

COMMON CONFSSION

As Paul concludes chapter three of 1st Timothy, it seems as if he was closing the Epistle with the Common Confession doxology, but then following the doxology, he continues writing to Timothy in chapters 4, 5, and 6.

This lesson will study five aspects of 1Tim.3:14-16 and the Common Confession Doxology.

1. In 1 Tim. 3:14-15, there is unusual Greek grammar.

In 1 Tim.3:14, Paul explains that he was “hoping (elpizo/ p.a.ptc.nsm) to come (erchomai/ a.a.infin) to you (Timothy) before long.”

In 1 Tim.3:15, he explains “But (de/adversative conj) in case (if/ 3cc) I am delayed (braduno/ p.a.subj.1ps).”

There is no apodosis (then) given in 1 Tim.3:15-16. In fact, Paul attached it back to 1 Tim.3:14 – “But if I am delayed, I am (still) hoping to come to you shortly.”

In this pause of reflection on his present situation and the things that could cause delay, he begins to close the Epistle. But by the end of the Common Confession of doxology, he had a change of heart.

2. In 1 Tim.3:15, note the italic of (I write).

Paul returned to closing the Epistle – “(I am writing/ 1 Tim.3:14) **so that** (hina) you will know (oida/ perf.a.subj.2ps) how one ought (deo/ p.a.ind.3ps) to conduct (anastropho/ a.m.infin) himself in the household of God, which is the church of the living God, the pillar and support of the truth.”

The change of heart to continue writing this Epistle that came at the end of the Common Confession doxology.

3. Chapters 4-6 are written on the theme established in 1 Tim.3:15 regarding “Conduct in the household of God, which is the church of the living God, the pillar and support of the truth.”

- Chapter 4:1-16 Dealing with false doctrines.
- Chapter 5:1-20 Dealing with the care of the truly needy in church.
- Chapters 5:21- 6:21 Dealing with final charges to Timothy.
Note the simple close to Epistle – “Grace be with you.”

4. The Greek title of Common Confession is (Homologoumenos) [adverb]. This is the only time used in NT.

It was written as a doxology hymn for the New Covenant church. It has six strophes. They all have the same subject (**He who**/ hos/ relative pronoun/ **nsm**).

The theme of the Common Confession is “Great is the mystery (to musterion/ nsn) of godliness (tes eusebeia/ gsf).” The mystery of godliness is **HE WHO** (nominative singular masculine) [Jesus Christ] (1 Tim.6:3)

5. The six strophes give six doctrinal principles of the mystery of godliness (Col.1:26-27; 4:3).

NOTE: The six verbs are all **aorist passive indicatives, 3rd person singular**

- He who was revealed (phaneroo) in (en+Locative of sphere) the flesh (sarx/ lsf)
 - (Luke 1:31-35; Matt.1:21-23; John 1:14).
- (He who) was vindicated (dikaioo) in (en+L) the Spirit (pneuma/ lsn)
 - (1 Pet.3:18-19; Rom.1:4)
- (He who) was seen (horao) by angels (aggelos/ **inst.plm**)
 - (Heb.1:6; Luke 2:8-14; Matt.28:1-7).
- (He who) was proclaimed (kerusso) in (en+L) the nations (ethnos/ lpln)
 - (Acts 2:8-21/ Pentecost Acts 8:5).
- (He who) was believed on (Pisteuo) in (en+ L) the world (kosmos/ lsm)
 - (Acts 2:41, 47).
- (He who) was taken up in (en+ L) glory (doxa/ lsf)
 - (Acts 1:10-11; Eph.1:20-23).