

SEVEN PILLARS CHURCH  
OF PRAISE, INT'L



THE OFFICE OF THE  
DEACON AND DEACONESS

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# THE OFFICE OF THE DEACON AND DEACONESS

Throughout this lesson the term “deacon” is used referring both to deacons and deaconesses.  
All highlights used in the scripture quotes are added by the author.

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## 1

### INTRODUCTION

The office and ministry of the Deacon and Deaconess are an important, vital, and meaningful role within the functions of a healthy church. God, Himself, has ordained His church to be set up in such a way that order and structure are established to the benefit and the edification of the Body of Christ.

#### a. The Work of Every Part, Gift, and Calling Within the Body

*From whom the whole body fitly joined together and compacted by that **which every joint supplieth**, according to the effectual working in the measure of every part, maketh increase of the body unto the **edifying of itself in love.** (Ephesians 4:16)*

No ministry within the church is an island on its own. All ministries flow and function together through the same Spirit of God and under the one Head of the Church-the Lord, Christ. The scripture quoted above reveals powerful truths and principles concerning the functioning of the body, the Church.

- i. The body fitly joined together
- ii. Compacted by the provision that each member provides
- iii. Each part effectually working according to their personal measure in each part
- iv. Causes the body to grow, increase
- v. Being edified in and within the body by the loving contribution of each part

#### **b. The Unity of Ministries and Callings**

*Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: **But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. (1 Corinthians 12:4-11)***

God gives gifts within the body according to the particular calling that He has placed upon each individual. One part of the body is not more important than the other. The most important aspect of the functioning of each and every part of the body is knowing what and who is governing, ruling, guiding, inspiring, and anointing the operation and the gift.

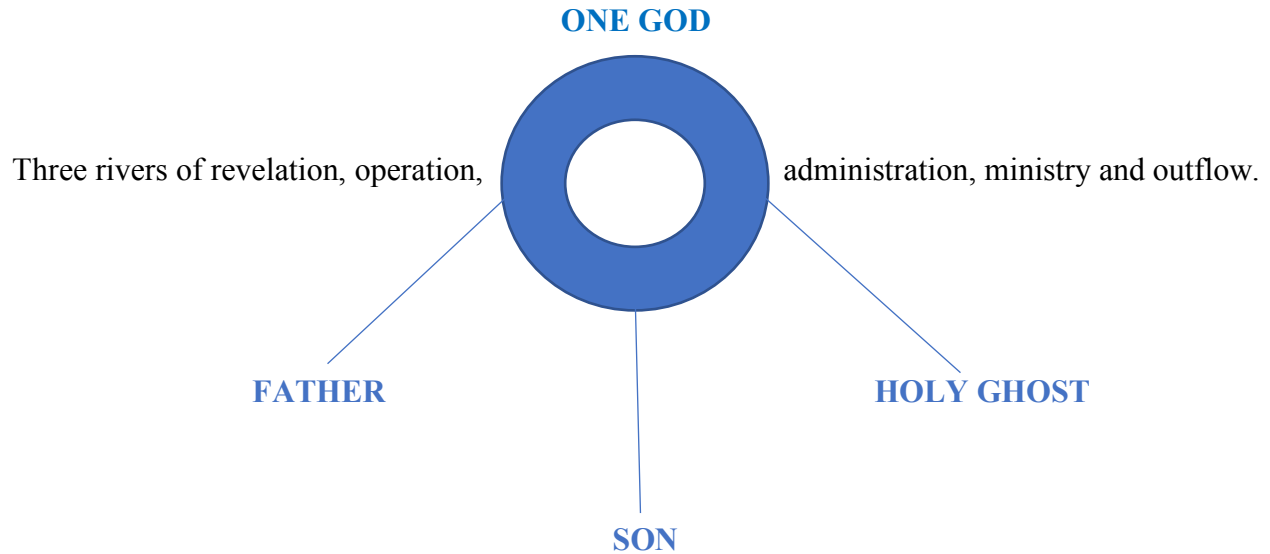
- i. Diversities of GIFTS, but the same SPIRIT (The Holy Ghost)
- ii. Differences of ADMINISTRATION, but the same LORD (The Son – Lord)
- iii. Diversities of OPERATION, the same GOD which worketh all in all. (The Father-God)

Diversities and differences are the same word and mean: a distinction, a variety, a difference, diversity, and divided. The gifts, administration, and operations within the body are diverse, and manifold.

- *GIFTS* = spiritual endowment, miraculous faculty, freely given, religious qualification.
- *ADMINISTRATION* = attendance (as a servant), service (especially of the Christian teacher, or technically of the diaconate), administering, office, relief, service.
- *OPERATION* = an effect, a work, to be active, efficient, be effectual (fervent), be mighty in, shew forth self, work.

The three aspects of service and ministry spoken of by Paul the Apostle to the Corinthians express diversity, distinction, difference, and variety within the services of the church. Hidden within these verses is an incredible picture of the operation and working of the church ministries given by the example of the Godhead Itself. The Godhead is made up of three distinct persons, functions, outflows, and revelations.

See the diagram on the following page...



*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (1 John 5:7)*

The triunity of the one God is both a mystery and an eternal miracle. Man attempts to explain God's oneness and also attempts to disprove the He, the one God, is three. But God is one, and yet He is three. It should not be a surprise to anyone that the human mind cannot understand such mystery. The trinity, the three in one, bear record in Heaven. To bear record means to bear witness and to testify. The Father, Son/Word, and Holy Ghost all testify and bear witness to one purpose, one will, one mind, one spirit, and one power.

God is one in purpose, will, mind, name, spirit, and power. God is three in ministry, outflow, and manifestation, and yet the three outflows of the Godhead, even though various in ministry, all work with one purpose and will. Within the One God is no division, schism, disunity, or disagreement. The Godhead, the One God, has but one mind, purpose and will. And yet, the function of each of the three rivers and manifestations of the Godhead is totally unique, separate, and different from each other. For example, the Father did not come to earth and die on the cross; the Son did that. The Son did not send the Father to be the comforter, leader, and guide; rather the Holy Ghost was sent to fill that role. Each manifestation of the Godhead all fulfill their individual role without there being any friction, disunity, or disagreement within the Oneness of God. He is One!

This is the example the Apostle Paul gave the Corinthian Church when teaching them concerning the various functions within the one body. The Godhead functions as one and yet there are three very unique and different ministries of the Godhead; each one working their part for the fulfillment of the one purpose – the purpose and will of God! There is only one will and purpose!

The various gifts, administrations, and operations within the church often become a matter of friction and contention. Many churches have split over these matters. Some believe they should be the ones doing something, or they believe someone should not be doing something. Others get jealous over somebody else's role within the church and attempt to imitate it or sabotage it. Then there are others who do not understand someone's role and they complain about it. These scenarios take place in every church. However, this is a sign of spiritual immaturity and lack of understanding.

*And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. (Acts 6:1-4)*

The early Apostolic church had some issues and disagreements brewing in their midst. The Grecians murmured against the Hebrews, the Hebrews in this case being the Apostles themselves. Many were of the opinion that the Apostles should be doing what they also were doing, namely visiting the widows and working the daily administration or duties of the church.

The twelve Apostles called the multitude of disciples together and taught them that there are differences within the various functions of the body. There are those who are called to minister in one or another capacity, while others are called to something totally different. The Apostles were not called to leave their "waiting on God in prayer" and the "serving of the Word of God" to go and serve tables. And yet, others were indeed called and set apart for this service. Never compare yourselves with yourselves. Each function of the body is vital and important! Do not expect someone to do something because that's what you are called to do. Every part of the body has a role to play.

*For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. (2 Corinthians 10:12)*

Every gift, calling, and function within a healthy church works like an oiled wheel that is connected to another oiled wheel, all revolving in their respective places and fulfilling their respective duties, but yet fulfilling the one and same cause-the purpose of God.

*But all these worketh that **one and the selfsame Spirit**, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. (1 Corinthians 12:11-14)*

Read from verse 15 – 31 – these verses verify and explain in detail what has been discussed in this lesson thus far.

c. Christ is the Head

*For the husband is the head of the wife, even **as Christ is the head of the church: and he is the saviour of the body. (Ephesians 5:23)***

Every ministry and every function ordained by God, no matter how great or how small they may be, are extremely important within the daily workings of the church. Christ rules and governs His own Church, His body. A body operates, moves, and functions whilst controlled by the head. Without the head a body cannot operate; it is dead and lifeless.

The role of the Deacon is one of the ministries that every church needs to have established and set in place for the purpose of order and structure to be maintained. With all of this in mind, let us take a look into the scriptures and see what God has revealed concerning this important ministry.

# 2

## DEACONS IN THE NEW TESTAMENT

The Greek term translated “deacon” is *diakonos*, meaning “servant.” This word appears 29 times in the New Testament. Related terms are the verb *diakoneo*, meaning “to serve”, and this word appears 36 times in the NT. The noun *diakonia*, meaning “service, ministry, office”, appears 33 times in the NT. The original frame of reference for the use of the entire word group of the *diakstem* in secular Greek was that of table service. The basic meaning of the verb, correspondingly, was to wait on tables. From this more specific beginning describing a “waiter”, the term developed a more general sense to connote “one who serves”.

The word DEACON (*diakonos*) means SERVANT, AN ATTENDANT, RUN ERRANDS, A MINISTER, MESSENGER, & TEACHER.

The ministry of the deacon falls under two categories; natural and spiritual service.

*Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: (Philippians 1:1)*

### a. Deacons Natural Duties

*And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in **the daily ministrations**. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and **serve tables**. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. (Acts 6:1-6)*

As seen earlier in this lesson, the Apostles mainly used their time, efforts, strength, and ministerial mantle in prayer and in serving the table of God’s Word. However, in their efforts to feed the flock of God the daily administrative needs of the flock were often neglected; such as taking care of the widows and serving the natural needs of the people.

In their quest to resolve this problem, the Spirit of God led the Apostles to gather disciples together and from among this group they were to choose seven men who would become *the*

*servants/deacons*, to oversee the daily natural needs of administration and the *servicing of tables*. Even though the word 'deacon' is not used here in the English translation, it is however used in the Greek. The word for 'serve' is *diakoneo*, deacon. It is commonly accepted that this is the first time the ministry of the deacon is mentioned in the New Testament.

Some of the more common natural roles of a deacon are as follows:

- Oversee the daily functions and activities of church services which includes, but not limited to, making sure the sanctuary is clean naturally (and spiritually); make sure no nonsense or grievous activities are carried out in the sanctuary, (this means being a doorkeeper for God's presence); keep a watchful eye and open ears to what and who enters the sanctuary. This ministry is like being the doors and windows to the church which allows in that which pleases the Lord and keeps out that which displeases Him.
- Assist with the ministry of communion, prayer lines, baptisms, weddings, funerals, and other duties as the pastors and leadership request.
- Show hospitality and special care to all visitors to the church.
- Have eyes on the overall functionality and maintenance of the church building itself. This does not mean fixing things (unless you can or are asked to), but rather bring any issues of maintenance and needs to the attention of the leadership.
- To assist the pastors when called upon.
- Minister to those in need when called upon and when a need arises. This could be, but not limited to visitation, delivering food to those in need, caring for the grieving etc
- Be responsible for opening the church doors in a timely manner as well as locking up and making sure the building is secure.

Other scripture references to the duties, ministry and service of deacons:

- *When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants (diakonos) which drew the water knew;) the governor of the feast called the bridegroom, (John 2:9)*
- *But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve (diakoneo). For whether is greater, he that sitteth at meat, or he that serveth (diakoneo)? is not he that sitteth at meat? but I am among you as he that serveth (diakoneo). (Luke 22:26-27)*
- *If any man serve (diakoneo) me, let him follow me; and where I am, there shall also my servant (diakonos) be: if any man serve (diakoneo) me, him will my Father honour. (John 12:26)*
- *Whereof I was made a minister (diakonos), according to the gift of the grace of God given unto me by the effectual working of his power. (Ephesians 3:7)*
- *If thou put the brethren in remembrance of these things, thou shalt be a good minister (diakonos) of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. (1 Timothy 4:6)*



## **b. Spiritual Ministry of a Deacon**

The work and ministry of a deacon is not limited to natural things and functions. Some deacons in the early New Testament Church were full of the fire and power of the Holy Ghost to also minister in spiritual realms. The office of a deacon should never be limited by the leadership to natural things. A good leader will always recognize spiritual gifts and callings in those under his/her care and will admonish, encourage, edify, and train those with specific callings so that they can excel and become all that God has purposed for them to be.

Stephen, one of the first deacons in the early church, was full of Holy Ghost power. Even though he was a deacon, he also ministered in signs and miracles and even taught in the synagogue.

*And Stephen, **full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. (Acts 6:8-10)***

Even though the main or the foremost duties of a deacon are natural in nature, a deacon that God has anointed with spiritual gifts and callings should not be suppressed or discouraged from ministering in their gifting. The Apostles did not hinder Stephen. Stephen was such a powerful servant. He actually became the very first Christian martyr in the New Testament.

*And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. (Acts 7:59)*

The main task of pastors, elders, and bishops is theological oversight, teaching and guiding the flock through the presentation of the Word. The main (but not the only) task of deacons is in *practical ministry*. Only one important qualification distinguishes elders (including pastors and bishops) from deacons: elders must be “able to teach” (**1 Timothy 3:2**) and “be able by sound doctrine both to exhort and to convince the gainsayers” (**Titus 1:9**). There is no such requirement for deacons. Deacons need to simply “Hold the mystery of the faith in a pure conscience”. (**1 Timothy 3:9**). Pastors, elders, and bishops are charged primarily with the theological, doctrinal, and moral leadership of the church, focusing especially on the faithful teaching of Scripture. Deacons are charged with the practical leadership of the church under the oversight of the spiritual leadership, i.e., pastors, elders, bishops.

As already stated, among other things, the word deacon (diakonos) means *a minister*.

In the following verses, we clearly see that whatever gift, level, realm, portion, or ability God has given an individual, they are to minister according to the grace (or power & ability) that God has afforded them. This means both in the natural and spiritual sides of ministry.

*As every man hath received the gift, even so **minister** (diakonos) the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man **minister** (diakonos), let him do it as of the ability which God giveth: that God in all things*

*may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen*  
**(1 Peter 4:10-11)**

A deacon carries a dual responsibility of a natural and spiritual nature. Deacons should be spiritual people who possess keen spiritual eyesight. In the Old Testament, the Tabernacle and Temple of God had door keepers and porters assigned to guard, keep, and protect the access to the presence of God. This was a most important calling and one that was not taken lightly or given to simply anyone.

*Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: (2 Kings 22:4)*

The House of God had specific and designated “doorkeepers”. The Hebrew word for ‘keeper’ is shaw-mar. This is the same word used in Genesis 2:15, “*And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it*”. Keep is shaw-mar. Adam and Eve were the first deacons, called to be door-keepers for the Paradise of God.

- **(1 Chronicles 15:23-24) Doorkeepers to the Ark**
- **(1 Chronicles 9:17-24) Porters, vs. 19 Keepers of the gates, vs 19 Keepers of the entry, vs 23 Oversight of the gates**
- **(1 Chronicles 9:26) Porters** were over the **chambers and treasuries** of the House of God.
- **(1 Chronicles 23:5)** David established **4000 porters** and **4000 worshippers**

The study on the doorkeepers and the porters is worthy of a separate lesson all on its own. But from the few verses above, we get a feel and a good idea of the importance of this ministry. The ministries established in the New Testament draw their example from the ministries that were established in the Old Testament. Deacons, the servants, servers, and attendants, are called to minister as porters and doorkeepers to the presence of God. This is a guardian ministry of guarding and protecting, watching over, and preserving a place of ‘holiness unto the LORD’!

### **c. Qualifications of Deacons**

*Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. (1 Timothy 3:8-12)*

- GRAVE (v. 8):** The term “grave” means to be honest, honorable, respectable, esteemed, or worthy. It also has to do with carrying a weight. This is a position of responsibility. It also means to be devoted and reverential.
- NOT DOUBLE TONGUED (v. 8):** Those who are double-tongued say one thing to certain people but then say something else to others, or say one thing but mean another. They are two-faced and insincere. Their words cannot be trusted, so they lack credibility.

- iii. **NOT ADDICTED TO WINE (or other addictive substances) (v. 8):** A person is not qualified for the office of deacon if he/she is addicted to wine or other addictive substances. People who are bound in substance abuse, lack self-control and cannot be trusted in this office.
- iv. **NOT GREEDY OF FILTHY LUCRE (v. 8):** This is to be “a lover of money”, or one who seeks for personal gain. This is an important aspect to consider when choosing a deacon because they are often called upon to handle finances such as counting offerings, banking, etc. Deacon should be faithful in their personal finances.
- v. **HOLDS MYSTERY OF FAITH IN PURE CONSCIENCE (v. 9):** This simply means that a deacon firmly holds the Gospel (or believes the Gospel) without any doubt or resistance. They must be real and true to the Gospel and live their lives accordingly.
- vi. **FIRST BE PROVED (v.10):** A deacon must be proved, or have a track record of worthiness for the role. These are ones who have stood the test of time and season and have remained faithful.
- vii. **BLAMELESS (v. 10):** This is referring to a person’s general character. The word *blameless* means *not accused*. This does not mean that people do not ridicule, scorn, mock, or persecute those called for the deacon role. Rather, this means that there are no grounds found for accusation.
- viii. **GRAVE WIVES (or husbands in the case of a deaconess) (v. 11):** The spouse is to carry the same gravity as the husband/wife. They are also not to be slanderers, be sober, and faithful in all things. (v.9)
- ix. **HUSBAND OF ONE WIFE (or wife of one husband) (v. 12):** This simply means that the husband or wife lives in faithfulness and fidelity to their spouse.
- x. **RULING THEIR CHILDREN AND OWN HOUSEHOLD WELL (v. 12):** A person cannot be a good servant in God’s house if he/she does not have control of his own house.

**These qualifications are also applicable to female deacons, or deaconesses as we call them. Is there a scriptural basis for deaconesses in the New Testament Church? Yes.**

*I commend unto you Phebe our sister, which is a servant (diakonos) of the church which is at Cenchrea: (Romans 16:1)*

#### **d. The Deacons Attire and Presentation**

Deacons should present themselves in such a manner that is pleasing to the Lord with ‘set-apartness’, modesty, holiness, and as already listed above blameless. Blameless, in the Greek, is the word ‘*an-eng’-klay-tos*’ which means to be un-accused, irreproachable, and be called into question. In Hebrew we have the word ‘*naw-key*’ which means clean, clear, and free.

A deacon must be able to present him/herself in such a way that their *behavior, attire, attitude, and demeanor* is un-accused and worthy of the office they hold.

All posts of duty within the church should be presentable and fit for the service of the One whom is being served; namely the LORD God.

Deacons: should wear dark trousers, white shirt and tie

Deaconesses: should wear full flowing garments that cover the body in modesty

These requirements are not found in scripture and verse, but in principle!

*But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness:... (1 Timothy 3:15-16)*

Behave means to busy oneself, to live, be used, turned around, converted, and appropriate conversation. Not only those in ministry, but everyone who enters the doors into the presence of God in worship ought to consider how they present themselves in His presence. Much of the attire and ‘behavior’ in the House of God in this generation is offensive and highly disturbing.

Godliness is a mystery. Godliness means holiness, piety (reverence), devotion, adoration, and worship. How, indeed, should we behave ourselves in God’s House, not to mention whilst holding an office of service unto Him?!

Pastors, elders, bishops, and deacons and any other service or ministry within the church should know how to behave themselves in the mystery of Godliness! Wear you best; do your best; serve your best; give your best – it is after all unto the One who has given us His best!

*Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: (Hebrews 12:28)*

**Serving God acceptably with reverence and Godly fear certainly constitutes how we present ourselves in a manner that would please His eyes and the Glory of His presence.**

Ministers, Pastors, Elders and Deacons, being leaders in the church should set the example of showing the highest **respect, reverence and Godly fear** towards Christ Jesus within His church. So, in the case of church apparel, ministers/servants need to dress **more respectfully** and show **more reverence and Godly fear** in one’s presentation than if they were attending a wedding or funeral. Amazing how people show respect at a funeral but do not show respect in their service to God. It’s almost unbelievable. Our Best; Giving God our best should be the standard in all areas of our life, but certainly in our service towards Him in His own house.

The New Age spirit that rests in the church today is that of being “relaxed”. This is the Laodicean Church age spirit – the relaxed “we are rich, increased with goods, and have need of nothing” attitude. This spirit is born from lukewarmness, apathy, and spiritual slumber.

# 3

## DEACONS IN THE OLD TESTAMENT

- a. Joshua was a minister (servant, attendant) to Moses.

*And Moses rose up, and his **minister** Joshua: and Moses went up into the mount of God. (Exodus 24:13)*

*And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his **servant** Joshua, the son of Nun, a young man, departed not out of the tabernacle. (Exodus 33:11)*

Joshua eventually became the leader of Israel in Moses' stead, but his beginnings of ministerial duties began as a deacon, a minister, or as a servant to Moses. It was in this servant role that Joshua learned how to become a leader. Many want to be leaders, many want to be out front, many would like to possess the role of 'chief', but they do not want to serve 'in the shadow' of a leader so as to learn leadership.

There is actually no direct word in Hebrew translated as deacon. However, the word used for deacon is 'shaw-rath'. Shaw-rath means to serve as a minister. This is the word used in the verses concerning Joshua being the minister and servant to Moses. Joshua was Moses' deacon. He protected Moses. He waited on Moses. He watched Moses. He followed Moses. And he eventually stepped into the shoes of Moses and led God's people.

- b. Elisha had a servant (deacon, minister)

*And when the **servant** (shaw-rath) of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? (2 Kings 6:15)*

- c. The Levites were called to be Ministers (shaw-rath)

The role of the Levitical Priesthood was manifold. Many Levites were deacons, as it were, fulfilling natural duties and tasks through the Tabernacle and Temple. One example of this is found in Ezekiel.

*Yet they (Levites) shall be **ministers** in my sanctuary, having **charge at the gates** of the house, and **ministering to the house**: they shall **slay the burnt offering** and the sacrifice for the people, and they shall **stand before them to minister** unto them. **(Ezekiel 44:11)***

The above are just a few examples of where the word shaw-rath (deacon, servant) is used in scripture. There are many more examples.

## 4

### ETERNAL HEAVENLY DEACONS / SERVANTS

#### a. Angels are Deacons

*Who maketh his angels spirits; his ministers (shaw-rath) a flaming fire: **(Psalm 104:4)***

*Are they not all ministering spirits, sent forth to minister (diakonia/diakonos) for them who shall be heirs of salvation? **(Hebrews 1:14)***

*Then said the king to the **servants (His heavenly angelic diakonos/deacons)**, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. **(Matthew 22:13)***

It is evident that God takes the role of a deacon very seriously. So also, those who are called by God to fulfill this vital and important role within the church, His body, should take and fulfill this duty with utmost respect, care, seriousness and honor unto the name of the LORD.

We conclude this study with the following verse:

***For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. (1 Timothy 3:13)***