastical administration is concerned with people at the frontline of the church when he uses the words "managerial" and "management" in talking about management theory and theology? Yet in the New Testament, the Greek words used for administration and management are different; their meanings represent different roles and ministries, and both are spiritual gifts.²¹

In this paper, the term "management" represents both administration and management, which aligns with "managerial theology" and "God-centered management." The discussion applies to administration and management in general.

Rudge's dissertation was for academics, intended for the reader who might not have formal training in management, but who was educated in theology. For the reader who has management theory training, but lacks theological training, the summary table I have created in Appendix A might prove useful. Apart from his book, his table shows the five management theories: traditional, charismatic, classical, human relations and systemic theory, cross-checked with the relevant organizational concepts, decision-making processes, and lead

²⁰ Rudge, *Ministry and Management*, 9.

²¹ Wong, *God-centered Management and Administration*, 48, 61-68.

and control processes.²² This analysis and evaluation of Appendix A has the distinctive feature of revealing which of "the various theories of organization are consonant with or inimical to the theological character of ecclesiastical bodies."²³ Rudge's critique of management theories and Christian doctrines are helpful for theologically trained readers. Identifying different readers is important; it helps with the integration of theory, theology and practice. This integration is still difficult and occurs for the Christian group in the second segment of the cycle.

In his second book,²⁴ Rudge applies his theoretical approach to management using good and practical examples, including biblical examples. Including biblical highlights strengthens the management theories for the church environment, and enriches the content of the second part of his first book and his second book, also. The highlight for me is not biblical characters and their stories, however; it is the consideration of biblical theology in the context of his understanding of administration as ministry.

A biblical theology approach illustrates God's way of doing management, and is demonstrated using both the Old and New Testaments, such as in the example of Daniel among the pagan kings. This point is important if the churches and Christians take management as ministry and practice it in terms of witnessing and evangelizing for His kingdom, both on Sunday and beyond.²⁵ More on this later, however.

Rudge concludes that systemic theory (Theory Z) is best suited for use in the church, although he does not reject the others, except for classical theory.²⁶ Rudge achieves his original objective in showing the

22 Rudge, *Ministry and Management*, 32-33.

23 Rudge, *Ministry and Management*, 37.

24 Peter Rudge, *Management in the Church* (New York: McGraw-Hill Book Company, 1976).

25 Biblical characters and their stories provide good examples, but require a new perspective in order to find in them clues to God's way of management.

26 Rudge, *Ministry and Management*, 66.

fundamental relationship between organizational theories and theology, noting which theory or theories have roots in the Bible, which are central to, and which are opposed to, mainstream Christian thinking.²⁷ A church or an organization begins and then grows through a number of stages until it becomes steady, and can be described as either small, medium, big or mega-sized. An individual church will be influenced by denomination, local culture, and the mission and church history of a local area. The organization might be set up according to the needs of the church and the society. Other theories may apply, depending on the stage of the institution. The most important lesson here is to be aware of the dangers and the potentially hostile relationship between biblical teaching and doctrines and management theories, and not merely search for a suitable management theory. From Appendix A: Summary of Management Theories and Christian Doctrines,²⁸ we can see the links between theories and doctrines. The key is to be God-centered, although at the end of Rudge's book, he did not supply any summary statements of managerial theology.

As can be seen in Appendix A, Rudge gave a negative response from a theological point of view to some management theories. I see it a positive focus that is God-centered, the Body of Christ. God must be at the centre in finding the practical use of management and administration theory for the Church, and then extended this to the Church-place (or Christian organization) and also to self-management in the marketplace and daily life.

When Christians who are in the second segment of the cycle read Rudge, their acceptance of the first segment will influence the way they respond to the third segment, which is the practical stage. If Christians concentrate on exercising the "primarily practical" functions of management, they are missing the two foundational elements. It is more important to become God-centered than it is to focus on the

²⁷ Rudge, *Ministry and Management*, 38.

²⁸ Rudge, *Ministry and Management*, 38-67.

"primarily practical" practices of Christians, both in the marketplace and the church-place. To be God-centered presents a challenge to the modern world with its negative perspective on the divine and on God's intervention. Sociologists and those from other disciplines find it difficult to explain and understand this mystery.

Being "primarily practical" seems opposed to the divine perspective. If the divine perspective is not considered, God-centeredness will be relegated to second place or might even disappear altogether. God-centeredness is not an academic field, such as sociology or psychology; instead God-centeredness concerns biblical teaching, personal growth in Christ, and godly habits in daily life, extending to work, family and church. God-centeredness presents challenges to our daily practices of management, such as the following:

1. Power struggles with God, part 1: Individual identity: the preference for enhancing "me-first" solutions, methodology and skills, "me-first" practices which override God-first practices, God's plan, provision and ownership. Some go to the extreme of saying "leave me alone, I'll do it on my own," at least on peaceful days. Then there is the temptation to achieve self-actualization; the attempt to find solutions to improve our work, performance, working environment and living standard; the search for contemporary interest of transformation by our own effort.

2. Power struggles with God, part 2: Daily life and work: getting away from an "entrusted" status to an attempt to exalt one's own status by influencing others through "self," e.g., through ideas of "leadership development"; different leadership styles using "Christ-likeness" as propaganda; a focus on being a leader rather than a follower; put management under the enterprise of leadership; a move away from the mindset of stewardship; assuming a role, attitude or position between God and others; the ownership of our decisions and plans, at work, in the family or of the personal issues we face daily.

People have a tendency to drop God off the map and ignore the reality that God is the centre, the first, the "only and real" leader, the

planner, and that He always holds the sovereignty. To have no theology of management is completely contrary to the spirit of the Bible. To address this issue, I am introducing the theology of the Triune God, which is a biblical theology approach to God-centered management. God-centered management as a managerial theology becomes a Christian approach to management. This approach helps to provide a solid foundation, especially for new and young Christians as they work on integrating their long-term management with their faith in both the marketplace and church-place. By following the "Christian way," others will recognize the followers of God (Acts 4:13). Such an approach is also a proper way into the second segment of the cycle and strengthens the third segment of the cycle.

III. The Theology of the Triune God and the Biblical Theology Approach

The collaboration I am undertaking with Rudge starts from his work as discussed above. Rudge seeks to understand management theory and Christian doctrine and presents a managerial theology. This section introduces another new approach, where we refresh our thinking about management using a biblical theological view of the Triune God. In systematic theology, the doctrine of the Trinity is expressed as three-in-oneness, that is, the three divine Persons are related to one another in a very distinctive way. At the same time, the three persons are both of one substance and have equal authority. The Bible has a wealth of material on this matter and provides a blueprint for Christians to know God's way in doing management, as well as other things. It is important to understand management through the theology of the Triune God, for this is the most appropriate and authentic way to be "God-centered."

God-centeredness is the major doctrine Rudge highlights. Four out of six of his major points are directly God-centered. The persons of the Triune God are all included. The relationship, position and role between God and his people are identified.

1. God's people are the Body of Christ.
2. Christ is the transformer.
3. The prophet, priest and pastor role in Old Testament are reflected in the bishop, pastor and deacon roles in the New Testament.
4. A clear focus on objectives and their fulfillment is required, with a built-in corrective to guarding against deflection in the direction of proximate goals.
5. God-centeredness: God is one and His purpose is unified. The Father, Son, and Spirit are eternal and in unity with one another.
6. After a move from being self-centered to being Christ-centered by the divine action humanity finds its true dignity restored.

The biblical theology approach is the means of knowing how our Triune God exercises management. The biblical narratives are the evidence that God actively intervened, engaged with and managed His chosen people in the Old Testament; Christ was incarnated to live with people and exercised management of his disciples in the New Testament; and Christ built his body as the church, letting the Spirit manage them and his followers in the New Testament. Nowadays, we can see:

God the Father rules over His chosen people and shows them the way;

God the Son teaches and interacts with his disciples and people around him;

God the Spirit dwells in, manages and guides Christians and the church.

Through biblical theology we learn God's way of knowing his bottom-lines, concepts, principles and goals. This is true both with regard to societies and groups in ancient times, but also in relation to our present time. Such an understanding enables us to fill the gap and make a bridge between dogmatic concepts and practical skills. In the biblical theology approach, God-centered management starts in Genesis 1, with its revealed principles of practice for Christians to apply.²⁹

²⁹ Wong, *God-centered Management and Administration*, 9-12, 55 and 94.

This will be explained later. The Old Testament scenario actually looks very contemporary.

Here follows an example from Daniel 6, which exemplifies a biblical approach to management. The narrative describes Daniel, a God-fearing person in the marketplace, managing his work and facing colleagues who lack his God-centered mind.

Daniel is the manager of the earthly king's office, in a marketplace with typical middle management, an environment full of non-believers and believers of other religions. The office and governing structure and laws are designed for maintaining the power of the king in a comprehensive totalitarian system. Jewish believers and other religious believers cooperate together for the human power – the king.

Daniel has a God-centered managerial mind.³⁰ He aims at honoring God by acknowledging the earthly non-believer king's position, but points to the latter's subordinate position before God, such that Darius decrees that "in all my royal dominion people should fear and reverence the God of Daniel. For he is a living God and he endures forever; his kingdom will not be destroyed, his dominion will never end. He rescues and he saves; he performs sign and wonders in the heavens and on the earth. He rescued Daniel from the power of the lions" (Dan. 6: 26-27). Daniel maintains his attitude through the reigns of four different kings: Nebuchadnezzar, Belshazzar, Darius and Cyrus.

Daniel has the ability and the desire to distinguish himself, because "an excellent spirit was in him" (6:3) and he remains God-centered, even though his colleagues are against him. His distinguished character means he is not corrupt; he is trustworthy and not negligent, so it is difficult to find charges against him (6:4). He continues his daily lifestyle and prays to God, even when unfair charges come upon him (6:10-12). The king (the leader) cannot resolve the charge because of his decision to forbid prayer

30 Ronald S Wallace, *The Message of Daniel: The Lord is King*, ed. J.A. Motyer, (Downers Grove, IL: IVP, 1991), 36. Daniel has probably read the letter of Jeremiah, the prophet (Jer. 29:4-7), which establishes his God-centered managerial mindset.

to anyone except himself (6:16-18). Darius can only put his hope in the God that he has found in Daniel's life (6:26) and not in himself.

Daniel's faith includes the following elements:

1. His whole life span has the aim of honoring God.
2. He has the attitude of a steward, both in relation to the earthly king and his heavenly God.
3. He uses God-given wisdom, spiritual gifts and knowledge for his daily office work.
4. His strength and power come from the relationship with God and this is revealed in his prayer life, which he does not abandon even under threat of death.
5. The organizational structure of the king's office is important, but not essential. It is the spiritual life of Daniel that makes his office work become ministry, while his wholistic God-centered management life style is his witness.

A biblical theology approach has been used by different writers to explore management principles or functions in light of the Bible. Braam Oberholster comments in his paper that management has everything to do with the steward's worldview and his or her relationship with God.³¹ Mark Chater reaches the following conclusion:

Management as a discipline is a systematic theology with lacunae and with undeclared values. It lies to itself if it claims to be a total system or a technical task. It needs its values to be questioned and challenged. It can be helped, in its manner of perceiving reality, through Christian theological method and through symbols such as the cross and the empty tomb. This is a way to gain the humility of a truly human discipline. Theology, especially with its characteristic of self-critical praxis, can help.³²

³¹ Braam Oberholster, "Management: A Christian Perspective," a paper prepared for the International Faith and Learning Seminar, 167-93 (Institute for Christian Teaching Helderberg College, 1993).

³² Mark Chater, "Theology and Management," *Modern Believing* 40, no. 4 (October 1999).

Graeme Goldsworthy concludes that systematic, biblical and practical theology should talk to one other and be grounded in a biblical theology approach.³³ Myron Rush strongly emphasizes that "adopting a biblical approach to management is recognizing the vast difference between the world's philosophy of management and the Bible's philosophy of management."³⁴ Rush takes a biblical approach because it is "meeting the needs of people as they work at accomplishing their jobs," and the Bible contains "the management and organizational philosophies and principles needed to accomplish His work."³⁵ In Richard Higginson, the biblical approach is used to build up the Christian approach to management.³⁶

Michael Anthony and James Estep Jr. mention a "biblical theology of management" and "Christian management" in *Management Essentials for Christian Ministries*. They remind readers that "management is the means to the end, never the end by itself. Christian management allows us to serve people more efficiently"³⁷ Furthermore, "management of ministry is necessary for a variety of reasons."³⁸ Anthony writes in his conclusion that a biblical theology of management is necessary for all for Christian ministers, in order that they might "understand it and to be able to articulate it to members of their congregations and ministry audiences."³⁹

³³ Graeme Goldsworthy, "The Ontological and Systematic Roots of Biblical Theology," *Reformed Theological Review* 62, no. 3 (December 2007). <<http://beginningwithmoses.org/bt-articles/235/the-ontological-and-systematic-roots-of-biblical-theology>> (accessed 6 July 2017).

³⁴ Myron D. Rush, *Biblical Principles and Business: The Practice. Christians in the Marketplace series Vol. 3*, ed. Richard C. Chewming (Colorado Springs, CO: Navpress, 1990), 50.

³⁵ Myron D. Rush, *Management: A Biblical Approach*. (Wheaton, IL: Victor Book, 1983), 10-17.

³⁶ Richard Higginson, *Transforming Leadership: A Christian Approach to Management* (London: SPCK, 1996), 4-20, 29-31, 106-139.

³⁷ Michael J. Anthony and James Estep Jr. *Management Essentials for Christian Ministries* (Nashville, TN: B&H, 2005), 10-11.

³⁸ Lee Harris. *Theology of Administration: A Biblical Basis for Organizing the Congregation* (Minneapolis, MN: Augsburg Publishing House), 1981, 7.

³⁹ Anthony and Estep, *Management Essentials*, 12.

Appendix B shows how, through a quick scan of the Bible, Anthony highlights biblical management and administration elements, drawing on scriptures from the New and Old Testaments.⁴⁰ He thinks the biblical theology of management is a way of establishing a material foundation for Christian ministries. He assures his reader that God is the ultimate author, with sound principles of management. God has a plan and order, and completes it.⁴¹ For his part, Estep forms a systematic theology of administration, constructing a systematic framework and mostly uses the New Testament to support his findings. His theological framework establishes an administrative dimension, but this is limited to certain administrative roles, tasks and ministries.⁴²

Building upon the above foundations, the next step is to find out what and how the Triune God has done, so that we might have more understanding of His practice and pattern in management. God presents Himself as Lord in the Old Testament. He reveals himself as God the Father and patriarch to His people; He gives direct instructions, laws and decrees to govern Israel. God in three persons are seen in the New Testament. God the Son is Jesus Christ incarnated and shows his submissiveness to God the Father. God the Spirit comes after God the Son is resurrected. The Holy Spirit guides and guards people in their management tasks up to the present time.

A. God the Father and Management

God the Father plays an active role as the Creator, leader and guide. He directs, communicates and keeps up a dialogue with His people, always giving instruction to help people complete the management tasks He assigns to them. This active and direct role enables His people to follow His way, to understand Him, and always remember God is the center and core value.⁴³ Even after people sin against God and His will, God is still the

⁴⁰ Anthony and Estep, *Management Essentials*, 32-34, 38-44.

⁴¹ Anthony and Estep, *Management Essentials*, 13-34.

⁴² Anthony and Estep, *Management Essentials*, 35-52.

⁴³ Wong, *God-centered Management and Administration*, 12.

centre. The identity of people remains the same as entrusted stewards with the image of God. This is the unchanging creation mandate. In the creation story, the Bible records four Hebrew words used to describe God's relationship with His creation. They are מְשָׁלָה *memshâlâhin* 1:16, מָשַׁל *mâshal* in 1:18, רָדָה *râdâh* in 1:26 and 28, and כָּבַשׁ *kâbash* in 1:28. All of these are the earliest affirmations of the foundational concept of God's motif, idea or thought: the concept of "govern/rule/subdue" since creation. Rule (KJV) or govern (NIV) were used of day and night in Genesis 1:16 and 18. The commandment in 1:26-28 to humanity is the obligation and requirement that God assigned to man and woman: exercise dominion (KJV)/rule (NIV) or subdue (KJV and NIV) the fish of the sea and the birds of the air and every living creature that moves on the ground.

The "rule over and subdue" (*râdâh* and *kâbash*) indicate power given and supplied by God. This "ruling" relates to action and execution in the course of following God's image, so as to complete the purpose and assignment of functioning well. The ruling becomes a channel to accomplish God's plan. People receive full involvement, but not ownership. As Andrew S. Kulikovsky describes it: "God still retains the title to His creation, but possession (and thus control) have passed to mankind".⁴⁴

Figure 2 shows that God-centeredness is the core value and one of the principles of management. God is the master and sovereign owner. Stewardship is an attitude and identity, which is characteristic of the people of God, and which makes them people of God. Spiritual gifts are the ability God gives to serve and fulfill the mandate, which is making people for God. Spirituality comes from His image, equipping us with spiritual life and growth, which is making people in God, keeping relationship, communication and fellowship with God. In my early research, I stated God-centeredness as the core only, but later on, I re-state it as a key principle also, because God-centeredness provides the goal

⁴⁴ Andrew S. Kulikovsky, "Human dominion and reproduction," *Journal of Creation* 26, no. 1 (2012), <http://creation.com/images/pdfs/tj/j26_1/j26_1_43-47.pdf> (accessed 6 July 2017).

setting and checks the motive, mentality and perspective of the work, the people involved and the completed plan.

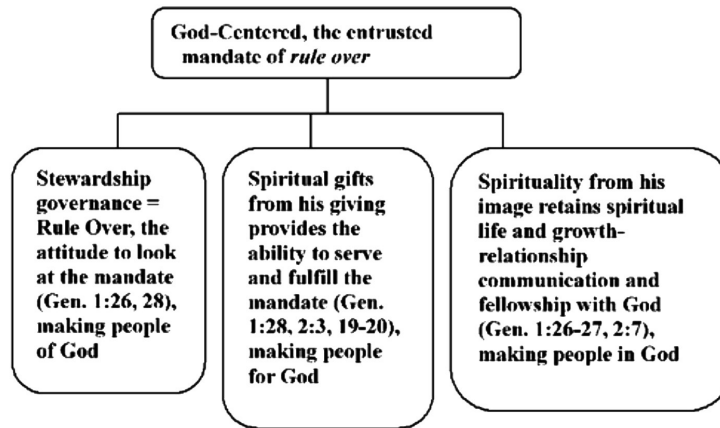


Figure 2. The Principles⁴⁵

These principles and this perspective were established in my earlier book where I concluded:

According to the Bible, God provides grace for people, flowing out of his attribute of love (1 Cor.13). God-centeredness sustains the love to people and connects all parts. Without his image in humankind, the spirituality of humankind will be totally outside of love. God is not only providing the status to be a steward in governance, but also his image is a symbol of the stewardship relation, also providing the ability and opportunity for his people to communicate with him. His image in humankind makes spiritual growth possible and gives energy to get closer to the original power of love. If governance is to be exercised in a God-centered perspective, spiritual life and gifts are required to be sustained. If spiritual life is to reflect God's glory, spiritual gifts must be used to meet God's standard of governance – good in His eyes...The three principles are established. They are closely connected but do not have sequential order or levels of importance. All are essential. The basic biblical teaching

⁴⁵ Wong, *God-centered Management and Administration*, 55.

on the role and responsibility of "rule over" is essential to establish the principles and perspective (Gen. 1:26-31).⁴⁶

The combination of "God-centeredness" as the one core value and one of the principles, along with the other three principles, makes several things clear about management: its role, sources and sustainability. The other three principles of stewardship, spiritual gifts and spirituality can be separated on their own as distinct topics in Christian teaching. As all come together, they become the foundation for Christian and church management, as seen in Figure 3. After the fall and hence also in contemporary management, people make humankind the centre. This idea totally violates the original plan. People should be involved in management as servants and assistants of God.

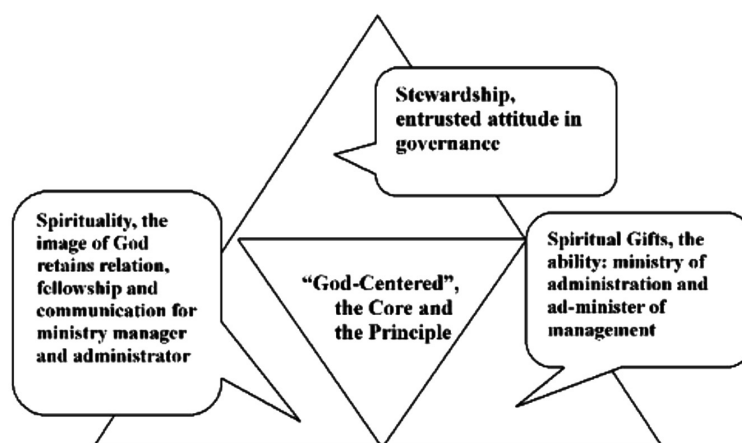


Figure 3. God-centeredness and the Principles ⁴⁷

The core and principles are the solution to the second segment (Christians) in the cycle described in this paper. The Christian has knowledge of God-centeredness, but finds it difficult to live out the concept. With this core value and sound accompanying principles, Christians make their relationship with God more concrete in terms of

⁴⁶ Wong, *God-centered Management and Administration* , 52.

⁴⁷ Wong, *God-centered Management and Administration*, 94.

identity and position. People are made for God, in God and of God, in what they create, in daily life and in management. Christians build up their faith and apply their theory and doctrine with trust and love, whether in a post or a role or a job. Christians see management as a ministry and come to the Lord for wisdom and strength.

When Christians apply God-centered management core values and principles in daily life, they encounter different kinds of challenges in both the church-place and marketplace. Their core value and choice of "God-first" or "me-first" is a constant challenge, until a confirmation of life-style is well established. They interact with non-believers, who may not have the same kind of understanding of stewardship, spiritual gifts and spirituality, or acknowledge the same God. Christians may appear as unwelcome, even enemies. When Christians encounter God and experience fruitful witness for God as they apply their faith, they realize that God's way of management works. They then experience the power of Daniel's witness in their own lives.

God the Father does not stop with Genesis 1 in presenting God-centered management. His continuity of demonstration is recorded throughout the Old Testament. After the seven days' of creation, God places Adam and Eve in the Garden of Eden to work it and take care of it (Gen. 2:15, NIV). He does not leave them alone. God himself continues to generously care for people even though they sin against Him. The demonstration of *râdâh* involves human beings in taking care of (*shâmar*) the other creatures, as told in Genesis 2:15. The KJV translates *shâmar* into "keep, the primitive root; to guard, to protect and attend to, take heed, keep, mark, look narrowly, observe, preserve, save and as watchman."⁴⁸ After the fall, Adam and Eve's workplace is relocated outside the Garden. As part of their punishment, God adds a new ruling *mâshal* of man over woman in Genesis 3:16. God delegates His power to the man over his wife. God requires Cain to use *mâshal* to master his sinful desire in Genesis 4:6-7. In Genesis

⁴⁸ E-sword. H8104, Strong's Hebrew.

4:8-12, Cain fails to do this, and kills his brother Abel. When God asks Cain about Abel, Cain replies in a rhetorical way that he is not his brother's keeper— *shâmar* in verse 9, the same word God uses in Genesis 2:15. Cain does not follow God's way of managing, and because he does not manage his sinful desire, he is punished. The core value and principles can help us to understand the application of God-centered management (developed from the governing examples of Adam, Eve and Cain), leading on to other parts of the Bible, such as Jonah, as seen below in Table 1.

Table 1. Jonah as Example of God-centered Management

Core and Principles	Details	Highlights from the book of Jonah (NIV)
God-centered core	The master and sovereign owner	<ul style="list-style-type: none"> • God's calling and sending. • The whole scenario shows how Jonah the prophet executed his work. • During the project, God revealed himself to the sailors, Jonah, the people of Nineveh.
God-centered principles	Initiation and goal setting	<ul style="list-style-type: none"> • Jonah knew God's intention and thought • God enlisted Jonah to carry out his work, following God's plan rather than Jonah's intention. • God guided Jonah actively and revealed himself to Jonah. • God bestowed his love and righteousness on a runaway prophet and managed him to return him to his role.
Stewardship	Attitude and Identity	<ul style="list-style-type: none"> • Making Jonah the prophet of God, speaking on God's behalf • Jonah ran away, but still witnessed for God (1:9, 14; 2:6-9; 3:3; 4:2)
Spiritual Gifts	Power, ability and sources	<ul style="list-style-type: none"> • Making Jonah the prophet for God by using his gifts to turn the people to God • Jonah did not have direct management work. • He was a prophet, the equivalent of a modern evangelist. God empowered him in speaking (3:3-6)

Spirituality	Relationship in Him	<ul style="list-style-type: none"> • Making Jonah the prophet in God and with God as a mouthpiece or channel for restoring the people of Nineveh to God. • The work is God's plan to lead a people to repentance. • All four chapters describe Jonah's action and thought. God interacted with and kept on communicating with Jonah. • An example for contemporary personnel management and project management.⁴⁹
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In these few chapters in Genesis and Jonah, we see God the Father involved in earthly people's management. God gives guidance and demonstrates applying "rule" in the workplace and in personal self-management through both Cain and Jonah. God is walking side by side with Cain (counselling Cain to master his sin), reminding him how to manage properly. God manages Jonah while completing his assignment as a prophet. God thus never lets his people do His management assignment on their own.⁴⁹

B. God the Son and Management

God the Son is Jesus Christ incarnated into the World, "the Word became flesh" (John 1:14). His role, style and application of God-centered management can be found in the four Gospels. Some writers, like the apostle Paul, call God-centeredness Christ-centeredness (Phil. 2:5).⁵⁰ God the Son is a perfect model of an entrusted servant (Phil. 2:6-11). God the Son, Jesus, acts as an administrator and manager to serve, gives commandments, direction and details to disciples as recorded in the four Gospels. In the relationship building with disciples and others, he provides evidence of his personal care for people during his fulfillment of tasks. Mastery of self is one of the major qualities seen in the course of Jesus struggling with the worldly viewpoint and the will of God the Father.

⁴⁹ 汪善儀：《受託僕人三：從約拿書和瑪拉基書看人事管理及自我管理》（香港：祚顧問公司，2015），頁12～34。

⁵⁰ Wong, *God-centered Management and Administration*, 12.

Take the example of Jesus Christ feeding the five thousand accompanied by his disciples. The management core and the principles of God the Father in the Old Testament are extended in the New Testament to God the Son, as it is the nature of God the Son to be like the Father (Matt. 5:17; John 5:17,19). From this example of God the Son, the management elements and execution⁵¹ are much easier to understand and are more attractive, although I am focusing on the core value and principles in this paper.

Table 2. The Core Value and Four Principles in the Feeding of the 5000

Core and Principles	Details	Highlights from the four Gospel passages of Feeding 5000 (NIV)
God-centered core	The master and sovereign owner	<ul style="list-style-type: none"> The intention of feeding the people, body, soul and spirit (Mark 6:34, Matt. 14:13-14, Luke 9:11-13, John 6:5-10).
God-centered principles	Initiation and goal setting	<ul style="list-style-type: none"> Disciples have different ideas, but they have to follow Jesus (Mark 6:35-36, Matt. 14:15-16, Luke 9:12-13, John 6:2-10).
Stewardship	Attitude and Identity	<ul style="list-style-type: none"> Disciples did not override Jesus's instruction (Mark 6:37-38, Matt 14:17-18, Luke 9:13-16, John 6:5-9). Jesus keeps up with his intention, he isn't influenced by disciples but actively involves them in executing his plan (Mark 6:36-43, Matt. 14:14-21, Luke 9:11-17, John 6:14-15).
Spiritual Gifts	Power, ability and sources	<ul style="list-style-type: none"> Commanding, administering and resourcing; control and evaluation that God provided in Jesus' miraculous action (Mark 6:38-44, Matt. 14:17-21, Luke 9:14-17, John 6:9-13).
Spirituality	Retain relationship in Him	<ul style="list-style-type: none"> God-modelled compassion and understanding of the power of God (Mark 6:34, Matt 14:14, Luke 9:11, John 6:6, 15).

⁵¹ Wong, *God-centered Management and Administration*, 91.

People have worries which come from their experience, knowledge and understanding, because they use finite minds to attempt to think the infinity of God. They project human limitations and difficulties onto God—God-centeredness in human-centeredness— which has a "me-first" result. Furthermore, people do not understand God's way of considering and evaluating, nor do they understand God's unlimited power. This was evident in the past and still is nowadays. In the Gospels, such as in this event, Jesus uses the same management core and principles in his ministry as the performer of the miracle, working closely with his disciples to feed five thousand people. He manages the whole situation and gives instructions to the disciples: sitting order, food resource arrangement, time concern, team work, collecting of leftovers. The disciples witness and cooperate with their master Jesus, and praise God. God the Son has in mind his timing to reveal himself through the events of his crucifixion and resurrection. He has a salvation plan behind this current work.

Jesus Christ himself has the plan and the desire to "give them something to eat," but the disciples have their own ideas about sending the people away because they are in a remote area. It is difficult to find food and there is a major concern about feeding five thousand people in terms of food supply, financial resources, safeguarding their rest, etc. The disciples have to listen to Jesus throughout the whole project in order to complete the task, and lead the team which serves and cares for the people. All these points can be found in Mark 6:34-44, Matthew 14:13-21, Luke 9:10-17 and John 6:1-15.⁵² Jesus never lets his disciples carry out the management task he assigns them on their own.

We can also learn from the way the incarnate Jesus interacts with people in stories that do not involve the miraculous. His conversation directs people towards understanding the reason for his coming. He has to complete the work God the Father has sent him to do. In John 4:4-42, Jesus' intention is to "do the will of him (God the Father) who sent

⁵² 汪善儀：《受託僕人二：耶穌基督是典範》（香港：祚顧問公司，2015），頁21～27。

him and to finish his work" (4:34). He leads the conversation with the Samaritan woman: by the end not only does the woman find her needs met, but many Samaritans believe in Jesus (4:39).

Jesus comes to Sychar, the Samaritan town at noon, to dialogue with a woman who meets him by the well (4:6). He demonstrates several spiritual gifts in the conversation and provides answers to her needs. Jesus starts by asking for a drink of water (4:7) and manages the dialogue in terms of the woman's skeptical questions (4:9); he provides a description of the living water he offers (4:10-15); he refers to her hard and embarrassed life (vs.16-19); and explains what it means to be a true worshipper (4:20-26). Jesus may need water on a hot day, but his focus is on managing the communication with a woman who has spiritual needs, and reaching out to the Samaritans (see Table 3).⁵³

Table 3. The Core Value and Four Principles in the Conversation with a Samaritan Woman

Core and Principles	Details	Highlights from the Gospel of John re. the Samaritan woman (NIV).
God-centered core	The master and sovereign owner	<ul style="list-style-type: none"> The intention of fulfillment - God sending Jesus and Jesus finishing God's work (John 4:34).
God-centered principles	Initiation and goal setting	<ul style="list-style-type: none"> The woman is thinking of earthly water, but Jesus thinks of the gifts from God the Father and the living water (John 4:10, 14).
Stewardship	Attitude and Identity	<ul style="list-style-type: none"> Jesus focuses on the needs of the woman (John 4:13-15, 21-26, 28-30). Jesus keeps up with his intention (John 4:27) in contrast to the disciples who have the same attitude as the woman, that Jews and Samaritans don't mix (4:9).

⁵³ 汪善儀：《受託僕人二：耶穌基督是典範》，頁42～45。

Spiritual Gifts	Power, ability and sources	• Teacher and prophet (1 Cor. 12:28), encouraging and message of wisdom (1 Cor. 12:8) - all evident in Jesus.
Spirituality	Retain relationship in Him	• To build this woman into a true worshipper (John 4:14, 19, 23-26).

C. God the Spirit and Management

God the Spirit is mentioned throughout the Bible. This relationship between God and humanity is more personal and diverse, even though God the Spirit cannot be seen and does not have any physical representative. God the Spirit dwells in people, which is a very different form of encounter with people compared to God the Father and God the Son. God the Spirit is already present in the Old Testament; the word *rûach* is used 379 times, being translated as life, spirit, air, and wind.⁵⁴ God the Spirit works as God the Father, for example in Exodus 35:30-36:7; Ezekiel 11:24, etc. In the New Testament, God the Spirit as *pneuma* is also there, being mentioned around 385 times.⁵⁵

Table 4 shows that God the Spirit is actively involved—especially through two inspired individuals, Bezalel and Oholiab—in the preparation and construction of the tabernacle in Exodus 35 and 36, and in managing the whole process till the final inspection in Exodus 39. God the Spirit knows his plan, the requirements, resources and needs for the construction of the tabernacle. According to the procedures, quantities and qualities of work, the Spirit instructs Moses to recruit offerings and then stop receiving offerings (35:5-36:7). Moses listens to the Spirit and executes the Lord's commands as the mediator and the entrusted servant. People are willing to offer their services (35:22-29); from the level of teachers to craftsmen (35:30-36:5) they are given the skill and ability by the Spirit. They know that the Tabernacle and all it contains are dedicated to God, and they understand they cannot complete it on their own.

⁵⁴ E-Sword, H7307, Strong Hebrew.

⁵⁵ E-Sword, G4151, Strong Greek.

Table 4. The Core Value and Four Principles in the Construction of the Tabernacle

Core and Principles	Details	Highlights from Exodus 35:4-36:7: The Construction Work of the Tabernacle (NIV).
God-centered core	The master and sovereign owner	<ul style="list-style-type: none"> Do as the Lord commanded (35:4b, 10b; 39:32, 42).
God-centered principles	Initiation and goal setting	<ul style="list-style-type: none"> People are willing to participate in building the tabernacle as the Lord commanded (35:4b, 10b; 39:32, 42).
Stewardship	Attitude and Identity	<ul style="list-style-type: none"> People give an offering for the Lord (35:5-9). People make everything with their skill (35:10-19). Moses gives orders on behalf of God, and communicates the Lord's message to the people (35:4, 30; 36:2 and 6). He inspects the work that the people have done according to the Lord's command (39:43).
Spiritual Gifts	Power, ability and sources	<ul style="list-style-type: none"> Skills (35:25-26). Wisdom, understanding, knowledge and all manner of workmanship (KJV) (35:31-33). Ability to teach with the skill of craftsmen, designers and embroiderers (35:34-35). Construction work skill and ability (36:1).
Spirituality	Retain relationship in Him	<ul style="list-style-type: none"> Wave offering and freewill offering (35:22-24, 27-29). People are willing and the Spirit moves their heart (35:21). Bezalel filled with the Spirit of God (35:31). The spirit gives skills and ability to Bezalel, Oholiab and those willing to come and work (35:34-36:5).

In the Bible, only in the book of John does God the Son give a systematic description of God the Spirit. God the Spirit is the counselor who is with us always (14:16), the spirit of truth (14:17), who being known, lives with us and is in us (14:17), teaches and reminds us what

Jesus said (14:26), has the peace which Jesus gives (14:27), testifies for Christ (15:26), convicts the world of guilt with regard to sin and righteousness and judgment (16:8), guides us into all truth (16:13), and brings glory to God the Son that belongs to God the Father (16:14-15).

The promise of Jesus to send the Holy Spirit to us is not limited to New Testament believers, but is for all those who accept Christ as their Saviour. Individuals may not fully understand until they experience the Spirit bit by bit in building their new relationship with God that the old has gone and the new has come (2 Cor. 5:17). The Spirit holds the major office of counsellor, which is "a crucial dimension of the Spirit's activity is helping people to stick up for themselves."⁵⁶ In church life, spirituality and spiritual life are the terms used to illustrate how God the Spirit lives in us. Spirituality and spiritual growth describe the relationship with God the Spirit, like the relationship of God the Father to His chosen people, and the relationship of God the Son to his disciples and the people he encountered.

Spiritual life is the connection that the Holy Spirit offers when the risen Jesus Christ's promise is activated. This promise starts from Creation and is affirmed by Jesus Christ, sending the counselor and advocate. Having the discipline from the Spirit becomes a stronghold against the evil spirit after the fall. This is the way that God enables His people to work out the stewardship relationship with Himself and to have faith to gain spiritual gifts. The blessing he gives in Genesis 1:28 is more than relationship with and image in humanity, it is the channel to achieve the Old Testament entrusted order and the New Testament Commission and the Great Commandment... Spirituality provides God's promise and love; it involves the continuity of life

⁵⁶ Richard Higginson, *Questions of Business Life: Exploring Workplace Issues from a Christian Perspective* (Milton Keynes, UK: Spring Harvest Publishing Division, 2002), 133.

and growth in God for executing management and administration.⁵⁷

In the book of James, there are more descriptions of mastering self, such as taming the tongue (James 3:1-12), which calls to mind God the Father's instruction to Cain to master desire (Gen. 4:7), or God the Son's rebuke to Peter (Matt.16:23), or the fruit of the Spirit (Gal. 5:22-25). God the Spirit is carrying on the work as the Father and the Son do, enabling self-management, so that the inner spiritual life and the outward work of the people of God are the same as the people of God in the Old and New Testament.

Table 5. The Core Value and Four Principles in Peter's life

Core and Principles	Details	Highlights from Peter's Report in Acts 11:1-18 (NIV).
God-centered core	The master and sovereign owner	<ul style="list-style-type: none">• To follow Jesus' commission to make disciples and evangelize (v.1, 18).
God-centered principles	Initiation and goal setting	<ul style="list-style-type: none">• God sends his vision to Peter (v.5-7, 9-10).• The Spirit tells Peter to receive three men (v.11-14).
Stewardship	Attitude and Identity	<ul style="list-style-type: none">• Explained precisely (v.4).• Submits to God (v.8-10) even though God is commanding something that superseded OT law.
Spiritual Gifts	Power, ability and sources	<ul style="list-style-type: none">• Speaking gift falls upon Gentiles (v.15)• Recall of teaching and words from Jesus (v.16-17).
Spirituality	Retain relationship in Him	<ul style="list-style-type: none">• No further objection and praise of God (v.18).

⁵⁷ Wong, *God-centered Management and Administration*, 94-95.

Table 5 illustrates how God the Spirit leads Peter to face a new situation, enabling him to carry out God's work rather than stand in His way. Peter is one of the disciples who experiences God the Son and God the Spirit managing his inner life, thereby extending his work of ministry and mission.

IV. Managerial Theology and God-centered Management

Rudge's theoretical and theological approach are the foundation of this paper. His managerial theology helps the reader see "God-centeredness" as the most important aspect of ecclesiastic administration. From Rudge's work we are also able to observe the cycle that people face when dealing with this topic. Rudge's dissertation tackles the first segment of the cycle. The second and third segments of the cycle relate to Christians who would like to operate in the marketplace and church-place, but lack proper training. In the past fifty years, the norm of "primarily practical" has dominated development in management theology, with no further work building on Rudge's foundation.

When managerial theology meets God-centered management, both have the same core value of God-centeredness. God-centered management is developed from the theology of the Triune God and is a biblical theology approach. This approach leads into the second and third segments of the cycle. As a result, the collaborative work is done. The core and principles of God-centered management can answer questions Christians ask about how to connect theological and dogmatic concepts with practical skills at work.

The new approach together with God-centered Management enlighten and renew the cycle, as shown in Figure 4 below, giving Christians in the marketplace and the church-place a solid core value and principles. The integration of theology and theory also provides a new approach for the development of training courses in theological schools.

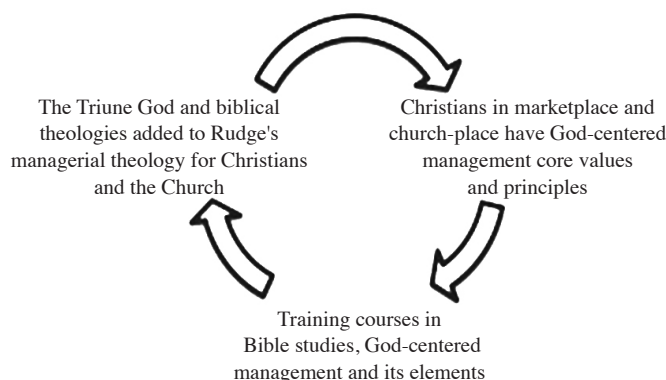


Figure 4. Rudge's Management Theology and God-centered Management

In summary, the Bible provides a record of the management pattern and practice of the Triune God. God always accompanies people in their management of daily life (self), in their families (self and family), at work (self and group), and at Church and in society (self and community). He never abandons people to do things on their own. God is always the centre and the core. With God-centeredness as the core value, the principles of stewardship, spiritual gifts, spirituality and God-centeredness can make a great deal of difference to the concept, nature and practice of management.

V. The Bridge of Integration

With these foundational theologies as backdrop, the next step is to integrate them. A suitable integration can avoid being "primarily practical." At the same time, theology does not need to remain a high-sounding concept far from our daily lives.

The "biblical theology approach" along with "God-centered management" is essential for integrating our contemporary ministry in the church-place and marketplace. From a faith-based perspective,

the key to note is that in daily living our "attitude should be the same as that of Christ Jesus" (Phil. 2:5). It is for the churches and Christians to treat management as ministry and practice it in terms of witnessing and evangelizing for His kingdom, on Sunday and beyond. I am using this approach as a bridge between Christian faith and the practical implementation of different types of management theories and models. It is a bridge between theology and management, in that its concepts and values become the core of our thoughts and actions. I am encouraging like-minded people to do their own integration when facing a "primarily practical"⁵⁸ world. Let us refresh God's way of doing management, as demonstrated in the Old and New Testaments.

A. Michael Cafferky's Pyramid Model

In the book *Management: A Faith-Based Perspective*, Michael Cafferky introduces the work of a manager from a Christian faith perspective, in order to "provide a solid foundation for you to build on in your career...[and] as a mirror for self-understanding".⁵⁹ He recommends this approach to readers who are interested in "finding a way to integrate their Christian faith with their learning about business, and, in doing so, better discern God's will for their life. One way to understand the integration of faith and work is through the Management Pyramid."⁶⁰

He uses the conceptual model of the pyramid to illustrate managerial ideas and principles. He knows models are not perfect and can't explain everything about managing, but feels this one helps us in thinking about the dynamic relationship between who we are as persons, how we think and feel, and our actions as Christian managers—at the community level, the organizational level in the workplace, and the personal level of faith integration. Cafferky asks us to attend to our attitudes over time:

⁵⁸ Rudge, *Ministry and Management*, 9.

⁵⁹ Michael Cafferky, *Management: A Faith-Based Perspective* (New Jersey, Pearson, 2012), 4.

⁶⁰ Cafferky, *Management*, 5.

[T]he more direct experience we have with the objects of our attitudes, the more likely our behavior will be consistent with our beliefs. The more confident we are in our attitudes and the more we can see how our behavior is linked to our attitudes, the more we should expect to experience consistency. The Christian would add to this research the belief that as we maintain a close relationship with God, our actions become increasingly consistent with our beliefs in God's will for our life."⁶¹

Cafferky thinks integration is the process of combining Christian faith and religious experience in the work life of a manager.⁶² Table 7 is taken from one of his chapters. It "illustrates how integrated planning and decision making are with each other and with the pyramid's levels of being and becoming, thinking and feeling, and action."

Table 7. Cafferky's Pyramid Model⁶³

Actions that move the organization toward its goals Action that result in employee development Communication about plans and decisions Decisions that lead to implementation of plans	Action
Anticipating what will likely occur in the future and what this will mean for you and for others Articulating expectations for what should be done Thinking about duties and consequences of actions Discussing action alternatives	Thinking & Feeling
Beliefs about how others will act when decisions and plans are made Awareness of the purpose of decisions and actions Intuition which informs thinking and action Personal and organizational values Assumptions regarding constraints on decisions and plans	Being & Becoming

⁶¹ Cafferky, *Management*, 9.

⁶² Cafferky, *Management*, 5-8.

⁶³ Cafferky, *Management*, 177.

The God-centered management and biblical theology approach give management a new meaning.⁶⁴ God is the planner, and the manager as a steward is to follow His will and practice integration. Table 8 is a comparison showing the differences in these approaches.

Table 8. Differences between Cafferky's and God-centered versions

Cafferky's version		God-centered version
Actions that move the organization toward its goals	Action	Actions that move the organization towards God's will and fulfill the vision and mission He has given
Action that results in employee development		Action that results in being a witness of Christ, and show the love to Christ to people involved
Communication about plans and decisions		Communication about God's will, thoughts, limitations, in organizing, coordinating, controlling, evaluation, decision-making and praising the Lord at the end. Let people walk with us.
Decisions that lead to implementation of plans		Decisions shows trust and be a servant of the Lord during the lead to implement the processes

⁶⁴ Wong, *God-centered Management and integration*, 90.
Planning – thinking and knowing with prayer to find goals, mission, and vision.
Decision-making – making choices and practicing life values based on the Christian core value of life.

Anticipating what will likely occur in the future and what this will mean for you and for others	Thinking & Feeling	Check motive with God's vision, mission and goal.
Articulating expectations for what should be done		Articulating expectations for what should be done from Christian values
Thinking about duties and consequences of actions		Thinking about duties and consequences of actions that will glorify God and loving your neighbours
Discussing action alternatives		Share with other Christians, spiritual directors and mentors
Beliefs about how others will act when decisions and plans are made	Being & Becoming	Beliefs about how God will act when decisions and plans are made
Awareness of the purpose for decisions and actions		Awareness of the purpose and God's character for decisions and actions
Intuition which informs thinking and action		Check with the prayer, mission, and vision that God has given
Personal and organizational values		The core value and management principles, Christian value
Assumptions regarding constraints on decisions and plans		Wait for God's timing and signs and readings from the Bible, open ourselves for his guidance

With reference to Daniel 6, explored above, the narrative describes Daniel, a God-fearing person in the marketplace, managing his work and facing colleagues who lack his God-centered mind. Table 9 shows the differences in focus and outcome when this story is related to the two approaches.

Table 9. Daniel 6: Personal Level of Integration with the two Approaches as the Bridge

Cafferky version		God-centered version
Actions that move the organization toward its goals	Action	Actions that makes the nation and the kings know God
Action that result in employee Development		Action that result to be a witness of the Almighty God
Communication about plans and Decisions		Communication about God's will, thoughts, limitations, in his action.
Decisions that lead to implementation of plans		Decisions showing trust and being a servant of the Lord, leading to prayer and accepting the sentence
Anticipating what will likely occur in the future and what this will mean for you and for others	Thinking & Feeling	Checks his motive and God's vision, mission and goal.
Articulating expectations for what should be done		He knows the conspiracy and continues to pray that people of God should be done
Thinking about duties and consequences of actions		Thinking about duties and consequences of actions that will glorify God, not his post
Discussing action alternatives		NIL
Beliefs about how others will act when decisions and plans are made	Being & Becoming	Daniel believes God will act on his behalf when decisions and plans are made for him to face trial.
Awareness of the purpose for decisions and actions		He knows his role, purpose and God's character in decisions and actions
Intuition which informs thinking and action		He checks in his prayer
Personal and organizational values		He holds to the core of God's law
Assumptions regarding constraints on decisions and plans		Waits for God's timing and signs, and obeys his guidance

In the life of Daniel, the work of integration is not a particular project, but a life project that flows from his inner-self and growth in God. God manages our inner-selves and thus makes Daniel hold firmly to an attitude of "God-first." Daniel's faith is seen by his colleagues and causes conflict because of their different worldview. At the same time, his unconscious witness becomes most valuable for the pagan kings and their kingdoms, because God has given Daniel to manage these kingdoms. It is vital that Daniel sees his identity as God's steward, uses godly wisdom and his God-provided gifts, and keeps up his spirituality with God, rather than relying on the training from the pagan kings' office and the experiences he has gained in past years.

If Daniel did not hold firmly to the attitude of "God-first," he might not have faced all the difficulties from colleagues, and from the pagan culture and systems that were different from "God-first" core values and principles. The book of Daniel may have looked different as a result. Being centered in God builds Daniel's self and enables an integrated approach to his work. His managerial mindset is part of this building process, and includes strong core values, priorities, desires and principles which direct the use of his skills and help him find solutions when facing problems.

Cafferky's version does not show Daniel's relationship and stewardship role, his spiritual and life values, his ability when making an everyday plan or decision or when facing a life-threatening situation. Faith-based integration requires God's intervention. How do we make thinking and acting with God real, and not just a theory? In Daniel's example, we can see a positive result from his bridging work.

At a community/organizational level, Genesis 11:1-9, or the incident of the tower of Babel can be used, along with the pyramid integration model as seen in Table 10. When using God-centered management and re-interpreting management using biblical theology, a different picture from Cafferky's emerges. The plan for the tower of Babel is a large management project with close-knit planning, serious

consideration, organization and coordination. It is a rebellious scheme against God. This sinful act is an example of the sort of negative result we get when we are not God-centered.

Table 10. Comparison of Two Models Using Genesis 11:1-9

Cafferky's version		God-centered version
The building plan of tower and city is ready with site at Shinar (v.1)	Action	Actions to make their own nation without God
One language and one common speech, work as team to prepare materials (vs. 1, 3)		Action that results in going away from God
Discussions and work together in their group (vs.3-4)		Communication without considering God's will
Decisions that lead to implementation of plans (vs.3-4)		Decisions with no God
Anticipating not being scattered over the face of the whole earth (v.4)	Thinking & Feeling	Against God's will
Build tower and city, join hands and work as a team (vs.3-4)		Avoid any discrepancy
Nothing they plan to do will be impossible for them (v.6)		Join hands against God
Discussing action alternatives NIL		God disagrees with them (v.7)
Consider how others will act when decisions and plans are made to build tower Babel (v.4)		God-centeredness is not considered in their decisions and plans
Go for their purpose of the tower for decisions and actions (v.4)		Try to avoid God's involvement
Intuition which informs thinking and action that make a name for themselves (v.4)		Seeking to have God's name equal to their name
Personal and organizational values (vs.1, 3-4)		People values overrides God's creation and values
Not to be scattered over the face of the whole earth (v.4)	Being & Becoming	Against the sovereignty and creation mandate of God

B. Integration Based on this Approach

A biblical theology approach to the Triune God is the way to disclose God's way of management as revealed in his creation mandate. God-centered management, its core value and principles, are established in this way.

Another important work of integration is to see God's work from God's perspective. We need to borrow from the current terminology to help people understand. Re-interpretation of management elements using theology is carried out according to the biblical findings of the core value and principles. This is not word play, but is God's perspective in seeing his managerial work. Table 11 is an example of God's demonstration of management to the tower of Babel community, and shows us how to practice management.

Table 11. Illustration from Genesis 11:1-9⁶⁵

New interpretation of management elements from the two approaches	Content of the building of Babel (Genesis 11:1-9)	God-centered core value
God-centered	People rebel against God.	God-centeredness and stewardship are lost
Planning – thinking and knowing	Build ourselves a city, with a tower that reaches to the heavens (v.4): same mind, goal, principle and perspective for people orientated agenda – A plan for themselves	Against God's plan
Organizing – structuring, procedures	Make bricks and bake them thoroughly...(v.3)...so that we may make a name for ourselves and not be scattered over the face of the whole earth (v.4) – intangible into tangible work with action, prepare their materials	Rely on their ability and form their own organization without God

⁶⁵ Wong, *God-centered Management and Administration*, 121.

Coordinating – Communicating, team building, pastoral care	...have one language and a common speech...found a plain in Shinar and settled there. They said to each other (vs.1- 3) – sharing information among themselves	Totally their own work
Controlling – Observing, supervising	The Lord came down to see the city and the tower... (v.5) – checking people's work	God is involved in people's work, which people may not want
Evaluation – reviewing, reflecting, improving	If as one people group speaking the same language (the current situation) then nothing they plan to do will be impossible (v.6) – way to make improvements and corrections	God has a different evaluation standard which helps people serve him. However, the same situation with different evaluation standard may have different outcome
Decision-making – Choosing, applying life value	...go down and confuse their language so they will not understand each other... Scattered them from there over all the earth...stopped building the city (vs.7-8) – People's decision is not allowed	God stops people's decision
Praising – witnessing, glorify God	From there the Lord scattered them over the face of the whole earth (v.9)	Stop sinning against God and restore God's name

As noted previously, God does not leave people to manage alone. God's way of managing reflects community identity and relationship with God. The very first act of planning clearly falls into sinful desire. The other management elements can be a checklist for either turning away from or returning to God. The community can use their own ideas, resources and abilities to complete their plan. At the same time, the community can obey and submit to God's plan, provision, and spiritual gifts, and be taken seriously in the relationship with God. The integration process is aimed at using God's way of managing, and

adopting God's managerial skills to work on goals and tasks.

God-centeredness is the critical aspect of the work of integration. Using a puzzle game as illustration, a manufacturer might produce a product and a model with methods, procedures and tips, which tells game players the worth of owning the game. The manufacturer gives the objectives, the greatest selling point of the design, reviews from past players, and all the pieces of the puzzle. He provides a manual of instruction and skills, contemporary player experiences and reminders during play, and even a dictionary to help read the manual.

The manufacturer acknowledges and gives the background of the designer. However, the manufacturer omits the thinking of the designer at the start of the design process. The missing information about the nature of the game from the original designer's perspective is an important issue. Perhaps the manufacturer does not believe that the designer had any original principles. The omission of designer warnings and principles can result in losing the goodness and reward of the game, when, for example, omitting the dos and don'ts of the design, which relate to the value, goodness and principles involved in the game. Knowledge interaction and relationship with the designer is important, but does not itself provide a hotline to interaction and relationship, which is the original meaning of the game. If the manufacturer leaves out this part, the original designer is ignored. The most valuable and final reward of the game is totally lost. Even if the puzzle is completed, it has become a manufacturing product, not the designer's product.

This illustration reveals a common problem in the integration of faith-based perspectives and management. God is the original designer of management. To get the designer's involvement in management is essential. An inadequate approach to this integration is a common issue, and can lead to God fitting into our existing world and experience. This is dangerous, because it turns God-centeredness into people-centeredness; and one cannot escape from being people-

centered back to God-centered. Even though highlighted scriptures and biblical teachings are good reference points, narrative input is needed to draw out the teaching elements God has given in the Bible: i.e., the key aspect of the work of integration. At the same time, this sort of narrative work of building biblical management principles into guidelines requires some training in exegesis. Without it, the biblical information can become just stories, and the reader might become confused about God's engagement with work and in daily life. Readers struggle with juggling "me-first" and "God-first. Without the designer's original thoughts, readers may come out with a new fusion product, not the original design.

By using a biblical theology approach, the issues mentioned above can be resolved. God-centered management is the reminder of the original designer's intentions and the bridge to integration. This bridge is for those who are willing to achieve faith-based and Christian values in personal, organizational and social integration in daily living, or when exercising their administrative, managerial and leadership roles.

When doing the work of integration, another critical issue is to have personal faith in God, or a highly conscious trust in God. The Christian goes through a process of reflection within his or her inner-self, reviewing and reflecting upon their situation such that these approaches are like mirrors. God-centered management, the concept of the principles of God-centeredness, stewardship, spiritual gifts and spirituality, act as indicators of God's way of management. Through these principles, our concept of management and our worldview can be transformed by God.

The same procedure applies to reviewing family, work and church, and even the social community we are involved in. Turn on the hotline to God, and He will lead us as He led His chosen people in the Bible to complete God's work.

Appendix A: Summary of management theories and
Christian doctrine⁶⁶

Doctrine \ Theory	Theory A Traditional	Theory C Charismatic	Theory X Classical	Theory Y Human Relations	Theory Z Systemic	Conclusion
Church (using Minear study)	The people of God. <i>Rudge notes the danger of becoming the people of tradition</i>	The new Creation. <i>Rudge notes the new order supersedes the old but false conclusion of radical nature of change.</i>	<i>Cannot match any Rudge notes that a theology as some life and activities separated from God but nevertheless from the Bible.</i>	The Fellowship in Faith. <i>Rudge notes that the theory denied church as a divine society.</i>	The Body of Christ. <i>Rudge notes the danger of human society as Theory Y, BUT the recognition of motive force within respective system.</i>	Each theory has limitations and is not capable of expressing fully the doctrine. Theory Z can do this
Church and Society (using Niebuhr's study)	Christ above culture	Christ against culture	Christ in paradox	Christ of culture	Christ the transformer of culture	Theory Z is near the doctrine. Church as organization renewed its inner life and brings vital influence of Christ to the world.
Ministry (using the role of prophet, priest and pastor from the Old Testament)	Pastor in paternal way and priest	Prophet	<i>Cannot match any. Rudge notes that theory character inimical to the New Testament concept.</i>	Pastor in counseling way. <i>Rudge notes that it is not Godward relationships.</i>	Prophet, priest and pastor. <i>Rudge notes: Each role can associate with other roles.</i>	Theory Z allows a full restoration of the three roles in one - complete ministry rooted in biblical thinking - bishop, priest and deacon doing monitoring, ministering and maintaining works as in NT

⁶⁶ Rudge, *Ministry and Management*, 37-67.

Purpose of church (using Niebuhr church and ministry)	Can lead to the obscuring of the professed objective	Too general, need specifics	Too wide a vision and reduces the purpose of the church	Ultimate goal may never be attained	Clear focus on objectives and their fulfillment with a built-in corrective to guard against deflection in the direction of proximate goals.	Theory Z is close to the central Christian position.
God (using the same way Van Vleck did)	Stress the work of the Father, lesser importance and place of the Son and the Holy Spirit	The Holy Spirit is dominant. The Son becomes the supreme instance. Against the God of history, the Father.	No position on God the Father, the Son and the Holy Spirit <i>representing the doctrine of original sin</i>	Man-centered is the view, with God the Father or Son or Spirit is the appellation.	God-centered: God is one and His purpose is unified. The Father, Son, and Spirit are eternal and in unity with one another.	Theory Z can show the God-centered doctrine.
Man (using McGregor study)	Close to mainstream Christian thinking, make man content with his lot and amenable to the continuance of the status quo	Extremes of position that may arouse suspicions as to its adequacy, because of the view of sin.	Not the central position. The more the theory pursued, the greater the position of depravity.	Well-removed from the central Christian conception of man, towards the doctrine of the perfectibility of man by his own efforts.	Moves from being self-centered to being Christ- centered by the divine action; humanity thus finds its true dignity restored.	Theory Z closest to the Christian thinking.

Appendix B: Highlights of Anthony and Estep's theological integration⁶⁷

Anthony	Estep
Axioms of theological integration	Theological approach to education
God is a God of purposeful planning – active engagement, careful with purposeful and sovereign directions	Centered on God: God as leader – God is the sole authority in the church
God prefers to operate established patterns of organizational structure – apply to family and society and the church	Responsive to His revelation: Scripture as core document – serve as a foundational statement for their mission, vision, purposes and core values.
God established specific qualifications for those who desired to serve him – such as Levites, high priest, deacons, elders, etc.	Formative of a distinctive community: Congregation as Institutional context – preserves and builds upon the spiritual oneness of Christians as Christ's body
God selects those whom he desires to use – he examines people's heart, thought and motives	Redemptive in purpose: Transformation as mission and motive – aiding them in personal growth in the community of faith
Those whom God selects he trains for ministry service - expects his servants to maintain an attitude of lifelong learning for continuous personal spiritual development	Response to human needs: Humanity as valued participant – all people are of innate value to God and hence should be valued by us as Christian administrators.
God does not let go – He maintain his control to see people grow into conformity with the character of his son, Jesus Christ	
The Ministry is not to be taken lightly – He prescribed standards of conduct for godly living	

⁶⁷ Anthony and Estep, *Management Essentials*, 32-52.

ABSTRACT

The intention of this paper is to introduce a theology of God-centered management built upon the foundational theology of the Triune God, and which uses a biblical theology approach. This approach establishes the core value and principles of God-centered management. It provides a sound foundation for the various "primarily practical" activities of Christians. Fusing biblical theology with God-centered management builds a bridge that integrates Christian faith and different types of management theories. Such integration can be applied to the management and administrative work that is done in the workplace, in churches, and even in the wider social communities in which Christians are involved.

撮 要

本文旨在介紹「以神為本」的管理神學。這論述立足於三一神學，採用聖經神學進路，以建構「以神為本」管理學的核心價值及原則，為種種「以實用為主」的基督徒行事營造堅穩根基。藉着揉合聖經神學和「以神為本」管理學，基督教信仰和管理學各種理論之間便有橋樑相接，以收整合之效。這整合方案可應用於不同的管理和行政事務，處境不限於教會、職場，更囊括凡有基督徒置身其中的廣大社區羣體。