

EVANGELICAL REVIEW OF THEOLOGY

VOLUME 6

Volume 6 • Number 2 • October 1982

Evangelical Review of Theology

*Articles and book reviews selected from publications
worldwide for an international readership,
interpreting the Christian faith for contemporary
living.*

GENERAL EDITOR: BRUCE J. NICHOLLS



Published by
THE PATERNOSTER PRESS

never in total control of where the pastors were going to go with their reflections. By the same token I could never have forced the pastors to follow my lead, even if I had wanted to.

The pastors and I came together here, worked together, discovered together in circumstances of societal repression and found concrete ministry for our communities and ourselves in reflecting on one part of God's written Word.

Cor Bronson lives in a Latin American country. p. 286

The Ministry of Management for Christian Workers: A Biblical Basis

Agustin B. Vencer Jr.

Reprinted from Evangelical Thrust (Jan. & Feb. 1982) with permission

"For if the bugle produces an indistinct sound, who will prepare himself for the battle" (1 Cor. 14:4).

"Is management a carnal deviation from trusting the Holy Spirit?"

This article is a response to the above question. It has two objectives: (1) to discuss the biblical basis for management, and (2) to challenge Filipino pastors to develop management leadership.

First, let us define some critical terms.

1. Leadership is the process of securing results through and with others, according to Louis Allen.¹ Essentially, this is the same definition of *management* by Lawrence Appley² and Olan Hendrix.³ Kenneth Gangel, moreover, defines *administration* as "getting things done through people."⁴

I will be using Allen's definition. I also agree with Allen that administration is more comprehensive than management, and management than leadership.

2. A *natural leader* is a person who, primarily by using his intuitive, inborn aptitudes, skills and personal characteristics, enables people to work together to achieve objectives.⁵

¹ *The Louis A. Allen Common Vocabulary of Professional Management.*

² Olan Hendrix, *Management for the Christian Worker.*

³ *Ibid.*

⁴ Kenneth O. Gangel, *Competent to Lead: A Guide to Management in Christian Organizations.*

⁵ Allen, *op. cit.*

3. *A management leader* is a person in a leadership position who, primarily by planning, organizing, leading, and controlling, enables people to work together to achieve objectives.⁶
4. A Christian organization is any organization that sees as its primary purpose giving glory to God.⁷

Next, let us consider some misconceptions about management. Dr. Kenneth Gangel describes three myths in the minds of many Christian workers concerning administration. Those may be the reason church management is of no significant moment in Bible school curricula.

1. *Administration is not essential.* Some pastors think that the work of the local church will be carried on purely by pietistic endeavors, p. 287 without the dreary, paper-shuffling tasks associated with administration.
2. *Administration is uninteresting.* After all, the real glory of Christian leadership is the preaching, teaching, counselling, and similar interpersonal ministries. Most people who hold this view may grudgingly agree that somebody has to handle the administration, but they have no inclination to offer an Isaiah-like “here am I; send me.”
3. *Administration is not spiritual.* Perhaps this is the most dangerous myth of all, for it suggests that some ministries are “sacred,” while others are “secular.” People who think this way do not realize that administration is a spiritual gift.

These myths are responsible for the dichotomy between the sacred and the secular, the spiritual and the physical, and the heavenly and the earthly which still prevails among Evangelicals. The worldwide cry now is to recover the *wholistic* nature of the ministry.

I believe that the recovery (not rediscovery) of wholism will contribute to the development of ministers as managers. Biblically, there is no question that a pastor is a “manager or minister.”⁸

The gift of administration⁹ necessitates and includes management. Management is a ministry and “all ministry is God’s ministry.”¹⁰ Ray Anderson points out, moreover, that “the practice of ministry ... is itself intrinsically a theological activity.” The question it seems to me is not whether management is spiritual or secular but whether the Christian worker is spiritual or not.

Granting, then, that management is a ministry, does it also follow that the minister is a manager? The answer is No! However, a minister can and ought to be a manager. I believe, moreover, that the minister-manager is the biblical model. I will try to substantiate this thesis by discussing five subjects.

A. GOD IS A GOD OF ORDER

⁶ *Ibid.*

⁷ Ted W. Engstrom and Edward R. Dayton, *The Christian Executive*.

⁸ Engstrom and Dayton.

⁹ [1 Cor. 12:28](#).

¹⁰ Ray S. Anderson, *Theological Foundation for Ministry*.

God created man in His image and made him vice-regent of His creation. But man willfully sinned against God and marred God's image in him. Hence, sin entered the world and sin has been warring against God's created order and harmony since then. Sin has also enslaved humanity and is the cause of lawlessness in this world. The Bible simply but graphically describes sin's effects: "And God saw **P. 288** that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."¹¹

But God is rich in His kindness and forbearance and patience. He acted to bring order in society by His institution of governments and by the incarnation of His Son Jesus Christ. The government is to provide social order, with physical existence as the necessary presupposition for hearing "God's Word, inheriting His kingdom, and thus fulfilling the real purpose of our lives."¹² Without law, everyone would do what is right in his own eyes. Without Christ there would be no restoration of order in God's creation.

This order is in Christ Jesus. This order then, though still imperfect, must also be in the Church, Christ's body. This means that the whole of the church's life is to be ordered primarily through participation in the ordered life of Jesus Christ, the new Adam, the Head of the new creation. This ordering process, however, cannot take place in a church in isolation, because while she is not of this world she is sent into the world.

Necessarily, the visible church must still participate in the empirical life of this fallen world. In fact, to actualize order within itself, the church can use the patterns and forms of the law of this age in the service of its new life in the risen and ascended Lord. This seems paradoxical, but, as Torrance says, "in history God has given the church its historical order and structure while it participates in the form of this passing world."¹³ This includes corporation organizational models and the integration of effective and unified management systems.

I believe that Paul had this in mind also when he wrote to the Corinthian church: "God is not a God of confusion,¹⁴ and that all things be done properly and in an orderly manner.¹⁵ For order is the coordinating of the life of the church in its fellowship worship, and mission in the service of the glory of God."¹⁶

From the fact that God is a God of order, and that this order should be in the church, one can easily conclude the need for the minister in the local church to become a management leader.

B. GOD IS A TRIUNE GOD

The statement of faith of PCEC says: "One God eternally existing in **P. 289** three distinct Persons: Father, Son, Holy Spirit ..." This confident confession is given of biblical revelation. Can an inference be taken out of this theological reality in relationship to management?

¹¹ [Genesis 6:5](#).

¹² Helmut Thielicke, "Politics," *Theological Ethics*.

¹³ Thomas F. Torrance, *Theological Foundation for Ministry*, p.395.

¹⁴ [1 Corinthians 14:33](#).

¹⁵ [1 Corinthians 14:40](#).

¹⁶ Torrance.

Roger Nicole reduces in three propositions the doctrine of the Trinity. They are concurrently and simultaneously affirmed.

1. There is one God and one only.
2. This God exists eternally in three distinct persons: The Father, the Son and the Holy Spirit.
3. Those three are fully equal in every divine perfection. They possess alike the fulness of the divine essence.¹⁷ With those propositions, more may be adduced from Scripture.
4. The authority of the Father.
5. The dignity of subordination.
6. The harmony of God's eternal fellowship.
7. The community of action.
8. The diversity of functions.
9. The unity of purpose.

As I look at the Trinity, I see order—the very order that the church ought to have. I also see the model for government and administration. The pastor, as Christ's undershepherd, should take a closer look at Christ's ministry not only in His revealed humanity but in His economic participation in the Trinity.

C. CHRIST AND THE KINGDOM OF GOD

Traditional Protestant theology has a threefold division of Christ's mediatorial work. He is prophet, priest and king. His anointing as mentioned in [Luke 4:18](#) combines all these offices in Him.

Christ is King! The ironic superscription on the cross was nevertheless true. His messianic kingship is clear in the Davidic covenant. He was thought of as King, declared a King, and expected to return in regal power and splendour.

Integral to the understanding of Christ's kingship is the biblical teaching on the kingdom of God. This kingdom is a reality that has already come and yet is still to come. As to its exact nature and form, however, the biblical data has no complete description.

Spiritually, the kingdom of God is "the rule of God established and acknowledged in the hearts of sinners by the powerful regenerating influence of the Holy Spirit, insuring them of the inestimable blessings of salvation—a rule that is realized in principle here on earth."¹⁸ p. 290 It carries two dimensions: (1) Christ in the Christian and His life lived in him ([Galatians 2:30](#)).

The kingdom of God, however, does not limit its reality to individual lives. It has a corporate application in the church. Undeniably, the local church is not the kingdom of God—but inescapably, she is a part of it, in fact "even the most important visible embodiment of the forces of the kingdom."¹⁹ The church must be governed by kingdom principles and is expected to demonstrate the kingdom life here on earth.

But how do we understand the kingdom of God and the kingship of Christ—much more experience their realities? I suggest that it is primarily in terms of the church and its

¹⁷ Roger Nicole, *One God in Trinity*.

¹⁸ Berkhoff, *Systematic Theology*.

¹⁹ Berkhoff, *op. cit.*

government. The church, like the kingdom, has authority (leadership), subjects (membership), relationship (laws governing), and objectives (rationale for being).

Probably, a glimpse of this kingdom government is in the administration of the Davidic kingdom in [Ezekiel 37:24-28](#):

And My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances, and keep My statutes and observe them. And they shall live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons' sons, forever; and David My servant shall be their prince forever. And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the Lord who sanctified Israel, when My sanctuary is in their midst forever.

May I underscore the fact that God appoints a human executive to manage the affairs of the kingdom. May I suggest, moreover, that pastors have the same responsibility under God.

D. THE NATURE OF THE CHURCH

There are three popular definitions of a local church. Each of these has an emphasis. Consistent with the subject of this paper, the focus of study will be on church government and management.

(1) **The church is the place where God's Word is heard.** The emphasis is *locative*, the place where God speaks and where His presence is. God speaks through His minister in the pulpit, and He is present in the midst of His people. Only in the church is the proclaimed One, the proclaimer.²⁰ Where His [p.291](#) word is, there He is the Logos. The implication is that there is a place where God's Word is preached and lived by His people.

(2) **The Church is the Body of Christ.** The anatomical analogy describes organic *relationship*—Christians “belong to Christ and to one another in His body.” There is the head and the many parts. Each of these parts has specific ministries to do according to the manifestation of the Spirit.

As the human body grows, so must the church members mature to do service and edify one another. For these reasons, God called pastor-teachers to lead and equip the members in the context of an organization and an organism chosen to proclaim His excellences.

(3) **The Church is the Community of God's people.**²¹ Peter says that God's people is a holy nation. The analogy is political, that of nationhood or community. The emphasis is organic *structure*. Nations and communities have governments. Moreover, this community of believers is referred to as the new Israel.²² Perhaps this consciousness may explain the titles of offices and the evolution of local church governments.

²⁰ James Daane, *Preaching With Confidence*.

²¹ Howard Snyder, *New Wine and Wineskins*, p.158.

²² [Galatians 6:16](#); [Rom 9:6](#).

From these definitions, and considering related Bible passages, some church policy statements may be drawn up. Francis A. Schaeffer, today's popular apologist, has enumerated eight biblical norms concerning the local church as a church.

1. *The local congregations are to exist and are to be made up of Christians ([Acts 16:4-5](#)).*
2. *These congregations are to meet together in a special way on the first day of the week ([1 Corinthians 16:2](#) and [Acts 20:7](#)).*
3. *There are to be church elders who have responsibility for the local churches ([Acts 14:23](#)).*
4. *There should be deacons responsible for the community of the church in the area of material things ([Acts 16:1-6](#)).*
5. *The church is to take discipline seriously ([1 Cor. 5:1-5](#)).*
6. *There are specific qualifications for elders and deacons ([1 Tim. 3:1-13](#) and [Titus 1:5-9](#)).*
7. *There is a place for form on a wider basis than the local church ([Acts 15:1](#) describes a church council).*
8. *Two sacraments—baptism and the Lord's Supper—are to be practiced.*

What has this to do with church management? Simply this: the church is central in God's agenda for the world. The reconciliation of [p. 292](#) the world to the Father and the restoration of the kingdom of God is still Christ's work. And the Church is Christ's body, His presence and power on earth. It is an organization with government. It is an institutional ministry or ministerial order to administer God's work. Hence, it must maximize its effectiveness to carry out the Great Commission. This corporate operational function is a management task and the minister is called to be a manager.

E. THE CALLING OF THE MINISTER

Paul wrote to Timothy, "If any man aspires to the office of overseer, it is a fine work he desires to do."²³ To the Ephesians, Paul wrote that God gave some as pastors and teachers.²⁴ In effect, God's gift to me as a sinner is Christ, but as a Christian, the minister.

I will make a general resumé of the evolution of church organization from the primitive church to the present form to accentuate my thesis on the role of the minister. This will show us the church's expectations from the pastor in history. Then I will discuss some key words in relation to the pastor's understanding of the biblical description of his call.

F. HISTORICAL PERSPECTIVE

It seems a common belief that there was no solitary leader (such as the vicar, the minister, the pastor) in the primitive Christian church. Along with this, Andrew Kirk suggests six helpful principles of Christian ministry:

1. No distinction either in form, language or theory between clergy and laity was ever accepted by the New Testament Church.
2. The ministry is co-extensive with the entire church ([1 Cor. 12:7](#)).

²³ [1 Tim. 3:1](#).

²⁴ [Eph. 4:11](#).

3. The local church in the apostolic age always functioned under a plurality of leadership.
4. There are no uniform models for ministry in the New Testament; the patterns are flexible and versatile.
5. In the New Testament church can be found both leadership and authority, but no kind of hierarchical structure.
6. There is one, and only one, valid distinction which the New Testament appears to recognize within the ministry, apart from [p. 293](#) the different functions to which we have been alluding: the distinction between local and itinerant ministries.²⁵

The norm of church rule was plurality and shared leadership. This may understandably have been so because the church was a “new creation” and the apostles had no existing pattern of leadership to follow. While the fact of government in church was evident, still no biblical *form* was described. The church had the freedom to evolve within the general framework of church polity.

Nevertheless the organization and management system to evolve was already embryonic in the short-lived rule of the apostles which was later on replaced by the more permanent gift of the pastor and teacher. Also, the church may have reacted to the Jewish persecution and refused to follow the pattern of its temple government. Yet, it seems that eventually the Jewish organizational influence prevailed.

The case for study is [Acts 15](#). James became the leader of the Jerusalem elders. F. F. Bruce says that if the elders were organized as a kind of Nazarene Sanhedrin, James was their president.²⁶ He remained in Jerusalem, exercising wise and judiciary leadership over the Nazarene community there. In the administrative responsibilities, he had a band of colleagues—the elders of the Jerusalem Church.²⁷

Paul’s teaching of the gift of administration in [1 Cor. 12](#) and [Romans 12](#) was also indicative of the need for government and the future form of the church.

The New Testament, especially in the pastoral epistles, mentions three church officials: elders,²⁸ bishops,²⁹ and deacons.³⁰ The office of elders and bishops are one and the same.³¹ The proof texts principally are in [Acts 20](#). In verse [17](#), Paul called the elders of the church in Ephesus to come to him and when they did, he referred to them as *bishops* in verse [28](#). Again in [Titus 1:5–7](#), an elder and a bishop are considered as one office and belonging to the same person. Also, they have the same qualifications.³² The standard

²⁵ Watson, *op. cit.*

²⁶ F. F. Bruce, *Commentary on the Book of Acts*.

²⁷ *Ibid.*, p.249.

²⁸ Acts 20:17; 1 Tim. 5:17–19.

²⁹ Acts 20:28; 1 Tim. 3; Phil. 1:1.

³⁰ Acts 6:4ff.

³¹ Thomas M. Lindsay, *The Church and the Ministry in the Early Centuries*.

³² 1 Tim. 3:1ff. Cf. Tit. 1:5ff.

pattern of church government was a bishop, a body of elders, and a board of deacons.³³ The bishop was frequently called the pastor.³⁴ p. 294

How did this one-man leadership develop? It is said that “if we inquire the reason of the change, the simplest answer would probably be the most appropriate; it was recognized that in difficult times ... the concentration of *power* in the hands of a single person offered the sure guarantee of good leadership.”³⁵ However, Thomas M. Lindsay’s analysis of Dr. Harnack’s well-accepted hypothesis on the church’s organizational development is very helpful to me. This evolution has three distinct stages which, for convenience, I call (1) the charismatic, (2) the institutional, and (3) the sacerdotal stages. Here is Lindsay’s development analysis:

1. The Charismatic Stage. *The primitive church by the end of the apostolic age had already a completely organized congregation made up of (1) “prophets and teachers,” who spoke the “Word of God,” (2) a circle of “presbyters” or “elders” also the court of arbiters to decide all church disputes, whose special duty was to watch over the life and behavior of the members of the community, and (3) the administrative officer—“episcopic” and deacons—who possessed the gifts of government and public service. But it is to be noted that only those who possessed in peculiar measure the “gift” of speaking the “Word of God,” the apostles, prophets, and teachers, held a special rank in the congregation.*
2. The Institutional Stage. *Due to the general dying out of the “charismatic” elements during the second century, the church organization took a new structure which was more hierarchical and led to the eminence of the pastor. This shows three elements: (1) The “prophets and teachers” gradually died out or probably the calling led to so many abuses that these men lost their original preeminence, and their places were taken by the “episcopi.” (2) The worship and other things made it more and more necessary for one man to be at the head of the administration—the “episcopi” coalesced into one “episcopus” or “pastor.” (3) The college of presbyters lost much of its earlier standing and became more an advising college supporting the “episcopus” or “pastor.” Thus the organization became a threefold order of ministry—“episcopus” or “pastor,” “presbyters” or “elders,” and deacons—and these officials formed a consecrated body of men set over the laity.*
3. The Sacerdotal Stage. *The final form of organization was adopted by the first half of the third century. It is characterized p. 295 by attributing a sacerdotal character to the clergy, who had this character fixed upon them by a solemn service, by a comprehensive adoption of the complicated forms of heathen worship, of the temple service, and of the priesthood, with a corresponding idea of the magical power of priestly actions, by strictly and thoroughly including within the clerical order everything of ancient dignity and rule, and by the complete extinctions of the old “charismatic” gifts of edification, or other relegation to a very subordinate place.*³⁶

The institutional pattern is what we now have in our local churches. But what is the value of such a historical perspective? There are two: (1) the biblical and existential

³³ *Baker’s Dictionary of Practical Theology.*

³⁴ Thomas Lindsay, *The Church and the Ministry in the Early Centuries.*

³⁵ *Baker’s Dictionary.*

³⁶ Lindsay, p.365–366.

reality of church structures, and (2) the importance of the pastor in the church organization. Clearly emerging is the management responsibility of ministers. In fact, it can be argued that the pastor-teacher gift is the same as the manager-minister concept.

THE SPECIFIC CALL OF THE MINISTER-MANAGER

Four New Testament words may be considered to appreciate better the pastoral call—its nature and functions. Again, this study is focused primarily on the managerial duties of the minister.

- (1) Elder (*presbuteros*). The term means a spiritually mature and wise old man. It was a position of responsibility in the Jewish nation referring to the heads or leaders of the tribes and families.³⁷ In [Matthew 16:21](#), they are members of the Sanhedrin and are learned in the law. In the Christian churches, those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over the churches. In fact his qualifications include: (1) a man of good report, (2) a man who is apt to teach God's Word, and (3) with managerial abilities.³⁸ The Unger Bible Dictionary considers the elders of the New Testament church as the pastors in [Ephesians 4:11](#).
- (2) Bishop (*episkopos*) literally means overseer. The emphasis is on the character of the work undertaken, i.e. exercising the oversight.³⁹ It is not assuming a position but the discharging of [p. 296](#) duties. In the Old Testament, an overseer is an officer who supervises a household⁴⁰ of workmen,⁴¹ and even of the Levites.⁴²
- (3) Pastor (*poimen*) means a *shepherd*. It is used metaphorically of *pastors* in [Eph. 4:11](#). Hence, a pastor shepherds (leads) and feeds (teaches) his flock. It is in this sense also that the Bible speaks of pastor and teacher as one office. When one is a pastor, he is also a teacher although the converse statement may not be true.
- (4) Administration (*kubernesis*). The gift of administration is clearly given in [1 Cor. 12:28](#). It means a *helmsman*. With reference to a congregation, he is the *director* of its order and life. Kittel suggests that the exclusion of *kubernesis* in the question in [v. 29](#) may make the office *elective*. If necessary, any church member may step in to serve as ruler although for their proper discharge the *charismata* (spiritual gifts) from God are indispensable.

In [Acts 27:11](#), the helmsman is a *ship administrator*. The centurion paid no attention to Paul's warning of the impending storm because the helmsman had the correct knowledge to direct the ship. Building on this concept, [Rev. 18:17](#) refers to him as a responsible decision-maker on the ship. Hence, he is the captain of the ship who is in complete charge of the ship's activity in behalf of the owner. The use of "pilot" in [Ezekiel 27:8](#) has a thought similar to this.

³⁷ Num. 11:16; Deut. 27:1.

³⁸ 1 Tim. 1:7.

³⁹ 1 Peter 5:2.

⁴⁰ Gen. 39:4,5.

⁴¹ 2 Chron. 2:18.

⁴² 2 Chron. 31:13; 34:12.

In the Old Testament, *kubernesis* is found primarily in the Proverbs. In [Proverbs 1:5](#), the emphasis is on *wisdom* because one who has understanding will perceive truth and act correctly. In [Proverbs 11:14](#), the central thought is the competence of the leader to make good decisions, otherwise, the people will fall. Similarly, in [Proverbs 24:6](#) only with *wise administration* can war be won.

Having examined the key New Testament words related to the minister, the one question that comes to mind is: "Is the gift of administration inherent in the pastoral call?" The implications from the study favor an affirmative answer. Calvin, commenting on [1 Cor. 12:28ff.](#), said that "the Lord did not appoint ministers without first endowing them with the requisite gifts, and qualifying them for discharging p. 297 their duties."⁴³ God calls to the ministry multi-gifted leaders.

The managerial duties of the minister is beyond doubt. The question is not whether the pastor is a leader. He is! The heart of the issue is—Is he a management leader? His call is that of a minister-manager. Is he already one?

CONCLUSION

God gave leaders to His church. But, as Louis Allen has established, "there is an infancy, an adolescence, and a maturity of leadership."⁴⁴ The immature leader, he calls *natural* leader, and the mature one, he calls *management* leader. The thesis of Allen's Academy of Management award-winning book, *The Management Profession*, is summed up thus: "There is an evolutionary development of leadership from natural leadership to management leadership."⁴⁵ Dr. Gangel likewise maintains that "the gift of administration is a capacity for learning executive skills."⁴⁶ Calvin challenges "true pastors ... that they abound in necessary qualifications, that they execute the trust committed to them."⁴⁷

The commonly used argument against ministerial involvement in management is [Acts 6:2](#) where the apostles declared, "It is not desirable for us to neglect the Word of God in order to serve tables." It seems to me that the context was different. The apostles were the foundation of the church and must preach the Word for there were not many preachers. But as the church grew, the community became a preaching community. Also, the decision of the apostles was in itself a management decision. The issue is not spirituality but priority.

Leadership is a position of responsibility. This is the emphasis of [Ephesians 4:11-12](#). The pastor is accountable for but not necessarily to personally do the work of the ministry. His main job is to enable his members, with their weaknesses and strengths, to effectively work together to accomplish God's objectives in heaven and on earth.

Two quotes would be appropriate to summarize the need for organizational leadership development.

Peter Drucker, in *The Effective Executive*, says:

⁴³ John Calvin, *Commentary on the Epistles of Paul the Apostle to the Corinthians*.

⁴⁴ Allen, *The Management Profession*.

⁴⁵ *Ibid.*

⁴⁶ Gangel.

⁴⁷ Calvin.

The effective executive makes strength productive. He knows that one cannot build on weakness. To achieve results, one has to use all available [p.298](#) strength—the strength of associates, the strength of the superior, and one’s own strengths. These strengths are the true opportunities. To make strength productive is the unique purpose of organization. It cannot, of course, overcome the weaknesses with which each of us is abundantly endowed. But it can make them irrelevant. Its task is to use the strength of each man as a building block for joint performance.

Killinski and Wofford, in *Organization and Leadership in the Local Church*, say:

Organization and personnel objectives should be helpful in guiding the church in the coordination of its efforts toward the recognition, development, and use of spiritual gifts and toward the activities of church members in fulfilling other primary objectives. We are concerned with the establishment of an organization and the development of people who can most effectively fulfill the purposes of the church.

In effect, the minister must be a manager multiplying ministries in his local church. He is to evolve and develop managerial expertise to maximize his ministry to the glory of God. He must be a faithful steward. Otherwise, he is guilty of sinful neglect.

The prophet Elijah has a simple rule for success. “If the Lord is God follow Him” ([1 Kings 19:21](#)).

Attorney “Jun” Vencer is General Secretary of the Philippine Council of Evangelical Churches and a member of the W.E.F. Executive Council. [p. 299](#)

Philosophy and Structure of Accreditation: Theological Education Standards Today and Tomorrow

Robert W. Ferris

Printed with permission

This Keynote address of the 1981 Annual Meeting of Philippine Association of Bible and Theological Schools (PABATS) held at Cebu Foursquare Bible College, Cebu City, September 14–15, 1981 has perceptive insights for evaluating theological training in any part of the world.

My assignment is to discuss with you the very important subject of standards in theological education. Schools in the West have historically taken two approaches to the maintenance of standards. European nations reserve to their state universities the right to grant academic degrees. Students attending colleges which are not part of the state university system are required to take “external” examinations prepared by university faculty. By establishing a criterion for the knowledge and competence of degree