# The essence and content of the work of the *diakonos* according to the New Testament

## Abstract

The word διάκονος is used for a large variety of persons in the New Testament. The question can be asked why this specific word was also used for some of the leaders (deacons) in congregations. The first step to answer this question can be to determine the essence and content of the work of a διάκονος (not as leader) according to the New Testament. The aim of the article is a close study of the meaning of the διάκον- words in five New Testament texts to determine the essence and content of the task of the διάκονος. The conclusion is that the results of this study cannot on its own determine the essence and content of the work of the deacon but it lay the foundation for further study about the leader διάκονος (deacon). In further study it will be important to also look at the texts where the διάκονος function in a position of leadership.

## Introduction

The deacon can play a key role in the ministry plan of a congregation. This article is a study of the διακονία of the διάκονος (not necessarily as leader) to determine what the essence and content of the διακονία of the διάκονος was according to the New Testament. Acts 6 cannot be regarded as the description of the institution of the office of the deacon, and even if you want to take Acts 6 as such, it is uncertain what the essence and content of the seven’s task was.[[1]](#footnote-1) The question arises what the source for determining the task of the deacon could be. The word ‘deacon’ is derived from the word διάκονος; however, this Greek word is used for a large variety of persons in the New Testament. It is widely accepted that it is, as a technical term for a certain type of leader in the congregation, only found in Philippians 1:1 and 1 Timothy 3. Nowhere in the New Testament, is the content of the work of the διακόνοι explicitly described.[[2]](#footnote-2) The question is why the word διάκονος was used to designate these specific leaders. A probable answer to this question is that the very essence of what the leaders were doing (their διακονία) is expressed by the semantic content of the διάκον- word group.[[3]](#footnote-3) Collins points out that a special meaning was attributed to the original Greek word διάκονος; it was therefore retained when the Bible was translated into other languages. He says that all the other words in the διάκον- word group were translated by words of the new language, but that “the word deacon was clearly a special case”.[[4]](#footnote-4)

The working hypothesis of this article is that the deacons were called such because they were leaders in the διακονία. The first step to determine the essence and content of the work of the deacon could be to firstly determine the essence and content of the work of a διάκονος in general according to the New Testament. Further study can then build on these results to investigate the task of the leader διάκονος.

Parts of the New Testament where the διάκον- word group is used will be investigated to formulate a theory on the task of the διάκονος. The history of the essence and content of the service of the deacon as it has been formulated in different times and denominations cannot be discussed in the space of this article.[[5]](#footnote-5) The aim here is primarily to determine what the general task of all believers was in their capacity as διάκονος, and not necessarily what the task of the leader-διάκονος was. The results of this study could probably be useful in further studies of the use of the διάκον- words in the New Testament to determine the task of leaders in the congregation. From the integration of such study results and the results of this study, it might be possible to give a clearer indication of the task of the deacon according to the New Testament and apply the findings in congregations today.

A valid question is if it is possible to establish the διακονία of the deacon from the study of the διάκον- word group. Avis[[6]](#footnote-6) and Shack[[7]](#footnote-7) motivate the possibility of accomplishing this goal. Avis says:

The New Testament provides neither precept nor precedent that fills in the content of diaconal ministry, what we do have is examples of the actual usage of διάκον- words in the Gospels, the Acts of the Apostles and the Pauline letters. How can the Church relate to this usage, how can it connect with it? ... To have integrity our own use of διάκονος and διακονία should be consonant with New Testament usage of those terms; it should resonate with it and be empowered by it.[[8]](#footnote-8)

Shack also investigates the use of the διάκον- word group in the New Testament to establish the task of the deacon today.[[9]](#footnote-9)

Louw and Nida’s (1996)[[10]](#footnote-10) approach to semantic domains will be discussed as an introduction to the research on the use of the διάκον- word group. Thereafter, several scriptural passages will be investigated. In the discussion of each scriptural passage, deductions will be made about what the original readers possibly had in mind when they called a person in the churches a διάκονος and what the essence and content of the work of a διάκονος could have been.

## The ‘distinctive’ meaning of the διάκον- word group

When the ‘distinctive’ meaning of the διάκον- word group is investigated, it is important to take into account what Burton says:

The study of words is by no means the whole interpretation. No language, unless it be that of a mathematical formula or a logical definition, conveys in the words expressed all the thought which it represents in the mind of the speaker or even all that it is intended to create and actually does create in the mind of the intelligent hearer ... The interpreter who confines himself to mere word-study must often miss the richest and best of his author's thought.[[11]](#footnote-11)

It is important to state the insights of Louw and Nida into the use of words. They divide words into different semantic domains and explain the division as follows:

The basis for the various semantic domains and subdomains consists of three major classes of semantic features: shared, distinctive, and supplementary. The shared features are those elements of the meaning of lexical items which are held in common by a set of lexical items. The distinctive features are those which separate meanings one from another and the supplementary features are those which may be relevant in certain contexts or may play primarily a connotative or associative role.[[12]](#footnote-12)

They give a further explanation of the use of words:

What is essential is that one does not confuse the meaning of a term with the particular reference which a term has in a specific context. For example, ὄρνις (4.38) may be defined as “any kind of bird, wild or domestic,” but in Mt 23:37 (the only occurrence of ὄρνις in the New Testament) it probably refers to a hen, and therefore may be translated as such. But the meaning of ὄρνις is not “hen” but “a bird of any kind, either wild or “domesticated,” since it is used in Hellenistic and Classical Greek with precisely such a broad range of reference.[[13]](#footnote-13)

In similar fashion, θήχη (6.119) may be translated in Jn 18:11 as “sheath,” since the context refers to putting a sword in its container. This does not mean that θήχη means “sheath,” for θήχη designates “any receptacle into which an object is customarily placed for safekeeping.”

The research results of John N. Collins and Anni Hentschel, who show that the διάκον- word group does not primarily or always indicate humble service or charity, are widely accepted. Their finding is that the ‘distinctive’ meaning (also called the “denotative” or “designative” meaning by Louw and Nida) of the διάκον- word group is not humble service or charity, but “go-between,” “envoy,” “representative” or “spokesperson.” Certain further possible meanings (shared and supplementary) of this word group in the New Testament are to be excluded, according to Collins. His most prominent exclusions are that the word group does not indicate service done out of love for people and that it only refers to service that is performed by an ordained person in the church. In another article, I have pointed out why these exclusions cannot be accepted and that the context should determine the semantic content.[[14]](#footnote-14) This point of view means that the semantic content of the διάκον- word group is not entirely neutral and has to be determined by the context.

This article is the first step towards determining the task of the deacon from the use of the διάκον- word group in the New Testament.

The starting-point of this investigation into the meaning of the διάκον- word is now explained. Every word has lexicographical semantic possibilities. A writer or a speaker can have one or more of these semantic possibilities in mind when he or she uses a word in a specific context. The reader or hearer can only establish from the context which one of these semantic possibilities is in the mind of the writer/speaker. A writer can assign a unique semantic possibility (concept) to a certain word in his[[15]](#footnote-15) work.

In this study, I will also look at the possibility of using the results of the exegesis of some passages where the διάκον- word group is used to suggest a theory about the possible content and essence of the work of the διάκονος as leader in the congregation. Five New Testament passages will be studied to determine different semantic possibilities in which the διάκον- word group occurs.

## Synthesis of the exegetical results

I have done in-depth exegetical work on various New Testament passages where the διάκον- word group is used, to establish (in some cases, from macro- and microstructural analysis) what the meaning of the words used in a specific context is.[[16]](#footnote-16) These results will be used to arrive at the closest possible answer to the question what the essence and content of the διακονία of the διάκονος could possibly be according to the sections investigated. When the semantic possibilities in which the διάκον- word group occurs are taken into account, the research question of this part of the article can be formulated as follows: In view of the meaning of the διάκον- word group, what semantic possibility or possibilities that are part of these concepts are actualized in a specific New Testament section; and what image could the words διακονία or διακονέω possibly have evoked in the author and reader of that specific section; or, what concept of the work of a διάκονος could possibly have lived in the mind of the authors and readers? From the answer to this research question, conclusions will be made about the possible essence and content of the διακονία of the διάκονος in the New Testament.

### Ephesians

The διάκον- words are used in Ephesians 3:7, 4:12 and 6:21. In 3:7, it describes the calling of Paul to bring the gospel to the Gentiles. In 4:12, it describes the διακονία of the believers and in 6:21, the work of Tychicus.

From my research on the meaning of the διάκον- word group in Ephesians,[[17]](#footnote-17) it has become clear that the triune God executes his eternal plan through the work of the Father, the Son and the Holy Spirit, who make it possible for people to be freed from the power of the prince of evil and from their own sinful desires and live a new life in Christ.[[18]](#footnote-18) The church came into existence through the fundamental work (διακονία) of the apostles. The purpose of the church is to exist to the praise and glory of God’s grace and to make the wisdom of God known to all in this world (2:7; 3:10). The purpose of the church can also be described as the continuous performance of the good deeds that God has prepared for believers as part of their lives (2:10).[[19]](#footnote-19) Through the good deeds, the Lord can bring people to faith and make them part of the congregation (3:7).[[20]](#footnote-20)

The διακονία of all believers plays a vital role in the execution of God’s plan to unite all things under the one head, Christ (1:10).[[21]](#footnote-21) The διακονία of the apostles was used by God to establish the church; the διακονία of the special services (offices) is used by God to equip believers for their service.[[22]](#footnote-22) The διακονία of the believers is used by God to promote the church’s growth to maturity (4:12‒16). The διακονία of the church is the ministry of the grace that Christ measures out to everyone of them (4:7).[[23]](#footnote-23) Christ gives special gifts to the church to equip them for their διακονία (4:12). When believers are equipped for their διακονία and they do it, they grow to maturity to become increasingly like Christ and less vulnerable to the temptation of false doctrine (Eph 4:15, 16).[[24]](#footnote-24) When they grow to maturity, they will talk to each other in truth and in love (4:15; admonish and encourage). The edification process is characterized by love. When believers use their gifts, the congregation is bound together in a unity according to the plan of God, and God reveals his wisdom and the glory of his grace to and through them.[[25]](#footnote-25) The imperative that demands a certain life-style from the believers (Eph 4:17) is based on knowledge of Christ (the indicative of the work of the triune God). The equipment of the believers to perform their service enables them to break with the old human being, to renew their thinking, and to make the new human being a reality in their words and deeds (4:17‒24).[[26]](#footnote-26)

The **essence** of theδιακονία, according to Ephesians, could be the execution of God’s eternal plan to unite all things under the one head Christ. It comprises that the διάκονος, who has received Christ’s grace, must in turn serve it to others through the works of his διακονία. He does this with a view to the edification and growth to maturity of the church.

The **content** of the διακονία could be the practical good works that are performed. It could comprise the fulfilment of unique functions in the congregation, for which everyone has received gifts, the equipment provided by the leaders, telling the truth to each other in love, and living worthy of your calling.

### The Gospel according to John

The διακον- words are used three times in John 12. Chapter 12 can be seen as a transition from the description of Jesus’ work in public (John 1‒12) to his work only focused on the disciples (John 13 ̶ 21). In chapter 12, the contrast between those who believe, follow and serve Jesus and those who do not believe is accentuated.

Two articles of mine deal with the use of the διάκον- word group in John.[[27]](#footnote-27)

#### Διακονία understood as making Jesus and the Father visible

In John, a two-tiered narrative can be detected. One part of the narrative deals with what can be seen and experienced by all people through their senses. The other part of John’s narrative deals with what is implied by the visible and experiential reality, but is not observable to all people.[[28]](#footnote-28) Jesus came to make this hidden truth known through the words of the Father, which He⎯Jesus⎯spoke, and through the deeds He did.[[29]](#footnote-29) In this way, He revealed the Father, whom no one except Jesus has seen yet. Only those that are reborn through the Spirit, can observe, understand and believe this revelation. The others persevere in their unbelief.[[30]](#footnote-30) Those that believe participate in the unity that is found between the Father and the Son.[[31]](#footnote-31) They become followers (disciples) of Jesus and start to serve (διακονέω) Him and the Father.[[32]](#footnote-32) Those that serve Jesus follow Him by doing his work and speaking his words (12:26). In and through their service, Jesus and the Father are revealed to people that see and hear them.[[33]](#footnote-33)

The **essence** of the διακονία could be representing God and making visible who God is in word and deed (διακονία).

#### The content of the διακονία could be a life in which the διάκονος demonstrates by his deeds and words, under the guidance of the Holy Spirit, the obedience of Jesus to the Father and his love.

#### John 12 Diakonia and following Jesus

In John 12:26, the daikon- words are used three times: “If any man serve (διακονέω) me, let him follow me; and where I am, there shall also my servant (διάκονος) be: if any man serve (διακονέω) me, him will the Father honor.”

John 12 places the διάκονος of Jesus Christ in the new era, which arrived with the suffering and death, resurrection and ascension of Jesus.[[34]](#footnote-34) Anyone who wants to serve Jesus (διακονέω) must follow Him. Following Jesus essentially means to receive the task that Jesus received from the Father and to continue it. It means that the διάκονος has to speak the words of Jesus and to do the deeds of Jesus.[[35]](#footnote-35) In John 12, following Jesus is connected with the death of Jesus, of which the purpose was to save many (12:23, 24, 32). The διάκονος must be prepared to follow Jesus to death (12:25). He must be willing to lose his life to regain it. In this way, the διάκονος becomes involved in the salvation of many that will be drawn to Jesus through his words and deeds.[[36]](#footnote-36) Two promises are given to the one who serves Jesus and therefore follows Him. He will be where Jesus is, which means, in his relationship with the Father and the Son, he will be where Jesus is in his relationship with the Father.[[37]](#footnote-37) The second is that the Father will honor him. The suffering and the dishonor that he experiences because of his διακονία will stand in contrast to the honor that he will receive from the Father. The διάκονος glorifies Jesus and the Father, and is glorified by Jesus and the Father (12:26).[[38]](#footnote-38)

The **essence** of διακονία could be following Jesus where He is waiting in anticipation of the honor the Father gives.

The **content** of theδιακονία could be following Jesus by doing practical deeds with a view to lead people to Jesus, even if it would require one to sacrifice his or her life.

### *Mark 8-10 Diakonia and compassion*

In an article on the use of the διάκον- word group in Mark 10:42–5, I argued that Mark guides his leaders to understand διακονία as work done in an open and compassionate attitude towards other people, even to those that are not entitled to it at all.[[39]](#footnote-39) In Mark 8−10, Jesus is preparing his disciples with great patience to act as leaders.[[40]](#footnote-40) The most important attitude they as leaders have to adopt is not being rulers, but servants. This teaching stands in contrast to that of the world’s rulers that are reigning over their subjects.[[41]](#footnote-41) Trusting that God will let them be first, Jesus’ followers can be the servants of all and become the slaves of all (10:43, 44). In this way, they will follow Jesus, who did not come to be served, but to serve, and gave his life as ransom for many (10:45).[[42]](#footnote-42) Diaconal service stands in the light of the reconciliation that Jesus brought about by the ransom He paid.

The **essence** of διακονία according to Mark 8−10 could be the open and compassionate attitude found in a διάκονος, who as an envoy of God does not want to rule over others, but wishes to serve them.

The **content** of the διακονία according to Mark 8-10 could be the deeds that bear testimony to openness and compassion and do not seek to rule over others.

### *1 Peter 4 and 5*

The διάκον- word group is used in 1 Peter 4:10, where Peter encourages his readers to use their gifts to serve (διακονέω) each other with God's varied grace.

Peter writes a pastoral letter to people that endure intense hardships[[43]](#footnote-43) He guides them with his letter to live in the midst of rejection and persecution according to their new identity and calling as renewed people.[[44]](#footnote-44) To achieve this, they must show mutual friendliness and hospitality (4:9).[[45]](#footnote-45) They must understand that they are managers of God’s multi-colored grace by serving each other according to the gifts each of them has received (4:10). Those that have received gifts of teaching, have to speak the words of God. Those who have received the work of practical service (διακονέω) must perform it in the strength of God.[[46]](#footnote-46) The elders must take care of the congregation like shepherds and supervise them with the attitude that Christ taught his disciples (5:1-3). The whole congregation must humiliate themselves under the powerful hand of God and serve each other in anticipation that God will exalt them at the right time (5:4-6).[[47]](#footnote-47)

The **essence** of theδιακονία according to 1 Peter 4 and 5 could be the attitude of openness found in people that humbly take care of others and do not seek their own interests or rule, and are acting in anticipation of the exaltation that God gives.

The **content** of the διακονία could be that the διάκονος as a manager has to serve the multi-colored grace of God to the congregation to enable them to persevere in the midst of hardships.

### 1 Corinthians 12

I also investigated 1 Corinthians 12 in view of ministry to children as representatives of groups in the congregation that could possibly be “outsiders”.[[48]](#footnote-48)

The διακον- words are used in 1 Corinthians 12:4-6, where Paul accentuates the variety of gifts, services (διακονία) and activities that is given by the one Tri-une God who work all things in every-one through the διακονία of those who use their gifts.

The work of the Holy Spirit takes a central position in 1 Corinthians 12. He brings people to the confession that Jesus is Lord (12:3). This confession serves as a measure whether someone is led by the Spirit (12:2, 3). The one God (Father, Son and Holy Spirit) is involved in distributing the gifts, the instruction to do διακονία and the powerful work that creates everything in everyone when the gifts are used to perform diaconal service.[[49]](#footnote-49) The διακονία is done to edify the body of Christ. The diversity found in the body is bound together in a unity by the διακονία that each member does and receives. The apostles, prophets and preachers occupy a special place in activating the gifts for service (12:11).[[50]](#footnote-50)

Children as part of the congregation ought to receive special attention, because they are more vulnerable (weaker) than other members of the congregation are in some respects (12:21). They must also be seen as members of the body that God has placed in a specific location and that each of them can make a special contribution to the edification of the congregation (12:13-21). The fact that the unity of the body is served because each member sees himself as a necessary yet dependent member of the body is strongly emphasized in 1 Corinthians 12. The relationship between gifts, service and the powerful work of God, through which everything in everyone is brought into existence, is also singled out. When members use their gifts to perform service (διακονία), God works in a powerful manner to bring about rebirth, faith, diligence and commitment in people and congregations.[[51]](#footnote-51)

The **essence** of διακονία according to 1 Corinthians 12 could be that it flows forth from the fact that the Spirit gives gifts and that God works powerfully through them to bring about everything in everyone. The διακονία is built on the confession that Jesus is Lord, which contrasts to a life in the power of mute idols. Διακονία includes everyone that is part of the congregation.

The **content** of the διακονία could be active in intimate involvement with other members of the congregation, the utilization of gifts to edify the congregation and the reception of the ministry by every other member.

## 7 Conclusion

By investigating the meaning of the διάκον- word group in several New Testament parts, guidelines have been established as to what the essence and content of the διακονία of the διάκονος in the New Testament could have entailed. These results can lay the foundation for further research into the task of the deacon as derived from the διάκον- word group in the New Testament. Further research, however, will have to be done on the διάκονος that was a leader before conclusions could be made about the content and essence of the deacon in the church today. It will be important to compare the different semantic possibilities in which the διάκον- word group occurs in the sections investigated to establish if different authors use the word with concurring semantic possibilities. In such an analysis, the sections in which the same semantic possibility is actualized by the authors can possibly be combined to identify the different concepts (themes) that have been applied to the διάκον- word group. From the results of the research done on the διακονία of the διάκονος (in this article) and the results of research that can be done on the διάκονος as leader in the church, it might be possible to glean guidelines for the work of the deacon today.

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2. Kari Latvus, “The Paradigm Challenged: A New Analysis of the Origin of Diakonia”, *Studia Theologica* 62 (2008): 152. [↑](#footnote-ref-2)
3. Jaap Van Klinken, *Diakonia: Mutual Helping with Justice and Compassion* (Kampen: Kok, 1989), 85, 59. [↑](#footnote-ref-3)
4. John N. Collins, *Deacons and the Church: Making Connections Between Old and New* (Harrisburg: Gracewing, 2002), 6. [↑](#footnote-ref-4)
5. For a thorough discussion of the history of the diaconal service, see Elsie Anne McKee, *Diakonia in the Classical Reformed Tradition and Today* (Grand Rapids: Eerdmans, 1989); Van Klinken, *Diakonia*, 60–78; Ronnie Aitchison, *The Ministry of a Deacon* (Werrington, Peterborough: Epworth, 2003). 83–105; Hub Crijns *et al.,* reds., *Diaconie in Beweging: Handboek Diaconiewetenschap* (Kampen: Kok, 2011), 61–108; and Jeannine E. Olson, *Deacons and Deaconesses Through the Centuries* (Saint Louis: Concordia, 2005). [↑](#footnote-ref-5)
6. Paul Avis, "Wrestling with the Diaconate," *Ecclesiology* 5, no. 1 (2009), https:doi.org/10.1163/174553108X378459. [↑](#footnote-ref-6)
7. Jennifer Shack, "A Comparison between the Diaconates of Lutheran Church: Canada and the New Testament," (MA diss., Concordia University College of Alberta, 2011), 51. [↑](#footnote-ref-7)
8. Avis, "Wrestling with the Diaconate," 4, 5. [↑](#footnote-ref-8)
9. Shack, "A Comparison Between the Diaconates,” 1−100. [↑](#footnote-ref-9)
10. Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, electronic ed. of the 2nd ed. (New York: United Bible Societies, 1996), vi–xx. [↑](#footnote-ref-10)
11. Ernest Dewitt Burton, "The Study of New Testament Words," *The Old and New Testament Student* 12, no. 3 (March 1891): 135, http://www.jstor.org/stable/3157789. [↑](#footnote-ref-11)
12. Louw and Nida, Greek New Testament, np. [↑](#footnote-ref-12)
13. Ibid. [↑](#footnote-ref-13)
14. Gert Breed, “Diakonia: In conversation with John N Collins,” *Ecclesiology* 13: 349-368 (brill.com/ecso). [↑](#footnote-ref-14)
15. Both genders are indicated by “his” or “he”. [↑](#footnote-ref-15)
16. Gert Breed, “The diakon- word Group in the New Testament and Congregational Ministry” (Thesis, Radboud University, Nijmegen, 2018); Breed and Breed, "Besinning oor die Diakonale Dienswerk,” 627–50; Gert Breed, "Nuut Gedink oor die Wese en Inhoud van die Dienswerk van die Diaken,” 1−8; Gert Breed, "The διακονία of Practical Theology to the Alienated in South Africa in the Light of 1 Peter,” 1−9; Gert Breed, "The Meaning of the Diakon Word Group in John 12:26,” 1−8; Gert Breed, "Finding Guidelines on Social Change in the Two-Tiered Narrative and διακονία in the Gospel of John," *HTS Teologiese Studies/ Theological Studies* 7, no. 2 (April 2015): 1−7, http:// dx.doi.org/10.4102/hts.v71i2.2666; Gert Breed, "Ministry to the Congregation according to the Letter to the Ephesians," *Acta Theologica* 35, no. 1 (June 2015): 37–58, http://dx.doi.org/10.4314/actat.v35i1.3; 2015; Gert Breed, "The διακονία of the Elder according to 1 Peter," *In die Skriflig* 50, no. 3 (August 2016): 1−7, http://dx.doi.org/10.4102/ids.v50i3.2102016; Gert Breed, "A Social Movement against Corruption in the Footsteps of Jesus’ διακονία according to Matthew," in *Corruption in South Africa’s Liberal Democratic Context: Equipping Christian Leaders and Communities for Their Role in Countering Corruption*, edited by F. P. Kruger and B. J. de Klerk (Durbanville: Aosis, 2016), 160–184; Gert Breed, "Welcoming Children to the διακονία of the Congregation," in *Theologies of Childhood and the Children of Africa*, edited by Jan Grobbelaar and Gert Breed (Durbanville: Aosis, 2016), 274–300, http://books.aosis.co.za/index.php/ob/catalog/book/34; 2016. [↑](#footnote-ref-16)
17. Gert Breed, "’n Kritiese Blik op *Missio Dei* in die Lig van Efesiërs," *In die Skriflig* 48, no. 2 (Augustus 2014): 1−9, http://dx.doi.org/10.4102/ids.v48i2.1707; Gert Breed, "Ministry to the Congregation According to the Letter to the Ephesians," 37–38. [↑](#footnote-ref-17)
18. Ibid., 4; L. Floor, "Een Blauwdruk voor de Toekomst: Efeziërs 1:9-10," *In die Skriflig* 45, no. 2&3 (Junie 2011): 471. [↑](#footnote-ref-18)
19. Harold Walter Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 348; Peter T. O'Brien, *The Letter to the Ephesians* (Grand Rapids: Eerdmans,1999), 18. [↑](#footnote-ref-19)
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