



Teaching Focus

1 Timothy 3:1-13

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OVERSEERS

1 Timothy 3:1-7

UNDERSTANDING DEACON MINISTRY IN CONTEXT

1 Timothy 3:8 introduces qualifications for Deacons in this way:

“Deacons likewise....” (1 Timothy 3:8a)

Have you thought about that word — *likewise*? It is an important word that often gets passed over! This one word raises a question as we read: *Deacons are like what*?

Deacon ministry is *one* gift from God for service in His Church, but it is not the *only* gift. As we learn and understand the different offices and ministries, we learn better the blessings and purposes of each for a thriving congregation!

The word *likewise* in 1 Timothy 3:8 tells us that the qualifications of Deacons are related in a *similar way* to qualifications of Overseers in the Church. Therefore, to understand the role and purpose of Deacons, we must first understand the role and purpose of a *similar* group — Overseers.

SECTION 1: OVERSEERS

WHAT DOES GOD’S WORD SAY?

1 Timothy 3:1–7 (ESV)

Qualifications for Overseers

3 The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. **2** Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, **3** not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. **4** He must manage his own household well, with all dignity keeping his children submissive, **5** for if someone does not know how to manage his own household, how will he care for God’s church? **6** He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. **7** Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

A CLOSER LOOK AT THE TEXT AND MEANING

The word “Amen” represents a strong agreement or affirmation to what is said. It is an expression of faith to say: *truly, let it be so!*

Instructions: Read each section and accompanying interpretation. Check the “Amen!” box as a way of affirming the meaning and tracking your progress.

GOD'S WORD SAYS “The saying is trustworthy” (1 Timothy 3:1)


1.1 THIS MEANS The words to follow in 1 Timothy 3 are reliable and dependable. I will believe and trust them!

Amen!

GOD'S WORD SAYS “If anyone aspires to the office of overseer, he desires a noble task.” (1 Timothy 3:1)


2.1 THIS MEANS God provides for an office of “overseer” in His Church.

Amen!

 An “**overseer**” (ἐπίσκοπον, episkopos) “has the responsibility of safeguarding or seeing to it that something is done in the correct way — *a guardian, overseer or supervisor*”¹ Such a person is a shepherd-leader, caring for the needs of a congregation as well as directing the activities of the membership.²


2.2 THIS MEANS A person may “aspire” (strive for, desire) to be an overseer.

Amen!


 God’s Word supplies qualifications for a reason. Simply *aspiring* to be an overseer does not automatically qualify a person for this office! The fact that some will aspire to be overseers reveals the necessity (both spiritually and practically) of qualifications to discern whether a person is called and appointed by God for such an important work.

2.3 THIS MEANS “Overseer” is more than an office or title — it represents actual work that needs to be done (a task). This is good (noble) work.

Amen!

 Supervision is an important and essential *work* ! A supervisor works to keep the big-picture in view, the workers on task and errors at bay. The same is true in the Church! Pastors are given the responsibility of oversight and supervision of the local church.

In fact the term “overseer” (ἐπίσκοπον) is used interchangeably with the word for pastor (ποιμάνω) and elder (πρεσβύτερος) . See Acts 20:17, 28; Titus 1:5,7; 1 Peter 5:1-2. To summarize: The work of shepherding and oversight within the local church is to be done by the pastors. Another name for a pastor in the New Testament is “elder” or “overseer.” All are used to describe the same office.

 Pastors/Elders/Overseers are God called and qualified Shepherd Leaders of the Church.

GOD'S WORD SAYS “²Therefore an overseer must be... (1 Timothy 3:2a)

3.1 THIS MEANS “**Therefore**” - *Because* the work of overseeing the Church is a good work, a person holding such an office *must* meet standards sets forth by God to be an overseer. The qualifications are directly tied to the work to be performed.

Amen!

3.2 THIS MEANS “**must**” - Meeting all of the qualifications to follow is not optional, but a *necessity*.

Amen!

3.3 THIS MEANS “**be**” - The following qualifications must be *presently* true of such a person.

Amen!

GOD'S WORD SAYS “²...above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, ³ not a drunkard, not violent but gentle, not quarrelsome, not a lover of money.” (1 Timothy 3:2-3)

4.1 THIS MEANS “**above reproach**” - No one should have reason to criticize or find fault in an overseer.

Amen!

4.2 THIS MEANS “**the husband of one wife**” - An overseer must be a faithful husband. He is married, and a “one-woman” man.

Amen!

4.3 THIS MEANS “**sober-minded**” - An overseer must be temperate, sober, restrained.

Amen!



This word (νηφάλιον, nēphalios) may be broadly interpreted as applying to *conduct* and would also apply more narrowly to the consumption of intoxicating drink (see v3).

4.4 THIS MEANS “**self-controlled**” - An overseer must have a moderate lifestyle (i.e., one who is not so far to one side that he may be tempted by bribes), and behave in a sensible manner.

Amen!



A practical example for being sober-minded, self-controlled and respectable is that an Overseer does not take radical positions in support of political parties, sports teams, cultures or viewpoints so as to alienate and lose the ability to minister among people with differing views.

4.5 THIS MEANS “**respectable**” - An overseer must be modest and well-ordered, a person that others admire and have high regard for.

Amen!

4.6 THIS MEANS “**hospitable**” - An overseer must be a person that shows hospitality to strangers (without complaining).

Amen!

4.7 THIS MEANS “**able to teach**” - An overseer must be able (even skilled!) to teach.

Amen!



This qualification "able to teach" is unique to the office of overseer. It is not found in the qualifications of deacons. Why? An overseer (as supervisor, or guardian) must be able to steer the church away from false teaching by recognizing and exposing it *whenever* or *wherever* it arises (from *outside* or *within* the Church). An overseer must be able to combat and correct false teaching *by teaching the truth* and steering the Church by it!

4.8 THIS MEANS “not a drunkard” - An overseer must not be addicted to wine or given over to drunkenness.

Amen! <input type="checkbox"/>



This particular text does not answer the question of whether or not drinking alcohol is acceptable or prohibited. What is clear in this text is that addiction and drunkenness are *unacceptable*. Given that Overseers should be temperate, self-controlled and respectable *because of* the necessary work of oversight in the Church, it is worth considering the divisive views on the subject of alcohol consumption and the temptation that might be created on a person struggling with an addiction. An Overseer should consider how consuming alcohol would be interpreted by those under his oversight, especially those who struggle with self-control. The requirement of an Overseer to be “above reproach” (v2) supports this consideration.

4.9 THIS MEANS “not violent but gentle” - An overseer must not be prone to fight, demanding or combative by nature (a bully) but rather gentle, forbearing, tolerant and yielding.

Amen! <input type="checkbox"/>

4.10 THIS MEANS “not quarrelsome” - An overseer must be peaceable.

Amen! <input type="checkbox"/>

4.11 THIS MEANS “not a lover of money” - An overseer must not be greedy.

Amen! <input type="checkbox"/>



The love of money or greed impairs the ability of an Overseer to make sound decisions in accord with God’s Word. Such a person might be tempted to take a bribe and compromise on an important issue, being tempted to *overlook* rather than *oversee*. A love of money narrows an Overseer’s scope of sight and focus to the point of not being able to keep the big picture in view to watch for perils. Such a person may make decisions by what is financially profitable over what is right in the eyes of God. It is appropriate to consider the financial well being of an Overseer to avoid a trap or appearance of falling in this way.

GOD'S WORD SAYS **“4 He must manage his own household well, with all dignity keeping his children submissive, 5 for if someone does not know how to manage his own household, how will he care for God’s church?” (1 Timothy 3:2-3)**

5.1 THIS MEANS The managing, guiding and influencing work of an overseer must *first* be demonstrated well in the overseer’s own household (with those living under the same roof).

Amen!

5.2 THIS MEANS Children of an overseer are submissive because the overseer is not domineering, but leads in a way that is worthy of that overseer’s respect (with dignity).

Amen!

5.3 THIS MEANS The church belongs to - God! An overseer cares for God’s church.

Amen!




It is a fair question to ask whether or not a person who is single and/or without children may serve as an Overseer in the church. How will you know if an Overseer will manage God’s church well? The answer is by looking at the management (and results) of that Overseer’s management in the home that will be evident in part, by their children. This text demands that an Overseer be proven first in the home before managing God’s church.

However, to demand that a person be married seems to go beyond the text and intended meaning. This is also true about a man without children. There is no persuasive evidence that the Apostle Paul was married. Nor is there evidence to suggest that Timothy was married. The same could be said of Stephen (*deacon*) and also of Christ. Likewise, there is no mention of any of these men having children. To insist this would go beyond the intended meaning of the text.

GOD'S WORD SAYS “6 He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. 7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. (1 Timothy 3:6-7)


6.1 THIS MEANS An overseer must not be one who has recently begun to believe in Christ or is a recent member of a local congregation.

Amen!

 The word “recent convert” (νεόφυτον, neophytos) means “newly planted.” By this we may interpret that an Overseer must not be “newly planted” in the Christian faith (a recent convert). It may also be true by extension, that an Overseer should not be one who is newly planted into a local congregation (a recent member). The perils of becoming conceited (puffed up, proud) are valid perils in both cases. While some exceptions may exist to an Overseer being newly planted into a local congregation (in the case of new church plants or new pastors), the requirement that he not be a recent convert remains. This qualification protects an Overseer from the devil’s attack from *within* the Church.

6.2 THIS MEANS An overseer must have a good testimony (reputation) among outsiders to the faith.

Amen!

 Outsiders to the faith must not be able to speak poorly about an Overseer or easily make unsubstantiated claims against that Overseer’s character. This qualification protects an overseer from the devil’s attack from *outside* the Church.

OVERSEERS IN THE NEW TESTAMENT

OVERSEERS IN THE NEW TESTAMENT

JESUS IS AN OVERSEER

1 Peter 2:25 (ESV)

²⁵ For you were straying like sheep, but have now returned to the Shepherd and **Overseer** of your souls.

☞ An Overseer performs work of soul-care (see Hebrews 13:17).

AN IMPORTANT DISTINCTION

Philippians 1:1 (ESV)

1 Paul and Timothy, servants of Christ Jesus,
To all the saints in Christ Jesus who are at Philippi,
with the **overseers** and deacons:

☞ Overseers are not the same as Deacons in title *or* function! Both are distinct groups with differing (albeit similar) qualifications. Both overseers/pastors/elders and deacons are appointed groups within the larger body of saints.

A Helpful Distinction between the two offices

Pastors are to be the *Shepherd Leaders* within the local church

Deacons are to be the *Servant Leaders* within the local church.

Pastors: Lead, Feed, and Protect the flock in accordance with the word of God and prayer.

Deacons: serve the church by assisting the pastor/ overseer in working together and under the oversight of the shepherd leaders (pastors) to edify the church.

Helpful Consideration within the Local Church

Both offices are given a list of character competencies/ qualifications.

The New Testament assumes the men serving in these offices currently meet these qualifications. In other words, a one time meeting of these qualification is not a perpetual meeting of these qualifications.

Both offices are not occupied by merely good men, business men, or even wise men, but rather godly men. There is a great danger in worldly wisdom within the church and those serving to lead God's church according to the wisdom of this world.

Both offices are mentioned in plurality (pastors and deacons). See - Phil 1:1, Acts 14:23; 20:17, 1 Tim 3:1-13; 5:17, Titus 1:5, James 5:14-16. This is for accountability and for the health of the church. God's aim for the local church to be shepherded by a plurality of pastors and served by a plurality of deacons.

OVERSEERS IN THE NEW TESTAMENT

QUALIFICATIONS, IDENTITY & PURPOSE

Titus 1:5–16 (ESV)

⁵This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— ⁶if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. ⁷For an **overseer**, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, ⁸but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. ⁹He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

¹⁰For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. ¹¹They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. ¹²One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." ¹³This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, ¹⁴not devoting themselves to Jewish myths and the commands of people who turn away from the truth. ¹⁵To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. ¹⁶They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.

- ☞ An overseer must be "above reproach" (vv. 6,7) meaning "blameless," not accused/chargeable of wrongdoing.
- ☞ An overseer must have "faithful children" who cannot be accused of being intemperate, wasteful, or rebellious (v.6).
- ☞ An overseer is God's steward (v.7).
- ☞ An overseer must not be "arrogant," meaning "self-willed, stubborn" quick-tempered, a drunkard, violent or greedy for material gain (v.7).
- ☞ An overseer must be hospitable, a lover of good, self-controlled (sensible, moderate), just (righteous), holy (devout, consecrated), and disciplined (exercising self-controlled) (v.8).
- ☞ **An overseer must obey the faithful teaching and be able to exhort others with sound instruction and rebuke (reprove) when others speak against it (to silence them) (vv. 9, 11, 13).**
- ☞ **Overseers protect the Church against insubordination (rebellion), empty (idle) talk, deceivers (v.10), false and selfish teaching (v.11), liars, evil beasts, lazy gluttons (v.12) myths and misleading commandments (v.14) and hypocrites (v.16).**

OVERSEERS IN THE NEW TESTAMENT

AN EXAMPLE & INSTRUCTIONS FOR OVERSEERS

Acts 20:17–38 (ESV)

¹⁷ Now from Miletus he sent to Ephesus and called the elders of the church to come to him.

¹⁸ And when they came to him, he said to them:

“You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, ¹⁹ serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; ²⁰ how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, ²¹ testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. ²² And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, ²³ except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. ²⁴ But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.

²⁵ And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. ²⁶ Therefore I testify to you this day that I am innocent of the blood of all, ²⁷ for I did not shrink from declaring to you the whole counsel of God.

²⁸ Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. ²⁹ I know that after my departure fierce wolves will come in among you, not sparing the flock; ³⁰ and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. ³¹ Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. ³² And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. ³³ I coveted no one’s silver or gold or apparel. ³⁴ You yourselves know that these hands ministered to my necessities and to those who were with me. ³⁵ In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’ ”

³⁶ And when he had said these things, he knelt down and prayed with them all. ³⁷ And there was much weeping on the part of all; they embraced Paul and kissed him, ³⁸ being sorrowful most of all because of the word he had spoken, that they would not see his face again. And they accompanied him to the ship.

- ☞ An overseer’s conduct is consistent and observable as a servant of the Lord, humble and steadfast amidst trial (vv.18-21).
- ☞ An overseer is selfless and Spirit-led (v.24).
- ☞ **An overseer is made an overseer by the Holy Spirit (v.28).**
- ☞ **An overseer must pay attention to self and also to the flock to care for the church of God that belongs to Him (v.28).**
- ☞ **An overseer must protect the flock from outside attacks that make their way into the church in the form of perverted teachings meant to draw disciples away (v.30).**

SUMMARY QUESTIONS | OVERSEERS & OVERSIGHT

SUMMARY QUESTIONS

Answer the following questions to check your understanding of the teaching focus above.

1. (Circle Answers) **The Church belongs to _____ .**
 - A. God
 - B. The membership.
 - C. The pastor.

2. (Circle Answers) **God entrusts the management, stewardship and oversight of His church to *Deacons*.**
 - A. TRUE
 - B. FALSE

3. (Circle Answers) **The work of Oversight is optional in the Church.**
 - A. TRUE
 - B. FALSE

4. (Circle Answers) **Overseers and Deacons are viewed in God's Word as being _____.**
 - A. the same
 - B. different

5. (Circle Answers) **Qualifications for Overseers are merely suggestions. Meeting most of the qualifications is good enough for an aspiring candidate.**
 - A. TRUE
 - B. FALSE

6. (Circle Answers) **Who are Prospect's Overseers?**
 - A. Pastor
 - B. Ministers
 - C. Deacons
 - D. Committees
 - E. Prospect doesn't have Overseers!
 - F. I don't know!

DEACONS

1 Timothy 3:8-13

UNDERSTANDING DEACON MINISTRY IN CONTEXT

After reading through the qualifications of Overseers in 1 Timothy 3:1-7, we now have a context for thinking about Deacon ministry. Connecting the two sets of qualifications is the word *likewise*.

“Deacons *likewise* must be...” (1 Tim 3:8a).

Just as Overseers are important and valuable in God’s organization of His Church, Deacons *likewise* are important and valuable for the ministry of God’s Word through *service*.

The word Deacon (*διάκονος*, diakonos) is a word that refers to a helper, assistant, and in some cases an intermediary. We understand a Deacon to be a servant.

SECTION 2: DEACONS

WHAT DOES GOD’S WORD SAY?

1 Timothy 3:8–13 (ESV)

Qualifications for Deacons

⁸Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. ⁹They must hold the mystery of the faith with a clear conscience. ¹⁰And let them also be tested first; then let them serve as deacons if they prove themselves blameless. ¹¹Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. ¹²Let deacons each be the husband of one wife, managing their children and their own households well. ¹³For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

A CLOSER LOOK AT THE TEXT AND MEANING

The word “Amen” represents a strong agreement or affirmation to what is said. It is an expression of faith to say: *truly, let it be so!*

INSTRUCTIONS: Read each section and accompanying interpretation. Check the “Amen!” box as a way of affirming the meaning and tracking your progress.

GOD'S WORD SAYS “Deacons likewise” (1 Timothy 3:8a)

- 1.1 THIS MEANS Just as God provides the Church with the office of Overseers to perform a necessary work, God also provides the Church with Deacons. Deacons do not function *independently of* but rather *interdependently* with Pastors/Elders to accomplish God's purposes in a local church. Because of this, Deacons must also meet certain qualifications as set forth by God in His Word.

Amen!

GOD'S WORD SAYS “must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain.” (1 Timothy 3:8b)

- 2.1 THIS MEANS “**dignified**” - Deacons must be “respectable, honorable, of serious demeanor.”³

Amen!

- 2.2 THIS MEANS “**not double-tongued**” - Deacons must not be insincere, deceitful, two-faced, or hypocritical.

Amen!

- 2.3 THIS MEANS “**not addicted to much wine**” - Deacons must not be devoted to much wine.

Amen!



As with the requirement of Overseers, this particular text does not answer the question of whether or not drinking alcohol is acceptable or prohibited. What is clear in this text is that addiction and drunkenness are *unacceptable*.

2.3 THIS MEANS “not greedy for dishonest gain” - Deacons must not be shamelessly desirous for money or material gain.

Amen!

GOD'S WORD SAYS “⁹They must hold the mystery of the faith with a clear conscience.” (1 Timothy 3:9)

3.1 THIS MEANS Deacons must avoid false teachings and useless speculations. They must understand and have a confidence in the revealed truths of the faith. Further, it is imperative that deacons understand the gospel as be sound in theology. Deacons must also be free from hypocrisy (See 1 Timothy 1:3-7).

Amen!

GOD'S WORD SAYS “¹⁰And let them also be tested first; then let them serve as deacons if they prove themselves blameless.” (1 Timothy 3:10)

4.1 THIS MEANS A Deacon is a person who proves to be above reproach in service *before* being made a Deacon.

Amen!



There is much that could be said of these qualifications. At an elementary level, the qualifications mentioned for both overseers/elders/pastors and deacons are a set of character competencies. While this list is official, it is not exhaustive. So from a “big picture” that is what is being examined, their character. This would certainly include their character as it relates to exemplifying godliness as well. Does this person possess a godly character and disposition? Or are there holes in areas and areas that need correction? Perfect? Surely we can always grow, but does this person display the kind of godly character demanded of this office?




This testing for genuineness certainly applies in seasoned churches (as opposed to new church plants) and has the idea of service in a “lower office” before moving to a “higher office.” A person is tested by being “tried out.” In other words, a person does not become a Deacon *and then* begin to serve, but begins to serve *and then* becomes a Deacon when found to be blameless (above reproach) by the congregation or outsiders.⁴


GOD'S WORD SAYS ¹¹ Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. (1 Timothy 3:11)

5.1 THIS MEANS A Deacon's wife must be respectable, not a slanderer, temperate (having sober behavior), and faithful in all — just as her Deacon husband.

Amen!

 While this packet assumes the diaconate to be male servant leadership, there is disagreement about the language in 1 Timothy 3:11 - The word for “wives” (γυναῖκας) can be translated as *wives* (likewise) or simply as *women* (likewise). There is much to be said here that is beyond the scope and aim of this packet. Women are certainly called to service within the church and God has given women as a great gift to the church. Women have a high calling of humble service displayed within the life of the New Testament as well (consider Phoebe Romans 16:2). Further, allowing a woman to serve as a deacon in no way violates Paul's prohibition in 1 Tim 2:12, given that a deacon does not imply teaching or exercising authority.


That said, given the contextual clues it seems best that Paul means to speak regarding the spouse (wives) of the men called to the office of deacon. (The lack of clarity seems to point towards Paul's aim in his assumption for male deacons as well - i.e. it would be odd for the Apostle to shift his language and content without giving clear specificity to his argument). This fits with the model of Acts 6 as well. This, however, in no way diminishes the high calling of women to serve within the New Testament church. In conclusion, again, this packet assumes the diaconate to consist of male servant leadership.

 It is essential for the wife of a Deacon to not only support her husband's service as a Deacon, but *likewise* to help him in every way that requires these qualities to be true of her! By this, the word *likewise* understands that a Deacon's wife *protects* and *reflects* her husband's character, reputation and testimony.


GOD'S WORD SAYS ¹² Let deacons each be the husband of one wife, managing their children and their own households well. (1 Timothy 3:12)

6.1 THIS MEANS A Deacon must be a faithful husband. He is a “one-woman” man, leading and influencing his children and household in a praiseworthy way.

Amen!

 A couple of questions are raised. First, should a Deacon be presently married? The answer is difficult because 1 Timothy 3:12 *assumes* marriage and *assumes* a household to manage as a testimony to his character. This text does not, however, answer whether or not a Deacon *should* be married. A man who is single (even a widower), as with anyone who is serving in this office, should carefully consider the demands of his own household on his time and attention, as well as the nature of service that may be required of him as a Deacon. One must also consider celibacy is seen as a gift in 1 Corinthians 7. The mere fact that someone is not married is a shallow ground to bar someone from this office.

Overall, these circumstances must be weighed carefully and prayerfully.

 Secondly, what does this mean for someone who is divorced? Is this grounds for automatic disqualification? Again, this answer is difficult because 1 Timothy 3:12 *assumes* marriage faithfulness and fidelity.


The difficulty here is to know precisely what is meant by μιᾶς γυναικὸς ἄνδρες (lit. one-woman man” - same phrase in 1 Tim 3:2). The immediate context in this day was most certainly addressing polygamy, which was common for the 1st Century, as well as adultery. To say that divorce is not an automatic grounds for disqualification is not a lessening of the qualification(s). In fact, it demands the opposite. Such consideration calls that one give more attention beyond what merely appears to be evident and pursue further the true character and integrity of an individual. In other words, this necessitates extended discussion and exploration about the character of the individual. For example: Was this person a believer or non-believer when divorced? When did this take place? What were the circumstances surrounding the divorce? Was there biblical grounds for the divorce? Does this man possess godliness and faithfulness? Is this person mark by faithful follow-ship of Christ?

Again, the aim for the qualifications is intended to examine the character and godliness of a person, so as to examine their fitness for the office of deacon.

GOD'S WORD SAYS ¹³ For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus. (1 Timothy 3:13)

7.1 THIS MEANS A Deacon models the servanthood of Christ by demonstrating that greatness is gained in becoming a servant (Mt 20:26-28). In serving well, a Deacon acquires a great confidence (boldness) to act on the truth and convictions of the faith.

Amen!

 It is worth mentioning that this final note on Deacon qualifications highlights a strengthened faith in Christ. Serving well as a Deacon is a process God uses for spiritual maturity and godliness. In this way serving as a Deacon is to experience a gracious and wonderful gift from God for His Church. The model seen in Acts 6 as well as 1 Timothy 3 implies men who are vetted and vested in the health of the local church. Supporting the body of believers through their time, witness, commitment, and service.

DEACONS IN THE NEW TESTAMENT

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AN IMPORTANT DISTINCTION

Philippians 1:1 (ESV)

1 Paul and Timothy, servants of Christ Jesus,
To all the saints in Christ Jesus who are at Philippi,
with the overseers and **deacons**:

- ☞ Deacons are not the same as Overseers in title or purpose. Both are distinct groups with differing (albeit similar) qualifications. Both Deacons and Overseers are appointed groups within the larger body of saints.

RELEVANT SCRIPTURES CONCERNING SERVICE & SERVANTS

Matthew 20:25–28 (ESV)

²⁵ But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. ²⁶ It shall not be so among you. But whoever would be great among you must be your **servant**, ²⁷ and whoever would be first among you must be your slave, ²⁸ even as the Son of Man came not to **be served** but **to serve**, and to give his life as a ransom for many.”

- ☞ A servant becomes great through service.
- ☞ A servant is like Jesus who served.

John 12:26 (ESV)

²⁶ If anyone **serves** me, he must follow me; and where I am, there will my **servant** be also. If anyone **serves** me, the Father will honor him.

- ☞ A servant follows Jesus and serves Jesus.

Romans 16:1–2 (ESV)

16 I commend to you our sister Phoebe, a **servant** of the church at Cenchreae, ² that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

- ☞ The Scriptures reveal women as servants too, even in the church.

Matthew 27:55–56 (ESV)

⁵⁵ There were also many women there, looking on from a distance, who had followed Jesus from Galilee, **ministering** to him, ⁵⁶ among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

- ☞ Whether or not a woman can or should serve as a deacon is a debated and divisive issue. **This packet assumes deacons are men.* What is not debated or divisive is that women have an important place of service, even in the church! *Service* is not for men only, but for all.

DEACONS IN THE NEW TESTAMENT

Acts 6:1–7 (ESV)

6 Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily **distribution**.² And the twelve summoned the full number of the disciples and said,

“It is not right that we should give up preaching the word of God **to serve** tables.

³ Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. ⁴ But we will devote ourselves to prayer and to the **ministry** of the word.”⁵ And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch.

⁶ These they set before the apostles, and they prayed and laid their hands on them.

⁷ And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.

☞ An increase in *disciples* created a strain on *priorities*.

...*Priorities* were strained due to lack of *capacity* (of the twelve).

...Lack of *capacity* (of the twelve) led to *neglect*.

...*Neglect* gave rise to a *complaint*.

...A *complaint* required a *solution*.

...A *solution* called for *service*.

...*Service* is performed by *servants*.

...***Servants were chosen***.

...*Chosen* servants would be appointed for this *service*.

...This *service* would be a *solution*.

...This *solution* would answer the *complaint*.

...The *complaint* would be silenced by *addressing neglect*.

...*Addressing neglect* restored *capacity* (of the twelve).

...*Restored capacity* (of the twelve) fueled *right priorities*.

Right priorities led to a multiplication of *disciples*!

[v.1-7]

☞ A Deacon is not a complainer but a *solution* to a complaint through *service* (meeting a need).

☞ Deacons are an essential component of *multiplying disciples*. Without a plan for meeting needs through increased growth a church will not be prepared for more disciples.

☞ Deacons share the workload of service ministry enabling others to focus on the ministry of the word and prayer so that none are neglected.

☞ These Deacons performed work that the twelve did first. In this way, the Deacons are an extension of the twelve in appointed tasks.

☞ These Deacons were chosen by the disciples and appointed (put in charge) of a specific work by the twelve. **The Deacons did not appoint themselves to a work or function independently of the twelve, but under the twelve’s oversight and authority.**

☞ At the instruction of the twelve, the disciples picked men from among them who were

1.) “of good repute” (well spoken of, a good testimony)

2.) “full of the Spirit and of wisdom” (Spirit-led and wise) and “faith.” [v.3 & v.5]

☞ The twelve prayed and laid hands on those that were chosen.

☞ It is worth noting that the names mentioned as those chosen were Greek/Hellenistic names.

☞ **The result of this solution was that the word of God continued to increase, the number of disciples multiplied, and a great many of the priests became obedient to the faith. (v.7)**

WHAT DO DEACONS DO?

Helpful Questions to Ask from Acts 6:1-7

- Is a complaint being raised in the church?
- Does this complaint reveal an area of neglect concerning the ministry (service) of the church?
- What ministry (service) need is being neglected in the church that might give rise to a complaint or disunity?
- Is this area of neglect a *priority* ministry (service) of the church?
 - Is this need something pastors give attention to, should give attention to, would give attention to, or wish they could give more attention to?
- What kind of ministry (service) solution does this need call for — Oversight or Service? A Vote or Action?
 - Should this need be met with correct teaching, rebuke, church discipline or steering? Does this need call for a decision to be made, leadership, or oversight (the work of Overseers)?
 - Should this need be met through service (the work of Deacons)?
- Is this ministry (service) need such that requires appointing ministers (servants) of God's Word to serve (thus, a qualified Deacon)?
 - Does this service involve stewardship of God's Word or God's resources?
 - Is this need for service an extension of pastoral ministry and authority?
 - Or, is this a need that the saints *could* and *should* be equipped to meet?
- Would others who are called, gifted and appointed to minister the Word in the church be freed to devote more undivided attention to the ministry of the Word and Prayer by Deacons serving this need?
- Are Deacons being appointed to (put in charge of) this need under the scriptural authority and oversight given within the church? Or are Deacons endeavoring to appoint themselves in charge of meeting this need?
- Will Deacon service actually solve this need (the problem is of a solvable nature)? Or is this problem such that requires a solution *other than service* (the need requires a course correction, decision, or other provision outside the scope of Deacon service)?
- Will *right priorities* in the church be maintained by Deacons serving this neglect and complaint? Does this solution align with the church's priorities, leadership and strategy? Or does this solution work contrary to these?
- Will Deacons serving this need contribute to church unity? Will this solution of service please the church?
- Will Deacons serving this need contribute to the overall multiplication of disciples?
- Will Deacons be able to service this need as unto the Lord, with faith?

DEACONS | QUALIFICATIONS SELF-ASSESSMENT



2021-2022 | DEACONS

QUALIFICATIONS SELF-ASSESSMENT

#	Scripture	Question	Response
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ORIENTATION & SELF-ASSESSMENT			
1.1	1 Tim 3:1-13	I have read 1 Timothy 3:1-13 concerning qualifications for Overseers <u>and</u> Deacons.	<input type="checkbox"/>
1.2	1 Tim 3:1-13	I have read the Teaching Focus packet and interpretations from 1 Timothy 3:1-13 concerning Overseers <u>and</u> Deacons.	<input type="checkbox"/>

1 TIMOTHY 3:8-13 DEACONS			
2	1 Tim 3:8	I affirm the understanding that Deacons work interdependently with (not independently from) Overseers to accomplish God's purpose in and through a local church.	<input type="checkbox"/>
3	1 Tim 3:1,8; Phil 1:1	I affirm the understanding that Deacons and Overseers are distinct offices with distinct roles in the church.	<input type="checkbox"/>
4	1 Tim 3:1, 8; Phil 1:1	I affirm the understanding that while Deacons and Overseers both serve, a Deacon is not an Overseer in title or function.	<input type="checkbox"/>
5	1 Tim 3:8	I affirm Deacons must be dignified.	<input type="checkbox"/>
6	1 Tim 3:8	I affirm Deacons must not be double-tongued.	<input type="checkbox"/>
7	1 Tim 3:8	I affirm Deacons must not be addicted to much wine.	<input type="checkbox"/>
8	1 Tim 3:8	I affirm Deacons must not be greedy for dishonest gain.	<input type="checkbox"/>
9.1	1 Tim 3:9	I affirm Deacons must hold the mystery of the faith with a clear conscience.	<input type="checkbox"/>
9.2	1 Tim 3:2, 9, 13	I affirm the understanding that Deacons do not bear the burden or responsibility of being " able to teach. "	<input type="checkbox"/>

#	Scripture	Question	Response
9.3	1 Tim 3:9	I affirm the understanding that Deacons are to be teachable with a confidence in the revealed truths of the faith.	<input type="checkbox"/>
9.4	1 Tim 3:9	I affirm the understanding that Deacons are to avoid false teachings and useless speculations.	<input type="checkbox"/>
9.5	1 Tim 3:9	I affirm the understanding that Deacons are to be free from hypocrisy (meaning, their lives should agree with the Scriptures).	<input type="checkbox"/>
10.1	1 Tim 3:10	I affirm Deacons are to be tested first, then allowed to serve if they prove themselves blameless.	<input type="checkbox"/>
10.2	1 Tim 3:10	I affirm the understanding that a person does not become a Deacon <i>before</i> serving, but serves and <i>then</i> becomes a Deacon . Prior, blameless service is expected.	<input type="checkbox"/>
11.1	1 Tim 3:11	I affirm Deacons' Wives must be dignified.	<input type="checkbox"/>
11.2	1 Tim 3:11	I affirm Deacons' Wives must not be slanderers.	<input type="checkbox"/>
11.3	1 Tim 3:11	I affirm Deacons' Wives must be sober-minded.	<input type="checkbox"/>
11.4	1 Tim 3:11	I affirm Deacons' Wives must be faithful in all things.	<input type="checkbox"/>
11.5	1 Tim 3:11-12	I affirm the understanding that serving as a Deacon places Scriptural expectations upon my wife, children and household. Because of this, I understand that Deacon service must be undertaken with their knowledge and support.	<input type="checkbox"/>
11.6	1 Tim 3:11	I affirm the understanding and expectation that a Deacon's Wife <i>affirms, protects and reflects</i> her husband's character, reputation and testimony.	<input type="checkbox"/>
12.1	1 Tim 3:12	I affirm Deacons must be the husband of one wife.	<input type="checkbox"/>
12.2	1 Tim 3:12	I affirm the understanding that an unmarried or widowed Deacon should proceed carefully and prayerfully in Deacon service, not neglecting the demands his own household requires on his time and attention. 1 Timothy 5:8 (ESV) ⁸ But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.	<input type="checkbox"/>
12.4	1 Tim 3:12	I affirm Deacons must manage their children and their own households well.	<input type="checkbox"/>
13.1	1 Tim 3:13	I affirm that Deacons who serve well gain a good standing for themselves.	<input type="checkbox"/>

#	Scripture	Question	Response
13.2	1 Tim 3:13	I affirm that Deacons who serve well gain a great confidence in the faith that is in Christ Jesus.	<input type="checkbox"/>
13.3	1 Tim 3:13	I affirm the understand that Deacon service is a work that requires faith.	<input type="checkbox"/>

OVERSEER & DEACON DISTINCTIVES			
14	Titus 1:7	I affirm the understanding that stewardship (management, administration) of God's house is given <u>not</u> to Deacons , but to Overseers/Pastors.	<input type="checkbox"/>
15	Titus 1:9-13	I affirm the understanding that instructing in sound doctrine and rebuking when necessary is work given <u>not</u> to Deacons but to Overseers/Pastors.	<input type="checkbox"/>
16	Acts 20:28; 1 Peter 2:25	I affirm the understanding that caring for souls is work given <u>not</u> to Deacons but to Overseers/Pastors.	<input type="checkbox"/>

OWNERSHIP & AUTHORITY OF THE CHURCH			
17	Acts 20:28	<p>I affirm the understanding that church belongs to God.</p> <p>1 Timothy 3:5–6 (ESV) ⁵ for if someone does not know how to manage his own household, how will he care for God's church? ⁶ He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil.</p> <p>Acts 20:28 (ESV) ²⁸ Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.</p>	<input type="checkbox"/>
18	Col 1:18	<p>I affirm that Christ is the head of the Church.</p> <p>Colossians 1:18 (ESV) ¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.</p>	<input type="checkbox"/>

#	Scripture	Question	Response
19	1 Pt 5:1-5; 1 Pt 2:25; Acts 20:28	<p>I affirm the following concerning God’s design for authority and responsibility in the Church: that Jesus is the Chief Shepherd & Overseer followed by Holy Spirit appointed under-shepherds who oversee.</p> <p>1 Peter 5:1–5 (ESV) ⁵ So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: ² shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; ³ not domineering over those in your charge, but being examples to the flock. ⁴ And when the chief Shepherd appears, you will receive the unfading crown of glory. ⁵ Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.”</p> <p>1 Peter 2:25 (ESV) ²⁵ For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.</p> <p>Acts 20:28 (ESV) ²⁸ Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.</p>	<input type="checkbox"/>
20	Eph 4:11-12	<p>I affirm the following concerning God’s gift to His Church of appointed roles and purpose:</p> <p>Ephesians 4:11–12 (ESV) ¹¹ And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, ¹² to equip the saints for the work of ministry, for building up the body of Christ,</p>	<input type="checkbox"/>

#	Scripture	Question	Response
NATURE OF SERVICE IN THE CHURCH			
21	Mt 20:25-28	<p>I affirm the understanding that Jesus is the model servant.</p> <p>Matthew 20:25–28 (ESV) ²⁵ But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. ²⁶ It shall not be so among you. But whoever would be great among you must be your servant, ²⁷ and whoever would be first among you must be your slave, ²⁸ even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”</p>	<input type="checkbox"/>
22	John 12:26	<p>I affirm the understanding that <i>servicing</i> Jesus requires also <i>following</i> Jesus.</p> <p>John 12:26 (ESV) ²⁶ If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.</p>	<input type="checkbox"/>
23	Rom 16:1-2; Mt 27:55-56	<p>I affirm the understanding that while this packet assumes Deacons are men, the Scriptures do not limit service to the Lord or service in the Church to men only. In this way, Deacons model service that is expected of all in the Church.</p> <p>Romans 16:1–2 (ESV) ¹⁶ I commend to you our sister Phoebe, a servant of the church at Cenchreae, ² that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.</p> <p>Matthew 27:55–56 (ESV) ⁵⁵ There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, ⁵⁶ among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.</p>	<input type="checkbox"/>

ACTS 6:1-7 DEACONS			
24.1	Acts 6:1-7	<p>I affirm the understanding that Acts 6:1-7 offers helpful insight into the purpose, process of selection, appointment, and work of Deacons.</p>	<input type="checkbox"/>

#	Scripture	Question	Response
24.2	Acts 6:1-7	I affirm the understanding that a Deacon is not a complainer, but a solution to complaints through appointed service.	<input type="checkbox"/>
24.3	Acts 6:7	I affirm the understanding that Deacons are a meaningful component of disciples being multiple through the local church.	<input type="checkbox"/>
24.4	Acts 6:3, 5-6	I affirm the understanding that the Deacons in Acts 6 were appointed by the twelve to a specific duty and affirmed by the whole of the disciples.	<input type="checkbox"/>
24.5	Acts 6:3, 5	I affirm the understanding that a Deacon should be full of the Spirit and of wisdom, and of faith.	<input type="checkbox"/>

IDENTITY OF JESUS

26	Mt 16:15-17	<p>I affirm the following concerning Jesus and confess that Jesus is the Christ, the Son of the living God by faith.</p> <p>Matthew 16:15–17 (ESV) ¹⁵ He said to them, “But who do you say that I am?” ¹⁶ Simon Peter replied, “You are the Christ, the Son of the living God.” ¹⁷ And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.</p>	<input type="checkbox"/>
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TESTIMONY OF SALVATION & GOSPEL WITNESS

27	Rom 10:8-11	<p>I affirm the following concerning salvation, I confess with my mouth Jesus is Lord and believe in my heart God raised him from the dead, with faith.</p> <p>Romans 10:8–11 (ESV) ⁸ But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith that we proclaim); ⁹ because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For with the heart one believes and is justified, and with the mouth one confesses and is saved. ¹¹ For the Scripture says, “Everyone who believes in him will not be put to shame.”</p>	<input type="checkbox"/>
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#	Scripture	Question	Response
28	1 Cor 15:1-4	<p>I affirm the following concerning the Gospel and live by it:</p> <p>1 Corinthians 15:1–4 (ESV) ¹⁵ Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, ² and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. ³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures,</p>	<input type="checkbox"/>

BAPTISM			
29	Rom 6:1-4; Mt 28:19-20	<p>I affirm the following concerning baptism, have obeyed the command of the Lord and have been baptized into Christ Jesus to walk in newness of life.</p> <p>Romans 6:1–4 (ESV) ⁶ What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.</p> <p>Matthew 28:19–20 (ESV) ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”</p>	<input type="checkbox"/>
30.1	1 Cor 12:12-13	<p>I affirm the following concerning baptism, church membership, unity in the Holy Spirit, and reject division in the church of all kinds.</p> <p>1 Corinthians 12:12–13 (ESV) ¹² For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ¹³ For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.</p>	<input type="checkbox"/>

#	Scripture	Question	Response
30.2	1 Cor 12:12-13	I affirm that I am a <i>visible</i> member of Christ's body through active membership and participation with Prospect Baptist Church.	<input type="checkbox"/>

NEWNESS OF LIFE IN CHRIST

31	2 Tim 3:12	I affirm the following and desire to live a godly life. 2 Timothy 3:12 (ESV) ¹² Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,	<input type="checkbox"/>
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32	Rom 12:1-2	I affirm the following and present my body in this way. Romans 12:1–2 (ESV) ¹² I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.	<input type="checkbox"/>
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GOD'S WORD

33	2 Tim 3:16-17	I affirm the following concerning God's Word: 2 Timothy 3:16–17 (ESV) ¹⁶ All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be complete, equipped for every good work.	<input type="checkbox"/>
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34	Hebrews 4:12	I affirm the following concerning God's Word: Hebrews 4:12 (ESV) ¹² For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.	<input type="checkbox"/>
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#	Scripture	Question	Response
35	John 17:17	I affirm the following concerning God's Word: John 17:17 (ESV) ¹⁷ Sanctify them in the truth; your word is truth.	<input type="checkbox"/>

SERVING IN TITHES & OFFERINGS			
36.1	Matt 6:19-21	I affirm the following concerning treasures. Matthew 6:19–21 (ESV) ¹⁹ “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.	<input type="checkbox"/>
36.2	Matt 6:19-21	I affirm the understanding that treasures (including our time, money and other possessions) indicate where our heart is.	<input type="checkbox"/>
36.3	Matt 6:19-21	I affirm the understanding that a Deacon should have a heart for God's Church which informs <i>service</i> in the local church and <i>support</i> of the local church.	<input type="checkbox"/>
37.1	Mal 3:8-10; Lk 11:42	I affirm the following concerning tithes and offerings. Malachi 3:8–10 (ESV) ⁸ Will man rob God? Yet you are robbing me. But you say, ‘How have we robbed you?’ In your tithes and contributions. ⁹ You are cursed with a curse, for you are robbing me, the whole nation of you. ¹⁰ Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. Luke 11:42 (ESV) ⁴² “But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.	<input type="checkbox"/>
37.2	Mt 6:19-21; Mal 3:8-10; Lk 11:42	I affirm that at a minimum, I willing practice tithing, giving 10% of my financial income to God through Prospect Baptist Church.	<input type="checkbox"/>

#	Scripture	Question	Response
37.3	Mt 6:19-21; Mal 3:8-10; Lk 11:42	In tithing financially (at a minimum), I affirm the understanding that I am setting an example by faith that my heart is with the Lord and His local church that I serve.	<input type="checkbox"/>
37.4	Mt 6:19-21; Mal 3:8-10; Lk 11:42	I affirm the understanding that tithing is not the only measure of my heart, but that I also have a concern for doing what is right and loving God.	<input type="checkbox"/>
38.1	2 Cor 9:6-7	I affirm the following concerning the attitude of a giver. 2 Corinthians 9:6–7 (ESV) ⁶ The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. ⁷ Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.	<input type="checkbox"/>
38.2	2 Cor 9:6-7	I affirm the understanding that tithing is a standard and the New Testament increases that standard to generosity. I give cheerfully and generously as an investment in the work of ministry through the local church.	<input type="checkbox"/>

SERVING IN PRESENCE			
39.1	Heb 10:24-25	I affirm the following concerning gatherings of the church. Hebrews 10:24–25 (ESV) ²⁴ And let us consider how to stir up one another to love and good works, ²⁵ not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.	<input type="checkbox"/>
39.2	Heb 10:24-25	I regularly and consistently gather for (large group) worship with the church.	<input type="checkbox"/>
39.3	Heb 10:24-25	I regularly and consistently participate in a small group community (being a part of a Sunday School class or other small group in the church).	<input type="checkbox"/>
39.4	Heb 10:24-25	I am committed to Prospect Baptist Church in ongoing membership.	<input type="checkbox"/>

#	Scripture	Question	Response
SERVING IN PRAYER			
40	1 These 5:16-18	<p>I affirm the following about prayer and thanksgiving.</p> <p>1 Thessalonians 5:16–18 (ESV) ¹⁶ Rejoice always, ¹⁷ pray without ceasing, ¹⁸ give thanks in all circumstances; for this is the will of God in Christ Jesus for you.</p>	<input type="checkbox"/>

SERVING IN SUPPORT			
41.1	Heb 13:17	<p>I affirm the following concerning leadership of God’s people.</p> <p>Hebrews 13:17 (ESV) ¹⁷ Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.</p>	<input type="checkbox"/>
41.2	Heb 13:17	<p>I affirm support of and submission to Pastor Parker’s Scriptural leadership and oversight as Pastor of Prospect Baptist Church. I do this in recognition of clear God-given responsibilities for his calling (including leading by faith, caring for souls, and giving account) and the affirmation of the church that affirmed God’s provision for him to serve as Pastor.</p>	<input type="checkbox"/>
42	Mt 18:15-17	<p>I affirm the following process for addressing sin within the church and recognize my responsibility to go to a brother who has sinned against me first and tell him his fault alone.</p> <p>Matthew 18:15–17 (ESV) ¹⁵ “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. ¹⁶ But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. ¹⁷ If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.</p>	<input type="checkbox"/>

#	Scripture	Question	Response
SERVING IN PRACTICUM			
43	Acts 6:1-7	Given the office of deacon requires that of serving and giving of time, I have the <i>time</i> and commitment to serve Prospect Baptist well in this capacity of service.	<input type="checkbox"/>
44	1 Tim 3:8-12; Acts 6:1-7	Given the office of deacon requires diligence and ability to serve, I have the <i>ability</i> to serve Prospect Baptist well in this capacity of service.	<input type="checkbox"/>
45	Phil 1:1, 1 Tim 3:13	Given the office of deacon requires giving of myself, I have the <i>desire</i> to continue to serve Prospect Baptist well in this capacity of service.	<input type="checkbox"/>
SERVING BY GROWING			
<i>The following are from the Faithful Expositor's Podcast</i>			
46	Matt 28:18-20, Eph 4:15, Col 1:29	I have listened to "Godly Men In The Church - Part One"	<input type="checkbox"/>
47	Matt 28:18-20, Eph 4:15, Col 1:29	I have listened to "Godly Men In The Church - Part Two"	<input type="checkbox"/>
48	Matt 28:18-20, Eph 4:15, Col 1:29	I have listened to "Godly Men In The Church - Part Three"	<input type="checkbox"/>
<i>Links to these Episodes Can Be Found at https://prospectbaptistchurch.org/pastors-and-deacons</i>			

DEACONS | STATEMENT OF INTENT TO SERVE



2021-2022 | DEACONS

STATEMENT OF INTENT

INSTRUCTIONS: Sign the appropriate option below and return to **Pastor Parker** as directed, no later than November 28, 2021.

YES	<ul style="list-style-type: none">• After prayerfully completing this scripturally-guided self-assessment, I am willing to serve as a Deacon at Prospect Baptist Church.• Return the COMPLETED EVALUATION (48 Questions) AND this completed form to <u>Pastor Parker</u> in the accompanying envelope.• Please keep the Teaching Focus (pg. 1-24) as a helpful resource.			
	<table border="1" style="width: 100%;"><tr><td style="width: 60%;">SIGNATURE</td><td>DATE</td></tr><tr><td style="height: 40px;"></td><td></td></tr></table>	SIGNATURE	DATE	
SIGNATURE	DATE			

NO	<ul style="list-style-type: none">• Please remove my name from consideration for serving as a Deacon at Prospect Baptist Church.• Return ONLY THIS COMPLETED FORM to <u>Pastor Parker</u> in the accompanying envelope.• Please keep the Teaching Focus (pg. 1-24) as a helpful resource.			
	<table border="1" style="width: 100%;"><tr><td style="width: 60%;">SIGNATURE</td><td>DATE</td></tr><tr><td style="height: 40px;"></td><td></td></tr></table>	SIGNATURE	DATE	
SIGNATURE	DATE			

Note: If no statement of intent is returned, it will be understood as your request to no longer serve as a deacon at Prospect Baptist Church.

WORKS CITED & CONTACT INFORMATION

WORKS CITED

- ¹ William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 379.
- ² Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 541.
- ³ Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2005).
- ⁴ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 1 Ti 3:10.
- ⁵ Benjamin Merkle, *40 Questions About Elders and Deacons* (Grand Rapids, MI: Kregel, 2008).

CONTACT PASTOR Parker



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