

First Timothy 4:7-16

4:7 – Have nothing to do with irreverent, silly myths. Rather train yourself for godliness;

3588 [e]	1161 [e]	952 [e]	2532 [e]	1126 [e]	3454 [e]	3868 [e]	1128 [e]	1161 [e]	4572 [e]	4314 [e]	2150 [e]
Tous	de	bebelous	kai	graodeis	mythous	paraitou	gymnaze	de	seauton	pros	eusebeian
7 Τοὺς	δὲ	βεβήλους	καὶ	γραώδεις	μύθους	παραιτοῦ	γύμναζε	δὲ	σεαυτὸν	πρὸς	εὐσέβειαν
-	But	profane	and	silly	fables	refuse	Train	rather	yourself	to	godliness
Art-AMP	Conj	Adj-AMP	Conj	Adj-AMP	N-AMP	V-PMM/P-2S	V-PMA-2S	Conj	PPro-AM2S	Prep	N-AFS

1. The Contrast is made:

The Words of Faith	The Good Teaching
Profane Myths	Silly Tales

2. The distorted law and myths of 1:3-4, 6-7, 19 now are described as “godless myths and wives tales”
3. “Have nothing to do with” or “refuse” is *paraitou* from *paraiteomai* means “to beg from”, “to beg off” and is used to say “make excuse to avoid”, “deprecate”, “refuse”, “reject”, “decline”, “shun”, “avoid”
 - a. From two words:
 - i. *Para* meaning “from beside”, “by side of”
 - ii. *Aiteo* meaning “to ask”, “request”
 - b. 2 Timothy 2:23 – “Have nothing to do with ([paraitou](#) - “refuse”) foolish, ignorant controversies; you know that they breed quarrels.”
 - c. Titus 3:10-11 – “As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him ([paraitou](#) - “reject”), knowing that such a person is warped and sinful; he is self-condemned.
4. “profane” from *bebelous* meaning “permitted to be trodden” by implication “unhallowed”, so “profane”, “godless”
5. “silly” from *graodeis* meaning “characteristic of old women”, “anile (or, “old”)” meaning things old women tell and talk about.
 - a. From two words:
 - i. *Graus* – “an old woman”
 - ii. *Odes* – denoting similarity
6. Both “profane” and “silly” are used to describe “myths” or “fables” with is from *mythous*:
 - a. Meaning “a speech”, “story”, “a fable”
 - b. Used to say “an idle tale”, “fable”, “fanciful story”.
7. Titus 3:10-11 – “
8. “Train yourself”
 - a. First of 43 imperatives
 - b. Directed at Timothy
9. “Train” from *gymnazo* refers to training like a dog or training to shut off a light when you leave a room.

4:8 – for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come.

3588 [e]	1063 [e]	4984 [e]	1129 [e]	4314 [e]	3641 [e]	1510 [e]	5624 [e]	3588 [e]	1161 [e]	2150 [e]	4314 [e]	3956 [e]
hē	gar	sōmatikē	gymnasia	pros	oligon	estin	ōphelimos	hē	de	eusebeia	pros	panta
8 ἡ	γάρ	σωματικῆ	γυμνασία	πρὸς	ὀλίγον	ἐστὶν	ὠφέλιμος	, ἡ	δὲ	εὐσέβεια	πρὸς	πάντα
-	For	bodily	exercise	of	a little	is	profit	-	but	godliness	for	everything
Art-NFS	Conj	Adj-NFS	N-NFS	Prep	Adj-AMS	V-PIA-3S	Adj-NFS	Art-NFS	Conj	N-NFS	Prep	Adj-ANP

5624 [e]	1510 [e]	1860 [e]	2192 [e]	2222 [e]	3588 [e]	3568 [e]	2532 [e]	3588 [e]	3195 [e]
ōphelimos	estin	epangelian	echousa	zōēs	tēs	nyn	kai	tēs	mellousēs
ὠφέλιμος	ἐστὶν	, ἐπαγγελίαν	ἔχουσα	ζωῆς	τῆς	νῦν	, καὶ	τῆς	μελλούσης
profitable	is	[the] promise	holding	of life	of the	present	and	of the [one]	coming
Adj-NFS	V-PIA-3S	N-AFS	V-PPA-NFS	N-GFS	Art-GFS	Adv	Conj	Art-GFS	V-PPA-GFS

1. Physical training has value in this age
2. Paul traveled 15,500 miles 35-65 AD
 - a. 8,700 miles on foot
 - b. 300 miles a year on foot
 - c. Plus, 7,000 more by sea over 30 years
 - d. Paul was physically tough and rugged
3. Godliness has value here and forever
4. Godliness is attained like physical training is attained:
 - a. Discipline
 - b. Rigorous pursuit
 - c. Training
 - d. Practice
 - e. Lifestyle

4:9 – The saying is trustworthy and deserving of full acceptance.

4103 [e]	3588 [e]	3056 [e]	2532 [e]	3956 [e]	594 [e]	514 [e]
pistos	ho	logos	kai	pasēs	apodochēs	axios
9 πιστὸς	ὁ	λόγος	, καὶ	πάσης	ἀποδοχῆς	ἄξιος
Trustworthy [is]	the	saying	and	of full	acceptance	worthy
Adj-NMS	Art-NMS	N-NMS	Conj	Adj-GFS	N-GFS	Adj-NMS

1. The “trustworthy” saying (or, “Faithful is the Word”) refers to Paul’s words in 4:8:

“Godliness is of value in every way, as it holds promise for the present life and also for the life to come.”

4:10 – For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

1519 [e]	3778 [e]	1063 [e]	2872 [e]	2532 [e]	75 [e]	3754 [e]	1679 [e]	1909 [e]	2316 [e]	2198 [e]	3739 [e]	
Eis	touto	gar	kopiōmen	kai	agōnizometha	hoti	ēlpikamen	epi	Theō	zōnti	hos	
10	Εἰς	τοῦτο	γὰρ	κοπιῶμεν	καὶ	ἀγωνιζόμεθα	, ὅτι	ἤλπίκαμεν	ἐπὶ	Θεῷ	ζῶντι	, ὅς
	For	this	for	we toil	and	strive	because	we have hope	on	God	[the] living	who
	Prep	DPro-ANS	Conj	V-PIA-1P	Conj	V-PIM/P-1P	Conj	V-RIA-1P	Prep	N-DMS	V-PPA-DMS	RelPro-NMS

1510 [e]	4990 [e]	3956 [e]	444 [e]	3122 [e]	4103 [e]
estin	Sōtēr	pantōn	anthrōpōn	malista	pistōn
ἐστὶν	Σωτῆρ	πάντων	ἀνθρώπων	, μάλιστα	πιστῶν .
is	[the] Savior	of all	men	especially	of believers
V-PIA-3S	N-NMS	Adj-GMP	N-GMP	Adv	Adj-GMP

1. “For”
2. “to this end” –
3. “we” –
4. “toil” or “labor” – *kopiao* means “grow weary”, referring to working with effort.
 - a. Comes from the Greek word *kopos* which means “exhausting labor” and refers to doing labor until worn-out and depleted of strength.
5. “strive” – *agonizo* – “struggle”, “strive”
 - a. This word comes from the world of athletic contests familiar to the Greek and Roman world. It means, “to contend for a prize, struggle.”
 - b. we get the word “agonize”
 - c. used for competing in athletic contests and is used to say, “contend as with an adversary.”
 - d. It also applies to warfare
6. “because” –
7. “we have hope” –
 - a. “on God” –
 - b. “the living God” –
 - c. “who is the Savior” –
 - i. “of all men” –
 1. God is guarding, protecting all men in time in during their temporal lives
 - ii. “especially of believers” –
 1. God not only is guarding and protecting believers in time during their temporal lives, but everything that happens to them potentially has eternal ramifications.
 2. God has saved the believers in time and is preparing them for an eternal existence.

4:11 – Command and teach these things.

3853 [e]	3778 [e]	2532 [e]	1321 [e]
Parangelle	tauta	kai	didaske
11 Παράγγελλε ταῦτα καὶ δίδασκε .			
Command	these things	and	teach
V-PMA-2S	DPro-ANP	Conj	V-PMA-2S

1. Ten imperatives to Timothy in 4:11-16.
2. Both “command” and “teach” are in the present tense of continuous action indicating that Timothy IS already doing these things, but needs to continue to keep doing them
3. These two imperatives reference both:
 - a. Theology
 - b. Ethics
4. “Command” – *paraggello* – “to transmit a message”, “to order”
 - a. Combination of two words which together mean “To inform from close-beside”:
 - i. *Para* = “from close-beside”
 - ii. *Aggello* = “to inform”
 - b. It means to give a charge or command that has full authorization because it has gone through all the proper channels.
5. “Teach” – *didasko* – meaning “to teach”, or literally, “cause to learn”
 - a. This refers to imparting knowledge
 - b. Disseminating information
 - c. In the NT almost always refers to teaching the Scriptures.
 - d. This word (three noun-forms, two adjective forms, one verb) is used about 220 times in the NT, and most often refers to teaching the believers the Scriptures
 - e. So, one of the “commands” from the Scriptures given over 200 times is to “TEACH the SCRIPTURES”

4:12 – Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.

3367 [e]	4771 [e]	3588 [e]	3503 [e]	2706 [e]	235 [e]	5179 [e]	1096 [e]	3588 [e]	4103 [e]	1722 [e]	3056 [e]	1722 [e]
Médeis	sou	tēs	neotētos	kataphroneitō	alla	typos	ginou	tōn	pistōn	en	logō	en
12 Μηδεὶς σου τῆς νεότητος καταφρονεῖτω , ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ , ἐν												
No one	your	-	youth	let despise	but	a pattern	be	for the	believers	in	speech	in
Adj-NMS	PPro-G2S	Art-GFS	N-GFS	V-PMA-3S	Conj	N-NMS	V-PMM/P-2S	Art-GMP	Adj-GMP	Prep	N-DMS	Prep

391 [e]	1722 [e]	26 [e]	1722 [e]	4102 [e]	1722 [e]	47 [e]
anastrophē	en	agapē	en	pistei	en	hagneia
ἀναστροφῆ , ἐν ἀγάπῃ , ἐν πίστει , ἐν ἀγνείᾳ .						
conduct	in	love	in	faith	in	purity
N-DFS	Prep	N-DFS	Prep	N-DFS	Prep	N-DFS

1. “Let no one despise you”
 - a. Is an imperative, or a command to not let this happen, and Timothy prevents being despised by setting an example in four areas giving no one room to despise him
 - b. This imperative is in the present tense which means these things are happening:
 - i. Timothy is young.
 - ii. Timothy is setting a good example

- iii. Timothy is being challenged concerning his youth (around 30 years old)
- 2. “youth” is *neotetos* from *neotes* meaning “youth”
 - a. The word *neotes* was used for grown-up military age men up until they were about 40 years old.
 - b. Timothy was probably about 30 years old
- 3. “example” or “pattern” is *typos* meaning:
 - a. In the papyri *typos* means:
 - i. “pattern”
 - ii. also is used to refer principles of previous consistent judgments to determine future judicial proceedings
 - b. A model forged by repetition
 - c. The correct paradigm, based on reliable precedent for others to follow.
 - d. Timothy was to be the example of a Christian or a pattern for other believers to follow
- 4. Timothy was to set an example for believers following him in these areas:
 - a. Speech – *logos* – “a word”, “a word that has an idea”, “a statement”, “a speech”
 - b. Conduct – *anastrophe* – “manner of living”, “behavior”, “conduct”, “life”
 - c. Love – *agape* – “love”, “goodwill”, “benevolence”
 - d. Faith – *pistis* – “faith”, “faithfulness”, “confidence”
 - e. Purity – *hagneia* – used only here and in 5:2 – meaning “purity”, “chastity”
 - i. 1 Timothy 5:1-2 – “Do not rebuke an older man but encourage him as you would a father, younger men as brothers, older women as mothers, younger women as sisters, in all purity ([hagneia](#)).
 - ii. Sexual purity may be at the front of this thought since Timothy is young. Timothy must avoid all appearances, references, conversations, etc. that may give room to question his “purity”, including his own personal lifestyle and thoughts.

4:13 – Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.

	2193 [e]	2064 [e]	4337 [e]	3588 [e]	320 [e]		3588 [e]	3874 [e]	3588 [e]	1319 [e]	
	heōs	erchomai	proseche	tē	anagnōsei		tē	paraklēsei	tē	didaskalia	
13	ἕως	ἔρχομαι	, πρόσεχε	τῇ	ἀναγνώσει	,	τῇ	παρακλήσει	, τῇ	διδασκαλία	.
	Until	I come	give heed	to the	public reading of Scripture	to	exhortation	to	teaching		
	Conj	V-PIM/P-1S	V-PMA-2S	Art-DFS	N-DFS		Art-DFS	N-DFS	Art-DFS	N-DFS	

- 1. “devote”, “give heed” – *proseche* – “to hold to,” “turn to”, “attend to”
 - a. This means to give full attention to this
 - b. To set this as your course and keep it.
- 2. “reading” – *anagnosei* – means “recognition”, “reading”
 - a. Comes from *anaginosko* – which is made of two words:
 - i. *Ana* – meaning “up”, “again” which is used to intensify the following word...
 - ii. *Ginosko* meaning “to know”, “to personally know”
 - iii. So, *ANA* – *GINOSKO* as a compound word means:
 - 1. “to know again”
 - 2. Which is a reference to “reading”
 - 3. By “knowing again” (or, “reading”) others my re-live, re-appreciated what was experienced by the original author.

- iv. Thus, because of the verses listed below, it is assumed this “reading” is “reading of the Scripture”, and since people didn’t have personal copies of the Bible until 1600-1700’s AD, it would mean “reading the Scriptures publicly”.
 - b. The word *anaginosko* is used in several places:
 - i. Matthew 12:3 – “He said to them, “Have you not read what David did when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?”
 - ii. Matthew 12:5 – “Have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless?”
 - iii. Matthew 19:4 – “He answered, “Have you not read that he who created them from the beginning made them male and female, and said, ‘*Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh*’?”
 - iv. Matthew 21:16 – “And Jesus said to them, “Yes; have you never read, “*Out of the mouth of infants and nursing babies you have prepared praise*’?”
 - v. Matthew 22:31 – “And as for the resurrection of the dead, have you not read what was said to you by God: ‘*I am the God of Abraham, and the God of Isaac, and the God of Jacob*’? He is not God of the dead, but of the living.”
 - vi. Matthew 24:15 – ““So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand)...”
 - vii. Luke 10:26 – “And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” He said to him, “What is written in the Law? How do you read it?”
 - viii. Acts 8:28, 30 – “seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, “Go over and join this chariot.” So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?” And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him. Now the passage of the Scripture that he was reading was this...”
 - ix. Acts 13:27 – “For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him.”
 - x. Acts 15:21 – “For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”
 - c. The word *anagnosis* (as here in 1 Timothy 4:13) is used 2 other places:
 - i. Acts 13:15 – “After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, “Brothers, if you have any word of encouragement for the people, say it.” So Paul stood up, and motioning with his hand said:
 - ii. 2 Corinthians 3:14 – “But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away.”
3. Three things:
- a. Reading – (see directly above) – Reading the text of Scripture publicly to believers.
 - b. Exhortation – *parakleseis* – “a calling to one’s aid”, “encouragement”, “comfort”

i. From two words:

1. *Para* – “next to”, “side by side”, “alongside”, “among”
2. *Klesis* – “a call”, “a calling”, “an invitation”

c. Teaching – *didaskalia* – “instruction”, “teaching”

4. The reading of Scripture laid the foundation for the “exhortation” and “teaching”
5. The concept of reading the Scripture originates in Deuteronomy 31:11-13 when Moses writes –
“*When all Israel comes to appear before the Lord your God at the place that he will choose, you shall read this law before all Israel in their hearing. Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the Lord your God, and be careful to do all the words of this law, and that their children, who have not known it, may hear and learn to fear the Lord your God, as long as you live in the land that you are going over the Jordan to possess.”*”

4:14 – Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

3361 [e]	272 [e]	3588 [e]	1722 [e]	4771 [e]	5486 [e]	3739 [e]	1325 [e]	4771 [e]	1223 [e]	4394 [e]	3326 [e]
Mē	amelei	tou	en	soi	charismatos	ho	edothē	soi	dia	prophēteias	meta
14 Mḗ	ἀμέλει	τοῦ	ἐν	σοὶ	χαρίσματος	, ὃ	ἔδόθη	σοι	διὰ	προφητείας	, μετὰ
Not	be negligent	of the	in	you	gift	which	was given	to you	through	prophecy	with
Adv	V-PMA-2S	Art-GNS	Prep	PPro-D2S	N-GNS	RelPro-NNS	V-AIP-3S	PPro-D2S	Prep	N-GFS	Prep

1936 [e]	3588 [e]	5495 [e]	3588 [e]	4244 [e]
epitheseōs	tōn	cheirōn	tou	presbyteriou
ἐπιθέσεως	τῶν	χειρῶν	τοῦ	πρεσβυτερίου
[the] laying on	of the	hands	of the	elderhood
N-GFS	Art-GFP	N-GFP	Art-GNS	N-GNS

1. “Do not neglect” – *me amelei* –
 - a. *Mḗ* or *Me* /may/ means “not”
 - b. *Amelei* means “to be careless” and is used to say “I neglect”, “I am careless of,” “I disregard”
 - c. Present tense which means Timothy is neglecting his gift of teaching under the pressures of other “duties” or “demands” or “expectations”
 - d. So, this could be translated, “Stop neglecting your gift.”
 - e. Timothy must live up to expectations of the gift God has given him and exercise the authority that goes with that gift.
2. “your gift” – *soi charismatos* – meaning “your grace gift”
 - a. *Carisma* used 16x by Paul and once by Peter (1 Peter 4:10)
3. “was given to you” -
 - a. “was given” is a passive verb which indicates that action was by God the Spirit, not by the prophecy and not by human hands.
 - b. “through prophecy” – the prophecy inspired by the Spirit of God confirmed what the Spirit of God had done
 - c. “with laying on of hands of the elderhood” –
 - i. 1 Timothy 1:18 – “This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare...”

- ii. 2 Timothy 1:6 – “For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.”
- d. There may have been two times this happened:
 - i. One, referred to in 2 Timothy was a personal time between Paul and Timothy.
 - ii. Two, referred to twice in 1 Timothy, may have been done in Ephesus (with, or without Paul) that included the very elders Timothy is working with in 62 AD. Paul would have referred to their hands and their prophecies to:
 - 1. Remind Timothy that these men had recognized the Holy Spirit’s work in Timothy’s ministry, So, Timothy should not shy away.
 - 2. Remind the Ephesian Elders that they were the ones who confirmed Timothy’s gifting and appointment to be the leader. So, the Ephesian elders should support Timothy as the leader and as Pau’s apostolic representative.

4:15 – Practice these things, immerse yourself in them, so that all may see your progress.

3778 [e]	3191 [e]	1722 [e]	3778 [e]	1510 [e]	2443 [e]	4771 [e]	3588 [e]	4297 [e]	5318 [e]	1510 [e]	3956 [e]		
tauta	meleta	en	toutois	isthi	hina	sou	hē	prokopē	phanera	ē	pasin		
15 ταῦτα	μελέτα	;	ἐν	τούτοις	ἴσθι	,	ἵνα	σου	ἡ	προκοπή	φανερὰ	ἧ	πᾶσιν
These things	ponder		in	them	be absorbed	so that	your	-	progress	evident	may be	to all	
DPro-ANP	V-PMA-2S		Prep	DPro-DNP	V-PMA-2S	Conj	PPro-G2S	Art-NFS	N-NFS	Adj-NFS	V-PSA-3S	Adj-DMP	

1. “Practice these things” –
2. “Immerse yourself in them” –
3. “So that all may see your progress”

4:16 – Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

1. “Keep a close watch on yourself” –
2. “(Keep a close watch)...on the teaching” –
3. “Persist in this” –
4. “By so doing you will save both”:
 - a. “yourself” –
 - b. “your hearers” –

1907 [e]	4572 [e]	2532 [e]	3588 [e]	1319 [e]	1961 [e]	846 [e]	3778 [e]	1063 [e]	4160 [e]	2532 [e]	4572 [e]		
epeche	seautō	kai	tē	didaskalia	epimene	autois	touto	gar	poiōn	kai	seauton		
16 ἔπεχε	σεαυτῶ	καὶ	τῇ	διδασκαλίᾳ	ἐπίμενε	αὐτοῖς	,	τοῦτο	γὰρ	ποιῶν	,	καὶ	σεαυτὸν
Give heed	to yourself	and	to the	teaching	Continue	in them	this	for	doing	both	yourself		
V-PMA-2S	PPro-DM2S	Conj	Art-DFS	N-DFS	V-PMA-2S	PPro-DN3P	DPro-ANS	Conj	V-PPA-NMS	Conj	PPro-AM2S		

4982 [e]	2532 [e]	3588 [e]	191 [e]	4771 [e]
sōseis	kai	tous	akouontas	sou
σώσεις	καὶ	τούς	ἀκούοντάς	σου
you will save	and	those	hearing	you
V-FIA-2S	Conj	Art-AMP	V-PPA-AMP	PPro-G2S