

Vices of the New Testament

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Abstract

This report is a study for a deeper understanding of the vices in the New Testament. The New Testament contains a number of lists enumerating vices as single phrases. Those phrases were isolated and studied permanently, where research has been conducted in antique Greek works, including renowned theological dictionaries. The goal was to find the true practical meaning because much of the apprehension of the true meaning has been lost or shifted over the years since the Reformation. Finally, 126 words and phrases were found, and after comprehensive studies, about 159 entries were authored in the English language.

Abbreviations

NA28 Novum Testamentum Graece, Nestle-Aland, 28th ed.

NT The New Testament of the Bible.

OT The Old Testament of the Bible.

BW10 BibleWorks 10 bible software with report tool.

BNM BW10 Greek New Testament Morphology.

TDNT Theological Dictionary of the New Testament (a.k.a. Big Kittels).

CD Cambridge Dictionary accessed online from <https://dictionary.cambridge.org/dictionary/english/<entry>>.

EB Encyclopedia Britannica accessed online from <https://www.britannica.com/science/<article>>.

Introduction

This report is about a study on the List of Vices in the New Testament, it has been a comprehensive study including renowned works in ancient Greek and biblical theology. Among others, LSJ is mostly from BW10 but also from <https://perseus.tufts.edu> for deeper understanding. It has to be mentioned that BW10 has reduced entries from renowned dictionaries, presumably censored. Left is the Thayer's dictionary and Gingrich and Dankers editions of BDAG, also accessed from BW10. Beyond that, the TDNT has been used extensively, and where satisfactory, it is the only used

source. In some cases, neither a compound understanding of LSJ, BDAG, Thayer, or TDNT has truly been satisfactory. In some cases, an entire cognate study has been performed in the LJS only from Perseus in order to get a basic heathen understanding of the secular Greek meaning. In a few cases beyond that, even a word study from classical Greek works from antiquity has been conducted in order to truly secure a fundamental understanding. In several cases, a smaller hermeneutical study has been conducted in both the NA28 and LXX.

Vice Entries

Abominable, βδελύσσομαι (*bdelyssomai*): Liddell denotes “*feel a loathing for food ... to be sick, ... feel a loathing at, ... cause to stink, make loathsome or abominable, ... to be loathsome, ... the abominable.*” Then, Thayer connotes “*bdelyssō: (bdeō quietly to break wind, to stink); 1. to render foul, to cause to be abhorred ... to defile, pollute ... abominable, ... 2. bdelyssomai; deponent middle (1 aorist ebdelyxamēn often in the Septuagint ... properly, to turn oneself away from on account of the stench; metaphorically, to abhor, detest.*” And Gingrich agrees on *abominable*. It should be noted that NA28 uses *bdelyssomai* and BNM uses βδελύσσω *bdelyssō*. Thayer finds this word to be *deponent middle* which indicates a) that the verb should be understood as active, as well as b) that it is middle, the action is mutual. According to BNM, the word is *participle middle*¹, where the participle puts the verb in the adjectival and middle as mutual to one another. In both cases, it is the men that consider the saints of God to be *abominable*, while the saint apprehends their opponents as doing what is *abominable*. In both ways, the opponents and the saints have a mutual understanding of one another. *Abominable* defines as “very bad or unpleasant.”² Found in Rev 21:8.

Abomination, βδέλυγμα (*bdelygma*): Liddell, Thayer, and Gingrich agree on *abomination*. In the NT this term is only about the antichrist as the “abomination of desolation (cf. Matt 24:15; Dan 11–12),” and about all the evil deeds of “the great whore of Babylon (cf. Rev 17:5),” Regarding the antichrist and his minions conducting abomination in an eschatological context. *Abomination* defines

¹Rev 21:9; word “7. ἐβδελυγμένοις βδελύσσω - vpxmdmp (verb participle perfect middle dative masculine plural),” (BNM) *BibleWorks 10.0.8.755* BibleWorks, 2017.

²CD, s.v. “abominable,” accessed March 13, 2023.

as “something that you dislike and disapprove of.”³ Found in Rev 21:27.

Abortifacient, see *witchcraft* (→ 25), alt. meaning of *pharmakeia*. According to Britannica: “abortifacient, any drug or chemical preparation that induces abortion. ... For centuries, herbal abortifacients have been made from infusions or oils of plants such as [purposefully censored]. Such preparations are no more likely to terminate a pregnancy than they are to induce potentially lethal reactions such as vomiting, hemorrhages, and convulsions in the women who take them. Truly effective abortifacients were not developed until the end of the 20th century, when the biochemical processes behind cell division and growth and the role of hormones in reproductive processes were understood.”⁴ Technically the use of abortion pills is also covered as a sin in the witchcraft context.

Absurd talk, *μωρολογία* (*mōrologia*): According to Bertram, *μωρός* first denotes “*mōros* is related to the Sanskr. *mūras* (‘dull-witted’) and the Indo-European root *mō*[u]ro-. *mūro*-. ... The Lat. *morus*, ‘foolish,’ ‘absurd,’ derives from the Gk. ... *mōros* and cognates denote a physical or intellectual deficiency in animals or men, in their conduct and actions, also in things. The word can refer to physical sloth or dullness, but its main ref. is to the intellectual life.”⁵ Further *μωρολογία* denotes “Among the warnings in Eph 5 there is found in v4 that against *mōrologia*. The word occurs alongside *eutrapelia* [*sexist speech* (→ 22)], which means adroitness of speech both in the good sense and the bad. The reference is thus to sins of the tongue, ... Hence one is to think in terms of offensive, equivocal and foolish speech. But the terms are taken up yet again in the ... of v6, and this seems to carry a warning against heresy. ... Jesus and early Christian exhortation are opposed to the empty verbal debates which are found in Jewish schools and also in Gnosticising Christianity ... These are described as fools, ... They are ... foolish questions, like the problem whether Lot’s wife as a pillar of salt, or one who has risen from the dead, will make unclean according to the uncleanness through contact with the dead.”⁶ It is serious questions about actual things but on the level of an imbecile. What religious rule should apply when the power and grace of God can resurrect people from the dead, as an example. *Imbecile* defines as the level of intelligence corresponding to “a person who behaves in an extremely stupid way.”⁷ Also *absurd* defines as “ridiculous or completely unreasonable.”⁸ Found in Eph 5:4.

Abuser, *πλήκτης* (*plēktēs*): Thayer denotes “[from] *plēssō*) ... , (A. V. *striker*), *bruiser*, *ready with a blow*; *a pugnacious, contentious, quarrelsome person*.” Then

Gingrich denotes distinctly “*pugnacious man, bully*.” Danker connotes to G. “[from] *plēssō*; ‘smite’] ‘one who is set on getting into a fight’, *bully*.” Liddell defines *πλήκ-της* as “*striker, brawler, ... violent, fierce ... of wine*.” Then: examining the cognates found in L. gives a broader understanding of what the concept of *πλή-* is, *πλήσσω* “of persons *struck with terror* or *amazement ... strike, smite*, freq. in Hom., esp. of a direct blow, ... *strike one on ... having driven him with blows, ... struck him, ... whip on the horses to the fray, ... strike with lightning, ... having smitten his thighs, ... to be struck, smitten, ... stricken by a man, ... of musical sounds, ... receive a blow, to be heavily defeated, ... to be smitten emotionally*,” *πληκ-τέον* “*one must strike*,” *πληκ-τρον* “*anything to strike with ... instrument for striking the lyre, plectrum, ... spearpoint, ... of lightning, ... a bee’s sting, ... cock’s spur, ... spur of crayfish, ... goad*.” The final sense here is punching or beating someone and mentally abusing or emotionally annoying somebody. Thereby looking at the possible person doing so, which supposedly can be called a *brawler, bully, bruiser*, or understood best as an *abuser*. *Bullying* defines as “the behavior of a person who hurts or frightens someone smaller or less powerful, often forcing that person to do something they do not want to do,”⁹ and *abusive* defines as “using physical violence or emotional cruelty.”¹⁰ Found in 1 Tim 3:3; Titus 1:7.

Adulterer, *μοιχός* (*moichos*): In the Bible, according to BNM, both occasions in given lists are in *masculine plural*¹¹, which means it is only male adulterers that God actively deals with when they commit adultery, no matter Jewish or Christian men, by judging them or exclude them from heaven. Found in 1 Cor 6:9; Heb 13:4.

Adultery, *μοιχεία* (*moicheia*): In traditional catholic and protestant state religion, adultery happens when two persons, a man and a woman, where of at least one is married, have intercourse with the one that is not their marital partner. It is not so in either NT or OT. In the OT, a man can divorce his wife if she behaves unseemly (Deut 24:1) or stone her at said intercourse (Lev 20:10) with another man. Thus the NT is sharpened compared to the OT, he can only correctly divorce her if she commits *prostitution* (→ 19), and he can verify it (Matt 5:32, 19:9). In the NT, a man commits adultery when scouting after a *gynaika* for the *craving* (→ 5) of her (Matt 5:28). Equally, a woman moving in with another man without being properly divorced or separated is called an adulteress (Rom 7:3). Then if someone divorces, it’s not a sin by itself. Remarriage is adultery under the wrong circumstances, one-sided for the marital dumper and for the man who marries the woman being a marital

³ CD, s.v. “abomination,” accessed March 13, 2023.

⁴ EB, s.v. “abortifacient,” accessed March 15, 2023.

⁵ Bertram, Georg, “μωρός,” TDNT 4:832.

⁶ Bertram, Georg, “μωρολογία,” TDNT 4:444 4.C.

⁷ CD, s.v. “imbecile,” accessed March 23, 2023.

⁸ CD, s.v. “absurd,” accessed March 23, 2023.

⁹ CD, s.v. “bullying,” accessed March 24, 2023.

¹⁰ CD, s.v. “abusive,” accessed March 24, 2023.

¹¹ 1 Cor 6:9; word “17. μοιχοί μοιχός - nmmp (noun nominative masculine plural),” Heb 13:4; word “13. μοιχούς μοιχός - namp (noun accusative masculine plural),” (BNM) BibleWorks 10.0.8.755 BibleWorks, 2017.

dumper. When laying out all verses (Matt 5:32, 19:9; Mark 10:11–12; Luke 16:18) alongside and summing up the doctrine, occasionally there will be different results even when using well-translated Bibles such as KJV, YLT, ASV, NABRE, NIV, and similar. Even when not mixing multiple versions in parallel. Found in Matt 15:19; Mark 7:22.

Arrogance, see *hubris* (→ 13), as a result of a *hybristēs*. *Arrogance* defines as “the quality of being unpleasantly proud and behaving as if you are more important than, or know more than, other people.”¹²

Avaricious, see *moneyphile* (→ 17), alt. meaning of *philargyros*.

Beguile, ψεύδομαι (*pseudomai*): The term is a sin in the context of the brethren in Christ, not concerning the world. Liddell mentions “to lie, speak false, play false, ... to say that which is untrue, ... which I do not speak falsely about him, ... to be false, perjured or forsworn, ... to belie, falsify, ... to break them, ... had broken their word about the money, ... to deceive by lies, cheat, ... to deceive one in a thing.” Then Thayer also mentions “‘to deceive’, ‘cheat’; hence, properly, to show oneself deceitful, to play false ... to lie, to speak deliberate falsehoods ... to deceive one by a lie, to lie to.” The context totally is not to infiltrate the Body of Christ, nor to be a false brother, but mostly to be honest and worthy of fellowship in the Body. *Beguile* is defined as “to persuade, attract, or interest someone, sometimes in order to deceive them,”¹³ see *falsehood* (→ 10), *deceiving* (→ 6), and *liar* (→ 16). Found in Col 3:9.

Betrayer, προδότης (*prodotēs*): All Liddell, Thayer, and Gingrich mention *betrayer* together with *traitor*. L. further mentions “... *traitor* to his oaths, ... *one who abandons in danger*.” Only used twice in the NT in Luke 6:16 of Judas Iscariot, who betrayed Jesus, and in Acts 7:52, where Stephen is preaching against the religious leaders and their betrayal of God’s messengers, the prophets. The difference is the biblical use as active betrayal, while secular use may be abandonment out of cowardice. *Betrayer* is “a person who is not loyal to their country or to another person, often doing something harmful such as giving information to an enemy.”¹⁴ Found in 2 Tim 3:4.

Bitterness, πικρία (*pikria*): According to Michaelis, the term denotes “originally ‘pointed,’ ‘sharp,’ e.g., of arrows ... , then more generally of what is ‘sharp’ or ‘penetrating’ to the senses, a pervasive smell ... , ‘shrill’ of a noise ... , ‘painful’ to the feelings ... esp. ‘bitter,’ ‘sharp’ to the taste ... The final sense, so also in derivatives like *pikria*, ‘bitterness,’ the bitter taste of plants ... , exerts the greatest influence; it is behind the transf. use in the sphere of the soul, where the experience of what is unpleasant, unexpected, or

undesired is predominant. Thus the adj. is used with *lypē* because it is painful, with laughter when this is tormented ... , with tears ... , not because they taste bitter, but because there is no desire to weep, because weeping bring no release.”¹⁵ Later in NT context M. connotes “In Eph 4:31 *pikria* stands at the head of a short list of vices. It is followed immediately by *thymos* [outburst (→ 18)] and *orgē* [rage (→ 20)]. Hence it does not mean the ‘embitterment’ which involves withdrawal and isolation (the word is not attested elsewhere in this sense) but ‘bitterness,’ ‘resentment,’ ‘an incensed and angry attitude of mind’ to once neighbor.”¹⁶ Clearly this bitterness is not avoidant but outgoing towards those around oneself, therefore it could also be *sterness* which defines as “the quality of being severe, or of showing disapproval.”¹⁷ Found in Eph 4:31; Heb 12:15.

Blasphemy, βλασφημία (*blasphēmia*): The word group, according to Beyer, means “[A.] In secular Gk. *blasphēmia* is a. ‘abusive speech’ (misuse of words) in contrast to *euphēmia* ... J. Wackernagel translates *blasphēmia* as a ‘word of evil sound,’ b. The word means further the strongest form of ‘personal mockery and calumniation.’ It almost amounts to the same as *loidorein* ... c. It means ‘blasphemy of the deity’ by mistaking its true nature of violating or doubting its power. ... [B.] The root of *blasphēm-* in the LXX has nothing clearly corresponding in the original. ... As distinct to from these synonyms, *blasphēm-* always refers finally to God, whether in the sense of the disputing of His power, ... the desecrating of His name by the Gentiles who capture and enslave His people (Isa 52:5), the violation of His glory by derision of the mountains of Israel (Ezek 35:12) and His people, ... all ungodly speech and action, especially on the part of the Gentiles, ... or human arrogance with its implied depreciation of God ... [C.][1.] In the NT the concept of blasphemy is controlled throughout by the thought of violation of the power and majesty of God. Blasphemy may be directed immediately against God, ... against the name of God, ... against the Word of God (Titus 2:5), against Moses God and therefore against the bearer of the revelation in the Law (Acts 6:11). ... [2.] On the other hand for the Christians it is blasphemy to throw doubt on the lawful Messianic claim of Jesus, to deride Christ in His unity with the Father and as the Bearer of divine majesty. ... The fate of being slandered and attacked in their basic faith from Christ to His community in its union with the Lord.”¹⁸ For personal mockery, the denoted term is weaker than *defamatory* (→ 6), but mostly blasphemy is generally against God and then spills over on his disciples in him. *Mockery* defines as “the act of mocking someone or something,”¹⁹ and *blaspheme* as “to use offensive words or make statements that show no respect

¹² CD, s.v. “arrogance,” accessed April 24, 2023.

¹³ CD, s.v. “beguile,” accessed March 29, 2023.

¹⁴ CD, s.v. “betrayer,” accessed April 1, 2023.

¹⁵ Michaelis, Wilhelm, “πικρία,” TDNT 6:122.

¹⁶ Michaelis, TDNT 6:125.

¹⁷ CD, s.v. “sterness,” accessed March 24, 2023.

¹⁸ Beyer, Hermann Wolfgang, “βλασφημία,” TDNT 1:621–25.

¹⁹ CD, s.v. “mockery,” accessed March 6, 2023.

for God or religion.”²⁰ It’s usually translated as *blasphemy* when used against God but as *mockery* when against humans. Found in Matt 15:19; Mark 7:22; Eph 4:31; Col 3:8.

Blasphemous, βλάσφημος (*blasphēmos*): The one conducting blasphemy or mockery. See also *blasphemy* (→ 3), *mockery* (→ 17). Found in 1 Tim 1:13; 2 Tim 3:2.

Blood, αἷμα (*haima*): Behm says that “the basic physiological meaning is ‘blood’.”²¹ Liddell also points to “*streams of blood, ... bloodshed, ... blood-relationship.*” Gingrich adds “*bloody deed ... As a means of purification*” Then, Danker adds in “Blood of animals used for cultic purposes.” All in contrast to the shed blood of Jesus Christ for our sins and salvific use. Thus Christians are to abstain and keep from bloody use except for slaughter in meat production by pouring it straight out in the drain and nothing else. Because the life is in the blood and dedicated for the use at the altar, thus it is prohibited to eat (Lev 17:11-14). *Blood* defines as “the red liquid that is sent around the body by the heart, and carries oxygen and important substances to organs and tissue, and removes waste products.”²² Found in Acts 15:20, 29, 21:25.

Brutal (violence), ἀσελγεία (*aselgeia*): It should be said that general bible translations use words such as *lasciviousness*, and secondly *wantonness*. Another thing must be said, that it is used much differently in Hellenistic Greek. Danker opens up that it is unclear, “[etym. unclear (many conflicting theories), cp. *aselgēs* ‘licentious’] ‘wanton disregard for social/moral standards.’” Liddell proposes a different interpretation, ἀσελγεία also means “*wanton violence, ... insolence,*” then: examining the cognates found in L. gives a broader understanding of what the concept of ἀσελγ- is, ἀσελγαίνω “*behave licentiously, ... outrageous acts,*” ἀσελγής “*licentious, wanton, brutal, ... generally, outrageous,*” ἀσελγό-κερως “*with outrageous horn,*” ἀσελγο-μανέω “*to be madly dissolute.*” By analyzing the Greek text with its English translation, we will find out its real meaning. Starting with ἀσελγεία. In Plato, Republic 4.424e by Burnet, it reads as “τοὺς νόμους καὶ πολιτείας σὺν πολλῇ, ὧς Σώκρατες, ἀσελγεία, ἕως ἂν τελευτῶσα πάντα ἰδίᾳ καὶ δημοσίᾳ ἀνατρέψῃ,”²³ translated by Shorey into “it proceeds against the laws and the constitution with wanton licence [emphasis added], Socrates, till finally it overthrows all things public and private.”²⁴ Used in a discussion about lawlessness in society. In Isaeus, Pyrrhus 3.13 by Forster, it reads as “οἱ μάχας καὶ κόμους καὶ ἀσελγειαν πολλήν, ὁπότε ἡ τοῦτου ἀδελφὴ εἶη παρ’ αὐτῷ, μεμαρτυρήκασιν γίγνεσθαι περὶ αὐτῆς,”²⁵ translated by Forster into

“who have given evidence of quarrels, serenades, and frequent scenes of disorder [emphasis added] which the defendant’s sister occasioned whenever she was at Pyrrhus’s house.”²⁶ Used with wild partying at Pyrrhus house with a sister. In Demosthenes, Philippic 1 4.9 by Butcher, it reads as “ὁρᾶτε γάρ, ὦ ἄνδρες Ἀθηναῖοι, τὸ πρᾶγμα, οἱ προεληλυθ’ ἀσελγείας ἄνθρωπος,”²⁷ translated by Vince into “For observe, Athenians, the height to which the fellow’s insolence [emphasis added] has soared.”²⁸ Used in a political demagogical speech. In Demosthenes, Against Midias 21.1 by Butcher and Rennie, it reads as “τὴν μὲν ἀσελγειαν, ὧς ἄνδρες δικασταί, καὶ τὴν ὕβριν, ἥ πρὸς ἅπαντας αἰεὶ χρῆται Μειδίας,”²⁹ translated by Murray into “The brutality and insolence [emphasis added] with which Meidias treats everyone alike are.”³⁰ Used in a speech about brutalities and assaults in combination with a demagogical speech. Then let’s examine ἀσελγής. In Andocides, Against Alcibiades 4.40 by Maidment, it reads as “τοῦτον δὲ κολάσαντες τοὺς ἀσελγεστάτους νομιμωτέρους ποιήσετε,”³¹ translated by Maidment into “you will inspire a greater respect for the law in those whose insolence [emphasis added] is uncontrolled.”³² Used in a speech about legal punishment. In Demosthenes, Olynthiac 2 19 by Butcher, it reads as “δῆλον δ’ ὅτι ταῦτ’ ἐστὶν ἀληθὴ: καὶ γὰρ οὐκ ἐνθὲνδε πάντες ἀπῆλυνον ὥς πολὺ τῶν θαυματοποιῶν ἀσελγεστέρους ὄντας,”³³ translated by Vince into “This report is obviously true, for the men who were unanimously expelled from Athens, as being of far looser morals [emphasis added] than the average mountebank.”³⁴ Used about looser morals leading to being expelled. In Demosthenes, Against Midias 21.128 by Butcher and Rennie, it reads as “σώφρονα καὶ μέτριον πρὸς τᾶλλα παρεσχηκῶς αὐτὸν Μειδίας καὶ μηδὲνα τῶν ἄλλων πολιτῶν ἡδικοκῶς εἰς ἔμ’ ἀσελγῆς μόνον οὕτω καὶ βίαιος ἐγεγόνει,”³⁵ translated by Murray into “Meidias had in other respects behaved with decency and moderation, if he had never injured any other citizen, but had confined his brutality and violence [emphasis added] to me.”³⁶ Used in a speech regarding morals and violence. In Isaeus, Ciron 8.43 by Forster, it reads as “οὕτω τοίνυν ἀσελγῆς ὢν καὶ βίαιος καὶ τὴν τῶν ἀδελφῶν οὐσίαν ἀπεστερηκῶς οὐκ ἀγαπᾷ τὰ ἐκείνων ἔχων,”³⁷ translated by Forster into “This man, then, having shown himself so brutal and violent [emphasis added] and having robbed his sisters of their fortune.”³⁸ Used in the con-

²⁰Isaeus, *Pyrrhus* 3.13, trans. Forster.

²¹Demosthenes, *Philippic* 1 4.9, ed. Butcher.

²²Demosthenes, *Philippic* 1 4.9, trans. Vince.

²³Demosthenes, *Against Midias* 21.1,

eds. Butcher and Rennie.

³⁰Demosthenes, *Against Midias* 21.1, trans. Murray.

³¹Andocides, *Against Alcibiades* 4.40, ed. Maidment.

³²Andocides, *Against Alcibiades* 4.40, trans. Maidment.

³³Demosthenes, *Olynthiac* 2 19, ed. Butcher.

³⁴Demosthenes, *Olynthiac* 2 19, trans. Vince.

³⁵Demosthenes, *Against Midias* 21.128,

eds. Butcher and Rennie.

³⁶Demosthenes, *Against Midias* 21.128, trans. Murray.

³⁷Isaeus, *Ciron* 8.43, ed. Forster.

³⁸Isaeus, *Ciron* 8.43, trans. Forster.

²⁰CD, s.v. “blaspheme,” accessed March 6, 2023.

²¹Behm, Johannes, “αἷμα,” TDNT 1:172.

²²CD, s.v. “blood,” accessed March 5, 2023.

²³Plato, *Republic* 4.424e, ed. Burnet.

²⁴Plato, *Republic* 4.424e, trans. Shorey.

²⁵Isaeus, *Pyrrhus* 3.13, ed. Forster.

text of robbery. In Lysias, *On the Refusal of a Pension* 24.15 by Lamb, it reads as “λέγει δ’ ὡς ὑβριστῆς εἰμι καὶ βίαιος καὶ λίαν ἀσελγῶς διακείμενος,”³⁹ translated by Lamb into “He says that I am insolent, savage, and utterly abandoned [emphasis added] in my behavior.”⁴⁰ ὕβριστος is also used in context but denotes *outrageous* and *insolence*, therefore its possible that the term specifically denotes *brutal violence*. It is the kind of violence that leads to legal punishment and being expelled. It is impossible that ἀσελγεια has to do with soft sexual or sensual behavior, just because it may be related to drunkenness and carousal sometimes. *Savage* denotes as “extremely violent, wild, or frightening.”⁴¹ Also, *violent* as “using force to hurt or attack.”⁴² Finally, *brutal* as “cruel and violent.”⁴³ Found in Gal 5:19; Rom 13:13; Mark 7:22; 2 Cor 12:21; 1 Pet 4:3.

Bully, see *abuser* (→ 2), alt. meaning of *plēktēs*.

Calumniator, see *devil* (→ 7), about mostly women but also some men.

Carouse, πότος (*potos*): All Goppelt⁴⁴, Liddell, Thayer, and Gingrich mention *carouse*, *drinking-bout*, and *a drinking*. Formally, the focus is on getting drunk by alcohol, probably a wild party or festivity, and a wild night being drunk. *Drinking game* as “a game that involves players having to drink alcohol,”⁴⁵ and *carousing* as “to enjoy yourself by drinking alcohol and speaking and laughing loudly in a group of people.”⁴⁶ Found in 1 Pet 4:3.

Catamite (inconclusive), μαλακός (*malakos*): The term is hard to cover, it mostly blends with soft, weak, and effeminacy according to Liddell, Thayer on the other hand mentions the Lat. *mollis* which according to Lewis & Short can denote “easily movable, pliant, flexible, supple; soft, tender, delicate, gentle, mild, pleasant ... [further in II.A] ... Tender, delicate, susceptible ... in tender youth, ... easily blushing, ... In a bad sense, soft, effeminate, unmanly, weak,” also Danker mentions “*submissive*, as noun of one who is passive in a same-sex relationship.” Conclusively it indicates some type *effeminate* male person but not precise enough to conclude when or how to apply as an actual sin. Found in 1 Cor 6:9.

Choked, πνικτός (*pniktos*): In current verses, the choked stands in direct context with *blood* (→ 4). Both Bietenhard⁴⁷, Thayer, and Gingrich agree with what G. denotes: “*strangled, choked to death* of animals killed for food without having the blood drained from them” The connection between blood and the choked is that blood can be used for more than eating,

like ceremonial purposes, therefore, the choked clarifies the eating part of blood even stronger. Found in Acts 15:20, 29, 21:25.

Clamor, κραυγή (*kraugē*): According to Grundmann, κραυγή denotes “The meaning is a. ‘to croak or cry with a loud and raucous voice’ ... (groan deeply) ... (to be dissatisfied) ... It is a war-cry ... (of the capture of Jericho). ... A second sense b. ‘to demand with cries’.”⁴⁸ Then Liddell, Thayer, and Gingrich almost agree in *clamor* or *outcry*. *Outcry* defines as “a strong expression of anger and disapproval about something, made by a group of people or by the public,”⁴⁹ and *clamor* as “a loud complaint about something or a demand for something.”⁵⁰ Found in Eph 4:31.

Common, κοινός (*koinos*): Liddell, Thayer, and Gingrich, including Grundmann⁵¹, agree on *common*. Generally, it is always a term in the positive sense when used in the Kingdom of God but negatively when used in the world. In an eschatological context, it is a sin for someone to be “shared in common” with the world. Those will not enter the gates of Heavenly Jerusalem. Found in Rev 21:27.

Contempt, see *hubris* (→ 13), as a result of a *hybristēs*. *Contempt* defines as “behaviour that is illegal because it does not obey or respect the rules of a law court.”⁵²

Covetousness, φθόνος (*phthonos*): Both Thayer and Gingrich allow the use of *envy*, but Liddell reaches deeper and denotes “*ill-will* or *malice*, esp. *envy* or *jealousy* of the good fortune of others ... *through envy*, ... better to be *envied* than *pitied*! ... *envy for*, *jealousy of*, ... *will grudge*, *deny*, ... *envy* or *jealousy felt by another*, ... *envyings*, *jealousies*, *heartburnings*, ... *a cause for indignation*, *a reproach*.” The total understanding seems to be the envyings of mostly material goods and opportunities. Also, the denoted type of envy leads to malice. Therefore, it is substantial to use *covetousness* which defines as “a strong wish to have something, especially something that belongs to someone else.”⁵³ Found in Gal 5:21; Rom 1:29; Titus 3:3; 1 Pet 2:1.

Craving, ἐπιθυμία (*epithymia*): According to Büchsel, the term denotes “[A.1] the direct impulse towards food, sexual satisfaction etc., and also desire in general. In the first instance there is nothing morally objectionable or even suspicious about them. From the time of Plato, and esp. the Stoics, the term acquires a distinctive sense in Gk. philosophy. ... In Plato *epithymia* is still generally *vox media*. Reprehensible desire is called *epithymia kakē* [*maleficent craving* (→ 17)]. To true philosophy, however, belongs theoretical and practical aloofness from the sensual

³⁹Lysias, *On the Refusal of a Pension* 24.15, ed. Lamb.

⁴⁰Lysias, *On the Refusal of a Pension* 24.15, trans. Lamb.

⁴¹CD, s.v. “savage,” accessed March 11, 2023.

⁴²CD, s.v. “violent,” accessed March 11, 2023.

⁴³CD, s.v. “brutal,” accessed March 11, 2023.

⁴⁴Goppelt, Leonhard, “πότος,” TDNT 6:145.

⁴⁵CD, s.v. “drinking game,” accessed March 24, 2023.

⁴⁶CD, s.v. “carousing,” accessed March 24, 2023.

⁴⁷Bietenhard, Hans, “πνικτός,” TDNT 6:457.

⁴⁸Grundmann, Walter, “κραυγή,” TDNT 3:898.

⁴⁹CD, s.v. “outcry,” accessed March 20, 2023.

⁵⁰CD, s.v. “clamor,” accessed March 20, 2023.

⁵¹Grundmann, Walter, “κοινός,” TDNT 3:789.

⁵²CD, s.v. “contempt,” accessed April 24, 2023.

⁵³CD, s.v. “covetousness,” accessed March 27, 2023.

world. ...Epicurus divides *epithymia* into *physikai*, or natural, and *kenai*, illegitimate. The first may be divided again into purely natural and those that are necessary to happiness, to freedom from bodily pain, and to life. ...In Greek philosophy *epithymia* is the waywardness of man in conflict with his rationality. It is estimated ethically rather than religiously. ...[A.2] In Hebrew and Jewish religion there is condemnation not merely of the evil act but also of the evil will. The Decalogue forbids stealing and the desire for the goods of others, including their wives. ...[B] In the NT *epithymia* and *epithymein* are rare in the Gospels, more common in the Epistles. As in current speech, they are often *vox media*. Hence they may be used for the natural desire of hunger, ...or longing, ...or the desire of the **divine mysteries**, or for anything good. ...Mostly, however, they indicate evil desire in accordance with the Greek and Jewish development considered under A. They may be characterized as such by information as to the object: ...a woman, ...or the direction, ...or the vehicle, ...the world, ...or the manner ...can be used for sinful desire without any such addition. ...For Paul, who alone in the NT offers an explicit doctrine of sinful man, *epithymia* is a manifestation of the sin which dwells in man and which controls him, but which is dead apart from the *epithymia* stirred up by the Law, Rom 7:7, 8. That desire is a result of the prohibition of sin reveals the carnality of man, Gal 5:16, 24, his separation from God, his subjection to divine wrath, Rom 1:18 ff. In James (1:14, 15) *epithymia* is regarded as the constant root in man of the individual acts of sin which the author's attention is mainly directed. The essential point in *epithymia* is that it is desire as impulse, as motion of the will. It is, in fact, lust, since the thought of satisfaction gives pleasure and that of non-satisfaction pain. *epithymia* is anxious self-seeking. Only exceptionally do we read of an *epithymein* of love; *epithymein* is normally used. In *epithymein* man is seen as he really is, the more so because *epithymia* bursts upon him with the force of immediacy. Even after the reception of the divine spirit [lower case], *epithymia* is always a danger against which man must be warned and must fight."⁵⁴ We should understand that we have natural desires and cravings that are impulsive. The impulsive part may only be heavily defeated when we go through sanctification. The purpose of the mosaic law for Christians is to discover their evil uncontrollable impulses. Be aware of lusts overtaking the members of your body, contrary to the will of the Spirit. *Lust* defines as "strong desire,"⁵⁵ and *craving* as "a strong or uncontrollable desire."⁵⁶ Found in Titus 3:3; 1 Pet 4:3.

Deceiving, ψευδής (*pseudēs*): According to Conzelmann, the term denotes "[A.1] c. the adj. *pseudēs*

means trans. 'deceiving,' of persons, ...dreams ...oracles ..., and in the pass. 'deceived,' ...intr. 'untrue,' 'false,' 'fabricated.' ...The adv. also means 'falsely,' ...'mistakenly'."⁵⁷ Totally in the mentioned context, it is an adj. thereby *deceiving*, which denotes an important rule, not to be deceiving to other people. *Deceiving* defines as "to persuade someone that something false is the truth; trick or fool."⁵⁸ Found in Rev 21:8.

Defamatory, λοιδορός (*loidoros*): According to Hanse, "to reproach,' 'insult,' 'revile,' even 'blaspheme,' though it is not a religious term. In public life in Greece insult and calumny played a considerable part, whether among the heroes in Hom., in political life in the democracies, in comedy, or in the great orators. Not to be susceptible was part of the art of living, though in fact a great deal of objective harm was done by this love of denigration. ...The idea that abuse which injures the reputation is a preliminary form of murder reminds us of the exposition of the 6th commandment in the Sermon on the Mount."⁵⁹ Thereby it is a form of persecution that the reviler practices, and which believers are said not to hang around this type of persons. *Defamatory* defines as "damaging the reputation of a person or group by saying or writing bad things about them that are not true."⁶⁰ Simply the one who persecutes by defamatory means. Found in 1 Cor 5:11, 6:10.

Demon worship, προσκυνέω ὁ δαίμονιον (*proskyneō ho daimonion*): According to Foerster, "[A.2] It is first used a. to denote 'gods,' and may still be used in the sense in Hellenism. More specifically, it is used b. for 'lesser dieties.' This is Plato's allusion when he defines *daimones* as *theoi* ... Since *daimon* is more general than *theos*, it is used c. when an 'unknown superhuman factor' is at work ... Again, especially in the tragic dramatists, it denotes d. 'anything that overtakes man,' such as destiny, or death, or any good or evil fortune ... It can also be used generally for 'fate,' ... From this sense it is only a step to e. that of a 'protective deity' watching over a man's life, or certain portions of it. ... By the time of the Orphics this has led to the coining of the words *eudaimon* and *kakodaimon* [*evil demon*, my translation] ... In Stoicism *daimon* then became f. a term for the 'divinely related element in man'."⁶¹ Further, "[A.3] In the more detailed development of the doctrine that demons are intermediary beings, regard is had to popular belief at three specific points. [1.] First, it is noteworthy that demons are brought into special connection with those parts of the cultus and religion which are closest to animism, i.e., with magic incantations. ... there emerges already a distinction between the higher forms of religion and the lower and more popular forms with which demons or evil demons are connected. In the

⁵⁴Büchsel, Hermann Martin Friedrich, "ἐπιθυμία," *TDNT* 3:168–71.

⁵⁵*CD*, s.v. "lust," accessed March 17, 2023.

⁵⁶*CD*, s.v. "craving," accessed March 17, 2023.

⁵⁷Conzelmann, Hans Georg, "ψευδής," *TDNT* 9:595.

⁵⁸*CD*, s.v. "deceiving," accessed March 29, 2023.

⁵⁹Hanse, Hermann, "λοιδορός," *TDNT* 4:293–4.

⁶⁰*CD*, s.v. "defamatory," accessed March 6, 2023.

⁶¹Foerster, Werner, "δαίμων," *TDNT* 2:2.

developed form of this conception demons are forces which seek to divert from true worship. ...[2.] Secondly, it is to be noted that the demons as rulers of human destiny are specifically connected with misfortune and distress. [3.] Thirdly, many philosophical systems have assimilated the doctrine of demons possessing men. Extraordinarily conditions are popularly ascribed to indwelling deities, especially in the tragic dramatists and e.g. Hippocrates. This was called *daimonon* or *daimonizesthai*, a view which is developed ...to the effect that evil demons clothe themselves with flesh and blood in the human body to kindle evil desires. But Plutarch already speaks plainly of demons which undermine virtue. ...this view is then linked with astrology ...and on the other hand it can be argued that falsehood belongs to the very essence of demons. ...Philosophy incorporated these intermediaries into its system and world view by ascribing *pathe* to demons and by giving at least to evil demons a location close to the earth. ...Their wickedness is not simply that of implacably and causelessly evil will; it is due to their link with matter, and may thus be regarded as an impulsion by cravings which are not familiar to man, whether in the form of envy, or a self-seeking desire for honor, or the thirst for blood and the odor of sacrifice.”⁶² Finally, in the NT “[C.2] Basically the NT stands in the OT succession. There is no reference to spirits of the dead; the dead sleep until the resurrection. *Daimon*, with its suggestion of an intermediary between God and man, is avoided. Angels and demons are antithetical. Indeed, it is only in the NT that we have a full and radical distinction. ... When we survey the passages mentioned, we note first how comparatively infrequent are the NT references to demons except in the case of the possessed. No trace whatever remains of the belief in ghosts, which is so important in the Rabbis. ...Nevertheless, the fact that demons are mentioned only with relative infrequency in the NT does not mean that their existence and operation are contested or doubted. For Paul witchcraft is meddling with demons. But there can also be intercourse with demons in the normal heathen cultus (1 Cor 10:20 f.).”⁶³ *Worship* defines as “to have or show a strong feeling of respect and admiration for God or a god,” also “to go to a religious ceremony.”⁶⁴ Finally, *demon* as “an evil spirit.”⁶⁵ See also *idol worship* (→ 14). Found in Rev 9:20.

Depravity, ἀκαθαρσία (*akatharsia*): In the LXX, the term is about the hazardous and contagious. But in the Pentateuch, only about bio-hazards, with an exception for the man who takes his brother’s wife (Lev 20:21). In the NT contexts, it is mainly mentioned together with *brutal* (→ 4) violence, *prostitution* (→ 19), and *unscrupulous encroaching* (→ 24). Also, the Pharisees were exposed for being filled with ἀκαθαρσία because they were constantly stealing each other’s wives

unscrupulously, just as mentioned in the Law. Liddell mentions “A. *uncleanness, foulness*, of a wound or sore, ...b. *dirt, filth*, ...2. in moral sense, *depravity*, ...3. *ceremonial impurity*.” Danker agrees with *filth, dirt*, and *moral depravity*. In total, we need to understand that physical filth is no longer an issue, all foods are clean (Mark 7:1–7, 18–19; Cf Acts 10:9), and not washing your hands is no more an issue. Therefore it can only have to do with filth as depravity, doing foul around and against women and the women of brothers. Also, economic filth but apart from the use of women, and at last, normal foul conduct in social affairs. Hauck describes the NT version of filth in terms that denote purification through sanctification. “uses the words of moral impurity which excludes man from fellowship with God (opposite *hagios*). Paul adopts *akatharsia* from Judaism as a general description of the absolute alienation from God in which heathenism finds itself. But for him the term no longer has ritual significance.”⁶⁶ *foul* defines as “extremely unpleasant,” and “to commit a foul against another player.”⁶⁷ *depravity* defines as “the state of being morally bad, or an action that is morally bad”⁶⁸ Found in Gal 5:19; Eph 5:3; 2 Cor 12:21; Col 3:5.

Depraved, ἀκάθαρτος (*akathartos*): In LXX, the term is about bio-hazards only. See *depravity* (→ 7) for an explicit understanding. In Zech 13:2, there is a promise that God will remove the depraved spirit and the false prophets out of the land of Israel, also in the spiritual Heavenly Kingdom. Therefore, no depraved person (Eph 5:5) that is an idolater will enter. The unclean spirits mentioned in the NT 23 times, is one depraved spirit demon that enters through a vile lifestyle. According to Liddell, the cognate ἀκαθαρτίζομαι means “to be ceremonially unclean,” then the term ἀκάθαρτος denotes “A. *uncleansed, foul*, ...of the body, ...of a woman, ...of ceremonial impurity, ...b. *unpurified*, ...2. *morally unclean, impure*, ...3. of things, *not purged away, unpurged*, ...b. *unpruned*, ...c. *ceremonially unclean*, of food, ...d. *not sifted, containing impurities*, ...II. Act., *not fit for cleansing*.” Now the difference between impure and ceremonial unclean is the difference in how you treat fellow women (1 Pet 3:7). Found in Eph 5:5.

devil (he/she), διάβολος (*diabolos*): According to Foerster, the term in Greek means “have the sense of ‘separating’ ... ‘to separate from.’ Hence the passive: ‘to be set in opposition to someone,’ ‘to hate or be hated by him’ ... This leads quite easily to the sense of ‘to accuse’ as in the orator Antiphon ... In the first instance, of course, *diaballein* does not mean judicial accusation, but the hostile will expressed in complaints and reproaches, and therefore denunciation. ... Often, however, it is hard to distinguish, between *diaballein* and ‘to calumniate’ ... This leads us to many further meanings. e.g., ‘to repudiate’ ... ‘to

⁶²Foerster, *TDNT* 2:3–6.

⁶³Foerster, *TDNT* 2:16–18.

⁶⁴CD, s.v. “worship,” accessed March 13, 2023.

⁶⁵CD, s.v. “demon,” accessed March 13, 2023.

⁶⁶Hauck, Friedrich, “ἀκαθαρσία,” *TDNT* 3:428.

⁶⁷CD, s.v. “foul,” accessed March 6, 2023.

⁶⁸CD, s.v. “depravity,” accessed April 24, 2023.

misrepresent' ... 'to give false information' ... and esp. 'to deceive.'⁶⁹ F. mentions in the NT "In 1 Tim 3:11 ... and 2 Tim 3:3 ... the word has the predominant Gk. sense of 'calumniator'."⁷⁰ Predominantly in context about women in general as well as female deacons, also few men. Nothing of being a devil here relates to satan as an entity but human behavior and conduct. *Calumny* defines as "(the act of making) a statement about someone that is not true and is intended to damage the reputation of that person,"⁷¹ also *devilish* as "evil or morally bad,"⁷² but *devil* as "a person who enjoys doing things people might disapprove of,"⁷³ and *she-devil* as "a woman who is considered to be dangerous or evil."⁷⁴ Found in 1 Tim 3:11; 2 Tim 3:3, Titus 2:3.

Disinforming, δῖλογος (*dilogos*): According to Liddell *double-tongued*, *doubtful*, in Thayer *double-tongued*, *double in speech*, "saying one thing with one person, another with another (with intent to deceive)," Gingrich also mention *double-tongued*, *insincere*. In the context of a congregational deacon. *Disinformation* as "false information spread in order to deceive people."⁷⁵ And *misleading* as "causing someone to believe something that is not true."⁷⁶ Found in 1 Tim 3:8.

Disobedient to parents, γονεύς ἀπειθής (*goneus apeithēs*): See *disobedient* (→ 8), specifically in the context relating to parents. Found in Rom 1:30; 2 Tim. 3:2.

Disobedient, ἀπειθής (*apeithēs*): The term with its noun form ἀπειθεία and verb form ἀπειθέω in the New Testament is correct to say only contrary to the obedience of: God, Christ, the Gospel and the stated will of God. According to Bultmann, "in the sense 'disobedient' is found in Gk. from the time of Thucyd. (earlier still in the sense 'unworthy of belief')."⁷⁷ *Disobedient* defines as "refusing to do what someone in authority tells you to do."⁷⁸ Found in Titus 3:3.

Dissipated, ἀκρατής (*akratēs*): Liddell, Thayer, and Gingrich are confluent in the following terms: *immoderate*, *without self-control*, *intemperate*, *dissolute*. *Dissipated* defines as "spending too much time enjoying physical pleasures and harmful activities such as drinking a lot of alcohol."⁷⁹ Found in 2 Tim 3:3.

Disunity, διχοστασία (*dichostasia*): In order to understand the term, we need to understand its root. According to Schlier, ἀφίστημι denotes as "In Heb 3:12 it is used expressly of religious decline from God. ... This

apostasy entails an unbelief which abandons hope. According to 1 Tim 4:1 apostasy implies capitulation to the false beliefs of heretics. This apostasy is an eschatological phenomenon."⁸⁰ That said is the beginning of the process of apostasy. The current term, on the other hand, is denoted by S. as "Division", 'disunity', 'contention' ... In the NT it signifies 'objective disunity' in the community. *dichostasia* has a limited 'political' sense. It is within the *ekklesia* that *dichostasia* arises."⁸¹ It's understood to be those people that weigh between two or more doctrinal heresies of misinformation that are misleading to the flock. *Disagreement* is described with "a situation in which people have different opinions, or an inability to agree,"⁸² and *contention* using "disagreement resulting from opposing arguments,"⁸³ while *disunity* with "a situation in which people disagree so much that they can no longer work together effectively."⁸⁴ See also *sectarianism* (→ 21). Found in Gal 5:20.

Drugs, see *witchcraft* (→ 25), alt. meaning of *pharmakeia*.

Drunkenness (women), μέθυσος (*methysos*): See *drunkenness* (→ 8), same but about women and wine, specifically the alcohol culture among women. Found in 1 Cor 5:11, 6:10; Rom 1:29.

Drunkenness, μέθη (*methē*): According to Preisker, μέθυσος denotes "'drunk' (with wine). In early lit. use is restricted to the feminine sex," then μέθη distinguishably denotes "'drink,' ... mostly 'over-rich drinking,' ... often 'intoxication,' 'drunkenness.'"⁸⁵ *Intoxication* defines as "the condition of having lost some control of your actions or behavior under the influence of a drug."⁸⁶ Also *drunkenness* as "the state of being drunk (= under the influence of alcohol)."⁸⁷ Found in Gal 5:21; Rom 13:13.

Egomaniacal, τυφώω (*typhoō*): Thayer denotes "properly, *to raise a smoke, to wrap in a mist*; used only metaphorically: 1. *to make proud, puff up with pride, render insolent*; passive, *to be puffed up with haughtiness or pride*." Then, Gingrich denotes: *be puffed up, be conceited*. Also Liddell denotes τυφώω "*delude, ... to be crazy, demented, ... rendered vain, ... filled with insane arrogance*." Then: examining the cognates found in L. gives a broader understanding of what the concept of τυφ(ο/ω)- is, τύφω "*smoke, ... consume in smoke, burn slowly, ... smolder ... smoldering*, but not yet broken out ... also of the fire of love," τυφός "*delusion, ... colloquially, nonsense, humbug, affectation, ... vanity, arrogance*," τυφογέρων "*silly old man, dotard*," τυφομανία "*delirium, ... mad delusion*," τυφοπλαστέω "*invent a falsehood, ... deceiving himself*," τυφοπλάστης "*inventor of*

⁶⁹Foerster, Werner, "διαβάλλω," TDNT 2:71.

⁷⁰Foerster, Werner, "διάβολος," TDNT 2:81.

⁷¹CD, s.v. "calumny," accessed March 11, 2023.

⁷²CD, s.v. "devilish," accessed March 14, 2023.

⁷³CD, s.v. "devil," accessed March 14, 2023.

⁷⁴CD, s.v. "she-devil," accessed March 14, 2023.

⁷⁵CD, s.v. "disinformation," accessed March 11, 2023.

⁷⁶CD, s.v. "misleading," accessed March 11, 2023.

⁷⁷Bultmann, Rudolf, "ἀπειθής," TDNT 6:10.

⁷⁸CD, s.v. "disobedient," accessed March 11, 2023.

⁷⁹CD, s.v. "dissipated," accessed March 8, 2023.

⁸⁰Schlier, Heinrich, "ἀφίστημι," TDNT 1:513.

⁸¹Schlier, Heinrich, "διχοστασία," TDNT 1:514.

⁸²CD, s.v. "disagreement," accessed March 14, 2023.

⁸³CD, s.v. "contention," accessed March 14, 2023.

⁸⁴CD, s.v. "disunity," accessed March 14, 2023.

⁸⁵Preisker, Herbert, "μέθη, μέθυσος," TDNT 4:545.

⁸⁶CD, s.v. "intoxication," accessed March 21, 2023.

⁸⁷CD, s.v. "drunkenness," accessed March 23, 2023.

falsehood,” τυφοποιέω “construct an imaginary world,” τυφώδης “delirious ... also of the fever.” A lot is mentioned about fever but being puffed up doesn’t seem like normal pridefulness instead it seems to be a puffed-up delirious ego of vanity. *Vanity* defines as “used to describe something that is done with the aim of getting praise, fame, or approval rather than for serious or good reasons,”⁸⁸ and *egocentric* as “thinking only about yourself and what is good for you,”⁸⁹ else *conceited* as “too proud of yourself and your actions and abilities,”⁹⁰ and *egomaniacal* as “relating to someone who considers themselves to be very important and able to do anything that they want.”⁹¹ Found in 1 Tim 3:6; 2 Tim 3:4.

Egotist, φυσίωσις (*physiōsis*): Liddell connotes with others “a being puffed up, inflation,” then Thayer denotes “a puffing up of soul, loftiness, pride,” and Gingrich mentions “being puffed up, pride, conceit.” Then the entire understanding is an ego puffed up in the soul because of lofty pride thereto. *Egotist* defines as “a person who considers himself or herself to be better or more important than other people.”⁹² Also, *conceit* as “the habit or attitude of thinking yourself better than others, even when there is no reason to think so.”⁹³ Found in 2 Cor 12:20.

Enmity, see *hostility* (→ 12), alt. meaning of *echthra*.

Ensnaring, δόλος (*dolos*): All Liddell, Thayer, and Gingrich connotes *guile*, *craft*, *cunning*, *deceit*, and *treachery*. Totally entrapment or ensnarement. *Snares* defines as “a trick or situation that deceives you or involves you in some problem that you do not know about,”⁹⁴ and finally *entrapment* as “the act of causing someone to do something they would not usually do by tricking them.”⁹⁵ Found in Mark 7:22; Rom 1:29; 1 Pet 2:1.

Erotic perversion, πάθος (*pathos*): According to Michaelis, the term denotes “1. *pathos*. used from the tragic poets, ... It first denotes an ‘experience,’ ... Even without addition it is used *in malam partem* for ‘misfortune,’ ‘mishap,’ ‘defeat,’ ‘sickness,’ etc. The meaning ‘mood,’ ‘feeling,’ ‘emotion’ etc. is very common in both good sense and a bad; ... This meaning is often *in malam partem*: ‘passion,’ ‘impulse.’ ... Under Pythagorean influence is the use of *pathos* for ‘changes,’ ‘modifications,’ ‘process,’ ... also ‘attribute’ ... As a rhetorical tt. for emotional expression: ‘pathos.’ ... 2. In the NT *pathos* occurs only in Pl., plur. Rom 1:26, sing. Col 3:5; 1 Thess 4:5. The *pathe atimias* of Rom 1:26a are the scandalous vices of homosexuality, 1:26b, 27. If *akatharsia*, elsewhere (including Col. 3:5) used for sexual impurity, is more general in

1:24 ... , *pathos* is the latest point for transition to the depiction of sexual perversion, and thus denotes erotic passion. When Col 3:5 adds to the demand ... the clarifying list: *porneian* [prostitution (→ 19)], *akatharsian* [depravity (→ 7)], *pathos* [erotic perversion], *epithymian kakēn* [maleficent craving (→ 17)], appending also the clause *kai tēn pleonexian* [unscrupulous encroaching (→ 24)] *hētis estin eidōlolatRIA* [idolatry (→ 13)] ... , 4 closely related concepts are contrasted with the final *pleonexia*. Since *porneia* and *akatharsia* ... already have a sexual reference, *pathos* here cannot mean ‘passion’ or ‘feeling’ in general, but denotes ‘erotic passion.’ This use leads back to Jewish writings. ... , one may detect a contribution made by the Hell. concept. But apart from Philo ... we must refer esp. to Joseph. ... and Test. Jos 7:8 ... esp. as *pathos* and *epithymia ponēra* (= *kakē*, Col 3:5) occur together here, so that *pathos* seems to be an erotic urge which is first given active expression as sin by *epithymia ponēra*. This would give a well-planned climax in Col 3:5 too. Since Rom 1:26 and Col 3:5 are not oriented to the Stoic *pathos* concept, the same applies to 1 Thess 4:5, ... *pathos epithymias* does not mean *epithymia* as *pathos* in the Stoic sense but *pathos* as sexual passion which is combined with or grows out of (gen. of origin, not quality as in Rom 1:26) *epithymia* [craving (→ 5)].”⁹⁶ M. denotes that *erotic passion* has a lower boundary where *maleficent craving* begins but not earlier. In modern sense *kink* defines as “a strange habit, usually of a sexual nature”⁹⁷ may not be sinful until a certain limit kicks in. This limit extends from M.’s article, which sees a connection between πάθος and ἐπιθυμία κακός. The conclusion is that sin happens first when *kink* becomes a) a craving, b) *malevolence* (→ 17), or c) *maleficent craving*, of which the last also count as idolatry. *Kinky* is also defined as “unusual, strange, and possibly exciting, especially in ways involving unusual sexual acts,”⁹⁸ and *perversion* as “sexual behavior that is considered strange and unpleasant by most people.”⁹⁹ Because of modernity and outdated semantic meanings, the term is renamed *erotic perversion*. Thereby being *kinky* below *craving*, *malevolence*, and *maleficent craving*, are not to be counted as *erotic perversion*. Found in Col 3:5.

Evil, πονηρία (*ponēria*): First we need to understand πονηρός, according to Harder, which denotes “The original verb is *penomai* from which come *penia* ‘poverty’ and *penēs*, *penichros* ‘poor,’ ‘needy’ ... Related to *ponos*, it has throughout class. Gk. the original sense 1. ‘laden with care,’ ‘sorrowful,’ ‘unhappy.’ ... ‘laden with the exercise and care of rule.’ ... 2. Then *ponēros* denote ‘that which causes trouble and brings sorrow.’ ... ‘speech which brings disaster,’ ... ‘trouble which brings evil,’ ... 3. *ponēros* thus take the sense of ‘pitiable,’ ‘incompetent,’ ‘wretched,’ ‘poor.’ It can also mean ‘badly contrived,’ ‘in poor

⁸⁸ CD, s.v. “vanity,” accessed March 24, 2023.

⁸⁹ CD, s.v. “egocentric,” accessed March 24, 2023.

⁹⁰ CD, s.v. “conceited,” accessed March 24, 2023.

⁹¹ CD, s.v. “egomaniacal,” accessed March 24, 2023.

⁹² CD, s.v. “egotist,” accessed March 29, 2023.

⁹³ CD, s.v. “conceit,” accessed March 29, 2023.

⁹⁴ CD, s.v. “snare,” accessed March 14, 2023.

⁹⁵ CD, s.v. “entrapment,” accessed March 14, 2023.

⁹⁶ Michaelis, Wilhelm, “πάθος,” TDNT 5:926–28.

⁹⁷ CD, s.v. “kink,” accessed March 11, 2023.

⁹⁸ CD, s.v. “kinky,” accessed March 24, 2023.

⁹⁹ CD, s.v. “perversion,” accessed March 24, 2023.

shape,' 'unattractive,' 'unfit,' 'unserviceable,' 'pernicious, ... 'unfavorably disposed,' ... 'politically useless,' the 'parasite on the commonwealth,' even the 'enemy of state.' ... 'morally reprehensible' ... 'willingly and knowingly bad.' ... 'full of trouble,' 'unfortunate' ... 'useless,' 'false,' 'wrong,' 'harmful,' 'unfavorable,' 'offensive,' thus 'deceptive.' ... Naturally there is a general use of *ponēros* in the moral sense for 'morally reprehensible,' 'useless,' 'bad,' 'evil.' ... When *ho ponēros* is used for the devil, it is based on NT usage."¹⁰⁰ Then built upon this, the understanding of *πονηρία* connotes as (p. 563) "*ponēria* is the 'intentionally practiced evil will,' ... in contrast to conduct ... 'unceasing baseness' is *mochthēria*, moral uselessness ... Similarly *ponēria* is to be distinguished from *agnoia* and *abelteria* 'stupidity.' *ponēria* affects others, *abelteria* only the one who acts. The original social signification of the term ... may be discerned here. Its essential future acc. to Demetrius ... us that it is always out for gain — something which may still be seen in the NT use."¹⁰¹ Therefore *πονηρία* is nothing but utter evil. *Evil* defines as "something that is very bad and harmful."¹⁰² Found in Mark 7:22; Rom 1:29.

Exterminator, διώκτης (*diōktēs*): All Liddell, Thayer, and Gingrich agree on *persecutor* which defines as "someone who treats a particular group of people cruelly."¹⁰³ Also, *exterminator* as "a person whose job is to kill a particular type of animal that is not wanted in a place,"¹⁰⁴ where the Christians are considered unwanted pestilence. Found in 1 Tim 1:13.

Extortionary, ἄρπαξ (*harpax*): Liddell, Thayer, and Gingrich generally agree on *rapacious*, *extortioner*, and *ravenous*, *swindler*, also *robber*. The most likely meaning is someone that practices snatching when needed or very greedily, in bible translations, *extortioner* seems most common. *Extortionary* defines as "relating to extortion (= the act of getting something, especially money, by force or threats)."¹⁰⁵ Found in 1 Cor 5:10, 11, 6:10.

False assertion, ψευδομαρτυρία (*pseudomartyria*): According to Strathmann, the term denotes "the false witness' ... The construction is not to be explained in the same way as ... etc., where *pseudo*-implies that what the main word denotes is claimed only *pseudos* [*falsehood* (→ 10)] or falsely. On the contrary, the main word is taken verbally as in *pseudangelos* (declaring lies, false messenger, Hom., Aristot.) ... The word thus means one who attests something which is false. It is not contested that the person concerned is a witness, as though he had no direct knowledge of the persons, relations or events at issue. What is disputed is the correctness of what he says. ... When in Plat. Gorg. (472b) in the

discussion of the thesis of Socrates ..., Polos brings against Socrates the whole host of the Athenians as witnesses, and Socrates calls these *pseudomartyras* with whose help ..., he is not saying that they cannot be regarded as witnesses, but simply that ... because that they testify to what is false. Whether a man is *martyr* or *pseudomartyr* depends on whether or not he tells the truth. The biblical use is similar."¹⁰⁶ We here talk about someone that is not necessarily the eye or earwitness but someone that could be a herald or messenger, whether spreading information or making statements or claims. It is necessary to certify whether it is absolutely true or if such an impression is delivered. It can easily lead to an accusation of falsely certifying that a said statement isn't true. *assertion* defines as "a statement that you strongly believe is true."¹⁰⁷ See *falsehood* (→ 10), *liar* (→ 16). Found in Matt 15:19.

Falsehood, ψεῦδος (*pseudos*): According to Conzelmann, the term denotes "[A.1] b. The noun *pseudos* means 'what is untrue,' 'deceit,' 'falsehood,' 'lying,' 'lie,' ... whether in obj. or the subj. sense is open as in the case of the verb. This leads on to the use in logic on the one side and in the ethics on the other."¹⁰⁸ The main focus is on deceiving and being untrue. *Untrue* defines as "not true; false,"¹⁰⁹ then *falsehood* as "a lie or a statement that is not correct."¹¹⁰ Found in Rev 21:27, 22:15.

Fanaticism, ζῆλος (*zēlos*): According to Stumpff, the current term denotes "is usually translated 'zeal,' ... a. *zēlos* as the capacity or state of passionate commitment to a person or cause is essentially *vox media* ... Thus the word is found in Plato in a list with partly good and partly bad emotions ... It is also found in the plur. in a biographical and anthropological sense as a comprehensive word to denote the forces which motivate a personality, ... also the sense of 'taste' or 'interest,' ... 'the warlike spirit (of a tribe),' ... Occasionally it can mean 'style' in the literary sense, ... b. *zēlos* as orientated to a worthy goal ... can have the sense of the 'zeal of imitation,' ... and this may take on the heightened sense of 'passionate rivalry,' ... or with only a slight shift of meaning, 'zealous recognition,' 'praise' or 'fame,' ... or even 'enthusiasm,' ... The word here serves to denote a noble ethical impulse towards the development of character, and to this degree it is to be distinguished from envy or jealousy. ... c. Zeal can also take a less reputable form ... 'passion which poisons human society' ... (miserable, pitiable) ... (shrieking discordantly, spreading evil rumors)."¹¹¹ *Zealot* defines as "a person who has very strong opinions about something, and tries to make other people have them too,"¹¹² and *fanaticism* as "extreme beliefs that may

¹⁰⁰ Harder, Günther, "πονηρός," TDNT 6:546–9.

¹⁰¹ Harder, Günther, "πονηρία," TDNT 6:563.

¹⁰² CD, s.v. "evil," accessed March 23, 2023.

¹⁰³ CD, s.v. "persecutor," accessed March 14, 2023.

¹⁰⁴ CD, s.v. "exterminator," accessed March 14, 2023.

¹⁰⁵ CD, s.v. "extortionary," accessed March 11, 2023.

¹⁰⁶ Strathmann, Hermann, "ψευδομαρτυρία," TDNT 4:513.

¹⁰⁷ CD, s.v. "assertion," accessed March 29, 2023.

¹⁰⁸ Conzelmann, Hans Georg, "ψεῦδος," TDNT 9:595.

¹⁰⁹ CD, s.v. "untrue," accessed March 29, 2023.

¹¹⁰ CD, s.v. "falsehood," accessed March 29, 2023.

¹¹¹ Stumpff, Albrecht, "ζῆλος," TDNT 2:877–8.

¹¹² CD, s.v. "zealot," accessed March 19, 2023.

lead to unreasonable or violent behavior”¹¹³ Found in Gal 5:20; 2 Cor 12:20; Rom 13:13.

Father-murderer, πατρολῳας (*patrolōas*): Liddell describes “one who slays his father, a patricide.” *Patricide* defines as “the crime of killing your own father”¹¹⁴ If anyone kills their father, they have committed murder. Found in 1 Tim 1:9.

Festival, see *revel* (→ 20), the whole meaning of *kōmos*. Also, see *idol worship* (→ 14) and *idolatry* (→ 13).

Foolishness, ἀφροσύνη (*aphrosynē*): According to Bertram, firstly ἀφρων means “[A.1] ‘without understanding’, ... [A.2] ‘befooled’, ... ‘mad’, ‘out of one’s mind’, ... ‘lack of understanding’,”¹¹⁵ and secondly ἀφροσύνη means “[A.2] ‘youthful folly,’ ... [A.3.b] In man, however, *aphrosynē* is either the animal by nature or sick as epilepsy or mania. ... Thus the honest man is rational and the liar foolish.”¹¹⁶ There are two main understandings, the religious and the worldly. In the religious understanding, a person who commits acts or sins in a way that may cut him off from God is foolish. On the other hand, worldly foolishness is very grave and which acts leads to lynching. *Foolishness* defines as “the quality of being unwise, stupid, or not showing good judgment.”¹¹⁷ Also, *madness* as “stupid or dangerous behavior.”¹¹⁸ Found in Mark 7:22.

Forceful interference, see *hubris* (→ 13), as a result of a *hybristēs*. “One finds violation of personal rights and forceful interference in the personal or domestic sphere.”

Fraudster, κλέπτης (*kleptēs*): Preisker first explains κλέπτω, and denotes “a. ‘To steal,’ ‘secretly and craftily to embezzle and appropriate,’ ... No blame is attached in these passages; indeed, cunning and skill displayed are recognized, hence gods, demigods and heroes steal (... deduces from Epicurean ethics that stealing is justifiable for this philosophy so long as it takes place ... ‘with craft and secrecy’). Later it’s condemned as no less wrong than robbery, murder, and other serious offenses. *kleptō* denotes the secret and cunning act as compared with *harpazō*, which is characterized by violence (*bia*) ... The objects may be articles of value, ... animals, ... or men (in the sense ‘to abduct’), ... The ref. might also be to places, ... (‘to seize with cunning, unnoticed’) or to circumstances, ... (‘to provide for oneself surreptitiously’). b. More generally the word can mean ‘to deceive,’ ‘to cheat,’ ‘to bewitch (by flattery),’ ... c. A further meaning is ‘to hold secretly,’ ‘to put away,’ ‘to conceal,’ ‘to hide.’ ... d. ‘To do something in secret or furtive manner.’” Then κλέπτης itself denotes as “is a. ‘the thief,’ ... is also b. ‘one who acts with subterfuge and secrecy,’

... ‘you are found as one who secretly stole the voices which otherwise would have been for him.’”¹¹⁹ Therefore it could be anything between *abducting* defined as “to take a person away by force,”¹²⁰ then *thievery* described as “the crime of stealing things,”¹²¹ also *trickery* described as “the use of tricks intended to deceive, as a way of cheating someone,”¹²² and *fraud* defined as “the crime of obtaining money or property by deceiving people.”¹²³ Found in 1 Cor 6:10.

Fraud, κλέμμα (*klemma*): Liddell, Thayer, and Gingrich generally agree on *theft* and *fraud*. In the context of done in the past, in an eschatological scenario. Also, see *fraudster* (→ 11), *thief* (→ 23), and *stealing* (→ 23). Found in Rev 9:21.

Gay-partner, ἀρσενικοίτης (*arsenokoitēs*): Thayer connotes “(*arsēn* a male; *koiitē* a bed), *one who lies with a male as with a female, a sodomite*.” Technically this is about man-gay sex, but it seems that it can interpret differently if the combining words are more deeply understood. See *nests* (→ 18) (multiple) to assert that the word κοίτη as singular usually is about cohabiting for multiple humans. Generally speaking, it is two men, a husband being sexually cohabited with a male, technically gay partnership. *Civil partnership* defines as “in the UK, a legal relationship between two people of the same sex that gives them the same rights as people who are married.”¹²⁴ Also, *partner* as “the person you are married to or living with as if married to them, or the person you are having a sexual relationship with.”¹²⁵ Found in 1 Tim 1:10; 1 Cor 6:9.

God-hating (inconclusive), θεοστυγής (*theostygēs*): All Liddell, Thayer, and Gingrich are equally confused but distinct, either *godforsaken* or *god-hating*. It is not clear whether God-forsaken, hating God, or both. Found in Rom 1:30.

Godless, ἀσεβής (*asebēs*): According to Foerster, for the pagans, irreverence meant “[A.2] In Athenian trials for *asebia* non-belief in the gods in which the *polis* believes is called *adikein* ... all private cults are to be forbidden under the law of *asebia* ... As long as the ancient *polis* endured *asebia*, the failure to worship the city gods, was a breach of its order. Taking part in the national cult was *eusebeia*, refusal to do so *asebeia*. To the end of antiquity, then, an important part of *eusebeia* or *asebeia* was participation in the national cult or refusal to do this. ... As *eusebeia* developed from reverence for the gods and the orders protected by them to worship of the gods, so *asebeia* developed from a lack of reverence for the gods to neglect of the cultus.”¹²⁶ For the Jews, irreverence could be “[B] With *asebēs* there is never any more precise indication of

¹¹³ CD, s.v. “fanaticism,” accessed March 19, 2023.

¹¹⁴ CD, s.v. “patricide,” accessed March 8, 2023.

¹¹⁵ Bertram, Georg, “ἀφρων,” TDNT 9:220-1.

¹¹⁶ Bertram, Georg, “ἀφροσύνη,” TDNT 9:221-2.

¹¹⁷ CD, s.v. “foolishness,” accessed March 12, 2023.

¹¹⁸ CD, s.v. “madness,” accessed March 12, 2023.

¹¹⁹ Preisker, Herbert, “κλέπτω, κλέπτης,” TDNT 3:754-5.

¹²⁰ CD, s.v. “abducting,” accessed March 20, 2023.

¹²¹ CD, s.v. “thievery,” accessed March 20, 2023.

¹²² CD, s.v. “trickery,” accessed March 20, 2023.

¹²³ CD, s.v. “fraud,” accessed March 11, 2023.

¹²⁴ CD, s.v. “civil partnership,” accessed March 10, 2023.

¹²⁵ CD, s.v. “partner,” accessed March 11, 2023.

¹²⁶ Foerster, Werner, “ἀσεβής,” TDNT 7:186.

obj. This does not mean that only God is the direct object of *aseb-*. A first pt. to notice is that *aseb-* never denotes a mere attitude but always action, conduct. Hence *asebeia* can often be put in the plur. as issue of specific acts. If the obj. is indicated only with the verb *asebeō*, this is the more surprising in that the group is not used only for cultic or particularly religious acts. A false witness speaks *asebeia* ... *asebēs* means one who is guilty in the judgment ... *asebeō* means transgression of judicial directions."¹²⁷ *Godless* defines as "not having or believing in God or gods," even "not showing belief in, or respect for, God."¹²⁸ Found in 1 Tim 1:9.

Gossipmonger, ψιθυριστής (*psithyristēs*): Liddell connotes "a whisperer: a slanderer," then Thayer says "a whisperer, secret slanderer, detractor," and Gingrich mention "whisperer, talebearer," then also Danker says "gossipmonger, tale-bearer." Simply said, someone slandering behind people's backs without letting them know. The same thing as a slanderer except in secret conversation behind someone's knowledge. *Gossipmonger* defines as "someone who enjoys talking about other people and their private lives."¹²⁹ Found in Rom 1:29.

Gossip, ψιθυρισμός (*psithyrismos*): Liddell connotes "a whispering, ... whispering, slandering," then Thayer says "(... to whisper, speak into one's ear), a whispering, i. e. secret slandering," then Gingrich mentions "whispering, gossip, talebearing," finally, Danker denotes "'information conveyed in a hushed tone', w. connotation of being denigrating covert gossip, talebearing." Denoting what D. says, the term is about slandering in secrecy and spreading rumors or illicit information, thereby the gravest slander of all, the one that is most important to come to a stop to before people may wish to leave earth. *Gossip* defines as "conversation or reports about other people's private lives that might be unkind, disapproving, or not true."¹³⁰ Found in 2 Cor 12:20.

Greed, see *moneyphile* (→ 17), alt. meaning of *philargyros*.

Hateful, στυγητός (*stygētos*): Liddell agrees with Thayer and Gingrich on *hateful* but also adds *abominated*. *Hate* defines as "filled with or causing strong dislike,"¹³¹ and *abominate* as "to hate something very much."¹³² As a disposition to the second command in the Law of Christ, we are not supposed to hate others: the Bible tells us that the world may hate us because Jesus lives in our hearts, but also to hate what is wicked, the deeds, not the sinner. Found in Titus 3:3.

Haughty disdain, ὑπερήφανία (*hyperēphania*): See *haughty disdainer* (→ 12), *hyperēphania* defines the conduct of the attitude. Found in Mark 7:22.

Haughty disdainer, ὑπερήφανος (*hyperēphanos*): According to Bertram, the term denotes "[A] The meaning 'outstanding,' 'distinguished' ... But both adj. and the derived noun *hyperēphania* are used in the main censoriously of pride, arrogance, boasting. *hyperēphanos* is between *hybristēs* [*hubris* (→ 13)] and *alazōn* [*wannabe* (→ 24)], ... Unlike *hybristēs*, who acts violently in spite of divine and human law ... and the *alazōn* ..., the empty boaster who deceives himself and others by making the most of his advantages, abilities and achievements, the *hyperēphanos* is the one who with pride, arrogance, and foolish presumption brags of his position, power and wealth and despises others. Both adj. and noun are used of men and supermen ..., their acts ..., or their attitude to others ... the *hyperēphanos politēs*, who is puffed up and annoying, is contrasted with the honorable and respected citizen. ... luxury, ease and opulence are the soil in which *hyperēphania* develops as well as *hybris* ... the ref. is to private houses which are not only more ornate (*hyperēphanos*) than those of the most but are even more lavishly (*semnos*) furnished than public buildings. In line with such traditions Hell. ethics is usually against *hyperēphania*. ... [D] In the NT the noun *hyperēphania* occurs only once and the adj. *hyperēphanos* five times. The usage is shaped by the OT and the Hellenistic Jewish tradition with its list of vices. ... The group of divinely hated despisers of men, the arrogant and the boastful (or arrogant boasters) is interrelated. According to the exposition of the early Church the arrogant are those who brag of what they have to the have-nots. In the list of vices in 2 Tim 3:2 *alazōnes* comes before *hyperēphanoi*. For the author the two terms denote different form of arrogance. The moral chaos depicted in the list, which is distinguished by a pious exterior, arises out of false teaching and characterizes the last time. The list of vices in Mark 7:20–23, coming after 7:18 f., serves to elucidate further the saying of Jesus about purity (7:15) for the Hellenistic Christian community. The substantive *hyperēphania* in 7:22 comes between *blasphēmia* [*blasphemy* (→ 3)] 'blasphemy' (of God) and *aphrosynē* [*foolishness* (→ 11)] the ungodly attitude of fools ... In the first instance *hyperēphania* to is against God and stands in contrast to the humility which is proper in relation to God and which is full surrender to Him. It is pride in one's own being and work which already in the OT tradition ... denotes resistance to God and the haughty disdain with which others are treated."¹³³ *Haughty* defines as "unfriendly and seeming to consider yourself better than other people"¹³⁴ and *disdain* is defined "dislike of someone or something that you feel does not deserve your interest or respect."¹³⁵ Found in Rom 1:30; 2 Tim 3:2.

Hostility, ἔχθρα (*echthra*): According to Foerster, the term denotes "'Hatred,' 'hostility,' as an inner dis-

¹²⁷Foerster, *TDNT* 7:187.

¹²⁸ *CD*, s.v. "godless," accessed April 25, 2023.

¹²⁹ *CD*, s.v. "gossipmonger," accessed March 29, 2023.

¹³⁰ *CD*, s.v. "gossip," accessed March 29, 2023.

¹³¹ *CD*, s.v. "hate," accessed March 11, 2023.

¹³² *CD*, s.v. "abominate," accessed March 24, 2023.

¹³³Bertram, Georg, "ὑπερήφανος," *TDNT* 8:525–8.

¹³⁴ *CD*, s.v. "haughty," accessed March 27, 2023.

¹³⁵ *CD*, s.v. "disdain," accessed March 27, 2023.

position, as objective opposition and as actual conflict between nations, groups and individuals. . . . In the NT *echthra* (in the plur. instances of *echthra*) as enmity between men is one of the works of the flesh along with *eris* [*quarrel* (→ 20)], *zēlos* [*fanaticism* (→ 10)], *thymos* [*outburst* (→ 18)]. . . . The Law means enmity for man, i.e., enmity between men and enmity against God (not God's enmity against us as in Gal 3:10, but ours against God as in Rom 8:7)."¹³⁶ *Hostility* defines as "an occasion when someone is unfriendly or shows that they do not like something,"¹³⁷ also *enmity* as "a feeling of hate"¹³⁸ Found in Gal 5:20.

Hubris, ὕβρις (hybristēs): Bertram denotes "[A] *hybris* is etym. obscure. The second syllable originally connected with *briaros* 'weighty,' *brithō* 'heavily laden.' Popular etym., as already in Hom., derives it from *hyper* along the lines of 'beyond measure.' This is linguistically impossible but important historically. With both noun and verb the range of meaning is very large. The noun means originally an act which invades the sphere of another to his hurt, a 'trespass,' a 'transgression' of the true norm in violation of divine and human right. Arrogance of disposition is often implied, . . . The ref. is to a wicked act, also insult, scorn, contempt, often accompanied by violence, rape, and mistreatment of all kinds. . . . The verb *hybrizō*, which is primarily trans. in formation, has the same range of meaning. . . . it denotes intr. arrogant conduct and trans. 'to harm,' 'damage,' 'injure,' . . . the injurious treatment of others even to rough handling. From the class. age it is also common in the pass. *hybristēs*, derived from the verb, denotes a man who, sinfully overestimating his own powers and exaggerating his own claims, is insolent in word and deed in relation to gods and men. . . . [A.4] In legal rhetoric one finds hubris technically from Aristoph. In trials the main issue is the violence of the rich against the poor, Lys., . . . One finds violation of personal rights and forceful interference in the personal or domestic sphere, . . . Aeschin. Tim., 15 the *hybreōs graphē* contains the law of injuries and violations which exerted considerable influence and shaped the similar law in Alexandria. . . . [A.6] With the mythical or philosophical usage of earlier times (which continues to exert an influence) and with the legal use, one also finds new application in Aristot. In him, as earlier . . . , *hybris* can be sexual violation, . . . As an expression of content *hybris* means 'maltreatment' with *kataphronēsis* 'scorn' and *epēreasmōs* 'ill-will,' . . . is also used act. for 'arrogance' as a form of *adikia* [*unrighteousness* (→ 24)] . . . with *asebeia* [*godless* (→ 11)] 'offense against gods and men' and *pleonexia* [*unscrupulous encroaching* (→ 24)] . . . 'greed,' . . . Hubris in action is associated with pleasure, . . . The high-minded man is not to be confused with the arrogant, . . . To act arrogantly is very wrong, but hubris cannot be punished, for a presumptuous disposition is a gen. human complaint

to which some (the rich and young) are more prone and others less. . . . [A.7] The later period brings no essential changes . . . as already in Demosth. . . . *aselgēs* [*brutal* (→ 4)] and *hybrizōn* are synon. . . . characterizes the *hybristēs* as by nature prone to (mocking) laughter . . . speaks of hubris in intercourse . . . of hubris against the law . . . Thus hubris passed into common usage in many senses, some of them quite weak. It retains a certain emotional force as a poetic term. But in an age when more and more the problem of ethics and anthropology were being considered with the tools of rational thought this word which originally owed its content to myth could not become a tt. in philosophy. Hence hubris never became a key concept in Gk. thought. . . . [B.3] Since hubris is so broad and can denote disposition, attitude and conduct, sinful turning from or provocation of God, secularism, as well as vainglorious arrogance, encroachments and tyranny against one's fellows, it is very hard to fix the limits of signification whether over against synon. or related Gk. words or with ref. to the equivalent Hbr. roots. In fact many Hbr. roots stand close in sense to hubris or are in context an expression of it. Thus one may ref. to . . . 'to be great, lofty, exalted,' but also 'to be boastful, proud, arrogant'. "¹³⁹ *Hubris* defines as "a way of talking or behaving that is too proud," and as "an extreme and unreasonable feeling of pride and confidence in yourself." ¹⁴⁰ Found in Rom 1:30; 1 Tim 1:13.

Husband-murderer, ἀνδροφόνος (*androphonos*): Liddell describes "[1.] *man-slaying* . . . [2.] of women, *murdering husbands*." Manslayer is a crime of the worst sort. May the person doing this – if a woman – repent, and may her children forgive her. Found in 1 Tim 1:9.

Hypocrisy, ὑπόκρισις (*hypokrisis*): According to Danker, the term denotes "the idea of playing a role in a theatrical production extends by metonymy to the sphere of everyday life" but also mentions *pretense*. Thayer says *dissimulation*, and Liddell says *hypocrisy*, to which D. and T. agree. *Hypocrisy* defines as "pretending to be what you are not, or pretending to believe something that you do not." ¹⁴¹ Found in 1 Pet 2:1.

Idolater, εἰδωολάτρης (*eidōlōlatrēs*): According to Liddell "*an idol-worshipper, idolater*." The sinners cataloged in Eph 5:5 – πόρνος (*pornos*) i. *male-sex-buyer* (→ 17) ii. *male-prostitute* (→ 17), ἀκάθαρτος (*akathartos*) *depraved* (→ 7), πλεονέκτης (*pleonektēs*) *unscrupulous competition* (→ 24) – counts as idolaters. Also, see *idolatry* (→ 13), *idol meat* (→ 14), *idol pollution* (→ 14), and *idol worship* (→ 14). Found in Eph 5:5; 1 Cor 5:10, 11, 6:9; Rev 21:8, 22:15.

Idolatry, εἰδωολατρία (*eidōlōlatría*): According to Gingrich – *idolatry*. The sins cataloged in Col 3:5 – πορνεία (*porneia*) *prostitution* (→ 19), ἀκαθαρσία,

¹³⁶ Foerster, Werner, "ἐχθρά," TDNT 2:815.

¹³⁷ CD, s.v. "hostility," accessed March 17, 2023.

¹³⁸ CD, s.v. "enmity," accessed April 17, 2023.

¹³⁹ Bertram, Georg, "ὕβρις," TDNT 8:295–301.

¹⁴⁰ CD, s.v. "hubris," accessed March 27, 2023.

¹⁴¹ CD, s.v. "hypocrisy," accessed March 27, 2023.

(*akatharsia*) *depravity* (→ 7), *πάθος* (*pathos*) *erotic perversion* (→ 9), *ἐπιθυμία κακός* (*epithymia kakos*) *maleficent craving* (→ 17), *πλεονεξία* (*pleonexia*) *unscrupulous encroaching* (→ 24) – count as idolatry. Mentioned in 1 Cor 10:7–8 as part of idolatry: to eat ἐσθίω (*esthiō*); to drink πίνω (*pinō*); to amuse παίζω (*paizō*) erotically or festively; to prostitute someone or oneself πορνεύω (*porneuō*) understood as selling sex. Conduct mentioned in 1 Cor 10:18–21: to partner κοινωνός (*koinōnos*) with demons; to drink the cup ποτήριον (*potērion*) of demons; to eat from the table τράπεζα (*trapeza*) of demons. Thereby a rite, ceremony, or sacrifice. Also, see *idolater* (→ 13), *idol meat* (→ 14), *idol pollution* (→ 14), and *idol worship* (→ 14). Found in Gal 5:20; Col 3:5; 1 Pet 4:3.

Idol meat, εἰδωλόθυτος (*eidōlothytos*): According to Büchsel, it denotes “the meat which derives from heathen sacrifices, though without the intolerable implication of the sanctity of what is offered to heathen gods, or the divinity of gods. . . . Paul allow the enjoyment of *eidōlothytos* apart from the cultic act itself (1 Cor 10:14–22) and so long as it does not violate the law of love (8:1–13). In this connection he appeals (10:26) to Ps 24:1. He can take this attitude only because faith has overcome Jewish legalism from within. In the apostolic decree of Acts 15:29; 21:25, and in Rev 2:14, 20, we do not have full freedom from legalism. Among the Nicolaitans the desire to eat the meat sacrificed to idols is an exception of Libertarianism, i.e., of complete renunciation of any commitment to the will of God, as may be seen from their general licentiousness. The same is probably true of Paul’s opponents in Corinth.”¹⁴² However, it is clear that we are not supposed to eat from an idol sacrifice, but if we eat a meal blindly and give thanks to God, we are free to eat by faith without consequence. Also see *idolater* (→ 13), *idolatry* (→ 13), *idol pollution* (→ 14), and *idol worship* (→ 14). Found in Acts 15:20, 21:25.

Idol pollution, ἀλίσγημα ὁ εἶδωλον (*alisgēma ho eidōlon*): Liddell calls ἀλίσγημα *pollution*, and the cognate ἀλίσγέω “pollute,” while other relating words are completely false cognates. Elsewhere in the bible it is only used twice. Daniel decided in his heart that he didn’t want to be polluted by the food and wine given by the king of Babylon (Dan 1:8), further, Malachi orates prophetically that the people puts polluted bread/food on his altar and despise his table (Mal 1:7, 12). Mostly it is about what comes from the altar of idolatry, what is sacrificed to demons, it is food only and grace kicks in here according to 1 Cor 10. Also see *idolater* (→ 13), *idolatry* (→ 13), *idol meat* (→ 14), *idol worship* (→ 14), and *demon worship* (→ 6) Found in Acts 15:20.

Idol worship, προσκυνέω ὁ εἶδωλον (*proskyneō ho eidōlon*): According to Büchsel, idol and idolatry can be well denoted “[1.] 1. *eid-ōlon*, from *eid-*, *vidare*, ‘to see’ . . . means ‘picture’ or ‘copy,’ whether artificially

made, self-produced or simply present. Thus *eidōlon* might mean ‘figure of a man’ in the sense of a copy of the man depicted, but not the man himself. It can also be used for images of gods etc. On the other hand, the usual term for the cultic images of the Greeks is *agalma*, while the statues of men are normally called *andrias* and *eikōn*. The relevant cultic object as such is not *eidōlon*, but the relation to the deity can be formulated in such way that it is not *eidōlon*. It helps us understand the Greek conception and sense of the word that they call reflections in water . . . and that they also call the shadow *eidōlon skias*. *eidōlon* can also be used for shades or apparitions, and is par. to *phasma*. Indeed, the inhabitants of the underworld are called *eidōla*, though they are no longer the men concerned, but only copies of them. A work of art is called *eidōlon* in the sense of an unconscious and immobile copy quite distinct from the living being in question. . . . *eidōlon* can also denote the image awakened by an object in the soul. It is common in Philo in the sense of what is unreal or deceptive. Though it would be too much to equate it with what is without substance, it certainly denotes ‘copy’ as distinct from the true reality. [2.] 2. The LXX uses *eidōlon* for many words meaning images of the gods or heathen deities . . . A first point to notice is that *eidōlon* rather than *agalma* is used for images of gods. Even more important is that the term is applied to the gods themselves. Behind the usage there is obviously a polemic against paganism. The presence of the images as the focus of worship is used to emphasize the unreality of heathen belief and the heathen gods. For the Jews idols and heathen deities are identical, and they prove that the heathen have images but no true God. Thus ‘copy’ (as distinct from the reality) is the word for both images and gods. The word ‘idol’ in its current use does not always convey the precise meaning. Too great emphasis is often laid on the idea of an object of false worship rather than on that of something without reality which fools have put in the place of the true God. In its strict sense the idol is not merely an alternative god; it is an unreal god, and therefore false as distinct from true and real. Philo and Josephus are both familiar with this use of *eidōlon*. . . . In pagan Gk. we do not find this usage. The Gks. did not share this view. For either they honor as gods what Jews call *eidōlon*, or, even if they no longer do so, they have no comprehensive expression for what the Jews call *eidōlon*. The language of the LXX is biblical or Jewish Gk. in this respect. Jewish religion has coined a new expression out of an existing term. . . . [3.] 3. The NT usage rests on that of the LXX or the Jews. In the NT *eidōlon* is used for heathen gods and their images. The word and its derivatives do not occur on the Gospels. . . . In relation to Paul’s use of *eidōlon* the question arises how far he regards them as realities. It is evident from 1 Thess 1:9 that they are no gods [emphasis added] in comparison with God, and from Gal 4:8 and Rom 1:23 that they are not divine [emphasis added] by nature but only products of human sin and folly. But he seems to see demons behind their worship [emphasis added]

¹⁴²Büchsel, Hermann Martin Friedrich, “εἰδωλόθυτος,” *TDNT* 2:378–9.

(1 Cor 10:19; cf. 8:5), so that we do not have here a purely intellectual dismissal. He gave full weight to Deut 32:17: *ethusan daimoniois kai ou theō*. In this respect he is wholly Jewish.”¹⁴³ Paul denotes that *idol worship* (→ 14) or *idolatry* (→ 13) is actual demon worship and is forbidden both in OT and NT. *Worship* defines as “to love, respect, and admire someone or something very much, often without noticing the bad qualities of that person or thing.”¹⁴⁴ Also see *idolater* (→ 13), *idolatry* (→ 13), *idol meat* (→ 14), *idol pollution* (→ 14), and *demon worship* (→ 6). Found in Rev 9:20.

Impiously wicked, ἀνόσιος (*anosios*): The term is hard to cover. Liddell mentions ἀνόσιος “*unholy, profane, ... of persons, ... of things, ... a corpse with all the rites unpaid, ... the holy rites have been profaned, ... in unholy wise, ... without funeral rites, or through an unholy deed.*” When reading L., it is obvious that the term is in relation to heathen conduct and understanding of piety and piousness, not at all a Christian understanding. By analyzing the English translation of some Greek texts (citation left out) we try to capture a social understanding of related conduct. In Herodotus, *Histories* 2.114 by Godley, it reads as “A stranger has come, a Trojan, who has committed an impiety in Hellas. After defrauding his guest-friend, he has come bringing the man’s wife and a very great deal of wealth, driven to your country by the wind’.”¹⁴⁵ Used in context about a stranger that conducted fraud, stole a wife, and took the wealth, called impious in regard to heathen gods. In Herodotus, *Histories* 3.65 by Godley, it reads as “Then I feared that my brother would take away my sovereignty from me, and I acted with more haste than wisdom; ... but I, blind as I was, sent Prexaspes to Susa to kill Smerdis. ... I have killed my brother when there was no need, ... So then, the man is dead of an *unholy* destiny at the hands of his relations who ought to have been my avenger for the disgrace I have suffered from the Magi;”¹⁴⁶ Used in the context of a Greek king who kills his brother in vanity to keep the throne. In Antiphon, *First Tetralogy* 4.7 by Maidment it reads as “Nay, when can he be cross-examined? He could make a statement in perfect safety; so it is only natural that he was induced to lie about me by his masters, who are enemies of mine. On the other hand, it would be nothing short of *impious* were I put to death by you on evidence which was untrustworthy.”¹⁴⁷ Contextually used of a man thinking it is impious to kill a slave for lying when he confessed under torture-like conditions. In Aeschines, *On the Embassy* 157 by Adams, it reads as “How outrageous that ... but in drunken heat, when Xenodocus, one of the picked corps of Philip, was entertaining us, seized a captive woman by the hair, and

took a strap and flogged her’!”¹⁴⁸ Used in the context of a drunken guest at a party grabbing a seized woman and flogging her publicly. Lots of references regarding pagan values on impiety are deliberately left out. What purposefully remains is civil impiety, which should make most common people outrageous when they hear about it. There is a very high heathen acceptance of criminal conduct until the unjust death of men or the ravaging of women and plunder. It seems to be worse than *brutal* (→ 4) violence but less than *foolishness* (→ 11). *Impiously* defines as “in a way that shows no respect, especially for God or religion.”¹⁴⁹ Also *wicked* as “morally wrong and bad.”¹⁵⁰ Found in 1 Tim 1:9; 2 Tim 3:2.

Ill-will, see *hubris* (→ 13), as a result of a *hybristēs*. *Ill will* defines as “bad feelings between people because of things that happened in the past.”¹⁵¹

Injure, see *hubris* (→ 13), as a result of a *hybristēs*. *Injure* defines as “to hurt a living creature, esp. to cause physical harm to someone.”¹⁵²

Insolent, see *hubris* (→ 13), as a result of a *hybristēs*. *Insolent* defines as “(of a person or a person’s behavior) intentionally and rudely showing no respect.”¹⁵³

Insult, see *hubris* (→ 13), as a result of a *hybristēs*. *Insult* defines as “an offensive remark or action.”¹⁵⁴

Irreconcilable, ἀσπονδος (*aspondos*): Liddell denotes “*a keeping out of treaty or covenant with others ... admitting of no truce.*” Also, Thayer connotes “*without a treaty or covenant; of things not mutually agreed upon, e. g. abstinence from hostilities ... 2. that cannot be persuaded to enter into a covenant, implacable.*” Finally, Gingrich says *irreconcilable* which defines as “impossible to find agreement between or with, or impossible to deal with.”¹⁵⁵ Found in 2 Tim 3:3.

Kidnapper, see *oppressor* (→ 18), secondary meaning of *andrapodistēs*. Also see *fraudster* (→ 11) from *kleptēs* in man-stealing or abduction.

Killing, φόνος (*phonos*): According to Liddell, there is a long denotation, but Thayer, Gingrich, and Danker may together shortly denote *murder, homicide, slaughter, killing*, and *execution*. Then L. shortly denotes “*murder, slaughter, ... exact vengeance for the killing ... killing or not-killing, ... the murder of ... slaughter of Greeks, ... in law, murder, homicide, ... death as a punishment, ... blood when shed, gore, ... of a sacrifice, ... rarely in Prose of blood, ... corpse, ... rascal that deserves death, gallowsbird, a Dorian phrase, ... of the agent or instrument of slaughter, ... to be a death to heroes, ... of poison.*” It seems that partaking in

¹⁴³Büchsel, Hermann Martin Friedrich, “εἰδωλον,” *TDNT* 2:375–8.

¹⁴⁴CD, s.v. “worship,” accessed March 16, 2023.

¹⁴⁵Herodotus, *Histories* 2.114, trans. Godley.

¹⁴⁶Herodotus, *Histories* 3.65, trans. Godley.

¹⁴⁷Antiphon, *First Tetralogy* 4.7, ed. Maidment.

¹⁴⁸Aeschines, *On the Embassy* 157, trans. Adams.

¹⁴⁹CD, s.v. “impiously,” accessed April 25, 2023.

¹⁵⁰CD, s.v. “wicked,” accessed April 25, 2023.

¹⁵¹CD, s.v. “ill will,” accessed April 24, 2023.

¹⁵²CD, s.v. “injure,” accessed April 24, 2023.

¹⁵³CD, s.v. “insolent,” accessed April 24, 2023.

¹⁵⁴CD, s.v. “insult,” accessed April 24, 2023.

¹⁵⁵CD, s.v. “irreconcilable,” accessed March 11, 2023.

the death penalty as an executioner could count as the sin of killing. Also, may it be prohibited to carry out a lethal action as of non-death penalty. However, whether causing a killing by self-defense of home (Luke 11:21), wife (Eph 5:25), or children and assaulting a burglar in one's own home (Matt 24:43; Exod 22:2) may be said to count as exceptions thereof. Matt 15:19 and Mark 7:21, which mentions an inner evil contemplation of killing in one's heart, also counts as sin. Found in Matt 15:19; Mark 7:21; Rom 1:29; 1 Tim 1:9; Rev 9:21.

Lawless, ἄνομος (*anomos*): According to Gutbrod, the meaning is “having no law.”¹⁵⁶ In 1 Cor 9:21, Paul instructs: “I become lawless unto the lawless – I am not without God's law but Christ's legal – to gain those without any law (NA28; my translation).” Technically even if Paul gained those without law by adapting to them, he never overlooked the Law of Christ. The big problem arises when someone disregards the worldly and the divine law simultaneously and thus becomes truly lawless. Found in 1 Tim 1:9.

Liar, ψεύστης (*pseustēs*): In John 14:6, we need to know that Jesus claims to be the truth with capital T. In John 8:44, The Devil is the father of lies with capital L. Technically, the term ψεύστης is used only 10 times in the NT, mostly by John and secondly by Paul. It is only used in contrast between the truth of God and the lies of the Devil. All truthfulness is in regard to the Kingdom of God and Jesus with the Gospel. Conzelmann denotes the correct use of ψεύστης in profane greek as *liar*. But the meaning thereof is far away from protestant and catholic state religious connotation, instead, C. describes “[A.1.f] Lying cannot be viewed merely as the opposite of truth. Basic to the general and philosophical use of the word group is the twofold sense, namely, objective and subjective appearance, untruth as non-breaking and error as false judgment of reality. The norm of the ethical assessment of lying is the firm bond between *alētheia* and *dikē*. At issue is the divinely protected order of the world.” Further, C. states “[A.2] Hence the worst lie is perjury ... Subj. values enter in here. Lying esp. direct lying against others i.e., ‘calumniation’ *diabole* [devil (→ 7)], is alien to the good man ... It deprives honor and is an assault on human dignity ... The aristocratic order demands esp. that one should not deceive those to whom one owes respect, ... On the other hand the gods deceive (*dolos*) men.”¹⁵⁷ *Lie* defines as “to say or write something that is not true in order to deceive someone,”¹⁵⁸ and *liar* as “someone who tells lies.”¹⁵⁹ Found in 1 Tim 1:10.

Loving pleasure rather than loving God,

φιλήδονος μᾶλλον ἢ φιλόθεος (*philēdonos mallon ē philotheos*): Liddell, Thayer and Gingrich are confluent in *loving/fond of pleasure*, as well as *loving*

God. Thereby the construction of whether a person loves God with their whole heart or has pleasures higher than him. Found in 2 Tim 3:4.

Lunacy, ἀνόητος (*anoētos*): According to Behm, is being “‘unthought of,’ ‘unsuspected,’ ‘unintelligible’ ... this word is predominantly act. ‘unwise,’ ‘irrational,’ ‘foolish’ ... both intellectually and ethically, of persons lacking in understanding or judgment ... whose folly is manifested in their acts, ... but also of subjects, human thoughts, utterances etc.”¹⁶⁰ *Deranged* defines as “completely unable to think clearly or behave in a controlled way, especially because of mental illness.”¹⁶¹ Specifically, defines *lunacy* as “stupid behavior that will have bad results,” and “extreme foolishness or mental illness”¹⁶² Found in Titus 3:3.

Machiavellian, αὐθάδης (*authadēs*): According to Bauernfeind, the term denotes “The critical judgement ... of the egocentric attitude, which as such necessarily leads to arrogance,” further denotes “In the two passages in which *authades* occurs in the NT the reference is to human impulse violating obedience to the divine command. In both cases it is religious leaders who are exposed to this danger or succumb to it.”¹⁶³ Then Thayer, Liddell, Gingrich and Danker generally agree upon *self-willed*, *self-pleasing*, and *arrogant*. L. mentions beyond that “*dogged*, *stubborn*, *contumacious*, *presumptuous*, ... *remorseless*, *unfeeling*.” Let's define five of those words mentioned by L. 1. *Egocentric* is defined as “thinking only about yourself and what is good for you,”¹⁶⁴ 2. *Dogged* is defined as “very determined to continue doing something, or trying to do something, even when this is difficult or takes a long time,”¹⁶⁵ 3. *Contumacious* is defined as “refusing to obey or respect the law in a way that shows contempt,”¹⁶⁶ 4. *Presumptuous* is defined as “A person who is presumptuous shows little respect for others by doing things they have no right to do,”¹⁶⁷ 5. *Unfeeling* is defined as “not feeling sympathy for other people's suffering.”¹⁶⁸ In the final end, this resembles what could be called in modern-day terms a psychopath, narcissist, or why not machiavellian. Those are extremely dangerous persons who only think about themselves which are not fit as a bishop for the house of God. Found in Titus 1:7.

Magician, φάρμακος (*pharmakos*): Liddell denotes “a *poisoner*, *sorcerer*, *magician*,” to which both Thayer and Gingrich agree. Danker defines *magician* as “an expert in manipulation through occult means.” See *witchcraft* (→ 25). Found in Rev 21:8, 22:15.

¹⁵⁶Gutbrod, Walter, “ἄνομος,” TDNT 4:1086.

¹⁵⁷Conzelmann, Hans Georg, “ψεύστης,” TDNT 9:595–6.

¹⁵⁸CD, s.v. “lie,” accessed March 10, 2023.

¹⁵⁹CD, s.v. “liar,” accessed March 10, 2023.

¹⁶⁰Behm, Johannes, “ἀνόητος,” TDNT 4:961.

¹⁶¹CD, s.v. “deranged,” accessed March 11, 2023.

¹⁶²CD, s.v. “lunacy,” accessed March 12, 2023.

¹⁶³Bauernfeind, Otto, “αὐθάδης,” TDNT 1:508–9.

¹⁶⁴CD, s.v. “egocentric,” accessed April 19, 2023.

¹⁶⁵CD, s.v. “dogged,” accessed April 19, 2023.

¹⁶⁶CD, s.v. “contumacious,” accessed April 19, 2023.

¹⁶⁷CD, s.v. “presumptuous,” accessed April 19, 2023.

¹⁶⁸CD, s.v. “unfeeling,” accessed April 19, 2023.

Maleficent contriver, ἐφευρετής κακός (*epheuretēs kakos*): All Liddell, Thayer, and Gingrich agree that ἐφευρετής means both *inventor*, as well as *contriver*. Then κακός means *maleficent*. *Inventor* is defined as “someone who has invented something or whose job is to invent things,”¹⁶⁹ and *contrive* is defines “to arrange a situation or event, or arrange for something to happen, using clever planning.”¹⁷⁰ Technically we are talking about persons, which are maleficent, trying to invent harm and evil, and making it come true, wickedness personified in human beings. See *maleficent craving* (→ 17), *maleficent eye* (→ 17), *malevolence* (→ 17), also *malice* (→ 17). Found in Rom 1:30.

Maleficent craving, ἐπιθυμία κακός (*epithymia kakos*): Maleficent cravings are mentioned in Prov 21:26 in the LXX, they count as idolatry. Cravings to cause harm to oneself or others. See *idolatry* (→ 13), *craving* (→ 5), and *malevolence* (→ 17), also *evil* (→ 9), *maleficent eye* (→ 17). Found in Col 3:5.

Maleficent eye, ὀφθαλμός πονηρός (*ophthalmos ponēros*): In TDNT, Michaelis denotes that ὀφθαλμός means “first ‘apple of the eye,’ then ‘eye,’”¹⁷¹ further, πονηρός means *evil*, totally, *apple of the maleficent eye*. See *evil* (→ 9), also *maleficent contriver* (→ 16), *maleficent craving* (→ 17), *malevolence* (→ 17), and *malice* (→ 17). Found in Mark 7:22.

Male-prostitute, see *male-sex-buyer* (→ 17), alt. meaning of *pornos*.

Male-sex-buyer, πόρνος (*pornos*): According to Hauck/Schulz, “ *pornos* ... ‘whoremonger’ who has intercourse with prostitutes then specifically one who lets himself be used for money, ‘male prostitute’.”¹⁷² There is no word in CD regarding male sexual immoral conduct. See *prostitution* (→ 19) Found in 1 Tim 1:10; Eph 5:5; 1 Cor. 5:10, 11, 6:9; Heb 12:16, 13:4.

Malevolence, κακία (*kakia*): To understand κακία we first much understand κακός. According to Grundmann, κακός denotes as “The word *kakos*, already considered in relation to *agathos*, expresses the presence of the lack. It is not positive; it is an incapacity or weakness. Like ‘evil,’ it has more than purely moral significance. The wealth expressed in the developing concepts ... Thus *kakos* means a. ‘mean,’ ‘unserviceable,’ ‘incapable,’ ‘poor of its kind,’ ... Greater precision is attained by additions. ... It also means b. ‘morally bad,’ ‘wicked.’ ... It then means c. ‘weak.’ ... A final meaning d. is ‘unhappy,’ ‘bad,’ ‘ruinous,’ ‘evil.’ ... This fixes the meaning of the noun to *kakon*, *ta kaka*, ‘evil,’ ‘suffering,’ ‘misfortune,’ ‘ruin.’”¹⁷³ Maleficent as a concept based on being mean and harmful by ignorance and incompetence causing suffering and ruin. *Maleficent* defines as “bad or harmful.”¹⁷⁴ The said word

κακία, then according to G. denotes “This word is related to *kakon* ... It is the quality of a *kakos*, and it can also signify the outworking of this quality, sometimes in the plural.”¹⁷⁵ *Malevolence* defines as “the quality of causing or wanting to cause harm or evil.”¹⁷⁶ See *maleficent contriver* (→ 16), *maleficent craving* (→ 17), *maleficent eye* (→ 17), also *malice* (→ 17). Found in Rom 1:29; Eph 4:31; Titus 3:3; Col 3:8; 1 Pet 2:1.

Malice, κακοήθεια (*kakoētheia*): According to Grundmann, the current term denotes “It always means ‘wickedness,’ ‘malice.’ In the NT it occurs only at Rom 1:29 ... The series shows that it is here conscious and intentional wickedness.”¹⁷⁷ Technically it is the intention to act in malignity towards someone. *Malice* defines as “the intention to do something wrong and esp. to cause injury.”¹⁷⁸ See *maleficent contriver* (→ 16), *maleficent craving* (→ 17), *maleficent eye* (→ 17), also *malevolence* (→ 17). Found in Rom 1:29.

Miscomprehension, ἀσύνετος (*asynetos*): According to Conzelmann, it denotes “The adj. *synetos* (similarly *asynetos*) means act. ‘understanding’ ... pass. ‘understandable’ ... Like the verb and noun it need closer definition ... The charge of lack of understanding may have moral tinge,”¹⁷⁹ The said term is negative as in lack of understanding. *Miscomprehension* defines as “failure to understand something, or an idea that is wrong because it is based on a lack of understanding.”¹⁸⁰ Found in Rom 1:31.

Mockery, see *blasphemy* (→ 3), rather used against humans than God.

Moneyphile, φιλάργυρος (*philargyros*): All Danker, Thayer and Liddell connotes *fond of money*, *avaricious*, therefore the closest we get is *avaricious* defines as “showing an extremely strong wish to get or keep money or possessions,”¹⁸¹ and *fond of* as “happy and loving,”¹⁸² also *greed* as “a strong desire to continually get more of something, esp. money.”¹⁸³ Found in 2 Tim 3:2.

Mother-murderer, μητρολόας (*mētrōlōas*): Liddell describes “*striking one’s mother*, a *matricide*.” *Matricide* defines as “a crime in which a person kills their mother.”¹⁸⁴ If anyone kills their mother, they have committed murder. Found in 1 Tim 1:9.

Murderer, φονεύς (*phoneus*): Liddell connotes “*slayer*, ... *self-murderers*, ... is so much more justly accounted a *murderer*, Antipho 4.3.3 ... of the sword on which Ajax had thrown himself, ... even of a

¹⁶⁹ CD, s.v. “inventor,” accessed March 19, 2023.

¹⁷⁰ CD, s.v. “contrive,” accessed March 19, 2023.

¹⁷¹ Michaelis, Wilhelm, “ὀφθαλμός,” TDNT 5:375.

¹⁷² Hauck/Schulz, “πόρνος,” TDNT 6:580.

¹⁷³ Grundmann, Walter, “κακός,” TDNT 3:469.

¹⁷⁴ CD, s.v. “maleficent,” accessed March 19, 2023.

¹⁷⁵ Grundmann, Walter, “κακία,” TDNT 3:482.

¹⁷⁶ CD, s.v. “malevolence,” accessed March 19, 2023.

¹⁷⁷ Grundmann, Walter, “κακοήθεια,” TDNT 3:485.

¹⁷⁸ CD, s.v. “malice,” accessed March 19, 2023.

¹⁷⁹ Conzelmann, Hans Georg, “ἀσύνετος,” TDNT 7:889–90.

¹⁸⁰ CD, s.v. “miscomprehension,” accessed March 12, 2023.

¹⁸¹ CD, s.v. “avaricious,” accessed March 27, 2023.

¹⁸² CD, s.v. “fond of,” accessed March 27, 2023.

¹⁸³ CD, s.v. “greed,” accessed March 27, 2023.

¹⁸⁴ CD, s.v. “matricide,” accessed March 8, 2023.

woman, . . . you, my *destroyer*.” Also, Thayer and Gingrich say *murderer*. It is highly important to understand that this also benefits the self-murderers, they also count in. In most eschatology, murderers end up in the lake of burning fire and brimstone, but also those that may die in that state as of heavenly exclusion. Also see *killing* (→ 15). Found in Rev 21:8, 22:15.

Nests (multiple), κοίταις (*koitais*, plural): Liddell mentions a long array of cognates regarding to κοίτη that needs to be examined. Sadly the TDNT has no given articles regarding κοίτη, therefore a deep specific study is needed, κοίτη “*bedstead, . . . esp. marriage-bed, . . . also . . . , of a cave, . . . on a sick-bed, . . . of one dead, . . . lair of a wild beast, nest of a bird, etc., . . . of the spider, . . . of the fish . . . quarters, . . . pen, fold for cattle, . . . act of going to bed, . . . to entertain ‘at bed and board’, . . . for going to bed, . . . to lie still in death, . . . of sexual connexion, . . . to become pregnant by a man.*” What can be concluded is that the term relates to what happens at night or at the sleeping quarters, everything concluded. The cognates follows: κοῖτος “*resting-place, bed, . . . of birds, . . . stall, fold, . . . sleep, . . . bed-time, . . . lying abed till dawn, . . . sleep under arms, . . . go to bed.*” κοιτωνικός “*for a bedroom, . . . bed-cover,*” κοιτωνιάρχης *chamberlain*, κοιτωνίτης *chamberlain*, κοιτωνοφύλαξ “*guardian of the bed-chamber*” κοιτάζω “*put to bed, . . . esp. of cattle, fold, . . . cause to rest, . . . go to bed, sleep, . . . have a lair, of a lion, . . . nest, of birds.*” κοιτάριος “*for beds,*” κοιτασία *cohabitation*. Men that have κοίτη are not men of sinful conduct but instead have a home in place, just like a male bird has to build a nest for his darling. Then in the nest, the birds cohabit and raise the chicks – which after some time – leave the nest to try their wings. It is all about expected human and mammal conduct of reproduction. A behavior that is most natural for everything that lives that has to reproduce. When people of the Stoneage epoch were alive, they sought protection from the dangers of the night and started to look for a safe place to live and protect. Surrounding their protective resting place, they furnished what later became their home and raised their children from there. In the Bible, we read about David and Bathsheba (2 Sam 11). When David sent for Uriah, and he later went asleep at the entrance of the palace, the LXX uses (v9) the word κοιμάομαι *fall asleep*. The second time Uriah went back (v13) to sleep, the used word is κοίτη *bedstead* because he now had a dedicated resting place where he slept at the palace. In Gen 35:22, we read about Reuben sleeping with his Father Israel’s concubine Bilhah, here the LXX uses the word κοιμάομαι, but later in Gen 49:4, when Israel is removing Reuben’s firstborn rights, he accuses him of climbing Israel’s κοίτη *sexual connection*. It is noteworthy that Reuben also climbed and defiled his Father’s στρωμένη *mattress*, thereby we can separate the act of sleeping with someone as in no relationship and the sexual connection that is similar to marriage. Also, we see the difference between the bed and the relationship playing out in the bed! In Rom 9:10 it says “not

only but except even Rebecca out of one *cohabitation* conceived, with our father Isaac (NA28; my translation).” What I want to push is that a κοίτη between a man and a woman is always about a sexual connection with cohabitation included. What we are looking for is the conduct of how humans go about living with each other, and that it always starts with a regular bed that they share in common, and mutually agreed cohabitation happens, then there is the wedding ceremony which establishes the union before witnesses and society as official. Technically κοίτη as *nest* is in itself human conduct. The purpose of this article is to conceive the understanding of nests or *chambering* - in this case - it’s the plural version that is sinful, that is, if someone has more than one sexual connection that includes cohabitation in terms of sleeping over more than one night at a time. Polygamy is thereby prohibited, whether formally married or NOT! *Nest* defines as “to build a nest, or live in a nest,” and “a structure or other place where creatures, esp. birds, give birth or leave their eggs to develop.”¹⁸⁵ Also, *polygamy* defines as “the custom or condition of being married to more than one person at the same time.”¹⁸⁶ Found in Rom 13:13.

Oppressor, ἀνδραποδιστής (*andrapodistēs*): According to Liddell and Gingrich, both say *kidnapper* and *slave-dealer*, Thayer goes further and explains “(from *andrapodizō*, and this from *to andrapodon* – from *anēr* and *pous* – a slave, a man taken in war and sold into slavery), a *slave-dealer, kidnapper, man-stealer*, i. e. as well one who unjustly reduces free men to slavery, as one who steals the slaves of others and sells them.” *Oppressor* defines as “someone who treats people in an unfair and cruel way and prevents them from having opportunities and freedom.”¹⁸⁷ Further, *kidnapper* as “someone who takes a person away illegally by force, usually in order to demand money in exchange for releasing them.”¹⁸⁸ Finally, *trafficker* as “a person who buys and sells goods or people illegally.”¹⁸⁹ Found in 1 Tim 1:10.

Outburst, θυμός (*thymos*): According to Büchsel, said term denotes “From the sense of ‘to well up,’ ‘to boil up,’ there seems to have developed that of ‘to smoke,’ and then ‘to cause to go up in smoke,’ ‘to sacrifice.’ The basic meaning of *thymos* is thus similar to that of *pneuma*, namely, ‘that which is moved and which moves,’ ‘vital force.’ . . . *thymos* then takes on the meaning sense of a. desire, impulse, inclination, b. spirit, c. anger, d. sensibility, e. disposition or mind, f. thought, consideration. . . [for the writers] For them *thymos* means spirit, anger, rage, agitation.”¹⁹⁰ *Outburst* defines as “a sudden forceful expression of emotion, especially anger.”¹⁹¹ Found in Gal 5:20; Eph

¹⁸⁵ CD, s.v. “nest,” accessed March 10, 2023.

¹⁸⁶ CD, s.v. “polygami,” accessed March 10, 2023.

¹⁸⁷ CD, s.v. “oppressor,” accessed March 10, 2023.

¹⁸⁸ CD, s.v. “kidnapper,” accessed March 10, 2023.

¹⁸⁹ CD, s.v. “trafficker,” accessed March 10, 2023.

¹⁹⁰ Büchsel, Hermann Martin Friedrich, “θυμός,” TDNT 3:167.

¹⁹¹ CD, s.v. “outburst,” accessed March 16, 2023.

4:31; 2 Cor 12:20; Col 3:8.

Outcry, see *clamor* (→ 5), alt. meaning of *kraugē*, a single loud group complaint.

Overindulgence, ἡδονή (*hēdonē*): Stählin denotes “[A.1] The word *hedone* derives from the same root as *hēdus*, ‘sweet,’ ‘pleasant,’ ‘delightful’ ... and it shares with this adj. the original sense of what is pleasant to the senses, namely, to the sense of taste. ... of superficial ‘pleasure in rhetoric’ (feasting the ears). The narrower basic meaning, which relates to what tastes good, was accompanied for many centuries by a subsidiary semasiological strand according to which *hēdonē* denotes that which causes pleasure to the senses. The specific sense of ‘pleasant taste’ is first found in ... Already in its earliest use, however, the term *hēdonē* bears the broader sense of a general ‘feeling of pleasure’ or ‘enjoyment.’ The development from the sensual to the physical and then to the ethical, which we can trace in *hēdonē*, is often to be noted in the evolution of words and their meanings. Already at an early period the rise of a feeling of pleasure is both restricted to sensual perceptions but is linked with enjoyable experiences of all kinds, and esp. with desired communications.”¹⁹² Liddell connotes to earlier mentioned “*enjoyment, pleasure, ... prop. of sensual pleasures, ... of malicious pleasure, ... to give way to pleasure, ... shall I speak truly or so as to humor you? ... one feels pleasure at the thought that ... to be satisfied with ... to speak so as to please another, ... it is a pleasure or delight to another, ... to take pleasure in them, ... with pleasure, ... concrete, a pleasure, ... sweetmeats, ... desires after pleasure, pleasant lusts.*” According to the Bible, illicit gratification is harmful to your walk with God (Luk 8:14). *Hedonism* defines as “living and behaving in ways that mean you get as much pleasure out of life as possible, according to the belief that the most important thing in life is to enjoy yourself,”¹⁹³ also *overindulgence* as “behavior in which you allow someone to have more of something enjoyable than is good for them.”¹⁹⁴ Found in Titus 3:3.

Perjured, ἐπιόρκος (*epiorkos*): According to J. Schneider, it states “to commit perjury,” as well as “to swear falsely.” When it comes to perjury, J. S. states “1 Tim 1:8 ff. deals with the relation of the Christian and the Law. To the righteous man, i.e. the justified man set in a new life, the requirement of the Law does not apply. Only where sins arise, which are enumerated in a catalog of vices in v9 and v10, are the strictness and severity of the Law relevant. Perjurers are among the enemies of the Law and the gainsayers.”¹⁹⁵ According to Jesus, we are supposed (Matt 5:33–37) not to swear at all, instead let yes be yes and no be no, accordingly also at liberty to remain silent, not engaging or avoiding. *Perjured* defines as “false, in a way that

involves perjury (= telling lies in court).”¹⁹⁶ Found in 1 Tim 1:10.

Polygamy, see *nests* (→ 18) (multiple).

Potions, see *witchcraft* (→ 25), alt. meaning of *pharmakeia*.

Pretender, see *wannabe* (→ 24), alt. meaning of *alazōn*.

Profane, βέβηλος (*bebēlos*): According to Hauck, it means “the place which may be entered by anyone ... ‘accessible.’ It corresponds exactly to the Lat. *profanus*. ... it is used of persons in the sense of ‘unsanctified’ or ‘profane.’ ... as applied to persons, *bebēlos* in Heb 12:16 (alongside *pornos* [i. *male-sex-buyer* (→ 17) ii. *male-prostitute* (→ 17)]) ... denotes profane men who are far from God; their unholiness includes ethical deficiency in accordance with the NT approach.”¹⁹⁷ Profane is the use of the world for a vessel that is supposed to be clean and used for holy purposes, therefore it’s not allowed to use it for worldly purposes but for holy use in the world. *Worldly* defines as “experienced in the ways of the world,” and as “relating to or consisting of physical things and ordinary life rather than spiritual things.”¹⁹⁸ Found in 1 Tim 1:9; Heb 12:16.

Prostitution, πορνεία (*porneia*): According to Hauck/Schulz, “*pornē* from *pernēmi* ‘to sell,’ esp. of slaves, means lit. ‘harlot for hire,’ ‘prostitute’; Gk. harlots were usually bought slaves ... *pornos* [male-sex-buyer (→ 17)] ... ‘whoremonger’ who has intercourse with prostitutes then specifically one who lets himself be used for money, ‘male prostitute’ ... *porneia* ... rare in class Gk., ‘fornication’ ... *moicheuō* [adultery (→ 2)] is narrower than *porneia* and refers solely to adultery.”¹⁹⁹ According to Liddell the following word πορνεία means *prostitution*, then: examining the cognates found in L. gives a broader understanding of what the concept of πορν- is, πορνεῖον *brothel*, πορνέω “*prostitute, mostly in Pass., of a woman, prostitute herself, be or become a prostitute,*” πόρνη “*harlot, prostitute,*” πορνικός “*of or for harlots, ... the tax paid by brothel-keepers,*” πορνοβοσκέω “*keep a brothel,*” πορνοβοσκία “*trade of a brothel-keeper,*” πορνοβοσκός *brothel-keeper*, πορνοφίλας or πορνο-φίλης “*loving-harlots,*” πορνο-διδάσκαλος “*teacher of fornication,*” πορνο-γέννητος “*born of harlots,*” πορνο-γράφος “*writing of harlots,*” πορνο-χοπέω “*to be a whoremonger,*” πορνο-κοπία *whoremongering*, πορνο-κόπος “*one who has commerce with prostitutes, fornicator,*” πορνο-μανής “*mad after prostitutes,*” πόρνος “*catamite, sodomite, fornicator,*” πορνο-τελώνης “*farmer of the [brothel], tax-gatherer.*” A lot of bible translations use the word *fornication* which stems from the Latin. Lewis & Short says: *fornix* “*a brothel, bagnio, stew, situated in underground vaults,*” then: examining the cognates found in

¹⁹²Stählin, Gustav, “ἡδονή,” *TDNT* 2:909–10.

¹⁹³CD, s.v. “hedonism,” accessed March 16, 2023.

¹⁹⁴CD, s.v. “overindulgence,” accessed March 24, 2023.

¹⁹⁵Schneider, Johannes, “ἐπιόρκος,” *TDNT* 5:466.

¹⁹⁶CD, s.v. “perjured,” accessed March 11, 2023.

¹⁹⁷Hauck, Friedrich, “βέβηλος,” *TDNT* 1:604–5.

¹⁹⁸CD, s.v. “worldly,” accessed March 8, 2023.

¹⁹⁹Hauck/Schulz, “πορνεία,” *TDNT* 6:580.

L. & S. gives a broader understanding of what the concept of *forni-* is, *fornicatio* “*whoredom, fornication,*” *fornicator* *fornicator*, *fornicor* “*to commit whoredom or fornication,*” *fornicatrix* “*a fornicatress, prostitute.*” It is clear that *fornication* comes from *prostitution*, and everything related to *πορν-* is brothel activity and nothing else. Therefore it should be obvious that *πορνεία* is the activity of a man paying for the performance of prostutitive acts and nothing else. Prostitution has come to be a derogatory term for those not practicing brothel activity but those that refuse religious *sexual asceticism* and similar. *Prostitution* defines as “the business of having sex for money.”²⁰⁰ (It seems like CD has removed the act of a man buying a prostitute from the dictionary.) Found in Gal 5:19; Matt 15:19; Mark 7:21; Eph 5:3; 2 Cor 12:21; Col 3:5; Acts 15:20, 29, 21:25; Rev 9:21.

Quarrel, ἔρις (*eris*): All Liddell, Thayer, and Gingrich connote *strife*, *quarrel*, and *contention*, *wrangling*. It is distinguished from *disunity* (→ 8), which is rather about rivalry. *Strife* defines as “violent or angry disagreement,”²⁰¹ *quarrel* as “to have an angry disagreement with someone,”²⁰² and *contention* as “to have an angry disagreement with someone.”²⁰³ L. also mentions *rivalry* described as “a serious and often continuing competition.” It is about an open conflict regarding the upper hand or rivalry, doctrinal or usual but not *disunity* as in settling with a side. Found in Gal 5:20; Rom 1:29, 13:13; 2 Cor 12:20.

Rage, ὀργή (*orgē*): According to Kleinknecht, “[A.] *orgē*, post-Homeric, first found in Hes. Op., 304, then common in poetry and prose, is related in stem to *orgaō/orgas*, and thus means the ‘lavish swelling of sap and vigor,’ ‘thrusting and upsurging’ in nature, originally gener. [1.] a. the ‘impulsive nature’ of man or beast, esp. the impulsive state of the human disposition, which in contrast to more inward and quiet *ēthos* ... breaks forth actively in relation to what it is without. When *orgē* is used of the mind and nature of man, animal and other comparisons point expressly to the natural side of the concept ... The female type which god [lower cased] created the fox ... another is best likened to the changeable sea in its nature ... The character of men are distinct ... who sets *orgē*, man’s natural disposition, character and bent, in the category as his ... In the general and broader sense of individual nature or disposition *orgē* is esp. important in Attic tragedy where it became a tragic element. In *orgē* there is actualized the true or false insight of man which impels him to decisive deeds ... Not blind anger, but demonic excess [Greek] of will in the nature of the tragic person, goes hand in hand with *anankē*, necessity and fate. As compared with older use, *orgē* in tragedy has already become more restricted and specialized. *orgē* now has more of the sense of a specific reaction of the human soul. It takes on the sense [2.] b. of anger as

the most striking manifestation of powerful inner passion *thymos*. The two terms can now supplement one other ... and yet on the other hand *orgē*, in distinction from *thymos* [*outburst* (→ 18)], is essentially and intentionally oriented to its content, namely, revenge or punishment ... In virtue of this *orgē* itself acquired the meaning [3.] c. ‘punishment’.”²⁰⁴ Totally, rage can be impulsive on the outside like an *outburst*, however, on the inside, being long gone anger over unsettled issues and from the inside being intentional. *Payback* defines as “an action that punishes someone for something bad that the person did to you; revenge.”²⁰⁵ Also, *revenge* as “harm that you do to someone as a punishment for harm that the person has done to you,”²⁰⁶ finally, *rage* as “extreme or violent anger, or a period of feeling such anger.”²⁰⁷ Found in Eph 4:31; Col 3:8.

Rape, see *hubris* (→ 13), as a result of a *hybristēs*. *Rape* defines as “to force someone to have sex when they are unwilling, using violence or threatening behaviour.”²⁰⁸

Rashness, προπετής (*propetēs*): Both Thayer and Gingrich agree in common on *rash* and *reckless* and then differentiate on *precipitate* and *thoughtless*. While Liddell gives a deeper insight, first the cognate προπέτεια “*headlong haste, rashness, ... hasty judgement, ... fickleness, ... prominence, of the nose,*” then the word denotes “*falling forwards, inclined forward, ... thrown away, ... drooping, at the point of death, ... 1. being upon the point of, ... 2. ready for, prone to a thing, ... 3. headlong, precipitate, rash, reckless, violent, ... of a lot, drawn at random, ... 2. headlong hastily, ... to be rash.*” *Rashness* defines as “the quality of being careless or unwise, without thought for what might happen or result.”²⁰⁹ Found in 2 Tim 3:4.

Rebellious, ἀνυπότακτος (*anypotaktos*): According to Delling, it denotes “‘not subject,’ ... ‘free,’ ... ‘not subjected to specific (here geographical) ideas.’ ... ‘not subjecting’ oneself to sound teaching or its proponents (Titus 1:9–10). ... ‘not submissive’ either in practice or principle. Here too, as in current usage, it has the sense of ‘rebellious’ or ‘refractory’ against God’s will (1 Tim 1:9).”²¹⁰ *Refractory* is defined as “not affected by a treatment, change, or process.”²¹¹ Also, *rebellious* is defined as “If a group of people are rebellious, they oppose the ideas of the people in authority and plan to change the system, often using force.”²¹² Found in 1 Tim 1:9.

Revel, κῶμος (*kōmos*): All Liddell, Thayer, and Gingrich basically agree on *revelry* and *carousal*. By analyzing the contexts given in L. we find: In Herodotus,

²⁰⁰ CD, s.v. “prostitution,” accessed March 10, 2023.

²⁰¹ CD, s.v. “strife,” accessed March 17, 2023.

²⁰² CD, s.v. “quarrel,” accessed March 17, 2023.

²⁰³ CD, s.v. “contention,” accessed March 19, 2023.

²⁰⁴ Kleinknecht, Hermann Martin, “ὀργή,” TDNT 5:383–4.

²⁰⁵ CD, s.v. “payback,” accessed March 17, 2023.

²⁰⁶ CD, s.v. “revenge,” accessed March 17, 2023.

²⁰⁷ CD, s.v. “rage,” accessed March 17, 2023.

²⁰⁸ CD, s.v. “rape,” accessed April 24, 2023.

²⁰⁹ CD, s.v. “rashness,” accessed April 1, 2023.

²¹⁰ Delling, Gerhard, “ἀνυπότακτος,” TDNT 8:47.

²¹¹ CD, s.v. “refractory,” accessed March 8, 2023.

²¹² CD, s.v. “rebellious,” accessed March 8, 2023.

Histories 1.21 by Godley, it reads as “ὅσος ἦν ἐν τῷ ἄστει σίτος καὶ ἐωυτοῦ καὶ ἰδιωτικός, τοῦτον πάντα συγκομίσας ἐς τὴν ἀγορὴν προεῖπε Μιλησίοισι, ἐπεὶ αὐτὸς σημήνη, τότε πίνειν τε πάντας καὶ κώμῳ χρᾶσθαι ἐς ἀλλήλους.”²¹³ translated by Godley into “he brought together into the marketplace all the food in the city, from private stores and his own, and told the men of Miletus all to drink and celebrate [emphasis added] together when he gave the word,”²¹⁴ Used in the context of a negotiator who offers a truce, then collects everything eatable and drinkable for a big public festivity doing an official saying. In Plato, Theaetetus 173d by Burnet, it reads as “νόμους δὲ καὶ ψηφίσματα λεγόμενα ἢ γεγραμμένα οὔτε ὀρώσιν οὔτε ἀκούουσι: σπουδαὶ δὲ ἐταιριῶν ἐπ’ ἀρχάς καὶ σύνοδοι καὶ δεῖπνα καὶ σὺν αὐλητρίσι κῶμοι,”²¹⁵ translated by Fowler into “and the strivings of political clubs after public offices, and meetings, and banquets, and revelings [emphasis added] with chorus girls”²¹⁶ Used in the context of a poem or so about the majesty of a great city with its revellings and beautiful flute girls. In Plato, Republic 573d by Burnet, it reads as “οἶμαι γὰρ τὸ μετὰ τοῦτο ἐορταὶ γίνονται παρ’ αὐτοῖς καὶ κῶμοι καὶ θάλειαι καὶ ἐταῖραι καὶ τὰ τοιαῦτα πάντα, ὧν ἂν Ἐρώς τύραννος ἔνδον οἰκῶν διακυβερνᾷ τὰ τῆς ψυχῆς ἅπαντα,”²¹⁷ translated by Shorey into “for, I take it, next there are among them feasts and carousals and revelings [emphasis added] and courtesans and all the doings of those whose souls are entirely swayed by the indwelling tyrant Eros,”²¹⁸ Used in the context of a fest to Eros with diverse celebrations, indwelling of a tyrant as demon possession together with, among others, temple-prostitutes. In Xenophon, Cyropaedia 7.5.25 by unknown, it reads as “κωμάζει γὰρ ἡ πόλις πᾶσα τῇδε τῇ νυκτί,”²¹⁹ translates partially by Miller into “in view of the revelry [emphasis added], it would not be at all surprising if the gates leading to the palace were open, for all the city is feasting this night,”²²⁰ Used in context where there is an ongoing revelry in the palace, and the whole city is feasting all night. In total κῶμος is a festivity that builds on making pacts jointly with feasting and carousal publicly where the whole city is involved. That is an occult public celebration of making a pact, or a covenant, that is statewide. Often sensuality and maybe even prostitution is common, especially with *hetairas* temple prostitutes. *Revel* defines as “to dance, drink, sing, etc. at a party or in public, especially in a noisy way,”²²¹ and *festival* as “a special day or period, usually in memory of a religious event, with its own social activities, food, or ceremonies.”²²² Found in Gal 5:21; Rom 13:13; 1 Pet. 4:3.

²¹³Herodotus, *Histories* 1.21, ed. Godley.

²¹⁴Herodotus, *Histories* 1.21, trans. Godley.

²¹⁵Plato, *Theaetetus* 173d, ed. Burnet.

²¹⁶Plato, *Theaetetus* 173d, trans. Fowler.

²¹⁷Plato, *Republic* 573d, ed. Burnet.

²¹⁸Plato, *Republic* 573d, trans. Shorey.

²¹⁹Xenophon, *Cyropaedia* 7.5.25, ed. unknown.

²²⁰Xenophon, *Cyropaedia* 7.5.25, trans. Miller.

²²¹CD, s.v. “revel,” accessed March 21, 2023.

²²²CD, s.v. “festival,” accessed March 21, 2023.

Revenge, see *rage* (→ 20), alt. meaning of *orgē*.

Rivalry, see *quarrel* (→ 20), alt. meaning of *eris*.

Sectarianism, αἵρεσις (*hairesis*): Danker describes it as a “‘choice of association based on shared principles or beliefs’, ordinarily of a subgroup with views or beliefs that deviate in certain respects from those of the larger membership party, faction.” Usually, there are religious or schismatic sects that rise in heresy and cause divisions in the Body of Christ contrary to the gospel. Schlier adds that “It thus comes to be the *hairesis* (teaching) of a particular *hairesis* (school). ... For the concept of such a fellowship — as well as ... we also have ... — the following aspects are important: the gathering of the *hairesis* from a comprehensive society and therefore its delimitation from other schools; the self-chosen authority of a teacher; the relatively authoritarian and relatively disputable doctrine”²²³ compared to the Word of God. Thayer inclines that the verb form αἰρέω denotes “*act of taking, capture: ... the storming of a city*” From that, it’s conclusive that unnecessary divisions in a group are about making a coup based on disputably misunderstood teachings. *Sectarianism* defines as “very strong support for the religious or political group that you are a member of, which can cause problems between different groups.”²²⁴ Found in Gal 5:20.

Selfishness, φιλαυτος (*philautos*): According to Danker, the term denotes “‘with affection concentrated on on oneself,’ *self-interested, selfish*.” Then, Thayer and Gingrich agree on *selfish*. *Selfish* defines as “caring only about what you want or need without any thought for the needs or wishes of other people.”²²⁵ Found in 2 Tim 3:2.

Selfish triumph, ἀφιλόγαθος (*aphilagathos*): First, we describe the opposite φιλόγαθος, according to Grundmann it describes “Aristotle calls *philagathos* the man who, in contrast to the *philautos* [*selfishness* (→ 21)] who is *phaulos*, places his ego under the good.” The said term is denoted according to G. “This word is distinguished from *philautos* (the opposite of *philagathos*), the term which introduces the description, in the sense that it says of *philautoi* that as men who know only themselves they seem to have no knowledge of live or piety. It is part of the NT description of the last time that in it lovelessness celebrates its triumph.”²²⁶ Usually translated as *no love of good*. However, it could be setting oneself above the love of excellence, which is ego over what is good. People look away from the common good for their selfish desire. *Selfish* defines as “caring only about what you want or need without any thought for the needs or wishes of other people.”²²⁷ And *triumph* as “to have a very great success or victory.”²²⁸ Found in 2 Tim 3:3.

²²³Schlier, Heinrich, “αἵρεσις,” *TDNT* 1:181.

²²⁴CD, s.v. “sectarianism,” accessed March 5, 2023.

²²⁵CD, s.v. “selfish,” accessed March 11, 2023.

²²⁶Grundmann, Walter, “ἀφιλόγαθος,” *TDNT* 1:18.

²²⁷CD, s.v. “selfish,” accessed March 12, 2023.

²²⁸CD, s.v. “triumph,” accessed March 12, 2023.

Self-seeking, ἐριθειά (*eritheia*): According to Büchsel, said term denotes “*eritheia* comes from *eritheuō*, ‘to work as a day-labourer,’ ‘to conduct oneself as such,’ ‘to work for daily hire,’ and this again comes from *erithos*, a ‘day-labourer.’ *eritheia* thus means the ‘work,’ then the ‘manner, attitude or disposition of the day-labourer.’ ... here are those who procure office by illegal manipulation, and therefore *eritheia* is their attitude, i.e., not so much *ambitus* as a action, but the personal manner connected with it ... The adj. is used in the same sense in the civic oath of the Italians: ... ‘I will not on any pretext bring a charge of failure to keep civic law against any citizen for personal reasons.’ *erithiotan*, the crucial point of the oath, defines such charges as unobjective and self-seeking. ... He thus demands that leaders should be non-contentious and without personal ambition. ... Ezek 23:5 ... v11 *eritheia* (LXX: *epithesis*), of a harlot who offers herself to a man or who entices him. *eritheia* is thus the attitude of self-seekers, harlots etc., i.e., those who demeaning themselves and their cause, are busy and active in their own interest, seeking their own gain or advantage. ... For many it probably had no more than the general sense of baseness, self-interest, ambition, contention. ... For this reason, it is best to understand *eritheia* as ‘base self-seeking,’ or simply as ‘baseness,’ the nature of those who cannot lift their gaze to higher things.” *Baseness* defines as “a lack of any honor or morals,”²²⁹ also *self-seeking* as “interested in your own advantage in everything that you do.”²³⁰ Found in Gal 5:20; 2 Cor 12:20.

Sensuality, *Sensuality* defines as “the expression or suggestion of physical, especially sexual, pleasure or satisfaction,”²³¹ see *overindulgence* (→ 19), the narrower meaning of *hēdonē*.

Sexist speech, εὐτραπελία (*eutrapelia*): Liddell mentions “*wit, liveliness*, Lat. urbanitas, ... 2. in bad sense, *jesting, ribaldry*, N.T.” Then Thayer says “(from *eutrapelos*, from *eu*, and *trepō* to turn: easily turning; nimble-witted, witty, sharp), *pleasantry, humor, facetiousness* ... in a bad sense, *scurrility, ribaldry, low jesting* (in which there is some acuteness): Eph 5:4; in a milder sense.” Also Gingrich mentions *coarse jesting, buffoonery*, then Danker mentions *suggestive, risqué talk*. *Wit* defines as “the ability to use words in a clever and humorous way,”²³² and *risqué* as “(of jokes or stories) slightly rude or shocking, especially because of being about sex,” even *suggestive* as “often used to describe something that makes people think about sex.”²³³ The overall feeling is the negative understanding of some sexual undertones and probably very derogatory language in presence of others to be hit or disturbed by such a manner. Sweet talk in front of others for the sake of burning down a relationship, is also probable. *Sexist* defines as “suggesting that the

members of one sex are less able, intelligent, etc. than the members of the other sex, or referring to that sex’s bodies, behavior, or feelings in a negative way.”²³⁴ Found in Eph 5:4.

Sex-purchase, see *prostitution* (→ 19).

Sexual violation, see *hubris* (→ 13), as a result of a *hybristēs*. *Violation* defines as “an action that breaks or acts against something, especially a law, agreement, principle, or something that should be treated with respect.”²³⁵

Shameful, αἰσχρότης (*aischrotēs*): According to Bultmann the underlying words means “The verb *aischynō*, fully interchangeable with *ep-* and esp. *kataischynō*, is often found in act. in the sense of ‘to shame’ or ‘to bring to shame’, ... The mid. is relatively uncommon, and has the common Greek sense of ‘being ashamed’ ... From the root *aisch-* we also find *aischros* in the NT in the sense of ‘that which is disgraceful’ in the judgement of men.”²³⁶ Further, Danker defines αἰσχρότης as *shameful conduct*. Found in Eph 5:4.

Shameful gain, αἰσχροκερδής (*aischrokerdēs*): Stems from two words: αἰσχρός *shameful* (→ 22), and κέρδος, which according to Schlier means “‘to gain,’ ‘advantage,’ ‘profit,’ ... A derived sense is that of the ‘desire for gain of profit.’ ... *kērdos* is often used in the plur. (Hom.) in the sense of ‘crafty counsels,’ ‘cunning’ ... In the NT Titus 1:11 refers to the *aischron kerdos* for the sake of which members of the community teach what they ought not.”²³⁷ Further, Liddell states: *sordidly greedy for gain*, and Thayer states: *from eagerness for base gain*. Simply shameful gain. Found in 1 Tim 3:8; Titus 1:7.

Shameful talk, αἰσχρολογία (*aischrologia*): According to Bultmann, the term is understood “The rarer *aischrotēs* [*shameful* (→ 22)], which is attested only in Attic literature, is found once in Eph 5:4, where it occurs with *mōrologia* [*absurd talk* (→ 2)] and *eutrapelia* [*sexist speech* (→ 22)] in the sense of *aischrologia*.”²³⁸ Thereby, αἰσχρολογία is a generic term for a group of words resembling *absurd talk* and *sexist speech*, because of that we explain them as shameful verbal conduct. Found in Col 3:8.

Sinner, ἁμαρτωλός (*hamartōlos*): According to Rengstorf, ἁμαρτωλός denotes the core connotation as ἁμαρτία which is “‘not hitting,’ or ‘missing.’ *hamartōlos* is thus ‘the man who misses something.’ That is to say, he is *hamartōlos* ‘when he misses something.’”²³⁹ Except that there is no satisfying or distinguishing utility to explain such properly. Here we must explicitly rely on the context of 1 Tim 1:9. The context says that the mosaic law is for those sinners but can impossibly

²²⁹ CD, s.v. “besness,” accessed March 16, 2023.

²³⁰ CD, s.v. “self-seeking,” accessed March 16, 2023.

²³¹ CD, s.v. “sensuality,” accessed March 19, 2023.

²³² CD, s.v. “wit,” accessed March 19, 2023.

²³³ CD, s.v. “suggestive,” accessed March 19, 2023.

²³⁴ CD, s.v. “sexist,” accessed March 19, 2023.

²³⁵ CD, s.v. “violation,” accessed April 24, 2023.

²³⁶ Bultmann, Rudolf, “αἰσχρότης,” TDNT 1:189–91.

²³⁷ Schlier, Heinrich, “κέρδος,” TDNT 3:672–3.

²³⁸ Bultmann, Rudolf, “αἰσχρολογία,” TDNT 1:191.

²³⁹ Rengstorf, Karl Heinrich, “ἁμαρτωλός,” TDNT 1:317.

refer to sinners of the mosaic law itself. Therefore only the Law of Christ (1 Cor 9:21, Gal 6:2) in the NT can be applicable (Matt 22:35–40, John 13:24). Found in 1 Tim 1:9.

Slanderer, κατὰλαλος (*katalalos*): The one performing slander, see *slander* (→ 23). Found in Rom 1:30.

Slander, καταλαλία (*katalalia*): This word group, according to Kittel, stands in contrast to *shameful talk* (→ 22) as *unthinking gossip* as the big difference. Except that it is “‘to importune someone with speeches,’ ‘to prattle something to someone,’ ... ‘to blurt out,’ ... ‘to speak against, to accuse, someone,’ with the suggestion of the false and exaggerated: ‘to calumniate.’”²⁴⁰ But is most likely common everyday slander. *Slander* defines as “statements that someone makes about another person that are not true and that harm their reputation, or the crime of making these statements.”²⁴¹ Found in 2 Cor 12:20; 1 Pet 2:1.

Spells, see *witchcraft* (→ 25), alt. meaning of *pharmakeia*.

Stealing (act of), κλοπή (*klopē*): See *fraudster* (→ 11), and *fraud* (→ 11). Found in Matt 15:19; Mark 7:21.

Thief, see *fraudster* (→ 11), the less secret understanding of *kleptēs*.

Timid, δειλός (*deilos*): All Liddell, Thayer, and Gingrich agree on *timid*. Which is cowardice in relationship to believing for a mighty miracle or dying in persecution. It is necessary to overcome human fearfulness in relation to the eschatological sufferings under the tribulation. As examples in Matt 8:26 and Mark 4:40. *Timid* defines as “shy and nervous; without much confidence; easily frightened.”²⁴² Found in Rev 21:8.

Trafficker, see *oppressor* (→ 18), tertiary meaning of *andrapodistēs*.

Unaffectionate (of family), ἄστοργος (*astorgos*): Liddell, Thayer, and Gingrich closely agree on *without natural affection*, both T. and Danker mentions in the family. Also, L. in στοργή adds “esp. of parents and children ... rarely sexual love.” *Unaffectionate* defines as “not showing feelings of liking or loving someone.”²⁴³ Found in Rom 1:31; 2 Tim 3:3.

Uncommitted, ἀσύνθετος (*asynthetos*): From Liddell, we understand the term denoted as “uncompounded, ... a word standing alone, ... bound by no covenant, faithless, ... making no covenants.” Then: examining the cognates found in L. gives a broader understanding of what the concept of ἀσύνθετος is, ἀσυνθεσία “breach of covenant, transgression, ... being uncompounded or uncombined,” ἀσυνθετέω “break covenant, be faithless,” ἀσύνθηχος “through breach

of contract,” Technically the opposite speaks about two parties being in a covenant, which may also care for each other. Thayers generally agree in all. Gingrich adds *faithless*, *untrustworthy*, and *undutiful*. Used mainly in the LXX, the denoted ἀσύνθετος group of words is mostly about being unfaithful such as in breaking or disregarding the covenant of God, a few times is it in a man/woman marital context. The term is different from ἄπιστος *unfaithful* (→ 23) in such a way that the uncommitted don’t regard a covenant, while the unfaithful are not trustworthy as in putting confidence in them. *Disconnected* defines as “separate from someone or something else, and not fitting well together or understanding each other.”²⁴⁴ And, describes *uncommitted* as “having made no promise to support any particular group, plan, belief, or action.”²⁴⁵ Also, describes *unattached* as “not feeling connected to a person, group, or idea.”²⁴⁶ Found in Rom 1:31.

Unfaithful (to God), ἄπιστος (*apistos*): The word does exist in Greek both in the secular and Christian sense. According to Bultmann, the original πιστος in the secular sense denotes “*Pistos*. In lit. this first means a. ‘trusting’ ... Inasmuch as trust may be a duty, *pistos* can come to have the nuance ‘obedient’ b. *pistos* in the sense ‘trustworthy’ is a word first used in the sphere of sacral law ... The expression ... denotes the conclusion of a treaty. *ta pista* is the reliability of those bound by the treaty ... ‘fidelity’ ... Similarly *pistos* (‘trustworthy’, ‘faithful’) is used of those who stands in a contractual relation.”²⁴⁷ However, contrary as in the said sense B. describes “*apistos* ... ‘faithless’ ... ‘without trust or confidence’ ... ‘unworthy of credence’ ... *apisteō* ... ‘to refuse to believe’, ... *apistia* ‘unfaithfulness’ ... ‘unbelief’.”²⁴⁸ *Faithless* defines as “not loyal and not able to be trusted,”²⁴⁹ and *unfaithful* as “not loyal or able to be trusted,”²⁵⁰ finally *unbelief* as “the fact of not having religious belief.”²⁵¹ Found in Rev 21:8.

Ungrateful, ἀχάριστος (*acharistos*): All Liddell, Thayer, Gingrich connotes *ungrateful*, both L. and T. also say *ungracious*. Opposite to χάρις which L. also denotes as *of thanksgiving*, *free gift*. Finally χάρις from L. means “on the part of the doer, *grace*, *kindness*, *goodwill*, ... more freq. on the part of the receiver, *sense of favor* received, *thankfulness*, *gratitude*.” *Gracious* defines as “behaving in a pleasant, polite, calm way,”²⁵² but *ungrateful* as “not showing or expressing thanks, esp. when it is expected or deserved.”²⁵³ Found in 2 Tim 3:2.

²⁴⁴ CD, s.v. “disconnected,” accessed March 12, 2023.

²⁴⁵ CD, s.v. “uncommitted,” accessed March 12, 2023.

²⁴⁶ CD, s.v. “unattached,” accessed March 12, 2023.

²⁴⁷ Bultmann, Rudolf, “πιστος,” TDNT 6:175.

²⁴⁸ Bultmann, Rudolf, “ἄπιστος,” TDNT 6:204–5.

²⁴⁹ CD, s.v. “faithless,” accessed March 11, 2023.

²⁵⁰ CD, s.v. “unfaithful,” accessed March 11, 2023.

²⁵¹ CD, s.v. “unbelief,” accessed March 11, 2023.

²⁵² CD, s.v. “gracious,” accessed March 13, 2023.

²⁵³ CD, s.v. “ungrateful,” accessed March 13, 2023.

²⁴⁰ Kittel, Gerhard, “καταλαλία,” TDNT 4:4.

²⁴¹ CD, s.v. “slander,” accessed March 6, 2023.

²⁴² CD, s.v. “timid,” accessed March 13, 2023.

²⁴³ CD, s.v. “unaffectionate,” accessed March 11, 2023.

Unmerciful, ἀνελεήμων (*aneleēmōn*): Both Liddell and Thayer agree in the meaning *merciless, without mercy*, while Gingrich and Bultmann²⁵⁴ connotes *unmerciful*. It seems that *merciful* purposes for active merciful conduct while *merciless* points at lack of compassion related to cruel conduct. While *unmerciful* aims at holding back merciful conduct, thereby skipping over the poor and needy. *Merciful* defines as “someone who is merciful is willing to be kind to and forgive people who are in their power.”²⁵⁵ Found in Rom 1:31.

Unrighteousness, ἀδικία (*adikia*): The word stems from ἄδικος, described in TDNT by Schrenk²⁵⁶ as a “violator of law,” understood as an opposition against *law, rule, and customs*. It conceives lawlessness as *legal injustice, partiality in judgment, unjust rule, dishonesty in business, and unlawful actions*, which lead to *incompetence, what is unjustifiable, harm, and injury*. It perceives as *calumnious and inimical*, but simply it violates what is *socially acceptable, opposes the ethical*, and is *uncivilized*. Paul calls out the unrighteousness in 1 Cor 6:9–11. *Righteousness* defines as “morally correct behavior, or a feeling that you are behaving in a morally correct way.”²⁵⁷ Found in Rom 1:29.

Unscrupulous competition, πλεονέκτης (*pleonektēs*): First, let’s explore the core sentiments of πλεόν ἔχειν. Delling²⁵⁸ denotes *having more, receiving more, wanting more*; after that, it connotes the following: *striving for power, to take the greater share, to increase one’s possessions, to seek aggrandizement, to take advantage of, to seek political gain*; further: *to be in force, to be superior in number and weapons, to take precedence in power, to forge ahead at the expense of others, to treat someone arrogantly*. Then the meaning of πλεονέκτης itself. “*pleonektēs* is the ‘robber,’ ...a. ‘to be superior’ in battle ... ‘to surpass’ in numbers, ... ‘to be ahead of someone’ in goods, right conduct, ... ‘to excel in something,’ of opposite kinds of music, ...b. ‘to receive more’ in material distribution, ... ‘to be at an advantage’ in dealings with gods, ... ‘to gain’ ...c. ‘to gain advantages,’ ... ‘to take advantage of someone,’ ... ‘to seize the goods of others,’ ‘to seek something by force,’ ... ‘to do violence to,’ laws.” Based on distinguishing between *unscrupulous competition* and *unscrupulous encroaching* (→ 24), the competition is an active choice and hunt for wealth compared to stealing indifferently from the surroundings of others. Therefore insatiability is a common factor but still different in its approach. We let *unscrupulous* be defined as “behaving in a way that is dishonest or unfair in order to get what you want,”²⁵⁹ and *competition* as “a situation in which someone is trying to win something or be more successful than someone

else.”²⁶⁰ Found in Eph 5:5; 1 Cor 5:10, 11, 6:10.

Unscrupulous encroaching, πλεονεξία (*pleonexia*): First, we need to pick up the core sentiment of πλεόν ἔχειν by reading *unscrupulous competition* (→ 24). Then Delling connotes “*pleonexia* ‘the will to press one’s advantage’ ... The use of *pleonexia* is more restricted. Formally it is ‘excess,’ ... but the meaning is usually adverse: ‘greed,’ ... ‘insatiability’ in respect of food and pleasures, ... ‘immoderation’ with ... ‘desire,’ erotically ... finally the act of ‘encroaching on what belongs to others,’ ... then esp. the desire for power etc., and esp. the ‘urge to assert oneself’.”²⁶¹ Finally, we conclude *unscrupulous encroaching* by defining *encroaching* as “to take control or possession of something in a gradual way and often without being noticed.”²⁶² Found in Mark 7:22; Rom 1:29; Eph 5:3; Col 3:5.

Uproar, ἀκαταστασία (*akatastasia*): Both Liddell, Thayer, and Gingrich agree that the semantic values of *unruliness, unrest, disorder, disturbance, instability, confusion, tumult, and turmoil* agrees in an acquainted manner as *uproar* which is defined, as “a situation in which a lot of people complain about something angrily or make a lot of noise.”²⁶³ Found in 2 Cor 12:20.

Vainglorious arrogance, see *hubris* (→ 13), as a result of a *hybristēs*. *Vainglorious* defines as “showing too much pride in your own abilities or achievements.”²⁶⁴ Also *arrogance* defines as “the quality of being unpleasantly proud and behaving as if you are more important than, or know more than, other people.”²⁶⁵

Vicious, ἀνήμερος (*anēmeros*): Both Liddell, Thayer, and Gingrich agree in the meaning *not tame, wild, and savage*. However, Danker proposes *ferocious* and *vicious*. *Untamed* as “left in a natural or wild state.”²⁶⁶ And *vicious* as “(of an act) intending to hurt badly, or (of a person or animal) likely to be violent.”²⁶⁷ Found in 2 Tim 3:3.

Violence of the rich against the poor, see *hubris* (→ 13), as a result of a *hybristēs*. “In trials the main issue is the violence of the rich against the poor.”

Wannabe, ἀλαζών (*alazōn*): According to Delling, it denotes the following thing, “The *alazōn* is the one who ‘makes more of himself,’ than the reality justifies, ‘ascribing to himself either more and better things than he has, or even what he does not possess at all,’; who ‘promises what he can not perform.’ ... Very often the orator, philosopher, poet, magician, doctor, cook, or officer is called *alazōn*, and especially the last

²⁵⁴Bultmann, Rudolf, “ἀνελεήμων,” TDNT 2:487.

²⁵⁵CD, s.v. “merciful,” accessed March 11, 2023.

²⁵⁶Schrenk, Gottlob, “ἄδικος,” TDNT 1:149–57.

²⁵⁷CD, s.v. “righteousness,” accessed March 5, 2023.

²⁵⁸Delling, Gerhard, “πλεονέκτης,” TDNT 6:266–7.

²⁵⁹CD, s.v. “unscrupulous,” accessed March 24, 2023.

²⁶⁰CD, s.v. “competition,” accessed March 24, 2023.

²⁶¹Delling, Gerhard, “πλεονεξία,” TDNT 6:266–7.

²⁶²CD, s.v. “encroaching,” accessed March 24, 2023.

²⁶³CD, s.v. “uproar,” accessed March 6, 2023.

²⁶⁴CD, s.v. “vainglorious,” accessed April 24, 2023.

²⁶⁵CD, s.v. “arrogance,” accessed April 24, 2023.

²⁶⁶CD, s.v. “untamed,” accessed March 11, 2023.

²⁶⁷CD, s.v. “vicious,” accessed March 11, 2023.

of these.”²⁶⁸ Liddell says *vagabond, false pretender, impostor, quack, swaggering*. Thayer and Danker add *braggart* and *boaster* with L. *Wannabe* defines as “a person who wants to be like someone else, esp. someone famous, or who wants to be thought of as famous,”²⁶⁹ but also defines *pretentious* as “trying to appear or sound more important or clever than you are, especially in matters of art and literature,” and “trying to give the appearance of great importance, esp. in a way that is obvious,”²⁷⁰ also *pretender* as “a person who states they have a right to the high position that someone else has, although other people disagree with this.”²⁷¹ Found in Rom 1:30; 2 Tim 3:2.

Wine abstinence, οἶνος πολὺς προσέχω (*oinos polys prosechō*): All Liddell, Thayer, and Gingrich, including Danker, agree on πολὺς meaning *great*. Then T. and G. basically denote προσέχω meaning *addicted to*. However, it is strange to prohibit deacons from having heavy addiction if *drunkenness* (→ 8) is a sin in general and lower to reach when he belongs higher up than the everyday members of the congregation. Both L. T. and G. agree with *to turn one’s mind to* which is very fortunate from a doctrinal point of view. Instead of focusing on great addiction, a different nuance, based on abstinence, can be addressed. Supposedly it can translate as *greatly turning one’s mind to wine*, which would indicate abstinence from frequently drinking wine in smaller portions but without completely controlling it. *Abstinence* defines as “the act of not doing something, esp. something that gives you pleasure.”²⁷² Found in 1 Tim 3:8.

Wine alcoholic, οἶνοφλυγία (*oinophlygia*): All Liddell, Thayer, and Gingrich agree on *drunkenness*, but T. and Danker also mentions *bubble up, overflow*, then T. says *wine-bibbing*, and D. adds “excessive indulgence in wine, boozing.” Then: examining the few cognates found in L. gives a deeper understanding of what the concept is, οἶνοφλυγ-έω “*to be drunken or drunk*,” οἶνό-φλυξ “*given to drinking, drunken*.” when examining the given text Xenophon, Apology 19 *sottishness* is used. Contextually this mentions the hedonist’s old lifestyle since before salvation, when being *sottish* was cool, which is way more than *drunkenness* (→ 8). *Booze* defines as “to drink alcohol,”²⁷³ *sot* defines as “someone who often drinks too much alcohol.”²⁷⁴ Found in 1 Pet 4:3.

Wine enslavement (heavy), οἶνος πολὺς δουλόω (*oinos polus douloō*): Heavily enslaved to wine, about mature women in the church. Found in Titus 2:3.

Wine romp, πάροινος (*paroinos*): According to Thayer and Gingrich, both mention *drunken* and *wine addiction*. However, this is hard to believe because the

average Christian is not supposed to fall into *drunkenness*. It’s more probable that the Bishop should be soberer than the average believer in Christ. Then Liddell mentions παροιικός as “addicted to wine, drunken” but there is a whole array of cognates that assert a different behavior, πάροινος “*befitting a drinking party, drinking songs*,” παροίνέω *play drunken tricks*, παροίνημα *drunkard’s butt*, and παροινία *drunken behavior*. However, it seems this is related to imitating frolicsome drunken behavior rather than regular intoxication. Technically this is about a party with happy fellows and an unknown amount of wine. *Romp* defines as “a funny, energetic, and often sexual entertainment or situation.”²⁷⁵ Found in 1 Tim 3:3; Titus 1:7.

Witchbrew, φάρμακον (*pharmakon*): Liddell mentions the use or making of potions as in modern day witchbrew. φάρμακον “a drug, medicine, ... medicine for it, remedy against it, ... for a head-ache, ... in bad sense, an enchanted potion, philtre, so a charm, spell, enchantment, ... also a drug, poison, ... a remedy, cure, ... of a bridle, ... a remedy against.” Mostly this is about the remedies in witchcraft which can comprehend a variety of purposes and means. But most of all is the occultism and demon-worship included that concerns the most. See also *witchcraft* (→ 25), *demon worship* (→ 6), and *abortifacient* (→ 2). Found in Rev 9:21.

Witchcraft (use of), φαρμακεία (*pharmakeia*): Thayer, Danker, and Gingrich agree with Liddell on the magick part of φαρμακεία. Foremost φαρμακεία means “the use of *drugs, potions, spells, ... poisoning, witchcraft, ... remedy, cure*. [emphasis added]” Further, “use of *drugs*, esp. of purgatives, ... emetics, Arist.Pr.962a3; of *abortifacients*, ... generally, the use of any kind of *drugs, potions, or spells, ... poisoning or witchcraft, ... metaph., remedy*. [emphasis added]” Then: examining the cognates found in L. gives a broader understanding of what the concept of φαρμα- is, φαρμακάω “to suffer from the effect of poison, to be ill or distraught,” φαρμακεύς “a poisoner, sorcerer,” φαρμακεύω “to administer a drug, ... to use enchantments, ... to use it as a charm to calm the river, ... to drug, give him a poisonous or stupefying drug,” φαρμακίς “a sorceress, witch,” φάρμακον “a drug, medicine, ... medicine for it, remedy against it, ... for a head-ache, ... in bad sense, an enchanted potion, philtre, so a charm, spell, enchantment, ... also a drug, poison, ... a remedy, cure, ... of a bridle, ... a remedy against,” φαρμακοποσία “drinking of medicine, ... drinking of poison,” φαρμακοπώλης “a dealer in drugs,” φαρμακοτριβής “one who grinds drugs or colors,” φαρμακώω “to endue with healing power,” φαρμακώδης “of the nature of a φάρμακον, medicinal, ... poisonous,” φαρμάσσω “to treat by using φάρμακα, ... to heal or relieve by medicine, ... to bewitch by potions or philtres: hence to bewitch by flattery.” In the day and age of the Greeks, it was hard to tell the difference between magick and what

²⁶⁸Delling, Gerhard, “ἀλαζών,” TDNT 1:226–7.

²⁶⁹CD, s.v. “wannabe,” accessed March 8, 2023.

²⁷⁰CD, s.v. “pretentious,” accessed March 8, 2023.

²⁷¹CD, s.v. “pretender,” accessed March 8, 2023.

²⁷²CD, s.v. “abstinence,” accessed March 23, 2023.

²⁷³CD, s.v. “booze,” accessed March 23, 2023.

²⁷⁴CD, s.v. “sot,” accessed April 20, 2023.

²⁷⁵CD, s.v. “romp,” accessed March 24, 2023.

counts as medicine in modern-day terms, and the concepts converged. In Gen 1:29, God gave herbs as food for humans and animals, which may work as remedies or cures. The focus is on the evil use, that is, the use of *drugs* (not medicine), *potions* (magical), the use of *spells*, and *abortifacients*, which sums up *witchcraft*. Found in Gal 5:20.

Wrath, ὀργίλος (*orgilos*): According to Grether/Fichtner, said term denotes “They mean ‘wrathful,’ ‘angry,’ and . . . they are used only for the human attribute.”²⁷⁶ Thus it stands in relationship to *rage* (→ 20) and *revenge* (→ 21) with the difference of inner disposition. *Wrath* happens between the offense and the outburst of rage or revenge. *Anger* as “a strong feeling that makes you want to hurt someone or be unpleasant because of something unfair or unkind that has happened,”²⁷⁷ and *wrath* as “extreme anger.”²⁷⁸ Also see *rage* (→ 20). Found in Titus 1:7.

Congregational Protection

For the congregation to remain intact spiritually so that it can withstand persecution in the physical, there are some sins that can never be tolerated among the holy saint, and which is!

Acts 15:20, 29, 21:25: ἀλίσγημα ὁ εἶδωλον *idol pollution*→14, εἰδωλόθυτος *idol meat*→14, αἷμα *blood*→4, πνικτός *choked*→5, πορνεία i. *prostitution*→19 ii. *sex-purchase*→22.

In Rev 2, we find a list of the consequences for the churches. The concern is that in this chapter, all three are aforementioned: Jezebel (v20), Baalam (v14; 2 Pet 2:15; Jude 11), and the Nicolaitans (v6). According to Church history, Nicholas the deacon (Acts 6:5) later became apostate and started buying prostitutes and eating idol meat. The spirit of Jezebel in a false prophet seduces people to be spiritual adulterers and to conduct idolatry and similar. This conduct is the same strategy that Baalam (Cf Num 22) instructed Balak to conduct to overcome the children of Israel.

Avoidance Exclusion

According to 2 Tim 3:1–5, we are supposed to avoid religious hypocrites, those looking pious but not confessing by their deeds.

φίλαυτος *selfishness*→21, φιλάργυρος i. *moneyphile*→17 ii. *avaricious*→3 iii. *greed*→12, ἀλαζών i. *wannabe*→24 ii. *pretender*→19, ὑπερήφανος *haughty disdainer*→12, βλάσφημος *blasphemous*→4, γονεύς ἀπειθής *disobedient to parents*→8, ἀχάριστος *ungrateful*→23, ἀνόσιος *impiously wicked*→15, ἄστοργος *unaffectionate*→23, ἄσπονδος *irreconcilable*→15, διάβολος i. *devil*→7 ii. *calumniator*→5, ἀκρατής *dissipated*→8, ἀνήμερος *vicious*→24, ἀφιλάγαθος

selfish triumph→21, προδότης *betrayed*→3, προπετής *rashness*→20, τυφώω *egomaniacal*→8, φιλήδονος μᾶλλον ἢ φιλόθεος *loving pleasure rather than loving God*→16.

In 1 Cor 5:11, we are not supposed to associate with brothers living in:

πόρνος i. *male-sex-buyer*→17 ii. *male-prostitute*→17, πλεονέκτης *unscrupulous competition*→24, εἰδωλολάτρης *idolater*→13, λοιδορος *defamatory*→6, μέθυσος *drunkenness women*→8, ἄρπαξ *extortionary*→10.

Grace Exclusion

The sins mentioned in 1 Tim 1:9–10 will make you fall from grace to the mosaic jurisdiction if not turned away from.

ἄνομος *lawless*→16, ἀνυπότακτος *rebellious*→20, ἄσεβής *godless*→11, ἁμαρτωλός *sinner*→22, ἀνόσιος *impiously wicked*→15, βέβηλος *profane*→19, πατρολῶας *father-murderer*→11, μητρολῶας *mother-murderer*→17, ἀνδροφόνος *husband-murderer*→13, πόρνος i. *male-sex-buyer*→17 ii. *male-prostitute*→17, ἄρσενοκοίτης *gay-partner*→11, ἀνδραποδιστής i. *oppressor*→18 ii. *kidnapper*→15 iii. *trafficker*→23, ψεύστης *liar*→16, ἐπίορκος *perjured*→19.

Heavenly Exclusion

The sins mentioned in Gal 5:19–21; Eph 5:5; 1 Cor 6:9–10; Rev 21:8, 27, 22:15, will exclude you from entering heaven if you live by them at the moment of fatality. Therefore throw them out of your life immediately, and promise yourself never to come by them again.

αἵρεσις *sectarianism*→21, ἀκαθαρσία *depravity*→7, ἀκάθαρτος *depraved*→7, ἄπιστος *unfaithful*→23, ἄρπαξ *extortionary*→10, ἄρσενοκοίτης *gay-partner*→11, ἀσέλγεια *brutal*→4, βδέλυγμα *abomination*→1, βδελύσσομαι *abominable*→1, δειλός *timid*→23, διχοστασία *disunity*→8, εἰδωλολάτρης *idolater*→13, εἰδωλολατρία *idolatry*→13, ἐρυνεία *self-seeking*→22, ἔχθρα i. *hostility*→12 ii. *enmity*→9, ζῆλος *fanaticism*→10, θυμός *outburst*→18, κλέπτης i. *fraudster*→11 ii. *thief*→23, κοινός *common*→5, κῶμος i. *revel*→20 ii. *festival*→11, λοιδορος *defamatory*→6, μαλακός *catamite*→5, μέθη *drunkenness*→8, μοιχός *adulterer*→2, πλεονέκτης *unscrupulous competition*→24, πορνεία i. *prostitution*→19 ii. *sex-purchase*→22, πόρνος i. *male-sex-buyer*→17 ii. *male-prostitute*→17, φαρμακεία i. *witchcraft*→25 ii. *abortifacient*→2 iii. *drugs*→8 iv. *potions*→19 v. *spells*→23, φάρμακος *magician*→16, φονεύς *murderer*→17, ψευδής *deceiving*→6, ψεῦδος *falsehood*→10.

The remaining sins mentioned in Rom 1:29–31, are according to Paul, not worthy to have life!

ἀδικία *unrighteousness*→24, πονηρία *evil*→9, πλεονεξία *unscrupulous encroaching*→24, κακία *malevolence*→17, φόνος *killing*→15, δόλος *ensnaring*→9, κακοήθεια *malice*→17, ψιθυριστής *gossip-monger*→12, κατάλαλος *slanderer*→23, θεοστυγής

²⁷⁶ Grether/Fichtner, “ὀργίλος,” *TDNT* 5:410.

²⁷⁷ *CD*, s.v. “anger,” accessed March 23, 2023.

²⁷⁸ *CD*, s.v. “wrath,” accessed March 23, 2023.

god-hating→11, ὑβριστής i. *hubris*→13 ii. *arrogance*→3 iii. *contempt*→5 iv. *forceful interference*→11 v. *ill-will*→15 vi. *injure*→15 vii. *insolent*→15 viii. *insult*→15 ix. *rape*→20 x. *sexual violation*→22 xi. *vainglorious arrogance*→24 xii. *violence of rich against poor*→24, ὑπερήφανος *haughty disdainer*→12, ἀλαζών i. *wannabe*→24 ii. *pretender*→19, ἐφευρετής *maleficent contriver*→16, γονεύς ἀπειθής *disobedient to parents*→8, ἀσύνετος *miscomprehension*→17, ἀσύνθετος *uncommitted*→23, ἄστοργος *unaffectionate*→23, ἀνελεήμων *unmerciful*→23.

The following sins exists in both sets.

ἔρις i. *quarrel*→20 ii. *rivalry*→21, μέθυσος *drunkenness women*→8, φθόνος *covetousness*→5.

Topic: Depraved

Everything about uncleanness is related to depraved spirits and depravedness. Read and study for yourself to understand better.

ἀκάθαρτος: Matt 10:1, 12:43; Mark 1:23, 26, 27, 3:11, 30, 5:2, 8, 13, 6:7, 7:25, 9:25; Luke 4:33, 36, 6:18, 8:29, 9:42, 11:24; Acts 5:16, 8:7, 10:14, 28, 11:8; 1 Cor 7:14; 2 Cor 6:17; Eph 5:5; Rev 16:13, 17:4, 18:2.

Topic: Evil Spirits

Evil spirits are involved in everything we do of evil, they are coordinated in the secret/invisible heavens above our heads. Learn and be wise, then you will overcome the evil in your life.

πονηρία: Matt 22:18; Mark 7:22; Luke 11:39; Acts 3:26; Rom 1:29; 1 Cor 5:8; Eph 6:12. πονηρός: Matt 5:11, 37, 39, 45, 6:13, 23, 7:11, 17, 18, 9:4, 12:34, 35, 39, 45, 13:19, 38, 49, 15:19, 16:4, 18:32, 20:15, 22:10, 25:26; Mark 7:22, 23; Lk. 3:19, 6:22, 35, 45, 7:21, 8:2, 11:13, 26, 29, 34, 19:22; John 3:19, 7:7, 17:15; Acts 17:5, 18:14, 19:12, 13, 15, 16, 25:18, 28:21; Rom 12:9; 1 Cor 5:13; Gal 1:4; Eph 5:16, 6:13, 16; Col 1:21; 1 Thess 5:22; 2 Thess 3:2, 3; 1 Tim 6:4; 2 Tim 3:13, 4:18; Heb 3:12, 10:22; Jas 2:4, 4:16; 1 John 2:13, 14, 3:12, 5:18, 19; 2 John 1:11; 3 John 1:10; Rev 16:2.

Topic: Malice as Evil

Malice is a form of lesser evil than πονηρία but still very dangerous. Give yourself time to cleanse your heart of evil thoughts.

κακοήθεια: Rom 1:29. κακός: Matt 9:16, 12:45, 21:41, 24:48, 27:23, 64; Mark 2:21, 5:26, 7:21, 15:14; Luke 11:26, 16:25, 23:22; John 5:14, 18:23, 30; Acts 9:13, 16:28, 23:9, 28:5; Rom 1:30, 2:9, 3:8, 7:19, 21, 12:17, 21, 13:3, 4, 10, 14:20, 16:19; 1 Cor 10:6, 13:5, 15:33; 2 Cor 13:7; Phil 3:2; Col 3:5; 1 Thess 5:15; 1 Tim 5:8, 6:10; 2 Tim 3:13, 4:14; Titus 1:12; Heb 5:14, 10:29; Jas 1:13, 3:8; 1 Pet 3:9, 10, 11, 12; 2 Pet 2:20; 3 John 1:11; Rev 2:2, 16:2. κακία: Matt 6:34; Acts 8:22; Rom 1:29; 1 Cor 5:8, 14:20; Eph 4:31; Col 3:8; Titus 3:3; Jas 1:21; 1 Pet 2:1, 16.

Vices of Eschatology

The vices of the end-times, that is eschatological vices, are those sins that only are unique to the period before judgment day and the second coming of Christ. Those have been enumerated safely to exclude other vices that are eternal to the creation.

Rev 21:8, 27, 22:15: ἄπιστος *unfaithful*→23, βδέλυγμα *abomination*→1, βδελύσσομαι *abominate*→1, δειλός *timid*→23, κοινός *common*→5, φάρμακος *magician*→16, φονεύς *murderer*→17, ψευδής *deceiving*→6, ψεῦδος *falsehood*→10.

Included Lists of Vices

Those are the current Lists of Vices chosen for inclusion in this report:

Matt 15:19; Mark 7:21–22; Acts 15:20, 29, 21:25; Rom 1:29–31, 13:13; 1 Cor 5:10–11, 6:9–10; 2 Cor 12:20–21; Gal 5:19–21; Eph 4:31, 5:3–5; Col 3:5, 8–9; 1 Tim 1:9–10, 1:13, 3:3, 6, 8, 11; 2 Tim 3:2–4; Titus 1:7, 2:3, 3:3; Heb 12:15–16, 13:4; 1 Pet 2:1, 4:3; Rev 9:20–21, 21:8, 27, 22:15.

The following Greek words, and in a few cases, phrases, are included in each separate list. All words and phrases are listed according to their respective lexemes for simplicity.

Matt 15:19 φόνος, μοιχεία, πορνεία, κλοπή, ψευδομαρτυρία, βλασφημία.

Mark 7:21–22 πορνεία, κλοπή, φόνος, μοιχεία, πλεονεξία, πονηρία, δόλος, ἀσέλγεια, ὀφθαλμός πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη.

Acts 15:20 ἀλίσγημα ὁ εἰδωλον, πορνεία, πνικτός, αἷμα.

Acts 15:29 εἰδωλόθυτος, αἷμα, πνικτός, πορνεία.

Acts 21:25 εἰδωλόθυτος, αἷμα, πνικτός, πορνεία.

Rom 1:29–31 ἀδικία, πονηρία, πλεονεξία, κακία, μέθυσος, φθόνος, φόνος, ἔρις, δόλος, κακοήθεια, ψιθυριστής, κατάλαλος, θεοστυγής, ὑβριστής, ὑπερήφανος, ἀλαζών, ἐφευρετής κακός, γονεύς ἀπειθής, ἀσύνετος, ἀσύνθετος, ἄστοργος, ἀνελεήμων.

Rom 13:13 κῶμος, μέθη, κοίταις, ἀσέλγεια, ἔρις, ζῆλος.

1 Cor 5:10–11 πόρνος, πλεονέκτης, ἄρπαξ, εἰδωλολάτρης, πόρνος, πλεονέκτης, εἰδωλολάτρης, λοιδόρος, μέθυσος, ἄρπαξ.

1 Cor 6:9–10 πόρνος, εἰδωλολάτρης, μοιχός, μαλακός, ἄρσενοκοίτης, κλέπτης, πλεονέκτης, μέθυσος, λοιδόρος, ἄρπαξ.

2 Cor 12:20–21 ἔρις, ζῆλος, θυμός, ἐριθεία, καταλαλία, ψιθυρισμός, φυσίωσις, ἀκαταστασία, ἀκαθαρσία, πορνεία, ἀσέλγεια.

Gal 5:19–21 πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρία, φαρμακεία, ἔχθρα, ἔρις, ζῆλος, θυμός, ἐριθεία, διχοστασία, αἵρεσις, φθόνος, μέθη, κῶμος.

Eph 4:31 πικρία, θυμός, ὀργή, κραυγή, βλασφημία, κακία.

Eph 5:3–5 πορνεία, ἀκαθαρσία, πλεονεξία, αἰσχροτής, μωρολογία, εὐτραπεία, πόρνος, ἀκάθαρτος, πλεονέκτης, εἰδωλολάτρης.

Col 3:5 πορνεία, ἀκαθαρσία, πατηρός, ἐπιθυμία κακός, πλεονεξία, εἰδωλολατρία.

Col 3:8–9 ὀργή, θυμός, κακία, βλασφημία, αἰσχρολογία, ψεύδομαι.

1 Tim 1:9–10 ἄνομος, ἀνυπότακτος, ἀσεβής, ἁμαρτωλός, ἀνόσιος, βέβηλος, πατρολῶας, μητρολῶας, ἀνδροφόνος, πόρνος, ἀρσενοκοίτης, ἀνδραποδιστής, ψεύστης, ἐπίορκος.

1 Tim 1:13 βλάσφημος, διώκτης, ὕβριστής.

1 Tim 3:3, 6, 8, 11 πάροις, πλήκτης. τυφώ. δῖλος, οἶνος πολὺς προσέχω, αἰσχροκερδής. διάβολος.

2 Tim 3:2–4 φιλαυτός, φιλάργυρος, ἀλαζών, ὑπερήφανος, βλάσφημος, γονεύς ἀπειθής, ἀχάριστος, ἀνόσιος, ἄστοργος, ἄσπονδος, διάβολος, ἀκρατής, ἀνήμερος, ἀφιλάγαθος, προδότης, προπετής, τυφώ, φιλήδονος μᾶλλον ἢ φιλόθεος.

Titus 1:7 αὐθάδης, ὀργίλος, πάροις, πλήκτης, αἰσχροκερδής.

Titus 2:3 διάβολος, οἶνος πολὺς δουλώω.

Titus 3:3 ἀνόητος, ἀπειθής, ἐπιθυμία, ἡδονή, κακία, φθόνος, στυγητός.

Heb 12:15–16 πικρία, πόρνος, βέβηλος.

Heb 13:4 πόρνος, μοιχός.

1 Pet 2:1 κακία, δόλος, ὑπόκρισις, φθόνος, καταλαλία.

1 Pet 4:3 ἀσέλγεια, ἐπιθυμία, οἶνοφλυγία, κῶμος, πότος, εἰδωλολατρία.

Rev 9:20–21 προσκυνέω ὁ δαιμόνιον, προσκυνέω ὁ εἰδωλόν, φόνος, φάρμακον, πορνεία, κλέμμα.

Rev 21:8 δειλός, ἄπιστος, βδελύσσομαι, φονεύς, πόρνος, φάρμακος, εἰδωλολάτρης, ψευδής.

Rev 21:27 κοινός, βδέλυγμα, ψεῦδος.

Rev 22:15 φάρμακος, πόρνος, φονεύς, εἰδωλολάτρης, ψεῦδος.

Totally 126 unique words and some phrases are identified as vices.

Greek Glossary

ἀδικία *unrighteousness*→24,

αἷμα *blood*→4,

αἵρεσις *sectarianism*→21,

αἰσχροκερδής *shameful gain*→22,

αἰσχρολογία *shameful talk*→22,

αἰσχροτής *shameful*→22,

ἀκαθαρσία *depravity*→7,

ἀκάθαρτος *depraved*→7,

ἀκαταστασία *uproar*→24,

ἀκρατής *dissipated*→8,

ἀλαζών *i. wannabe*→24 *ii. pretender*→19,

ἀλίσγημα ὁ εἰδωλόν *idol pollution*→14,

ἁμαρτωλός *sinner*→22,

ἀνδραποδιστής *i. oppressor*→18 *ii. kidnapper*→15 *iii. trafficker*→23,

ἀνδροφόνος *husband-murderer*→13,

ἀνελεήμων *unmerciful*→23,

ἀνήμερος *vicious*→24,

ἀνόητος *lunacy*→16,

ἄνομος *lawless*→16,

ἀνόσιος *impiously wicked*→15,

ἀνυπότακτος *rebellious*→20,

ἀπειθής *disobedient*→8,

ἄπιστος *unfaithful*→23,

ἄρπαξ *extortionary*→10,

ἀρσενοκοίτης *gay-partner*→11,

ἀσεβής *godless*→11,

ἀσέλγεια *brutal*→4,

ἄσπονδος *irreconcilable*→15,

ἄστοργος *unaffectionate*→23,

ἀσύνητος *miscomprehension*→17,

ἀσύνθετος *uncommitted*→23,

αὐθάδης *machievellian*→16,

ἀφιλάγαθος *selfish triumph*→21,

ἀφροσύνη *foolishness*→11,

ἀχάριστος *ungrateful*→23,

βδέλυγμα *abomination*→1,

βδελύσσομαι *abominable*→1,

βέβηλος *profane*→19,

βλασφημία *i. blasphemy*→3 *ii. mockery*→17,

βλάσφημος *blasphemous*→4,

γονεύς ἀπειθής *disobedient to parents*→8,

δειλός *timid*→23,

διάβολος *i. devil*→7 *ii. calumniator*→5,

δίλογος *disinforming*→8,

διχοστασία *disunity*→8,

διώκτης *exterminator*→10,

δόλος *ensnaring*→9,

εἰδωλόθυτος *idol meat*→14,

εἰδωλολάτρης *idolater*→13,

εἰδωλολατρία *idolatry*→13,

ἐπιθυμία *craving*→5,

ἐπιθυμία κακός *maleficent craving*→17,

ἐπίορκος *perjured*→19,

ἐριθεία *self-seeking*→22,

ἔρις *i. quarrel*→20 *ii. rivalry*→21,

εὐτραπελία *sexist speech*→22,

ἐφευρετής κακός *maleficent contriver*→16,

ἐχθρα *i. hostility*→12 *ii. enmity*→9,

ζῆλος *fanaticism*→10

ἡδονή *i. overindulgence*→19 *ii. sensuality*→22,

θεοστυγής *god-hating*→11,

θυμός *outburst*→18,

κακία *malevolence*→17,

κακοήθεια *malice*→17,

καταλαλία *slander*→23,

κατάλαλος *slanderer*→23,

κλέμμα *fraud*→11,

κλέπτης *i. fraudster*→11 *ii. thief*→23,

κλοπή *stealing*→23,

κοινός *common*→5,

κοίταις *i. nests*→18 *ii. polygamy*→19,

κραυγή *i. clamor*→5 *ii. outcry*→19,

κῶμος *i. revel*→20 *ii. festival*→11,

λοιδορός *defamatory*→6,

μαλακός *catamite*→5,

μέθη *drunkenness*→8,

μέθυσος *drunkenness women*→8,

μητρολῶας *mother-murderer*→17,

μοιχεία *adultery*→2,

μοιχός *adulterer*→2,

μωρολογία *absurd talk*→2,

οἶνος πολὺς δουλῶ wine enslavement→25,
οἶνος πολὺς προσέχω wine abstinence→25,
οἶνοφλυγία wine alcoholic→25,
ὀργή i. rage→20 ii. revenge→21,
ὀργίλος wrath→26,
ὀφθαλμός πονηρός maleficent eye→17,
πατηρός erotic perversion→9,
πάροις wine romp→25,
πατρολῶας father-murderer→11,
πικρία bitterness→3,
πλεονέκτης unscrupulous competition→24,
πλεονεξία unscrupulous encroaching→24,
πλήκτης i. abuser→2 ii. bully,
πνικτός choked→5,
πονηρία evil→9,
πορνεία i. prostitution→19 ii. sex-purchase→22,
πόρνος i. male-sex-buyer→17 ii. male-prostitute→17,
πότος carouse→5,
προδότης betrayer→3,
προπετής rashness→20,
προσκυνέω ὁ δαιμόνιον demon worship→6,
προσκυνέω ὁ εἰδῶλον idol worship→14,
στυγητός hateful→12,
τυφώ egomaniacal→8,
ὕβριστης i. hubris→13 ii. arrogance→3 iii. contempt→5 iv. forceful interference→11 v. ill-will→15 vi. injure→15 vii. insolent→15 viii. insult→15 ix. rape→20 x. sexual violation→22 xi. vainglorious arrogance→24 xii. violence of rich against poor→24,
ὕπερηφάνια haughty disdain→12,
ὕπερήφανος haughty disdainer→12,
ὕποκρισις hypocrisy→13,
φαρμακεία i. witchcraft→25 ii. abortifacient→2 iii. drugs→8 iv. potions→19 v. spells→23,
φάρμακον witchbrew→25,
φάρμακος magician→16,
φθόνος covetousness→5,
φιλάργυρος i. moneyphile→17 ii. avaricious→3 iii. greed→12,
φίλαυτος selfishness→21,
φιλήδονος μᾶλλον ἢ φιλόθεος loving pleasure rather than loving God→16,
φονεύς murderer→17,
φόνος killing→15,
φυσίωσις egotist→9,
ψευδής deceiving→6,
ψεύδομαι beguile→3,
ψευδομαρτυρία false assertion→10,
ψεῦδος falsehood→10,
ψεύστης liar→16,
ψιθυρισμός gossip→12,
ψιθυριστής gossipmonger→12.

Conclusion

In total 126 entries of Greek vices have been conducted resulting in not less than 159 entries, some with alternative definitions to fill up the Greek spectrum of understanding that can not be understood with mere

English words alone. A lot of words in normal bible translations have lost their depths.

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