

Ministry, Service and the Calling of Servanthood

**The Calling of Servanthood
Deacons and Ministers in the Local Church
The Ministries of Compassion, Tithing and Giving**

I. The Calling of Servanthood

*Matt 20:26-28 – “Whoever wants to become great among you **MUST BE YOUR SERVANT**, and whoever wants to be first must be your slave. The Son of Man did not come to be served, but **TO SERVE**, and to give his life as a ransom for many.”*

*1 Pet 4:10-11 - “Each one of you should use whatever gift he has received **TO SERVE OTHERS**, faithfully administering God’s grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. **IF ANYONE SERVE**, he should do it with the strength God provides, so that in all things God may be praise through Jesus Christ.”*

The calling of servanthood involves ministry and servanthood. At Northgate, we believe in the benefits of servanthood leadership. Plural leadership is an important value for us. We believe the team approach is the most effective and biblical. Servant leaders lead the way for God’s people to be servants of the living God and for the whole community of faith to express the spirit of servanthood. Overseers and deacons serving together is the ideal.

II. Diaconal Servanthood

God calls all his people to the high ideal of servanthood. Diaconal servanthood may be defined as: “All of life is blessed and qualitatively fulfilled as we serve one other and exercise good stewardship in all things unto the Lord in the spirit of restfulness, peace and walking out God’s way of life, all in the spirit of servanthood.”

As servants (*doulos*) in God’s House (*oikos*), we desire to embrace a commitment across the body as “servants” of the Lord and servants to one another. In both Luke 16:13 and Matt 24:45 we discover the phrase “faithful servant” (*pistoi doulos*). This concept is also in Matt 24:46 where it is associated with the phrase “whom his master made (*kathistemi*) ruler (*kurios*) over his household (*oiketeia*)”.

We magnify the ministry of deacon within congregational life and invite believers to make themselves available for training and incorporation into one or more of the many serving roles or ministries. We believe in reproducing leadership at all levels, particularly with disciples who show an inclination toward lay pastoring and counseling, or trained to lead home meetings and flock groups, and for serving in support and administrative roles.

All roles of leadership and ministry are servant roles in a true New Testament congregation. What is “servant-leadership”? The Greek word for “deacon” is *diakonos*, one who renders service or ministers to the needs of another.

Jesus was the very embodiment of the servant-leader principle as the Messiah Servant. He is our supreme example of service (Phil 2:5-8; I Peter 2:21-25; Rom 15:8; Mark 10:45; Heb 2:9-18). Servant-leadership is a basic principle stated by Jesus in such passages as Mark 10:42-45 and Matthew 20:25-28.

Mark 10:42-45 – “42 But Jesus called them to Himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. 43 Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. 44 And whoever of you desires to be first shall be slave of all. 45 For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” NKJV

III. The Work of Ministry

The great passage about the work of the ministry is Ephesians Chapter Four. Here we find that all believers have been called to “**the work of ministry**” (Eph 4:12), not just those who carry a public designation as “Ministers of the Gospel.” At least three great ideas emerge:

1. Walk Worthy of the Calling with Which You Were Called (Eph 4:1). We all have an equal calling to be the church of Jesus Christ (cf. 3:18) with all of its potential for glory.

*Eph 4:1 – “I, therefore, the prisoner of the Lord, beseech you to **walk worthy of the calling with which you were called.**” NKJV*

2. To Each One of Us Grace and Gifts Are Given (Eph 4:7). Each believer by grace has been granted grace-gifting according to the measure of Christ’s gift of salvation in us.

*Eph 4:7-8 – “**But to each one of us grace was given according to the measure of Christ's gift.** 8 Therefore He says: “When He ascended on high, He led captivity captive, and gave gifts to men.”*

3. Saints Are To Be Equipped for the Work of Ministry (Eph 4:12). The goal is each believer helping other believers to be edified (built up) until all grow into the full measure of Christ.

*Eph 4:11-13 – “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the **equipping of the saints** for the **work of ministry**, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.” NKJV*

IV. Ministry within Body-Life (Rom 12:3-8)

A. Context: In Romans 12:3, Paul sets the stage for discussing multiplicity and singularity in ministry by noting that God has uniquely and providentially imparted or apportioned to each individual Christian a measure of faith. No one Christian is capable of expressing the totality of God's action in Christ, but every Christian has received the Spirit of Christ (Rom. 8:9) in His totality and a component of the whole body.

B. Measure: Though we receive the Spirit "without measure" (Jn. 3:34), we each comprise but a measure of the total ministry of the Church, indicating our need for each other in the oneness of the whole. "To each one of us grace was given according to the measure of Christ's gift" (Eph. 4:7). God has "allotted" (NASB) to each Christian a measure of faith. From another point of view, God has uniquely apportioned to each Christian a portion of the total ministry of Christ.

C. Analogy: Paul employs the analogy that he used so extensively in I Cor. 12:12-27, by relating the physical, human body to the spiritual Body of Christ. Just as we have a multiplicity and plurality of particular members in solidarity in our physical bodies, so members in Christ's body do not all have the same practical expressions of function (*praxis*).

D. Primary: What are the most basic types of ministry functions (*diakonia*) for believer-priests and average, everyday believers?

1. The Ministry of Reconciliation – 2 Cor 5:18-20. All believers, having been reconciled to God through Christ are given the ministry of reconciliation and are to serve as ambassadors for Christ.

*2 Cor 5:18-20 – “18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the **ministry of reconciliation**, 19 that is, that God was in Christ reconciling the world to Himself, ...has **committed to us the word of reconciliation**. 20 Now then, **we are ambassadors** for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.”*

2. **The Ministry of a Loving Life-style** – Rev 2:19 – “I know your works, love, **service** (diaconian), faith, and your patience.” Believers should serve others, characterized by works of love, faith, and patience.

3. **The Ministry of Giving to the Poor** - 2 Cor 8:3-4; 9:1

2 Cor 8:3-4 – “3 For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, 4 imploring us with much urgency that **we would receive the gift and the fellowship of the ministering to the saints.**” NKJV

4. **The Ministry of Supplying for the Deprived** - 2 Cor 9:12

2 Cor 9:12 – “For **the administration of this service** not only supplies the needs of the saints, but also is abounding through many thanksgivings to God.” NKJV

5. **The Ministry of Sending Famine Relief** - Acts 11:28-29

Acts 11:28-29 – “28 Agabus, stood up and showed by the Spirit that there was going to be **a great famine** throughout all the world, which also happened in the days of Claudius Caesar. 29 Then **the disciples, each according to his ability, determined to send relief** to the brethren dwelling in Judea.”

V. Seven Grace-Motivations (Rom 12:3-8)

Chapter 12 of Romans speaks to seven basic motivations that cause believers to function within the body of believers, as follows:

1. **PERCEIVER Motivation** - Declares Prophetic Truth (Spiritual). The motivation is to reveal unrighteous motives or actions by presenting God’s truth, to be persuasive in speech, to bring to light things previously concealed -- to reveal the secrets of men’s hearts causing them to fall down and worship God (I Cor. 14:25).
2. **SERVER Motivation** - Renders Practical Service (Practical). The motivation is to demonstrate love by meeting practical needs, to detect personal needs -- to overlook personal discomfort in order to meet these needs, rendering practical service under the guidance and wisdom of the Holy Spirit (Ex. 35:30-35; Gal. 5:13; Col. 3:23-25).
3. **TEACHER Motivation** - Researches and Explains Scripture (Mental). The motivation is to clarify truth in a conceptual way, giving attention to details and meaning -- the ability to search out and validate scriptural truth and then to teach the things of the Spirit with wisdom and insight, depending on the Holy Spirit to give understanding to the hearer (Eph. 1:10-19; Col. 3:16; Mt. 28:20; Eccles. 12:9-14).
4. **EXHORTER Motivation** - Encourages Personal Progress (Soul-Health). The motivation is to stimulate the faith of others -- seeking to encourage faith and achievement in others by giving Holy Spirit inspired counsel, consolation and confrontation that manifest the pure love and wisdom of Christ (Heb. 3:13; 10:25).

5. **GIVER Motivation** - Shares Material Assistance (Material). The motivation is to entrust personal assets, energy and finances to others for the furtherance of their ministry. Givers are motivated to give in various ways (Mt. 10:8; Lk. 6:38; Rom. 12:13).
6. **ADMINISTRATOR Motivation** - Gives Leadership Direction (Functional). The motivation is to coordinate the activities of others for the achievement of common goals -- providing leadership under the guidance and wisdom of the Holy Spirit that releases people's gifts, abilities and functioning for the good and the overall success of the congregation (I Tim. 3:4; Prov. 17:2; 16:32).
7. **EMPATHIZER Motivation** - Shows Relational Mercy (Emotional). The motivation is to identify with and comfort those who are in distress. This involves acts of love inspired by the Holy Spirit as we identify with those in distress (Lk 10:37; II Cor. 13:8; Col. 3:12).

VI. Ministry of Compassion and Mercy

Acts 4:32,34-35 – “All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. . . There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone as he had need” (cf Acts 2:44, 45).

Acts 4:36, 37 – “Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means Son of Encouragement), sold a field he owned and brought the money and put it at the apostles' feet.”

Matthew 25 :31-45 – Six Works of Mercy. “I tell you the truth, whatever you did for me of the least of these brothers of mine, you did for me” (v.40).

“I was hungry and you gave me something to eat.”

“I was thirsty and you gave me something to drink.”

“I was a stranger and you invited me in.”

“I needed clothes and you clothed me.”

“I was sick and you looked after me.”

“I was in prison and you came to visit me.”

Luke 12:33-35 – “Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. Be dressed ready for service and keep your lamps burning.”

Luke 6:30-31,38 – “Give to everyone who asks you. And if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you. 38 Give and it will be given to you. A good measure pressed down,

shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

Isaiah 61:1-3 – “The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release for the prisoners, to proclaim the year of the Lord’s favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion – to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor.”

Luke 4:18,19 – “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.”

Proverbs 19:17 – “He who is kind to the poor lends to the Lord, and he will reward him for what he has done.”

Proverbs 14:31 – “He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God.”

Matthew 10:40 – “He who receives you, receives me, and he who receives me receives the one who sent me. And if any one gives a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward.”

Deut. 15:7,8,10,11 – “If there is a poor man among your brothers . . . do not be hardhearted or tightfisted toward your poor brother. Rather be open-handed and freely lend him whatever he needs. Give generously to him and do so without a grudging heart; then because of this the Lord will bless you in all your work and in everything you put your hand to. There will always be poor people in the land. Therefore, I command you to be openhanded toward your brothers and toward the poor and needy in your land.”

Luke 14:13,14 – “But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.”

James 2:15-17 – “Suppose a brother or sister is without clothes and daily food. If one of you says to him, ‘God, I wish you well; keep warm and well fed,’ but does nothing about his physical needs, what good is it: in the same way, faith by itself, if it is not accompanied by actions, is dead.”

VII. Mobilization for Practical Service - Lk 10:33-37

- a. Personal Involvement
 - Gifts of helps, time and energy
 - Abilities and talents
 - Resources, materially, spiritually, physically
 - Professional aid
- b. Financial Resources
 - Encouragement fund
 - Financial counseling budget
 - Program to motivate towards freedom from debt
 - “No needy person among them” – Acts 4:34
- c. Benevolent Impact
 - Changing people by acts of encouragement
 - Sacrificial involvement in the lives of hurting people
 - Responding to world hunger and deprivation
 - Loving the harassed and helpless
- d. Social Justice
 - Confront principality powers by intercessory prayer
 - Identifying social injustices with salty influence
 - Speaking into and praying for governmental leaders
 - Participating in legitimate consumer, watch dog groups
- e. Specialized Task Teams – General Teams
 - For personal aid
 - For crisis helping
 - For community impact
 - For congregational maintenance matters
 - For miscellaneous possibilities
- f. Special Outreach Ministry (For Individuals and/or Teams)
 - a. Prison Ministry
 - b. Evangelism opportunities
 - c. Coordinating special projects
 - d. Literature distribution
 - e. Self-help seminars/workshops; e.g., car mechanics

VIII. The Ministry of Tithing and Supporting the Church

Many ask about what the Bible says about giving and supporting the work of the local church. Our approach here is simply to study the Bible.

1. **Practical Questions about “Giving”:** What kind of Christian ministry will I give to? What will I or will I not support with my gifts? What about tithing? Is tithing to be given to the local church? What is the difference between tithing, offerings, and alms? Do I

tithe ten percent on my gross or on my net? If I do not tithe, will I really be disobeying God?

2. **Stewardship of Tithing, Offerings, and Alms.** Giving is a command of God, investing in the Kingdom. “A generous man will prosper; he who refreshed others will himself be refreshed” (Prov 11:25).
3. **Give Your Tithe unto the Lord.** Tithing has a purpose: “So that you may learn to revere the Lord your God always” (Deut 14:23). We are to bring the “first fruits” unto the Lord, not the last fruits (Prov 3:11,12). The Levites were to receive all the tithes as their wages and inheritance (Num 18:21-32). Of the tithe, they were to give 10% in turn to the High Priest, Aaron (vs. 25-29). This was called the “Lord’s Portion.” There are three tithes mentioned in Scripture:
 - a. **The Tabernacle Tithe** – Supported the pastoral ministry of the priests and Levites. Num 18:8-31; Deut 14:22-27; Neh 12:46, 47.
 - b. **The Festival Tithe** – Supported the program of worship and edification, the national feasts, the sacrificial worship. Neh 10:28-39; 12:44-47; 13:1-12; II Chron 31:4, 6, 14-17; I Cor. 9:7-14.
 - c. **The Benevolent Tithe** – Supported the provision of benevolence for the poor. This third-year tithe, given over and above the rest on the third and sixth year of every seven. Deut 14:28, 29; 26:1-3, 12-15; Lev 27:30-32; Num 18:21-32.
4. **Present Your Offerings unto The Lord** – Num 18:8-32. Aaron the High Priest was in charge of all offerings given to the Lord; all the holy offerings (vs. 8); all the gifts (vs. 9); all the leftover share (vs. 18); all the finest olive oil, new wine, new grain (vs. 12); and all the first fruits (vs. 13). The priesthood shares in the inheritance (vs. 20).
5. **First Fruits Offerings:** Prov 3:9, 10; Neh 13:31; Lev 22:23. Seasonal tithe offerings served as a symbolic gesture acknowledging God’s ownership of the land and supporting the priesthood.
 - a. **Thank Offerings:** Deut 16:10,16,17; Num 15:2-5. Spontaneous acts of thanksgiving for God’s blessings and providential care given in proportion to the blessings received on special occasions, such as the Feasts of Unleavened Bread, Harvest, and Tabernacles.
 - b. **Special Offerings:** Num 5:9, 10; Lev 7:31-34; Exod 29:27, 28; III John 5-8. These offerings were for the personal use of the priests, given out of grateful motivation of the heart toward their ministry.
 - c. **Evangelism Offerings:** Mark 10:29, 30 describe the possibility of a 100-fold return on this type of offering. Phil 4:14-19 models the support of missionary apostles. Acts 11:29 show the beauty of one congregation caring for the need of another congregation in the service of the gospel.
 - d. **Project Offerings:** Building projects or other unique need projects were cared for by people giving out of sacrificial freewill motivation. The tabernacle was constructed debt-free as the people gave out of their hearts (Ex 25:2-7; 35:1-29; 36:5-7). The temple was built with materials collected ahead of time (I Chron 24:11-

14). Freewill contributions financed the repair of the original temple (II Chron 24:8-12); financed the rebuilding of the temple under Ezra (Ezra 1:4-7, 8-11); and financed the rebuilding of the walls under Nehemiah's leadership (Neh 7:70-72). People gave according to their ability (Ezra 1:6-9).

6. Donate Your Alms to The Poor – Prov 14:21; 19:17; 22:22, 23; Ex 22:21-27; Psalm 12:5. There are many types of poor in the world.

1. **Poor Offerings:** Given for the needs of the genuinely poor, for the necessities of life - Prov 19:17; Ps.41:1; Acts 9:36; 10:4, 31; Mt 6:1-4; 19:21; Acts 3:2, 3; Prov 28:8, 9, 27.
2. **Distributing to the Needs of Believers:** This is an investment of refreshment - Luke 6:37, 38; Gal 6:6, 10; Rom 12:6-8, 13; Deut 15:7-11; I Tim 5:3, 4, 8; Heb 13:16; II Cor 8:4-7, 13-14; Acts 4:36-37 (Barnabas); II Cor 9:12.
3. **Offerings for Strangers:** Deut 10:17, 18; Jer 7:3-7; 22:3-5; Zech 7:7-14; Ezek 47:21-22; For Widows and orphans – Ex. 22:22-24; 27:19; Isa 1:17; James 1:27; I Tim 5:3-16; Mt. 15:4-6.
4. **Investing in the Harvest:** To those “poor in spirit” - Mark 10:29-30; Mt 9:37, 38.

7. Tithing to The Local Storehouse – Malachi 3:8-10

The “storehouse” is where you receive your primary ministry – the covenant community you have identified as your household of faith.

***Malachi 3:8-10** – “Will a man rob God? Yet you rob me. But you ask, How do we rob you? In tithes and offerings. You are under a curse – the whole nation of you – because you are robbing me. Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this, says the Lord Almighty, and see if I will not throw open the floodgates of heaven and pour out so much blessing, that you will not have room enough for it.”*

The practice of tithing by a faithful community of believers will bring seven significant benefits as follows as seen in Malachi 3.

- a. Freedom from the sense of guilt with one's conscience that one is robbing God of what is truly his (Mal. 3:8).
- b. Protection from the curse (Mal. 3:9).
- c. Sufficient food in the storehouse (Mal. 3:10)
- d. The floodgates of Heaven thrown open (vs. 10).
- e. Abundant provision and blessing poured out, with not enough room to contain it (v. 10).
- f. Satan restrained from sending pests to devour the crops and the vines in the field casting their fruit (vs. 11).
- g. All the nations (secular community) will rise up and call you blessed, for you will have a delightful land (vs. 12). The corporate testimony of the congregation is enhanced.

Tithing was a biblical injunction and practice:

Lev. 27:30-33, “A **tithe of everything** from the land, whether grain from the soil or fruit from the trees, **belongs to the Lord**; it is holy to the Lord. The entire tithe of the herd and flock – every tenth animal that passes under the shepherd’s rod – will be holy to the Lord”

Genesis 14:18-22 – Abraham, long before the giving of the Ten Commandments, worshiped God by giving a tenth of everything to Melchizedek, King of Salem (Jerusalem), the priest of God Most High. In turn, Abraham received the blessing, “Blessed be Abram by God Most High, Creator of heaven and earth. And blessed by God Most High, who delivered your enemies into your hand.” As Abraham gave the tithe, he declared, “I have raised my hand to the Lord, God Most High, Creator of heaven and earth.”

Matthew 23:23 – Jesus taught the people of his day that, concerning the practice of tithing, “You gave a tenth . . . but you neglected the weightier matter of the law – justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.”

Hebrews 7:2, 4-10 – “Abraham gave a tenth of everything . . . Now the law requires the descendants of Levi who became priests to collect a tenth from the people . . . This man (Melchizedek), however, did not trace his descent from Levi, yet he collected a tenth from Abraham, and blessed him who had the promises... In one case, the tenth is collected by men who die, but in the other case, by him who is declared to be living. One even might say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor.”

Parable: Philosophy of Tough Love

Jamie Buchingham: “I am ever amazed at the number of people who want help – but want it their way, on their terms.

“Jamie Carraway, who runs the alcoholic rehab center at the Sebastian hospital, loaned me his copy of *Dr. Bob and the Good Old Times*, the biography of Bob Smith, one of the co-founders of Alcoholics Anonymous. One of Dr. Bob’s early “converts” had sobered up but later returned to alcohol. He woke up in the basement ward of a little hospital.

“Dr. Bob walked in and said, ‘What happened, Ed?’

“I don’t know, Doc. Somehow I found myself in a bar, and I don’t know how I got there.”

Dr. Bob exploded. ‘Now wait a minute. One of the requirements is honesty. And you haven’t got any honesty about you at all.’ “Nobody pushed you into that bar. You walked in there, and you ordered a drink. You drank it. So don’t tell me you don’t know how you got there. Now you’re taking up my time, and I

have better ways to spend it than to talk to you. If I were you, I'd go out and get drunk and stay drunk until I made up my mind what I wanted to do. As far as I'm concerned, you stink.'

"Ed was furious and called his wife and told her to get him out of that hospital. It was also the night he had his last drink.

"Tough love! Some folks need sympathy. Others need to be slapped in the face, shaken up, forced to consider the truth.

"Recently a tearful young woman came to me, begging to talk to me privately. Fortunately, I knew she had already been to one of the pastors at the Tab and did not like what he had told her. Now she hoped to manipulate my mercy gift and receive advice she could agree with.

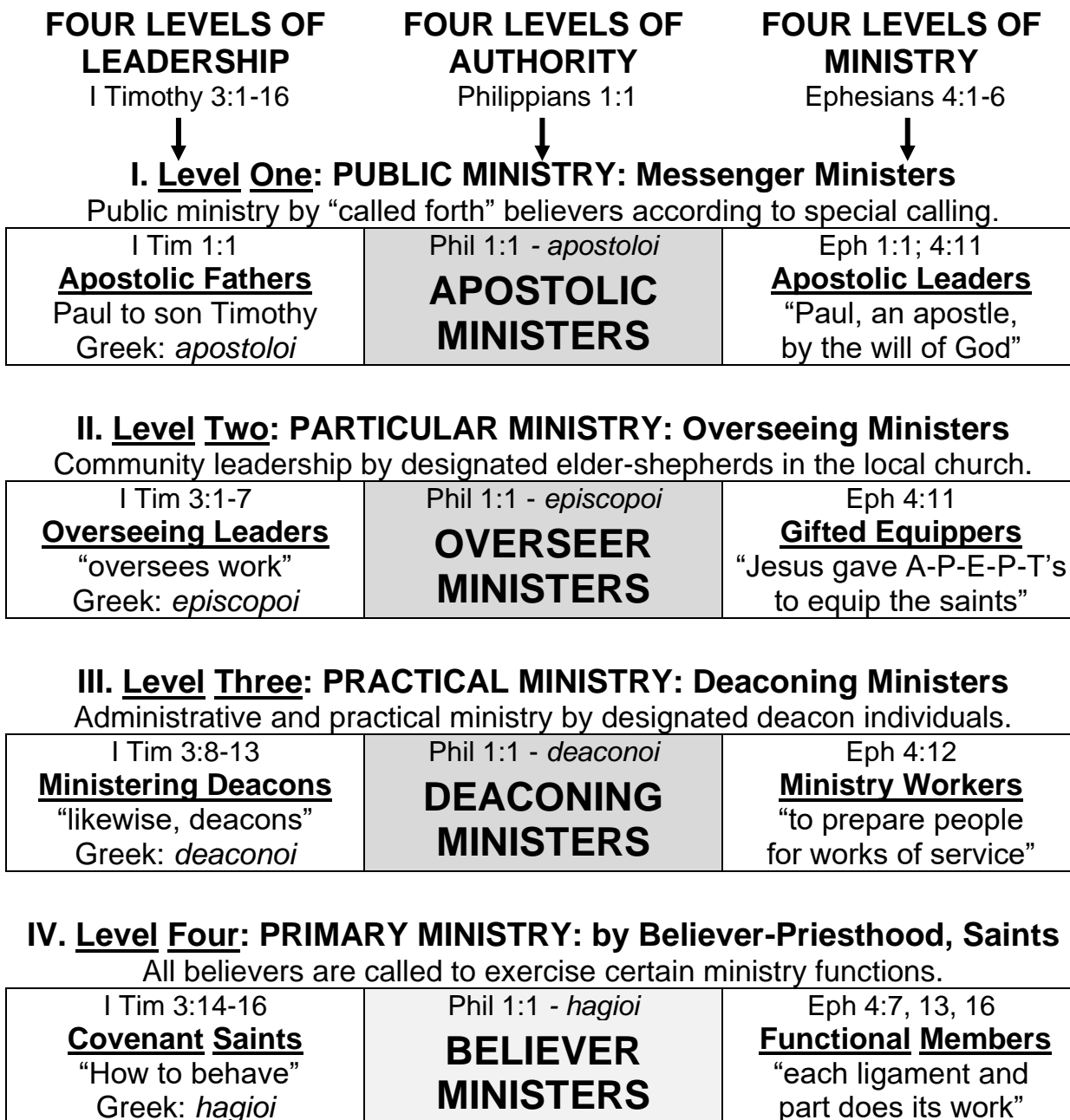
"I refused to talk to her. Her tears turned to anger and she stalked off, muttering about "phony love."

"That's not phony love; that is tough love - the kind that speaks the truth. The Gos-pill is sometimes hard to swallow, but if taken according to prescription, it will always bring healing."

Appendix 1

Four Levels of Ministry Deaconing Leadership

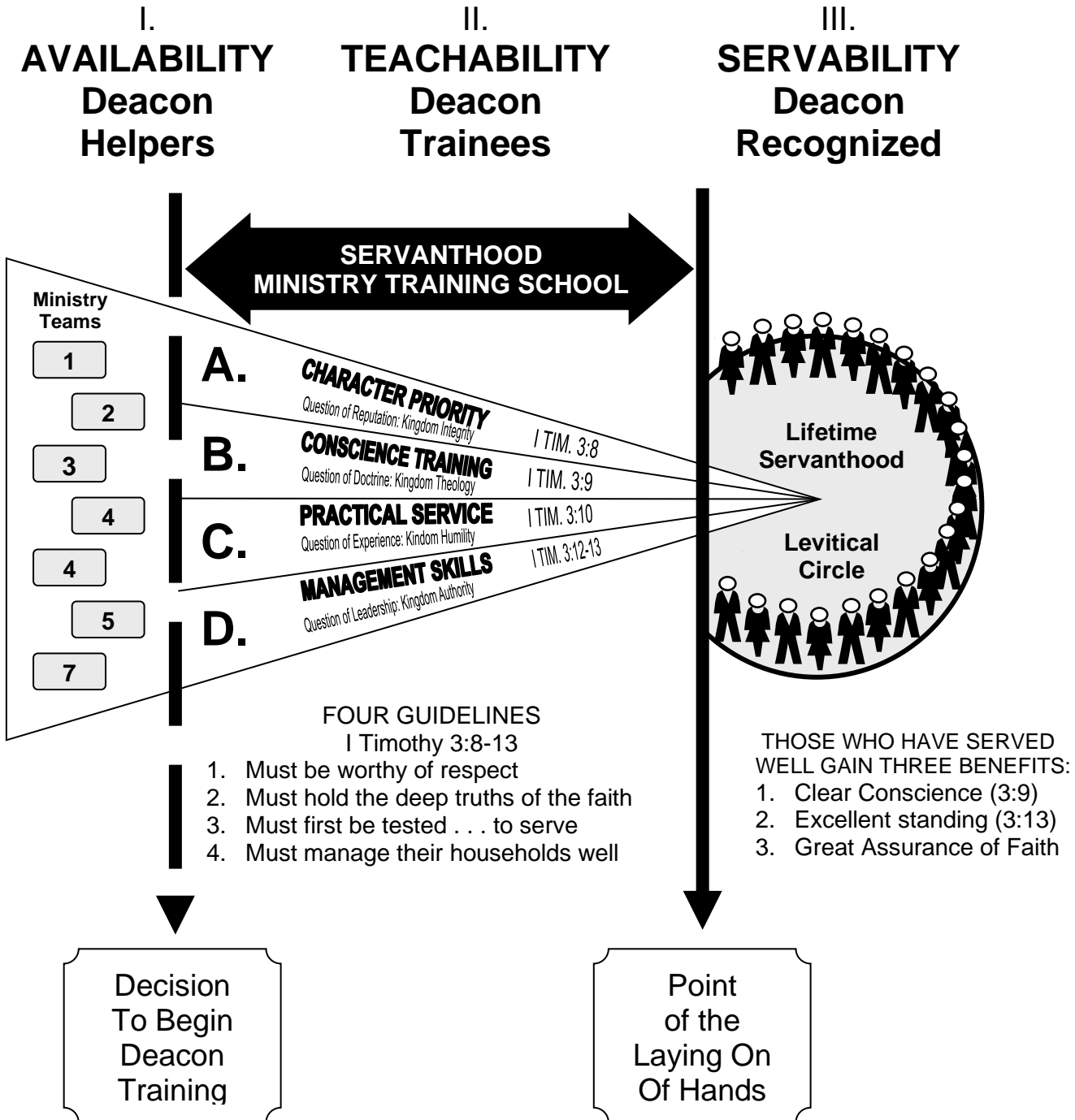
The following chart enables us to see that in the New Testament Church there were four levels of ministry leadership. In the broadest sense of the Greek word for ministry (diaconia), ministry belongs to all of God's people, although there may be levels within the New Testament Diakonate to some degree. The whole church is to be involved in service and ministry. First, there is the more senior level of apostolic five-fold servant ministry; second, the overseeing leaders in the congregation; thirdly, the deacon and deaconess administrators and ministers among the people; and fourthly, the day-to-day ministry of the saints.



Appendix 2

Training and Qualifying To Be a Deacon Minister

I Timothy 3:8-13



Appendix 3

Four Levels of Ministry

While the Greek word for “ministry” *diaconia* refers to service and ministry rendered to others in need, the word for “deacon,” *diakonos*, refers to those who in a specific sense have been designated as recognized servants of the church. Ministry is diverse and broad. Insights into the concept of servanthood ministry are seen when the scriptural use of “*diaconia*” in all of its varied uses (noun, verb, cognates) are analyzed. The Diaconate is quite broad with diaconal ministry falling into four categories as follows.

1. **PUBLIC MINISTRY – Messenger Ministers**

By “called-forth” believers according to special calling

- | | |
|--------------|---|
| Acts 6:4 | a. Ministry of the Word and prayer |
| Eph 4:8, 11 | b. Christ’s five-fold equipping gifts |
| Acts 13:1-2 | c. Plurality of prophets and teachers |
| Rom. 15:31 | d. Ministry to local congregations |
| 1 Tim 1:12 | e. Apostolic ministry (cf. Acts 20:24; 21:19) |
| 1 Cor 16:15 | f. Households of faith serve the church |
| Phil 2:25-30 | g. Messengers serving servants of Christ |

2. **PARTICULAR MINISTRY – Overseeing Ministers**

By all believers according to situational needs

- | | |
|---------------|---------------------------------------|
| I Tim 5:17-19 | a. Elders of the congregation |
| Rom 12:6-8 | b. Motivations for gifts of service |
| I Cor 12:4-7 | c. Differences of ministries |
| I Pet 4:10-11 | d. Ministry of grace gifts |
| Col 4:17; 4:7 | e. Specific ministry |
| Acts 6:3 | f. Oversight of the tables and widows |

3. **PRACTICAL MINISTRY – Deaconing Ministers**

By various believers according to spiritual giftedness

- | | |
|--------------|---------------------------------------|
| Acts 6:1-4 | a. Ministry of temporal things |
| Heb 6:9-10 | b. Ministry of helping God’s people |
| Philemon 13 | c. Encouraging persecuted people |
| Rom 16:1-2 | d. Ministry of helpers to the church |
| 2 Tim 1:18 | e. Refreshing the servants of God |
| I Tim 3:8-13 | f. Qualifications of official deacons |

4. **PRIMARY MINISTRY – Believer Priesthood - Saints**

By all believers based on scriptural commands

- | | |
|------------------|--|
| 2 Cor 5:17 | a. Ministry of reconciliation |
| Rev 2:19 | b. Ministry of a loving life-style |
| 2 Cor 8:4; 16-21 | c. Giving to the poor |
| 2 Cor 9:12-14 | d. Supplying the needs to the deprived |
| Acts 11:27-30 | e. Sending famine relief |