

Handout: 1 Timothy Lesson 2

Select for yourselves bishops and deacons worthy of the Lord ... for they also perform the services of prophets and teachers for you. So do not despise them, for they are the persons who are honored [by God] among you, together with the prophets and teachers.
The Didache, 15.1-2

The Temple and the local Synagogues reflected a three-part hierarchy:

Temple Hierarchy	Synagogue Hierarchy
High Priest	President of the Synagogue
Chief Priests (descendants of Aaron)	Elders
Levitical ministers	Servants

The early universal Church of Jesus Christ and the local church communities also adopted the traditional three-part hierarchy:

Universal Church	Local churches
Vicar of Christ (Pope)	Episcopal (overseer)
Apostles and their successors (Magisterium)	Presbyters (elders)
Lesser ministers (presbyters and deacons)	Deacons (servants)

The liturgy of worship in the New Covenant Church reflects both the study of the Word of God in the Synagogue and the sacrifice offered to God in the Temple. The Christian liturgy of worship consists of the study of the Scripture in the Liturgy of the Word followed by the sacrifice in the Liturgy of the Eucharist.

15 But she will be saved through motherhood, provided women persevere in faith and love and holiness, with self-control.

Dr. John Sailhamer writes: “The pain of the birth of every child was to be a reminder of the hope that lay in God’s promise. Birth pangs are not merely a reminder of the futility of the fall; they are as well a sign of an impending joy” (*The Pentateuch as a Narrative*, pg. 108). St. Paul understood this connection when he wrote to the Christians in Rome: “We are well aware that the whole creation, until this time, has been groaning in labor pains. And not only that: we too, who have the firstfruits of the Spirit, even we are groaning inside ourselves, waiting with eagerness for our bodies to be set free” (Rom 8:22-23).

1 Timothy 3:1-8 ~ The Qualifications for Bishops. The word Paul uses in the Greek is *episkopos* (singular) and *episkopoi* (plural), meaning “overseer.” Our word “bishop” derives from the Old English word *biscep*. Paul lists 14 necessary qualities:

1. married only once	8. not aggressive
2. temperate	9. gentle
3. self-controlled	10. not contentious
4. decent	11. not a lover of money
5. hospitable	12. a good manager of his household
6. able to teach	13. not a recent convert
7. not a drunkard	14. have a good reputation among outsiders

The word “deacon” in Greek is *diakonos* (*diaconus* in Latin) and means “servant.” The Church’s first “deacons” were selected for service to assist the Apostles. The Apostles ordained them by the laying on of hands in Acts 6:1-7. The necessary qualifications for deacons in 3:9-13:

1. dignified
2. not deceitful
3. not addicted to drink
4. not greedy for sordid gain
5. holding fast to the mystery of the faith with a clear conscience.

He concludes his list by advising: *they should be tested first; then, if there is nothing against them, let them serve as deacons.* In Romans 16:1, Paul identifies his co-worker Phoebe as a deaconess of the church at Cenchræe (the harbor city of Corinth). Women in service to the Church never had in a ministerial role but assisted in the baptism of women and children and in caring for the sick and the poor. The Council of Nicaea in 325 counted deaconesses among the laity and not among the ordained clergy (Council of Nicaea, canon 19).

3:16 is probably an ancient Christian hymn that Paul may have taught the congregation. The verse focuses on the key moments in the life of Christ. Notice that Paul uses the Jewish tradition of paring contrasts:

1. “flesh” contrasted with “spirit”
2. “seen” contrasted with “proclaimed”
3. “world” contrasted with “glory”

The household of God is the Church of the living, resurrected, God the Son. God built the Church upon the mystery of His Divine Plan concerning humanity’s salvation revealed in Jesus Christ:

1. He is the One who came to live among humanity in human form,
2. whose works the divine Spirit of God the Father vindicated,
3. whose message was destined to be proclaimed to the Gentiles, and therefore,
4. believed throughout the world, and
5. who was taken up to Heaven in glory to continue guiding the work of salvation through His Kingdom of Heaven on earth, the Church.

See CCC 463 and 2641.

In the Bible, the imposition of hands was an act initiated for various purposes:

1. Transferring the sins of an individual or the community onto a sacrificial animal (Lev 16:21)
2. The appointment of the Levites to ministerial service (Num 8:10-11)
3. The transfer of religious authority from one leader to another (Num 27:18-23; Dt 34:9)
4. Performing healings (Mk16:18)
5. Conferring blessings (Mt 19:13)
6. Appointing missionaries (Acts 13:1-3)
7. Bestowing the Holy Spirit on believers (Acts 8:17; 19:6)

Timothy’s consecration as elder/bishop of Ephesus gave him the fullness of priestly and apostolic authority to ordain others in service to Christ (see 1 Tim 5:22; CCC 1573-76).

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