



**Deacon Family Ministry Plan Workbook  
Cedar Rock First Baptist Church  
March 20, 2009**

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## **A Model for Deacon Family Ministry Cedar Rock First Baptist Church March 20, 2009**

**The Deacon Family Ministry is only one of many functions of the deacon**, though it is a very important one. This document is designed to provide some guidance in the creation and maintenance of a ministry plan within the context of the smaller church. It is also best implemented in church settings where the bulk of administrative responsibilities are held by volunteer workers, leaders, and church committees, allowing the deacons to assume a more biblical role.

*Whereas* many attempts at Deacon family ministry often fail due to inconsistency in ministry assignment and erroneous correlation of ministry to individual gifts, the following model addresses both of these issues in what may be a workable plan. The organization of the plan is loosely based upon “The Ministry of the Deacon” by Howard B. Foshee, (1968) Convention Press, and contains some indicated changes, including:

- a. All deacons, regardless of their “active/inactive” status are invited to be part of the program.
- b. Only deacons who express a specific call to serve are expected to take part.
- c. Initial assignments of families are done within existing circles of relationship.
- d. Family assignments are not automatically changed at regular intervals.

### **1. Definitions.**

*Deacon Family Ministry Plan.* “The Deacon Family Ministry Plan is designed to be a means of implementing the activities of witnessing, ministering during crises, counseling and referral, providing vocational guidance, and performing acts of benevolence.” The ministry serves to “strengthen church fellowship and undergird the spiritual development of both individuals and families.” (Foshee.)

*Deaconate.* The whole body of men and women who have, at any time, been called to the deacon ministry by the members of Cedar Rock First Baptist Church.

*Active Deaconate.* That subset of the deaconate that is currently serving on the active, or voting body of deacons.

*Family.* A nucleus of one or more individuals in one or more households that share a common patriarchal/matriarchal relationship.

*Family Minister.* A deacon who has volunteered to care for a group of families.

*Associate Family Minister.* A deacon who feels led by God to become prepared for future service in family ministry.

*Care Group.* The group of families assigned to a single Family Minister.

*Care Leader.* A Family Minister who has been given the task of administering the Deacon Family Ministry Plan.

*Inactive member.* A member of Cedar Rock First Baptist Church that has not attended for a long while but lives in close proximity to the church facility.

*Non-Resident Member.* A member of Cedar Rock First Baptist Church that has not attended for a long while and has moved to a location beyond commuting distance to the church facility.

## 2. Initiation.

Getting started is often the most difficult phase of any significant task.

- a. First, prayer must precede any administrative action to assure that we are not stepping out in front of God's plan.
- b. Then, the appropriate number of Family Ministers should be determined. A Family Minister should be assigned no more than 12 families, preferably less.
- c. All deacons who have been called to the deaconate in Cedar Rock First Baptist Church, without regard to other ministries, and without regard to their "active/inactive" voting deacon body status will be invited to be a Family Minister. Deacons do not "rotate off" family ministry, nor are all deacons expected to volunteer as Family Ministers. (See "Sabbatical" in 4d below.)
- d. All deacons who have been called to the deaconate in Cedar Rock First Baptist Church who wish to become engaged in the program as an Associate Family Minister will be given the opportunity to do so. This will allow a period of prayer and training prior to ministry assignment for those who do not yet feel empowered for the ministry.
- e. Once all deacons have been invited, it may be necessary to elect additional deacons who feel led to this specific area of ministry in order to limit each Care Group to 12 families.
- f. Only include in the final list of Family Ministers those deacons who have specifically volunteered for this ministry, expressing a specific calling to this task. The inclusion of those who do not feel gifted in this area will frustrate the deacon and diminish the quality of family care in the church.
- g. Select one Family Minister to be the Care Leader who will coordinate the Deacon Family Ministry Plan, organizing and implementing the remainder of the model.
- h. Each Associate Family Minister will be assigned a single Family Minister as a mentor to help him in preparation for this very important ministry.

## 3. Initial Family Assignment.

The Deacons in the church are relationally scattered throughout the church body, and are already engaged in significant and successful family ministry. Keeping these relationships intact is a key to the successful initiation of the plan.

- a. The church identifies a sufficient number of Family Ministers who each serve 12 families that contain an average of 2-3 members each. This defines an average Care Group that contains approximately 24-36 people. However, care groups should be limited in size to a maximum of 12 families or 36 persons, whichever is met first.
- b. Provide each Family Minister with a church family list and ask them to identify (1) all of those families with whom they already have a *ministry* relationship, and (2) all of those families with whom they have a relationship that has the *potential* of becoming a ministry relationship. These lists will be returned to the Care Leader.
- c. With these lists in hand, the Care Leader, another individual, or a small committee should equitably assign from 10-12 families to each Family Minister's Care Group. Care should be taken to keep as many relationships intact as is possible, particularly ministerial relationships.
- d. There will be a list of remaining families that were not included on any Family Minister's list. This list may be redistributed to the group of ministers for voluntary assignment. Arbitrary assignment should always be discouraged.

#### 4. On-going Family Assignment.

Once the initial family assignments are made and the program is underway it will be necessary to continually manage family assignments. New members will be joining the church, and the deaconate membership will change.

- a. Assignments of church families to Care Groups are “semi-permanent.” That is, once a family is assigned to a specific Family Minister, the family will not be reassigned to another Family Minister unless a request is initiated (from any source) to do so. (See 4d below.)
- b. Each month, during the regularly scheduled training period, a list of new member families will be presented to the Family Ministers to solicit voluntary assignment to care groups. Assignment can be made in a manner similar to that described in section 3 above.
- c. When a new deacon is added to the Family Ministry Plan, he may be assigned a care group through one of two methods.
  - (1) Should a deacon desire a sabbatical (see 4d. below) the new deacon can be given the Care Group of the deacon who is “rotating off” of the active deaconate.
  - (2) If no deacons desire a sabbatical, a care group will be created with an assignment priority based upon
    - (a) the new Family Minister’s group of ministry relationships and
    - (b) new families that have not been assigned a Family Minister. Care should be taken to avoid the continual reassignment of families due to changes in the group of Family Ministers.
  - (3) When all resident church families have been assigned, the new Family Minister may request to receive of up to seven families that are already assigned to another Family Minister as long as
    - (a) the family has never been reassigned and
    - (b) the Family minister who is giving up the family agrees to do so.
- d. **Sabbatical.** All ministries need an opportunity for a sabbatical period, or a period of rest. Since all deacons are invited to participate in the ministry, some method for sabbatical must be defined that includes an opportunity for rest for all Family Ministers. As a minimum, Family Ministers are expected to maintain their ministry during their period of service on the “active deaconate.” When a Family Minister rotates off of the active body (usually at the end of a three-year term), his care group may be assigned to another Family Minister unless he chooses to maintain the ministry while on his break from the active deaconate.
- e. As the church grows, the number of Family Ministers must grow with it. As new deacons are called to the ministry, and current deacons remain in the Family Ministry Plan, the resulting increase in participants in the plan should keep pace with church growth.

#### 5. Training.

An initial Deacon Family Ministry Retreat should be held. Time should be spent in prayer and preparation for this important ministry task. Suggested training materials may include,

- The Ministry of the Deacon, H.B. Foshee (Each Deacon should have a copy.)
- The Deacon Family Ministry Plan Resource Book (and its included materials.)
- A Model for Deacon Family Ministry, Cedar Rock First Baptist Church. (This document.)

The agenda of the retreat should include prayer, praise, and an in-depth study of the training materials.

- Additional training sessions should be scheduled on a regular basis, either annually or quarterly as needed. They may be organized by the Pastor, the Care Leader, or through the Discipleship Training program of Cedar Rock First Baptist Church.
- Time should be allotted in each monthly deacon's meeting (approximately 15 - 20 minutes) to deal with Family Ministry issues and training. This should be led by the Pastor and should include all active deacons.

## **6. Implementation.**

It is important that the Family Minister be introduced to those families in his Care Group. Note that the Family Minister's testimony is "I chose you." not, "You were assigned to me." (Contradicts Foshee.)

- a. A personal letter of introduction should be sent to each member of a Care Group by the respective Family Minister. An example letter is included in this document.
- b. The Family Minister should then make personal contact with each member of a Care Group by either telephone or visit.
- c. The Care Leader for the Deacon Family Ministry Plan will be elected.
- d. A small group (two or three) Family Ministers will work with the Care Leader to share the workload required to initiate and operate the program.
- e. The church office will prepare an up-to-date list of the church membership for the Care Leader to be used in the assignment process.
- f. This list will be organized by family groups and will be provided to the Family Ministers for initial input to the assignment process. It will be on this list that the Family Minister will indicate whether he is engaged in (1) an on-going ministry relationship, or (2) has a relationship that has the potential of becoming a ministry relationship (see #3 above.) The families of the church staff and Deacons will be included in this list.
- g. This set of lists can then be compiled using the following method:
- h. Take each list, one at a time, and assign one on-going ministry relationship to the final list. Continue through the set of lists in a circular queue until all church members who are listed as "on-going" are assigned.
- i. Execute the same process on those who are listed as having the "potential" for a ministry relationship.
- j. Bring the list of unassigned families back to the Family Ministers for a second round that will include a third choice, indicating any additional selections that the Family Minister would like to include in his Care Group.
- k. Repeat the sequence until all families are assigned, or all Family Ministers have a maximum of 12 families or 36 church members.
- l. Associate Family Ministers will each be assigned to a Family Minister who will serve as a mentor for the Associate. This mentor will assure that the Associate receives the support, guidance, and training necessary to be prepared for this ministry.

## 7. Maintenance.

As families join and leave the church, it will be necessary to assure that each church family is a member of a Care Group. It will be necessary to assign new members to Care Groups, particularly if the church is growing and new families cannot simply replace those who are removed from the rolls.

- a. New members should be assigned to a Care Group within a month of their enrollment, and should be contacted promptly by their assigned Family Minister.
- b. A list of new members may be distributed monthly to the Family Ministers, with the expectation that a minister will come forward and request that the new member be added to his group. Arbitrary assignment should be used only if voluntary assignment fails.

## 8. Responsibilities of the Family Minister.

The Family Minister will be engaged in meeting a variety of needs in his Care Group. Many of these needs are met by the following partial list of responsibilities.

- a. **Visitation.** The Family Minister will take the initiative to become acquainted with the members of his Care Group. An initial contact with each member (or family) of the group should be made within one month of the assignment by letter. Subsequent visitation can be either by telephone or in-home visitation, with the latter being the preferred method. The Family Minister should make an attempt to contact members of his Care Group on a regular basis in order to establish a relationship that can serve as the basis for the trust needed for effective ministry.
- b. **Witnessing.** The Family Minister should be prepared to follow the Holy Spirit into the harvest. He should be prepared to share the good news of Jesus Christ to lost members of his Care Group.
- c. **Rejoicing and Grieving.** As a relationship develops between the Family Minister and his Care Group, the Family Minister will be in a position to rejoice with them in their experiences and accomplishments expressed by those members, as well as grieve with them over their losses.
- d. **Friendship.** The Family Minister will listen to the concerns of the members of his Care Group, caring for them, and serving as their friend.
- e. **Critical Support.** The Family Minister will seek to be aware of any crises in the lives of members of his Care Group, and will actively engage in their support during those times. When incapable of intervention, the Family Minister may refer members of his Care Group to the appropriate agencies where help may be found.
- f. **Answering Questions, Referral.** The Family Minister will be prepared to answer questions from his Care Group about the gospel, doctrine, our faith, the church, and other appropriate knowledge areas. The Family Minister should be aware of care agencies that are available in the area and refer Care Group members to those agencies where appropriate.
- g. **Fellowship.** The Family Minister will help those in his Care Group to become more actively engaged in the church fellowship if possible. This is a particular need of new members, or members who are in close fellowship with a small circle of other members. Inactive members have a particular need to be informed of church fellowship opportunities.
- h. **Service.** The Family Minister will watch for opportunities to be of service to the members of his/her Care Group. This can be an effective and appropriate facet of the deacon ministry. Also, the Family Minister will watch for opportunities for members of his Care Group to apply

their talents, skills, and abilities that God has given them in order to develop and increase their own ministry involvement.

- i. Prayer.* The Family Minister will pray regularly for the members of his prayer group. He should make them aware of this practice and solicit their requests on a regular basis.
- j. Be Discipled.* The Family Minister will be regularly engaged in training opportunities, Bible study or other similar activities as opportunities arise in order to be better prepared for the ministry. The Family Minister will also be regular in attendance at church functions where such teaching and training is implied, such as Sunday School and worship services.

*(This list has been adapted from the tract, How Can a Deacon Help You © 1979, Sunday School Board of the Southern Baptist Convention: Nashville, TN. All Rights Reserved.)*

## **9. Accountability and Conflict Management.**

The Family Minister will be accountable before God for the administration of his duties. Within this context, if a conflict should arise within the program that cannot be resolved in its existing organizational structure the need for action will be brought to the Care Leader who will be responsible for assisting in the resolution of that conflict. If resolution is not found through the intervention of the Care Leader, the matter should be brought to the pastor.

## **10. Example Letters of Introduction.**

The following letter has been adapted from the Foshee text. It is intended for use for the formal introduction of the program and deacon assignment to each assigned church member by the respective Family Minister. It is highly recommended that these only be used as a model, and that individual letters are written and edited to reflect the personality of the writer, the situation of the receiver, and the relationship between the two.

- a. The first letter (page 8) is one to be sent to existing church members upon their initial assignment to a family minister.
- b. The second letter (page 9) is one to be sent to new members immediately following their enrollment.



**Cedar Rock First Baptist Church**  
**4879 NC Hwy 56 E, Castalia NC 27816**

Dear \_\_\_\_\_,

Your deacons have felt for some time that there is a need for a closer tie between the deacons and the members of Cedar Rock First Baptist Church. We realize the church will mean more to our people if the deacons keep closer contact with individual families. To meet this need, the deacons are joining with the Pastor and staff to help meet the ministry needs of our church. To that end several of our deacons have selected families to serve in a more personal way. I would like to take this opportunity to tell you that it will be my pleasure to serve your family as your deacon.

As your deacon, I take this opportunity of service to your family gladly and quite seriously. I do hope that you will feel free to call on me to help with any problem that fits the service to which the church has elected me. If you are ill, I would appreciate a call, for I am interested in you. If some tragedy comes to your family, I would like to know of it and prove my genuine interest. If there is some joy that comes to you and your family, and you would like to share it, I would be happy to rejoice with you. I ask for your prayer support as I covenant with you to pray for you regularly and I ask that you would keep me informed of your prayer needs. If you have questions concerning our church, I will be happy to find the answers for you if I can.

I look forward to visiting with you and getting to know you better. Remember that your deacons want to be considered in the same manner as our Pastor and church staff in this one respect - each of us are as near as your telephone. Please feel free to call us in times of need.

In Christ's sincere love,

Your Deacon.

Deacon's address

Deacon's phone number

Deacon's Email address





**Cedar Rock First Baptist Church**  
**4879 NC Hwy 56 E, Castalia NC 27816**

Dear \_\_\_\_\_,

The church was happy to express its joy in your decision to join us following the Sunday worship service. Yet, the deacons of the church would like to express a special welcome to you. This letter is a token of our appreciation.

In this church we offer a special service to our members. Each family is given the opportunity to be closely associated with a deacon, and I have chosen to be that deacon to serve your family. I count this as a happy privilege. You may expect a call from me in the next few days. I want to know you better.

As your deacon, I take this opportunity of service to your family gladly and quite seriously. I do hope that you will feel free to call on me to help with any problem that fits the service to which the church has elected me. If you are ill, I would appreciate a call, for I am interested in you. If some tragedy comes to your family, I would like to know of it and prove my genuine interest. If there is some joy that comes to you and your family, and you would like to share it, I would be happy to rejoice with you. I ask for your prayer support as I covenant with you to pray for you regularly and I ask that you would keep me informed of your prayer needs. If you have questions concerning our church, I will be happy to find the answers for you if I can.

I look forward to visiting with you and getting to know you better. Remember that your deacons want to be considered in the same manner as our Pastor and church staff in this one respect - each of us are as near as your telephone. Please feel free to call us in times of need.

In Christ's sincere love,

Your Deacon.

Deacon's address

Deacon's phone number

Deacon's Email address

# Functional Characteristics of Elders and Deacons

<b>Relation to God</b>	
<p><b>Holding firmly to scriptural truths</b> 1 Timothy 3:9; Titus 1:9</p> <p><b>Upright and holy</b> Titus 1:8</p> <p><b>Able to teach</b> 1 Timothy 3:2; 5:17; Titus 1:9</p>	<p><b>Above Reproach</b> 1 Timothy 3:2, 9; Titus 1:6</p> <p><b>Not a new convert</b> 1 Timothy 3:6</p> <p><b>Loving what is good</b> Titus 1:8</p>
<p><b>Tested</b> 1 Timothy 3:10</p>	
<b>Relation to Others</b>	
<p><b>Sincere</b> 1 Timothy 3:8</p> <p><b>Respectable</b> 1 Timothy 3:2, 8</p> <p><b>Hospitable</b> 1 Timothy 3:2; Titus 1:8</p> <p><b>Not quarrelsome</b> 1 Timothy 3:3</p>	<p><b>Not violent, but gentle</b> 1 Timothy 3:3; Titus 1:7</p> <p><b>Good reputation with outsiders</b> 1 Timothy 3:7</p> <p><b>Not overbearing</b> Titus 3:7</p> <p><b>Not a pursuer of dishonest gain</b> 1 Timothy 3:8; Titus 1:7</p>
<b>Relation to Self</b>	
<p><b>Disciplined</b> Titus 1:8</p> <p><b>Temperate</b> 1 Timothy 3:2, 8; Titus 1:7</p> <p><b>Not a lover of money</b> 1 Timothy 3:3</p>	<p><b>Self-controlled</b> 1 Timothy 3:2; Titus 1:8</p> <p><b>Not quick-tempered</b> Titus 1:7</p> <p><b>Not given to drunkenness</b> 1 Timothy 3:3, 8; Titus 1:7</p>
<b>Relation to Family</b>	
<p><b>Having one spouse</b> 1 Timothy 3:2, 12</p>	<p><b>Managing family well</b> 1 Timothy 3:4, 12; Titus 1:6</p>
<p><b>Having obedient children</b> 1 Timothy 3:4-5, 12; Titus 1:6</p>	

House, H.Wayne (1992). *Charts of Christian Theology and Doctrine*. Grand Rapids, MI: Zondervan Publishing House. Page 119.

## The Offices of Elder and Deacon – Demonstrated Character and Duties

Demonstrated Character						
<b>Elders</b>	Hospitable 1 Timothy 3:2; Titus 1:8	Able to teach 1 Timothy 3:2; 5:17	Not violent but gentle 1 Timothy 3:3; Titus 1:7	Not a lover of money 1 Timothy 3:3	Not quarrelsome 1 Timothy 3:3	Not a recent convert 1 Timothy 3:6
Self controlled 1 Timothy 3:2; Titus 1:8	Having a good reputation with outsiders 1 Timothy 3:7	Not overbearing Titus 1:7	Not quick-tempered Titus 1:7	Loving what is good Titus 1:8	Upright and holy Titus 1:8	Disciplined Titus 1:8
<b>Deacons and Elders</b>	Above reproach (Blameless) 1 Timothy 3:2, 9; Titus 1:6	Having one wife 1 Timothy 3:2, 12; Titus 1:6	Temperate 1 Timothy 3:2, 8; Titus 1:7	Respectable 1 Timothy 3:2, 8	Not given to drunkenness 1 Timothy 3:3, 8; Titus 1:7	Able to manage family well 1 Timothy 3:4, 12; Titus 1:6
Having obedient children 1 Timothy 3:4 -5, 12; Titus 1:6	Not a pursuer of dishonest gain 1 Timothy 3:8; Titus 1:7	Holding firmly to the deep truths 1 Timothy 3:9; Titus 1:9	<b>Deacons</b>	Sincere 1 Timothy 3:8	Tested 1 Timothy 3:10	
Duties						
<b>Elders</b>	Administrative - to rule the church 1 Timothy 5:17; Titus 1:7	Pastoral - to shepherd the church 1 Peter 5:2; Jude 12	Educational - to teach the church Ephesians 4:12 - 13; 1 Timothy 3:2	Officiative - to lead in the functions of the church James 5:14	Representative - to represent the church Acts 20:17; 1 Timothy 5:17	
<b>Deacons</b>	To help the poor Acts 6:1 - 6	To relieve the elders Acts 6: 1 - 4				

## The Office of Elder

<b>Subject</b>	Greek Word: <i>presbyteros</i> ; literally, “an older person,” more mature.	In ancient days the aged were rulers. Term developed into title given to any ruler, of any age.	N.T. use: generally of ruling office; elders of Jewish nation (Acts 4:8), elders of Christian church (Acts 14:23)	Church eldership not from Jewish eldership.	
<b>Character of the Elder</b> 1 Timothy 3:1-7 Titus 1:5-9	A blameless life (righteous behavior, Titus 1:6-8; 1 Timothy 3:2,9)  Holds to the word (faithful to doctrine, Titus 1:9)	Even tempered (not a fighter; patient, 1 Tim. 3:3; Titus 1:7-8)  Able to teach (assumes knowledge, 1 Tim 3:2)	A lover of good (not addicted to wine, greedy for money, unfair, selfish, 1 Tim 3:3; Titus 1:8)  A sober, sound mind (thinking through problems, 1 Tim. 3:2; Titus 1:7)	A family man having one wife and faithful children (1 Tim 3:2, 4; Titus 1:6)  A mature Christian (only mature can handle authority of leadership, 1 Tim 3:6)	A good reputation with those outside church; godly out = godly in (1 Tim 3:7)
<b>Duties of Elder</b>	Administrative (to rule the church as a steward of God, Titus 1:7; 1 Peter 5:2-3)	Pastoral (to shepherd the church, feed the church flock, Acts 20:28; 1 Peter 5:2)	Educational (to teach the church correction, exhortation, 1 Timothy 3:2; Titus 1:9)	Officiative (to lead the church, to preside over the church, James 5:14)	Representative (to represent the church when necessary, Acts 20:17-31)
<b>Authority of Elder</b>	The authority of the elder is spiritual’ his authority is not ecclesiastical - that is, it is not foundational to the existence or continuation of the church.	The authority of the elder is delegated by the church. The elder has no authority in the church other than that given him by the church. It is given by the church and can be taken from him by the church.		The elder’s authority is limited of the local church that elected him.	
<b>Number of Elders</b>	Plurality of elders was common in each of the early New Testament churches (Acts 14:23; 20:17; Phil. 1:1; Titus 1:5)	1 Timothy 3:2 is an example of singular eldership: “Bishop;” but this is most likely referring to a leader, a president of the elders/deacons.	No definite number is laid down for the church to elect.	Plural eldership with apparent equal authority (James 5:14)	
<b>Election of Elder</b>	One who seeks this office seeks a “noble task” (1 Tim 3:1)	The church needs to conduct a careful investigation to see if a man’s life lines up with the qualifications (1 Tim. 3:1-3; Titus 1:5-9)		Length of eldership is unspecified.	
<b>Ordination of Elder</b>	“Ordination”: should refer to an act of “appointing,” not to formal ceremony of induction into office.	Ordination ceremony is as follows: laying on of hands, prayer, fasting, a reading of qualifications, vows.	The elders of the church should be in charge of the ceremony, as they should be of all official meetings.	Ordination is the church’s recognition of the spiritual fitness in its chosen officers. Acts 6:3-6	
<b>Dignity of Elder</b>	Jesus was called “bishop” (1 Peter 2:25). Peter was named a “fellow-elder” (1 Peter 5:1). John was an elder (2 John 1). The church was exhorted to respect the dignity of this office (1 Thess. 5:12-13; Heb. 13:7, 17, 24).				
<b>Responsibility of Elder</b>	The Elder is to be seen and see himself as a steward of God (1 Cor. 4:1-2; Titus 1:7), not a ruler of people.				
<b>Rewards of Elder</b>	He will have increases in authority (Luke 12:43-44). He will also have an eternal crown of glory that is not (1 Peter 5:1-4) for all Christians but for the faithful elder. He will be held to a higher scrutiny of judgment (James 3:1).				

House, H.Wayne (1992). *Charts of Christian Theology and Doctrine*. Grand Rapids, MI: Zondervan Publishing House. Page 120.

# The Office of Deacon

Subject	Components / Support / Scripture				
<b>Office of Deacon</b>	<i>Diakonos</i> (deacon): servant, one who serves	New Testament use of diakonos (diakonos): as “minister,” 20 times (e.g. Eph. 3:7); “servant” 7 times (Matt 23:11; John 2:5); “deacon” 3 times (Phil. 1:1; 1 Tim. 3:8, 12.) (varies by translation)	Term is applied to special office of service in the church.	Possible origin: the seven servants of Acts 6:1-6.	
<b>Characteristics of Deacons</b>  <b>1 Timothy 3</b>	Character: 1 Timothy 3:8  Grace, not double tongued, not gien to much wine, not greedy for money, able to handle funds for the poor. Must handle money matters well in general for church.		Faith: 1 Timothy 3:9  Must hold the mysteries of faith in pure conscience. Does not have to have gift or natural ability for teaching but must understand and hold doctrine.		Family Relations: 1 Timothy 3:12. Same expectation that the elder must meet. Must be husband of one wife, ruling children well. This brings trust to church as deacon handles church affairs.
	Reputation: Acts 6:3  Known to be full of the Holy Spirit and of wisdom.	Judgment: 1 Timothy 3:2-4  A person of good judgment. Sensible, sober, self-controlled.	Spirituality: Acts 6:3  Full of the Spirit. Handling the funds for the poor and serving tables requires more than business skill and worldly wisdom.	Gender: 1 Tim 3:11  Women are eligible for this office. They must have special qualifications. Must not slander or gossip because much of their service includes visitation. See Romans 16:1 - Phoebe.	
<b>Duties of Deacon</b>	To help the poor. Work of the local church is to help its own poor. Acts 6:1-6 and 1 Timothy 3:8 suggest deacons are to handle church funds.		Relieve elders. This pertains to a number of ministries that allow the elders to continue their spiritual emphasis in the church.		
<b>Elections of Deacons</b>	A time of probation is needed (1 Tim. 3:10)	Formal election is carried out by the church. (Acts 6:1-6)	The number of deacons was always plural in the early church. (Acts 6:1-6; Phil. 1:1)		
<b>Term of Deacons</b>	The term is not specified.				
<b>Dignity of Deacons</b>	The term implies much honor.		Angelic service (Matt. 4:121), like that of the Lord himself (Matt. 20:28)		
<b>Rewards of Deacons</b>	Good reputation, respect (1 Tim 3:7-8), wisdom and boldness (Acts 6:8-10)				

House, H.Wayne (1992). *Charts of Christian Theology and Doctrine*. Grand Rapids, MI: Zondervan Publishing House. Page 121.