

The First Epistle to Timothy, Chapter 4

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Δ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 4:1–5

The coming apostasy and its false asceticism

The Spirit expressly foretells a latter-day departure from the faith (1) through hypocritical liars whose seared conscience forbids marriage and foods (2–3a) — refuted by the doctrine of creation: everything God made is good and is received with thanksgiving (3b–4), consecrated by the word of God and prayer (5).

B · 4:6–10

The good minister nourished on the faith

Setting these things before the brethren makes Timothy a good servant of Christ, nourished on the words of faith (6); shun profane myths and rather train yourself for godliness (7), which holds promise for this life and the next (8) — a trustworthy saying (9) — for which we toil, having set our hope on the living God, Savior of all (10).

Command, set an example, attend to your gift

Command and teach these things (11); let no one despise your youth, but be a pattern in word and life (12); devote yourself to reading, exhortation, teaching (13); do not neglect the gift given by prophecy and the laying on of hands (14); be absorbed in these things so your progress is plain (15); watch yourself and the teaching — persevere, for in doing so you will save both yourself and your hearers (16).

1 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,

Now the Spirit expressly says that in later times some will depart from the faith, giving heed to deceiving spirits and teachings of demons,

DEVELOPMENT / PROPHETIC WARNING **δέ** A transitional δέ turns from the mystery of godliness (3:16) to its dark counterpart: an express prophetic word that some will apostatize in the latter times.

Τὸ

the

Nominative

*article***δὲ**

now/but

transitional conjunction

δέ: mild adversative/continuative; here a developmental turn from the confession of 3:16 to its grim sequel.

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: the Holy Spirit, speaking through prophetic utterance; not a vague impulse but the one who reveals.

ῥητῶς

expressly

adverb (manner)

ῥητῶς: 'in express words, explicitly' (from ῥητός, 'stated'); a NT hapax, stressing the plainness of the prophecy.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb→ *gnomic/timeless present*

λέγω: 'say, speak'; the present presents the Spirit's word as a standing, authoritative declaration.

ὅτι

that

*conjunction (introduces content)***ἐν**

in

*preposition + dative (time)***ὑστέροις**

later

Dative

attributive adjective

ὑστερος: 'later, latter'; the comparative marks the seasons yet to come within the church age.

<p>καιροῖς times/seasons Dative <i>dat. of time (when)</i></p> <p>καιρός: 'appointed time, season' (vs. χρόνος, mere duration); the qualitatively defined seasons of the last days.</p>	<p>ἀποστήσονται will depart/fall away Fut Mid Indic 3 Pl · ἀφίστημι <i>main verb (ὄρι clause)</i></p> <p>→ predictive future</p> <p>ἀφίστημι (mid.): 'stand off, withdraw, apostatize'; the source of 'apostasy' — a deliberate desertion of the faith.</p>	<p>τινες some Nominative <i>subject (indefinite pronoun)</i></p> <p>τις: 'someone, some'; the indefinite leaves the defectors unnamed but real.</p>	<p>τῆς the Genitive <i>article</i></p>
<p>πίστεως faith Genitive <i>genitive of separation (with ἀφίστημι)</i></p> <p>πίστις: here the objective faith, the body of believed truth, from which one can stand off.</p>	<p>προσέχοντες giving heed Pres Act Ptc · Nom Pl Masc · προσέχω <i>adverbial ptc. (means/manner)</i></p> <p>→ present (concurrent)</p> <p>προσέχω: 'turn toward, attend to, devote oneself'; the means by which they apostatize — fixing the mind on error.</p>	<p>πνεύμασιν spirits Dative <i>dat. object of προσέχοντες</i></p> <p>πνεῦμα: here deceptive (super)natural agencies — counterfeit revelatory powers behind the false teaching.</p>	<p>πλάνοις deceiving Dative <i>attributive adjective</i></p> <p>πλάνος: 'leading astray, deceitful' (cf. πλανῶ, 'wander'); the spirits actively mislead.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>διδασκαλίαις teachings Dative <i>dat. object of προσέχοντες (coordinate)</i></p> <p>διδασκαλία: 'teaching, doctrine'; a key word in the Pastorals — here doctrine with a demonic source.</p>	<p>δαιμονίων of demons Genitive <i>genitive of source/origin</i></p> <p>δαίμονιον: 'demon, evil spirit'; the genitive names the true authors behind the human teachers.</p>	

2 ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,

| through the hypocrisy of liars, seared in their own conscience,

MEANS / CHARACTERIZATION **ASYNDETON** The demonic doctrine reaches people through human channels — hypocritical liars whose conscience is cauterized into insensibility.

<p>ἐν</p> <p>through/in</p> <p><i>preposition + dative (means/instrument)</i></p>	<p>ὑποκρίσει</p> <p>hypocrisy</p> <p>Dative</p> <p><i>dat. of means (the channel of the error)</i></p> <p>ὑπόκρισις: 'play-acting, pretense' (from the stage); the doctrine is propagated by masked deceivers.</p>	<p>ψευδολόγων</p> <p>of liars</p> <p>Genitive</p> <p><i>subjective/possessive genitive</i></p> <p>ψευδολόγος: 'speaking falsely, liar' (ψεῦδος + λόγος); a NT hapax — those whose very speech is lies.</p>	<p>κεκαυστηριασμένων</p> <p>having been seared</p> <p>Perf Pass Ptc · Gen Pl Masc · καυστηριάζω</p> <p><i>attributive participle (modifies ψευδολόγων)</i></p> <p>→ intensive perfect (settled state)</p> <p>καυστηριάζω: 'brand, cauterize with a hot iron' (cf. 'cauterize'); the conscience is burned numb — or branded as a slave's. The perfect marks the abiding condition.</p>
<p>τήν</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>ιδίαν</p> <p>their own</p> <p>Accusative</p> <p><i>attributive adjective</i></p> <p>ἴδιος: 'one's own, private'; stresses that the searing is in their very own conscience.</p>	<p>συνείδησιν</p> <p>conscience</p> <p>Accusative</p> <p><i>accusative of respect (with passive ptc.)</i></p> <p>συνείδησις: 'conscience, co-knowledge'; the inner moral monitor, here rendered unfeeling.</p>	

3 κωλύοντων γαμῆν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

forbidding to marry and commanding to abstain from foods, which God created to be received with thanksgiving by those who believe and have come to know the truth.

CONTENT OF THE ERROR / REFUTATION BEGUN **ASYNDETON** The false asceticism is spelled out — a ban on marriage and on foods — then immediately undercut: God created those foods for grateful reception by believers.

κωλύόντων

forbidding

Pres Act Ptc · Gen Pl Masc · κωλύω

attributive participle (modifies ψευδολόγων)

→ customary/iterative present

κωλύω: 'hinder, prevent, forbid'; the deceivers impose prohibitions God never gave.

γαμῆν

to marry

Pres Act Inf · γαμέω

complementary infinitive (object of κωλύόντων)

γαμέω: 'to marry'; an ascetic rejection of marriage as defiling — refuted by Gen 1–2 and 1 Tim 4:4.

ἀπέχεσθαι

to abstain

Pres Mid Inf · ἀπέχω

infinitive (loosely dependent; 'and bidding to abstain')

ἀπέχομαι (mid.): 'hold oneself off from, abstain'; the verb shifts sense — they forbid marriage and (require) abstaining from foods.

βρωμάτων

foods

Genitive

genitive of separation (with ἀπέχεσθαι)

βρῶμα: 'food, that which is eaten'; particular foods deemed unclean by the ascetics.

ἃ

which

Accusative

relative pronoun (object of ἔκτισεν)

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: the Creator; naming him as the foods' author refutes their alleged impurity.

ἔκτισεν

created

Aor Act Indic 3 Sg · κτίζω

main verb (rel. clause)

→ constative aorist

κτίζω: 'create, found'; the creation-word that grounds the goodness of the material order.

εἰς

for

preposition + accusative (purpose/goal)

μετάληψιν

reception/partaking

Accusative

object of εἰς (purpose)

μετάληψις: 'a sharing in, receiving' (from μεταλαμβάνω); foods were made to be partaken of, not shunned.

μετά

with

preposition + genitive (accompaniment)

εὐχαριστίας

thanksgiving

Genitive

object of μετά (attendant circumstance)

εὐχαριστία: 'thanksgiving, gratitude'; the proper posture toward the Creator's gifts — the antidote to asceticism.

τοῖς

the

Dative

article (substantizes adj.)

πιστοῖς

who believe

Dative

dat. of agency/advantage (substantival adj.)

πιστός: 'believing, faithful'; the foods are for the faithful to receive with gratitude.

καὶ

and

coordinating conjunction

ἔπεγνωκόσι

who have known

Perf Act Ptc · Dat Pl Masc · ἐπιγινώσκω

substantival participle (coordinate w/ πιστοῖς)

→ intensive perfect (settled knowledge)

ἐπιγινώσκω: 'come to know fully, recognize' (ἐπί-intensive); the perfect marks a settled grasp of the truth.

τήν

the

Accusative

article

ἀλήθειαν

truth

Accusative

direct object of ἐπεγνωκόσι

ἀλήθεια: 'truth'; the gospel reality the believers have recognized, over against the demonic falsehood.

4 ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον·

For every creature of God is good, and nothing is to be rejected if it is received with thanksgiving;

GROUND (CAUSAL) ὅτι The theological axiom grounding v.3: as Genesis declares, all that God made is good — nothing is intrinsically unclean when received gratefully.

ὅτι

for/because

causal conjunction

ὅτι: introduces the ground — the doctrine of creation underwriting the refutation.

πᾶν

every

Nominative

attributive adjective

πᾶς: 'all, every'; sweeping — no creature is excepted from the verdict 'good.'

κτίσμα

creature/created thing

Nominative

subject

κτίσμα: 'a thing created'; the concrete product of God's κτίζω — every item of creation.

θεοῦ

of God

Genitive

genitive of source/author

καλόν

good

Nominative

predicate nominative (copula understood)

καλός: 'good, beautiful, fit'; echoes the refrain of Gen 1 (LXX καλόν) — creation pronounced good.

καὶ

and

coordinating conjunction

οὐδέν

nothing

Nominative

subject (substantival)

οὐδεὶς: 'no one, nothing'; the absolute negative matches the absolute πᾶν.

ἀπόβλητον

to be rejected

Nominative

predicate adjective (copula understood)

ἀπόβλητος: 'cast away, to be rejected' (verbal adj. of ἀποβάλλω); a NT hapax — nothing is fit to be thrown out as unclean.

μετά

with

*preposition + genitive
(accompaniment/condition)*

εὐχαριστίας

thanksgiving

Genitive

object of μετά (attendant circumstance)

εὐχαριστία: 'thanksgiving'; the condition that consecrates use — gratitude received, not abstinence.

λαμβάνομενον

being received

Pres Pass Ptc · Nom Sg Neut · λαμβάνω

conditional/circumstantial participle

→ present (concurrent condition)

λαμβάνω: 'take, receive'; the participle states the condition — 'if it is received' with thanks.

5 ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.

for it is sanctified through the word of God and prayer.

GROUND (CAUSAL EXPLANATION) **γὰρ** Why thankful reception suffices: the food is set apart by God's word (Scripture's declaration of its goodness) and by the prayer of grateful petition.

ἀγιάζεται

is sanctified

Pres Pass Indic 3 Sg · ἀγιάζω

main verb

→ *gnomic present*

ἀγιάζω: 'make holy, set apart, consecrate'; the food is hallowed for use, not made ontologically different.

γὰρ

for

explanatory conjunction

διὰ

through

preposition + genitive (means)

λόγου

word

Genitive

genitive of means (with διὰ)

λόγος: 'word'; likely Scripture's own creation-verdict (perhaps recalled in the table blessing) that pronounces the food good.

θεοῦ

of God

Genitive

genitive of source/author

καὶ

and

coordinating conjunction

ἐντεύξεως

prayer/intercession

Genitive

genitive of means (coordinate with λόγου)

ἐντευξις: 'petition, intercession' (from ἐντυγχάνω, 'approach with a request'); here the grace said over food — petitionary prayer (cf. 1 Tim 2:1).

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧ παρηκολούθηκας·

If you set these things before the brethren, you will be a good servant of Christ Jesus, nourished on the words of the faith and of the good teaching which you have followed.

APPLICATION / CHARGE TO TIMOTHY **ASYNDETON** The argument turns to Timothy: laying these truths before the church marks him a good minister, himself fed on the words of faith he has long followed.

Ταῦτα

these things

Accusative

direct object of ὑποτιθέμενος

οὗτος: 'this'; the recurring Pastoral pointer (ταῦτα) gathering the foregoing instruction.

ὑποτιθέμενος

setting before/suggesting

Pres Mid Ptc · Nom Sg Masc · ὑποτίθημι

conditional/temporal participle

→ present (concurrent condition)

ὑποτίθημι (mid.): 'lay before, suggest, put in mind'; a gentle 'remind' rather than a heavy command.

τοῖς

the

Dative

article

ἀδελφοῖς

brethren

Dative

indirect object (recipients)

ἀδελφός: 'brother'; the congregation as a family of believers, the object of Timothy's ministry.

καλός

good

Nominative

predicate adjective (attributive to διάκονος)

καλός: 'good, noble, fine'; the keynote adjective of the chapter (cf. vv.4, 6 bis) — a fine minister.

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί

main verb (copula, apodosis)

→ predictive future

εἰμί: 'to be'; the future is the consequence — fidelity in teaching yields a good ministry.

διάκονος

servant/minister

Nominative

predicate nominative

διάκονος: 'servant, minister'; here in the broad sense of a gospel worker, not the office of 3:8.

Χριστοῦ

of Christ

Genitive

genitive of possession (whose servant)

Ἰησοῦ

Jesus

Genitive

genitive in apposition to Χριστοῦ

ἐντρέφόμενος

being nourished

Pres Pass Ptc · Nom Sg Masc · ἐντρέφω

adverbial ptc. (manner/means)

→ present (ongoing)

ἐντρέφω: 'nourish/rear in'; a NT hapax — the minister is himself fed on the doctrine he dispenses.

τοῖς

the

Dative

article

λόγοις

words

Dative

dat. of means (the nourishment)

λόγος: 'word'; the words/teachings that constitute the faith — Timothy's daily bread.

<p>τῆς of the Genitive <i>article</i></p>	<p>πίστεως faith Genitive <i>objective/descriptive genitive (words about the faith)</i> πίστις: the objective faith again — the believed content on which he is reared.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τῆς of the Genitive <i>article</i></p>
<p>καλῆς good Genitive <i>attributive adjective</i> καλός: 'good, sound'; the teaching is 'fine' — wholesome, in contrast to the demonic doctrine of v.1.</p>	<p>διδασκαλίας teaching Genitive <i>genitive (coordinate object of nourishment)</i> διδασκαλία: 'teaching, doctrine'; the sound instruction over against the διδασκαλία δαιμονίων of v.1.</p>	<p>ἣ which Dative <i>relative pronoun (object of παρηκολούθηκας)</i></p>	<p>παρηκολούθηκας you have followed Perf Act Indic 2 Sg · παρακολουθέω <i>main verb (rel. clause)</i> → <i>intensive perfect (abiding result)</i> παρακολουθέω: 'follow alongside, trace, conform to' (cf. 2 Tim 3:10); the perfect marks Timothy's settled adherence.</p>

7 τούς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

But reject the profane and old-wives' myths; rather train yourself toward godliness.

CONTRAST / EXHORTATION **δέ** A sharp δέ-contrast: shun the worthless myths; the positive imperative sets the program — discipline yourself like an athlete toward godliness.

<p>τούς the Accusative <i>article</i></p>	<p>δὲ but <i>adversative conjunction</i> δέ: here strongly adversative, pivoting from sound teaching to the rejected myths.</p>	<p>βεβήλους profane Accusative <i>attributive adjective</i> βέβηλος: 'unhallowed, profane' (lit. 'trodden, accessible to all'); the opposite of consecrated — godless tales.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
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γρώδεις

old-wives'/silly

Accusative

attributive adjective

γρώδης: 'characteristic of old women' (γραῦς + -ώδης); a NT hapax — dismissive of the myths as senile fables.

μύθους

myths

Accusative

direct object of παραιτοῦ

μῦθος: 'tale, fable, myth'; the speculative legends opposed throughout the Pastorals (cf. 1:4).

παραιτοῦ

reject/refuse

Pres Mid Impv 2 Sg · παραιτέομαι

imperative (prohibitive instruction)

→ *customary present (habitual practice)*

παραιτέομαι: 'beg off, decline, refuse, shun' (cf. Titus 3:10); persistently turn them away.

γύμναζε

train

Pres Act Impv 2 Sg · γυμνάζω

imperative (positive command)

→ *customary present (ongoing discipline)*

γυμνάζω: 'exercise, train' (cf. 'gymnasium'); athletic imagery — sustained, deliberate self-discipline.

δὲ

rather

adversative conjunction

δέ: contrasts the worthless myths with the worthwhile training.

σεαυτὸν

yourself

Accusative

direct object (reflexive pronoun)

πρὸς

toward/for

preposition + accusative (goal/aim)

εὐσέβειαν

godliness

Accusative

object of πρὸς (goal of training)

εὐσέβεια: 'piety, godliness' (εὖ + σέβομαι); the central virtue of the Pastorals — reverent devotion expressed in life.

8 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστὶν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

For bodily training is profitable for a little, but godliness is profitable for all things, holding promise for the life that now is and for the one to come.

GROUND / COMPARISON γὰρ Why train for godliness: physical exercise has limited value, but godliness profits in everything, carrying a promise for both this life and the next.

ἡ

the

Nominative

article

γὰρ

for

explanatory conjunction

σωματικῆ

bodily

Nominative

attributive adjective

σωματικός: 'of the body, physical' (from σώμα); the literal pole of the athletic metaphor of v.7.

γυμνασία

training/exercise

Nominative

subject

γυμνασία: 'exercise, training'; a NT hapax, cognate with γύμναζε — bodily discipline.

πρὸς

for

preposition + accusative (extent/reference)

ὀλίγον

a little

Accusative

object of πρὸς (extent — 'for a little')

ὀλίγος: 'small, little'; πρὸς ὀλίγον = 'to a small extent / for a short time' — limited benefit.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ gnomic present

ὠφέλιμος

profitable

Nominative

predicate adjective

ὠφέλιμος: 'useful, beneficial, profitable' (cf. 2 Tim 3:16); the comparison-term weighed in the two clauses.

ἡ

the

Nominative

article

δὲ

but

adversative conjunction

δέ: marks the contrast — the lesser physical vs. the all-profitable godliness.

εὐσέβεια

godliness

Nominative

subject

εὐσέβεια: 'godliness'; here profitable without limit, in every sphere.

πρὸς

for

preposition + accusative (extent/reference)

πάντα

all things

Accusative

object of πρὸς (extent — 'for all things')

πᾶς: 'all'; the deliberate contrast with πρὸς ὀλίγον — unlimited usefulness.

ὠφέλιμος

profitable

Nominative

predicate adjective

ὠφέλιμος: repeated for emphasis in the parallel clause.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ gnomic present

ἐπαγγελίαν

promise

Accusative

direct object of ἔχουσα

ἐπαγγελία: 'promise'; godliness comes with a divine pledge spanning two ages.

ἔχουσα

holding/having

Pres Act Ptc · Nom Sg Fem · ἔχω

adverbial ptc. (cause/attendant circ.)

→ present (ongoing)

ἔχω: 'have, hold'; the participle gives the reason for godliness' wide profit — it carries a promise.

ζωῆς

of life

Genitive

genitive of content (promise of life)

ζωή: 'life'; the substance of the promise — life in its fullness, present and future.

τῆς

the

Genitive

article

νῦν

now

adverb (substantized by article: 'the now')

νῦν: 'now'; ἡ νῦν (ζωή) = 'the present life' — the first sphere of the promise.

καὶ

and

coordinating conjunction

τῆς

the

Genitive

article

μελλούσης

coming/to come

Pres Act Ptc · Gen Sg Fem · μέλλω

attributive (substantival) participle

→ futuristic present

μέλλω: 'be about to, be destined'; ἡ μελλούσα (ζωή) = 'the life to come' — the eschatological sphere of the promise.

9 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος·

Faithful is the saying and worthy of full acceptance.

CONFIRMATION FORMULA **ASYNDETON** A 'faithful saying' formula seals the preceding affirmation about godliness (and what follows in v.10) as reliable and deserving full assent.

πιστός

faithful/trustworthy

Nominative

predicate adjective (fronted for emphasis)

πιστός: 'faithful, reliable'; the fixed Pastoral formula πιστός ὁ λόγος vouches for a settled truth (cf. 1:15; 3:1).

ὁ

the

Nominative

article

λόγος

saying/word

Nominative

subject

λόγος: 'word, saying'; the trustworthy maxim being commended — here the truth about godliness and hope.

καὶ

and

coordinating conjunction

πάσης

full/all

Genitive

attributive adjective

πᾶς: 'all, full'; the saying merits unreserved acceptance.

ἀποδοχῆς

acceptance

Genitive

genitive with ἄξιος (of worth)

ἀποδοχή: 'acceptance, approval, welcome' (cf. 1:15); used only in the Pastorals — a warm reception of the truth.

ἄξιος

worthy

Nominative

predicate adjective

ἄξιος: 'worthy, deserving'; takes the genitive ἀποδοχῆς — deserving of full welcome.

10 εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

For to this end we toil and strive, because we have set our hope on the living God, who is the Savior of all people, especially of believers.

GROUND / MOTIVATION **γὰρ** The ground of the toil and struggle: a hope fixed on the living God, Savior of all — supremely of those who believe.

εἰς

to/for

preposition + accusative (goal/purpose)

ΤΟΥΤΟ

this end

Accusative

object of εἰς (purpose, forward-pointing)

οὗτος: 'this'; εἰς τοῦτο = 'for this purpose,' anticipating the ὅτι-clause.

γάρ

for

explanatory conjunction

ΚΟΠΙΩΜΕΝ

we toil

Pres Act Indic 1 Pl · κοπιᾶω

main verb

→ customary present

κοπιᾶω: 'labor to weariness, toil' (from κόπος, 'fatigue'); strenuous gospel labor.

καὶ

and

coordinating conjunction

ἀγωνιζόμεθα

we strive

Pres Mid Indic 1 Pl · ἀγωνίζομαι

main verb (coordinate)

→ customary present

ἀγωνίζομαι: 'contend, struggle' (cf. 'agonize'); athletic/contest imagery again — strenuous striving (cf. 6:12; 2 Tim 4:7).

ὅτι

because

causal conjunction

ἠλπικαμεν

we have hoped/set our hope

Perf Act Indic 1 Pl · ἐλπίζω

main verb (causal clause)

→ intensive perfect (settled, abiding hope)

ἐλπίζω: 'hope'; the perfect marks a hope once fixed and still resting — 'we have set, and keep, our hope.'

ἐπὶ

on

preposition + dative (object of hope)

θεῶ

God

Dative

dat. object of ἠλπικαμεν (with ἐπὶ)

θεός: God as the object on whom hope rests.

ζῶντι

living

Pres Act Ptc · Dat Sg Masc · ζᾶω

attributive participle

→ gnomic present (characteristic)

ζᾶω: 'live'; 'the living God' — a covenant title contrasting Yahweh with dead idols, fitting the hope-theme.

ὅς

who

Nominative

relative pronoun (subject of rel. clause)

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (rel. clause, copula)

→ gnomic present

σωτήρ

Savior

Nominative

predicate nominative

σωτήρ: 'savior, deliverer'; a Pastoral keyword for God (cf. 1:1; 2:3) — his saving will reaches all.

πάντων

of all

Genitive

attributive adjective

πᾶς: 'all'; the universal scope of God's saving provision/intent.

ἀνθρώπων

people

Genitive

objective genitive (whom he saves)

ἄνθρωπος: 'human being, person'; the genitive defines the breadth — all humanity.

μάλιστα

especially

adverb (degree)

μάλιστα: 'most of all, especially'; narrows the saving relation to its full realization in believers.

πιστῶν

of believers

Genitive

objective genitive (substantival adj.)

πιστός: 'believing one, believer'; those in whom the potential salvation becomes actual.

11 Παράγγελλε ταῦτα καὶ δίδασκε.

Command these things and teach them.

CHARGE / TRANSITION TO DUTIES **ASYNDETON** A terse double imperative opens the closing section: Timothy is to enjoin and instruct the church in 'these things.'

Παράγγελλε

command/charge

Pres Act Impv 2 Sg · παραγγέλλω

imperative

→ customary present (continual practice)

παραγγέλλω: 'announce alongside, charge, command'; authoritative directive (cf. 1:3; 4:11; 6:13).

ταῦτα

these things

Accusative

direct object

οὗτος: 'this'; ταῦτα gathers the preceding instruction as the content to be commanded.

καὶ

and

coordinating conjunction

δίδασκε

teach

Pres Act Impv 2 Sg · διδάσκω

imperative (coordinate)

→ customary present (continual practice)

διδάσκω: 'teach, instruct'; the complementary duty — not only to charge but to expound.

12 μηδείς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνεΐᾳ.

Let no one despise your youth, but be an example to the believers in speech, in conduct, in love, in faith, in purity.

EXHORTATION (CONTRAST) ASYNDETON Youth need be no liability: Timothy is to silence contempt not by self-assertion but by becoming a model believer across five spheres.

μηδείς

no one

Nominative

subject (substantival)

μηδείς: 'no one'; with the third-person imperative — 'let no one.'

σου

your

Genitive

genitive of possession

τῆς

the

Genitive

article

νεότητος

youth

Genitive

genitive object of καταφρονεῖτω

νεότης: 'youth, youthfulness'; Timothy, perhaps in his thirties, was young for such authority over elders.

καταφρονεῖτω

let despise

Pres Act Impv 3 Sg · καταφρονέω

third-person imperative (prohibition)

→ customary present

καταφρονέω: 'look down on, despise' (κατά + φρονέω); takes a genitive object — 'think down upon.'

ἀλλὰ

but

strong adversative conjunction

ἀλλά: strong 'but'; pivots from the prohibition to the positive remedy.

τύπος

example/pattern

Nominative

predicate nominative

τύπος: 'mark, model, pattern' (from the impress of a die); a die-stamp others may be shaped by.

γίνου

be/become

Pres Mid Impv 2 Sg · γίνομαι

imperative (copular)

→ customary present (ongoing becoming)

γίνομαι: 'become, prove to be'; 'keep on becoming a pattern' — a continual moral project.

<p>τῶν of the Genitive article</p>	<p>πιστῶν believers Genitive <i>objective/possessive genitive (pattern for them)</i> πιστός: 'believer'; those for whom Timothy is to be the model.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>λόγω speech/word Dative <i>dat. of sphere (first sphere)</i> λόγος: 'word, speech'; how he talks — the first of five spheres of exemplary life.</p>
<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>ἀναστροφῇ conduct Dative <i>dat. of sphere</i> ἀναστροφή: 'manner of life, conduct' (lit. 'turning about'); the daily walk.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>ἀγάπη love Dative <i>dat. of sphere</i> ἀγάπη: 'love'; self-giving Christian love, the inner motive of the conduct.</p>
<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>πίστει faith/faithfulness Dative <i>dat. of sphere</i> πίστις: here subjective — trust/faithfulness as a quality of life.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>ἀγνεία purity Dative <i>dat. of sphere (final sphere)</i> ἀγνεία: 'purity, chastity'; moral and sexual integrity, especially fitting for a young minister (cf. 5:2).</p>

13 ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

Until I come, devote yourself to the reading, to the exhortation, to the teaching.

EXHORTATION (PUBLIC MINISTRY) ASYNDETON Pending Paul's arrival, Timothy is to give himself to the three pillars of public worship: the reading of Scripture, exhortation, and teaching.

ἕως

until

temporal conjunction

ἕως: 'until, while'; sets the interim horizon — until Paul's hoped-for visit (cf. 3:14).

ἔρχομαι

I come

Pres Mid Indic 1 Sg · ἔρχομαι

main verb (temporal clause)

→ futuristic present

ἔρχομαι: 'come'; the present anticipates a near, expected arrival.

πρόσεχε

devote yourself/attend

Pres Act Imprn 2 Sg · προσέχω

imperative

→ customary present (sustained attention)

προσέχω: 'attend to, devote oneself to' (cf. v.1, but here to good things); takes the dative — give heed to.

τῇ

the

Dative

article

ἀναγνώσει

reading

Dative

dat. object of πρόσεχε

ἀνάγνωσις: 'reading (aloud)'; the public reading of Scripture in worship (cf. the synagogue practice, Acts 13:15).

τῇ

the

Dative

article

παρακλήσει

exhortation

Dative

dat. object of πρόσεχε (coordinate)

παρακλήσις: 'exhortation, encouragement' (from παρακαλέω); the applicatory appeal following the reading.

τῇ

the

Dative

article

διδασκαλία

teaching

Dative

dat. object of πρόσεχε (coordinate)

διδασκαλία: 'teaching, instruction'; the doctrinal exposition — the third element of the ministry of the word.

14 μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of the hands of the elders.

EXHORTATION (THE SPIRITUAL GIFT) **ASYNDETON** A prohibition against negligence: the χάρισμα bestowed at his commissioning — through prophetic word and the council's laid-on hands — is to be actively used.

μὴ

not

negative (with imperative)

μὴ: the negative used with non-indicative moods; here forming a prohibition.

ἀμέλει

neglect

Pres Act Impv 2 Sg · ἀμελέω

imperative (prohibition)

→ customary present (do not keep neglecting)

ἀμελέω: 'be unconcerned, neglect' (ἀ- + μέλει); the present prohibition warns against ongoing carelessness with the gift.

τοῦ

the

Genitive

article

ἐν

in

preposition + dative (sphere)

σοὶ

you

Dative

object of ἐν (locus of the gift)

χαρίσματος

gift

Genitive

genitive object of ἀμέλει

χάρισμα: 'gift of grace' (from χάρις); the Spirit-endowment for ministry entrusted to Timothy.

ὃ

which

Nominative

relative pronoun (subject of ἐδόθη)

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (rel. clause)

→ constative aorist

δίδωμι: 'give'; the passive points to God as the ultimate giver, mediated through the ordination event.

<p>σοι to you Dative <i>dat. of recipient</i></p>	<p>διὰ through <i>preposition + genitive (means/attendant)</i></p>	<p>προφητείας prophecy Genitive <i>genitive of means (with διὰ)</i> προφητεία: 'prophecy'; a prophetic utterance designated Timothy for the work (cf. 1:18).</p>	<p>μετὰ with <i>preposition + genitive (accompaniment)</i></p>
<p>ἐπιθέσεως laying on Genitive <i>object of μετὰ (accompanying act)</i> ἐπίθεσις: 'a placing upon' (from ἐπιτίθημι); the ritual gesture of commissioning.</p>	<p>τῶν of the Genitive <i>article</i></p>	<p>χειρῶν hands Genitive <i>genitive (of the laying-on)</i> χείρ: 'hand'; the laid-on hands by which the elders set him apart.</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>πρεσβυτερίου council of elders Genitive <i>subjective genitive (whose hands)</i> πρεσβυτέριον: 'body of elders, presbytery'; the assembled elders acting corporately at the ordination.</p>			

15 ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπή φανερὰ ᾗ πᾶσιν.

Practice these things, be absorbed in them, so that your progress may be evident to all.

EXHORTATION (PURPOSE-DRIVEN) ASYNDETON Two crisp imperatives — ponder and immerse — with a purpose clause: such absorption will make Timothy's spiritual advance visible to everyone.

ταῦτα

these things

Accusative

direct object of μελέτα

οὗτος: 'this'; ταῦτα again sums the foregoing charges as the object of meditation.

μελέτα

practice/ponder

Pres Act Impv 2 Sg · μελετώ

imperative

→ customary present (continual practice)

μελετώ: 'attend to, practice, ponder, cultivate'; diligent rehearsal that becomes habit.

ἐν

in

preposition + dative (sphere)

τούτοις

these things

Dative

object of ἐν (sphere of immersion)

οὗτος: 'this'; ἐν τούτοις ἴσθι = 'be in these things,' i.e. wholly engrossed.

ἴσθι

be

Pres Act Impv 2 Sg · εἶμι

imperative (copular)

→ customary present (continual state)

εἶμι: 'be'; the imperative 'be (in these things)' — let them absorb you.

ἵνα

so that

conjunction (purpose/result)

ἵνα: introduces the purpose — that his progress be manifest.

σου

your

Genitive

genitive of possession

ἡ

the

Nominative

article

προκοπή

progress

Nominative

subject (of the ἵνα clause)

προκοπή: 'advance, progress' (from cutting a path forward); spiritual and ministerial growth (cf. Phil 1:25).

φανερὰ

evident

Nominative

predicate adjective

φανερὸς: 'visible, plain, evident'; the growth is to be on open display, not hidden.

ἦ

may be

Pres Act Subj 3 Sg · εἶμι

subjunctive (in ἵνα clause)

→ present (ongoing state)

εἶμι: 'be'; the subjunctive after ἵνα expressing the intended outcome.

πᾶσιν

to all

Dative

dat. of reference (in whose eyes)

πᾶς: 'all'; the whole community is to witness the progress.

16 ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

Watch yourself and the teaching; persevere in them; for in doing this you will save both yourself and those who hear you.

SUMMARY EXHORTATION / CLIMACTIC MOTIVATION **ASYNDETON** The chapter's capstone: vigilant attention to life and doctrine, and perseverance, with the weightiest motive — such fidelity issues in the salvation of Timothy and his hearers.

ἔπεχε

watch/give heed

Pres Act Impv 2 Sg · ἐπέχω

imperative

→ customary present (constant vigilance)

ἐπέχω: 'hold upon, fix attention on, watch'; takes the dative — keep your eye on.

σεαυτῷ

yourself

Dative

dat. object of ἔπεχε (reflexive)

σεαυτοῦ: reflexive 'yourself'; personal life comes first — be before teach.

καὶ

and

coordinating conjunction

τῇ

the

Dative

article

διδασκαλία

teaching

Dative

dat. object of ἔπεχε (coordinate)

διδασκαλία: 'teaching, doctrine'; life and doctrine together — the inseparable double safeguard.

ἐπίμενε

persevere/continue

Pres Act Impv 2 Sg · ἐπιμένω

imperative

→ customary present (sustained perseverance)

ἐπιμένω: 'remain on, continue, persist' (ἐπί + μένω); steadfast continuance in these duties.

αὐτοῖς

in them

Dative

dat. object of ἐπίμενε (the things attended to)

αὐτός: 'them'; referring to the watching over self and teaching.

τοῦτο

this

Accusative

direct object of ποιῶν

οὗτος: 'this'; gathers the whole charge as the thing 'done.'

<p>γὰρ for explanatory conjunction</p>	<p>ποιῶν doing Pres Act Ptc · Nom Sg Masc · ποιέω conditional/temporal participle ('if/when you do') → present (concurrent condition) ποιέω: 'do, make'; the participle states the condition for the promised outcome.</p>	<p>καὶ both correlative conjunction (καὶ ... καὶ) καὶ: here correlative — 'both ... and,' joining the two saved parties.</p>	<p>σεαυτὸν yourself Accusative direct object of σώσεις (reflexive) σεαυτοῦ: 'yourself'; perseverance secures Timothy's own final salvation.</p>
<p>σώσεις you will save Fut Act Indic 2 Sg · σώζω main verb (apodosis) → predictive future σώζω: 'save, rescue, preserve'; the instrumental sense — Timothy as a means in God's saving work, for himself and others.</p>	<p>καὶ and correlative conjunction (καὶ ... καὶ)</p>	<p>τούς those Accusative article (substantizes ptc.)</p>	<p>ἀκούοντάς who hear Pres Act Ptc · Acc Pl Masc · ἀκούω substantival participle (object of σώσεις) → present (ongoing) ἀκούω: 'hear, listen'; Timothy's congregation, whose salvation is bound up with his faithfulness.</p>
<p>σου you Genitive genitive object of ἀκούοντάς (whom they hear)</p>			

On the text. The Greek follows the standard critical text of 1 Timothy 4, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation and paragraphing are editorial and conventional. The chapter comprises sixteen verses; no verse is omitted by the critical text.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve

interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.