

Deacons: The Office & The Qualifications (Phil. 1:1, 1 Tim. 3:8-13, Acts 6:1-6)

PREFACE

Before we dive into the teaching from God's word regarding the office of deacons, we wanted to provide a preface.

We think rightly understanding the office of deacons from God's Word is generally important, but it's not eternally essential. Paul teaches of its importance in 1 Tim 3:15; he says that such teaching is so "that you may know how one ought to conduct oneself in the household of God." We see that rightly understanding deacons is helpful to the church, but let us state clearly that we don't believe it's a matter of first importance.

Simply put, we do not believe rightly understanding deacons is crucial to what we believe as a church. What we think a deacon is, and who should serve in this role, does not touch on any central matter of the gospel. It doesn't touch on the resurrection; it doesn't speak to the nature of who God is; it doesn't touch on the deity of Christ or matters of judgment or salvation.

So, as much as we'd like to agree on all matters from scripture, this matter is not one that we think ought to cause disunity in a church—let alone a point that causes one to break fellowship with other believers over.

We say this, especially considering that some of the passages we're going to look at have historically been a cause for disagreement amongst many faithful reformed churches. We, as elders, know many faithful pastors, some who'd be considered "heavyweight" theologians, that would hold a different position than what we as elders are most persuaded by. And I say that last part intentionally.

This position paper reflects what we, as an elder board, are currently most persuaded by. We want to honestly say on the outset that the office of deacon is simply not that clear in the bible. That the office exists is very clear, but what the office is, isn't clear at all. We pray this document is read with the same sense of humility we have sought in creating it. May it bring clarity and help the unity of our church.

1. THE OFFICE OF DEACON IS NOT A GENERAL SERVANT, BUT A SPECIFIC OFFICE OF LEADERSHIP AND OVERSIGHT (PHIL. 1:1)

Most conversations about deacons start in Acts 6:1-6, but we think it's helpful to begin in the book of Philippians. In Philippians 1:1 we read:

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

One reason this passage is important is its dating. Philippians is estimated to be written by Paul between 50 and 60 AD. Though our English bibles place Acts right after the gospels, this does not represent the chronological order of writing. In other words, Acts 6, the place that we often treat as the first appearance of deacons¹ is not the earliest text referring to deacons².

Philippians 1:1 is the first writing that the church had access to where “the deacon” is presented as an officer.

And I say “officer” intentionally. In his greeting, Paul seems to make a sharp distinction between all the saints in Philippi (in Christ Jesus) and those who hold offices among those saints in the church, namely, overseers and deacons.

We think it's important to direct our attention to the fact that Paul makes a clear distinction. In many churches today, even many faithful churches, this specific office of "deacon" seems to either not exist or be redefined in such a way that there is no specificity to the office.

THE SPECIAL FOCUS OF THE OFFICE

What seems normative in many churches today is that anything in the realm of “general service” or any “acts of service” related to anything in the church is deemed a deacon task. And in some sense this is understandable. The meaning of the word “διάκονος” (deacon) can be rendered to mean all sorts of things related to service: “Assignment,” “Service,” “preparation for a social event” or “making provision for.” So in that sense, we shouldn't be surprised to find many task-specific deacons titles within many of our sister churches: deacon of the nursery, deacon of grounds, deacon of greeting ministry, deacon of audio/visual, deacon of special events, deacon of supplies, or even a deacon of soccer. Now there is nothing wrong with any of these areas of service in the church! Play and organize soccer to the glory of God and serve well in that area as unto the Lord!

But perhaps a good question to ask here is, "Are all general acts of service within the church to be “deacon tasks”? We would all agree that deacons serve, but do all areas of service justify an office within the church? We think; however you answer those two questions reveals a foundational understanding of how you approach the conversation of the role of a deacon in the church.

All the saints are called to serve, but there are distinct qualifications for a deacon. This would seem to indicate that their character and the duties of their office are distinct.

Let's briefly consider the following verses regarding general service in/connected to the church.

Galatians 5:13 "For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another." This passage is

¹ The office of "deacon" is not explicitly mentioned in Acts 6.

² Acts 6 may have occurred earlier in real time, but Acts was not written until 30-40 years later after Philippians.

written to the saints—and applies to all the saints. It applies to brothers and sisters, old and young alike. All the saints are to serve one another humbly in love.

Hebrews 6:10 "**For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.**" This is a very deacon-ish verse, is it not? But on the contrary, it's not written to describe the deacons of a church—it describes all the saints.

1 Peter 4:9-10 "**Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another, as good stewards of God's varied grace**" Again, in writing this, Peter is not instructing a subset of the saints (such as deacons), but all of the saints are being called to these ways of serving.

And this is what Paul gets to in Ephesians 4:12, where he speaks about the saints being about the "work of ministry." In the original language, it means "the work of service"³. So when Paul charges the elders to "equip the saints for the work of service (ministry), for the building up of the body of Christ, the church," he is assuming that all Christians serve.

All of the saints recognize that they are not their own. They know that they have been purchased with a price. They understand that they have been served in the most important way. Indeed, someone served them in the most unimaginable way. Christ Jesus humbled himself and became a servant. He became our servant: a suffering servant, even the servant of all. Christ, the greatest servant of all, died for our sins. "**For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many**" (Mark 10:45).

Indeed, the saints "who are in Christ Jesus," we know we've received grace upon grace. As recipients of Jesus' serving, we are each eager to serve for His sake. Again, all of the saints serve and in all sorts of ways. An office isn't needed for that, nor is general serving restricted to that. Serving is what saints do.

This takes us back to Phil 1:1, where Paul addresses all the saints, yet the deacons and overseers separately. **We think this reveals that Paul writing to the "deacons," had a specific office of leadership and oversight within the church in mind.** This seems the only conclusion as opposed to deacons being general servants, more broadly speaking, or simply being over general areas of serving.

We think this is further underlined in 1 Tim 3:8-13, where Paul speaks not just to the reality of the office, but the qualifications of the churches' officers: overseers and deacons.

³ the Greek here is ἔργον διακονίας meaning the work of service.

2. THE OFFICE OF DEACON IS RESERVED FOR QUALIFIED MEN (1 TIM. 3:8-13)

1 Tim. 3:8-13 is the text where Paul talks the most at length about deacons! If there's any passage in scripture that we think is the most clear about "the deacon," this passage must be it⁴.

In 1 Tim 3:8-13, we think we have the clearest section in scripture regarding the qualifications of "the deacon".

What's "frustrating" to us, in a sense, is that Paul doesn't seem to speak to specific tasks of service related to the diaconate, nor does he give us much help in explaining what it is that the deacon does. He doesn't seem to lay out a blueprint for the specific serving to which deacons should be assigned—which would have been helpful! But we assume this omission is intentional. As a result of Paul's lack of specificity concerning tasks associated with the deacon office, we can infer that each local church is free to define these tasks based on their particular and contextual needs.

While particular deacon assignments are left unaddressed, the deacon's precise qualifications are carefully asserted.

Let's look at 1 Tim 3:8-13: "**D**eacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their own households well. 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."

For the sake of time, we cannot go into detail about all of these qualifications individually. But we should take notice of the "likewise" conjunction in verse 8. It underlines the weight and significance of the diaconal office by hitching it to that of the pastor/elder⁵. Paul first speaks to what overseers ought to be like, and then in the same breath, he likens their office with the diaconate. Even the list of qualifications for the deacon is very similar to what Paul teaches the elders ought to be like. The quality of Christian living an elder is supposed to possess by God's grace deacons must possess also.

After reading the qualification lists, we see two qualifications between the offices of an elder and deacon that stand out. First, we see that an elder must be "able to teach." This doesn't mean he must teach all the time, but he *ought* to be *able* to. The deacon, however, is not charged with

⁴ Again, though we think Acts 6:1-6 speaks to what deacons do, though the terminology identifying it as the office of deacon is not clear. For this reason, some argue the view that Acts 6 is not referring to deacons at all. We don't hold that view. We think Act 6 is helpful in thinking about deacons, we just think 1 Tim 3:8-13 is more crucial.

⁵ The office of "overseer" is interchangeable and synonymous with: pastor, elder, shepherd and bishop. These terms should be understood to be referring to one and the same office.

this burden—which we deduce from that qualification being excluded from his qualification list. Paul mentions no specific skill set⁶ for the deacons. It is not a particular ability that qualifies one for the diaconate, nor a specific task that their office is limited to, but Paul is primarily concerned they have a particular character.

WHAT ABOUT VS. 11?

One interpretively challenging qualification is found in v.11. And this is where great disagreement arises throughout the broader church, specifically regarding whether women can be deacons or not. In speaking about the deacon's qualification, Paul says this:

In the ESV⁶, v. 11 reads, "**Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things**"

In the NASB⁷: "**Women must likewise be dignified, not malicious gossips, but [¶]temperate, faithful in all things.**"

Here we are faced with a textual and translation issue. The question is straightforward, "Is it "their wives" or "the women"? And how we answer that question determines the trajectory of the diaconate in our church. There are good supporting arguments for both these translations; however, not all are equally weighty. Nevertheless, many godly people arrive at different positions after being well informed and familiar with the other arguments. It's complicated, and there isn't a way to make it easy.

Simply put, this question cannot be answered with just an English bible alone. The problem centers on the Greek word γυνή (guné), which can mean either "women" or "wives". The same Greek word is used for both wives and women interchangeably. Obviously, the terms mean something different. Every wife is a woman, but not every woman is a wife (we're not telling you anything new there). What this means is that in order to translate γυνή (guné), translators need to make an interpretive decision.

NASB translators chose to go with women. That's an interpretive translation decision. The ESV, in contrast, translates it: "their wives". That, too, is an interpretive translation decision.

In the ESV translation of vs. 11, the possessive pronoun "*their*", which takes γυνή (guné) to be the wives of deacons, is not present in the Greek. That interpretive decision made by ESV translators is driven by the context of the word. Likewise, the NASB could have translated γυνή (guné) with wives as opposed to women, but they went the other way. So they, too, make an interpretive decision.

Neither of the translations is ignorant of their decision's importance, but both interpret the context of γυνή (guné) differently.

⁶ English Standard Version, this is currently the translation we preach from at RCF.

⁷ New American Standard Bible translation

Therefore, whether one lands on "their wives" or "the women" really comes down to how one views the immediate context of v.11. To rightly understand the meaning, the interpreter must wrestle with discerning how v.11 fits in with the surrounding context and content of chapter 3 and how v.11 fits in with the rest of 1 Timothy, at large.

Out of all the arguments in favor of the NASB translation (and there are many), we think the strongest argument questions the existence of a qualification for deacon's wives but not for the elders. Why would Paul single out the deacons' wives? If any "wives" should be singled out, shouldn't that be the elders' wives and not the deacons? Wouldn't Paul be more concerned with the character of the elders' wives or at least as concerned? Since Paul doesn't mention the elders' wives in their qualifications, many would reason this must be referring to women in general, and specifically women deacons.

That's an excellent exegetical question for anyone that lands on the ESV end of the spectrum. And while we think there is a good answer to that good question, it may prove unsatisfactory to some.

SO CAN WOMEN BE DEACONS?

Though many of our beloved sister congregations hold to a view that supports women deacons, we do not think that position is the most biblical. We are most persuaded that the Scriptures teach that the office of a deacon is reserved for qualified men.

To best answer the question surrounding women deacons, we must largely begin and end with 1 Tim 3:8-13. Here, we think Paul does speak specifically into that very matter in the context of church officers and their qualifications.

Back to 1 Tim 3:11, and the ESV rendering.

Good exegetical arguments can be made for the opposing position of women, namely: "their wives", the deacons' wives. Even though the possessive pronoun "their" is absent in the Greek, we think the wives of the deacons are most likely what Paul speaks to⁸.

And of course, the good counter-argument to this point is that if γυνή (guné) would be rendered "women" or "women deacons" (deaconess) in vs 11, it completely confuses the context in going against both the flow and focus Paul had already established. In vs 1-7, Paul is discussing male pastors (which is the only kind of pastors) and continuing in vv. 8-10, Paul is likewise clearly discussing male deacons. Then, all of a sudden, he would be switching to female deacons in v. 11, and then directly after that in v.12, to again return to clearly describing male deacons in

⁸ Many scholars agree with this conclusion which is evidenced by the ESV and KJV translations and the NIV (1984). For more on this, we'd recommend reading Alexander Strauch's "Paul's Vision for the Deacons", (especially Chapter 7, pp. 119-129 titled "Wives").

v.12-13. Paul would be doing this, all the while using the same root γυνή (guné), which in v. 2 and v.12 must be translated as wife:

v. 2: **Therefore an overseer must be above reproach, the husband of one wife**

v. 12: **Let deacons each be the husband of one wife.**

It seems likely to us that since both v. 2 and v.12 uses γυνή (guné) as wife, v.11 should be read that way as well given that there aren't any clear textual clues (from the immediate context nor his argument) that Paul has changed between male to female deacons, then back to male deacons.

Furthermore, we know that Paul has language for female-specific qualifications if he wanted to say them. In chapter 1 Tim. 5:9, in dealing with the church's support of widows, Paul writes this: "**Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband.**" This qualification is located later in the same letter (1 Timothy), and Paul clearly uses a female-specific qualification for a woman being married. We easily observe this is not the language he uses in chapter 3, but instead, he uses male-specific qualifications ("**the husband of one wife**"). For us, this strengthens the conclusion that Paul wasn't thinking of a female candidate qualifying for the diaconate.

We think it's reasonable to expect more details from Paul (especially since he makes the elder and deacon qualifications so very specific) to have given more particular clarity to what would qualify a woman for a deacon if a woman could be one. Without that clarity, it would stand that even the widows in chapter 5 (who receive support from the diaconate) would be charged with more specific qualifications than a deaconess would be! That seems to us obviously imbalanced and inconsistent.

In addition to this, there's another argument for the ESV rendering, γυνή (guné) as "their wives" that we find persuasive. In the context of the deacon qualifications in vv. 11-13, Paul seems to be developing the theme of the deacon's household and family and requiring evidence of godliness in the home: v.11 his wife must be blameless⁹; v.12 he must be faithful in marriage; followed by: his children must be well-managed.

All these verses are thus dealing with the same topic and seem to belong together. The family is generally a clear revealer of a man's faithfulness to God. His household is the brightest proof of what it's like to live under his care. Just as an elder must prove himself able to teach, a deacon must prove himself effective in care (as he says in v. 10: "**And let them also be tested first; then let them serve as deacons if they prove themselves blameless.**"). This isn't only proven in them showing proficient godliness in certain tasks but demonstrating fruitful godliness in their homes.

⁹ According to Ephesians 5:25-28, Paul taught that part of a husband's job is to labor for his wife's stability and strengthening in Christ; to forward her holiness. Since a deacon is to assist the elders in caring for God's house, it should be expected that their labors in their own house are proven fruitful to the glory of God.

We think this helps to understand one reason for the specific qualification dealing with the "wives of deacons" in v. 11¹⁰. Just consider how encouraging that qualification would be to a sister being cared for by the diaconate. As Acts 6:1-6 and 1 Tim 5:3-16 present, caring for widows and women was a HUGE aspect of the church's ministry and witness. If these men were to be assisting in the oversight of those areas, you would want their households to have happy, holy, and thriving women! As those who would be personally dealing with meeting the needs of many sisters in the church, Paul says it is required that deacons demonstrate they are skilled in serving the sister closest to them, namely, their wife.

WASN'T PHOEBE A DEACON?

Adding to this debate, there's confusion about our sister Phoebe in Romans 16:1-2: "**I commend to you our sister Phoebe, a servant of the church at Cenchreae, 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.**" In that text, Paul, clearly calls Phoebe a servant of the church—that word for "servant" is the same word used for deacon in 1 Tim. 3:8. Many therefore conclude that Scripture teaches that women can serve as deacons.

While we understand how someone could land there, it's not that simple and far more nuanced. For instance, διάκονον, the feminine form of διάκονος (the word for deacon), can mean all of the following: servant, courier, agent, and assistant. Most commonly it's rendered as servant. It seems clear given the context of Romans 16, that Paul is not seeking to highlight Phoebe's office in the church, but her honor for the great help that she has been to him. He seems to explain what he meant by servant of the church when he writes in vs 2: "...**for she has been a patron¹¹ of many people, including me. This is worthy of honor.**"

Of course, Paul calls attention to her in this way and honors her. And rightly so. Phoebe sounds awesome! We want a Phoebe on our team, too! And then Paul asks that she may be received in a manner that is worthy of the saints. He's asking for some holy hospitality if you will.

Though she is referred to as διάκονον of the church, we see no indication it's in reference to an office. Nothing about the context suggests that, but rather the opposite seems to be the case. In context, Paul is giving specific thanks for Phoebe's generous support to many at the church (himself included), and therefore she is a commendable servant and worthy to be welcomed.

¹⁰ In addition to this, given the nature of caring for widows under the diaconate (we take Acts 6:1-6 to be referring to deacons), it's very likely that the men elected to this area of service in the Jerusalem church would have been aided by their wives (or other women in the church in general). Jewish social structure would probably have required this. So given that these gender specific situations would be quite common in the work of the diaconate, it's very likely that the wives of deacons were seen to play a crucial support role in those specific situations and perhaps that is why their godliness is specifically examined.

¹¹ This is the only instance of this word in the New Testament and means a helper, carrying the sense of "*caring for the affairs of others and aiding them with her resources*" (THAYER'S GREEK LEXICON, Electronic Database.)

She is to be honored, not because of her office, but her patronage. In this way, she fits in with the rest of the saints he commends by name in Romans 16. In view of all this, we don't think Phoebe held the office of a deacon, nor is Romans 16 a good proof-text for women deacons.

So, that is who we think the deacons are. But there remains the question of, "what do deacons do?"

3. THE OFFICE OF DEACON IS TO ASSIST THE PASTORS IN MANAGERIAL OVERSIGHT AND CHURCHWIDE CARE (ACTS 6:1-6)

We think the best example of what the deacons do is found in Acts 6:1-6. We saved this text for last because scholars agree Acts was actually written after both Philippians and 1 Timothy. That is a significant fact because in reading Acts 6 for the first time, readers would've been familiar with the office of the deacon. It seems likely that in the reading of the men deaconing in Acts 6, readers would've completely understood that office of a deacon to have been in existence and understood the account to provide its origination.

Let's look at Acts 6:1-6: "**N**ow 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. 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. 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. But we will devote ourselves to prayer and to the ministry of the word." 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. These they set before the apostles, and they prayed and laid their hands on them."

The text teaches us that the church had grown greatly ("increasing in number"), and new problems grew up with them. Because of this increase in souls saved, there was an increase in needs to care for. The apostles, who functioned as overseers¹², had become overburdened with "serving tables" (Acts 6:2), which very likely would have been dispensing the church's funds to meet needs and managing the distribution of it¹³.

With the growth of the church, the growing needs impacted the bandwidth of the apostles. It would seem that even apostles failed their members from time to time.

¹² According to 1 Peter 5:1 which says, "So I exhort the elders among you, as a fellow elder", the Apostle Peter viewed himself as an apostle and as an elder/overseer.

¹³ This needn't mean the door to door distribution of actual bread and food to the widows, etc. That seems unrealistic given the size of the church and the number of men selected to help (vs. 3). That work was probably done by faithful members of the church.

It's not that the apostles thought this job was beneath them. It clearly seems to be a capacity issue. There is limited time and energy, and they were called to use their time and energy in a specific way; namely, the ministry of the Word and prayer (Acts 6:4). They do not say, "nevermind the widows, we're busy!" but rather they say, "this really needs to be taken care of, but we can't oversee this."

To address this problem, the apostles call for assistance. In fact, they call specifically for assistants. They say in vs. 3, "**pick out from among you seven men¹⁴ of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty.**" These men were to be appointed to a task that would free up the pastoral ministry of the word and prayer, and meet a vital need in the life of the congregation. Again, this doesn't seem to be a leader for general areas of service, but this task called for men who were congregationally recognized as men of character and holiness. And when we look at the problem this church was facing we completely understand why; this task required significant managerial oversight and care.

This scenario in Acts 6 helps give both understanding and weight to the role of the deacon's office. By instituting these seven men, there was now an additional layer of oversight and care established in that church, and the elders were more freed up for the ministry of the Word and prayer.

The apostles, who functioned as overseers, were responsible for leading and managing the church. To succeed in this, they appointed faithful men to assist them in this oversight, appointing them to oversee practical and managerial duties on the elder's behalf. This would make sure the church is well cared for, and the pastors could be more fully devoted to preaching and praying.

The office of pastor and deacon do not carry the same responsibility and authority¹⁵. The elders will be held accountable for the souls under their charge by God (Heb. 13:17), the elders are charged to preach the Word (2 Tim 4:1-2, Titus 1:9), and it is the elders that have been charged to pay careful attention to all the flock and who the Holy Spirit has appointed to care for the church of God (Acts 20:28). So, deacons do not bear that same burden and weight of shepherding as the pastors do, but their area of oversight is intended to support the elders in caring for all the flock. The deacon office then is not a "check and balance" to the pastors (as some church traditions regard it), but the diaconate is actually subordinate support to the pastors. The deacon, in contrast to the elder, is therefore naturally more often involved in works of mercy and practical oversight¹⁶.

¹⁴ Notice the apostles specifically call on the church to identify seven men, not seven people. And the church understood the call as we are given the names of all seven men.

¹⁵ The Lord does not say that he will judge deacons more strictly, but he will judge the overseers/teachers more strictly according to James 3:1.

¹⁶ As stated before, these interactions often required caring for the needs of widows and other similar interactions with women. It's not unlikely at all that they would have been assisted by their wives or potentially other women in the congregation.

Where the pastoral office appoints men to rightly divide the Word for the church (2 Tim. 2:15), the deacon office appoints men to "serve tables" for the church (Acts 6:2-3).

SUMMARY

Again, let us re-emphasize that we want to hold our position as humbly as possible. We have landed where we have because we're most persuaded by the sum of the weighty textual and exegetical arguments laid out here. And while we happily hold this position being persuaded by the arguments, we do want to hold it loosely.

With all this being said, here is what the elders of RCF understand the Scripture to teach on what the office of a deacon is:

Deacons are qualified men who are recognized by the congregation and are tasked by the elders to execute specific matters of practical oversight, for the good of the church, and to free up the elders to devote their time to the ministry of the word and prayer.

[Examples of possible deacon areas of oversight (but not limited to): benevolence, member care, hospital visits, widow and elderly support, and the context committee.]

We hope this document clearly lays out how we landed where we have. We also hope this document is as encouraging for you to read as it was for us to write. The Lord is good to give such good gifts to his church. May we readily receive all He has for our church, for our joy in Jesus, and for our witness in the world.

A more healthy church is the end result of using God's gifts, God's way. The church in Acts 6 got stronger after it had deacons. It became a more caring church, serving one another more faithfully in love. It also became more rooted in the Word as the result of the ministers being more freed up to preach and pray. This is why we aren't surprised to read that after they addressed the matter with deacons, they flourished all the more. Act 6:7 says, "**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.**" We are praying for fruit like that to be born in our church. We hope rightly understanding deacons helps move us forward toward that goal.

Lord willing, as we continue to grow as a church, the pastors will continue to care for the flock and devote their time to the ministry of the word and prayer. And deacons, Lord willing, will be given duties in matters practical in nature, assisting the elders in caring for the church. We believe it's through these practical efforts—overseen by deacons and executed by an army of faithfully serving saints—that we further make Christ's love known to each other and those around us; testifying to the glory of Christ in both word and deed!

"to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen." (Eph. 3:21)