

Vice and Virtue Lists of the New Testament

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Vice and virtue lists, sometimes called *ethical catalogs*, served important rhetorical functions in the Hellenistic and Christian world of exhortation: preconversion calls to escape an old way of life and begin a new way (*protrepis*); postconversion advice and instruction for continuing in a way of life (*paraenesis*).¹

Lack of Old Testament influence Vice and virtue lists are rare in the Old Testament. Torah, Wisdom (the Two Ways), and the covenant exerted more influence in approaching issues of character. Jesus' arrangement of the *Beatitudes* (Matthew 5.1-12) reflects a dependence on the Law and the Prophets. What, then, accounts for the rise in use of vice and virtue literary-rhetorical patterns during the intertestamental period—patterns that made them an effective means of communication in the epistles to the early church community? We must look to other influences.

Ancient Greek influence The enumeration of positive and negative virtues and vices is common in the literature of antiquity: the **Homeric epics** and **memorial inscriptions** list the virtues of heroes and noblemen; **Hesiod** (8th C. BCE) lists transgressions against parents and the gods; **Aristophanes** (448-380 BCE) uses them to satirize the Eleusinian mysteries.

¹ Ancient and classical rhetoricians often used the term *paraenesis* to cover both of these functions. They did not consistently apply the modern distinction between *protrepis* (conversion) and *paraenesis* (postconversion).

While **Socrates** (c. 469-399 BCE) discusses the virtues individually, it is **Plato** (c. 427-347 BCE) who first identifies the four cardinal *aretai* (cf. *Republic*) and it is **Aristotle** (384-322 BCE) who first separates the intellectual virtues from the ethical, political, and social (cf. *Nicomachean Ethics*).

Stoic influences **Zeno** (340-265 BCE) and the Stoics of the school he founded establish the basic model for the vice and virtue lists that more closely parallel the New Testament lists. Early Stoics organized their lists using the tetradic schema of the four cardinal virtues; later Stoics divided these into subsets. **Chrysippus** (280-207 BCE) defines the cardinal virtues in terms of knowledge (*epistēmē*), dividing the *aretai* into a list of cardinal (*prōtai*) and a longer list of subordinate (*hypotetagmenai*) virtues. **Andronicus**, synthesizer of Chrysippus, created a number of extensive lists: twenty *aretai* (virtues); twenty-seven *epithymia* (desires); twenty-seven *lypai* (sorrows); thirteen *phoboi* (fears); five *hēdonai* (pleasures).²

The poets **Virgil** (70-19 BCE; cf. *Aeneid* 6.732) and **Horace** (65-8 BCE; cf. *Ep. 1.1.33-40*) utilized the vocabulary of the Stoics, but created a more popular, less rigid, and more vice-oriented form of the lists, suitable for the masses. The Roman moralist, politician, and dramatist **Seneca** (4 BCE–65 CE) used similar lists to itemize the vices of his fellow Romans.

The Stoic lists stress the wisdom of following the virtues and the foolishness of following the vices. This may have contributed to their easy integration into Hellenistic-Jewish and Christian use.

Hellenistic-Jewish influences The works of **Philo** (20 BCE–50 CE) certainly informed the New Testament literary context. His “Sacrifice of Cain and Abel” contains almost 150 vices:

² DNTB, 1253.

“Know, then, my good friend, that if you become a lover of pleasure (*philēdonos*) you will be all these things: a ... man ...

bold
cunning,
audacious,
unsociable,
uncourteous,
inhuman,
lawless,
savage,
ill-tempered,
unrestrainable,
worthless;
deaf to advice,
foolish,
full of evil acts,
unteachable,
 ... *etc.* ...
full of unmitigated unalloyed misery”³

Philo was intrigued by lists of four: e.g., lust, sorrow, greed, and fear; e.g., an equation of the four rivers of Eden with the four cardinal virtues.⁴

The *Wisdom of Solomon* (late 1st C BCE or early 1st C CE) is the work of another Hellenistic Jew that may have influenced the New Testament vice and virtue lists. Its author again draws attention to the four cardinal virtues:

“And if anyone loves **righteousness**, her labors are **virtues**; for she teaches
self control
 and **prudence,**
justice
 and **courage;**
 nothing in life is more profitable for mortals than these.” (Wis. 8.7, NRSV).

The work catalogs the depth of Gentile depravity:

“All is a raging riot of
blood and **murder,**
theft and **deceit,**
corruption,
faithlessness,

tumult,
perjury,
confusion over what is good,
forgetfulness of favors,
defiling of souls,
sexual perversion,
disorder in marriages,
adultery,
 and **debauchery.**” (Wis. 14.25-26, NRSV)

Qumranic influence? The Qumran community shows a preference for addressing issues of vice and virtue according to the dualistic Wisdom contrast between righteousness and wickedness, light and darkness. The *Rule of the Community*, however, does contain lists of vices and virtues that may relate to their New Testament use:

“... **fear of the laws of God.** This spirit engenders:

humility,
patience,
abundant compassion,
perpetual goodness,
insight,
understanding,
 and **powerful wisdom**

resonating to each of God’s deeds, sustained by His constant faithfulness. ... To these ends is the earthly counsel of the spirit to those whose nature yearns for truth. ...

The operations of **the spirit of falsehood** result in:

greed,
neglect of righteous deeds,
wickedness,
lying,
pride and haughtiness,
cruel deceit and fraud,
massive hypocrisy,
a want of self-control and abundant foolishness,
a zeal for arrogance,
abominable deeds fashioned by whorish desire,
lechery in its filthy manifestation,
a reviling tongue,
blind eyes,
deaf ears,
stiff neck,
and hard heart—

to the end of walking in all the ways of darkness and evil cunning (1QS 4.3-11, DSS).

³ Philo’s list contains a total of 147 items; see *De Sacrificiis Abelis et Cain* 32; cf. 20-27. 2Ti 3.1-13 also builds to a climax with “lovers of pleasure.”

⁴ *Legum Allegoriae* 1.19ff.; 2.23f.

Post-NT examples Additional writers of vice and virtue lists created works that were generally too late to have an influence on the New Testament. The Stoic **Dio Chrysostom** (40-112+ CE) has about fifty vice lists in his orations (e.g., 1.13; 2.75; 8.8; 62.2) and about thirty virtue lists (e.g., 1.4, 6; 3.5; 23.7; 44.10). The Assyrian satirist **Lucian of Samosata** (120-180+ CE) has a similar number in his writings.⁵

The impact of these influences on the New Testament writings The use of vice and virtue lists was well established by the time of Christ's ministry and the early church. The Judaism of the intertestamental period, under the influence of Stoicism, clearly acquired an affinity for their use—modifying them to focus less on individual character and more on social interactions. Stoic-Christian interaction as well as Jewish-Christian interaction made these literary-rhetorical patterns available as tools for the communications of Jesus and his apostles. They modified them, yet again, to emphasize community virtues culminating in love⁶ and vices against the community like envy, strife, malice, and slander. Although Jesus showed a preference for other patterns, he did use lists of vices in his teaching (Matthew 15.1-20; Mark 7.21-22). The apostles utilized vice and virtue lists more freely in their correspondence with the churches. Even John's book of Revelation includes three vice lists (9.20-21, 21.5-8, 22.14-15). Most of the New Testament authors utilize this literary pattern.⁷

⁵ See also: Musonius Rufus (c. 25-100 CE); Plutarch (c. 50-120 CE), Philostratus (late 2nd C. CE), and Diogenes Laertius (3rd C CE).

⁶ While Stoic lists do not have a particular order or reflect a rigid hierarchy or moral progression to a climax, NT lists often employ regression or progression. Many of the vice and virtue lists are discussed in the context of passages addressing love; the virtue lists often either begin with or progress to love—sometimes beyond it to focus on perseverance in the midst of persecution.

⁷ The *Beatitudes* of Mt 5.1-12 and Lk 6.20-35 show Jesus' adaptation of the genre—and influence on the NT writers. Heb 7.26-27 is the only list focused on the character of Christ. 1Th 4.3-7 and 5.12-22 are not really lists. Vice and virtue lists are absent only from Acts, Jn, 1Th, 2Th, Phl, Jude, 1Jn, 2Jn, and 3Jn.

The variety of forms in the New Testament A list, of course, consists of three or more items. The items can be adjectives, nouns, verbs, or negatives—they can even incorporate longer phrases. Regarding the presence or absence of connectives, some of the vice-virtue lists are of a **polysyndetic form** (*syndetic* refers to being joined by a conjunction; *polysyndetic* to being joined with repeated conjunctions, e.g., “and,” “nor,” and “or”) in close succession; cf. 1Co 6.9-10 and 1Pe 2.1). Other vice and virtue lists have an **asyndetic form** (with no connective particles; e.g., Ro 1.29-30, 2Co 12.21, and Gal 5.19-23). Finally some vice-and virtue lists are of an **amplified form**, discursively expanding on some or all of the items. For example, four of the five vices listed in Colossians 3.5 are in an expanded form in 1 Thessalonians 4.3-7.

The limits of the genre The New Testament utilizes at least three standardized *paraenetic* forms: vice and virtue lists, household codes, and instructions for living among unbelievers.⁸ These three are literarily and functionally distinct.

There are, however, several valid sub-genre of vice and virtue catalog. First, there are **duty codes** (*pflchtenlehre*) or, duty codes for a specific occupation (*berufspflchtenlehre*).⁹ While most of the vice and virtue lists of the New Testament describe the characteristics of believers in general, two passages list the qualities to be developed in the lives of those who wish to lead: the “The Qualifications for Elders and Deacons” in 1 Timothy 3.1-13 and Titus 1.5-9.

Second, there are **offender lists**. Aune states that there are six such lists among the broader vice and virtue category. He identifies 1 Corinthians 5.9-11, 1 Timothy 1.9-10, and 1 Peter 4.15. He also identifies Romans 1.29-31 as a mixed vice/offender list.¹⁰

⁸ The primary examples of NT household codes are found in Col 3.18-4.1 and Eph 5.21-6.9. See also: Rom 13.1-7; 1Pe 2.13-15; 1Pe 3.1-7; Titus 2.1-10. Col 4.2-6 is an example of NT advice for living among unbelievers.

⁹ Marshall, 147.

¹⁰ 1 Peter 4.5 appears to be an error in his text. Other pure or mixed offender/offense lists might include: Mt 15.1-20; 1Co 6.9-10; Rev 9.20-21; Rev 21.5-8; Rev 22.14-15.

The rhetorical functions of the NT lists To again reinforce the central point, the vice and virtue lists served critical rhetorical functions in the Christian world of exhortation: as preconversion calls to escape an old way of life and begin to a new way (*protreptic function*); as postconversion advice and instruction for continuing in a way of life (*paraenetic function*). As used by the New Testament writers, these lists were not simply informative. Along with the household codes and the advice for conduct among unbelievers, the vice and virtue lists were definitive of Christian growth, highlighting the virtue of love and the reality that growth demands reproof. Within these broader hortatory functions, several more specific functions also suggest themselves:

- **Epideictic function:** to instill praise or shame; to promote the honorable over the dishonorable, the noble over the ignoble.
- **Polemical function:** to attack and expose the false teachers and their followers.
- **Pedagogical / catechetical function:** to organize, for easier recall, the basic disciplines necessary for an ordered community; to impart these disciplines to the church (cf. *Didache*).
- **Liturgical function:** in a manner similar to their use in Qumran's *Rule of the Community* (1QS 3.13-4.26), the double catalogs (Gal 5.17-24, Col 3.1-17, Eph 5.3-14; cf. also: Eph 4.31-32; James 3.13-17; etc.) may reflect a baptismal liturgy.
- **Evangelistic function:** to encourage conformity to contemporary moral values to eliminate barriers to the gospel message. 📖

Sources

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Book	Passage	Vice	Virtue (Climax)
Matthew	5.1-12		8 (Persecution)
	15.1-20	6+	—
Mark	7.20-23	12+	—
Luke	6.20-35	4	11 (Love*, persecution)
	(Acts)	—	—
	(John)	—	—
James	3.13-17	3	7
Galatians	5.13-26	15	9 (Love*)
	(1 Thessalonians)	4.3-7?	
		5.12-22?	
	(2 Thessalonians)	—	—
1 Corinthians	5.9-11	10 (4+6)	—
	6.9-10	10	—
	13.1-13	8	7 (Love*)
2 Corinthians	6.1-10	—	11+ (Love, persecution)
	12.20-21	11 (8+3)	—
Romans	1.28-32	21	—
	13.13	6	—
Ephesians	4.1-3	—	3 (Love, peace)
	4.25-32	6	3
	5.1-14	9 (3+3+3)	3 (Love)
	6.14-20	—	4 (6?)
Colossians	3.1-17	10 (5+5)	6 (5 + Love*)
	(Philemon)	—	—
Philippians	4.8	—	8 (aretē / praise)
1 Timothy	1.8-11	15	—
	3.1-7	3	11
	3.8-13	4	4
	4.12	—	5
	6.11	—	6 (Love, perseverance)
Titus	1.5-9	5	8
	3.1-3	10	5
1 Peter	2.1-3	5	—
	3.8-9	—	5
	4.1-6	6	—
	4.15-16	4	1 (Suffering)
2 Peter	1.1-11	—	8 (Love*)
2 Timothy	2.22	—	4
	3.1-13	18	9 (Love, perseverance)
	(Jude)	—	—
Hebrews	7.26-27	—	3
	(1-2-3 John)	—	—
Revelation	9.20-21	4	—
	21.5-8	8	—
	22.14-15	6	—
TOTALS		219+	149+

Distribution of Vice and Virtue Lists in the New Testament

Among the epistles (listed here in the order of their composition), there is an equal distribution of vice and virtue lists—about twenty of each.¹¹ Twelve of these are double or mixed catalogs of both vices and virtues (shaded light brown). Vice lists contain about three items for every two in the virtue lists. One in three of the virtue lists is introduced by, begins with, or progresses to love (or, like the *Beatitudes* in Matthew) moves just beyond love to highlight the need for perseverance in the face of the persecution and suffering). Note especially: Mt 5.1-12; Lk 6.20-35; Gal 5.16-24; 1Co 13.1-13; 2Co 6.1-10; Eph 4.1-3; Eph 5.1-14; Col 3.1-17; 1Ti 6.11; 1Pe 4.15-16; 2Pe 1.5-7; 2Ti 3.1-13.

¹¹ The two passages shown from First Thessalonians are not typical lists.

Vice and Virtue Lists of the New Testament

To reflect possible influences of Jesus' teaching on the vice and virtue lists of the epistles, four passages from the gospels are listed first. More than thirty passages from the epistles follow. To reflect possible influences of earlier writers on later writers, these passages are listed in chronological order of their composition (based on the BcResources *New Testament Writings* timeline). Finally, three passages from the book of Revelation are listed.

Vice-list items are shown in bold blue with a light grey background; **virtue-list items** are shown in bold red with a light green background. **Other significant** words and phrases are shown in bold. A concordance of the vices and virtues will follow this section. The parallel texts are reformatted versions of the *NASB Updated* and *UBS4*.

Reference	NASB	UBS4	Notes
Matthew 5.1-12	<p>¹ When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. ² He opened His mouth and began to teach them, saying,</p> <p>³ “Blessed are the poor in spirit, for theirs is the kingdom of heaven.</p> <p>Blessed are those who mourn, for they shall be comforted.</p> <p>Blessed are the gentle, for they shall inherit the earth.</p> <p>Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.</p> <p>Blessed are the merciful, for they shall receive mercy.</p> <p>Blessed are the pure in heart, for they shall see God.</p> <p>Blessed are the peacemakers, for they shall be called sons of God.</p> <p>Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.”</p> <p>¹¹ “Blessed are you when <i>people</i> insult you and persecute you, and [<i>falsely</i>] say all kinds of evil against you because of Me.</p> <p>¹² “Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.</p>	<p>¹ Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ² καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων,</p> <p>³ Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.</p> <p>μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.</p> <p>μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.</p> <p>μακάριοι οἱ πεινῶντες καὶ διψῶντες τῆν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.</p> <p>μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.</p> <p>μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.</p> <p>μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.</p> <p>μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.</p> <p>¹¹ μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ’ ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ.</p> <p>¹² χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθός ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.</p>	<p>8 Beatitudes. Not a typical virtue list; perhaps an amplified form, but like Luke 6.20-35, the Beatitude genre is more reflective of OT Torah influences—the fulfillment of the Law and the Prophets (Mt 5.17-18).</p> <p>Progression: The Beatitudes of Jesus recorded in Matthew progress from heart attitudes to love for others to treatment by the enemy. Their insults and persecutions are ennobled by Jesus, raised to a position of honor reflective of their basis in love.</p> <p>It was this ennobling of love and persecution that influenced the manner in which vice and virtue lists were adapted by the NT writers for use in the epistles.</p>

Reference	NASB	UBS4	Notes
Matthew 15.1-20	<p>¹ Then some Pharisees and scribes came to Jesus from Jerusalem and said, ² “Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread.” ³ And He answered and said to them, “Why do you yourselves transgress the commandment of God for the sake of your tradition? ... [Jesus explains how the Pharisees invalidate the Law.]</p> <p>¹⁰ After Jesus called the crowd to Him, He said to them, “Hear and understand.</p> <p>¹¹ “It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.”</p> <p>¹² Then the disciples came and said to Him, “Do You know that the Pharisees were offended when they heard this statement?” ¹³ But He answered and said, “Every plant which My heavenly Father did not plant shall be uprooted. ¹⁴ “Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.”</p> <p>¹⁵ Peter said to Him, “Explain the parable to us.” ¹⁶ Jesus said, “Are you still lacking in understanding also? ¹⁷ “Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? ¹⁸ “But the things that proceed out of the mouth come from the heart, and those defile the man.</p>	<p>¹ Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες, ² Διὰ τί οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν. ³ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ...</p> <p>¹⁰ Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε·</p> <p>¹¹ οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.</p> <p>¹² Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; ¹³ ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐράνιος ἐκριζωθήσεται. ¹⁴ ἄφετε αὐτοὺς τυφλοὶ εἰσὶν ὁδηγοὶ [τυφλῶν]: τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.</p> <p>¹⁵ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν [ταύτην]. ¹⁶ ὁ δὲ εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; ¹⁷ οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; ¹⁸ τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον.</p>	<p>6 vices (offenses) in asyndetic form. Parallel to Mark 7.21-22.</p> <p>The phrase “evil thoughts” could be considered as a list item, but it is clearly identified, with the defilement of the heart, as the source of the six vices. Compare the account in Mark 7 where the syntax makes this separation clearer.</p>
	<p>¹⁹ “For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.</p>	<p>¹⁹ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνου, μοιχείαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.</p>	
	<p>²⁰ “These are the things which defile the man; but to eat with unwashed hands does not defile the man.”</p>	<p>²⁰ ταῦτά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.</p>	
Mark 7.20-23	<p>²⁰ And He was saying, “That which proceeds out of the man, that is what defiles the man.</p> <p>²¹ “For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, ²² deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness.</p> <p>²³ “All these evil things proceed from within and defile the man.”</p>	<p>²⁰ ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.</p> <p>²¹ ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνου, μοιχείαι, ²² πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη.</p> <p>²³ πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.</p>	<p>12 vices in asyndetic form. Parallel to Matthew 15.1-20. The meaning as well as the syntax makes it clear that “evil thoughts” are the source of the twelve vices (cf. definite articles with “the reasonings the evil” and the verb that sets the list of twelve apart).</p>

Reference	NASB	UBS4	Notes
Luke 6.20-35	<p>²⁰ And turning His gaze toward His disciples, He <i>began</i> to say,</p> <p>“Blessed are you <i>who are poor</i>, for yours is the kingdom of God.</p> <p>²¹ Blessed are you <i>who hunger now</i>, for you shall be satisfied.</p> <p>Blessed are you <i>who weep now</i>, for you shall laugh.</p> <p>²² Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.</p> <p>²³ “Be glad in that day and leap <i>for joy</i>, for behold, your reward is great in heaven.</p> <p>For in the same way their fathers used to treat the prophets.</p> <p>²⁴ But woe to you who are rich, for you are receiving your comfort in full.</p> <p>²⁵ Woe to you who are well-fed now, for you shall be hungry.</p> <p>Woe to you who laugh now, for you shall mourn and weep.</p> <p>²⁶ Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.</p> <p>²⁷ “But I say to you who hear, love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who mistreat you.</p> <p>²⁹ “Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either. ³⁰ “Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back.</p> <p>³¹ “Treat others the same way you want them to treat you.”</p> <p>³² “If you love those who love you, what credit is <i>that</i> to you? For even sinners love those who love them. ³³ “If you do good to those who do good to you, what credit is <i>that</i> to you? For even sinners do the same.</p> <p>³⁴ “If you lend to those from whom you expect to receive, what credit is <i>that</i> to you? Even sinners lend to sinners in order to receive back the same <i>amount</i>.</p> <p>³⁵ “But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil <i>men</i>. ³⁶ “Be merciful, just as your Father is merciful.</p>	<p>²⁰ Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν,</p> <p>Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.</p> <p>²¹ μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε.</p> <p>μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.</p> <p>²² μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·</p> <p>²³ χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ·</p> <p>κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.</p> <p>²⁴ Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.</p> <p>²⁵ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.</p> <p>οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.</p> <p>²⁶ οὐαὶ ὅταν ὑμᾶς καλῶς εἰπῶσιν πάντες οἱ ἄνθρωποι κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.</p> <p>²⁷ Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ²⁸ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηραζόντων ὑμᾶς.</p> <p>²⁹ τῷ τύποντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης, ³⁰ παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει.</p> <p>³¹ καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως.</p> <p>³² καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. ³³ καὶ [γὰρ] ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. ³⁴ καὶ ἐὰν δανίσητε παρ’ ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις [ἐστίν]; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.</p> <p>³⁵ πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. ³⁶ Γίνεσθε οἰκτίρμονες καθὼς [καὶ] ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.</p>	<p>Not a typical vice or virtue list. The lists focus on beatitudes, woes, and commands. For the sake of comparison, we can count the four beatitudes and four commands as “virtues” and the four woes as “vices.” 8 virtues; 4 vices.</p> <p>Preference for lists with four items: 4 beatitudes; 4 forms of persecution in the fourth beatitude; 4 woes that directly correspond to the beatitudes; 4 commands (love, do good, bless, pray) that directly correspond with the four persecutions.</p> <p>Progression: Love is clearly Jesus’ central concern. The four commands of verse 27 are an item-by-item response to the four persecutions of the fourth beatitude. “Hate” and “love” are first in these lists.</p> <p>Like Mt 5.1-12, the beatitudes and woes are probably more reflective of OT Torah and Wisdom influences. However, the focus on love in the midst of persecution influenced the manner in which vice and virtue lists were adapted by the NT writers.</p> <p>“Love” is Jesus’ standard command for the virtuous life and “treating others the same way you want them to treat you” (6.31) is his guiding principle for following this command—a principle calling for attitudes and actions beyond what “even sinners” can exhibit.</p>
Luke-Acts, John			

Reference	NASB	UBS4	Notes
James 3.13-17	¹³ Who among you is wise and understanding ? Let him show by his good behavior his deeds in the gentleness of wisdom . ¹⁴ But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.	¹³ Τίς σοφός και ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. ¹⁴ εἰ δὲ ζήλον πικρὸν ἔχετε και ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε και ψεύδεσθε κατὰ τῆς ἀληθείας.	A double catalog of 3 vices and 7 virtues in an amplified, asyndetic form.
	¹⁵ This wisdom is not that which comes down from above, but is earthly, natural, demonic .	¹⁵ οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης.	Although "... if you have bitter jealousy and selfish ambition ... do not be arrogant and so lie" is not in the form of a list, it is the "wisdom" that is being described in the vice list.
	¹⁶ For where jealousy and selfish ambition exist, there is disorder and every evil thing.	¹⁶ ὅπου γὰρ ζήλος και ἐριθεία, ἐκεῖ ἀκαταστασία και πᾶν φαῦλον πρᾶγμα.	"Full of mercy and good fruits" probably represents one item in the list ("full" is an adjective like six other items).
	¹⁷ But the wisdom from above is first pure , then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy .	¹⁷ ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνική, ἐπεικική, εὐπειθής, μεστή ἐλέους και καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.	In v. 17, wavering and hypocrisy are alpha-privatives.

Reference	NASB	UBS4	Notes
Galatians 5.13-26	<p>¹³ For you were called to freedom, brethren; only <i>do not turn</i> your freedom into an opportunity for the flesh, but through love serve one another.</p> <p>¹⁴ For the whole Law is fulfilled in one word, in the “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”</p> <p>¹⁵ But if you bite and devour one another, take care that you are not consumed by one another.</p> <p>¹⁶ But I say, walk by the Spirit, and ... the desire of the flesh ... you will not carry out ...</p> <p>¹⁷ For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. ¹⁸ But if you are led by the Spirit, you are not under the Law.</p> <p>¹⁹ Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹ envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.</p> <p>²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.</p> <p>²⁴ Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.</p> <p>²⁵ If we live by the Spirit, let us also walk by the Spirit. ²⁶ Let us not become boastful, challenging one another, envying one another.</p>	<p>¹³ Ὑμεῖς γὰρ ἐπ’ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.</p> <p>¹⁴ ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.</p> <p>¹⁵ εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ’ ἀλλήλων ἀναλωθῆτε.</p> <p>¹⁶ Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.</p> <p>¹⁷ ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἅ ἐὰν θέλητε ταῦτα ποιῆτε. ¹⁸ εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.</p> <p>¹⁹ φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, ²⁰ εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζήλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις, ²¹ φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.</p> <p>²² Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, ²³ πραΰτης, ἐγκράτεια; κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.</p> <p>²⁴ οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.</p> <p>²⁵ εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. ²⁶ μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.</p>	<p>A double catalog of 15 vices and 9 virtues in asyndetic form.</p> <p>Progression: Love is the “one word” in which the whole Law is fulfilled; love is listed as the first fruit of the Spirit.</p> <p>The virtues may be arranged in three subgroups of three (note UBS4 punctuation).</p> <p>The vice list ends “and things like these” and the virtue list ends with “against such things.” The lists are not meant to exclude other vices and virtues from consideration. Cf. “whatever” and “if any” in the list of virtues in Php 4.8; “whatever else is contrary to sound teaching” in 1Ti 1.8-11.</p>

Reference	NASB	UBS4	Notes
1 Thessalonians 4.3-7?	<p>³ For this is the will of God, your sanctification; that is, that you abstain from sexual immorality;</p> <p>⁴ that each of you know how to possess his own vessel in sanctification and honor,</p> <p>⁵ not in lustful passion, like the Gentiles who do not know God;</p> <p>⁶ and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you.</p> <p>⁷ For God has not called us for the purpose of impurity, but in sanctification.</p>	<p>³ τούτο γάρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἀγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,</p> <p>⁴ εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ,</p> <p>⁵ μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,</p> <p>⁶ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διημαρτυράμεθα.</p> <p>⁷ οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἀγιασμῷ.</p>	<p>Perhaps a vice list of an amplified form.</p> <p>Included primarily to highlight differences from more typical vice and virtue lists.</p> <p>Four of the vices are also found in Colossians 3.5 ("immorality, impurity, passion, evil desire, and greed, which amounts to idolatry").</p> <p>Items not included in the Concordance.</p>
1 Thessalonians 5.12-22?	<p>¹² But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction,</p> <p>¹³ and that you esteem them very highly in love because of their work. Live in peace with one another.</p> <p>¹⁴ We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.</p> <p>¹⁵ See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people.</p> <p>¹⁶ Rejoice always;</p> <p>¹⁷ pray without ceasing;</p> <p>¹⁸ in everything give thanks; for this is God's will for you in Christ Jesus.</p> <p>¹⁹ Do not quench the Spirit;</p> <p>²⁰ do not despise prophetic utterances.</p> <p>²¹ But examine everything carefully; hold fast to that which is good;</p> <p>²² abstain from every form of evil.</p>	<p>¹² Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νοθετοῦντας ὑμᾶς</p> <p>¹³ καὶ ἠγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.</p> <p>¹⁴ παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νοθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.</p> <p>¹⁵ ὄρατε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας.</p> <p>¹⁶ Πάντοτε χαίρετε,</p> <p>¹⁷ ἀδιαλείπτως προσεύχεσθε,</p> <p>¹⁸ ἐν παντὶ εὐχαριστεῖτε· τοῦτο γάρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.</p> <p>¹⁹ τὸ πνεῦμα μὴ σβέννυτε,</p> <p>²⁰ προφητείας μὴ ἐξουθενεῖτε,</p> <p>²¹ πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε,</p> <p>²² ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε.</p>	<p>Contains lists and identifies both vices and virtues, but certainly not in a form typical of vice and virtue lists. Some might include as an amplified form.</p> <p>As with 1 Thessalonians 4.3-7, included primarily to highlight differences from more typical vice and virtue lists.</p> <p>Items not included in the Concordance.</p>
2 Thessalonians			

Reference	NASB	UBS4	Notes
1 Corinthians 5.9-11	⁹ I wrote you in my letter not to associate with immoral people;	⁹ Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις ,	Two offender lists, both in polysyndetic form.
	¹⁰ I <i>did</i> not at all <i>mean</i> with the immoral people of this world , or with the covetous and swindlers , or with idolaters , for then you would have to go out of the world.	¹⁰ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις , ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεθεῖν.	The 4 vices in the first list, all repeated in the second list, apply to “people of this world.” The 6 vices in the second list add the vices “reviler” and “drunkard.” These apply to “so-called brothers” trying to infiltrate the church. In 1Co 6.9-10, these are listed with those who will not inherit the kingdom of God. Cf. the vice list in 2Ti 3.1-13, applied to the apostate church.
	¹¹ But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous , or an idolater , or a reviler , or a drunkard , or a swindler —not even to eat with such a one.	¹¹ νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορός ἢ μέθυσος ἢ ἄρπαξ , τῷ τοιοῦτῳ μηδὲ συνεσθίειν.	
1 Corinthians 6.9-10	⁹ Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators , nor idolaters , nor adulterers , nor effeminate , nor homosexuals , ¹⁰ nor thieves , nor the covetous , nor drunkards , nor revilers , nor swindlers , will inherit the kingdom of God.	⁹ ἢ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἄρσενokoῖται ¹⁰ οὔτε κλέπται οὔτε πλεονέκται , οὐ μέθυσοι , οὐ λοιδοροὶ , οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν.	An offender list of 10 vices in a polysyndetic form. By content, the list may divide into two subgroups of five items each. The list identifies the “unrighteous” who will not inherit the kingdom. In the lists of 1Co 5.9-11 and 1Co 6.9-10, Paul has successively increased the number of vices. Six of the ten items in this list are repeated from the two lists in 1Co 5.9-11. Four new items have been added: adulterers, effeminate, homosexuals, and thieves.

Reference	NASB	UBS4	Notes
1 Corinthians 13.1-13	<p>¹ If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.</p> <p>² If I have <i>the gift of</i> prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.</p> <p>³ And if I give all my possessions to feed <i>the poor</i>, and if I surrender my body to be burned, but do not have love, it profits me nothing.</p>	<p>¹ Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ κύμβαλον ἀλαλάζον.</p> <p>² καὶ ἐὰν ἔχω προφητεῖαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνώσιν καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.</p> <p>³ κὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυχήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.</p>	<p>Double catalog of 8 vices and 7 virtues in a generally asyndetic form—could be considered an amplified form.</p> <p>The items in the offender lists of 1Co 5.9-11 and 1Co 6.9-10 are not repeated.</p> <p>Progression: Love is not listed as a virtue; it is presented as above all virtue. Rather than define love, the verbs help to fill out a description of the loving person.</p>
	<p>⁴ Love is patient, love is kind and is not jealous; love does not brag and is not arrogant;</p> <p>⁵ does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong;</p> <p>⁶ does not rejoice in unrighteousness, but rejoices with the truth;</p> <p>⁷ bears all things, believes all things, hopes all things, endures all things.</p>	<p>⁴ Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται, ⁵ οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, ⁶ οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συχαίρει δὲ τῇ ἀληθείᾳ· ⁷ πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.</p>	
	<p>⁸ Love never fails; but if <i>there are gifts of</i> prophecy, they will be done away; if <i>there are</i> tongues, they will cease; if <i>there is</i> knowledge, it will be done away.</p> <p>⁹ For we know in part and we prophesy in part; ¹⁰ but when the perfect comes, the partial will be done away. ¹¹ When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. ¹² For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.</p> <p>¹³ But now faith, hope, love, abide these three; but the greatest of these is love.</p>	<p>⁸ Ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνώσις, καταργηθήσεται.</p> <p>⁹ ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· ¹⁰ ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται. ¹¹ ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος ὅτε γέγονα ἀνήρ, κατήρηκα τὰ τοῦ νηπίου. ¹² βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.</p> <p>¹³ νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.</p>	

Reference	NASB	UBS4	Notes
2 Corinthians 6.1-10	<p>¹ And working together <i>with Him</i>, we also urge you not to receive the grace of God in vain—² for He says,</p> <p>“AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU.”</p> <p>Behold, now is “THE ACCEPTABLE TIME,” behold, now is “THE DAY OF SALVATION”—</p> <p>³ giving no cause for offense in anything, so that the ministry will not be discredited,</p> <p>⁴ but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses, ⁵ in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger,</p> <p>⁶ in purity, in knowledge, in patience, in kindness,</p> <p>in the Holy Spirit, in genuine love,</p> <p>⁷ in the word of truth, in the power of God;</p> <p>by the weapons of righteousness for the right hand and the left, ⁸ by glory and dishonor, by evil report and good report;</p> <p>as deceivers and yet true;</p> <p>⁹ as unknown yet well-known, as dying yet behold, we live; as punished yet not put to death, ¹⁰ as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.</p>	<p>¹ Συνεργούντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· ² λέγει γάρ,</p> <p>Καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.</p> <p>ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας·</p> <p>³ μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία,</p> <p>⁴ ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ανάγκαις, ἐν στενοχωρίαις, ⁵ ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,</p> <p>⁶ ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι,</p> <p>ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ⁷ ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ</p> <p>διὰ τῶν ὀπλῶν τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, ⁸ διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας</p> <p>ὡς πλάνοι καὶ ἀληθεῖς,</p> <p>⁹ ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδεύόμενοι καὶ μὴ θανατούμενοι,</p> <p>¹⁰ ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.</p>	<p>An asyndetic list of 28 items, the last nine of which are pairs joined by conjunctions. The consistent use of the prepositions ἐν, (18x), διὰ (3x), and the particle ὡς (7x) identifies the 28 list items and divides the longer list into three main groups. Although the ἐν-group begins with the virtue of “much endurance,” its first half is distinguished by 9 circumstances that help explain the word “much.”</p> <p>11 of the 28 list items (shown in bold and red) are more typical of other virtue lists. (The Concordance contains only these 11 items.)</p> <p>The first word in each of the three main groups—<i>endurance, righteousness, and true</i>—are typical virtues. Paul, adapting the list to his needs, uses these three words to give a virtuous quality to other list items that would not normally be classified as virtues. The overall theme is being a servant in everything, especially persecution.</p> <p>Progression: After listing four typical virtues at the beginning of verse 6, the main virtue list climaxes with “in the Holy Spirit, in genuine love, in the word of truth, and in the power of God.” Note that “love” falls within this climax group.</p> <p>The final seven pairs of items (“as deceivers and yet true,” etc.) intertwine vices and virtues, turning accusations of vice and weakness into virtues and strengths.</p>

Reference	NASB	UBS4	Notes
2 Corinthians 12.20-21	²⁰ For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish;	²⁰ φοβούμαι γὰρ μή πως ἔλθῶν οὐχ οἶους θέλω εἶρω ὑμᾶς· κἀγὼ εὐρεθῶ ὑμῖν οἷον οὐ θέλετε·	11 vices (mixed offenses and vices) in two lists. The first 8 are listed in asyndetic form. The last 3 are listed in polysyndetic form (see Greek text for conjunctions).
	that perhaps <i>there will be</i> strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances;	μή πως ἔρις, ζήλος, θυμοί, ἐριθείαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι	
	²¹ I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.	²¹ μή πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς καὶ πενήθῃσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελείᾳ ἣ ἔπραξαν.	
Romans 1.28-32	²⁸ And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind , to do those things which are not proper,	²⁸ καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,	21 vices (mixed vices and offenders) listed in asyndetic form (note absence and presence of commas in the Greek text). The list divides into four subgroups. The first 4 entries are dative singular nouns associated with the perfect passive participle “being filled with all.” The next 5 entries are genitive singular nouns associated with the adjective “full of.” The remaining items on the list are each accusative plurals (nouns and adjectives). Of these, the last 5 items entries stand out as alpha-privative adjectives. With its 21 entries, this is the longest of the individual vice or virtue lists in the New Testament. Second Timothy 3.1-13 lists 18 vices and 9 virtues. Galatians 5.16-24 lists 15 vices and 9 virtues.
	²⁹ being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, ³¹ without understanding, untrustworthy, unloving, unmerciful;	²⁹ πεπληρωμένους πάσῃ ἀδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοὺς φθόνου φόνου ἐριδος δόλου κακοηθείας, ψιθυριστὰς ³⁰ καταλάλους θεοστυγεῖς ὑβριστὰς ὑπερηφάνους ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ³¹ ἀσυνέτους ἀσυνθέτους ἀστόργους ἀνελεήμονας	
	³² and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.	³² οἵτινες τὸ δικάϊωμα τοῦ θεοῦ ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.	
Romans 13.13	¹³ Let us behave properly as in the day, not in carousing and drunkenness , not in sexual promiscuity and sensuality , not in strife and jealousy .	¹³ ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελείαις, μὴ ἔριδι καὶ ζήλῳ,	6 vices (mixed vice/offender?) listed in an asyndetic form (three pairs joined by conjunctions). All six vices are dative plural nouns.

Reference	NASB	UBS4	Notes
Ephesians 4.1-3	¹ Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, ² with all humility and gentleness, with patience, showing tolerance for one another in love, ³ being diligent to preserve the unity of the Spirit in the bond of peace.	¹ Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, ² μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, ³ σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης	3 virtues with an atypical form. The three list items are found within two prepositional phrases beginning "with." Progression: Love (with peace) is presented as a supreme virtue. The prepositional phrases "in love" and "in peace" are not part of the list, but are part of the participial phrases that often appear after the list proper.
	Ephesians 4.25-32	²⁵ Therefore, laying aside falsehood, SPEAK TRUTH EACH ONE OF YOU WITH HIS NEIGHBOR, for we are members of one another. ²⁶ BE ANGRY, AND yet DO NOT SIN; do not let the sun go down on your anger, ²⁷ and do not give the devil an opportunity. ²⁸ He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have <i>something</i> to share with one who has need. ²⁹ Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear. ³⁰ Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. ³¹ Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. ³² Be ... to one another ... kind, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.	²⁵ Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμεν ἀλλήλων μέλη. ²⁶ ὀργίξασθε καὶ μὴ ἁμαρτάνετε · ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν, ²⁷ μηδὲ δίδοτε τόπον τῷ διαβόλῳ. ²⁸ ὁ κλέπτων μηκέτι κλεπτέτω, μάλλον δὲ κοπιᾶτω ἐργαζόμενος ταῖς [ἰδίαις] χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι. ²⁹ πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. ³⁰ καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. ³¹ πᾶσα πικρία καὶ θυμὸς καὶ ὀργή καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. ³² γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὐσπλαγχοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

Reference	NASB	UBS4	Notes
Ephesians 5.1-14	¹ Therefore be imitators of God, as beloved children;	¹ γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ	Continued from the six vices and 3 virtues of Ephesians 4.25-32. A double catalog of 9 vices and 3 virtues. The vice are arranged in three triplets, each in polysyndetic form. The last set of three vices repeats the first set. The virtue list also contains three items in polysyndetic form. Note the participial phrase "trying to learn what is pleasing to the Lord"— participial phrases often follow the list proper.
	² and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.	² καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὄσμην εὐωδίας.	
	³ But immorality or any impurity or greed must not even be named among you, as is proper among saints;	³ πορνεία δὲ καὶ ἀκαθαρσία πάσα ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις,	
	⁴ and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.	⁴ καὶ αἰσχροτήs καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνήκειν, ἀλλὰ μᾶλλον εὐχαριστία.	
	⁵ For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.	⁵ τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶs πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτηs, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.	
	⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.	⁶ Μηδεὶs ὑμᾶs ἀπατάτω κενοῖs λόγοιs διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοῦs υἱοῦs τῆs ἀπειθείας.	
	⁷ Therefore do not be partakers with them; ⁸ for you were formerly darkness, but now you are Light in the Lord;	⁷ μὴ οὖν γίνεσθε συμμετοχοὶ αὐτῶν ⁸ ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶs ἐν κυρίῳ·	
	walk as children of Light ⁹ (for the fruit of the Light consists in all goodness and righteousness and truth),	ὡs τέκνα φωτὸs περιπατεῖτε ⁹ —ὁ γὰρ καρπὸs τοῦ φωτὸs ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ —	
	¹⁰ trying to learn what is pleasing to the Lord.	¹⁰ δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ,	
	¹¹ Do not participate in the unfruitful deeds of darkness, but instead even expose them; ¹² for it is disgraceful even to speak of the things which are done by them in secret. ¹³ But all things become visible when they are exposed by the light, for everything that becomes visible is light. ¹⁴ For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."	¹¹ καὶ μὴ συγκοινωνεῖτε τοῖs ἔργοιs τοῖs ἀκάρποιs τοῦ σκότουs, μᾶλλον δὲ καὶ ἐλέγχετε. ¹² τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχροὸν ἐστὶν καὶ λέγειν, ¹³ τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸs φανεροῦνται, ¹⁴ πᾶν γὰρ τὸ φανερούμενον φῶs ἐστὶν. διὸ λέγει, "Ἐγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοὶ ὁ Χριστὸs.	

Reference	NASB	UBS4	Notes
Ephesians 6.14-20	<p>¹⁴ Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH,</p> <p>and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS,</p> <p>¹⁵ and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE;</p> <p>¹⁶ in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one.</p>	<p>¹⁴ στήτε οὖν περιζωσάμενοι τὴν ὄσφρὸν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης</p> <p>¹⁵ καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,</p> <p>¹⁶ ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι·</p>	<p>4 virtues (perhaps 6) in an atypical, amplified form. Paul seems to have adapted a virtue list to his needs.</p> <p>The first four participial phrases, modifying the implied subject of “stand firm,” are most clearly character qualities that belong together in a virtue list. Of these, the first three are in the middle voice; the last is in the active voice.</p>
	<p>¹⁷ And ...THE HELMET OF SALVATION, take ...</p> <p>and the sword of the Spirit, which is the word of God.</p>	<p>¹⁷ καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ.</p>	<p>The next two items are not as clearly part of the list. Although they continue the imagery of a soldier in battle, the “helmet of salvation” and “sword of the spirit” are accusative nouns, objects of the imperative “take.”</p>
	<p>¹⁸ With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, ¹⁹ and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, ²⁰ for which I am an ambassador in chains; that in <i>proclaiming</i> it I may speak boldly, as I ought to speak.</p>	<p>¹⁸ διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων ¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ²⁰ ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.</p>	<p>The participial phrases “pray at all times” and “be on the alert,” abandon the military imagery and any hints of being in a list form.</p>

Reference	NASB	UBS4	Notes
Colossians 3.1-17	¹ Therefore if you have been raised up with Christ, keep seeking the things above , where Christ is, seated at the right hand of God. ² Set your mind on the things above, not on the things that are on earth. ³ For you have died and your life is hidden with Christ in God. ⁴ When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.	¹ Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε , οὐ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος; ² τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. ³ ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ. ⁴ ὅταν ὁ Χριστός φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.	A double catalog of 10 (5+5) vices and 6 (5+1) virtues in asyndetic form. Each of the two vice lists contains five items.
	⁵ Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.	⁵ Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακίαν, καὶ τὴν πλεονεξίαν, ἧτις ἐστὶν εἰδωλολατρία,	The virtue list in v. 12 also has five items, but it then progresses on to climax in love—the “perfect bond of unity.”
	⁶ For it is because of these things that the wrath of God will come upon the sons of disobedience, ⁷ and in them you also once walked , when you were living in them.	⁶ δι’ ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας]. ⁷ ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε , ὅτε ἐζήτε ἐν τούτοις	The relationship to Jesus is referred to throughout the introductions, transitions, and conclusions: “Christ” (7x); “Him” (2x); “Lord” (1x); “Lord Jesus” (1x).
	⁸ But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.	⁸ νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν	Four of the five vices listed in Colossians 3.5 had already been used by Paul in a more expanded form in 1Th 4.3-7.
	⁹ Do not lie to one another, since you laid aside the old self with its <i>evil</i> practices, ¹⁰ and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him— ¹¹ a <i>renewal</i> in which there is no <i>distinction</i> between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.	⁹ μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ ¹⁰ καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ’ εἰκόνα τοῦ κτίσαντος αὐτόν, ¹¹ ὅπου οὐκ ἐνὶ Ἑλλην καὶ Ἰουδαῖος, περιτομῆ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν Χριστός.	Participial phrases (e.g., verse 13) often appear after the list proper.
	¹² So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;	¹² Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραύτητα μακροθυμίαν,	
	¹³ bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.	¹³ ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐὰν τις πρὸς τινὰ ἔχη μομφήν· καθὼς καὶ ὁ κύριος ἔχαρισατο ὑμῖν, οὕτως καὶ ὑμεῖς	
	¹⁴ Beyond all these things put on love, which is the perfect bond of unity.	¹⁴ ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος.	
	¹⁵ Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. ¹⁶ Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. ¹⁷ Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.	¹⁵ καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. ¹⁶ ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς ἐν [τῇ] χάριτι ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ. ¹⁷ καὶ πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι’ αὐτοῦ.	
	Philemon		

Reference	NASB	UBS4	Notes
Philippians 4.8	⁸ Finally, brethren, whatever is true , whatever is honorable , whatever is right , whatever is pure , whatever is lovely , whatever is of good repute , if there is any excellence and if anything worthy of praise , dwell on these things.	⁸ Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ , ὅσα σεμνά , ὅσα δικαία , ὅσα ἀγνά , ὅσα προσφιλή , ὅσα εὐφημα , εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος , ταῦτα λογίζεσθε	8 virtues listed in asyndetic form. “Whatever” is repeated with the six adjectives; “if any” is repeated with the two nouns. The scope of the list is any aretē and praise. Cf. “things like these” and “such things” at the end of the lists in Gal 5.16-24 and “whatever else” at end of 1Ti 1.8-11.
1 Timothy 1.8-11	⁸ But we know that the Law is good, if one uses it lawfully, ⁹ realizing the fact that law is not made for a righteous person, but <i>for</i> those who are lawless and rebellious , the ungodly and sinners , the unholy and profane , those who kill their fathers or <i>those who kill their mothers</i> , [for] murderers ¹⁰ and immoral men and homosexuals and kidnappers and liars and perjurers , and whatever else is contrary to sound teaching , ¹¹ according to the glorious gospel of the blessed God, with which I have been entrusted.	⁸ Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρηται, ⁹ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κέται , ἀνόμοις δὲ καὶ ἀνυποτάκτοις , ἀσεβέσι καὶ ἁμαρτωλοῖς , ἀνοσίοις καὶ βεβήλοισ , πατρολόφαις καὶ μητρολόφαις , ἀνδροφόνους ¹⁰ πόρνοις ἄρσενοκοίταις ἀνδραποδισταῖς ψεύσταις ἐπίδοκτοις , καὶ εἴ τι ἕτερον τῆ ὕγιαινούσης διδασκαλίᾳ ἀντίκειται ¹¹ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθη ἐγώ.	15 vices (including “whatever else is contrary to sound teaching”). An offender list or, mixed vice/offender list in asyndetic form. The first 8 items are paired with “and” (kai). Paul contrasts the righteous person with the one characterized by the list—living contrary to sound teaching. The phrase “whatever else” extends the scope of the list (cf. “things like these” and “such things” at the end of the lists in Gal 5.16-24; “whatever” and “if any” in Php 4.8).

Reference	NASB	UBS4	Notes
1 Timothy 3.1-7	¹ It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.	¹ πιστὸς ὁ λόγος. Εἴ τις ἐπίσκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.	<p>Duty code with 3 vices and about 11 virtues in asyndetic form.</p> <p>Not included in the figure of 11 virtues is “above reproach.” It is the controlling virtue, described by the list items. Included in the 3 vices and the 11 virtues are the three amplified items in verses 4-7.</p> <p>The duty code (<i>pflichtenlehre</i>) is a subcategory of the more general vice-virtue list. Some would classify 1 Timothy 3.1-7 and 8-13 more specifically as a duty codes for a specific occupation (<i>Berufspflichtenlehre</i>).</p> <p>Cf. Titus 1.5-9.</p>
	² An overseer , then, must be above reproach , the husband of one wife , temperate , prudent , respectable , hospitable , able to teach ,	² δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μίας γυναικὸς ἄνδρα , νηφάλιον σώφρονα κόσμιον φιλόξενον διδασκτικόν ,	
	³ not addicted to wine or pugnacious ,	³ μὴ πάροιον μὴ πλήκτην ,	
	but	ἀλλὰ	
	gentle , peaceable , free from the love of money .	ἐπιεικῆ ἄμαχον ἀφιλάργυρον ,	
	⁴ He must be one who manages his own household well , keeping his children under control with all dignity ⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?),	⁴ τοῦ ἰδίου οἴκου καλῶς προϊστάμενον , τέκνα ἔχοντα ἐν ὑποταγῇ , μετὰ πάσης σεμνότητος (⁵ εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται),	
	⁶ and not a new convert , so that he will not become conceited and fall into the condemnation incurred by the devil.	⁶ μὴ νέοφυτον , ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέση τοῦ διαβόλου.	
⁷ And he must have a good reputation with those outside <i>the church</i> , so that he will not fall into reproach and the snare of the devil.	⁷ δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἕξωθεν, ἵνα μὴ εἰς ὄνειδισμόν ἐμπέση καὶ παγίδα τοῦ διαβόλου.		
1 Timothy 3.8-13	⁸ Deacons likewise <i>must be men of dignity</i> , not double-tongued , or addicted to much wine or fond of sordid gain ,	⁸ Διακόνους ὡσαύτως σεμνοὺς , μὴ διδύγους , μὴ οἴνω πολλῶ προσέχοντας , μὴ ἀίσχροκερδεῖς ,	<p>Duty code (continued from 1Ti 3.1-7) with 4 vices and 4 virtues in asyndetic form.</p> <p>Certain items, although addressing issues of character, are not part of the list proper. “Men of dignity” and “Women likewise dignified” are set apart from the other list items—as is “beyond reproach.”</p> <p>“Holding to the mystery of the faith with a clear conscience” is one of the participial phrases that often appear after the list proper.</p>
	⁹ holding to the mystery of the faith with a clear conscience .	⁹ ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει .	
	¹⁰ These men must also first be tested ; then let them serve as deacons if they are beyond reproach .	¹⁰ καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν ἀνέγκλητοι ὄντες.	
	¹¹ Women must likewise be dignified , not malicious gossips [or, slanderers] , but temperate , faithful in all things .	¹¹ γυναῖκας ὡσαύτως σεμνάς , μὴ διαβόλους , νηφαλίους , πιστὰς ἐν πᾶσιν .	
	¹² Deacons must be husbands of one wife , and good managers of their children and their own households .	¹² διάκονοι ἔστωσαν μίας γυναικὸς ἄνδρες , τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων .	
	¹³ For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.	¹³ οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.	

Reference	NASB	UBS4	Notes
1 Timothy 4.12	¹² Let no one look down on your youthfulness, but ... show yourself an example of those who believe ... in speech, conduct, love, faith and purity, ...	¹² μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.	5 virtues listed in asyndetic form.
1 Timothy 6.11	¹¹ But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.	¹¹ Σὺ δέ, ὡς ἄνθρωπε θεοῦ, ταῦτα φεῦγε δίωκε δὲ δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονήν πραῦτητα.	6 virtues listed in asyndetic form. Comma of Greek text divides into two groups of three. Progression: first triplet progresses to the second triplet: love, perseverance, gentleness. Cf. 2 Timothy 2.22.

Reference	NASB	UBS4	Notes
Titus 1.5-9	⁵ For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,	⁵ Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους , ὡς ἐγὼ σοὶ διαταξάμην,	Duty code with 5 vices and about 8 virtues in asyndetic form (esp. verses 7-8).
	⁶ <i>namely</i> , if any man is above reproach , the husband of one wife , having children who believe , not accused of dissipation or rebellion.	⁶ εἴ τις ἐστὶν ἀνέγκλητος , μίας γυναικὸς ἀνὴρ , τέκνα ἔχων πιστά , μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.	The number of virtues could be as great as 9 if “above reproach” is not viewed as a controlling virtue, described by the items in the list.
	⁷ For the overseer must be above reproach as God’s steward,	⁷ δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμου,	The duty code (<i>pflichtenlehre</i>) is a subcategory of the more general vice-virtue list. Some would classify Titus 1.5-9 more specifically, as a duty code for a specific occupation (<i>Berufspflichtenlehre</i>).
	not self-willed , not quick-tempered , not addicted to wine , not pugnacious , not fond of sordid gain ,	μὴ αὐθάδῃ , μὴ ὀργίλον , μὴ πάροινον , μὴ πλήκτην , μὴ αἰσχροκερδῆ ,	Participial phrases (e.g., v. 9) often appear after the list proper.
	⁸ but hospitable , loving what is good , sensible , just , devout , self-controlled ,	⁸ ἀλλὰ φιλόξενον φιλάγαθον σώφρονα δίκαιον ὄσιον ἐγκρατῆ ,	Cf. 1 Timothy 3.1-7, 8-13.
⁹ holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.	⁹ ἀνεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου , ἵνα δυνατὸς ἦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν .		
Titus 3.1-3	¹ Remind them to be subject to rulers, to authorities, to be obedient , to be ready for every good deed,	¹ Ὑπομίμησε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι , πειθαρχεῖν , πρὸς πᾶν ἔργον ἀγαθὸν ετοίμους εἶναι ,	A double / mixed catalog of 5 virtues and about 10 vices (as few as 3 if participles not included in the list proper).
	² to malign no one , to be peaceable , [<i>to be</i>] gentle , showing every consideration for all men.	² μηδένα βλασφημεῖν , ἀμάχους εἶναι , ἐπεικεῖς [εἶναι], πᾶσαν ἐνδεικνυμένους πραΰτητα πρὸς πάντας ἀνθρώπους.	The repeated infinitives form the first list of 6 items—5 virtues and 1 prohibited vice. The second infinitive “to be,” with “peaceable,” is also implied with “gentle.” Participial phrases (e.g., v. 2d) often appear after the list proper.
	³ For we also once were ... ourselves, foolish , disobedient , deceived , enslaved to various lusts and pleasures , in malice and envy spending our life hateful , hating one another.	³ Ἦμεν γὰρ ποτε καὶ ἡμεῖς ἀνόητοι , ἀπειθεῖς , πλανώμενοι , δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες , συνηγοί , μισοῦντες ἀλλήλους.	The final vice list is in an atypical asyndetic form. Three adjectives form the backbone of the list (“foolish, disobedient, and hateful”). “Disobedient” is clarified with three participial phrases (two of which have pairs of objects). “Hateful” is clarified with a further participial phrase.

Reference	NASB	UBS4	Notes
1 Peter 2.1-3	¹ Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander ,	¹ Ἀποθέμενοι οὖν πάσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς ,	Five vices in polysyndetic form. Note “all” with malice, deceit, and slander. The other two items are plural: “hypocrisies” and “envies.”
	² like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation . ³ if you have tasted the kindness of the Lord.	² ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν . ³ εἰ ἐγεύσασθε ὅτι χρηστός ὁ κύριος.	
1 Peter 3.8-9	⁸ To sum up, all of you be harmonious , sympathetic , brotherly , kindhearted , and humble in spirit ;	⁸ Τὸ δὲ τέλος πάντες ὁμόφρονες , συμπαθεῖς , φιλάδελφοι , εὐσπλαγχοι , ταπεινόφρονες ,	Five virtues in asyndetic form. The two participles (“not returning . . . but giving a blessing”) describe the resulting actions. Participial phrases often follow the list proper.
	⁹ not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.	⁹ μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τοῦναντίον δὲ εὐλογούντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.	
1 Peter 4.1-6	¹ Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose , because he who has suffered in the flesh has ceased from sin , ² so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.	¹ Χριστοῦ οὖν παθόντος σαρκί καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπίσασθε , ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας ² εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.	6 vices in asyndetic form.
	³ For the time already past is sufficient for you to have carried out the desire of the Gentiles , having pursued a course of sensuality , lusts , drunkenness , carousing , drinking parties and abominable idolatries .	³ ἄρκετος γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ἀσελείαις , ἐπιθυμίαις , οἴνοφλυγίαις , κώμοις , πότοις καὶ ἀθεμίτοις εἰδωλολατρίαις .	
	⁴ In all this, they are surprised that you do not run with them into the same excesses of dissipation , and they malign you ; ⁵ but they will give account to Him who is ready to judge the living and the dead. ⁶ For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to <i>the will of God</i> .	⁴ ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες, ⁵ οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμῳ ἔχοντι κρίναι ζῶντας καὶ νεκρούς. ⁶ εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.	
1 Peter 4.15-16	¹⁵ Make sure that none of you suffers as a murderer , or thief , or evildoer , or a troublesome meddler ;	¹⁵ μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιός ἢ ὡς ἄλλοτριεπίσκοπος	A double / mixed catalog of 4 vices (offender list) and 1 virtue in polysyndetic form. The one virtue, suffering for living as a Christian, is listed as if it is the last item in the offender list.
	¹⁶ but if <i>anyone suffers</i> as a Christian , he is not to be ashamed , but is to glorify God in this name.	¹⁶ εἰ δὲ ὡς Χριστιανός , μὴ αἰσχυνέσθω , δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.	

Reference	NASB	UBS4	Notes
2 Peter 1.1-11	<p>¹ ... To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ: ² Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; ³ seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. ⁴ For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.</p> <p>⁵ Now for this very reason also, applying all diligence, ...</p> <p>supply ...</p> <p>in your faith ...</p> <p>and in moral excellence, knowledge,</p> <p>⁶ and in knowledge, self-control,</p> <p>and in self-control, perseverance,</p> <p>and in perseverance, godliness,</p> <p>⁷ and in godliness, brotherly kindness,</p> <p>and in brotherly kindness, love.</p> <p>⁸ For if these <i>qualities</i> are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. ⁹ For he who lacks these <i>qualities</i> is blind or short-sighted, having forgotten <i>his</i> purification from his former sins.</p> <p>¹⁰ Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹ for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.</p>	<p>¹ ... τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ, ² χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν. ³ Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ, ⁴ δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.</p> <p>⁵ καὶ αὐτὸ τοῦτο δὲ σπουδῆν πᾶσαν παρεισενέγκαντες</p> <p>ἐπιχορηγήσατε</p> <p>ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν,</p> <p>ἐν δὲ τῇ ἀρετῇ τὴν γνώσιν,</p> <p>⁶ ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν,</p> <p>ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν,</p> <p>ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,</p> <p>⁷ ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,</p> <p>ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.</p> <p>⁸ ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν· ⁹ ὃ γὰρ μὴ πάρεστιν ταῦτα, τυφλὸς ἐστὶν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.</p> <p>¹⁰ διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλησίν καὶ ἐκλογὴν ποιῆσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε. ¹¹ οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.</p>	<p>8 virtues in an atypical polysyndetic form. In an organic fashion, like a growing plant, earlier virtues bring about the later virtues.</p> <p>In the dative list, seven nouns begin with "in the faith" and end with "in brotherly kindness." Cf. the earlier reference to "received a faith" in 2Pe 1.1.</p> <p>In the accusative list, seven nouns, objects of the verb "supply," begin with "arete" and climax with "agape."</p> <p>Progression: The growing "plant" bears love as its ultimate "fruit." Cf. arete and praise as the climax in Php 4.8.</p>

Reference	NASB	UBS4	Notes
2 Timothy 2.22	<p>²² Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.</p>	<p>²² τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίδωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.</p>	<p>4 virtues in asyndetic form (no commas in UBS4 Greek). Compare 1 Timothy 6.11.</p>
2 Timothy 3.1-13	<p>¹ But realize this, that in the last days difficult times will come.</p> <p>² For men will be lovers of self, lovers of money, boastful, arrogant, revilers [or, blasphemers], disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips [or, slanderers], without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,</p> <p>⁵ holding to a form of godliness, although they have denied its power; Avoid such men as these.</p> <p>⁶ For among them are those who enter into households and captivate weak women.... ⁸ Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith. ⁹ But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also.</p> <p>¹⁰ Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance,</p> <p>¹¹ persecutions, and sufferings,</p> <p>such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me!</p> <p>¹² Indeed, all who desire to live godly in Christ Jesus will be persecuted. ¹³ But evil men and impostors will proceed <i>from bad to worse,</i> deceiving and being deceived.</p>	<p>¹ Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποὶ:</p> <p>² ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι φιλάργυροι ἀλαζόνες ὑπερήφανοι βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι ἄνομοι ἄστοργοι ἄσπονδοι διάβολοι ἀκρατεῖς ἀνήμεροι ἀφιλάγαθοι προδόται προπετεῖς τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,</p> <p>⁵ ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι καὶ τούτους ἀποτρέπου.</p> <p>⁶ ἐκ τούτων γὰρ εἰσὶν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια.... ⁸ ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ⁹ ἄλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.</p> <p>¹⁰ Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,</p> <p>¹¹ τοῖς διωγμοῖς, τοῖς παθήμασιν,</p> <p>οἳά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.</p> <p>¹² καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. ¹³ πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χειρὸν πλανῶντες καὶ πλανώμενοι.</p>	<p>A double catalog with 18 vices and 9 virtues listed in asyndetic form.</p> <p>Regression: Compounds with “phil-” create an inclusio: two at the beginning of the list; two contrasting terms at the end of the list. So the vice list regresses to a climax in a misplaced love. Cf. Philo’s lengthy vice list that beings with: “Know, then, my good friend, that if you become a ‘lover of pleasure’ (<i>philēdonos</i>) you will be all these things: ...</p> <p>Chiastic? Note the central alpha-privatives. The only exception is <i>diaboloi</i>—perhaps the central element if there is a chiasm.</p> <p>Participial phrases (e.g., verse 5) often appear after the list proper.</p> <p>Progression: The virtue list progresses to a climax in love. Like so many of the lists that do, it then focuses on perseverance in the midst of persecutions and sufferings. Cf. 2Co 6.1-10.</p> <p>Note the articles in the virtue list; in verse 11 the dative singulars change to dative plurals.</p> <p>The vice list is second in length only to the 21 vices listed in Romans 1.28-32. The combined total of 27 vices and virtues exceeds the 24 (15+ 9) found in Galatians 5.16-24.</p>

VICE AND VIRTUE LISTS OF THE NEW TESTAMENT

Reference	NASB	UBS4	Notes
<i>Jude</i>			
Hebrews 7.26-27	<p>²⁶ For it was fitting for us to have such a high priest,</p> <p>holy, innocent, undefiled,</p> <p>separated from sinners and exalted above the heavens;</p> <p>²⁷ who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the <i>sins</i> of the people, because this He did once for all when He offered up Himself.</p>	<p>²⁶ Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς,</p> <p>ῥσιος ἄκακος ἀμίαντος,</p> <p>κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,</p> <p>²⁷ ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.</p>	<p>3 virtues in asyndetic form, highlighting character qualities of Christ.</p> <p>Participial phrases (e.g., verse 26b) often appear after the list proper.</p>
<i>1, 2, 3 John</i>			

Reference	NASB	UBS4	Notes
Revelation 9.20-21	<p>²⁰The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship</p> <p>demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk;</p> <p>²¹and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts.</p>	<p>²⁰Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν</p> <p>τὰ δαιμόνια καὶ τὰ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν,</p> <p>²¹καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.</p>	<p>4 vices (offender list?) in polysyndetic form.</p> <p>The overall vice is the failure to repent of their misplaced worship.</p>
Revelation 21.5-8	<p>⁵And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.” ⁶Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.</p> <p>⁷“He who overcomes will inherit these things, and I will be his God and he will be My son.</p> <p>⁸“But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part <i>will be</i> in the lake that burns with fire and brimstone, which is the second death.”</p>	<p>⁵Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἴδου καινὰ ποιῶ πάντα, καὶ λέγει, Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν. ⁶καὶ εἶπέν μοι, Γέγοναν. ἐγὼ [εἰμι] τὸ Ἄλφα καὶ τὸ Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.</p> <p>⁷ὁ νικῶν κληρονομήσει ταῦτα καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.</p> <p>⁸τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἔστιν ὁ θάνατος ὁ δεύτερος.</p>	<p>8 vices (an offender list?) in polysyndetic form.</p> <p>The virtuous “overcomer” is contrasted with those destined for the second death.</p>
Revelation 22.14-15	<p>¹⁴Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city.</p> <p>¹⁵Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.</p>	<p>¹⁴Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσεέλθωσιν εἰς τὴν πόλιν.</p> <p>¹⁵Ἐξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.</p>	<p>6 vices (an offender list?) in polysyndetic form.</p> <p>“Dogs” may be used figuratively, to describe the wild character of this group of people, or it may be used literally, beginning the list with an image of a real wild pack of dogs in order to add this imagery to the five groups of people that follow.</p>

Concordance

to Vice and Virtue Lists of the New Testament

The *Concordance* contains an exhaustive index of each vice and each virtue from the previous passages.¹² Items are listed alphabetically by Greek lexeme, with cognates grouped together under larger headings (e.g., ἀγαπάω (v.) and ἀγάπη (n.) grouped under ἀγαπ___*).

For the counted entries that belong to actual vice and virtue lists, the concordance is exhaustive. Vice-related entries are shown in **blue**. Virtue-related entries are shown in **red**. The solid boxes (■) indicate entries that are clearly vices or virtues belonging to the list proper. The hollow boxes (□) indicate entries that are may not be part of a list proper. The location of each entry within its list is indicated: e.g., Lk 6.20-35 (1/4). The number of entries for these items is tallied within brackets: e.g., [3x].

Note the following abbreviations and codes appearing in the references and notes:

- **V&V**: vice and virtue list
- **Vc**: vice list
- **Vr**: virtue list
- **PreV&V**, **PreVc**, **PreVr**: items appearing immediately before a list
- **TransVc→Vr**: items appearing in the transition from vice list to virtue list
- **PostV&V**, **PostVc**, **PostVr**: items following a list
- **PostVcPtc**, **PostVrPtc**: participial phrases that often follow immediately after lists
- **VcModifier**, **VrModifier**, etc.: words or phrases that modify or nuance the meaning of individual vices or virtues

¹² The passages from First Thessalonians are not included.

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- 001 **ἀγαθωσύνη** (n.) [2x]
- Gal 5.13-26 (6/9)—Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ... **ἀγαθωσύνη** (But the fruit of the spirit is ... **goodness**).
 - Eph 5.1-14 (1/3)—**ἐν πάσῃ ἀγαθωσύνῃ** (in all **goodness**).
- 002 **ἀγαπ___*** [8-9x]
- For virtue lists that climax in or otherwise focus on “love,” cf.: Gal 5.13-26; 1Co 13.1-13; 2Co 6.1-10; Eph 4.1-3; Eph 5.1-14; Col 3.1-17; 1Ti 6.11; 2Pe 1.1-11; 2 Ti 3.1-13.
 - Lk 6.20-35 (PostVr); Gal 5.13-26 (PreV&V)
 - On the command to love, see also: Lev 19.18; Mt 5.43; Mt 19.19; Mt 22.39; Mk 12.31; Lk 10.27; Rom 13.8-10; Jas 2.8. On the guiding principle for applying this command, see also: Mt 7.12; Lk 6.31.
- ἀγαπάω** (v.) [1x?]
- □ Lk 6.20-35 (1/4)—μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·**χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε...** Ἄλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, **ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν**, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηραζόντων ὑμᾶς (Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil... But I say to you who hear, **love** your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you).
 - In the four-item virtue/command list following four beatitudes and four woes. The list of verse 27 is an item-by-item response to the four persecutions of the fourth beatitude in verse 22.
- ἀγάπη** (n.) [8x]
- 1Co 13.1-13 (PreV&V; TopicV&V; PostV&V); Eph 4.1-3 (PostVrPtc)
 - Gal 5.13-26 (1/9)—Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν **ἀγάπη** χαρὰ εἰρήνη, ... (But the fruit of the spirit is **love**, joy, peace...).
 - Love is listed first.
 - 2Co 6.1-10 (7/11)—ἐν πνεύματι ἀγίῳ, **ἐν ἀγάπῃ ἀνυποκρίτῳ**, ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ ... (in the Holy Spirit, **in genuine love**, in the word of truth, in the power of God...).
 - One of four items in the climax of main virtue list.
 - On placement following “in the Holy Spirit,” cf. Gal 5.13-26: “the fruit of the Spirit is love...”
 - Col 3.1-17 (6/6)—ἐπι πᾶσιν δὲ τούτοις [**Ἐνδύσασθε**] τὴν **ἀγάπην**, ὃ ἐστιν σύνδεσμος τῆς τελειότητος (Beyond all these things **put on love**, which is the perfect bond of unity).
 - Eph 4.1-3.
 - 1Ti 4.12 (3/5)—τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, **ἐν ἀγάπῃ**, ἐν πίστει, ἐν ἀγνείᾳ (show yourself an example of those who believe in speech, in conduct, **in love**, in faith, in purity).

- 1Ti 6.11 (4/6)—Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε. δίωκε δὲ δικαιοσύνην εὐσεβειαν πίστιν, **ἀγάπην** ὑπομονὴν πραΰπαθίαν (But flee from these things, you man of God, and pursue righteousness, godliness, faith, **love**, perseverance, gentleness).
— Second of two triplets. The progression in the list is to the second triplet: love, then beyond to perseverance and gentleness.
- 2Pe 1.1-11 (8/8)—καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνώσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν **ἀγάπην** (Now for this very reason also, applying all diligence, ... supply ... in your faith moral excellence, and in moral excellence, knowledge, and in knowledge, self-control, and in self-control, perseverance, and in perseverance, godliness, and in godliness, brotherly kindness, and in brotherly kindness, **love**).
— Love is clearly the climax of list.
- 2Ti 2.22 (3/4)—τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην πίστιν **ἀγάπην** εἰρήνην (Now flee from youthful lusts and pursue righteousness, faith, **love** and peace).
- 2Ti 3.1-13 (6/9)—Σὺ δὲ παρηκολούθησάς μου ... τῇ **ἀγάπῃ**, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν (Now you followed my ... **love**, perseverance, persecutions, sufferings).
— Perseverance in persecutions and sufferings is innobled, placed on a level with love.
- ἅγιος** → Col 3.1-17 (PreVr; holy).
- 003 **ἄγν___*** [4x]
- ἀγνεία** (n.) [1x]
- 1Ti 4.12 (5/5)—τύπος γίνου τῶν πιστῶν ... **ἐν ἀγνείᾳ** (show yourself an example of those who believe ... and **in purity**).
- ἀγνότης** (n.) [1x]
- 2Co 6.1-10 (2/11)—ἐν **ἀγνότητι**, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι (**in purity**, in knowledge, in patience, in kindness).
— First of the typical virtues: after the hardships; prior to the climax.
- ἀγνός** (adj.) [2x]
- Jas 3.13-17 (1/7)—ἡ δὲ ἄνωθεν σοφία πρῶτον **ἀγνή** (But the wisdom from above is first **pure**).
- Php 4.8 (4/8)—**ὅσα ἀγνά (whatever is pure)**.
- 004 **ἀγωγή** (n.) [1x]
- 2Ti 3.1-13 (2/9)—Σὺ δὲ παρηκολούθησάς μου ... τῇ ἀγωγῇ (Now you followed my ... **conduct**).
— Paul contrasts himself with those causing “difficult times” for the church.
- 005 **ἀδικία** (n.) [1x]
- Rom 1.28-32 (1/21)—πεπληρωμένους πάσῃ **ἀδικίᾳ** (being filled with all **unrighteousness**).
→ 1Co 6.9-10 (adj.; PreVc); δίκαιος; δικαιοσύνη..
- 006 **ἀδιάκριτος** (n.) [1x]
- Jas 3.13-17 (6/7)—ἡ δὲ ἄνωθεν σοφία ... **ἀδιάκριτος** (But the wisdom from above is ... **unwavering**).
- ἄδοκιμος** ___* (adj.; depraved, rejected) → Rom 1.28-32 (PreVc); 2Ti 3.1-13 (TransVc→Vr); καταφθεῖρω νοῦς (men of depraved mind) in 2Ti 3.1-13.
- 007 **αἵρεσις** (n.) [1x]
- Gal 5.13-26 (12/15)—φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **αἵρέσεις** (Now the deeds of the flesh are evident, which are: ... **factions**).
- 008 **αἰσχρό___*** [4x]
- αἰσχρολογία** (n.) [1x]
- Col 3.1-17 (5/5)—ἀπόθεσθε τὰ πάντα ... **αἰσχρολογίαν** ἐκ τοῦ στόματος ὑμῶν (put them all aside ... **abusive speech** from your mouth).
— In the second list of vices.
- αἰσχροκερδής** (adj.) [2x]
- 1Ti 3.8-13 (1/4)—Διακόνους ὡσαύτως σεμνοὺς ... **μὴ αἰσχροκερδεῖς** (Deacons likewise must be men of dignity ... **not fond of sordid gain**).
— Third in the opening triplet of vices addressed to deacons.
- Titus 1.5-9 (5/5)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... **μὴ αἰσχροκερδῆ** (above reproach as God’s steward ... **not fond of sordid gain**).
- αἰσχρότης** (n.) [1x]
- Eph 5.1-14 (4/9)—καὶ **αἰσχρότης** καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία (and **there must be no filthiness** and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks).
— In the central triad of vices.
- αἰσχύνομαι** (v.; not ashamed) → 1Pe 4.15-16 (PostV&Vmix).
- 009 **ἀκαθαρ___*** [5x]
- Mt 5.1-12 (καθαρὸς καρδία, pure in heart).
- ἀκαθαρσία** (n.) [4x]
- Gal 5.13-26 (2/15)—φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **ἀκαθαρσία** (Now the deeds of the flesh are evident, which are: ... **impurity**).
- 2Co 12.20-21 (9/11)—μετανοησάντων ἐπὶ τῇ **ἀκαθαρσίᾳ** καὶ πορνείᾳ καὶ ἀσελγείᾳ (not repented of the **impurity**, immorality, and sensuality).
— In the second list.
- Eph 5.1-14 (2/9)—πορνεία δὲ καὶ **ἀκαθαρσία** πᾶσα ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις (But immorality or any **impurity** or greed, must not even be named among you, as is proper among saints).
— In the first triad of vices. Repeated as **ἀκάθαρτος** (adj.) in the third triad (8/9).
- Col 3.1-17 (2/5)—Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς ... **ἀκαθαρσίαν** (Therefore consider the members of your earthly body as dead to ... **impurity**).
— In the first list of vices.

- ἀκάθαρτος** (adj.) [1x]
 ■ Eph 5.1-14 (8/9)—τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλόατρες, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ (For this you know with certainty, that no immoral or **impure** person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God).
 – In the third triad of vices. Repeated as ἀκαθαρσία (n) in the first triad (2/9).
- 010 **ἄκακος** (adj.) [1x]
 → **κακ_*** (evil, malice).
 ■ Heb 7.26-27 (2/3)—Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὁσιος **ἄκακος** ἀμίαντος (For it was fitting for us to have such a high priest, holy, **innocent**, undefiled).
 – Used in reference to Jesus, our High Priest.
- 011 **ἀκαταστασία** (n.) [1x]
 ■ 2Co 12.20-21 (8/11)—φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἴους θέλω εὔρω ὑμᾶς ... φυσιώσεις, **ἀκαταστασία** (For I am afraid that perhaps when I come I may find you to be not what I wish ... that perhaps *there will be* ... arrogance, **disturbances**).
 – Last in the first list of eight vices.
- 012 **ἀκρατής** (adj.) [1x]
 ■ 2Ti 3.1-13 (12/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποὶ—ἔσονται γὰρ οἱ ἄνθρωποι ... γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, **ἀκρατεῖς**, ἀνήμεροι, ἀφιλάγαθοι (But realize this, that in the last days difficult times will come. For men will be ... disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips/slanderers, **without self-control**, brutal, haters of good).
 – Sixth in a series of eight alpha-privatives broken only by διάβολος.
- 013 **ἀλαζών** (n.) [2x]
 ■ Rom 1.28-32 (15/21)—ὑβριστὰς, ὑπερηφάνους, **ἀλαζόνας** (insolent, arrogant, **boastful**).
 ■ 2Ti 3.1-13 (3/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποὶ—ἔσονται γὰρ οἱ ἄνθρωποι ... **ἀλαζόνες**, ὑπερήφανοι (But realize this, that in the last days difficult times will come. For men will be ... **boastful**, arrogant).
- 014 **ἀλήθ_*** [4x]
 → Jas 3.13-17 (PreVc); 2Co 6.1-10; Eph 4.25-32 (PreV&V); 2Ti 3.1-13 (Vc→Vr)
ἀλήθεια (n.) [2x]
 ■ Eph 5.1-14 (3/3)—καὶ **ἀληθεία** (and [in all] **truth**).
 ■ Eph 6.14-20 (1/4; or 1/6?)—στήτε οὖν περιζωσάμενοι τὴν ὄσφυν ὑμῶν ἐν **ἀληθείᾳ** (Stand firm therefore, having girded your loins with **truth**).
- ἀληθής** (adj.) [2x]
 ■ 2Co 6.1-10 (11/11)—ὡς πλάνοι καὶ **ἀληθεῖς** (regarded as deceivers and yet **true**).
 – In the larger list of 28 items, this is the first of seven pairs that begin with ὡς and bring the longer list to close. As with the list of hardships following “endurance” (1/11), Paul is transforming accusations of vice and weakness into virtues and strengths.
 – In the same list, item 8/11 also contains the noun form ἀλήθεια.
 ■ Php 4.8 (1/8)—ὅσα ἐστὶν **ἀληθῆ** (whatever is **true**).
- 015 **ἄλλοτριεπίσκοπος** (n.) [1x]
 ■ 1Pe 4.15-16 (4/5)—μή γάρ τις ὑμῶν πασχέτω ὡς ... ἢ ὡς **ἄλλοτριεπίσκοπος** (Make sure that none of you suffers as ... or a **troublesome meddler**).
 – A mixed offender list, with “suffering as a Christian” the only “virtue.”
- 016 **ἀμαρτωλός** (adj.) [1x]
 ■ 1Ti 1.8-11 (4/15)—δικαίῳ νόμος οὐ κεῖται ... ἀσεβέσι καὶ **ἀμαρτωλοῖς** (law is not made for a righteous person, but for ... the ungodly and **sinner**s).
- 017 **ἄμαχος** (adj.) [2x]
 ■ 1Ti 3.1-7 (8/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... ἀλλὰ ἐπεικῆ, **ἄμαχον**, ἀφιλάργυρον (An overseer, then, must be above reproach ... but gentle, **peaceable**, free from the love of money).
 – Second of a triplet in contrast to previous pair: “not addicted to wine or pugnacious.”
 ■ Titus 3.1-3 (5/6)—ὑπομίμησθε αὐτοῦς ... **ἄμάχους εἶναι** (Remind them ... **to be peaceable**).
- 018 **ἀμίαντος** (adj.) [1x]
 ■ Heb 7.26-27 (3/3)—Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὁσιος ἄκακος **ἀμίαντος** (For it was fitting for us to have such a high priest, holy, innocent, **undefiled**).
 – Used in reference to Jesus, our High Priest.
- 019 **ἀναστροφή** (n.) [1x]
 ■ 1Ti 4.12 (2/5)—τύπος γίνου τῶν πιστῶν ... ἐν **ἀναστροφῇ** (show yourself an example of those who believe ... **in conduct**).
- 020 **ἀνδραποδιστής** (n.) [1x]
 ■ 1Ti 1.8-11 (12/15)—δικαίῳ νόμος οὐ κεῖται ... **ἀνδραποδισταῖς** (law is not made for a righteous person, but for ... **kidnappers**).
- 021 **ἀνδροφόνος** (n.) [1x]
 ■ 1Ti 1.8-11 (9/15)—δικαίῳ νόμος οὐ κεῖται ... **ἀνδροφόνους** (law is not made for a righteous person, but for ... **murderers**).
ἀνέγκλητος (adj.; beyond or above reproach) → 1Ti 3.8-13 (Vc→V&V); Titus 1.5-9 (PreVr); Titus 1.5-9 (Vr→V&V).
- 022 **ἀνελεήμων** (adj.) [1x]
 ■ Rom 1.28-32 (21/21)—**ἀνελεήμονας** (**unmerciful**).
ἀνεπιλημπτος (adj.; above reproach) → 1Ti 3.1-7 (PreV&V).
ἀνέχομαι ἀλλήλων (v.; prn.; showing tolerance or bearing with one another) → Eph 4.1-3 (PostVrPtc); Col 3.1-17 (PostVrPtc).

- 023 **ἀνήμερος** (adj.) [1x]
 ■ 2Ti 3.1-13 (13/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ-ἔσονται γὰρ οἱ ἄνθρωποι ... γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι (But realize this, that in the last days difficult times will come. For men will be ... disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips/slanderers, without self-control, **brutal**, haters of good).
 – Seventh in a series of eight alpha-privatives broken only by **διάβολος**.
ἀντίστημα ὁ ἀλήθεια (v., n.) → 2Ti 3.1-13 (Vc→Vr; these men also oppose the truth).
- 024 **ἀνόητος** (adj.) [1x]
 ■ Titus 3.1-3 (1/9)—Ἦμεν γάρ ποτε καὶ ἡμεῖς **ἀνόητοι** (For we also once ourselves were **foolish**).
 – First of three adj. in list.
- 025 **ἀνόμος** (adj.) [1x]
 ■ 1Ti 1.8-11 (1/15)—δικαίω νόμος οὐ κεῖται **ἀνόμοις** δὲ καὶ ἀνυποτάκτοις (law is not made for a righteous person, but for those who are **lawless** and rebellious).
- 026 **ἀνόσιος** (adj.) [2x]
 ■ 1Ti 1.8-11 (5/15)—δικαίω νόμος οὐ κεῖται ... **ἀνοσίοις** καὶ βεβήλοις (law is not made for a righteous person, but for ... the **unholy** and profane).
 ■ 2Ti 3.1-13 (8/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ-ἔσονται γὰρ οἱ ἄνθρωποι ... γονεῦσιν ἀπειθεῖς, ἀχάριστοι, **ἀνόσιοι**, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι (But realize this, that in the last days difficult times will come. For men will be ... disobedient to parents, ungrateful, **unholy**, unloving, irreconcilable, malicious gossips/slanderers, without self-control, brutal, haters of good).
 – Third in a series of eight alpha-privatives broken only by **διάβολος**.
ἀντέχομαι ὁ κατὰ ὁ διδαχὴ πιστὸς λόγος (v.) → Titus 1.5-9 (PostVrPtc; holding fast the faithful word which is in accordance with the teaching).
- 027 **ἀντίκειμαι** (v.; n.; v.) [1x]
 ■ 1Ti 1.8-11 (15/15)—δικαίω νόμος οὐ κεῖται ... καὶ εἴ τι ἕτερον **τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται** κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγὼ (law is not made for a righteous person, but for ... and whatever else is **contrary to sound teaching** according to the glorious gospel of the blessed God, with which I have been entrusted).
- 028 **ἀνυπόκριτος** (n.) [1x]
 → 2Co6.1-10 (VrModifier)
 ■ Jas 3.13-17 (7/7)—ἡ δὲ ἄνωθεν σοφία ... **ἀνυπόκριτος** (But the wisdom from above is ... **without hypocrisy**).
- 029 **ἀνυπότακτος** (adj.) [1x]
 ■ 1Ti 1.8-11 (2/15)—δικαίω νόμος οὐ κεῖται ἀνόμοις δὲ καὶ **ἀνυποτάκτοις** (law is not made for a righteous person, but for those who are lawless and **rebellious**).
- 030 **ἀπειθής** (adj.) [3x]
 ■ Rom 1.28-32 (17/21)—γονεῦσιν ἀπειθεῖς (**disobedient to parents**).
 ■ Titus 3.1-3 (2/9)—Ἦμεν γάρ ποτε καὶ ἡμεῖς ... **ἀπειθεῖς** (For we also once ourselves were ... **disobedient**).
 – Second of three adj. in list.
 ■ 2Ti 3.1-13 (6/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ-ἔσονται γὰρ οἱ ἄνθρωποι ... γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι (But realize this, that in the last days difficult times will come. For men will be ... **disobedient to parents**, ungrateful, unholy, unloving, irreconcilable, malicious gossips/slanderers, without self-control, brutal, haters of good).
 – First in a series of eight alpha-privatives broken only by **διάβολος**.
- 031 **ἄπιστος** (adj.) [1x]
 → πίστ_*.
 ■ Rev 21.5-8 (2/8)—ὁ νικῶν κληρονομήσει ... τοῖς δὲ ... καὶ **ἀπίστοις** ... τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θεῖῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος (He who overcomes will inherit ... But for the ... and **unbelieving** ... their part will be in the lake that burns with fire and brimstone, which is the second death).
ἀποδίδομαι (v.) → 1Pe 3.8-9 (PostVrPtc; not returning evil for evil or insult for insult, but giving a blessing instead); cf. εὐλογεῖω ____* (blessing).
ἀποτιθεμαι (v.; lay or put aside) → Eph 4.25-32 (PreV&V); Col 3.1-17 (PreVc); 2Pe 2.1-3 (PreVc).
- 032 **ἀρετὴ** (n.) [3x]
 ■ Php 4.8 (7/8)—εἴ τις **ἀρετὴ** καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε (if there is **any excellence** and if anything worthy of praise, dwell on these things). See also: Gal 5.13-26 (at the end of each list)—τὰ ὅμοια τούτοις (things like these) and τῶν τοιοῦτων (such things).
 ■ 2Pe 1.1-11 (2/8)—σπουδῆν πάσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν **τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ** τὴν γνῶσιν... (applying all diligence, supply in your faith **moral excellence**, and in **moral excellence**, knowledge ...).
 – Used 2x: accusative, then dative. See introductory verses: God called us by His own glory and excellence ... to become partakers of the divine nature (τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ).

- 033 **ἄρπαξ** (adj.) [3x]
 – Appears last or near last in each list.
 ■ 1Co 5.9-11 (3/4)—ἡ τοῖς πλεονέκταις καὶ ἄρπαξιν (or with the covetous and **swindlers**).
 – In first list, applied to “people of this world.”
 ■ 1Co 5.9-11 (6/6)—ἡ ἄρπαξ (**swindler**).
 – In second list, applied to “so-called brothers.”
 ■ 1Co 6.9-10 (10/10)—μὴ πλανᾶσθε ... οὐτε κλέπται οὐτε πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροί, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν (Do not be deceived ... nor **thieves**, nor the covetous, nor drunkards, nor revilers, nor **swindlers** will inherit the kingdom of God).
 – Second subgroup of items.
- 034 **ἀρσενοκοίτης** (n.) [2x]
 ■ 1Co 6.9-10 (5/10)—μὴ πλανᾶσθε οὐτε πόρνοι οὐτε εἰδωλόατραί οὐτε μοιχοὶ οὐτε μαλακοὶ οὐτε ἀρσενοκοῖται, ... βασιλείαν θεοῦ κληρονομήσουσιν (Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor **homosexuals** ... will inherit the kingdom of God).
 – First subgroup of items.
 ■ 1Ti 1.8-11 (11/15)—δικαίῳ νόμος οὐ κεῖται ... ἀρσενοκοίταις (law is not made for a righteous person, but for ... **homosexuals**).
- 035 **ἀσεβής** (adj.) [1x]
 ■ 1Ti 1.8-11 (3/15)—δικαίῳ νόμος οὐ κεῖται ... ἀσεβέσι καὶ ἁμαρτωλοῖς (law is not made for a righteous person, but for ... the **ungodly** and sinners).
- 036 **ἀσέλγεια** (n.) [5x]
 ■ Mk 7.20-23 (8/12)—δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία (deceit, **sensuality**, envy, slander).
 ■ Gal 5.13-26 (3/15)—φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... ἀσέλγεια (Now the deeds of the flesh are evident, which are: ... **sensuality**).
 ■ 2Co 12.20-21 (11/11)—μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελείᾳ (not repented of the impurity, immorality, and **sensuality**).
 – In the second list.
 ■ Rom 13.13 (4/6)—εὐσχημόνως περιπατήσωμεν ... μὴ κοίταις καὶ ἀσελείαις (properly walk ... not in sexual promiscuity and **sensuality**).
 ■ 1Pe 4.1-6 (1/6)—τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ἀσελείαις (...the desire of the Gentiles, having pursued a course of **sensuality**).
- 037 **ἄσπονδος** (adj.) [1x]
 ■ 2Ti 3.1-13 (10/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ-ἔσονται γὰρ οἱ ἄνθρωποι ... γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι (But realize this, that in the last days difficult times will come. For men will be ... disobedient to parents, ungrateful, unholy, unloving, **irreconcilable**, malicious gossips/slanderers, without self-control, brutal, haters of good).
 – Fifth in a series of eight alpha-privatives broken only by διάβολος.
- 038 **ἄστοργος** (adj.) [2x]
 ■ Rom 1.28-32 (20/21)—ἀστόργος (**unloving**; without affection).
 ■ 2Ti 3.1-13 (9/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ-ἔσονται γὰρ οἱ ἄνθρωποι ... γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι (But realize this, that in the last days difficult times will come. For men will be ... disobedient to parents, ungrateful, unholy, **unloving**, irreconcilable, malicious gossips/slanderers, without self-control, brutal, haters of good).
 – Fourth in a series of eight alpha-privatives broken only by διάβολος.
- 039 **ἀσύνετος** (adj.) [1x]
 ■ Rom 1.28-32 (18/21)—ἀσυνέτους (**without understanding**).
- 040 **ἀσύνθετος** (adj.) [1x]
 ■ Rom 1.28-32 (19/21)—ἀσυνθέτους (**untrustworthy**; disloyal).
- 041 **ἀσχημονέω** (v.) [1x]
 ■ 1Co 13.1-13 (4/8)—ὁ ἀγάπη ... οὐκ ἀσχημονεῖ (love ... does not **act unbecomingly**).
 ἀσωτία (n.; excesses of dissipation) → 1Pe 4.1-6 (PostVc).
- 042 **αὐθάδης** (adj.) [1x]
 ■ Titus 1.5-9 (1/5)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... μὴ αὐθάδη (above reproach as God's steward ... **not self-willed**).
- 043 **ἀχάριστος** (adj.) [1x]
 ■ 2Ti 3.1-13 (7/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ-ἔσονται γὰρ οἱ ἄνθρωποι ... γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι (But realize this, that in the last days difficult times will come. For men will be ... disobedient to parents, **ungrateful**, unholy, unloving, irreconcilable, malicious gossips/slanderers, without self-control, brutal, haters of good).
 – Second in a series of eight alpha-privatives broken only by διάβολος.

- 044 **ἀφιλάγαθος** (adj.) [1x]
 → φιλάγαθος (Titus 1.5-9).
 ■ 2Ti 3.1-13 (14/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποὶ· ἔσονται γὰρ οἱ ἄνθρωποι ... γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, **ἀφιλάγαθοι** (But realize this, that in the last days difficult times will come. For men will be ... disobedient to parents, ungrateful, unholo, unloving, irreconcilable, malicious gossips/slanderers, without self-control, brutal, **haters of good**).
 – Last in a series of eight alpha-privatives broken only by διάβολος. The inclusion of this list is also formed with compounds of φιλ-.

- 045 **ἀφιλάργυρος** (adj.) [1x]
 ■ 1Ti 3.1-7 (9/11); third of a triplet in contrast to previous pair: “not addicted to wine or rughnacious”)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπιλημπτον εἶναι ... ἀλλὰ ἐπεικῆ, ἄμαχον, **ἀφιλάργυρον** (An overseer, then, must be above reproach ... but gentle, peaceable, **free from the love of money**).

- 046 **ἀφορίζω** (v.) [1x]
 ■ Lk 6.20-35 (4/4 beatitudes; 2/4 persecutions)—μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν **ἀφορίσωσιν ὑμᾶς** καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν (Blessed are you when men hate you, and **ostracize you**, and insult you, and scorn your name as evil).
 – Contrasted with: “Woe to you when all men **spea**k well of you, for their fathers used to treat the false prophets in the same way.” The list of four persecutions directly correspond with the four commands of verse 27: love, do good, bless, and pray. This beatitude parallels “Blessed are the persecuted” in Mt 5.1-12.

- 047 **ἀφροσύνη** (n.) [1x]
 ■ Mk 7.20-23 (12/12)—**ἀφροσύνη** (**foolishness**).

β

- 048 **βδελύσσομαι** (v.) [1x]
 ■ Rev 21.5-8 (3/8)—ὁ νικῶν κληρονομήσει ... τοῖς δὲ ... καὶ **ἐβδελυγμένοις** ... τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θεῖῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεῦτερος (He who overcomes will inherit ... But for the ... and **abominable** ... their part will be in the lake that burns with fire and brimstone, which is the second death).

- 049 **βέβηλος** (adj.) [1x]
 ■ 1Ti 1.8-11 (6/15)—δικαίῳ νόμος οὐ κεῖται ... ἀνοσίοις καὶ **βεβήλοισ** (law is not made for a righteous person, but for ... the unholo and **profane**).
 – Paired with unholo (5/15).

- 050 **βλασφημ**___* [6x]
βλασφημέω (infinitive) [1x]
 ■ Titus 3.1-3 (4/6; the single vice in what is otherwise a virtue list)—Ἵπομίμησκε αὐτοὺς ... **μηδένα βλασφημεῖν** (Remind them ... **to malign no one**).
 → 1Pe 4.1-6 (PostVc).

- βλασφημία** (n.) [4x]
 ■ Mt 15.1-20 (6/6)—**βλασφημίας** (**slanders**).
 ■ Mk 7.20-23 (10/12)—**βλασφημία** (**slander**).
 ■ Eph 4.25-32 (5/6)—καὶ [πᾶσα] **βλασφημία** ... ἀρθήτω ἀφ’ ὑμῶν (and [all] **slander** ... be put away from you).
 ■ Col 3.1-17 (4/5 in the second list of vices)—ἀπόθεσθε τὰ πάντα ... **βλασφημίας** (put them all aside ... **slander**).

- βλάσφημος** (adj.) [1x]
 ■ 2Ti 3.1-13 (5/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποὶ· ἔσονται γὰρ οἱ ἄνθρωποι ... **βλάσφημοι** (But realize this, that in the last days difficult times will come. For men will be ... **revilers** [or, **blasphemers**]).

γ

- 051 **γελᾶω** (v.) [1x]
 ■ Lk 6.20-35 (3/4 woes)—οὐαί, οἱ **γελῶντες νῦν**, ὅτι πενθήσετε καὶ κλαύσετε (**Woe** to you who laugh now, for you shall mourn and weep).
 – Contrasted with: “Blessed are you who **weep** now, for you shall laugh.”

- 052 **γνώσις** (n.) [3x]
 ■ 2Co 6.1-10 (3/11)—ἐν ἀγνόητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι (in purity, in knowledge, in patience, in kindness).
 → Second of the typical virtues: after the hardships; prior to the climax.
 ■ 2Pe 1.1-11 (3/8)—σπουδῆν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ... ἐν δὲ τῇ ἀρετῇ τῇ **γνώσει**, ἐν δὲ τῇ **γνώσει** τὴν ἐγκράτειαν ... (applying all diligence, supply ... and in moral excellence, **knowledge**, and **in knowledge**, self-control...).
 → Used 2x: accusative, then dative.

γός (n.; imposters) → 2Ti 3.1-13 (PostV&V; those causing “difficult times” for the church).

γυνή ἀνὴρ → εἰς γυνή ἀνὴρ (husband of one wife; one-woman man).

δ

- 053 **δαιμονιώδης** (adj.) [1x]
 ■ Jas 3.13-17 (3/3; describing wisdom that is marked by bitter jealousy and selfish ambition)—οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχικὴ, **δαιμονιώδης** (This wisdom is not that which comes down from above, but is earthly, natural, **demonic**).

- 054 **δειλός** (adj.) [1x]
 ■ Rev 21.5-8 (1/8)—ὁ νικῶν κληρονομήσει ... τοῖς δὲ δειλοῖς ... τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θεΐῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος (He who overcomes will inherit ... But for the **cowardly...** their part will be in the lake that burns with fire and brimstone, which is the second death).
- 055 **διάβολος** (adj.) [2x]
 ■ 1Ti 3.8-13 (4/4)—γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους (Women must likewise be dignified, not **malicious gossips/slanderers**).
 – First of the middle triplet of one vice and two virtues addressed to the women.
 ■ 2Ti 3.1-13 (11/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ· ἔσονται γὰρ οἱ ἄνθρωποι ... γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, **διάβολοι**, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι (But realize this, that in the last days difficult times will come. For men will be ... disobedient to parents, ungrateful, unholy, unloving, irreconcilable, **malicious gossips/slanderers**, without self-control, brutal, haters of good).
 → The only item breaking a series of eight alpha-privatives; semi-chiastic or emphatic.
διάγω (v.; spending our life) → Titus 3.1-3 (VcPtc). Third of three participles following the adj. “disobedient.” It is the pair of vices that are the objects of the participle (malice and envy) that have been indexed as vices. Alternatively, count either the participle along with its object as one vice, or count only the adjectives (foolish, disobedient, hateful) as valid list items.
- 056 **διδασκαλία** (n.) [1x]
 ■ 2Ti 3.1-13 (1/9)—Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ (Now you followed my ... **teaching**).
 – Paul contrasts himself with those causing “difficult times” for the church.
- 057 **δίκαιος** ___* [8x]
 → Rom 1.28-32 (ἀδικία; unjust, unrighteous).
δίκαιος (adj.) [2x]
 ■ Php 4.8 (3/8)—ὅσα δίκαια (whatever is **right**).
 ■ Titus 1.5-9 (6/8)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... μὴ ... ἀλλὰ ... **δίκαιον** (above reproach as God’s steward ... **just**).
 – In the concluding list of six virtues.
δικαιοσύνη (n.) [6x]
 ■ Mt 5.1-12 (4/8)—πεινῶντες καὶ διψῶντες τὴν **δικαιοσύνην** (hunger and thirst for **righteousness**).
 – Cf. list item 8/8: persecuted for the sake of righteousness.
 ■ 2Co 6.1-10 (10/11)—**διὰ τῶν ὄπλων τῆς δικαιοσύνης** (**by the weapons of righteousness**).
 – At the beginning of the items with the preposition *διὰ*, but separated from the subgroup of list items that are more clearly character qualities.
 ■ Eph 5.1-14 (2/3)—καὶ **δικαιοσύνην** (and [in all] **righteousness**).
 ■ Eph 6.14-20 (2/4; or 2/6?)—στήθε ... ἐνδυσάμενοι τὸν θώρακα τῆς **δικαιοσύνης** (stand firm ... having put on **the breastplate of righteousness**).
- 1Ti 6.11 (1/6)—Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε. δίδωκε δὲ **δικαιοσύνην** εὐσεβειαν πίστιν, ἀγάπην ὑπομονὴν πραΰτητα (But flee from these things, you man of God, and pursue **righteousness**, godliness, faith, love, perseverance, gentleness).
 – First of two triplets.
 ■ 2Ti 2.22 (1/4)—τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίδωκε δὲ **δικαιοσύνην** πίστιν ἀγάπην εἰρήνην (Now flee from youthful lusts and pursue **righteousness**, faith, love and peace).
διάκονος (n.; servants of God) → 2Co 6.1-10 (PreVr; introduces the list of 28 items).
- 058 **διδασκτικός** (adj.) [1x]
 ■ 1Ti 3.1-7 (6/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... **διδασκτικόν** (An overseer, then, must be above reproach ... **able to teach**).
 → Titus 1.5-9.
- 059 **δίλογος** (adj.) [1x]
 ■ 1Ti 3.8-13 (1/4)—Διακόνους ὡσαύτως σεμνοὺς, μὴ **διλόγους** (Deacons likewise must be men of dignity, **not double-tongued**).
 – First in the opening triplet of vices addressed to deacons.
- 060 **διχοστασία** (n.) [1x]
 ■ Gal 5.13-26 (11/15)—φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **διχοστασία** (Now the deeds of the flesh are evident, which are: ... **dissensions**).
- 061 **διω** ___* [2x]
διωγμός (n.) [1x]
 ■ 2Ti 3.1-13 (8/9)—Σὺ δὲ παρηκολούθησάς μου ... τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν (Now you followed my ... love, perseverance, **persecutions**, sufferings).
 – Perseverance in persecutions and sufferings is innobled, placed on a level with love.
 → 2Ti 3.1-13 (PostV&V).
διώκω (v.) [1x]
 ■ Mt 5.1-12 (8/8)—**δεδιωγμένοι** (**persecuted** for the sake of righteousness).
 → 1Ti 6.11 (PreVr); 2Ti 2.22 (PreVr); 2Ti 3.1-13 (PostV&V).
- 062 **δόλος** (n) [3x]
 ■ Mk 7.20-23 (7/12)—**δόλος** (**deceit**).
 ■ Rom 1.28-32 (8/21)—μεστὸς ... **δόλου** (full of ... **deceit**).
 ■ 1Pe 2.1-3 (2/5)—Ἀποθέμενοι ... καὶ **πάντα δόλον** (putting aside ... and **all deceit**).
δουλεύω (v.; enslaved) → Titus 3.1-3 (VcPtc). Second of three participles following the adj. “disobedient.” It is the pair of vices that are the objects of the participle (malice and envy) that have been indexed as vices. Alternatively, count either the participle along with its object as one vice, or count only the adjectives (foolish, disobedient, hateful) as valid list items.
- 063 **δύναμις θεός** (n., n.) [1x]
 ■ 2Co 6.1-10 (9/11)—ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας, ἐν **δυνάμει θεοῦ** ... (in the Holy Spirit, in genuine love, in the word of truth, **in the power of God** ...).
 – One of four items in the climax of main virtue list.

Ε

064 **ἐγκράτ___*** [4x]

ἐγκράτεια (n.) [1x]

■ Gal 5.13-26 (9/9)—Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ... **ἐγκράτεια** (But the fruit of the spirit is ... **self-control**).

■ 2Pe 1.1-11 (4/8)—σπουδῆν πάσαν παρεισενέγκαντες ἐπιχορηγήσατε ... ἐν δὲ τῇ γνῶσει **τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεία** τὴν ὑπομονὴν ... (applying all diligence, supply ... and in knowledge, **self-control**, and **in self-control**, perseverance ...).
– Used 2x: accusative, then dative.

ἐγκρατής (adj.) [1x]

■ Titus 1.5-9 (8/8)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... μὴ ... ἀλλὰ ... **ἐγκρατῆ** (above reproach as God's steward ... **self-controlled**).
– In the concluding list of six virtues.

065 **εἰδωλοατρ___*** [7x]

εἰδωλοατρία (n.) [2x]

→ Col 3.1-17 (VcModifier). Qualifies the fifth item in the first list, "greed." Cf. Eph 5.1-14: "covetous man, who is an idolater." See also: **πλεονέκ___*** (covetous, greedy).

■ Gal 5.13-26 (4/15)—φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **εἰδωλοατρία** (Now the deeds of the flesh are evident, which are: ... **idolatry**).

■ 1Pe 4.1-6 (6/6)—τὸ βούλημα τῶν ἔθνῶν κατειργάσθαι πεπορευμένους ἐν ... **καὶ ἀθεμίτοις εἰδωλοατρίαις** (...the desire of the Gentiles, having pursued a course of ... **and abominable idolatries**).

εἰδωλοατρῆς (n.) [5x]

→ Eph 5.1-14 (VcModifier). Comments on covetous (9/9). Cf. Col 3.1-17: "greed, which amounts to idolatry." See also: **πλεονέκ___*** (covetous, greedy).

■ 1Co 5.9-11 (4/4)—ἡ **εἰδωλοατρῆς (idolater)**.
– In first list, applied to "people of this world."

■ 1Co 5.9-11 (3/6)—ἡ **εἰδωλοατρῆς (idolater)**.
– In second list, applied to "so-called brothers."

■ 1Co 6.9-10 (2/10)—μὴ **πλανᾶσθε οὔτε πόρνοι οὔτε εἰδωλοατρίαι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται, ... βασιλείαν θεοῦ κληρονομήσουσιν** (Do not be deceived; neither fornicators, nor **idolaters**, nor adulterers, nor effeminate, nor homosexuals ... will inherit the kingdom of God).

– First subgroup of items.

■ Rev 21.5-8 (7/8)—ὁ **νικῶν** κληρονομήσει ... τοῖς δὲ ... **καὶ εἰδωλοατρίαις** ... τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεῦτερος (He who overcomes will inherit ... But for the ... and **idolaters** ... their part *will be* in the lake that burns with fire and brimstone, which is the second death).

■ Rev 22.14-15 (5/6)—ἔξω οἱ κύνες καὶ οἱ φάρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ **εἰδωλοατρίαι** καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος. (Outside are the dogs and the sorcerers and the immoral persons and the murderers and the **idolaters**, and everyone who loves and practices lying).
– In contrast to those who, because they "wash their robes," receive Christ's "reward" (22.12) and "may enter the city."

066 **εἰρήν___*** [5x]

εἰρήνη (n.) [3x]

→ Eph 4.1-3 (PostVrPtc); Col 3.1-17 (PostVr).

■ Gal 5.13-26 (3/9)—Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ... **εἰρήνη** (But the fruit of the spirit is ... **peace**).

■ Eph 6.14-20 (3/4; or 3/6?)—στῆτε οὖν ... καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ **τοῦ εὐαγγελίου τῆς εἰρήνης** (stand firm ... having shod your feet with the preparation of **the gospel of peace**).

■ 2Ti 2.22 (4/4)—τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην **εἰρήνην** (Now flee from youthful lusts and pursue righteousness, faith, love and **peace**).

εἰρηνικός (adj.) [2x]

■ Jas 3.13-17 (2/7)—ἡ δὲ ἄνωθεν σοφία ... **εἰρηνική** (But the wisdom from above is ... **peaceable**).

εἰρηνοποιός (adj.) [1x]

■ Mt 5.1-12 (7/8)—**εἰρηνοποιοὶ (peacemakers)**.

067 **εἷς γυνὴ ἀνὴρ** (num.; n.; n.) [2x]

→ **προΐσταμαι** (managing both οἶκος and τέκνον).

■ 1Ti 3.1-7 (1/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, **μῆς γυναικὸς ἀνδρα** (An overseer, then, must be above reproach, **the husband of one wife**).

■ 1Ti 3.8-13 (3/4; first of the concluding pair addressed to deacons)—διάκονοι ἔστωσαν **μῆς γυναικὸς ἀνδρες** (Deacons must be **husbands of only one wife**).

■ Titus 1.5-9 (1/8; opening pair of virtues)—εἰ τίς ἐστὶν ἀνέγκλητος, **μῆς γυναικὸς ἀνὴρ** (if any man is above reproach ... **the husband of one wife**).

068 **ἐκβάλλω** (v.) [1x]

■ Lk 6.20-35 (4/4 beatitudes; 4/4 persecutions)—μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ **ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν** (Blessed are you when men hate you, and ostracize you, and insult you, and **scorn your name as evil**).
– Contrasted with: "Woe to you when all men **speak well** of you, for their fathers used to treat the false prophets in the same way." The list of four persecutions directly correspond with the four commands of verse 27: love, do good, bless, and pray. This beatitude parallels "Blessed are the persecuted" in Mt 5.1-12.

069 **ἐλεέω** (v.) [1x]

■ Mt 5.1-12 (5/8)—**ἐλεήμονες (merciful)**.

ἔλεος (n.) → Jas 3.13-17 (VrModifier of 5/7)—**μεστὴ ἐλέους** καὶ καρπῶν ἀγαθῶν (full of mercy and good fruits). "Full" (μεστὴ) is the adjective that matches the other virtues in the list; "... of mercy and good fruits" describe the content of this fullness.

- 070 **ἐλπίζω** (v.) [1x]
 ■ 1Co 13.1-13 (6/7)—ὁ ἀγάπη ... πάντα ἐλπίζει (love ... **hopes all things**).
- 071 **ἐμπιπλάω** (v.) [1x]
 ■ Lk 6.20-35 (2/4 woes)—οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε (**Woe** to you who are **well-fed now**, for you shall be hungry).
 – Contrasted with: “Blessed are you who **hunger now**, for you shall be satisfied.”
 ἐνδύω (v.; put on, clothe) → Col 3.1-17 (TransVc→Vr); Eph 6.14-20 (VrPtc). The participle associated with virtue 2/4 (or, 2/6?).
- 072 **ἔπαινος** (n.) [1x]
 ■ Php 4.8 (8/8)—εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε (if there is any excellence and **anything worthy of praise**, dwell on these things).
- 073 **ἐπίγειος** (adj.) [1x]
 ■ Jas 3.13-17 (1/3)—οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης (This wisdom is not that which comes down from above, but is **earthly**, natural, demonic).
 – Describing wisdom that is marked by bitter jealousy and selfish ambition.
- 074 **ἐπεικὴς** (adj.) [3x]
 → πρᾶτ...* (gentle).
 ■ Jas 3.13-17 (3/7)—ἡ δὲ ἄνωθεν σοφία ... ἐπεικὴς (But the wisdom from above is ... **gentle**).
 ■ 1Ti 3.1-7 (7/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... ἀλλὰ ἐπεικῆ, ἄμαχον, ἀφιλάργυρον (An overseer, then, must be above reproach ... but **gentle**, peaceable, free from the love of money).
 – First of a triplet in contrast to previous pair: “not addicted to wine or pugnacious.”
 ■ Titus 3.1-3 (6/6)—Υπομίμησθε αὐτοὺς ... ἐπεικεῖς [εἶναι] (Remind them ... [**to be**] **gentle**).
- 075 **ἐπιθυμία** _____* [3x]
 → 2Pe 1.1-11 (PreVr); 2Ti 2.22 (PreVr); Gal 5.13-26 (PreV&V).
ἐπιθυμία (n.) [1x]
 ■ 1Pe 4.1-6 (2/6)—τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ... ἐπιθυμίαις (...the desire of the Gentiles, having pursued a course of ... **lusts**).
- ἐπιθυμία κακός** (n.; adj.) [1x]
 ■ Col 3.1-17 (4/5)—Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς ... ἐπιθυμίαν κακὴν (Therefore consider the members of your earthly body as dead to ... **evil desire**).
 – In the first list of vices.
- ἐπιθυμία ... ποικίλος** (n.; adj.) [1x]
 ■ Titus 3.1-3 (4/9; VcPtcObj)—Ἦμεν γάρ ποτε καὶ ἡμεῖς ... ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίας καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες (For we also once ourselves were ... disobedient, deceived, **enslaved to various lusts** and pleasures, in malice and envy spending our life).
 – One of two objects of a participial clause following “obedient.” Three adjectives form the backbone of the vice list. The participles and their objects may or may not be a part of the list proper.
- 076 **ἐπίορκος** (adj.) [1x]
 ■ 1Ti 1.8-11 (14/15)—δικαίῳ νόμος οὐ κεῖται ... ἐπίορκος (law is not made for a righteous person, but for ... **perjurers**).
 ἔργον σάρξ (n., n.; deeds of the flesh) → Gal 5.13-26 (PreVc).
- 077 **ἐριθεία** (n.) [2x]
 → Jas 3.13-17 (PreVc).
 ■ Gal 5.13-26 (10/15)—φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... ἐριθεία (Now the deeds of the flesh are evident, which are: ... **disputes**).
 ■ 2Co 12.20-21 (4/11)—φοβοῦμαι γὰρ μὴ πως ἐλθὼν οὐχ οἴους θέλω εὔρω ὑμᾶς ... ἐριθεία (For I am afraid that perhaps when I come I may find you to be not what I wish ... that perhaps **there will be ... disputes**).
 – In the first list of eight vices.
- 078 **ἔρις** (n.) [4x]
 ■ Gal 5.13-26 (7/15)—φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... ἔρις (Now the deeds of the flesh are evident, which are: ... **strife**).
 ■ 2Co 12.20-21 (1/11)—φοβοῦμαι γὰρ μὴ πως ἐλθὼν οὐχ οἴους θέλω εὔρω ὑμᾶς ἔρις (For I am afraid that perhaps when I come I may find you to be not what I wish ... that perhaps **there will be strife**).
 – In the first list of eight vices.
 ■ Rom 1.28-32 (7/21)—μειστοὺς ... ἔριδος (full of ... **strife**).
 ■ Rom 13.13 (5/6)—εὐσχημόνως περιπατήσωμεν ... μὴ ἔριδι καὶ ζήλῳ (properly walk ... not in **strife** and jealousy).
 – Paired with 6/6.
- 079 **ἔτοιμος εἶμι** (adj.; infn.) [1x]
 ■ Titus 3.1-3 (3/6)—Υπομίμησθε αὐτοὺς ... πρὸς πᾶν ἔργον ἀγαθὸν ἔτοιμους εἶναι (Remind them ... **to be ready** for every good deed).
 εὐάρεστος ὁ κύριος (adj.; pleasing the Lord) → Eph 5.1-14 (PostVr).
- 080 **εὐλογέω** (v.) [1x?]
 → 1Pe 3.8-9 (PostVr; not returning evil for evil or insult for insult, but giving a blessing instead); cf. ἀποδομαί.
 ■ Lk 6.20-35 (3/4)—μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου· χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε... Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, **εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς**, προσεύχεσθε περὶ τῶν ἐπηρεάζόντων ὑμᾶς (Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil... But I say to you who hear, love your enemies, do good to those who hate you, **bless those who curse you**, pray for those who mistreat you).
 – In the four-item virtue/command list following four beatitudes and four woes. The virtue/command list of verse 27 is an item-by-item response to the four persecutions of the fourth beatitude in verse 22.
- 081 **εὐπειθής** (adj.) [1x]
 ■ Jas 3.13-17 (4/7)—ἡ δὲ ἄνωθεν σοφία ... εὐπειθής (But the wisdom from above is ... **reasonable**).

082 **εὐσέβεια** (n.) [3x]

→ 2Ti 3.1-13 (PostVcPtc); 2Ti 3.1-13 (PostV&V).

- 1Ti 6.11 (2/6)—Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε. δίωκε δὲ δικαιοσύνην **εὐσέβειαν** πίστιν, ἀγάπην ὑπομονὴν πραΰπαθίαν (But flee from these things, you man of God, and pursue righteousness, **godliness**, faith, love, perseverance, gentleness).
 - First of two triplets.
- 2Pe 1.1-11 (6/8)—σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ... ἐν δὲ τῇ ὑπομονῇ **τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ** τὴν φιλαδελφίαν ... (applying all diligence, supply ... and in perseverance, **godliness**, and **in godliness**, brotherly kindness...).
- Used 2x: accusative, then dative.

083 **εὐσπλαγχνος** (adj.) [2x]

- Eph 4.25-32 (2/3?)—γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, **εὐσπλαγχοί, χαριζόμενοι** ἑαυτοῖς (Be to one another kind, **tenderhearted**, forgiving each other...).
 - Since the third item in the list is a participle, this could be considered as the second of only a pair of virtues.
 - 1Pe 3.8-9 (4/5)—Τὸ δὲ τέλος πάντες ... **εὐσπλαγχοί** (To sum up, all of you be ... **kindhearted**).
- εὐσχημόνως** (adv.; properly) → Romans 13.13 (PreV&V; let us behave properly).

084 **εὐτραπελία** (n.) [1x]

- Eph 5.1-14 (6/9)—ἢ **εὐτραπελία** (or **coarse jesting**). καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνήκεν, ἀλλὰ μάλλον εὐχαριστία (and *there must be no* filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks).
- In the central triad of vices.

085 **εὐφημος** (adj.) [1x]

- Php 4.8 (6/8)—ὅσα **εὐφημα** (whatever is of **good** **repute**; praiseworthy).
- εὐχαριστία** (n.) → Eph 5.1-14 (VcModifier). Contrasted with the central items in the vice list (filthiness, silly talk, and coarse jesting).

086 **ἐφευρετὴς κακός** (n.) [1x]

- Rom 1.28-32 (16/21)—**ἐφευρετὰς κακῶν** (**inventors of evil**).
- **κακία** (evil) is also listed as a separate vice in Romans 1.28-32.

087 **ἔχθρα** (n.) [1x]

- Gal 5.13-26 (6/15)—φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **ἔχθραι** (Now the deeds of the flesh are evident, which are: ... **enmities**).
- ἔχω ὁ μυστήριον ὁ πίστις** (v.; n.; n.; holding to the mystery of the faith). 1Ti 3.8-13 (TransVc→V&V). Transition from “Deacons” to “Women.”

ζ

088 **ζήλο**___* [4x]

ζήλος (n.) [3x]

→ Jas 3.13-17 (PreVc; bitter jealousy). Cf. πικρία (bitterness).

- Gal 5.13-26 (8/15)—φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **ζήλος** (Now the deeds of the flesh are evident, which are: ... **jealousy**).
- 2Co 12.20-21 (2/11; in the first list of eight vices)—φοβοῦμαι γὰρ μὴ πως ἔλθῶν οὐχ οἶους θέλω εὔρω ὑμᾶς ... **ζήλος** (For I am afraid that perhaps when I come I may find you to be not what I wish ... that perhaps *there will be* ... **jealousy**).
- Rom 13.13 (6/6; paired with entry 5)—[εὐσχημόνως περιπατήσωμεν] ... μὴ ἔριδι καὶ **ζήλω** ([properly walk] ... not in strife and **jealousy**).

ζηλώω (v.) [1x]

- 1Co 13.1-13 (1/8)—ὁ ἀγάπη ... οὐ **ζηλοῖ** (love is ... not **jealous**).

089 **ζητέω ὁ ἑαυτοῦ** (v.) [1x]

- 1Co 13.1-13 (5/8)—ὁ ἀγάπη ... οὐ **ζητεῖ τὰ ἑαυτῆς** (love ... does not **seek its own**).

η

090 **ἡδονὴ ποικίλος** (n.; adj.) [1x]

- Titus 3.1-3 (5/9; VcPtcObj)—Ἦμεν γάρ ποτε καὶ ἡμεῖς ... ἀπειθεῖς, πλανώμενοι, **δουλεύοντες** ἐπιθυμίαις καὶ **ἡδοναῖς ποικίλαις**, ἐν κακίᾳ καὶ φθόνῳ διάγοντες (For we also once ourselves were ... disobedient, deceived, **enslaved to various** lusts and **pleasures**, in malice and envy spending our life).
- One of two objects of a participial clause following “obedient.” Three adjectives form the backbone of the vice list. The participles and their objects may or may not be a part of the list proper.

θ

091 **θεοστυγής** (adj.) [1x]

- Rom 1.28-32 (12/21)—**θεοστυγεῖς** (**haters of God**).

092 **θυμός** (n.) [4x]

- Gal 5.13-26 (9/15)—φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **θυμοί** (Now the deeds of the flesh are evident, which are: ... **outbursts of anger**).
- 2Co 12.20-21 (3/11)—φοβοῦμαι γὰρ μὴ πως ἔλθῶν οὐχ οἶους θέλω εὔρω ὑμᾶς ... **θυμοί** (For I am afraid that perhaps when I come I may find you to be not what I wish ... that perhaps *there will be* ... **angry tempers**).
- In the first list of eight vices.
- Eph 4.25-32 (2/6)—καὶ [πᾶσα] **θυμός** ... ἀρθήτω ἀφ’ ὑμῶν (and [all] **wrath** ... be put away from you).
- Col 3.1-17 (2/5)—ἀπόθεσθε τὰ πάντα ... **θυμόν** (put them all aside ... **wrath**).
- In the second list of vices.

I

K

- 093 **καθαρός καρδιά** (adj.; n.) [1x]
→ 2Ti 2.22 (PostVr); 1Ti 3.8-13 (TransVc→V&V;
Transition from “Deacons” to “Women”); cf.
ἀκαθαρ___*.
- Mt 5.1-12 (6/8)—**καθαροὶ τῆ καρδιά** (**pure in heart**).
- 094 **κακ___*** [7x]
→ ἄκακος (innocent); πονηρία (evil, wickedness).
- κακία** (n.) [5x]
- Rom 1.28-32 (4/21)—πεπληρωμένους πάση ... **κακία** (being filled with all ... **evil**).
→ ἐφευρετῆς **κακός** listed as a separate vice in Romans 1.28-32.
 - Eph 4.25-32 (6/6)—σὺν πάση **κακίᾳ** (along with **all malice**).
— Set apart from the preceding. The first five vices are nominatives; this is a dative.
 - Col 3.1-17 (3/5)—ἀπόθεσθε τὰ πάντα ... **κακίαν** (put them all aside ... **malice**).
— In the second list of vices.
 - Titus 3.1-3 (6/9; VcPtcObj)—Ἦμεν γὰρ ποτε καὶ ἡμεῖς ... ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν **κακίᾳ** καὶ φθόνῳ διάγοντες (For we also once ourselves were ... disobedient, deceived, enslaved to various lusts and pleasures, **in malice** and envy **spending our life**).
— One of two objects of a participial clause following “obedient.” Three adjectives form the backbone of the vice list. The participles and their objects may or may not be a part of the list proper.
 - 1Pe 2.1-3 (1/5)—Ἀποθέμενοι οὖν **πᾶσαν κακίαν** (Therefore, putting aside **all malice**).
- κακοήθεια** (n.) [1x]
- Rom 1.28-32 (9/21)—μεστοὺς ...**κακοηθείας** (full of ... **malice**).
- κακοποιός** (adj.) [1x]
- 1Pe 4.15-16 (3/5)—μὴ γὰρ τις ὑμῶν πασχέτω ὡς ... ἢ **κακοποιός** (Make sure that none of you suffers as ... or **evildoer**).
— A mixed offender list, with “suffering as a Christian” the only “virtue.”
- 095 **καλῶς _____*** [1x] / **καλῶς _____*** [1x?]
- καλῶς λέγω** (adv.; v.) [1x]
- Lk 6.20-35 (4/4 woes)—οὐαὶ ὅταν ὑμᾶς **καλῶς εἴπωσιν** πάντες οἱ ἄνθρωποι κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν (**Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.**)
→ Contrasted with the four items that describe being persecuted: “Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. Be glad in that day and leap for joy, for behold, **your reward is great** in heaven. For in the same way their fathers used to treat the prophets.”

καλῶς ποιέω (adv.; v.) [1x?]

- Lk 6.20-35 (2/4)—μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου· χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σικρήσατε.... Ἄλλα ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, **καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς**, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς (Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil... But I say to you who hear, love your enemies, **do good to those who hate you**, bless those who curse you, pray for those who mistreat you).
— In the four-item virtue/command list following four beatitudes and four woes. The virtue/command list of verse 27 is an item-by-item response to the four persecutions of the fourth beatitude in verse 22.

καρπός (fruit) → Jas 3.13-17 (VrModifier of 5/7); Gal 5.13-26 (PreVr); Eph 5.1-14 (TransVc→Vr).

κατακαυχάομαι (v.; arrogant) → Jas 3.13-17 (PreVc).

096 **καταλαλ___*** [3x]

- Paired with ψιθυρία___* (gossip) in 2Co 12.20-21 and Rom 1.28-32; in list with κακ___* (malice) in Rom 1.28-32 and 1Pe 2.1-3.

καταλαλιά (n.) [2x]

- 2Co 12.20-21 (5/11)—φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἴους θέλω εὐρῶ ὑμᾶς ... ἐπιθεῖται, **καταλαλιά**, ψιθυρισμοί (For I am afraid that perhaps when I come I may find you to be not what I wish ... that perhaps *there will be* ... disputes, **slanders**, gossip, ...).
— In the first list of eight vices.
- 1Pe 2.1-3 (5/5)—Ἀποθέμενοι ... καὶ **πάσας καταλαλιάς** (putting aside ... and **all slander**).
— First item in list is κακ___* (malice).

κατάλαλος (adj.) [1x]:

- Rom 1.28-32 (11/21)—**καταλάλους** (**slanderers**; lit., speakers against).

καταφθέρω νοῦς (v., n.) → 2Ti 3.1-13 (TransVc→Vr); ἀδόκιμος νοῦς (depraved mind) in Rom 1.28-32.

097 **κλαίω** (v.) [1x]

- Lk 6.20-35 (3/4 beatitudes)—μακάριοι οἱ **κλαίοντες νῦν**, ὅτι γελάσετε (**Blessed are you who weep now, for you shall laugh**).
— Contrasted with: “**Woe** to you who laugh now, for you shall mourn and weep.”

098 **κλέμμα** (adj.) [1x]

- Rev 9.20-21 (4/4)—καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν **κλεμμάτων** αὐτῶν (and they did not repent of their murders nor of their sorceries nor of their immorality nor of their **thefts**).

099 κλέπ___* [4x]

κλέπτης (n.) [2x]:

- 1Co 6.9-10 (6/10; second subgroup of items)—μη πλανᾶσθε ... οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοιδοροί, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν (Do not be deceived ... nor **thieves**, nor the covetous, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God).
- 1Pe 4.15-16 (2/5)—μη γάρ τις ὑμῶν πασχέτω ὡς ... ἢ κλέπτης (Make sure that none of you suffers as ... or **thief**).
– A mixed offender list, with “suffering as a Christian” the only “virtue.”

κλοπή (n.) [2x]:

- Mt 15.1-20 (4/6)—κλοπαί (thefts).
- Mk 7.20-21 (2/12)—κλοπαί (thefts).

100 κοίτη (n.) [1x]

- Rom 13.13 (3/6)—εὐσχημόνως περιπατήσωμεν ... μὴ κοίταις καὶ ἀσελγείαις (properly walk ... not in **sexual promiscuity** and sensuality).
– Paired with 4/6.

κοινῶ (v.; defile) → Mt 15.1-10 (PreVc; PostVc); Mk 7.20-23 (PreVc; PostVc).

101 κόσμιος (adj.) [1x]

- 1Ti 3.1-7 (4/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... **κόσμιον** (An overseer, then, must be above reproach ... **respectable**).

102 κραυγή (n.) [1x]

- Eph 4.25-32 (4/6)—καὶ [πᾶσα] **κραυγή** ... ἀρθήτω ἀφ’ ὑμῶν (and [all] **clamor** ... be put away from you).

103 κύων (n.) [1x]

- Rev 22.14-15 (1/6)—ἔξω οἱ **κύνες** καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος. (Outside are the **dogs** and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying).
– “Dog’s” may be used in either literal sense or metaphorical sense. The comparison being made is with those who “wash their robes” and “may enter the city.”

104 κῶμος (n.) [3x]

- Gal 5.13-26 (15/15)—φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **κῶμοι** (Now the deeds of the flesh are evident, which are: ... **carousing**).
- Rom 13.13 (1/6)—εὐσχημόνως περιπατήσωμεν **μὴ κῶμοις** καὶ μέθαις ([properly walk] ... not in **carousing** and drunkenness).
– Paired with 2/6.
- 1Pe 4.1-6 (4/6)—τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ... **κῶμοις** (...the desire of the Gentiles, having pursued a course of ... **carousing**).

λ

105 λογίζομαι (v.) [1x] / **λογίζομαι** (v.)

→ Php 4.8 (PostVr).

- 1Co 13.1-13 (7/8)—ὁ ἀγάπη ... οὐ **λογίζεται** τὸ κακόν (love ... does not **take into account a wrong**).

106 λόγος _____* [2x]

λόγος (n.) [1x]

- 1Ti 4.12 (1/5)—τύπος γίνου τῶν πιστῶν ἐν **λόγῳ** (show yourself an example of those who believe **in speech**).

λόγος ἀλήθεια (n.; n.) [1x]

- 2Co 6.1-10 (8/11)—ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν **λόγῳ ἀληθείας**, ἐν δυνάμει θεοῦ ... (in the Holy Spirit, in genuine love, **in the word of truth**, in the power of God ...).
– One of four items at the climax of the main virtue list.

107 λοιδορος (adj.) [2x]

- 1Co 5.9-11 (4/6)—ἢ **λοιδορος** (**reviler**).

– In the second list, applied to “so-called brothers;” does not occur in the first list, applied to “people of this world.”

- 1Co 6.9-10 (9/10)—μη πλανᾶσθε ... οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ **λοιδοροί**, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν (Do not be deceived ... nor **thieves**, nor the covetous, nor drunkards, nor **revilers**, nor swindlers will inherit the kingdom of God).

– Second subgroup of items.

μ

108 μακροθυμ___* [6x]

μακροθυμία (n.) [5x]

- Gal 5.13-26 (4/9)—Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ... **μακροθυμία** (But the fruit of the spirit is ... **patience**).

- 2Co 6.1-10 (4/11)—ἐν ἀγνότητι, ἐν γνώσει, ἐν **μακροθυμίᾳ**, ἐν χρηστότητι (in purity, in knowledge, **in patience**, in kindness).
– Third of the typical virtues: after the hardships; prior to the climax.

- Eph 4.1-3 (3/3)—ἀξίως περιπατήσαι τῆς κλήσεως ἧς ἐκλήθητε ... **μετὰ μακροθυμίας** (walk in a manner worthy of the calling with which you have been called ... **with patience**).
– Cf. participial phrase that follows: showing tolerance to one another in love.

- Col 3.1-17 (5/6)—Ἐνδύσασθε ... **μακροθυμίαν** (put on ... and **patience**).

- 2Ti 3.1-13 (5/9)—Σὺ δὲ παρηκολούθησάς μου ... τῇ **μακροθυμίᾳ** (Now you followed my ... **patience**).
– Paul contrasts himself with those causing “difficult times” for the church.

μακροθυμέω (v.) [1x]

- 1Co 13.1-13 (1/7)—ὁ ἀγάπη **μακροθυμεῖ** (love is **patient**).

- 109 **μαλακός** (adj.) [1x]
 ■ 1Co 6.9-10 (4/10)—μη πλανᾶσθε οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἄρσενοκοῖται, ... βασιλείαν θεοῦ κληρονομήσουσιν (Do not be deceived; neither fornicators, nor **idolaters**, nor adulterers, nor **effeminate**, nor homosexuals ... will inherit the kingdom of God).
 – First subgroup of items.
- 110 **μαρτυρία καλός** (n.; adj.) [1x]
 ■ 1Ti 3.1-7 (11/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἕξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέση καὶ παγίδα τοῦ διαβόλου (An overseer, then, must be above reproach ... And he must have a **good reputation with those outside the church**, so that he will not fall into reproach and the snare of the devil).
 – Third of a triplet in amplified form.
- 111 **μέθ__*** [4x]
μέθη (n.) [2x]
 ■ Gal 5.13-26 (14/15)—φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **μέθαι** (Now the deeds of the flesh are evident, which are: ... **drunkenness**).
 ■ Rom 13.13 (2/6)—εὐσχημόνως περιπατήσωμεν ... μὴ κώμοις καὶ **μέθαις** (properly walk ... not in carousing and **drunkenness**).
 – Paired with 1/6.
μέθυσος (n.) [2x]
 ■ 1Co 5.9-11 (5/6)—ἢ **μέθυσος** (**drunkard**).
 – In the second list, applied to “so-called brothers;” does not occur in the first list, applied to “people of this world.”
 ■ 1Co 6.9-10 (8/10)—μη πλανᾶσθε ... οὔτε κλέπται οὔτε πλεονέκται, οὐ **μέθυσοι**, οὐ λοῖδοροὶ, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν (Do not be deceived ... nor thieves, nor the covetous, nor **drunkards**, nor revilers, nor swindlers will inherit the kingdom of God).
 – Second subgroup of items.
- 112 **μεστός** (n.) [1x]
 → **πεπληρωμένους** πάση (being filled with all...) and **μεστούς** (full of...) in Rom 1.28-32.
 ■ Jas 3.13-17 (5/7)—**μεστή** ἐλέους καὶ καρπῶν ἀγαθῶν (**full of mercy and good fruits**).
 – “Full” is the adjective matching the other virtues in the list, describing the wisdom from above; “mercy and good fruits” describe the content of this fullness).
μετανοέω (v.; repent) → 2Co 12.20-21 (PreVc; Introduction to the second list). Rev 9.20-21 (PreVc; 2x).
- 113 **μητρολόγας** (n.) [1x]
 ■ 1Ti 1.8-11 (8/15)—δικαίω νόμος οὐ κεῖται ... πατρολόγαις καὶ **μητρολόγαις** (law is not made for a righteous person, but for ... those who kill their fathers or **those who kill their mothers**).
 – Paired with those who kill their fathers.
μῆς γοναϊκός ἀνδρ__* (husband of one wife) → εἰς γυνῆ ἀνῆρ (1Ti 3.1-7; 1Ti 3.8-13; Titus 1.5-9).
μιμητής ὁ θεός (n.; imitators of God) → Eph 5.1-14 (PreV&V).
- 114 **μισέω** (v.) [1x] / **μισέω** (v.) [1x]
 ■ Titus 3.1-3 (9/9; VcPtc)—Ἦμεν γάρ ποτε καὶ ἡμεῖς ... συνηγοί, **μισοῦντες ἀλλήλους** (For we also once ourselves were ... hateful, **hating one another**).
 – Three adjectives form the backbone of the vice list. The participles and their objects may or may not be a part of the list proper.
 ■ Lk 6.20-35 (4/4 beatitudes; 1/4 persecutions)—μακάριοι ἐστε ὅταν **μισήσωσιν ὑμᾶς** οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν (Blessed are you when men **hate you**, and ostracize you, and insult you, and scorn your name as evil).
 – Contrasted with: “Woe to you when all men **speake well** of you, for their fathers used to treat the false prophets in the same way.” The list of four persecutions directly corresponds with the four commands of verse 27: love, do good, bless, and pray. This beatitude parallels “Blessed are the persecuted” in Mt 5.1-12.
μισθός (n.; reward) → Mt 5.1-12 (PostVr); Lk 6.20-35 (content of the 4th beatitude); Lk 6.20-35 (PostVr).
- 115 **μοιχ__*** [3x]
μοιχεῖα (n) [2x]
 ■ Mt 15.1-20 (2/6)—**μοιχεῖαι** (**adulteries**).
 ■ Mk 7.20-21 (4/12)—**μοιχεῖαι** (**adulteries**).
μοιχός (n.) [1x]
 ■ 1Co 6.9-10 (3/10; first subgroup of items)—μη πλανᾶσθε οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε **μοιχοὶ** οὔτε μαλακοὶ οὔτε ἄρσενοκοῖται, ... βασιλείαν θεοῦ κληρονομήσουσιν (Do not be deceived; neither fornicators, nor idolaters, nor **adulterers**, nor effeminate, nor homosexuals ... will inherit the kingdom of God).
- 116 **μωρολογία** (n.) [1x]
 ■ Eph 5.1-14 (5/9)—καὶ αἰσχροτής καὶ **μωρολογία** ἢ εὐτραπελία, ἧ οὐκ ἀνήκεν, ἀλλὰ μάλλον εὐχαριστία (and **there must be no filthiness and silly talk**, or coarse jesting, which are not fitting, but rather giving of thanks).
 – In the central triad of vices.

V

- 117 **νεόφυτος** (adj.) [1x]
 ■ 1Ti 3.1-7 (3/3)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... μὴ **νεόφυτον**, ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέση τοῦ διαβόλου (An overseer, then, must be above reproach ... **not a new convert**, so that he will **not become conceited** and fall into the condemnation incurred by the devil).
 – Second of a triplet in amplified form.
νικάω (v.; overcome) → Rev 21.5-8 (PreVc).

118 **νηφαλ___*** (n.) [2x]

νηφαλέος (n.) [1x]

- 1Ti 3.1-7 (2/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... **νηφάλιον** (An overseer, then, must be above reproach ... **temperate**).

νηφάλιος (adj.) [1x]

- 1Ti 3.8-13 (1/4)—γυναῖκας ὡσαύτως σεμνάς ... **νηφαλίους** (Women must likewise be dignified ... **temperate**).
– Second of the middle triplet of one vice and two virtues addressed to the women/

ξ

ο

οἶκος καλῶς προϊστάται (managing household well) → προϊστάται.

119 **οἰκτιρμός** (n.) [1x]

- Col 3.1-17 (1/6)—Ἐνδύσασθε ... σπλάγχνα **οἰκτιρμοῦ** (put on a heart of **compassion**).

120 **οἶνος___*** _____* [2x]

→ πάροιος.

οἶνος πολὺς προσέχω (n.; adj.; v.) [1x]

- 1Ti 3.8-13 (1/4)—Διακόνους ὡσαύτως σεμνοὺς ... **μὴ οἶνω πολλῷ προσέχοντας** (Deacons likewise must be men of dignity ... **not addicted to much wine**).
– Second in the opening triplet of vices addressed to deacons.

οἶνοφυγία (n.) [1x]

- 1Pe 4.1-6 (3/6)—τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ... **οἶνοφυγίαις** (...the desire of the Gentiles, having pursued a course of ... **drunkenness**).

121 **ὅμοιος οὗτος** (adj., prn.)

- Gal 5.13-26 (PostVc)—τὰ ὅμοια τούτοις (**things like these**).
– Qualifier appearing at the conclusion of vice list, showing that the catalog of vices is not exhaustive. Cf. τῶν τοιούτων (such things) at the end of the corresponding virtue list.

122 **ὁμόφρων** (adj.) [1x]

- 1Pe 3.8-9 (1/5)—Τὸ δὲ τέλος πάντες ... **ὁμόφρονες** (To sum up, all of you be ... **harmonious**).

123 **ὀνειδίζω** (v.) [1x]

→ 1Ti 3.1-7 (VcModifier; 11/11: μαρτυρία καλός); ἀνέγκλητος; ἀνεπίλημπτος.

- Lk 6.20-35 (4/4 beatitudes; 3/4 persecutions)—μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ **ὀνειδίσωσιν** καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν (Blessed are you when men hate you, and ostracize you, and **insult you**, and scorn your name as evil).
– Contrasted with: “Woe to you when all men **spea**k well of you, for their fathers used to treat the false prophets in the same way.” The list of four persecutions directly correspond with the four commands of verse 27: love, do good, bless, and pray. This beatitude parallels “Blessed are the persecuted” in Mt 5.1-12.

124 **ὀργ___*** [3x]

ὀργή (n.) [2x]

- Eph 4.25-32 (3/6)—καὶ [πᾶσα] **ὀργή** ... ἀρθήτω ἀφ’ ὑμῶν (and [all] **anger** ... be put away from you).
■ Col 3.1-17 (1/5 in the second list of vices)—ἀπόθεσθε τὰ πάντα ... **ὀργήν** (put them all aside ... **anger**).

ὀργίλος (adj.) [1x]

- Titus 1.5-9 (2/5)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... **μὴ ὀργίλον** (above reproach as God’s steward ... **not quick-tempered**).

125 **ὀσιος** (adj.) [1x]

- Titus 1.5-9 (7/8)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... μὴ ... ἀλλὰ ... **ὀσιον** (above reproach as God’s steward ... **devout**).
– In the concluding list of six virtues.
■ Heb 7.26-27 (1/3)—Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, **ὀσιος** ἄκακος ἀμίαντος (For it was fitting for us to have such a high priest, **holy**, innocent, undefiled).
– Used in reference to Jesus, our High Priest.

126 **ὀφθαλμὸς πονηρός** (n., adj.) [1x]

→ πονηρία (evil/wickedness); φθόνος (envy).

- Mk 7.20-23 (9/12)—**ὀφθαλμὸς πονηρός** (**envy**; lit., eye evil).

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127 **πάθημα** (n.) [1x]

- 2Ti 3.1-13 (9/9)—Σὺ δὲ παρηκολούθησάς μου ... τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς **παθήμασιν** (Now you followed my ... love, perseverance, persecutions, **sufferings**).
– Perseverance in persecutions and sufferings is innobled, placed on a level with love.

128 **πάθος** (n.) [1x]

- Col 3.1-17 (3/5)—Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς ... **πάθος** (Therefore consider the members of your earthly body as dead to ... **passion**).
– In the first list of vices.

παλαιὸς ἄνθρωπος (old self) → Col 3.1-17 (TransVc→Vr).

129 **πάροιος** (adj.) [2x]

- 1Ti 3.1-7 (1/3)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... **μὴ πάροιον**, μὴ πλήκτην (An overseer, then, must be above reproach ... **not addicted to wine** or pugnacious).
– First of a pair of vices following the first six virtues of the duty code.
■ Titus 1.5-9 (3/5)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... **μὴ πάροιον** (above reproach as God’s steward ... **not addicted to wine**).

130 **παροξύνομαι** (v.) [1x]

- 1Co 13.1-13 (6/8)—ὁ ἀγάπη ... **οὐ παροξύνεται** (love is ... **not provoked**).

πάσχω (v.; suffers) → 1Pe 4.15-16 (PreV&Vmix).

- 131 **πατρολόγας** (n.) [1x]
 ■ 1Ti 1.8-11 (7/15; paired with those who kill their mothers)—δικαίω νόμος οὐ κείται ... **πατρολόγαις** καὶ μητρολόγαις (law is not made for a righteous person, but for ... **those who kill their fathers** or those who kill their mothers).
- 132 **πειθαρχέω** (infinitive) [1x]
 ■ Titus 3.1-3 (2/6)—Υπομίμησθε αὐτούς ... **πειθαρχεῖν** (Remind them ... **to be obedient**).
- 133 **πεινάω** (v.) [1x]
 ■ Lk 6.20-35 (2/4 beatitudes)—μακάριοι οἱ **πεινῶντες νῦν**, ὅτι χορτασθήσεσθε. (**Blessed** are you who **hunger now**, for you shall be satisfied).
 – Contrasted with: “**Woe** to you who are **well-fed now**, for you shall be hungry.”
- 134 **πενθέω** (v.) [1x]
 ■ Mt 5.1-12 (2/8)—πενθοῦντες (**mourn**).
περιπατέω ___* (v.; walk) → Gal 5.13-26 (PreV&V); Rom 13.13 (PreVc); Eph 4.1-3 (PreVr); Eph 5.1-14 (PreV&V); Eph 5.1-14 (TransVc→Vr); Col 3.1-17 (TransVc→Vc).
- 135 **περπερεύομαι** (v.) [1x]
 ■ 1Co 13.1-13 (2/8)—ὁ ἀγάπη **οὐ περπερεύεται** (love does **not brag**).
- 136 **πικρία** (n.) [1x]
 ■ Eph 4.25-32 (1/6)—**πᾶσα πικρία** ... ἀρθήτω ἀφ’ ὑμῶν (let **all bitterness** ... be put away from you).
 → Jas 3.13-17 (bitter jealousy).
- 137 **πίστ___*** [9x]
πίστις (n.) [7x]
 ■ Gal 5.13-26 (7/9)—Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστίν ... **πίστις** (But the fruit of the spirit is ... **faithfulness**).
 ■ Eph 6.14-20 (4/4; or 4/6?)—στῆτε οὖν ... ἐν πᾶσιν ἀναλαβόντες **τὸν θυρεὸν τῆς πίστεως**, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπρωμένα σβέσαι (stand firm ... in addition to all, taking up **the shield of faith** with which you will be able to extinguish all the flaming arrows of the evil one).
 ■ 1Ti 4.12 (4/5)—τύπος γίνου τῶν πιστῶν ... **ἐν πίστει** (show yourself an example of those who believe ... **in faith**).
 ■ 1Ti 6.11 (3/6; first of two triplets)—Σὺ δέ, ὡ ἄνθρωπε θεοῦ, ταῦτα φεύγε. δίωκε δὲ δικαιοσύνην εὐσέβειαν **πίστιν**, ἀγάπην ὑπομονὴν **πραΰπαθίαν** (But flee from these things, you man of God, and pursue righteousness, godliness, **faith**, love, perseverance, gentleness).
 ■ 2Pe 1.1-11 (1/8)—καὶ αὐτὸ τοῦτο δὲ σπουδῆν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε **ἐν τῇ πίστει** ὑμῶν τὴν ἀρετὴν (Now for this very reason also, applying all diligence, supply **in your faith** moral excellence ...). *Note:* In 2Pe 1.1, the letter is addressed to “Those who have received a faith...”
 ■ 2Ti 2.22 (2/4)—τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε, δίωκε δὲ δικαιοσύνην **πίστιν** ἀγάπην εἰρήνην (Now flee from youthful lusts and pursue righteousness, **faith**, love and peace).
 ■ 2Ti 3.1-13 (4/9; Paul contrasts himself with those causing “difficult times” for the church)—Σὺ δὲ παρηκολούθησάς μου ... τῇ πίστει (Now you followed my ... **faith**).
- πιστεύω** (v.) [1x]
 ■ 1Co 13.1-13 (5/7)—ὁ ἀγάπη ... **πάντα πιστεύει** (**believes all things**).
- πιστός** (adj.) [1x]
 ■ 1Ti 3.8-13 (2/4; third of the middle triplet of one vice and two virtues addressed to the women)—γυναικας ὡσαύτως σεμνάς ... **πιστὰς ἐν πᾶσιν** (Women must likewise be dignified ... **faithful in all things**).
 → 1Ti 4.12 (introduction to five-item virtue list).
- 138 **πλανάομαι** (v.) [1x]
 ■ Titus 3.1-3 (3/9; VcPtc)—Ἥμεν γάρ ποτε καὶ ἡμεῖς ... ἀπειθεῖς, **πλανώμενοι**, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίαις καὶ φθόνῳ διάγοντες (For we also once ourselves were ... **disobedient, deceived**, enslaved to various lusts and pleasures, in malice and envy spending our life).
 – First of three participles following the adj. “disobedient.” Alternatively, count only the adjectives (foolish, disobedient, hateful) as valid list items.
- 139 **πλεονέκ___*** [8x]
πλεονέκτης (n.) [4x]
 ■ 1Co 5.9-11 (2/4)—ἢ τοῖς **πλεονέκταις** καὶ ἄρπαξιν (or with the **covetous** and swindlers).
 – In first list, applied to “people of this world;” paired with the swindlers.
 ■ 1Co 5.9-11 (2/6)—ἢ **πλεονέκτης** (**covetous**).
 – In second list, applied to “so-called brothers.”
 ■ 1Co 6.9-10 (7/10)—μὴ **πλανᾶσθε** ... οὔτε κλέπται οὔτε **πλεονέκται**, οὐ μέθυσοι, οὐ λοῖδοροὶ, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν (Do not be deceived ... nor thieves, nor the **covetous**, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God).
 – In second subgroup of items.
 ■ Eph 5.1-14 (9/9)—τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ **πλεονέκτης**, ὁ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ (For this you know with certainty, that no immoral or impure person or **covetous** man, who is an idolater, has an inheritance in the kingdom of Christ and God).
 – In the third triad of vices. Repeated in the first triad (3/9). Cf. Col 3.1-17 (5/5). See also: εἰδωλολατρ___* (idolatry).
- πλεονεξία** (n.) [4x]
 ■ Mk 7.20-23 (5/12)—**πλεονεξία** (**deeds of coveting**).
 ■ Rom 1.28-32 (3/21)—πεπληρωμένους πάσης ... **πλεονεξία** (being filled with all ... **greed**).
 ■ Eph 5.1-14 (3/9)—**πορνεία** δὲ καὶ ἀκαθαρσία πᾶσα ἢ **πλεονεξία** μὴ δὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἅγιοις, (But immorality or any impurity or **greed**, must not even be named among you, as is proper among saints).
 – In the first triad of vices. Repeated as **πλεονέκτης** (n.) in the third triad (9/9).

- Col 3.1-17 (5/5)—Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς ... τὴν **πλεονεξίαν**, ἣτις ἐστὶν εἰδωλολατρία (Therefore consider the members of your earthly body as dead to ... **greed**, which amounts to idolatry).
 – In the first list of vices. Cf. Eph 5.1-14 (9/9). See also: **εἰδωλολατρ_*** (idolatry).
- 140 **πλήκτης** (n.) [1x]
 ■ 1Ti 3.1-7 (2/3)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... μὴ πάροινον, **μὴ πλήκτην** (An overseer, then, must be above reproach ... **not** addicted to wine or **pugnacious**).
 – Second of a pair of vices following the first six virtues of the duty code.
 ■ Titus 1.5-9 (4/5)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκοδόμον ... **μὴ πλήκτην** (above reproach as God's steward ... **not pugnacious**).
- 141 **πλούσιος** (adj.) [1x]
 ■ Lk 6.20-35 (1/4 woes)—Πλήν **οὐαὶ** ὑμῖν τοῖς **πλουσίοις**, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν (**Woe** to you who are **rich**, for you are receiving your comfort in full).
 – Contrasted with: "**Blessed** are you who are **poor**, for yours is the kingdom of God."
- 142 **πνεῦμα _____*** [1-2x]
πνεῦμα ἅγιος (n., adj.) [1x]
 ■ 2Co 6.1-10 (6/11)—**ἐν πνεύματι ἀγίῳ**, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ ... (**in the Holy Spirit**, in genuine love, in the word of truth, in the power of God ...).
 – One of four items in the climax of main virtue list.
 – Cf. Gal 5.13-26: "the fruit of the Spirit is love..."
ὁ πνεῦμα (n.) [1x?]
 → Gal 5.13-26 (PreV&V, walk by the Spirit; PreVr, fruit of the Spirit;).
 ■ Eph 6.14-20 (6/6?)—καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν **μάχιραν τοῦ πνεύματος**, ὃ ἐστὶν ῥῆμα θεοῦ (And take the helmet of salvation and **the sword of the Spirit**, which is the word of God).
 – Although the battle imagery continues, this may not be part of the list proper. Both the "helmet of salvation" and "sword of the spirit" are accusative nouns, objects of the imperative "take." The list opened with four participial phrases, modifying the implied subject of "stand firm."
 → **ῥῆμα θεός**.
ποιέω αὐτὸς ὁμοίως (v.; prn.; adv.) → Lk 6.20-35 (4/4 woes; treat others the same way you want them to treat you). Christ's guiding principle for applying the standard command to love.
ποικίλος (adj.) → Titus 3.1-3 (VcModifier). Extends the scope of lusts and pleasures covered in the participial clause.
- 143 **πονηρία** (n.) [2x]
πονηρία (n.) [2x]
 ■ Mk 7.20-23 (6/12)—**πονηρίαί** (**wickedness**).
 ■ Rom 1.28-32 (2/21)—πεπληρωμένους πάσῃ ... **πονηρίαί** (being filled with all ... **wickedness**).
πονηρός ἄνθρωπος (adj.) [1x]. 2Ti 3.1-13 (PostV&V; evil men). Continues to identify those causing difficult times for the church.
- 144 **πορν_*** [14x]
πορνεία (n.) [7x]
 ■ Mt 15.1-20 (3/6)—ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ **πονηροί** ... **πορνείαι** (for out of the heart come evil thoughts: ... **fornications**).
 – As is clear in the Mk 7 parallel, "evil thoughts" probably governs the entire list.
 ■ Mk 7.20-23 (1/12)—ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, **πορνείαι** (For from within, out of the heart of men, proceed the evil thoughts: **fornications**).
 – First in the list. The verb "proceed" separates "evil thoughts" from the items in the list, making it a governing thought for the list items.
 ■ Gal 5.13-26 (1/15)—φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν **πορνεία** (**immorality**).
 ■ 2Co 12.20-21 (10/11)—μετανοήσαντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ **πορνείᾳ** καὶ ἀσελγείᾳ (not repented of the impurity, **immorality**, and sensuality).
 – In the second list.
 ■ Eph 5.1-14 (1/9)—**πορνεία** δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις, (But **immorality** or any impurity or greed, must not even be named among you, as is proper among saints).
 – In the first triad of vices. Repeated as **πόρνος** (n.) in the third triad (7/9).
 ■ Col 3.1-17 (1/5 in the first list of vices)—Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς ... **πορνείαν** (Therefore consider the members of your earthly body as dead to **immorality**).
 ■ Rev 9.20-21 (3/4)—καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς **πορνείας** αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν (and they did not repent of their murders nor of their sorceries nor of their **immorality** nor of their thefts).
- πόρνος** (n.) [7x]
 → 1Co 5.9-11: also used in the introduction to the first and second vice lists.
 ■ 1Co 5.9-11 (1/4 in first list, applied to "people of this world")—οὐ πάντως τοῖς **πόρνοις** τοῦ κόσμου τούτου (I did not at all mean with the **immoral** people of this world).
 ■ 1Co 5.9-11 (1/6 in second list, applied to "so-called brothers")—νῦν δὲ ἔγραψα ὑμῖν μὴ συναμαίγνυσθαι ἕαν τις ἀδελφὸς ὀνομαζόμενος ἢ **πόρνος** (but actually, I wrote to you not to associate with any so-called brother if he is an **immoral** person).
 ■ 1Co 6.9-10 (1/10; first subgroup of items)—μὴ πλανᾶσθε οὔτε **πόρνοι** οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται, ... βασιλείαν θεοῦ κληρονομήσουσιν (Do not be deceived; neither **fornicators**, nor idolaters, nor adulterers, nor effeminate, nor homosexuals ... will inherit the kingdom of God).

- Eph 5.1-14 (7/9)—τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς **πόρνος** ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ (For this you know with certainty, that no **immoral** or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God).
— In the third triad of vices. Repeated as **πορνεία** (n.) in the first triad (1/9).
- 1Ti 1.8-11 (10/15)—δικαίῳ νόμος οὐ κείται ... **πόρνοις** (law is not made for a righteous person, but for ... **immoral** men).
- Rev 21.5-8 (5/8)—ὁ **νικῶν** κληρονομήσει ... τοῖς δὲ ... καὶ **πόρνοις** ... τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος (He who overcomes will inherit ... But for the ... and **immoral persons** ... their part will be in the lake that burns with fire and brimstone, which is the second death).
- Rev 22.14-15 (3/6)—ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ **πόρνοι** καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος. (Outside are the dogs and the sorcerers and the **immoral persons** and the murderers and the idolaters, and everyone who loves and practices lying).
— In contrast to those who, because they “wash their robes,” receive Christ’s “reward” (22.12) and “may enter the city.”
- 145 **πότος** (n.) [1x]
■ 1Pe 4.1-6 (5/6)—τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ... **πότοις** (...the desire of the Gentiles, having pursued a course of ... **drinking parties**).
- 146 **πραῦ** ___* [5x]
— In both Ephesians 4.1-3 and Colossians 3.1-17, “gentleness” follows “humility.”
- πραῦπαθία** (n.) [1x]
■ 1Ti 6.11 (6/6)—Σὺ δέ, ὡς ἄνθρωπε θεοῦ, ταῦτα φεῦγε. δίωκε δὲ δικαιοσύνην εὐσεβείαν πίστιν, ἀγάπην ὑπομονὴν **πραῦπαθίαν** (But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance, **gentleness**).
— Second of two triplets. Gentleness combines with love and perseverance to form the climax of the list.
- πραῦς** (adj.) [1x]
■ Mt 5.1-12 (3/8)—**πραεῖς** (**gentle**).
- πραῦτης** (n.) [3x]
→ Titus 3.1-3 (PostVrPtc).
■ Gal 5.13-26 (8/9)—Ὁ δὲ καρπὸς τοῦ πνευματός ἐστιν ... **πραῦτης** (But the fruit of the spirit is ... **gentleness**).
■ Eph 4.1-3 (2/3)—ἀξίως περιπατήσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ **πραῦτητος** (walk in a manner worthy of the calling with which you have been called, **with all** humility and **gentleness**).
— Cf. participial phrase that follows: showing tolerance to one another in love.
■ Col 3.1-17 (4/6)—Ἐνδύσασθε ... ταπεινοφροσύνην **πραῦτητα** μακροθυμίαν (put on ... humility, **gentleness**, and patience).
- 147 **προδότης** (adj.) [1x]
■ 2Ti 3.1-13 (15/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί-ἔσονται γὰρ οἱ ἄνθρωποι ... **προδότηι** (But realize this, that in the last days difficult times will come. For men will be ... **treacherous**).
- 148 **πρόθεσις** (n.) [1x]
■ 2Ti 3.1-13 (3/9; Paul contrasts himself with those causing “difficult times” for the church)—Σὺ δὲ παρηκολούθησάς μου ... τῇ προθέσει (Now you followed my ... **purpose**).
- 149 **προϊσταμαι** (v.) [2x]
— Associated with being **εἰς γυνή ἀνὴρ**; the “managing” typically applies to both οἶκος (household) and τέκνον (children).
→ 1Ti 3.1-7 (parenthetical explanation of the virtue).
■ 1Ti 3.1-7 (10/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... τοῦ ἰδίου οἴκου καλῶς **προϊστάμενον**, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος (An overseer, then, must be above reproach ... **one who manages his own household** well, keeping his children under control with all dignity).
— First of a triplet in amplified form. Both “household” and “children” are the object. Qualified as being done “well” (cf. deacons in 1Ti 3.8-13).
■ 1Ti 3.8-13 (4/4)—διάκονοι ἔστωσαν μίᾳ γυναικὸς ἄνδρες, **τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων** (Deacons must be husbands of only one wife and **good managers of their children and their own households**).
— First of the concluding pair addressed to deacons. Qualified as being done “well” (cf. overseers in 1Ti 3.1-7).
- 150 **προπετής** (adj.) [1x]
■ 2Ti 3.1-13 (16/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί-ἔσονται γὰρ οἱ ἄνθρωποι ... **προπετεῖς** (But realize this, that in the last days difficult times will come. For men will be ... **reckless**).
- 151 **προσεύχομαι** (v.) [1x?]
■ Lk 6.20-35 (4/4)—μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου· χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε.... Ἄλλα ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, **προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς** (Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil... But I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, **pray for those who mistreat you**).
— In the four-item virtue/command list following four beatitudes and four woes. The virtue/command list of verse 27 is an item-by-item response to the four persecutions of the fourth beatitude in verse 22.
- 152 **προσφιλής** (adj.) [1x]
■ Php 4.8 (5/8)—ὅσα **προσφιλή** (whatever is **lovely**; pleasing).

153 **πτωχός** (adj.) [2x]

- Mt 5.1-12 (1/8)—μακάριοι **πτωχοί** τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (Blessed are the **poor in spirit** for theirs is the kingdom of heaven).
- Lk 6.20-35 (1/4 beatitudes)—Μακάριοι **οἱ πτωχοί**, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ (**Blessed are you who are poor**, for yours is the kingdom of God).
 - Contrasted with: “**Woe** to you who are **rich**, for you are receiving your comfort in full.

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σάρξ (n.; flesh) → Gal 5.13-26.

154 **σεμνός** (adj.) [1x]

→ 1Ti 3.8-13 (PreVc; in the introduction to the opening triplet of vices addressed to deacons); 1Ti 3.8-13 (PreV&Vmix; in the introduction to the middle triplet of one vice and two virtues addressed to women); 1Ti 3.1-7 (VrModifier; also qualified as being done “well” (καλῶς)).

- Php 4.8 (2/8)—ὅσα **σεμνά** (whatever is **honorable**).
- σκότος** (darkness) → Eph 5.1-14 (TransVc→Vr; you were formerly darkness, but now you are Light...).
- σοφία** (n.; wisdom) → Jas 3.13-17 (PreVc); Jas 3.13-17 (PreVr); Col 3.1-17 (PostVr).
- σπλάγχχνον οἰκτιρμός** (heart of compassion) → οἰκτιρμός (compassion) in Col 3.1-17.
- σπουδάζω / σπουδή** (v., n.; diligent) → Eph 4.1-3 (PostVrPtc); 2Pe 1.1-11 (PostVr); 2Pe 1.1-11 (PreVr).

155 **στέγω** (v.) [1x]

- 1Co 13.1-13 (4/7)—ὁ ἀγάπη ... πάντα **στέγει** (love ... **bears** all things).

156 **στυγητός** (adj.) [1x]

- Titus 3.1-3 (8/9)—Ἦμεν γάρ ποτε καὶ ἡμεῖς ... **στυγητοί**, μισοῦντες ἀλλήλους (For we also once ourselves were ... **hateful**, hating one another).
 - Third of three main adjectives in list. The participle that follows may or may not be a part of the list proper.

157 **συχαίρω ὁ ἀδικία** (v.) [1x]

- 1Co 13.1-13 (8/8)—ὁ ἀγάπη ... **οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ** (love ... **does not rejoice in unrighteousness**).

158 **συχαίρω ὁ ἀλήθεια** (v.) [1x]

- 1Co 13.1-13 (3/7)—ὁ ἀγάπη ... **συχαίρει δὲ τῇ ἀληθείᾳ** (love ... **rejoices with the truth**).

σύνδεσμος (n.; bond of peace, unity) → Eph 4.1-3 (PostVrPtc); Col 3.1-17 (VrModifier).

συνείδησις (conscience) → καθαρός συνείδησις (a clear conscience, 1Ti 3.8-13).

159 **συμπαθής** (adj.) [1x]

- 1Pe 3.8-9 (2/5)—Τὸ δὲ τέλος πάντες ... **συμπαθεῖς** (To sum up, all of you be ... **sympathetic**).

160 **σωτήριον** (adj.) [1x?]

→ 2Pe 2.1-3 (PostVc; grow in respect to salvation).

- Eph 6.14-20 (5/6?)—καὶ **τὴν περικεφαλαίαν τοῦ σωτηρίου** δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ (And take **the helmet of salvation** and the sword of the Spirit, which is the word of God).
 - Although the battle imagery continues, this may not be part of the list proper. Both the “helmet of salvation” and “sword of the spirit” are accusative nouns, objects of the imperative “take.” The list opened with four participial phrases, modifying the implied subject of “stand firm.”

161 **σώφρων** (adj.) [1x]

- 1Ti 3.1-7 (3/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... **σώφρονα** (An overseer, then, must be above reproach ... **prudent**).
- Titus 1.5-9 (5/8)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... μὴ ... ἀλλὰ ... **σώφρονα** (above reproach as God’s steward ... **sensible**).
 - In the concluding list of six virtues.

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162 **ταπεινοφρ___*** (n.) [3x]

ταπεινοφροσύνη (n.) [2x]

- Eph 4.1-3 (1/3)—ἀξίως περιπατήσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης **ταπεινοφροσύνης** καὶ πραύτητος (walk in a manner worthy of the calling with which you have been called, **with all humility** and gentleness).
 - Cf. participial phrase that follows: showing tolerance to one another in love.
- Col 3.1-17 (3/6)—Ἐνδύσασθε ... **ταπεινοφροσύνην** (put on ... **humility**).
 - In both Ephesians 4.1-3 and Colossians 3.1-17, gentleness follows humility.

ταπεινόφρων (adj.) [1x]

- 1Pe 3.8-9 (5/5)—Τὸ δὲ τέλος πάντες ... **ταπεινόφρονες** (To sum up, all of you be ... and **humble in spirit**).

163 **τέκνον ἔχω πιστός** (n.; v.; adj.) [1x]

→ πρόσταμαι; ὑποταγή.

→ 1Ti 3.1-7 (VrModifier; keeping children under control with all dignity).

- Titus 1.5-9 (2/8)—εἴ τις ἐστὶν ἀνέγκλητος ... **τέκνα ἔχων πιστά**, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα (if any man is above reproach ... **having children who believe**, not accused of dissipation or rebellion).
 - Opening pair of virtues.

τέλειος (adj.) → 1Co 13.1-13 (PostV&V; ἀγάπη is the “perfect” that does away with the partial).

164 **τίς ἕτερος** (prn.; adj.) [1x]

- 1Ti 1.8-11 (15/15)—δικαίω νόμος οὐ κείται ... καὶ εἴ **τις ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται** κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγὼ (law is not made for a righteous person, but for ... **and whatever else is contrary to sound teaching** according to the glorious gospel of the blessed God, with which I have been entrusted).

165 **τοιούτος / τοιούτος** (prn.)**τοιούτος**

- Gal 5.13-26 (PostVr)—κατὰ τῶν **τοιούτων** οὐκ ἔστιν νόμος (against **such things** there is no law).
 - Qualifier making clear that the list is not exhaustive. Cf. τὰ ὅμοια τούτους (things like these) at the end of the corresponding vice list.

τοιούτος

- 1Co 5.9-11 (PostVc)—τῷ **τοιούτῳ** μηδὲ συνεσθίειν (not even to eat with such a one).

τύπος γίνομαι ὁ πιστός (n.; v.; adj.) → 1Ti 4.12 (PreVr; an example of those who believe).

166 **τυφόμαι** (v.) [1x]

→ 1Ti 3.1-7 (VcModifier; not become conceited).

- 2Ti 3.1-13 (17/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποὶ· ἔξονται γὰρ οἱ ἄνθρωποι ... **τετυφωμένοι** (But realize this, that in the last days difficult times will come. For men will be ... **conceited**).
 - The only participle among the list of adjectives; cf. the other perfect tense participle that follows the list: **δύναμιν αὐτῆς ἠρνημένοι** (they have denied its power).

υ

167 **ὕβριστής** (n.) [1x]

- Rom 1.28-32 (13/21)—**ὕβριστὰς**, ὑπερηφάνους, ἀλαζόνας (**insolent**, arrogant, boastful).

168 **ὕγιαίνω διδασκαλία ἀντίκειμαι** (v.; n.; v.) [1x]

- 1Ti 1.8-11 (15/15)—δικαίω νόμος οὐ κεῖται ... καὶ εἴ τι ἕτερον **τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται** κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγὼ (law is not made for a righteous person, but for ... and whatever else is **contrary to sound teaching** according to the glorious gospel of the blessed God, with which I have been entrusted).

169 **ὕπερηφαν** ___* [3x]

– **ὕπερηφανος** is also paired with **ἀλαζών** in Rom 1.28-32, 2Ti 3.1-13.

ὕπερηφάνια (n.) [1x]

- Mk 7.20-21 (11/12)—**ὕπερηφάνια** (**pride**; arrogance).

ὕπερηφανος (adj.) [2x]

- Rom 1.28-32 (14/21)—**ὕβριστὰς**, **ὕπερηφάνους**, ἀλαζόνας (**insolent**, **arrogant**, boastful).
- 2Ti 3.1-13 (4/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποὶ· ἔξονται γὰρ οἱ ἄνθρωποι ... **ὕπερηφανοὶ** (But realize this, that in the last days difficult times will come. For men will be ... **arrogant**).

170 **ὕποκρισις** (n.) [1x]

- 1Pe 2.1-3 (3/5)—Ἀποθέμενοι ... καὶ **ὕποκρισεις** (putting aside ... and **hypocrisy**).

171 **ὕπομέν** ___* [6x]**ὕπομένω** (v.) [1x]

- 1Co 13.1-13 (7/7)—ὁ ἀγάπη ... πάντα **ὕπομένει** (love ... **endures** all things).

ὕπομονή (n.) [5x]

- 2Co 6.1-10 (1/11)—**ἐν ὑπομονῇ πολλῇ** (**in much endurance**, [list of 9 hardships], [list of more typical virtues], ...).
 - At the head of the long list of 28 items and at the beginning of the items with the preposition ἐν, but separated from the subgroup of list items that are more clearly character qualities by a list of circumstances requiring endurance
- 1Ti 6.11 (5/6)—Σὺ δέ, ὡ ἄνθρωπε θεοῦ, ταῦτα φεῦγε. δίωκε δὲ δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην **ὕπομονήν** πραύτητα (But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, **perseverance**, gentleness).
 - Second of two triplets.
- 2Pe 1.1-11 (5/8)—σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ... ἐν δὲ τῇ ἐγκρατεῖα **τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ** τὴν εὐσέβειαν ... (applying all diligence, supply ... and in self-control, **perseverance**, and in **perseverance**, godliness ...).
 - Used 2x: accusative, then dative
- 2Ti 3.1-13 (7/9)—Σὺ δὲ παρηκολούθησάς μου ... τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν (Now you followed my ... love, **perseverance**, persecutions, sufferings).
 - Perseverance in persecutions and sufferings is innobled, placed on a level with love.

ὕποταγή → προϊστάμαι (managing household, including children).

172 **ὕποτάσσομαι** (infinitive) [1x]

- Titus 3.1-3 (1/6)—Υπομίμησθε αὐτοὺς ... ἀρχαῖς ἐξουσίας **ὕποτάσσεσθαι** (Remind them ... **to be subject** to rulers, to authorities).

ὕποφέρω (v.; endure, bear) → 2Ti 3.1-13 (PostV&V; what persecutions I endured ... indeed, all who desire to live godly in Christ Jesus will be persecuted).

φ

173 **φαρμακ** ___* [4x]**φαρμακεία** (n.) [1x]

- Gal 5.13-26 (5/15)—φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **φαρμακεία** (Now the deeds of the flesh are evident, which are: ... **sorcery**).

φάρμακον (n.) [1x]

- Rev 9.20-21 (2/4)—καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν (and they did not repent of their murders nor of their **sorceries** nor of their immorality nor of their thefts).

- φάρμακος** (n.) [2x]
 ■ Rev 21.5-8 (6/8)—**ὁ νικῶν** κληρονομήσει ... τοῖς δὲ ... καὶ **φαρμάκοις** ... τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος (He who overcomes will inherit ... But for the ... and **sorcerers** ... their part will be in the lake that burns with fire and brimstone, which is the second death).
 ■ Rev 22.14-15 (2/6)—**ἔξω** οἱ κύνες καὶ οἱ **φάρμακοι** καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλόλατραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος. (Outside are the dogs and the **sorcerers** and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying).
 – In contrast to those who, because they “wash their robes,” receive Christ’s “reward” (22.12) and “may enter the city.”
φεύγω (v.; flee) → 1Ti 6.11 (PreVr; flee from these things, you man of God, and pursue ...); 2Ti 2.22 (PreVr; flee from youthful lusts and pursue...).
- 174 **φθόνος** (n.) [4x]
 ■ Gal 5.13-26 (13/15)—φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν ... **φθόνοι** (Now the deeds of the flesh are evident, which are: ... **envying**).
 ■ Rom 1.28-32 (5/21)—μεστοὺς **φθόνου** (full of **envy**).
 ■ Titus 3.1-3 (7/9; VcPtcObj)—Ἦμεν γὰρ ποτε καὶ ἡμεῖς ... ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ **φθόνῳ** διάγοντες (For we also once ourselves were ... disobedient, deceived, enslaved to various lusts and pleasures, **in malice and envy** spending our life).
 – One of two objects of a participial clause following “obedient.” Three adjectives form the backbone of the vice list. The participles and their objects may or may not be a part of the list proper.
 ■ 1Pe 2.1-3 (4/5)—**Ἀποθέμενοι** ... καὶ **φθόνους** (putting aside ... and **envy**).
φθορά (n.; corruption) → 2Pe 1.1-11 (PreVr).
- 175 **φιλαδελφ___*** [3x]
φιλαδελφία (n.) [2x]
 ■ 2Pe 1.1-11 (7/8)—σπουδῆν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ... ἐν δὲ τῇ εὐσεβείᾳ τὴν **φιλαδελφίαν**, ἐν δὲ τῇ **φιλαδελφίᾳ** τὴν ἀγάπην (applying all diligence, supply ... and in godliness, **brotherly kindness**, and **in brotherly kindness**, love).
 – Used 2x: accusative, then dative.
φιλάδελφος (adj.) [1x]
 ■ 1Pe 3.8-9 (3/5)—Τὸ δὲ τέλος πάντες ... **φιλάδελφοι** (To sum up, all of you be ... **brotherly**).
- 176 **φιλάγαθος** (adj.) [1x]
 → ἀφιλάγαθος.
 ■ Titus 1.5-9 (4/8)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... μὴ ... ἀλλὰ ... **φιλάγαθον** (above reproach as God’s steward ... **loving what is good**).
 – In the concluding list of six virtues.
- 177 **φιλάργυρος** (adj.) [1x]
 ■ 2Ti 3.1-13 (2/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ-ἔσονται γὰρ οἱ ἄνθρωποι **φίλαυτοι**, **φιλάργυροι**, [15 vices], **φιλήδονοι** **μᾶλλον ἢ φιλόθεοι** (But realize this, that in the last days difficult times will come. For men will be ... **lovers of money**).
 – Part of inclusio formed with compounds of φίλ-.
- 178 **φιλάυτος** (adj.) [1x]
 ■ 2Ti 3.1-13 (1/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ-ἔσονται γὰρ οἱ ἄνθρωποι **φίλαυτοι**, **φιλάργυροι**, [15 vices], **φιλήδονοι** **μᾶλλον ἢ φιλόθεοι** (But realize this, that in the last days difficult times will come. For men will be ... **lovers of self**).
 – Part of inclusio formed with compounds of φίλ-.
- 179 **φιλήδονος μᾶλλον ἢ φιλόθεος** (adj.; adj.) [1x]
 ■ 2Ti 3.1-13 (18/18)—Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποῖ-ἔσονται γὰρ οἱ ἄνθρωποι **φίλαυτοι**, **φιλάργυροι**, [15 vices], **φιλήδονοι** **μᾶλλον ἢ φιλόθεοι** (But realize this, that in the last days difficult times will come. For men will be ... **lovers of pleasure rather than lovers of God**).
 – Part of inclusio formed with compounds of φίλ-.
φιλόθεος is the virtue excluded by each of the vices being **φιλάυτος**, **φιλάργυρος**, ..., **φιλήδονος**.
- 180 **φιλόξενος** (adj.) [2x]
 ■ 1Ti 3.1-7 (5/11)—δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... **φιλόξενον** (An overseer, then, must be above reproach ... **hospitable**).
 ■ Titus 1.5-9 (3/8)—ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον ... μὴ ... ἀλλὰ **φιλόξενον** (above reproach as God’s steward ... **hospitable**).
 – In the concluding list of six virtues.
- 181 **φον___*** [7x]
φονεύς (n.) [3x]
 ■ 1Pe 4.15-16 (1/5)—μὴ γάρ τις ὑμῶν πασχέτω ὡς **φονεύς** (Make sure that none of you suffers as a **murderer**).
 – A mixed offender list, with “suffering as a Christian” the only “virtue.”
 ■ Rev 21.5-8 (4/8)—**ὁ νικῶν** κληρονομήσει ... τοῖς δὲ ... καὶ **φονεῦσιν** ... τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος (He who overcomes will inherit ... But for the ... and **murderers** ... their part will be in the lake that burns with fire and brimstone, which is the second death).
 ■ Rev 22.14-15 (4/6)—**ἔξω** οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ **φονεῖς** καὶ οἱ εἰδωλόλατραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος. (Outside are the dogs and the sorcerers and the immoral persons and the **murderers** and the idolaters, and everyone who loves and practices lying).
 – In contrast to those who, because they “wash their robes,” receive Christ’s “reward” (22.12) and “may enter the city.”

- φόνος** (n.) [4x]
- Mt 15.1-20 (1/6)—**φόνοι** (**murders**).
 - Mk 7.20-21 (3/12)—**φόνοι** (**murders**).
 - Rom 1.28-32 (6/21)—μεστούς ... **φόνου** (full of ... **murder**).
 - Rev 9.20-21 (1/4)—καὶ οὐ μετενόησαν ἐκ τῶν **φόνων** αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν (and they did not repent of their **murders** nor of their sorceries nor of their immorality nor of their thefts).

182 **φουσι___*** [2x]

- φουσιόμαι** (v.) [1x]
- 1Co 13.1-13 (3/8)—ὁ ἀγάπη ... οὐ **φουσιούται** (love ... is **not arrogant**).
- φουσιώσεις** (n.) [1x]
- 2Co 12.20-21 (7/11)—φοβοῦμαι γὰρ μὴ πως ἐλθὼν οὐχ οἶστος θέλω εὐρω ὑμᾶς ... ἐριθείαι, καταλαλιάι, ψιθυρισμοί, **φουσιώσεις**, ἀκαταστασίαι (For I am afraid that perhaps when I come I may find you to be not what I wish ... that perhaps *there will be* ... disputes, slanders, gossip, **arrogance**, disturbances).
 - In the first list of eight vices.
- φῶς** (v.; light) → Eph 5.1-14 (TransVc→Vr; you were formerly darkness, but now you are Light in the Lord; walk as children of Light (for the fruit of the Light consists in all ...)).

X

183 **χαρ___*** [2x?]

- χαρὰ** (n.) [1x]
- Gal 5.13-26 (2/9)—Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ... **χαρὰ** (But the fruit of the spirit is ... **joy**).
- χαρίζομαι** (v.) [1x?]
- □ Eph 4.25-32 (3/3? PostVrPtc?)—γίνεσθε [δὲ] εἰς ἀλλήλους **χρηστοί**, εὐσπλαγχνοί, **χαριζόμενοι** ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν (Be to one another kind, tender-hearted, **forgiving** each other, just as God in Christ also has forgiven you).
 - This participial phrase could be describing the action that arises from the previous pair of virtues. This is the typical function of participial phrases following lists. Technically, the two virtues would then no longer belong to a virtue list; they would still be included with the previous vices to make up a mixed vice and virtue list.
 - Col 3.1-17 (PostVrPtc)—ἀνεχόμενοι ἀλλήλων καὶ **χαριζόμενοι** ἑαυτοῖς (bearing with one another, and **forgiving** each other).

184 **χρηστ___*** [5x]

- χρηστεύομαι** (v.) [1x]
- 1Co 13.1-13 (2/7)—**χρηστεύεται** ὁ ἀγάπη (**kind** is love).
- χρηστός** (adj.) [1x]
- Eph 4.25-32 (1/3?)—γίνεσθε [δὲ] εἰς ἀλλήλους **χρηστοί**, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς (Be to one another **kind**, tender-hearted, forgiving each other...).
 - Since the third item in the list is a participle, this could be considered as the first of only a pair of virtues.

- χρηστότης** (n.) [3x]
- Gal 5.13-26 (5/9)—Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ... **χρηστότης** (But the fruit of the spirit is ... **kindness**).
 - 2Co 6.1-10 (5/11)—ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν **χρηστότητι** (in purity, in knowledge, in patience, **in kindness**).
 - Fourth of the typical virtues: after the hardships; prior to the climax.
 - Col 3.1-17 (2/6)—Ἐνδύσασθε ... **χρηστότητα** (put on ... **kindness**).

185 **Χριστιανός** (n.) [1x]

- 1Pe 4.15-16 (5/5)—μὴ γάρ τις τις ὑμῶν πασχέτω ὡς [*vice list*] εἰ δὲ [*τις ὑμῶν πασχέτω*] ὡς **Χριστιανός**, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ (Make sure that none of you suffers as a [*vice list*] **but if** [*some of you suffer*] **as a Christian**, he is not to be ashamed, but is to glorify God in this name).
- A mixed offender list, with “suffering as a Christian” the only “virtue.”

Ψ

186 **ψεύδο___*** [4x]

- ψεύδομαι** (v.; lie) → Jas 3.13-17 (PreVc; lie against the truth); Col 3.1-17 (TransVc→Vr; Do not lie to one another, since you laid aside the old self with its practices, and have put on the new self).
- ψευδομαρτυρία** (n.) [1x]
- Mt 15.1-20 (5/6)—**ψευδομαρτυρία** (**false witness**).
- ψεύδος** (n.) [1x]
- Eph 4.25-32 (PreV&V; laying aside falsehood, speak truth...).
- Rev 22.14-15 (6/6)—ἔξω οἱ κύνες καὶ οἱ φάρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλόλατραι καὶ **πᾶς φιλῶν καὶ ποιῶν ψεῦδος**. (Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and **everyone who loves and practices lying**).
 - In contrast to those who, because they “wash their robes,” receive Christ’s “reward” (22.12) and “may enter the city.”

ψεύστης (n.) [2x]

- 1Ti 1.8-11 (13/15)—δικαίῳ νόμος οὐ κεῖται ... **ψεύσταις** (law is not made for a righteous person, but for ... **liars**).
- Rev 21.5-8 (8/8)—ὁ **νικῶν** κληρονομήσει ... τοῖς δὲ ... καὶ **πᾶσιν τοῖς ψευδέσιν** τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος (He who overcomes will inherit ... But for the ... and **all liars**, their part *will be* in the lake that burns with fire and brimstone, which is the second death).

187 ψιθυρισ___* [2x]

- Paired with καταλαλ___* (slanders) in 2Co 12.20-21 and Rom 1.28-32; in list with κακ___* (malice) in Rom 1.28-32 and 1Pe 2.1-3.

ψιθυρισμός (n.) [1x]

- 2Co 12.20-21 (6/11)—φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἴους θέλω εὕρω ὑμᾶς ... ἐριθειῖαι, καταλαλιά, ψιθυρισμοί (For I am afraid that perhaps when I come I may find you to be not what I wish ... that perhaps *there will be* ... disputes, slanders, **gossip**, ...).
- In the first list of eight vices.

ψιθυριστής (n.) [1x]

- Rom 1.28-32 (10/21)—ψιθυριστὰς (**gossips**; whisperers).

188 ψυχικός (adj.) [1x]

- Jas 3.13-17 (2/3)—οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης (This wisdom is not that which comes down from above, but is earthly, **natural**, demonic).
- Describing wisdom that is marked by bitter jealousy and selfish ambition.

Ω

Vice and Virtue Lists of the New Testament

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