Vice and Virtue Lists of the New Testament

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 (protrepsis); 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.²

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:

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 protrepsis (conversion) and paraenesis (postconversion).

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,
il-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).
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

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 (pflichtenlehre) or, duty codes for a specific occupation (berufspflichtenlehre).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

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.
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:

- **Epidiegetic 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


### 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. 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 items. 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. 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 items.

<table>
<thead>
<tr>
<th>Book</th>
<th>Passage</th>
<th>Vice</th>
<th>Virtue (Climax)</th>
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<tbody>
<tr>
<td>Matthew 5.1-12</td>
<td>8 (Persecution)</td>
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<td>15.1-20</td>
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<td>Mark 7.20-23</td>
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<td>Acts (John)</td>
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<td>James 3.13-17</td>
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<td>7</td>
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<tr>
<td>Galatians 5.13-26</td>
<td>15</td>
<td>9 (Love*)</td>
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<tr>
<td>(1 Thessalonians) 4.3-7</td>
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<td>5.12-22</td>
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<tr>
<td>(2 Thessalonians)</td>
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<tr>
<td>1 Corinthians 5.9-11</td>
<td>10 (4+6)</td>
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<td>6.9-10</td>
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<td>13.1-13</td>
<td>8</td>
<td>7 (Love*)</td>
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<tr>
<td>2 Corinthians 6.1-10</td>
<td>—</td>
<td>11+ (Love, persecution)</td>
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<tr>
<td>12.20-21</td>
<td>11 (8+3)</td>
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<td>Romans 1.28-32</td>
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<td>13.13</td>
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<td>Ephesians 4.1-3</td>
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<td>3 (Love, peace)</td>
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<td>4.25-32</td>
<td>6</td>
<td>3</td>
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<tr>
<td>5.1-14</td>
<td>9 (3+3+3)</td>
<td>3 (Love)</td>
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<td>6.14-20</td>
<td>4 (6?)</td>
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<tr>
<td>Colossians 3.11-17</td>
<td>10 (5+5)</td>
<td>6 (5+ Love*)</td>
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<td>(Philemon)</td>
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<td>1 Corinthians 4.8</td>
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<td>8 (areté / praise)</td>
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<td>1 Timothy 1.8-11</td>
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<td>3.1-7</td>
<td>3</td>
<td>11</td>
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<td>3.8-13</td>
<td>4 (Love)</td>
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<td>4.12</td>
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<td>6.11</td>
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<td>6 (Love, perseverance)</td>
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<td>Titus 1.5-9</td>
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<td>3.1-3</td>
<td>10 (Love)</td>
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<td>1 Peter 2.1-3</td>
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<td>3.8-9</td>
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<td>4.1-6</td>
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<td>4.15-16</td>
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<td>1 (Suffering)</td>
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<td>2 Peter 1.1-11</td>
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<td>8 (Love*)</td>
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<td>2 Timothy 2.22</td>
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<tr>
<td>3.1-13</td>
<td>18</td>
<td>9 (Love, perseverance)</td>
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<td>(Jude)</td>
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<td>Hebrews 7.26-27</td>
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<tr>
<td>(1-2-3 John)</td>
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<tr>
<td>Revelation 9.20-21</td>
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<td>21.5-8</td>
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<td>22.14-15</td>
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<tr>
<td>TOTALS</td>
<td>219+</td>
<td>149+</td>
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</tr>
</tbody>
</table>

**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.

<table>
<thead>
<tr>
<th>Reference</th>
<th>NASB</th>
<th>UBS4</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 5.1-12</td>
<td>“Blessed are the <strong>poor</strong> in spirit.”</td>
<td>“Blessed are the <strong>poor in spirit</strong>. for theirs is the kingdom of heaven.</td>
<td>8 Beatiudes. 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). Progression: The Beatiudes of Jesus recorded in Matthew progress from heart attitudes to love for others to treatment by the enemy. Their insults and persecutions are enconded by Jesus, raised to a position of honor reflective of their basis in love. It was this enconding 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.</td>
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<tr>
<td></td>
<td>Blessed are those who <strong>mourn</strong>, for they shall be comforted.</td>
<td>Blessed are those who <strong>mourn</strong>, for they shall be comforted.</td>
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<td></td>
<td>Blessed are the <strong>gentle</strong>, for they shall inherit the earth.</td>
<td>Blessed are those who <strong>hunger and thirst for righteousness</strong>, for they shall be satisfied.</td>
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<td>Blessed are the <strong>merciful</strong>, for they shall receive mercy.</td>
<td>Blessed are the <strong>merciful</strong>, for they shall receive mercy.</td>
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<td>Blessed are those who <strong>hunger and thirst for righteousness</strong>, for they shall be satisfied.</td>
<td>Blessed are those who <strong>hunger and thirst for righteousness</strong>, for they shall be satisfied.</td>
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<td>Blessed are the <strong>pure in heart</strong>, for they shall see God.</td>
<td>Blessed are the <strong>peacemakers</strong>, for they shall be called sons of God.</td>
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<td>Blessed are those who have been <strong>persecuted</strong> for the sake of righteousness, for theirs is the kingdom of heaven.”</td>
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<td></td>
<td><strong>Matthew 5.1-12</strong></td>
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</tbody>
</table>
## Vice and Virtue Lists of the New Testament

<table>
<thead>
<tr>
<th>Reference</th>
<th>NASB</th>
<th>UBS4</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Matthew 15.1-20</strong></td>
<td><img src="image_url" alt="Image" /></td>
<td><img src="image_url" alt="Image" /></td>
<td>6 vices (offences) in asyndetic form. Parallel to Mark 7.21-22. The phrase &quot;evil thoughts&quot; could be considered as a list item, but it is clearly identified, with the delimitation of the heart, as the source of the six vices. Compare the account in Mark 7 where the syntax makes this separation clearer.</td>
</tr>
<tr>
<td><strong>Mark 7.20-23</strong></td>
<td><img src="image_url" alt="Image" /></td>
<td><img src="image_url" alt="Image" /></td>
<td>12 vices in asyndetic form. Parallel to Matthew 15.1-20. The meaning as well as the syntax makes it clear that &quot;evil thoughts&quot; are the source of the twelve vices (cf. definite articles with &quot;the reasonings the evil&quot; and the verb that sets the list of twelve apart).</td>
</tr>
</tbody>
</table>
Luke

6.20-35

And turning His gaze toward His disciples, He began to say,

"Blessed are you who are poor, for yours is the kingdom of God.

Blessed are you who hunger now, for you shall be satisfied.

Blessed are you who weep now, for you shall laugh.

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.

But woe to you who are rich, for you are receiving your comfort in full.

Woe to you who are well-fed now, for you shall be hungry.

Woe to you who laugh now, for you shall mourn and weep.

Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.

"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.

"Whoever hits you on the cheek, offer him the other also; and whoever takes from you that which is yours, do not demand it back.

"Treat others the same way you want them to treat you."

"If you love those who love you, what credit is that to you? For even sinners love those who love them. ""If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

"If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount.

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 men. "Be merciful, just as your Father is merciful.

Kai autōs épfaras tous ódhalamouios autou eis tous mabhtas autou elogen.

Makáros ois pnyoi, dei ómatera estin pio h basileia tov theou.

Makárois ois peinwntes vnn, dei chorafiathesetho.

Makárois ois klaoantes vnn, dei glasetho.

Makárois este ois mpotíshouv omen, ois ánthwopoi kai ois afrofouni omen kai oinbouni kai ekbalwv to omena omen wos poynhro eneka tov uio tov anthropou.

Xhritse en ekine th hmera kai skurtsete, ido yar o moio omen polos en to uio tofran kaday to aputa yar epoive tois profotheis ois patereis auton.

Plwn oadi omen tois plousoi, dei apkechex thn parakalpein omen.

Oadi omen, ois empeplhmenoi omen, dei peinafe.

Oadi ois gelonvtes vnn, dei penfraste kai kladofe.

Oadi ois anaw omen kaloi epowon pantes ois anfrwpoi kaday to aputa yar epoive tois phedipropofhtheis ois patereis auton.

Alla omen levo tois akouwv, agapaste tois ehtrois omen, kaloi pouite tois miosv omen, elagwete tois katamrwmvnois omen, pouite proswphkede peri tov epereazvtov omen.

Topi tuptvste se epiv thn aigyna parche kai thn allhn, kai ap to aphontron sou to imaton kai thn kitwma mh kwalopse. Pantei aitouni se dideu, kai ap to aphontron to a mh apaiti.

Kai kathois thelete tna poiowv omen ois anfrwpoi pouite autouis omeis.

Kai epi agapaste toun agapwntas omen, poia omen chris estin; kai gar ois amartwloi toun agapwntas autouis agawvon.

Kai [gar] ein agathopoieite tois agathopoieteis omen, poia omen chris estin; kai ois amartwloi to autov poiowon. Kai ein danishite par' onon elisite laverbh, poia omen chris [estin]; kai amartwlois amartwlois danishoun ton apolambwton to is.

Plvn agapaste tois ehtrois omen kai agathopoiete kai danishite men apeliowvon kai estai o moio omen polos, kai eiswkei ois uphnstei, de autous chris estin epi tois agaristeis kai poynhrous. Tnevthe oiktrmwn kathos [kai] o pathe omen oiktrwm estin.


Notes

Not a typical vice or virtue list. The lists focus on beatiudes, 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.

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.

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.

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.

"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.
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<td>James 3.13-17</td>
<td><strong>13</strong> Who among you is wise and understanding? Let him show by his good behavior and selfish ambition in your heart, do not be arrogant and so lie against the truth. <strong>14</strong> But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.</td>
<td><strong>13</strong> Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δείξατε ἐκ τῆς καλῆς ἀναστροφῆς σά ἐγὼ αὐτὸ ἐν πραγματείᾳ σοφίας. <strong>14</strong> εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχάσθητε καὶ μὴ διαφάνει κατὰ τῆς ἄλλης.</td>
<td>A double catalog of 3 vices and 7 virtues in an amplified, asyndetic form. 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.</td>
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<td><strong>15</strong> This wisdom is not that which comes down from above, but is earthly, natural, demonic.</td>
<td><strong>15</strong> οὐκ ἐστιν ἀπὸ τῆς ἀνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης.</td>
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<td><strong>16</strong> For where jealousy and selfish ambition exist, there is disorder and every evil thing.</td>
<td><strong>16</strong> ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.</td>
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<td><strong>17</strong> But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.</td>
<td><strong>17</strong> ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἄγνη ἐστιν, ἔπειτα εἰρηνική, ἐπιθυμήτης, ἐπιθυμήσις, μετη ἔλεος καὶ καρπῶν ἄγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.</td>
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<td>“Full of mercy and good fruits” probably represents one item in the list (“full” is an adjective like six other items). In v. 17, wavering and hypocrisy are alpha-privatives.</td>
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<td>Galatians 5.13-26</td>
<td>13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 14 For the whole Law is fulfilled in one word, in the “You shall love your neighbor as yourself.” 15 But if you bite and devour one another, take care that you are not consumed by one another. 16 But I say, walk by the Spirit, and ... you will not carry out the desires of the flesh. 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. 19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality. 20 Idolatry, sorcery, enmities, strife, jealousies, outbursts of anger, disputes, dissensions, factions. 21 Envyings, drunkenness, carousings, 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. 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Against such things there is no law. 23 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 24 If we live by the Spirit, let us also walk by the Spirit. 25 If we live by the Spirit, let us also walk by the Spirit. 26 If we live by the Spirit, let us also walk by the Spirit.</td>
<td>17 'Αμειβες γὰρ ἐννυχτερία ἐκλήθη, ἄλειφοι μόνον μὴ τὴν ἐλευθεριάν εἰς ἄφορον παρά τῇ σαρκί, ἄλλα δὲ τῆς δύνασιν δουλεύετε ἀλληλούς. 18 ὁ γὰρ πᾶς νόμος ἐν εὐλογία πεπλήρωται, ἐν τῷ ἀγαπητῶν τὸν πληρῶν οὐκ ἀλληλούς. 19 ἐλεί σαρκός ἀλληλούς δακνεῖ καὶ κατεσθίετε, θάλοπέ μη ὑπὸ ἀλληλούς ἀλαθδήτε. 20 Λέγω δέ, πνευματίκαι περιπατεῖτε καὶ ἐπιθυμιάν σαρκός οὐκ ἐπιλέσθητε. 21 ἤ γὰρ πάντα ἐπιθυμεῖ κατὰ τὸ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἐὰν θέλητε ταῦτα ποιήσω. 22 ἐὰν δὲ πνευματίκαι ἄγεθε, οὐκ ἐστε ὑπὸ νόμον. 23 οἱ δὲ καρπός τοῦ πνεύματος ἐστίν ἀγάπη, χάρις, εἰρήνη, μακροθυμία, χρηστότης, ἔριδε, δικαιοσύνη, ἁγίασις, φθόνοι, μέμνει, κόμμα, καὶ τὰ δύοια τούτοις. οἱ δὲ νόμους υἱοὶ καθὼς προεῖπον δεῖ ὁ ταῖς τοιούτοις βασιλείας τοῦ θεοῦ οὐκ ἐπιλέσθης. 24 οἱ δὲ τοῦ Χριστοῦ τῆς σαρκὸς ἐστίν ἀγάπη σαρκοειδείαν σύν τις παθήσωμεν καὶ ταῖς ἐπιθυμίαις. 25 εἰς ἕκαστον πνευματίκην πνευματίκην καὶ ταῖς ἐπιθυμίαις. 24 ὁ δὲ τοῦ Χριστοῦ τὴν οἰκονομίαν ἐπιτέλεσεν καὶ τοῖς παθήσας καὶ τοῖς παθήσωμεν. 25 ἐὰν γενώμεθα κανόνοις, ἄλληλοις προκαλοῦμεν, ἄλληλοις φθονοῦμεν.</td>
<td>A double catalog of 15 vices and 9 virtues in asyndetic form. Progression: Love is the “one word” in which the whole Law is fulfilled; love is listed as the first fruit of the Spirit. The virtues may be arranged in three subgroups of three (note UBS4 punctuation). The vice list ends “and things like these” and the virtue list ends “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.</td>
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### 1 Thessalonians 4.3-7

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<td>1 Thessalonians 4.3-7</td>
<td>ἀλλὰ μὴ κατέχετε, καὶ τὰ ἐντὸς ᾽Ιησοῦν ἑαυτοῦ τῆς ἐπιθυμίας ἐπιθύμησαν ἐκεῖνοί τε καὶ διέμαρτυραμεθα: πάντα δὲ τὰς δικαιοσύνας τῶν ἀνθρώπων ἐπιθυμεῖσαν.</td>
<td>1 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God; 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. For God has not called us for the purpose of impurity, but in sanctification.</td>
<td>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. Perhaps a vice list of an amplified form. Included primarily to highlight differences from more typical vice and virtue lists. Four of the vices are also found in Colossians 3.5 (&quot;immorality, impurity, passion, evil desire, and greed, which amounts to idolatry&quot;). Items not included in the Concordance.</td>
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<td>1 Thessalonians 5.12-22</td>
<td>ἀλλὰ μὴ κατέχετε, καὶ τὰ ἐντὸς ᾽Ιησοῦν ἑαυτοῦ τῆς ἐπιθυμίας ἐπιθύμησαν.</td>
<td>2 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, and that you esteem them very highly in love because of their work. Live in peace with one another. We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone. 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. Rejoice always; pray without ceasing; in everything give thanks; for this is God’s will for you in Christ Jesus. Do not quench the Spirit; do not despise prophetic utterances. But examine everything carefully; hold fast to that which is good; abstain from every form of evil.</td>
<td>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. As with 1 Thessalonians 4.3-7, included primarily to highlight differences from more typical vice and virtue lists. Items not included in the Concordance.</td>
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<td>1 Corinthians 5.9-11</td>
<td>I wrote you in my letter not to associate with immoral people;</td>
<td>Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,</td>
<td>Two offender lists, both in polysyndetic form. 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.</td>
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<td>10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, for then you would have to go out of the world.</td>
<td>οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ή τοῖς πλεονέκταις καὶ ἀρπαξιν ή εἰδωλολάτραις, ἐπεὶ ἠκριβεῖτε ἅρ ἐκ τοῦ κόσμου ἐξελθεῖν.</td>
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<td>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.</td>
<td>νῦν δὲ ἐγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἁδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος ἢ μέθυσος ἢ ἀρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν.</td>
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<td>1 Corinthians 6.9-10</td>
<td>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, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.</td>
<td>ή οὐκ οἴσατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλαγάσθε: οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοί οὔτε μαλακοὶ οὔτε ἁρσενοκοται</td>
<td>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.</td>
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Love is patient, love is kind, and is not jealous; love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.

For we know in part and we prophesy in part;  but when the perfect comes, the partial will be done away.  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.

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.

But now faith, hope, love, abide these three; but the greatest of these is love.

**Notes**

Double catalog of 8 vices and 7 virtues in a generally asyndetic form—could be considered an amplified form. The items in the offender lists of 1Co 5.9-11 and 1Co 6.9-10 are not repeated. 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.
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| 2 Corinthians | And working together with Him, we also urge you not to receive the grace of God in vain— Written by Paul, a servant of Christ Jesus, for the sake of the truth of our gospel, which is the gospel of God, and of the faith which is ours by the power of God—
| 6.1-10        | __but in everything__ commending ourselves as servants of God, ______ | __ἀλλὰ ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς τεοῦ διδάκτος, ___________ | __All the 28 list items shown in bold and red are more typical of other virtue lists. (The Concordance contains only these 11 items.)__
|               | in much endurance, _______ in afflictions, _______ in hardships, _| __ἐν ἀσθένειᾳ, ἐν ἀκαδίαις, ἐν ἀσκήσεις, _| __The first word in each of the three main groups— endurance, righteousness, and true—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. __
|               | in distresses, ___ in imprisonments, ___ in tumults, ___ in labors, _| __ἐν ἀσκήσεις, ἐν ἀσκήσεις, ἐν κόποις, ἐν ἀγκυστίαις, _| __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. __
|               | in purity, ___ in knowledge, ___ in patience, ___ in kindness, _| __ἐν ἀγνώστητης, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, _| __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. __
|               | in the Holy Spirit, ___ in genuine love, ___ in the word of truth, _| __ἐν πνεύματι, ἐν ἀληθείᾳ, ἐν λόγῳ ἀληθείᾳ, _| __as deceivers and yet true; as unknown yet well-known, as dying yet behold, we live; as punished yet not put to death, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things. __
<p>|               | in the power of God: ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ .. |</p>
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<td>2 Corinthians 12.20-21</td>
<td>13 For I am afraid that 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; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances:</td>
<td>ἐὰν μὴ πρός ὑμᾶς ζεισθῇ, καὶ μὴ τὰ δικαία ἡμῶν καὶ τὰ αἰτία ἡμῶν διαφέρασθαι.</td>
<td>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).</td>
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<td>14 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.</td>
<td>καὶ καθὼς οὐκ ἔδοκεν οἱ προημαρτήκτοι τῶν θεῶν ἔχειν ἐπιγνώσει, παρεῖδοκεν αὐτοῖς ὁ θεὸς εἰς ἄδοκομον νοῦν, ποιεῖν τὰ μὴ καθήκοντα.</td>
<td>21 vices (mixed vices and offenders) listed in asyndetic form (note absence and presence of commas in the Greek text).</td>
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<td>Romans 1.28-32</td>
<td>15 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,</td>
<td>καὶ καθὼς οὐκ ἔδοκεν εἰσίν ἐπιγνώσεις, παρεῖδοκεν αὐτοῖς ὁ θεὸς εἰς ἄδοκομον νοῦν, ποιεῖν τὰ μὴ καθήκοντα.</td>
<td>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. Regression: culminates in the alpha-privatives. The list also began with an alpha-privative.</td>
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<td>16 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, without understanding, untrustworthy, unloving, unmerciful:</td>
<td>παρανόησις πᾶσα ἁδικία πανηχόρητα πλοενεχία κακία. μεσοτός φόνου φόνου ἐξοδος δόλου καθαρασίας. ψυχριστάς καταλάλους θεοτυγχήτων ὑπερφυσῶν θλαζόνας ἐρωτηρίων κακῶν. γονεόθεν ἀπειθεῖς. ἀσινετός ἀσινεθέος ἀστρόγγυλος ἀνελήμνωνας</td>
<td>6 vices (mixed vice/offender?) listed in an asyndetic form (three pairs joined by conjunctions). All six vices are dative plural nouns.</td>
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</table>
| Romans 13.13 | 17 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. | ἐὰν ἐν ἡμέρᾳ εὐσχημόνως πεπαρατρώμενοι, μὴ κόμως καὶ μέθας, μὴ κοταίς καὶ ἀσελγείαις, μὴ ἐρδὶ καὶ ξίλῳ. | }
### 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, with all humility and gentleness, with patience.

2 Show by your conduct to the people what is good, so that he will have something to share with one who has need. 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.

3 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

### 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. Be angry, and yet do not sin: do not let the sun go down on your anger, and do not give the devil an opportunity. He who steals must steal no longer; but rather he must labor, performing with his own hands whatever is good, so that he will have something to share with one who has need. 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.

26 Let each one... forgive one another... just as God in Christ also has forgiven you.

27 Be kind, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

28 Be... to one another...

31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

32 Grieve... because...
### Vice and Virtue Lists of the New Testament

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<tr>
<td>Ephesians 5.1-14</td>
<td>Therefore be imitators of God, as beloved children; 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.</td>
<td>γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα σαμαρίτων καὶ πεπατεῖτε ἐν ἐγκάργει, καθὼς καὶ ὁ Χριστός ἐγέρθη ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν προσοφόρων καὶ θεοί τῷ θεῷ εἰς ὁμοία εὐωδίας,</td>
<td>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 &quot;trying to learn what is pleasing to the Lord&quot;—participial phrases often follow the list proper.</td>
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<p>| | But immorality or any impurity or greed must not even be named among you, as is proper among saints; and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. | πορνεία δὲ καὶ ἁσθαρσία πάσα ἢ πλεονεξία μηδὲ ἀνομομαζόμενον ἐν ὑμῖν, καθὼς πρέπει ἁγίοις, καὶ αλοχρότης καὶ μωρολογία ἢ εὐτραπελία, ἢ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία. | |
| | 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. | τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πὰς πόρνος ἢ ἁκάθαρτος ἢ πλεονεκτής, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. | |
| | Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them; for you were formerly darkness, but now you are Light in the Lord; | Μηδεὶς ὢν γίνεσθε συμμέτοχοι αὐτῶν ἢ ἔτεροι πτωτοί, νῦν δὲ φῶς ἐν κορίῳ | |
| | walk as children of Light | ως τέκνα φωτός περιπατεῖτε — ὃ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ. | |
| | trying to learn what is pleasing to the Lord. | ὰ — ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ | |
| | Do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. But all things become visible when they are exposed by the light, for everything that becomes visible is light. For this reason it says, &quot;Awake, Sleeper, And arise from the dead, And Christ will shine on you.&quot; | ὀκνοῦντες τί ἐστιν εὐφραίνων τῷ κορίῳ. καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἁθαρσίων τοῦ σώματος, μήδεὶς δὲ καὶ ἑλέγχετε. τὰ γὰρ κρύφτες γνώμενα ἐπὶ αὐτῶν αἰσχρῶν ἔστετεν καὶ λέγετιν, τὰ δὲ πάντα ἑλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται. πάν γὰρ τὸ φανεροῦμεν φῶς ἐστίν. διό λέγει, Ἑγείρε, ὁ καθεῦδων, καὶ ἀνάστη ἐκ τῶν νεκρῶν, καὶ ἐπιφανέσθη ὁ χριστὸς. | |</p>
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<tr>
<td>Ephesians 6.14-20</td>
<td>Stand firm therefore, and having put on the breastplate of righteousness,</td>
<td>στήτε οὖν περιξωμένοι τὴν ὁσιόν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνυδαμένου τὸν θυράκα τῆς δικαιοσύνης.</td>
<td>4 virtues (perhaps 6) in an atypical, amplified form. Paul seems to have adapted a virtue list to his needs. 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.</td>
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<td>and having girded your loins with truth,</td>
<td>καὶ ἐνυδαμένου τὸν θυράκα τῆς δικαιοσύνης.</td>
<td>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.</td>
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<td>and having put on the breastplate of righteousness,</td>
<td>καὶ ἐνυδαμένου τὸν θυράκα τῆς δικαιοσύνης.</td>
<td>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.</td>
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<td>and having shod your feet with the preparation of the gospel of peace;</td>
<td>καὶ ἐνυδαμένου τὸν θυράκα τῆς δικαιοσύνης.</td>
<td>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.</td>
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<td>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.</td>
<td>καὶ ἐνυδαμένου τὸν θυράκα τῆς δικαιοσύνης.</td>
<td>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.</td>
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<td>and the sword of the Spirit, which is the word of God.</td>
<td>καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστιν ῥήμα θεοῦ.</td>
<td>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.” 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.</td>
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<td></td>
<td>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,</td>
<td>διὰ πάσης προσευχῆς καὶ δέησεως προσευχόμενοι ἐν πάντι καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ὑπ᾽ ἀρχόμενοι ἐν πάσῃ προσκυνητερίᾳ καὶ δέηση περὶ πάντων τῶν ἁγίων</td>
<td>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.” 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.</td>
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<td>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,</td>
<td>καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστιν ῥήμα θεοῦ.</td>
<td>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.” 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.</td>
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<td>for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.</td>
<td>διὰ πάσης προσευχῆς καὶ δέησεως προσευχόμενοι ἐν πάντι καιρῷ ἐν πνεύματι, καὶ εἰς ἀρχόμενοι ἐν πάσῃ προσκυνητερίᾳ καὶ δέηση περὶ πάντων τῶν ἁγίων</td>
<td>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.” 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.</td>
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| Colossians 3.1-17 | "Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory."
| Colossians 3.5 | "Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry."
| Colossians 3.12 | "Do not lie to one another, since you laid aside the old self with its evil practices, 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— a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all."
| Colossians 3.13 | "So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;"
| Colossians 3.14 | "Hearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you."
| Colossians 3.15 | "Beyond all these things put on love, which is the perfect bond of unity."
| Colossians 3.16 | "Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. 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. Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father."

Notes:
- 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.
- The virtue list in v. 12 also has five items, but it then progresses on to climax in love—the “perfect bond of unity.”
- Relationship to Jesus is referred throughout the legislation, introductions, and conclusions: “Christ” (7x); “Him” (2x); “Lord” (1x); “Lord Jesus” (1x).
- 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.
- Participal phrases (e.g., verse 13) often appear after the list proper.
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<td>Philippians 4.8</td>
<td>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.</td>
<td>Τὸ λοιπὸν, ἄδελφοι, δοκεῖ τὸ ἀληθέν, δοκεῖ τὸ σεμνόν, δοκεῖ τὸ δίκαιον, δοκεῖ τὸ άγνόν, δοκεῖ τὸ πρόσφυγόν, δοκεῖ τὸ εὔφημόν, εἴ τις ἀρετὴ καὶ εἴ τις ἐπαινὸς, ταῦτα λογίζεσθε·</td>
<td>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.</td>
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<td>1 Timothy 1.8-11</td>
<td>But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, the ungodly and sinners, the unholy and profane, those who kill their fathers or those who kill their mothers, [for] murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching.</td>
<td>Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐὰν τις αὐτῷ νομίζως χρησίμος, ἐϊδὼς τοῦτο, ὅτι δικαίως νόμος σῷ κεῖται. ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβείσι καὶ ἀμαρτωλοῖς, ἀσέβεις καὶ ἀνοσίαις, πατρολύσις καὶ μητρολύσις, ἀνδροφόνοις καὶ πόρνοις ἀρσενοκοίταις ἀνδραποδισταῖς ψεύσταις ἐπιπόρκοις, καὶ εἴ τι ἔτερον τῇ ἐγκυμοσύνῃ διάσχαλίζεται κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὅ ἐπιστεύθην ἐγὼ.</td>
<td>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” (καὶ). 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).</td>
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<td>1 Timothy 3.1-7</td>
<td>&quot;It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.&quot;</td>
<td>&quot;τίστος ὁ λόγος. Ἐξ τῆς ἑπισκοπῆς ὁρέγεται, καλὸν ἕργον ἐπιθυμεῖ.&quot;</td>
<td>Duty code with 3 vices and about 11 virtues in asyndetic form.</td>
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<td>An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitalable, able to teach.</td>
<td>δεῖ οὖν τὸν ἐπίσκοπον ἀνεπλημμένον εἶναι, μῆς γυναικὸς ἔνδρα. νηφάλον, σώφρονα κόσμιον φιλόξενον διδακτικόν.</td>
<td>Not included in the figure of 11 virtues is &quot;above reproach.&quot; 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.</td>
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<td><em>not addicted to wine or pugnacious.</em></td>
<td>μὴ πάροινον μὴ πληγητὴν.</td>
<td>The duty code (pflichtenlehre) 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 (Berautpflichtenlehre). Cf. Titus 1.5-9.</td>
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<td>He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?).</td>
<td>ἐπεικὴ ἄρχων ἀφιλάργυρον.</td>
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<td><em>and not a new convert,</em> so that he will not become conceited and fall into the condemnation incurred by the devil.</td>
<td>μὴ νεφώτων. ἢνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέση τοῦ διαβόλου.</td>
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<td>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.</td>
<td>δεὶ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθήν, ἢνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.</td>
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<td>1 Timothy 3.8-13</td>
<td>Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain.</td>
<td>Διακόνους ὡσαύτους σεμνούς, μὴ δίλόγους, μὴ ὀγνὺ πολλῷ προσέχοντας, μὴ ἀισχροκερδεῖς.</td>
<td>Duty code (continued from 1Ti 3.1-7) with 4 vices and 4 virtues in asyndetic form.</td>
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<td>8 holding to the mystery of the faith with a clear conscience.</td>
<td>ξεχνάτω τὸ μυστηρίου τῆς πίστεως ἐν καθαρᾷ συνείδησι.</td>
<td>Certain items, although addressing issues of character, are not part of the list proper. &quot;Men of dignity&quot; and &quot;Women likewise dignified&quot; are set apart from the other list items—as is &quot;beyond reproach.&quot; &quot;Holding to the mystery of the faith with a clear conscience&quot; is one of the participial phrases that often appear after the list proper.</td>
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<td>10 These men must also first be tested: then let them serve as deacons if they are beyond reproach.</td>
<td>καὶ οὕτως δὲ δοκιμαζόμενοι πρῶτον, εἶτα διακοινώσων ἀνέγκλητοι ὄντες.</td>
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<td>11 Women must likewise be dignified, not malicious gossips [or, slanderers].</td>
<td>γυναῖκας ὡσαύτους σεμνάς, μὴ διάβλοσ.</td>
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<td>12 Deacons must be husbands of one wife, and good managers of their children and their own households.</td>
<td>διάκονοι ἔστωσαν μῆς γυναικὸς ἄνδρας, τέκνων καλῶς προστάτας καὶ τῶν ἑδρῶν οἰκῶν.</td>
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<td>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.</td>
<td>οἱ γὰρ καλῶς διακοίνωσαν βαθμὸν ἐντούς καλῶν περιποιοῦνται καὶ πολλὴν παρηγορητικῶς ἐν πίστει τῇ ἐν Ἰχθυίῳ ἱσσω.</td>
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### Literary Forms

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<td>1 Timothy 4.12</td>
<td><strong>12</strong> Let no one look down on your youthfulness, but ... show yourself an example of those who believe ... in speech, conduct, love, faith and purity, ....</td>
<td><strong>12</strong> μηδείς σου τῆς νεότητος καταψυχηθεὶς, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναπτομήν, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγάφῃ.</td>
<td>5 virtues listed in asyndetic form.</td>
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<td>1 Timothy 6.11</td>
<td><strong>11</strong> But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.</td>
<td><strong>11</strong> Σὺ δὲ, ὦ ἄνθρωπε θεοῦ, ταὐτά κατάβαθι. δίωκε δὲ δικαιοσύνην εὐσεβείαν πίστιν, ἀγάπην ὑπομονήν πραΰπαθίαν.</td>
<td>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.</td>
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<td>Titus 1.5-9</td>
<td>1 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, namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. 2 If the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain. 3 but hospitable, loving what is good, sensible, just, devout, self-controlled.</td>
<td>1 Τούτου χάριν ἀπέλιπον σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἴσχυς σου διηταξάμην, ἐὰν τίς ἔστω ἀνέγκλητος, μᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστώ, μὴ ἐν κατηγορίᾳ ἁσωτίας ἢ ἀνυπότακτα. 2 Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμων, μὴ αὐθαίρετος, μὴ ὄργιλον, μὴ πάρονον, μὴ πλήκτην, μὴ αἰσχοκορῆθη. 3 ἄλλα φιλόξενον φιλόγαθον σώφρονα δίκαιον δοιον ἄγκριτη,</td>
<td>Duty code with 5 vices and about 8 virtues in asyndetic form (esp. verses 7-8). 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. Some would classify Titus 1.5-9 more specifically, as a duty code for a specific occupation (Berufspflichtenlehre). Participial phrases (e.g., v. 9) often appear after the list proper. Cf. 1 Timothy 3.1-7, 8-13.</td>
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<td>Titus 3.1-3</td>
<td>1 Remind them to be subject to rulers, to authorities, to obey, to be ready for every good deed, to exhort in sound doctrine and to refute those who contradict.</td>
<td>1 Ἄντεχομένων τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἤνα δυνατός ἄναι καὶ παρακαλεῖν ἐν η τῇ διδασκαλίᾳ τῇ ἡγαίνοντος καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. 2 Ἐπιμείνῃσθε αὐτοῖς ἁρμαῖς ἐξουσίαις ὑποτάσσοντας, πεπόνησον, πρὸς πάν ἐργον ἀγαθῶν ἐτόιμος εἶναι. 3 μηδένα βλασφημεῖν, ἀμέχος εἶναι, ἐπιθέτος [ἐναι], πάσαν ἐνδεικνυμένον πραθήτη πρὸς πάντας ἀνθρώπους. 4 Ἡμεῖς γὰρ ποτὲ καὶ ἡμεῖς ἀνόητοι, ἀπείθεις, πλανώμενοι, δουλοκόμες ἐπιθυμήματι καὶ ἡδονὰς ποικίλας, ἐν κακίᾳ καὶ φθόνῳ δίαγοντες, στυγητοὶ, μισοῦντες ἀλλήλους.</td>
<td>A double / mixed catalog of 5 virtues and about 10 vices (as few as 3 if participles not included in the list proper). 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. 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.</td>
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<tr>
<td>1 Peter 2.1-3</td>
<td>“Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander.”</td>
<td>Ἀποθέμενοι οὖν πάσαν κακιάν καὶ πάντα δόλον καὶ ἐπιβουλείαν καὶ φθονόν καὶ πάσας καταλαλίας.</td>
<td>Five vices in polysyndetic form. Note “all” with malice, deceit, and slander. The other two items are plural: “hypocrisies” and “enemies.”</td>
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<tr>
<td>1 Peter 3.8-9</td>
<td>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.</td>
<td>Χριστός οὖν παθόντος σαρκί καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὑπάλληλοι, ὅτι ὁ παθώνς σαρκί πέψαται ἄμαρτίας.</td>
<td>6 vices in asyndetic form.</td>
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<tr>
<td>1 Peter 4.1-6</td>
<td>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.</td>
<td>Ἐν πάσης ἐρωτικῆς ἡμεῖς ὑπάλληλοι, ὅτι ὁ παθώνς σαρκί πέψαται ἄμαρτίας.</td>
<td>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.</td>
</tr>
<tr>
<td>1 Peter 4.15-16</td>
<td>Make sure that none of you suffer as a murderer, or thief, or evildoer, or a troublesome meddler; but if anyone suffers as a Christian, he is not to be ashamed, but to glorify God in this name.</td>
<td>Μὴ γὰρ τὰς ὁμοῦν πασχέτως ὡς φονεῖς ἢ κλέπτες ἢ κακοποιοίς ἢ ἓ ἄλλοτριπεπόντος ἢ δὲ ἢ Χριστιανός, μὴ ἰχθυνώντως, δοξαζόμεθα δὲ τὸν θεόν ἐν τῷ ὄνοματι τούτῳ.</td>
<td>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.</td>
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## Vice and Virtue Lists of the New Testament

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<td>2 Peter 1.1-11</td>
<td>&quot;... To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ: Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; 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. 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. Now for this very reason also, applying all diligence,...&quot;</td>
<td>&quot;... τοῖς ἱερτικοῖς θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. ... ἐπίχρησάθη ἐν τῇ πίστει ἐν τῇ ἀρετῇ ἐν τῇ γνώσει ἐν τῇ ἀγαθότητα ἐν τῇ ὑπομονῇ ἐν τῇ οἰκοδομῇ ἐν τῇ φιλαδελφίᾳ ἐν τῇ ἀγάπῃ. ... ὑμῖν ἐπαγγέλματα ποιοῦντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. ...&quot;</td>
<td>&quot;8 virtues in an atypical polysynthetic form. In an organic fashion, like a growing plant, earlier virtues bring about the later virtues. 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. In the accusative list, seven nouns, objects of the verb “supply,” begin with “aretē” and climax with “agapē.” Progression: The growing “plant” bears love as its ultimate “fruit.” Cf. aretē and praise as the climax in Php 4.8.&quot;</td>
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| supply ... | faith ... | moral excellence, knowledge. | ... ἐν τῇ πίστει ὑμῶν τῇ ἀρετῇ ἐν δὲ τῇ ἀρετῇ τῇ γνώσει ἐν δὲ τῇ ἀγαθότητα ἐν δὲ τῇ ἀγαθότητα τῇ ὑπομονῇ ἐν δὲ τῇ οἰκοδομῇ ἐν δὲ τῇ φιλαδελφίᾳ ἐν δὲ τῇ ἀγάπῃ. ... |
| and in ... | knowledge. | ... ὑμῶν τῇ ἀρετῇ τῇ γνώσει τῇ ἀγαθότητα τῇ ὑπομονῇ τῇ οἰκοδομῇ τῇ φιλαδελφίᾳ τῇ ἀγάπῃ. ... |
| and in ... | self-control. | ... ὑμῶν τῇ ἀρετῇ τῇ γνώσει τῇ ἀγαθότητα τῇ ὑπομονῇ τῇ οἰκοδομῇ τῇ φιλαδελφίᾳ τῇ ἀγάπῃ. ... |
| and in ... | perseverance. | ... ὑμῶν τῇ ἀρετῇ τῇ γνώσει τῇ ἀγαθότητα τῇ ὑπομονῇ τῇ οἰκοδομῇ τῇ φιλαδελφίᾳ τῇ ἀγάπῃ. ... |
| and in ... | godliness. | ... ὑμῶν τῇ ἀρετῇ τῇ γνώσει τῇ ἀγαθότητα τῇ ὑπομονῇ τῇ οἰκοδομῇ τῇ φιλαδελφίᾳ τῇ ἀγάπῃ. ... |
| and in ... | brotherly kindness. | ... ὑμῶν τῇ ἀρετῇ τῇ γνώσει τῇ ἀγαθότητα τῇ ὑπομονῇ τῇ οἰκοδομῇ τῇ φιλαδελφίᾳ τῇ ἀγάπῃ. ... |

*For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. 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; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.*

*ταύτα γὰρ ὑμῖν ἐπάρχοντα καὶ πλεονάζοντα ὁὸ ἀγρός οὗτος ἀκρίππος καθίστησαν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν· ὡς γὰρ ὑπὸ πάσην τάστα τικλός ἐστιν μισεισώμεν, λήθην λαβὼν τοῦ καθαρισμοῦ τόν πάλαι αὐτοῦ ἀμαρτίων· διὸ μᾶλλον ἀδελφοί ὑποδῶσατε βεβαιά τ υμᾶς εἰς τὴν λήσθην καὶ ἐκλογήν ποιεῖται ταύτα γὰρ ποιοῦντες ὡς μὴ πεισθῇ ὑμᾶς· ὡς γὰρ πλούσιως ἐπιχρηστησθήσεται ὑμῖν η ἐξόδος εἰς τὴν αἰώνιον βασίλειαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.*

<p>| Notes | 8 virtues in an atypical polysynthetic form. In an organic fashion, like a growing plant, earlier virtues bring about the later virtues. 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. In the accusative list, seven nouns, objects of the verb “supply,” begin with “aretē” and climax with “agapē.” Progression: The growing “plant” bears love as its ultimate “fruit.” Cf. aretē and praise as the climax in Php 4.8. |</p>
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<td>2 Timothy 2.22</td>
<td>2 Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.</td>
<td>22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε. δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην καθὼς τῶν ἐπικαλομένων τὸν κύριον ἐκ καθαρῶν καρδιῶν.</td>
<td>4 virtues in asyndetic form (no commas in UBS4 Greek). Compare 1 Timothy 6.11.</td>
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<tr>
<td>2 Timothy 3.1-13</td>
<td>1 But realize this, that in the last days difficult times will come. 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, brutish, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God. 3 holding to a form of godliness, although they have denied its power; Avoid such men as these. 4 For among them are those who enter households and captivate weak women…. Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith. 5 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. 6 Εἴηντες μάρφωντον εὐσεβείας τήν δὲ δόλιναν αὐτής ἤρισκεν καὶ τούτων ἀποτρέψεως. 7 Εἰκάτων γὰρ εἰσὶν οἱ ἐνδονοςοτες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια…. Ἄν τρίποιν ἄν ἀνάξην καὶ ἴματες ἀνέπτερεν Μωίσης, οὐκ αὐτοὶ ἀνέπτερον τῇ ἀληθείᾳ. ἔνθρωποι κατεργασάμενοι τὸν ναὸν, ἀδέκτημι περὶ τήν πίστιν, ὅλυν ἰσχύοντας εἰπὶ πλεον ἡ γὰρ ἰδίων αὐτῶν ἐκδοχὸς ἔσται πάσιν, ὡς καὶ ἐκείνων ἐγένετο. 8 Ἔξω δὲ παρακολούθησας μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προσέδεσι, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, ταῖς διωγμοῖς, ταῖς παθήμασιν. 9 ὅταν μοι ἔγένετο ἐν ἀντισκοπεῖ, ἐν ἰκανίᾳ, ἐν λάστροις, οίους διωγμοὺς ὑπάγεικα καὶ εἰ πάντως μὲ ἐρρόσια ὅ κύριος. 10 καὶ πάντες δὲ οἱ θέλοντες εὐσεβείας ζητῶν ἐν Χριστῷ Ἰησοῦ διωκθέονται. 11 ἐπονησθοῦσαν τῇ ἀνθρώποις καὶ γυναικεῖς προκόφευσον ἐπὶ τῷ χείρον πλανώντες καὶ πλανώμενοι.</td>
<td>A double catalog with 18 vices and 9 virtues listed in asyndetic form. Regressive: Compounds with &quot;phíς&quot; 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’ (philédonos) you will be all these things: …” Chiastic? Note the central alpha-privatives. The only exception is diaboloi—perhaps the central element if there is a chiasm. Participial phrases (e.g., verse 5) often appear after the list proper. 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. Note the articles in the virtue list; in verse 11 the dative singulars change to dative plurals. 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.</td>
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<td>Hebrews 7.26-27</td>
<td>26 For it was fitting for us to have such a high priest,</td>
<td>26 Τοιούτου γὰρ ἐμὸν καὶ ἔπεμψεν ἄρχιερεῖς,</td>
<td>3 virtues in asyndetic form, highlighting character qualities of Christ. Participial phrases (e.g., verse 26b) often appear after the list proper.</td>
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<td>holy, innocent, undefiled.</td>
<td>ὅσιος ἄκακος ἁμαρτωλον</td>
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<td>separated from sinners and exalted above the heavens;</td>
<td>κεχωρισμένος ἀπὸ τῶν ἁμαρτιῶν καὶ ὕψηλτος τῶν οὐρανῶν γενόμενος.</td>
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<td>27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.</td>
<td>ὃς οὐκ ἔχει καθ ἡμέραν ἰνάγκαιν, ὡς πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἐπιθέεταὶ τῶν τοῦ λαοῦ τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.</td>
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### Revelation 21.5-8

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<td>Revelation 9.20-21</td>
<td>“The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship 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;”</td>
<td>“Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὓς ἀπεκτάνθησαν ἐν ταῖς θηλυγίαις ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἐργῶν τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσαντες τὰ δαίμονα καὶ τὰ εἴδωλα τὰ χρυσά καὶ τὰ ἀργυρά καὶ τὰ χαλκὰ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ὧν οὐκέτα βλέπειν δύνανται οὕτως ἀγκοῦσιν οὕτως περιπατεῖν,”</td>
<td>4 vices (offender list?) in polysyndetic form. The overall vice is the failure to repent of their misplaced worship.</td>
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| Revelation 21.5-8 | “And 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.” Then 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.” | “Καὶ ὁ κάθημεν ἐπὶ τὸ βρόχον ἴδον καὶ ποιοῦν πᾶντα, καὶ λέγει, Γράψον, ὅτι αὐτοὶ οἱ λόγοι πιστοὶ καὶ ἀληθεῖς εἰσίν. καὶ εἶπέν μοι, Γέγοναν, ἐγὼ [εἰμί] τὸ Ἀλφά καὶ τὸ Ω, ἡ ἀρχή καὶ τὸ τέλος, ἐγὼ δὲ δυνάμενος ἐκ τῆς πηγῆς τοῦ θείου τῆς ζωῆς δωρεάν. ὁ νικῶν κληρονομήσει ταύτα καὶ ἔσχατος αὐτῷ θέος καὶ αὐτὸς ἔσται μοι νόεσ.” | 8 vices (an offender list?) in polysyndetic form. The virtuous “overcomer” is contrasted with those destined for the second death. |

| Revelation 22.14-15 | “Blessed 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.” | “Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσονται ἡ ἐξομολογία αὐτῶν ἐπὶ τὸ ἔξολον τῆς ζωῆς καὶ τοὺς πλύσαν οἰκεῖαι εἰς τὴν πόλιν.” | 6 vices (an offender list?) in polysyndetic form. “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. |

| Revelation 22.14-15 | “Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.” | “ζῶα οἱ κόνες καὶ οἱ φάρσακοι καὶ οἱ πόρναι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ σῖδας φιλῶν καὶ ποίαν ψεύδος.” |  

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**Literary Forms**

- **NASB** and **UBS4** translations side by side for comparison.
- **Notes** provide commentary on the verses, highlighting key points and translation differences.
- **Revelation 21.5-8** focuses on the virtue of the “overcomer” and the contrast with those destined for the second death.
- **Revelation 22.14-15** emphasizes the exclusion of certain groups, using imagery to describe their character.
- The use of polysyndetic form is noted in the notes, suggesting a风格ic structure in the original text.
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.\footnote{The passages from First Thessalonians are not included.} 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 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

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\*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 4.3-3; Eph 5.1-14; Col 3.1-17; 1Ti 6.11; 2Pe 1.3-11; 2 Ti 3.13-13.

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\footnote{The passages from First Thessalonians are not included.}
VICE AND VIRTUE LISTS OF THE NEW TESTAMENT

- 1Ti 6.11 (4/6)—So you, my son, be zealous for your progress in knowledge;  ἀγάπην ἐνεργεῖν (Now be zealous for your progress in knowledge; be a lover of kindness).  – Second of two triplets. The progression in the list is to the second triplet: love, then beyond to perseverance and gentleness.
- 2Pe 1.11 (8/8)—and to set your minds on achieving spiritual progress by remembering that your life is temporary, that you have been filled with all righteousness, love, and gentleness.
- ZTi 2.22 (3/4)—towards the end of our suffering, may the God of peace give you a peace that surpasses your understanding, according to the will of God.  ἀκαθαρσία (Now for this very reason also, apply all diligence, supply your faith, apply all diligence, supply your faith, love, and peace).  – Love is clearly the climax of the list.
- ZTi 3.1-13 (6/9)—So I could not endure it any longer.  ἀδικία (Now you followed my example in love. perseverance, persecutions, sufferings).  – Perseverance in persecutions and sufferings is imbedded, placed on a level with love.
- 3Jn 1.17 (ProVc; holy).

άγνοια  3Jn 1.17 (ProVc; holy).

άγνοια (n.) [1x]
- 1Ti 4.12 (5/5)—as you have learned the things which have been delivered to you.  ἀκαθαρσία (Show yourself an example of those who believe, and in purity).  – In the second list.  – In the second list.
- 2Co 6.1-10 (2/11)—for the time is coming when every person will be judged according to what he has done, whether righteous or wicked. In purity, in knowledge, in patience, in kindness.  – First of the typical virtues: fulfilled after the hardships; prior to the climax.
- 3Jn 3.13-17 (1/7)—He who is honest and pure  ἀκαθαρσία (But the wisdom from above is first pure).
- Php 4.8 (4/8)—whatever is pure.  – Paul contrasts himself with those causing "difficult times" for the church.
- 1Co 1.1-10 (4/6)—together we have been filled with all the fullness of Deity.  – In the third triplet of vices addressed to deacons.
- Titus 1.5-9 (5/5)—repentance is not the end of the world, but the beginning of a new creation (above, reproach as God's steward. ... not fond of sordid gain).  – In the central list of vices.
- 1Pe 4.15-16 (PostV&Vmix).  – In the central list of vices.
- Mt 5.1-12 (καθαροχρήστης, pure in heart).  – In the central list of vices.
ἀλήθειας (adj.) [2x]
- Eph 5.1-14 (6/9)—Thus ... γινώσκειτο καὶ ἀλήθειας (regarded as deceivers and yet true).
  - In the larger list of 28 items, this is the first of seven pairs that begin with ἄγαμος and bring the longer list to a 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, items 6/11 also contains the noun form ἀλήθεια.
- Php 4.8 (1/8)—δοκεῖ ἐστίν ἀλήθεια (whatever is true).

ἀληθινός (n.) [1x]
- 2Co 6.1-10 (11/11)—ἀληθινὸν ἐκ ἀληθείας (regarded as deceivers and yet true).
VICE AND VIRTUE LISTS OF THE NEW TESTAMENT

ἀνήμερος (adj.) [1x]

- Tit 3.1-13 (13/18)—Toothy δὲ γίνομεν, ὅτι ἐν ἑσχάτης ἡμέραις ἐνέσπρονται καιροὶ χαλεποῖονται γὰρ οἱ ἀνήμεροι ... γονεόν ἀπείθεις, ἀχάριστοι, ἀνόμοι, ἀνόσιοι, ἀστοργοί, ἀφιλάγαθοι, ἄστοργοι, 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.

ἀνόδιτος (adj.) [1x]

- Titus 3.1-3 (1/9)—Ὡς γὰρ ποτε καὶ ἡμέραί ἀνόδιτοι (For we also once ourselves were foolish).

- First of three adj. in list.

ἀνόμος (adj.) [1x]

- 1Ti 1.8-11 (1/15)—δικαίως νόμος οὐκ ἐκεῖται ἀνόμος δὲ καὶ ἀνυπόκριτος (law is not made for a righteous person, but for those who are lawless and rebellious).

- First in a series of eight alpha-privatives broken only by διάβολος.

ἀνόσιος (adj.) [2x]

- 1Ti 1.8-11 (5/15)—δικαίως νόμος οὐκ ἐκεῖται ... ἀνόσιος (law is not made for a righteous person, but for ... the unholy and profane).

- 2Ti 3.1-13 (9/18)—τὸ δὲ γίνομαι, ὅτι ἐν ἑσχάτης ἡμέραις ἐνέσπρονται καιροὶ χαλεποῖονται γὰρ οἱ ἀνήμεροι ... γονεόν ἀπείθεις, ἀχάριστοι, ἀνόμοι, ἀστοργοί, ἀφιλάγαθοι, ἄστοργοι, 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.

ἀντίκειται κατὰ δὲ διάβολον πατρὸς λόγον (v.) → Titus 1.5-9 (PostV&V; holding fast the faithful word which is in accordance with the teaching).

ἀντίκειται (v.; n.; v.) [1x]

- 1Ti 1.8-11 (15/15)—δικαίως νόμος οὐκ ἐκεῖται ... καὶ εἴ τι ἔτερον τῇ γνώσει διδασκαλίᾳ ἀντίκειται κατὰ τὸ εὐαγγεῖον τῆς δόξης τοῦ μακάριον θεοῦ, δ ἐπιστευθέν ἐν γέω (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).

ἀνυπόκριτος (n.) [1x]

- Jas 3.13-17 (7/7)—ὅδε δὲ ἄνωθεν σωφρ. ἄνυπόκριτος (But the wisdom from above is ... without hypocrisy).
In the second list.

- First subgroup of items.

- Second subgroup of items.

In first list, applied to "people of this world.
- Fifth in a series of eight alpha-privatives broken only by διάβολος.

Fourth in a series of eight alpha-privatives broken only by διάβολος.

Second in a series of eight alpha-privatives broken only by διάβολος.
** Vice and Virtue Lists of the New Testament **

**άφιλάγαθος (adj.) [1x]**

- 2Ti 3.1-13 (14/18)—"... that in the last days difficult times will come. For men will be ... disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossipers, without self-control, brutal, haters of good."

- Last in a series of eight alpha-privatives broken only by ἀδίκος. The inclusion of this list is also formed with compounds of ἀδίκος.

**άφιλάγρυφος (adj.) [1x]**

- 1Ti 3.1-7 (9/11; third of a triplet in contrast to previous pair: "not addicted to wine or pugnacious")—"... and iniquity and greed of money (Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil)."

- Contrasted with: "... and iniquity and greed of money (Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil)."

**άφορίζο (v.) [1x]**

- Lk 6.20-35 (4/4 beatitudes; 2/4 persecutions)—"... when they shall see you doing good, and obscuring you (free from the love of money)."

**άφροσύνη (n.) [1x]**

- Mk 7.20-23 (12/12)—"... foolishness."

**βελόσσοματ (v.) [1x]**

- Rev 21.5-8 (3/8)—"... which are the ... and ... abominable ... their part will be in the lake that burns with fire and brimstone, which is the second death."

**βέβηλος (adj.) [1x]**

- 1Ti 1.8-11 (6/15)—"... according to law (law is not made for a righteous person, but for ... the unholy and profane)."

**βλασφημία (n.) [3x]**

- Titus 1.3-3 (4/6; the single vice in what is otherwise a virtue list)—"... and ..." (Remind them ... to malign no one).

- Mt 15.1-20 (6/6)—"... slanders.

- Mk 7.20-23 (10/12)—"... slander.

- Eph 4.25-29 (5/6)—"... and ... (and all) slander ... be put away from you).

- Col 3.1-17 (4/5 in the second list of vices)—"... to put all aside ... slander.

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**γελάω (v.) [1x]**

- Lk 6.20-35 (3/4 woes)—"... and you all laugh when others are ..."

**γνώσις (n.) [3x]**

- Mt 15.1-20 (3/3)—"... and ... (and all) slander ... be put away from you)."

- Eph 4.25-29 (5/6)—"... and ... (and all) slander ... be put away from you)."

- Mt 15.1-20 (3/3)—"... and ... (and all) slander ... be put away from you)."

**γονεῖς (n.) [1x]**

- Jas 3.13-17 (3/3; describing wisdom that is marked by bitter jealousy and selfish ambition)—"... as if she were an adulterer ..."

**δαμνομοσίας (adj.) [1x]**

- Jas 3.13-17 (3/3; describing wisdom that is marked by bitter jealousy and selfish ambition)—"... as if she were an adulterer ..."
διάλογος (adj.) [2x]  
- First of two triplets.
- 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.

διακοπή (n.) [1x]  
- The only item breaking a series of eight alpha-privatives; semi-chiasitic or emicpatic?

δικαίος (adj.) [2x]  
- First in the opening triplet of vices addressed to deacons.
- Deacons likewise must be men of dignity, not double-tongued.

δικαιοσύνη (n.) [1x]  
- Gal 5.13-26 (11/15)—οἱ ἀγάπην τῇ αὐτῇ ἐσχάταις ἐστιν ἡ δικαιοσύνη (Now flee from youthful lusts and pursue righteousness, faith, love and peace).

δικαιίων (n.; servants of God)  
- 1Co 6.1-10 (PreV); introduces the list of 28 items.

δικαστικός (adj.) [1x]  
- First of the middle triplet of one vice and two virtues addressed to the women.

δίκαιος (adj.) [1x]  
- 1Ti 6.11 (1/8)—σὺ δὲ, ὃν ἐκάθεν θεοῦ, ταῦτα φεῦγε, διωκε δὲ δικαιοσύνην εἰσελθεὶς πιστὸν, ἄγνωστον ὑπομονήν προσποθίζων (But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance, gentleness).

δικαιοσύνη (n.) [6x]  
- Mt 5.1-12 (4/8)—πεινώντες καὶ δειψόντες τὴν δικαιοσύνην (hunger and thirst for righteousness).

διωγμός (n.) [2x]  
- Mk 7.20-23 (7/12)—δόλοι (deceit.).
- Rom 1.28-32 (8/21)—δειλοῖς (deceit).
**VICE AND VIRTUE LISTS OF THE NEW TESTAMENT**

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**ε**

**ἐγκράτεια** (n.) [1x]
- Gal 5.13-26 (9/9)—ο δε καρπος τον πνευματος εστιν ... ἐγκράτεια (But the fruit of the spirit is ... self-controlled).
- 2Pe 1.1-11 (8/8)—σπουδήν πάσαν παροικικίαν ἐπιχειρήσατε ... εν δε η γνώση της ἐγκράτειαν, εν δε τη ἐγκράτεια της ύπομονής ... (applying all diligence, supply ... and in knowledge, self-control, and in self-control, perseverance ...).
- Used 2x accusative, then dative.

**ἐγκράτης** (adj.) [1x]
- Titus 1.5-9 (8/8)—ἀνέγκλιτον εἶναι ὡς θεοῦ οἰκονόμον ... μη ... ἄλλα ... ἐγκρατή (above reproach as God's steward ... self-controlled).—In the concluding list of six virtues.

**εἰδωλολάτρα** (n.) [2x]
- Gal 5.13-26 (4/15)—χαριτον δε ἐστιν τα ἡμια τος ὀπισθος, ἀτια ἐστιν εἰδωλολατρία (Now the deeds of the flesh are evident, which are: ... idolatry).
- 1Pe 4.1-6 (6/6)—το βούλημα των εὐθύνων κατεργασάται πεπορευμένον εν ... και ἀθέμιτος εἰδωλολατρίας (...the desire of the Gentiles, having pursued a course of ... and abominable idolatries).

**εἰδωλολάτρης** (n.) [5x]
- Eph 5.1-14 (VcModifier). Qualifies the fifth item in the first list, “greed.” Cf. Eph 5.1-14: “covetous man, who is an idolater.” Se also πλονέω_.* (covetous, greedy).
- Gal 5.13-26 (4/4)—ουτε μαλακοὶ καὶ ὁπορευμένοι εἰδωλολάτρης (Outside are the dogs and the worthless idolater).
- 1Co 5.9-11 (4/4)—η εἰδωλολάτρης (idolater).—In first list, applied to “people of this world.”
- 1Co 5.9-11 (3/6)—εἰδωλολάτρης (idolater).—In second list, applied to “so-called brothers.”
- 1Co 6.9-10 (2/10)—μη πλανάσθαι οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μαλακοὶ οὔτε ἄθρωποι (Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals will inherit the kingdom of God).
- Used 2x accusative, then dative.
- First subgroup of items.
- Rev 21.5-8 (7/8)—δικαιοσύνη πίστιν ἀγάπην ... τοις δε και εἰδωλολάτρας ... το μέρος αυτων εν τη λήψει της καυσωμος πειρα και θεία, ο εστιν ο θάνατος δ πνευμο (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).

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**εἰρήνη** (n.) [5x]
- Eph 6.14-20 (3/4; or 3/6?)—ουτε τοις εντις, ουτε τοις ὕποπαθειας επιφανειας φημεν, διωκε δε δικαιοσύνην πιστεν ἐμάτην εἰρήνην (Now flee from youthful lusts and pursue righteousness, faith, love and peace).

**εἰρηνικός** (adj.) [2x]
- Jas 3.13-17 (2/7)—ὁ δε ἄνδρας σοφία ... εἰρηνική (But the wisdom from above is ... peaceable).

**εἰρηνιστής** (adj.) [1x]
- Mt 5.1-12 (7/8)—εἰρηνίστης (peacemakers).

**εἴκος γυνῆς ἀνήρ** (num.; n.; n.) [2x]
- 1Ti 3.1-7 (1/11)—και ὁ ἄνδρας γυναῖκας ἀνήρ (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)—δίκαιοι ὕποπαθειας μας γυναίκας ἄνδρες (Deacons must be husbands of only one wife).
- Titus 1.5-9 (1/8; opening pair of virtues)—και τòς ἐστίν ἄνεγκλιτος, μας γυναίκας ἀνήρ (If any man is above reproach ... the husband of one wife).

**ἐξάκρολος** (v.) [1x]
- Lk 6.20-35 (4/4 beatitudes; 4/4 persecutions)—μακριὸς ἐστιν ὅταν μισήσωσιν ὑμᾶς οί ἀνθρώποι καὶ ὅταν φιλοξενήσωσιν ὑμᾶς καὶ ἀνεσεδίωσιν καὶ ἐκβάλλωσιν το ὄνομα ὑμῶν ως πονηρῶν (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.

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**ἐλέημον** (n.) [1x]
- Mt 5.1-12 (3/8)—ἐλέημονες (merciful).
- ἔλεος (n.)—Jas 3.13-17 (VcModifier of s/7)—μισήσωσιν ἔλεος καὶ καρπον ὑποπάθειας (Full of mercy and good fruitful), “Full” (μισήσωσιν) is the adjective that matches the other virtues in the list; “... of mercy and good fruits” describe the content of this fullness.

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36
ἐπιθυμίας ἐν environment of the Gentiles, having pursued a course of lusts.

ἐπιθυμία (n.) [1x]
1Pe 4:1-6 (2/6) — τὸ βούλημα τῶν ἀκολουθεῖ γὰρ τὸν ἄγιον καθιστά ἐπιθυμίας (the desire of the Gentiles, having pursued a course of lusts).

ἐπιθυμία κακῆς (n.; adj.) [1x]
Col 3:17 (4/5) — ηποκύπτα τὸ μέλη τὰ ἐπί τῆς γῆς, ἐπιθυμίας κακῆς (Therefore consider the members of your earthly body as dead to evil desire).

ἐπιθυμία πολυκόσμου (n.; adj.) [1x]
Titus 3:1-3 (4/9; VrPtcObj) — ἦμεν γὰρ ὄτε καὶ ἡμεῖς ἐπιθυμίας εἰρείων καὶ ἱδρούσας πολυκόσμους, ἐν κακίᾳ καὶ φθόνῳ διαγεντος (For we also once ourselves were disobedient, deceived, enslaved to various lusts and pleasures, in malice and envy spending our life).

ἐπιθυμίας (v.) [1x]
Phil 4:8 (8/8) — εἰς τις ἀρετὴ καὶ εἰς τις ἐπιθυμίας, ταῦτα λογίζοεθε (if there is any excellence and if anything worthy of praise, dwell on these things).

ἐπιθυμίας (adj.) [1x]
Rom 13:13-17 (7/21) — ὑπομνήσκει τούτους, τὸν ἀκούεις καὶ θέλως ἑτοίμως ἑτοίμως ἑτοίμως ἑτοίμως ἑτοίμως ἑτοίμως ἑτοίμως (Remind them ... to be ready for every good deed).
VICE AND VIRTUE LISTS OF THE NEW TESTAMENT

εὐσεβεία (n.) [3x]
- 1Ti 3.1-13 (PostV&V; 31.13 PostV&V).
  - I Ti 6.11 (2/6;—έω δὲ, ὡς ἄνθρωπος θεόν, τούτα προτείνειν, διόκει δὲ δικαιοσύνην εὐσεβείαν πιστῶ, ἀγάπην ὑπομονὴν προσκυνήσαι (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)—ποιεῖν τὰ πάντα πορευεσφεύγοντες ἐπιτροπῆςτε ... ἐν δὲ τῇ ὑπομονῇ τῆς εὐσεβείας, ἐν δὲ τῇ εὐσεβείᾳ τῆς φιλαδελφίας ... (applying all diligence, supply ... and in perseverance, godliness, and in godliness, brotherly kindness...).
  - Used 2x, accative, then dative.

εὐδοκιμία (adj.) [2x]
- Eph 4.25-32 (2/37)—γίνονται [έ] εἰς ἄλλα ὅρατα ἐδοκιμήσαι, εὐδοκιμίαν, χρηστοί εἰς τὸν θεόν (to sum up, all of you be ... kindhearted).

εὐσεβεία (n.) [1x]
- Eph 5.1-14 (6/9)—εὐσεβεία (or coarse jesting), καὶ ἀθώτητα καὶ μορφολογία ἢ εὐσεβεία, ἢ οὐκ ἀθών, ἀλλὰ μᾶλλον εὐσεβεία (and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks).
  - in the triad of vices.

εὐθυμία (adj.) [1x]
- Php 4.8 (6/8)—δόξα εὐθυμία (whatever is of good repute; praiseworthy).

εὐφροσύνη (n.) — Eph 5.1-14 (VcModifier). Contrasted with the central items in the vice list (filthiness, silly talk, and coarse jesting).

Ἐφευρετής κακῶς (n.) [1x]
- Rom 1.28-32 (16/21)—ἐφευρετής κακῶς (inventors of evil).
  - μακάριος (evil) is also listed as a separate vice in Romans 12.8-32.

Ἑξίπτωσις (n.) [1x]
- Gal 5.13-26 (6/9)—φανερά δὲ ἐστιν τὰ ἔργα τῆς σαρκὸς, ἀτινὶ ἐστιν ... Ἑξίπτωσις (Now the deeds of the flesh are evident, which are: ... enmities).

 ydk om the μυστήριον ὁ παῦε (v.; n.; n.; holding to the mystery of the faith).
- 1Ti 3.8-13 (TransVc—V&V). Transition from "Deacons" to "Women."

ζῆλος (n.) [1x]
- Jas 3.13-17 (PreVc; bitter jealousy). Cf. παρία (bitterness).
  - Gal 5.13-26 (8/15)—φανερά δὲ ἐστιν τὰ ἔργα τῆς σαρκὸς, ἀτινὶ ἐστιν ... ζῆλος (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 ποιεῖς ἐλθὼν οὐκ οὗ ἔκλεψιν ἔμμεν ἕπος ... ζῆλος (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).

Ζητέω ὁ ταύτα (v.) [1x]
- 1Co 13.1-13 (5/8)—ὁ ζήτει τὰ ἐκάστατα (love ... does not seek its own).

η (n.; adj.) [1x]
- Titus 3.1-3 (5/9; VcPostObj)—ἐκεῖνοι γάρ ποιεῖ καὶ ἄμειοι ἀπειθεῖς, πλανώμενοι, δολερῶντες ἐπιθυμίαις καὶ ζητείνης ποικίλος, ἐν κακοῖς καὶ φθόνῳ διάγονται (For we also ourselves were ... disobedient, deceived, enslaved to various lusts and pleasures. in malice and envy spending our life).
  - One of two objects of a participial class 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.

Θεόστυγης (adj.) [1x]
- Rom 1.28-32 (12/21)—θεόστυγης (haters of God).

θυμός (n.) [4x]
- Gal 5.13-26 (9/15)—φανερά δὲ ἐστιν τὰ ἔργα τῆς σαρκὸς, ἀτινὶ ἐστιν ... θυμός (Now the deeds of the flesh are evident, which are: ... outbursts of anger).
  - 2Co 12.20-21 (3/11;—φοβοῦμαι γὰρ μὴ ποιεῖς ἐλθὼν οὐκ οὗ ἔκλεψιν ἔμμεν ἕπος ... θυμός (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 ... ἀρνήσεις ἄρει̇ χόμου (and [all] wrath ... be put away from you).
  - Col 3.1-17 (2/5)—ἀπεδείκνυται τὰ πάντα ... θυμόν (put them all aside ... wrath).

In the second list of vices.
ἐποίουν τοῖς ψευδοπροφήταις οἱ αὐτῶν (κακοποιὸς enslaved to various lusts and pleasures, ourselves were … disobedient, deceived, ἐπιθυμίαις … being filled with all … malice). Therefore, putting aside … malice).

→ The second list of vices.

→ One of two objects of a participial clause following “obedient.” These adjectives form the backbone of all the vice list. The participles and their objects may or may not be a part of the list proper.

→ In the first list of eight vices.

→ First item in list is ἄκακος (innocent); πονηρία (evil, wickedness).

→ Transition from “Deacons” to “Women”); cf. 2Ti 2.22 (PostVr); 1Ti 3.8-13 (TransVc →Vr); Eph 5.1-14 (TransVc →Vr).

→ In the four items 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.

→ paired with φθόνῳ (malice) in Rom 1.28-32; in list with ἀδόκιμος νοῦς (depraved mind) in Rom 1.28-32; in list with ἀδόκιμος νοῦς (depraved mind) in Rom 1.28-32.

→ Paired with φθόνῳ (malice) in Rom 1.28-32 (4/21); in list with ἀδόκιμος νοῦς (depraved mind) in Rom 1.28-32.
κλέπτης (n.) [2x]
- 1Co 6.9-10 (6/10; second subgroup of items)—μὴ πλανάσθε ... οὕτω κλεπταί οὕτω πλεονεκτᾶτε, οὐ μὴθοιοι, οὐ λοίδοροι, οὐχ ἄρπαγες βασελεῖαν θεοῦ κληρονομοῦσεν (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)—μὴ γὰρ τὰς ὁμόν πασχέτω ὡς ... ἡ κλέπτης (Make sure that none of you suffers as an ... or thief).
  - A mixed offender list, with “suffering as a Christian” the only “virtue.”

κλοπή (n.) [2x]
- Mt 15.20-23 (PreVc; PostVc; 15.26-20 (PreVc; PostVc); Mk 7.20-23 (PreVc; PostVc)).
- Paired with 2/6.

κοίταις (n.) [1x]
- 1Ti 3.1-7 (4/11)—καὶ ασελγείαις (properly walk ... in the power of God ...).
  - One of four items at the climax of the main virtue list.

κοινόω (v.) [1x]
- Mt 15.1-20 (4/6)—κλοπαί (thieves).
- Paired with 4/6.

κόμμιος (adj.) [1x]
- 1Pe 4.12 (1/5)—τύπος γίνου τῶν πιστῶν ἐν λόγῳ (show yourself an example of those who believe in speech).

κόμμου (v.; defile) [1x]
- Mt 15.1-10 (PreVc; PostVc); Mk 7.20-10 (PreVc; PostVc).

κραυγὴ (n.) [1x]
- Col 3.1-17 (5/6)—ἐν λόγῳ ἀληθείας (In the ... in the word of truth).

κραυγή (n.) [2x]
- 1Co 5.9-11 (4/6)—οὐν ἐν πνεύματι ἁγίῳ τὸν τύπον μακροθυμίας ἐν ἀγάπῃ κατειργάσθαι (Now the only “virtue.”
  - A mixed offender list, with “suffering as a Christian” the only “virtue.”

κόμμος (n.) [3x]
- Gal 5.13-26 (15/15)—γαρενάρα δὲ ἐστιν τὰ ἔργα τῆς σαρκὸς, ἀπώτατα ἐστίν ... κῶμοι (Now the deeds of the flesh are evident, which are: ... carousing).
- Rom 13.13 (1/6)—ἐ̂νοχήμανυν περιπατητομένου μὴ κόμμοις καὶ μέθασις (properly walk) ... not in carousing and drunkenness.
  - Paired with 2/6.
- 1Pe 4.1-6 (4/6)—τὰ βούλημα τῶν ἐθνῶν κατεργάσθη πεπορευμένοις ἐν ... κῶμοις (...the desire of the Gentiles, having pursued a course of ... carousing).
110 **μαρτυρία καλὸς** (n.; adj.) [1x]
- 1Ti 3.7 (11/11)—τὸν καλὸν μαρτυρίαν καλὸς (For we also once ourselves were hateful, hating one another).
- Third of a triplet in amplified form.

111 **μέθη** [6x]
- Gal 5.13-26 (14/15)—φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκὸς, ἀτικὰ ἐστίν ... μέθαι (Now the deeds of the flesh are evident, which are drunkenness).
- Rom 13.13 (2/6)—εὐσχημόνως καὶ μέθαις (properly walk ... not in carousing and drunkenness).
- Paired with 1/6.

112 **μοιχοὶ** (n.) [2x]
- 1Co 5.9-12 (5/6)—μιατείρους μισοῦντες (Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminates, nor homosexuals ... will inherit the kingdom of God).

113 **μυμολογίας** (n.) [1x]
- 1Ti 1.8-11 (8/15)—δικαίως νόμος οὐ κεῖται ... πατρολογίας καὶ μυμολογίας (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.

114 **μισέω** (v.) [1x] / **μισέω** (v.) [1x]
- Titus 3.1-3 (9/9; VcpE)—Ἡμῶν γὰρ ποτε καὶ ἡμεῖς ... στυγητοί, μυμόντες ἀλλήλοιος (For we also once ourselves were hateful, hating one another).
- Third of a triplet in the backbone of the vice list.
- The participles and their objects may or may not be a part of the list proper.

115 **μοιχεία** (n.) [2x]
- Mt 15.1-20 (2/6)—μοιχείας (adulteries).
- Mk 7.20-21 (4/12)—μοιχείας (adulteries).
- Paired with 1/6.

116 **μυρολογία** (n.) [1x]
- Eph 5.1-14 (5/9)—καὶ ἀλέθης καὶ μυρολογία ἡ εὐτραπελία, ἢ στυγητοί, ἢ στυγητοὶ καὶ φάκελοι ἢ στυγητοὶ (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)—τὸν καλὸν μαρτυρίαν καλὸς (For we also once ourselves were hateful, hating one another).
- Second of a triplet in amplified form.

**νεώτυτος** (n.) [4x]
- 1Co 6.9-10 (3/10; first subgroup of items)—μη μεν πλανάθηθεν ὅπως ἀνέπλημπται σαρκός, καὶ ἐπετρέπται σαρκός καὶ ἐστίν πορνὴς (Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminates, nor homosexuals ... will inherit the kingdom of God).
Vice and Virtue Lists of the New Testament

ὀνειδίζω (v.) [1x]

ονειδίζω (n.) [1x]

ονειδίζω (adj.) [1x]

ονειδίζω (n.) [1x]

ονειδίζω (adj.) [1x]

ονειδίζω (n.; adj.; v.) [1x]

ονειδίζω (n.; adj.; v.) [1x]

ονειδίζω (adj.) [2x]

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ονειδίζω (n.; adj.; v.) [1x]

ονειδίζω (n.; adj.; v.) [1x]
πατρολῶν (n.) [1x]
- 1Ti 1.8-11 (7/15; paired with those who kill their mothers)—καὶ μητρολῶν (law is not made for a righteous person, but for those who kill their fathers or those who kill their mothers).

πειθαρχέω (infinitive) [1x]
- Titus 3.1-3 (2/6)—Πειθαρχεῖν (Remind them ... to be obedient).

πεινάω (v.) [1x]
- Lk 6.20-35 (2/4 beatitudes)—μητρολῶαις (law is not satisfied).

πίστευε (v.) [1x]
- Mt 5.12-12 (2/8)—πεπυρωμένα (stand firm ... in faith).

πενθέω (v.) [1x]
- Eph 4.25-32 (1/6)—πεπληρωμένοι, ἢ διάγοντες (being filled with all flaming arrows of the evil one).

πενθόντες (v.) [1x]
- Eph 4.25-32 (1/6)—πεπληρωμένοι, ἢ διάγοντες (being filled with all flaming arrows of the evil one).

πενθοῦντες (v.) [1x]
- Eph 4.25-32 (1/6)—πεπληρωμένοι, ἢ διάγοντες (being filled with all flaming arrows of the evil one).

πίστευε (v.) [1x]
- Mt 5.12-12 (2/8)—πεπυρωμένα (stand firm ... in faith).

πράψια (n.) [1x]
- Eph 4.25-32 (1/6)—παύσα πικρία... ἀφής ὑμῶν (let all bitterness be put away from you).

πλεονέκται (adj.) [1x]
- 1Co 13.1-13 (5/7)—πλεονέκταις (show yourself an example of those who believe ... in faith).


**VICE AND VIRTUE LISTS OF THE NEW TESTAMENT**

1. **πονηρία** (n.) [1x]
   - 1Ti 3.7 (2/5)—πονηρία (wickedness).

2. **πλήκτης** (n.) [1x]
   - 1Ti 3.7 (2/5)—πλήκτης (one who is plotted against).

3. **πλούσιος** (adj.) [1x]
   - 1Co 5.9-11 (1/4 in first list, applied to “people of this world”)—πλούσιοι (rich).

4. **πλέκτης** (n.) [2x]
   - Col 3.1-17 (5/5)—πλέκτης (one who is plotted against).
   - Mt 15.1-20 (3/6)—πλέκτης (one who is plotted against).

5. **πνε** (n., adj.) [1x]
   - Lk 6.20-35 (1/4 woes)—πνε ὡς τοῖς πλαστοῖς, ὡς τοῖς μητρικοῖς (You are to be poor).

6. **πνεύμα** [1-2x]
   - Eph 5.1-14 (1/9)—πνεύμα (spirit).

7. **πορν** [14x]
   - Mt 15.1-20 (3/6)—πορνοί (fornicators).

8. **πορνεία** (n.) [7x]
   - Mt 15.1-20 (3/6)—πορνεία (fornication).
   - Mk 7.20-23 (1/12)—πορνεία (fornication).

9. **πόρνος** (n.) [2x]
   - Mt 15.1-20 (3/6)—πόρνος (fornicator).
   - 1Co 6.9-10 (1/10; first subgroup of items)—πόρνος (fornicator).
πόρνος (n.) [1x]
1 Pe 4.1-6 (5/6)—τὸ βούλημα τῶν ἐθνῶν κατεργάσθη πεπερασμένον ἐν … πότοις … (the desire of the Gentiles, having pursued a course of drinking parties).  

πρεπεῖ [5x]
In both Ephesians 4.1-3 and Colossians 3.1-17, “gentleness” follows “humility.”

πρεπεῖ (n.) [1x]
1 Ti 6.11 (6/6)—οὐ δὲ ἢνθρωπος θεοῦ, ταῦτα φεῦγε. διότι δὲ δικαιοσύνην ευναγίαν πιστίν, ἀγάπην ὑπομονὴν πραγματίζων (But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance, gentleness).  

πρεπεῖ (adj.) [1x]
Mt 5.1-12 (3/8)—πρεπεῖ (gentle).

πρεπεῖ (n.) [3x]
→ Titus 3.3 (PostVrPtc).

Gal 5.13-26 (8/9)—οὐ δὲ καρπὸς τοῦ νεκροῦματος ἔστιν … πραγματέω (But the fruit of the spirit is … gentleness).

Eph 4.1-3 (2/3)—δεξιός περιπατήσεως τῆς κληρονομίας ἡ ἐκλησία, μετὰ πάσης τιμησυστοῦ (walk in a manner worthy of the calling with which you have been called, with all humility and gentleness).  

Col 3.1-17 (4/6)—Εὐδοκόσθη … ταπεινωροσύνη πραγματεύομαι μεταρρυθμίαν (put on … humility, gentleness, and patience.

προδότης (adj.) [1x]
2 Ti 3.1-13 (15/18)—Τούτῳ δὲ γίνωσκε, ὅτι ἐν ἑσάστατα ἡμερῶν ἐνδύομαι καρποί, καθελοποιοῖται γάρ οἱ ἀνθρώποι προδόται (But realize this, that in the last days difficult times will come. For men will be … treacherous).

πρόθεσις (n.) [1x]
2 Ti 3.1-13 (9/9) Paul contrasts himself with those causing “difficult times” for the church—Σὺ δὲ παρακολουθήσας μου … τῇ πρόθεσι (Now you followed my … purpose).

προστασία (v.) [2x]
 Associated with being εἰς γονέαν ἑνεχειλία the “managing” typically applies to both oikos (household) and tēnous (children).  

1 Ti 3.1-7 (10/11)—δει οὖν τον ἐκςκόπον ἀνεπληρημνόν εἶναι … τοῦ ἰδίου ὀικού καλῶς προστατεύεσθαι, τέκνα ἐξοντα γύναις, ταύτα ἐξοντα γυναῖκας ἄνδρας, καὶ τῶν ἰδίων ὀικῶν (Deacons must be husbands of only one wife and good managers of their children and their households).  

First of the concluding pair addressed to deacons. Qualified as being done “well” (cf. overseers in 1 Ti 3.1-7).

προπετής (adj.) [1x]
2 Ti 3.1-13 (16/18)—Τούτῳ δὲ γίνωσκε, ὅτι ἐν ἑσάστατα ἡμερῶν ἐνδύομαι καρποί, καθελοποιοῖται γάρ οἱ ἀνθρώποι προπετεῖ (But realize this, that in the last days difficult times will come. For men will be … reckless).

προσέχειμα (v.) [1x?]  
 Lk 6.20-35 (4/4)—μακάριοι ἐστε ὅταν μισήσωσιν ὡς ἀνθρώπους καὶ ἄφησαν ὑμᾶς καὶ ἀνεβόσι τὸ ἄνεμον ὡς πνεύμα ἐν τῷ ἑνεκὸς μοι ἀθώοις ἀκούσας, ἀκούσας τοῦ ἑνεκὸς ὑμᾶς, καταραμένος καὶ εὐλογήσας ἐν ὑμῖν ἅμα ἐν ὑμῖν ἅμα (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 beitudes 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.
VICE AND VIRTUE LISTS OF THE NEW TESTAMENT

συγχαίρω (adj.) [2x]
- Mt 5.1-12 (1/8)—μακάριοι συγχαίρω τῷ πνεύματι ὃτι αὐτῶν ἦστε ἢ βασιλεία τῶν οἰκρανγῶν (Blessed are the poor in spirit for theirs is the kingdom of heaven).
- Lk 6.20-35 (1/4 beatitudes)—Μακάριοι οἱ συγχαίρω, ὃτι ύπερτέρα ἦστε ἢ βασιλεία τοῦ θεοῦ (Blessed are you who are poor, for yours is the kingdom of God).

Contrasted with: 'Wor to to you who are rich, for you are receiving your comfort in full.'

ρ

σ

σεμνός (adj.) [1x]
- Php 4.8 (2/8)—ὅσα σεμνά (whatever is honorable).

σέμα (n.; wisdom) → Eph 3.14 (TransVc; after; 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). 

σπλέγκον ψυχικός (heart of compassion) → εὐτυμός (compassion) in Col 3.1-17.

σπευδόντα / σπευδόντα (v.; n.; diligent) → Eph 4.1-3 (PostVrPtch); 2Pe 1.1-11 (PreVr);

στέγω (v.) [1x]
- 1Co 13.1-13 (4/7)—ὁ ἄγαπη... πάντα στέγει (love... bears all things).

στυγήτος (adj.) [1x]
- Titus 3.1-3 (8/9)—Ἡμεν γάρ ποτε καὶ ἡμεῖς... στυγήτος, μισοῦντες ἄλληλους (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.

συγχαίρω ὁ ἢδικός (v.) [1x]
- 1Co 13.1-13 (8/8)—ὁ ἄγαπη... οὐ χαίρει ἐπὶ τῇ ἢδικίᾳ (love... does not rejoice in unrighteousness).

συγχαίρω ὁ ἀλλήλεια (v.) [1x]
- 1Co 13.1-13 (7/7)—ὁ ἄγαπη... συγχαίρει δὲ τῇ ἀλληλείᾳ (love... rejoices with the truth).

συνάδεξος (n.; bond of peace, unity) → Eph 4.1-3 (PostVrPtch); Col 3.1-17 (PostVrModifier).

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

συμπαθής (adj.) [1x]
- 1Pe 3.8-9 (2/5)—Τὸ δὲ τέλος πάντως... συμπαθής (To sum up, all of you be... sympathetic).

σωτήριον (adj.) [1x?]
- Eph 6.14-20 (5/67)—καὶ τὴν περισσοτέραν τοῦ σωτήριον δείκνυε καὶ τὴν μάχαιραν τοῦ πνεύματος, δ ἠστίν ῥυμαὶ θεοῦ (And take the helmet of salvation and the sword of the Spirit, which is the word of God).

- Although the shield 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.”

σώφρονες (adj.) [1x]
- 1Ti 3.1-7 (3/11)—δεί σου τὸν ἐπίσκοπον ἀνεπλήγμονον εἶναι... σώφρονα (An overseer, then, must be above reproach... prudent).

- Titus 1.5-9 (5/8)—ἀνέγκλητον εἶναι ως θεοῦ οἰκονόμον... μὴ... ἀλλά... σώφρονα (above reproach as God’s steward... sensible).

In the concluding list of six virtues.

τ

ταπεινοφοροῦν (n.) [3x]

ταπεινοφοροῦντα (n.) [2x]
- Eph 4.1-3 (1/3)—ἀδελφός πεπιστευκαίνητος τῆς κληρονομίας ἡς ἐκλήθη, μετὰ πάσης ταπεινοφορούντος καὶ πραφτικοῦ (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 (5/6)—Ενδούσασθε... ταπεινοφοροῦντα (put on... humility).

- In both Ephesians 4.1-3 and Colossians 3.1-17, gentleness follows humility.

ταπεινόφορος (adj.) [1x]
- 1Pe 3.8-9 (5/5)—Τὸ δὲ τέλος πάντως... ταπεινόφορον (To sum up, all of you be... humble in spirit).

τέκνον ἔχω πιστός (n.; v.; adj.) [1x]

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

- Titus 1.5-9 (2/9)—εἰ τίς ἐκ τῶν ἀνέγκλητων... τέκνον ἔχων πιστόν, μὴ ἐν κατηγορίᾳ αὐστικὸς ἢ ἀνυποτάκτητος (if any man is above reproach... having children who believe, not accused of dissipation or rebellion).

- Opening pair of virtues.

τέκνος (adj.) → 1Co 13.1-3 (PostVr); ἀγάπη is the “perfect” that does away with the partial.

τις ἑτερος (prn.; adj.) [1x]
- 1Ti 1.8-11 (15/15)—δικαίως νόμος οὐ κεῖται... καὶ εἰ τι ἑτερος τῇ ὑπάρχουσῃ διακονίᾳ ἀντικείμενος τῇ ἐνεγκλήματι τῆς δόξης τοῦ καρποῦ θεοῦ, ἢ ἐπιστεύθη ἐγώ (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).
ὑπομένειν * [6x]

ὑπομένειν (v.) [1x]
1Co 13.1-13 (7/7)—ο ἄγαπη...πάντα ὑπομένειν (love...endures all things).

ὑπομονή (n.) [5x]
2Co 6.1-10 (1/1)—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 δὲ, ὥ ἀνθρωπε, ταύτα φεύγε. Ὑπερήφανος ὑπερηφάνος, ἀλαζών ἀλαζόνας (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)—ποιεῖν πάναν παρεισενέγκαντες εἰκονίζομεθα...ἐν δὲ τῇ ἐγκρατείᾳ τῆς ὑπομονῆς, ἐν δὲ τῇ ὑπομονῇ τῆς εὐσέβειας (applying all diligence, supply...and in self-control, perseverance, and in perseverance, godliness...).—Used twice, then dative.

— 2Ti 3.1-13 (7/9)—τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν... (Managing household, including children).

ὑποτάσσεσθαι [indefinitive] [1x]
Titus 3.1-3 (1/6)—Ὑπομνημόνως αὐτῶς...ἀρχαῖς εὐσεβείας ὑποτάσσεσθαι (Remind them...to be subject to rulers, to authorities).

ὑποφέρω (v.: endure, bear) 2Ti 1.13 (PostVfV): what persecutions I endured...indeed, all who desire to live godly in Christ Jesus will be persecuted.

Φ

φαρμακ _ _ _ _ _ _ _ [4x]

φαρμακεία (n.) [1x]
Gal 5.13-26 (5/15)—φαρμακεία ἐν τῇ ἐργασίᾳ τῆς αὐτῶν...φαρμακεία (Now the deeds of the flesh are evident, which are:...sorcery).

φαρμάκον (n.) [1x]
Rev 9.20-21 (2/4)—καὶ ουδεμισθάνει τοις φῶνα ἀνδρῶν ὀφθὲ ἐκ τῶν φαρμάκων αὐτῶν...τοις... (They did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts).
VICE AND VIRTUE LISTS OF THE NEW TESTAMENT

φόρμακος (n.) [3x]
- Rev 21.5-8 (6/8)—ὅ νικών κληρονομήσει ... τοῖς δὲ ... καὶ φιλάργυρος ... τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, δὲ ἔστιν 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 (2/6)—ἕξῳ οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φιλέννοι καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν φεῦγος. (Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying).

φιλάδελφος (n.) [4x]
- Gal 5.13-26 (13/15)—φιλάδελφος δὲ ἐστιν τὰ ἔργα τῆς εὐρυκρίνου, διότι ἐστιν φίλαδελφος (Now the deeds of the flesh are evident, which are: ... envying).
- Rom 1.28-32 (5/21)—Πιστεύετε τὸν θεόν καὶ σωστά ποιεῖτε, ὑποτάσσεσθε τὸν θεόν καὶ ἐν φίλαδελφίᾳ (For we also once ourselves were ... disobedient, deceived, enslaved to various lusts and pleasures, in malice and envy spending our life).

φιλόξενος (n.; corruption) ➔ 2Pe 1.1-11 (PreVv).

φιλόδελφος [3x]
- 2Pe 1.1-11 (7/8)—φιλόδελφος (adj.) [1x]
- Titus 1.5-9 (3/8)—Some men accused you of questionable behavior ... instead of making diligent, supply ... and in godliness, brotherly kindness, and in brotherly kindness, love). (The apostle, then, that your behavior was not like that of some persons who wereottenham (applying all diligence, supply ... and in godliness, brotherly kindness, and in brotherly kindness, love).
- Used as: accusative, then dative.

φιλόγαθος (adj.) [1x]
- Titus 1.5-9 (4/8)—... φιλόγαθον (above reproach as God's steward ... loving what is good).

φιλάγαθος (adj.) [1x]
- Rev 21.5-8 (6/8)—φιλάγαθος (adj.; adj.) [1x]
- Titus 1.5-9 (4/8)—... φιλάγαθον (above reproach as God's steward ... loving what is good).

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χρηστότης (n.) [2x]  
- Gal 5.13-26 (5/9)—Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ... χρηστότης (But the fruit of the spirit is ... kindness).
  - Fourth of the typical virtues after the hardships; prior to the climax.
- Col 3.1-17 (2/6)—Ενδούσαθε ... χρηστότητα (put on ... kindness).

Χριστιανός (n.) [1x]  
- 1Pe 4.15-16 (5/5)—μὴ γάρ τις τίς τις υἱός πασχέτω ὡς [vice list] εἰ δὲ τοὺς ὑμῶν πατέρας ὡς Χριστιανόν, μὴ αἰσχυνθείς, δοξάζεται δὲ τὸν θεόν ἐν τῷ ὑμῶν τάξιν 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.”

χρηστεύει (v.) [1x]  
- 1Co 13.1-3 (3/8)—οὐ χρηστεύεται (love ... is not arrogant).

χρηστεύεται (v.) [1x]  
- 1Co 13.1-3 (3/8)—οὐ χρηστεύεται (love ... is not arrogant).

φοιμισόμενοι (n.) [1x]  
- 2Co 12.20-21 (7/11)—φοιμισόμενοι γάρ μὴ πως ἔλθουσα ὦς οὗς ἔθελο εὐρό ὡς ... ἐρήθει, καταλαλίαι, φησιωμοὶ, φουσίωμεν, ἀναστασιάς (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.

φώς (n.; light)  
- Eph 5.1-14 (TransVc—Rev; 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 ...).

χαριζόμενοι (v.) [1x]  
- Eph 4.25-32 (3/3? PostVrPtc?)—γίνεσθε [5ε] εἰς ἄλληλος χαριζομένοι [5ε] εὐπροσδοκοῦντες ... χαριζομένοι ἑαυτοῖς καθὼς καὶ οἱ θεοὶ ἐν Χριστῷ ἐμπρόσθεν αὐτῶν (Be to one another kind, tender-hearted, forgiving each other, just as God in Christ also has forgiven you).
  - This participal 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)—ἐνδύσασθε ἄλληλον καὶ χαριζομένους εὐπροσδοκούντας (bearing with one another, and forgiving each other).

χρηστέοι (n.) [5x]  
- 1Co 13.1-3 (2/7)—χρηστέοι ἐστιν (kind is love).

χρηστότης (n.) [1x]  
- Eph 4.25-32 (1/3?—γίνεσθε [5ε] εἰς ἄλληλος χρηστοί, εὐπροσδοκοῦντες ... χρηστοί, εὐπροσδοκοῦντες ... (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.
ψιθυρισμός (n.) [1x]
2Co 12.20-21 (6/11)—φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἴνοι θέλω εὑρώ υμᾶς … ἐριθεῖαι, καταλαλιαί, 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).

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.

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