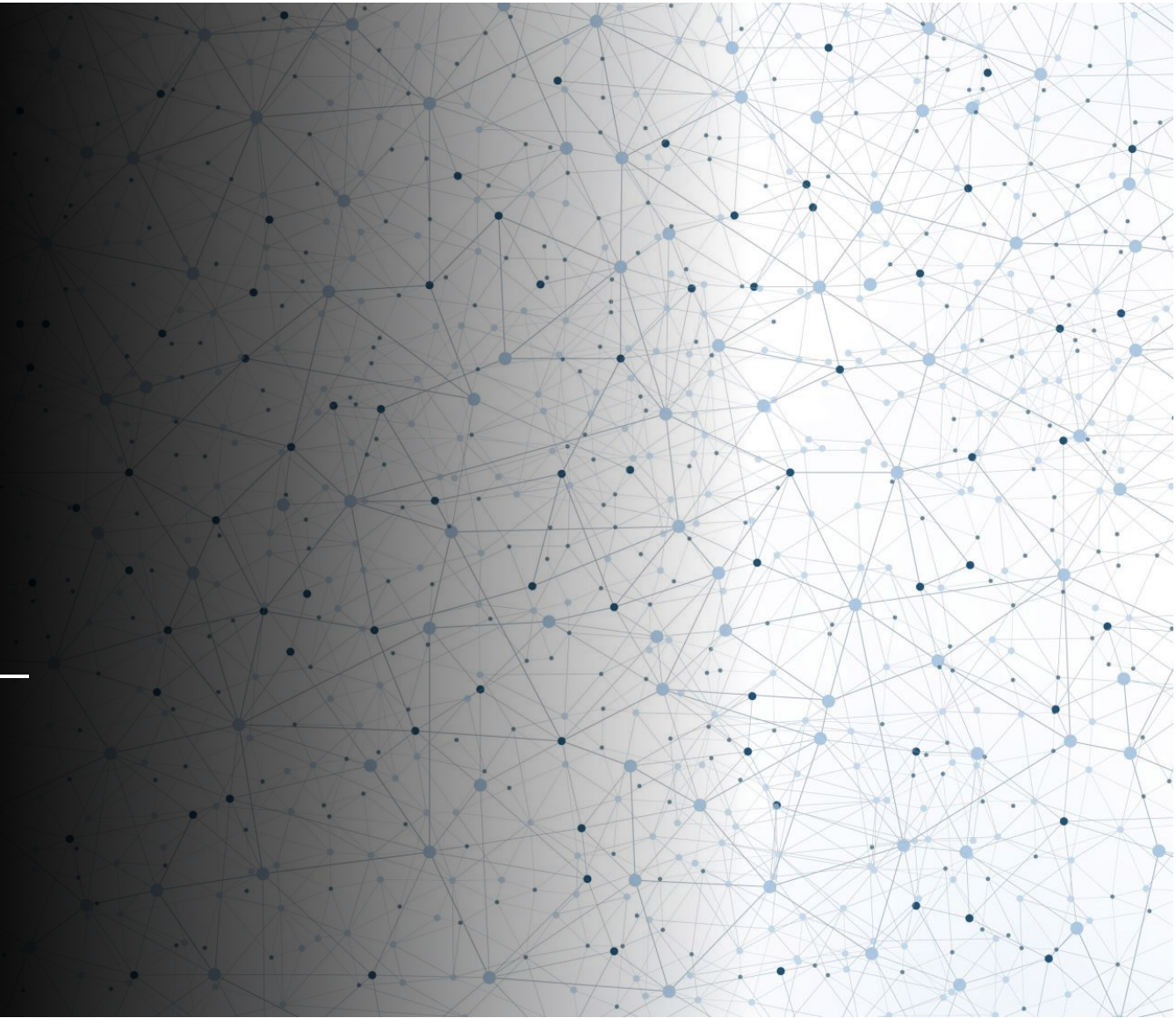




# Church Polity

- Deacons -

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## **Submitted Question:**

**I would like to understand why it would be important for anyone to become a member. Is it not submitting yourself under the authority of the church? Also, how does membership impact church discipline? Do non-members go through the same process?**

**If we are in Christ, we are members of His Church already. Everything we do as Christians MUST serve that first principle.**

**Ephesians 2:4–22 (ESV):** But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, *made us alive together* with Christ—by grace you have been saved— 6 and *raised* us up with him and *seated* us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in *kindness toward us* in Christ Jesus. 8 For by grace you have been *saved through faith*. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are *his workmanship*, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands— 12 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, 16 and might reconcile us both to God in one body through the cross, thereby killing the hostility.

**17 And he came and preached *peace to you who were far off and peace to those who were near.* 18 For through him we *both have access in one Spirit* to the Father. 19 So then you are no longer strangers and aliens, but you are *fellow citizens* with the *saints* and *members* of the *household of God*, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21 in whom the *whole structure, being joined together*, grows into *a* holy temple in the Lord. 22 In him you also are being *built together into a dwelling* place for God by the Spirit.**

**Principle: How ever we organize ourselves, it cannot undermine the scope and work of salvation.**

**Church Leadership at Westwood**  
**- Jeff Knight History of Elder/Deacon Process**



## **Exegesis**

### **A. Definition of exegesis:**

**-- explaining a text by studying its structure, genre, author, place in scripture, and syntactical and theological expressions.**

### **B. What is a Deacon?**

**a. Definition? – Let's see how the scriptures describe the actions of those that bear the title.**

**b. Usage**

**Matthew 4:11 (ESV): 11 “Then the devil left him, and behold, angels came and were ministering to him”  
“ministering” = diakoneō — (verb)**

**Matthew 25:41-46 (ESV): 41 “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ 44 Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ 45 Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”**  
**“Did not minister to you” = diakoneō.**

**Here “ministry”/ “deaconing” is understood as serving the needs of people — if it were gender specific then only men would be held accountable for not doing this and rewarded for doing it...this passage contradicts bigger theological tenants if “deaconing” is understood as gender specific. I.e. that everyone is judged for sin, and that sin here is seen specifically in a disregard for people in need who are served in the name of Christ, not their own advancement.**

**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.” — ministering to him = diakoneō. — here it is specific that women were “deaconing” — serving Christ’s needs**

**The needs here are physical needs — not sexual, as some insinuate from Jesus and Mary Magdalene — for obvious reasons throughout scripture, namely that Jesus is not in sin, but also just considering the text, two of the women named were the mothers of men who were apostles.**

**(Crazy to have to even mention this!)**

**Luke 8:3 — said clearly that the provision were out of their own means — means in this usage deals with one's substance or property — See Thayer's**

**Different words in Greek translated the same in English —  
Luke 1:1 “eyewitnesses and ministers” — ministers here is  
Hypēretēs — helpers — see also Acts 20:34, Romans 13:6  
and 15:16 minister/s = leitourgoi — can also mean cultic  
position of service — like a priest who performs a religious  
ritual**

**John 2:9 – those that drew that water turned wine are described as deacons in Greek (not a church identification, but an identification of function – they served the wine)**



**2 Corinthians 3:4–6 (ESV): “4 Such is the confidence that we have through Christ toward God. 5 Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, 6 who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.”**

**— all who have had their hearts changed are “deacons” of a new covenant. — as verse 18 concludes, “2 Corinthians 3:18 (ESV): 18 And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.”**

**2 Corinthians 8:19 (ESV): “19 And not only that, but he has been appointed by the churches to travel with us as we carry out this act of grace that is being ministered by us, for the glory of the Lord himself and to show our good will.” — context — ministering the gift of money that was given — here they are taking steps not to give sense of misappropriation of that money — ministered = diakoumenē = dative present passive participle (participle = verb/noun word in Greek)**

**Ephesians 3:7 “Of this gospel I was made a minister according to the gift of God’s grace, which was given me by the working of his power.” – minister = diakonos – context, he was serving the gospel through the gifts that he had been given. Then he describes the function he exercised as a means of service – verse 8, “to preach to the Gentiles the unsearchable riches of Christ, (9) and to bring to light for everyone what is the plan of the mystery hidden for ages in God.”**

**Paul served (“deaconed”) the church by being a preacher of the gospel because God chose to give him these gifts.**

**\*\*\* Any service to God’s people and to the church is considered under the title deacon, but some acts of service, like preaching/eldership, are distinct in their gifting, calling, and scope of service.**

