

We are in a series titled "doing church"; this title is not necessarily meant to be thought of as a **manual or a handbook for proper behavior, behavior management, or behavior modification**- as we all know ...

the hard work of heart work - is the only good work - that transforms mind work - into authentic HS character(church) work.

We covered a lot of ground with Paul and Timothy in Ephesus. Tim was given the charge to "Remain on" in Ephesus and set things in order, due to the trouble that was mounting in the church. Paul addressed concerns in the community regarding worship and prayer. He also dealt with abuses that were created by the erring elders/overseers. Paul then setting his attention on these leaders and models of the ministry, calls Timothy and the "doing Church" to do church differently than how they are doing it!

Starting in 3:1-7 last week, Paul starts by addressing the overseers (epis co pay) then moves to deacons (dee ah kan os/servants) in 8-13 which is our subject for today – **SERVANT LEADERSHIP**: *Story about trying to perform a deliverance-*

Today's emphasis is taken from 1Tim 3:8-13. READ

I. What is a deacon (Dee ah kan os)? This term may conjure up all kinds of memory or imagery from another time.

1. In most churches "deacons" were some **authority structure** in the church. -some churches there were the official leaders- ruling body – sometimes the pastor was employed by them. It was often a position sought after

2. Whereas, some churches don't even mention the term – **just ignore it!** Or put them in a category of those that are unlearned- unable to become an elder/overseer –

1 Tim 3:9 but holding to the mystery of the faith with a clear conscience

3. The term although debated by many – is agreed upon by most as Servant – which got its primary thought from literally **serving tables!**

4. Not until we get to Phil 1:1 and 1Tim 3 – does the word deacon **become specific vs general**

Phil 1:1 Paul and Timothy, bond-servants of Christ Jesus, To all the ^[a]saints in Christ Jesus who are in Philippi, ^[b]including the overseers and deacons: ² Grace to you and peace from God our Father and the Lord Jesus Christ.

1 Tim. 3:8 Deacons likewise *must be* men of dignity, not ^[a]double-tongued, ^[b]or addicted to much wine ^[c]or fond of sordid gain,

5. Everywhere else the term is **translated servant, service or serving** – like literally with food

Jn 2:5 His mother *said to the servants, "Whatever He says to you, do it – wedding at Cana

Lk 4:39 And standing over her, He rebuked the fever, and it left her; and she immediately got up and ^[a]waited on them.

Jn 12:26 If anyone ^[a]serves Me, he must follow Me;

Questions for connection

- How should we think about this role?
- Where does that put you and I?
- What is your role in the Lord's Church?

We are all servants here we are all (Dee ah kon os) – Every Elder/overseer is a servant not every servant has the grace to serve as Elder – but all have something to give.

II. How should we think about these roles? Epis ko pay, dee ah kon os – servants and models with varying graces fulfilling a specific task at a specific time.

Rom. 12:4-8 For just as we have many members in one body and all the members do not have the same function, ⁵ so we, who are many, are one body in Christ, and individually members one of another. ⁶ Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, ⁷ according to the proportion of his faith; if ⁸ service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with ⁹ liberality; he who ¹⁰ leads, with diligence; he who shows mercy, with cheerfulness.

- 1. Everyone of us are called to service – some are simply more gifted at it than others**
- 2. Everyone is a deacon in the general sense – but here there are those with some special grace to serve**

Read Acts 6:1-5 -This is where deacon ministry began supposedly, never called deacons – just some men chosen for a specific task

- 3. The goal and purpose of Chapter 3 is to grow the vine – not to admire the trellis! –**
 - 1. To mature into a healthy church – The organization must always serve the organism and not the other way around.**
- 4. These men and women in Chapter 3 were called to be “divine examples” or “role models” to rise up and lead according to the measure of grace as the situation calls for it.**

John Wimber said and everyone gets to play- “models rule”

- This reflected JW approach to the Pentecostal traditions and Charismatic superstars of the KC prophets
- These models and gifted men created **observers instead of diakonoi** – servants/participants
- Situational vs static approach to gifts and the gifted.

Eph 4:16 from whom the whole body, being fitted and held together ¹by what every joint supplies, according to the ²proper working of each individual part, causes the growth of the body for the building up of itself in love.

III. Closing

- 1. There are no superstars here – just a body trying to learn to function – ego checked at door**
- 2. We are building a ministry model where everyone gets to play –**
- 3. Not a model to highlight the specialist.**

In 1994- about 6 months after we got married, Brenda and I began attending the Vineyard here in Phoenix. At which time we began to get a lot of very intentional training regarding the empowerment of the Holy Spirit. Much of this training and teaching was produced by John Wimber and involved the use and function of Spiritual gift manifestation. We found it very practical and biblically balanced. The best part about this training was the fact that we got to "do the stuff". We did it in Mexico, Africa, Korea, in training classes, conferences and Sunday Church services. We learned so much from the 15+ years of doing ministry in the Vineyard.

Before we met I had quite a bit of exposure to the Kansas City prophets, some of which were quite gifted. So naturally because of that exposure and my passion along with no training, this made me an expert in spiritual gifts especially deliverance ministry.

Before attending vineyard Phoenix, Brenda and I took a trip to Kansas City to attend a conference. Several days of teaching and witnessing some paradigm shifting experiences of the Holy Spirit.

One of the afternoons, we were in a ministry time with about 1000 people. We were all divided into groups praying for one another about specific topics. As I was postured and waiting to receive, I kept getting bumped by someone who was aggressively moving around behind me. He continued to disrupt me and I was getting quite agitated and began to think that he was demonized and in need of deliverance. So of course I figured God has put me in this situation knowing I was trained and ready to accomplish my mission of casting out this demon from this tormented man.

So, I whirled around and with dramatic flare, I stretched my hand toward this guy and "shouted come out of him". Nothing happened except I immediately realized this guy was not demonized, emotional and unusually broken maybe, but not demonized! The only Spirit present was the Holy Spirit and casting Him out was not very smart. I saw others praying for him and asking God for "more of the Holy Spirit" –

I had good intentions, but I was blinded by my desire for power and influence, I missed the heart of this man and his genuine need, which was the most important thing.

Servant Leadership helps us to keep the main thing, the main thing – which is Jesus meeting the needs of others by glorifying God and not self – a splash of discernment help as well 😊