**The Sound Teaching**

The expression “sound teaching” is unique to the Pastoral Epistles. First, we need to recognize that the word “sound”, from the Greek *hugiainō*, means “to be whole”. In this root meaning, it was typically applied to health or soundness in body. It, and its cognate adjective *hugiēs*, are found in this sense in the LXX, where it primarily translates *shâwlôwm*/*shâlam* (peace, prosperity, health, success, completeness) or secondarily Hebrew verbs to live or revive. In the Gospels, Acts and 3 John *hugiainō* / *hugiēs* always refer to bodily health – and in one case also (possibly) to bodily safety (Luk.15:27). In the Pastorals the concept of health has been carried over to the moral and spiritual aspect of the believer’s discipling. This is a unique application of these words not found elsewhere, even in the other Pauline epistles. Moulton and Milligan (*The Vocabulary of the Greek Testament*) cite several metaphorical examples of *hugiainō*/ *hugiēs*, where they translate “in peace” (this rather confirms its LXX usage!), “rightly”, “in good faith” (no equivalent Greek word for “faith”), and “honestly” – some of these pedestrian uses from the Koinē Greek seem to reflect the conduct of persons who would be schooled in a sound mores or philosophy. But taking the Bible as our source of wisdom, there really is nothing like “sound teaching” outside the Pastorals. What a resource these Epistles were intended to be!

Conceptually there is, perhaps, a kinship to be seen between “sound teaching” and some OT uses of “perfect”/”unblemished” (Heb. *tâmîym*, and its Gk. equivalent *amōmos*). The law of Yahweh is described as such (Psa.19:7), as is the way of Yahweh (Psa.18:30) to which is added that His words are smelted, or refined. Elsewhere (especially in the Psalms) “ a perfect way” for the conduct of human affairs is praised or claimed. While *amōmos* is found in the NT, it is never applied there to teaching or doctrine. In the NT it describes either the perfect sacrifice of Christ (Heb.9:14; 1 Pet.1:19), or a goal for the believer and his walk (Eph.1:4; 5:27; Phi.2:15; Col.1:22; Jude 1:24; Rev.14:5).

Another thing to note about our subject is that it is “THE sound teaching”, that is, a specific body of tenets already understood among the ministers of truth in Paul’s circle. Equally striking in the Pastorals is the use of the direct article with nouns having an affiliation with teaching generally. I have included in the following table such nouns, including those with additional modifiers (like the personal pronoun). Not included are those instances in prepositional phrases where the direct article may be implied.

|  |  |  |  |
| --- | --- | --- | --- |
| **Word** | **Texts** | **Occs.** | **Comments** |
| the teaching | 1 Ti.1:10; 4:6, 13, 16; 6:1, 3; 2 Ti. 3:10; 4:3; Ti.1:9; 2:1, 7, 10 | 12 | includes 1 occ. with “my” |
| the doctrine | Ti.1:9 | 1 |  |
| the faith | 1 Ti.1:19; 3:9; 4:1, 6; 5:18, 12; 6:10, 12, 21; 2 Ti.1:5; 2:18; 3:8, 10; 4:7; Ti.1:13; 2:2 | 16 | includes 1 occ. with “my” |
| the truth | 1 Ti.3:15; 4:3; 6:5; 2 Ti.2:15, 18; 3:8; 4:4; Ti.1:1, 14 | 9 |  |
| the word (s) | 1 Ti.1:15; 3:1; 4:6, 9; 6:3; 2 Ti.2:9, 11, 15; 4:2, 15; Ti.1:3, 9; 2:5; 3:8 | 14 | includes 1 occ. with “our”, and 1 occ. with “His” |
| the gospel | 1 Ti.1:11; 2 Ti.1:8, 10; 2:8 | 4 | includes 1 occ. with “my” |
| the mystery | 1 Ti.3:9, 16 | 2 |  |
| the piety | 1 Ti.3:16; 4:8; 6:5, 6 | 4 |  |

*The sound teaching* is referred to in the following texts:

“… and if any other thing is laid down against **the sound teaching**.” 1 Ti.1:10

“For there will be a season when they will not endure **the sound teaching**, but according to their own passions they will heap up for themselves teachers, itching the ear.” 2 Ti.4:3

“…holding the faithful word according to the doctrine, that he may be able even to encourage with **the teaching the sound** (literally) and to convict those opposing.” Ti.1:9

“But you speak what is fit for **the sound teaching**.” Ti.2:1

There are several identities in these texts. In the first text it is “the sound teaching in harmony with the gospel of the glory of the happy God.” How are we to understand this gospel? Is it somehow equivalent to “the gospel of the glory of the Christ” (2 Co.4:4)? No, it goes beyond that, because “happy” as a description of God or Christ is also unique to the Pastoral Epistles:

“… the sound teaching … according to the gospel of the glory of **the happy God**.” 1 Ti.1:10-11

“… which in His own seasons will show **the happy** and only **Sovereign**, the King of those reigning and Lord of those ruling.” 1 Ti.6:15

This happiness of God has its relation to human happiness, which itself depends upon the glory of God:

“… expecting **the happy hope** and shining forth of the glory of the great God and our Saviour Jesus Christ.” Ti.2:13

Here we find another unique expression, “the great God” (not found elsewhere in the NT), to add to the unique “the happy God”. Although these descriptors of God find roots in the OT (e.g., Psa.77:13 and 72:17 respectively), neither is used of Him in the NT – that is, outside the Pastoral Epistles. A great pinnacle of God’s plan and purpose are indicated by these expansive descriptions of Him, and by those waiting upon Him in “the dispensation of God” indicated in 1 Ti.1:4. Again note that it is “THE dispensation of God” – something very definite, but given without explanation, because the original readers of 1 Timothy KNEW what dispensation had given them “the happy hope”.

Another identity exists between “sound words” (the individual elements of *the sound teaching*) and “the … piety teaching”:

“If anyone teaches otherwise and agrees not with **sound words** – those of our Lord Jesus Christ – even with **the teaching according to piety**…” 1 Ti.6:3

And note how *the sound teaching-piety teaching* is attributed to a direct revelation from Jesus Christ! So then, one has to wonder when the Lord Jesus uttered these words to men – in the Gospel period, Acts period, or post-Acts?

Similar to these are the injunctions for Titus to teach **soundness in faith** to Cretan believers (1:13) and their elders (2:2).

Every citation above is in a context of opposing doctrine, thus:

1 Ti.1:10 vs. those teaching otherwise (*heterodidaskaleō*) in v.3, “myths and endless genealogies” in v.4, “empty-speech” in v.6, and “law-teachers” (*nomodidaskalos*) in 1:7

2 Ti.4:3 vs. teachers who appeal to the itching ear (same verse), and “myths” in 4:4

Ti.1:9 vs. the circumcision in 1:10

Ti.1:13; 2:1,2 vs. “Jewish myths” in 1:14-16

1 Ti.6:3 vs. those teaching otherwise (*heterodidaskaleō* – same verse), and the

 corrupt piety in 6:5

And is it not remarkable that the first mention of teaching in the Pastorals is a reference to false teaching? It was for a special purpose that Paul urged Timothy to remain at Ephesus – to charge some not to “teach otherwise” (*heterodidaskaleō*) with their “myths and endless genealogies” (1 Ti.1:3-4). In view of the corrupt opposition everywhere apparent, it may be reasonable to conclude that an expression like *the sound teaching* was meant to convey “antidote” or “inoculation” against diseased doctrine. Also take note of the frequency of Judaistic labels in opposition to *the sound teaching* – “Law-teachers”, “the circumcision”, “Jewish myths”, “myths and endless genealogies”, or elsewhere just “the myths” and “the profane and silly myths” (1 Ti.4:7). What makes “the sound teaching” even more astounding, in addition to this great wall of Judaic opposition, is the realization that for a Hebrew-speaking Christian this would have been “the *shâwlôwm* teaching”. What a transformative application of an OT concept!

Perhaps just as remarkable as the prevalence of Judaistic leaven in the Pastorals is the lack of any condemnation of idolatry, which was the bane of the Nations. Even the Mystery Epistles speak against a form of idolatry (covetousness, or greed – Eph.5:5; Col.3:5). I will deal with *the lawful use of the law* under its own heading later. But first let us review some of the various ways in which teaching or doctrine are described in the Pastoral Epistles.

*Synonyms*

* The Sound Teaching (1 Ti.1:10; 2 Ti.4:3; Ti.1:9; 2:1)
	+ based on Sound Words, those of our Lord Jesus Christ (1 Ti.6:3)
	+ a pattern of Sound Words in the faith and love which is in Christ Jesus

 (2 Ti.1:3)

* + leading to Soundness in the faith (Ti.1:13); Soundness in the faith, in the love, in the perseverance (Ti.2:2)
	+ the Faithful Word according to the Doctrine (Ti.1:9)
	+ an example in the Teaching – a Sound Word (Ti.2:7-8)
	+ laboring in Word and in Teaching
* The Teaching According to Piety (1 Ti.6:3)
	+ and its component – The Mystery of the Piety (1 Ti.3:16)
* The Good Teaching – the Words of the Faith (1 Ti.4:6)
	+ taught by Teachers of Good (*kalodidaskalos*) (Ti.2:3)
* The Teaching that is of our Saviour God (Ti.2:10) – cp. the Sound Words of our Lord Jesus Christ above
* The Teaching (1 Ti.4:13, 16; 6:1; 2 Ti.3:10; Ti.2:7, 10)

All of these expressions tend to blend into each other in the fabric of these epistles. I do not mean that we should not distinguish these expressions, in terms of their uniqueness of perspective. But they are all getting at the same core thing. It is analogous to the many names and titles of God in Scripture – many-sided, but One.

There is another side to the subject of “teaching” in the Pastorals – the opposite of *the sound teaching*.

*Antonyms*

* Other Teaching (*heteros*, *heterodidaskaleō*) (1 Ti.1:3, 10; 6:3)
	+ taught by heaped up teachers (2 Ti.4:3)
* Law-teachers (*nomodidaskalos*) (1 Ti.1:7)
* Teachings of Demons (1 Ti.4:1)

What should be apparent from all these “teaching” references is the heavy emphasis on teaching in the Pastorals. In fact, it seems to be “Topic 1” in my analysis of them.

An initial gathering of the content of *the sound teaching* can be inferred by negation from what is “laid down against” it in 1 Timothy 1:1:9-10. *The sound teaching* is further defined by its opposition in 2 Timothy 4:3-4, Titus 1:10-16, 1 Timothy 6:4-5 and a few other places. We might sum up what *the sound teaching* is NOT with the following list:

teaching otherwise, myths and endless genealogies, disputes, useless-talk, lawless and insubordinate, impious and sinful, undevout and profane, parricides and matricides, murderers, fornicators, sodomites, slave-dealers, liars, perjurers

 1 Ti.1:3-10

blasphemy (evil speech) 1 Ti.1:20

innate passions, heaps of teachers, itching ears, the myths 2 Ti.4:3-4

insubordinate, useless-talker, mind-deceiver, certain of the circumcision, filthy gain, liars-evil beasts-lazy gluttons, Jewish myths, commandments of men, turned from the truth, defiled in mind and conscience, abominable, disobedient, disapproved Ti.1:10-16

treating with contempt, other teaching, puffed up, understanding nothing, spiritually sick (*noseō* is opposite *hugiainō*), inquiries, word-battles, spite, strife, blasphemy, evil suspicions, constant argumentation, depravity, defrauded of the truth, using piety for gain, desiring to be rich, temptation, snare, foolish and hurtful passions, destruction and loss, love of money, high-minded (arrogant), profane, empty-talk, false ‘knowledge’ 1 Ti.6:2-5, 9-10, 17, 20

Before turning to the positive elements of *the sound teaching*, we have still more “thou shalt nots” - by implication from the conduct enjoined upon ministers and other servants in the church. If this seems to cast the net a bit too widely, it is my position that the Pastorals in their entirety are about *the sound teaching* and its opposition. This expanded list includes:

anger and argumentativeness, ostentatious adornment, a wife domineering a husband 1 Ti.2:8-9, 12

drunken, violent, loving money, puffed up, reproach, snare, double-tongued, greedy, slanderers 1 Ti.3:1-13

living self-indulgently, lazy, meddling, gossips, busybodies, prejudice, favoritism 1 Ti.5:6, 13, 21

profane, empty-talk, impiety, gangrenous words, foolish and undisciplined debates, quarrelsome 2 Ti.2:16-17, 23-24

loving the present age 2 Ti.4:10

having riotous insubordinate children, self-willed, quick-tempered Ti.1:6-8

slanderers, addicted to wine, contradicting, embezzling Ti.2:3, 9-10

By further extension, *the sound teaching* must also be opposed to the “teachings of demons” and the conduct of “former” and “last days” men:

blasphemer, persecuting, insolent 1 Ti.1:13

falling away from the faith, hypocrisy, conscience burn-out, forbidding marriage, abstention from foods (dietary laws) 1 Ti.4:1-3

denying the Lord, unfaithful, dishonor, youthful passions 2 Ti.2:12-13, 20, 22

self-love, boasters, arrogant, insulters, rebellious to parents, ungrateful, undevout, inhuman, merciless, uncontrolled, fierce, not loving good, traitors, reckless, loving pleasure, not loving God, exercising a powerless piety, taking captive weak women, ever learning (without ever recognizing truth), corrupted and disapproved, charlatans, deceiving and being deceived 2 Ti.3:1-13

unintelligent, disobedient, deceived, enslaved to manifold passions and pleasures, living in malice and envy, hateful, hating one another, foolish debates and genealogies, strifes, law-battles, unprofitable and empty, causing divisions (sectarian), perverted, self-condemned , unfruitful Ti.3:3, 9-11, 14

It should be pointed out that there is much in common here with the various “shalt not” lists of other NT books on both sides of the Acts 28 dispensational boundary. But the Pastorals seem to go far beyond the other lists in some of the extreme behavior that is condemned. There is an implied presumption that even the saints of God might become ensnared in these things – certainly more and more charlatans, claiming the name “Christian”, were practicing these things. It was as if the apostle were anticipating all the corrupt deeds of nominal Christians that were to come in “the present age.” And is our day any different?

On the other hand, we can list the following positive traits and behaviors as elements of *the sound teaching*:

war the good warfare, good conscience 1 Ti.1:18-19

praying for all, leading a quiet and peaceful life in piety and dignity, good and acceptable to God, devout, modest, sound judgment, godly piety, adornment with good works, subordination, faithfulness, love, holiness, and sound judgment (again) 1 Ti.2:1-3, 8-11, 15

irreproachable, husband of one wife (faithful to marriage vow), sober, sensible, modest, hospitable, apt to teach, equitable, uncontentious, good manager of one’s household, subordinate children, dignity, good reputation in community, dignified, pure conscience, unaccusable, good standing in the church, much boldness 1 Ti.3:2-13

thanksgiving, acknowledging the truth, love, faithfulness, purity 1 Ti.4:3-4, 12

paying back parents, praying night and day, irreproachable, reputation for good works, child-rearing, hospitality, assisting the troubled, child-bearing, running the household, valuing elders, pure 1 Ti.5:4-10, 14, 17, 22

valuing masters, piety with self-sufficiency, righteousness, piety (again), faithfulness, love, perseverance, meekness, spotless, unaccusable, doing good, rich in good works, generous, sharing 1 Ti.6:1, 6, 11, 14, 18

pure conscience, prayers night and day, unhypocritical faithfulness, power, love, sound judgment , sharing in hardship, guarding the good deposit, cheering up others, becoming strong , faithfulness, fit to teach, sharing in hardship (again), good soldier 2 Ti.1:3, 5, 7, 8, 14, 16; 2:1, 2

endurance, approved to God, unashamed workman, rightly dividing the word of the truth, standing apart from unrighteousness, honor, cleansed from dishonorable ones, vessel unto honor, profitable to the Master, prepared for every good work, righteousness, faithfulness, love, peace, pure heart, gentle, apt to teach, forbearing, instructing with meekness 2 Ti.2:12, 15, 19- 22, 24-25

conduct and purpose (Paul’s), faithfulness, patience, love, perseverance, living piously, equipped for every good work, available in-season and out-of-season, patience (again), being sober, enduring hardship, fighting the good fight, finishing the course, keeping the faith, loving His epiphany, useful for ministry

 2 Ti.3:10-12, 17; 4:2, 5, 7, 8, 11

piety, faultless, husband of one wife (faithful to marriage vow), having faithful children, faultless (again), hospitable, lover of good, sober-minded, righteous, devout, self-controlled, holding the faithful word Ti.1:1, 6-9

sober, dignified, sound-minded (4 times in vv.2-12), healthy in faith-in love-in perseverance, reverent, teacher of good, loving husband and children, pure, homebody, good, subordinate to husband, pattern of good works, uncorruptness, dignified (again), above criticism, subordinated and well-pleasing to masters, showing good faith, living sound-mindedly and righteously and piously, zealous for good works Ti.2:2-12, 14

subordinated to principalities-authorities, obedient, prepared for every good work, equitable, meek, concerned for taking the lead in good works, learning to lead in good works Ti.3:1-2, 8, 14

Much of what we see extolled in the Pastorals was bedrock conduct as taught by Jesus, the apostles of the gospel of the circumcision, and Paul both during and after Acts. The table at **Appendix 1** provides some common ground among all NT teaching, while also showing some particular Pastoral Epistle emphases.

*Christian Traits Extolled by the Sound Teaching*

**Appendix 1**

**Similarities and Uniqueness of *The Sound Teaching***

|  |  |  |
| --- | --- | --- |
| **Components** | **P.E.** | **Others** |
| **Believer’s Walk (generally)** |  |  |
| Love (*agapē*) | many | many, many |
|  love from (*ek*) a pure heart | 1 Ti.1:5; cp. 2 Ti.2:22 – “love…from a pure heart” |  |
|  faith and love which *are* in  Christ Jesus | 1 Ti.1:14; 2 Ti.1:13 (only here in Bible); cp. 1 Ti.2:15 – “in faith and love” |  |
|  faithful…and beloved | 1 Ti.6:2 | Col.4:9 (spoken of Onesimus); reversed order – 1 Co.4:17; Ep.6:21; Col.4:7; more loosely coupled – Col.1:7 |
|  beloved child | 2 Ti.1:2 | 1 Co.4:17 (of Timothy); pl. – 1 Co.4:14; Ep.5:1; 1 Jn.3:2 |
|  spirit…of love | 2 Ti.1:7 | Ga.5:22 – “the fruit of the Spirit…love”; Co.1:8 – “your love in spirit”; contrast Ro.15:30 – “the love of the Spirit” |
|  loving His epiphany | 2 Ti.4:8 (hapax) |  |
|  having loved the present age | 2 Ti.4:10 (hapax) |  |
|  in love (*en agapē*) | 1 Ti.4:12 | 1 Co.4:21; 16:14; 2 Co.6:6; Ep.1:4; 3:17; 4:2,15,16; 5:2; Co.2:2; 1 Th.5:13; Jud.1:21 |
| Love (*phileō*) |  |  |
|  love (*phileō*)…in faith | Ti.3:15 (hapax) |  |
|  hospitable (*philoxenos*) | 1 Ti.3:2; Ti.1:8 | 1 Pe.4:9; cp. *philoxenia* – Ro.12:13; He.13:2 |
|  not money-loving  (*aphilarguros*) | 1 Ti.3:3 | He.13:5 |
|  money-love (*philarguria*) | 1 Ti.6:10; cp. 2 Ti.3:2 - *philarguros* | cp. Lk.16:14 - *philarguros* |
|  lover of self (*philautos*) | 2 Ti.3:2 (hapax) |  |
|  not loving good (*aphilagathos*) | 2 Ti.3:3 (hapax) |  |
|  loving good (*philagathos*) | Ti.1:8 (hapax) |  |
|  loving pleasure (*philēdonos*) | 2 Ti.3:4 (hapax) |  |
|  loving God (*philotheos*) | 2 Ti.3:4 (hapax) |  |
|  loving a husband (*philandros*) | Ti.2:4 (hapax) |  |
|  loving children (*philoteknos*) | Ti.2:4 (hapax) |  |
|  love of man (*philanthrōpia*) | Ti.3:4 | Ac.28:2; cp. Ac.27:3 - *philanthrōpōs* |
| Dignity (*semnotēs*) | 1 Ti.2:2; 3:4, 8, 11; Ti.2: 7 |  |
|  all dignity (*pasa semnotēs*) | 1 Ti.3:4 (hapax) |  |
|  dignified (*semnos*) | 1 Ti.3:8, 11; Ti.2:2 | **Ph.**4:8 |
| Subordinate (*hupotassō*) | Ti.2:5, 9; 3:1 | Lk.2:51; 16:16; Ro.13:1-7; 1 Co.14:32, 34; 15:27-28; 16:15-16; Ep.1:22; 5:21-24; Ph.3:21; Col.3:18; He.2:8; 12:9; Ja.4:7; 1 Pe.2:13-17, 18; 3:1-5, 22; 5:5 |
|  subordination (*hupotagē*) | 1 Ti.2:11; 3:4 | 2 Co.9:13 |
|  all subordination (*pasa*  *hupotagē*) | 1 Ti.2:11 (only here in Bible) |  |
|  insubordinate (*anupotaktos*) | 1 Ti.1:9; Ti.1:6, 10 (“especially of the circumcision”) | He.2:8 |
|  not subordinate (*ou* *hupotassō*) |   | Ro.8:7; 10:3 |
| Good work (*ergon agathon*) | 1 Ti.2:10; 5:10; 2 Ti.2:21; 3:17; Ti.1:16; 3:1 | Ac.9:36; Ro.2:7; 2 Co.9:8; Ep.2:10; Col.1:10 |
|  every good work (*pan ergon*  *agathon*) | 1 Ti. 5:10; 2 Ti.2:21; 3:17; Ti.1:16; 3:1 | 2 Co.9:8; Col.1:10; cp. 2 Th.2:17 – “every work and word good” |
|  good work (*agathon ergon*) |  | Ro.13:3 |
|  good work (*ergon kalon*) | 1 Ti.5:10, 25; 6:18 | Mt.26:10; Jn.10:32 (Jesus) |
|  good work (*kalon ergon*) | 1 Ti.3:1; Ti.2:7, 14; 3:8, 14 | Mt.5:16; Mk.14:6; Jn.10:33 (Jews’ response); He.10:24; 1 Pe.2:12 |
|  testified (*martureō*) to in good  works | 1 Ti.5:10 (hapax) | cp. Jn.5:36; 10:25 – the works Jesus did testified concerning Him |
|  follow after (*epakoloutheō*) …  works | 1 Ti.5:10 (hapax); cp. 1 Ti.5:24 – sins following after men | cp. Mk.16:20 – signs following after; 1 Pe.2:21 – follow after His footsteps |
|  the works the good evident  beforehand (*prodēlos*) | 1 Ti.5:25; cp. 1 Ti.5:24 – “the sins of certain men” |  |
|  (ungood works) cannot be  hidden | 1 Ti.5:25 | cp. Mat.5:14 – “the light of the world” and “a city set way up a hill” |
| Lazy, idle (*argos*) |  |  |
|  learn (*manthanō*) *to be* lazy | 1 Ti.5:13 (hapax) |  |
| Conduct (*anastrophē*) |  |  |
|  in (*en*) conduct | 1 Ti.4:12 (hapax) | cp. 1 Pe.1:15 – “in all conduct” |
| Example (*tupos*) |  |  |
|  become (*ginomai*) an example | 1 Ti.4:12 – “of the faithful” | 1 Pe.5:3 – “of the flock” |
| Purity (*hagneia*) |  |  |
|  in (*en*) purity | 1 Ti.4:12 (hapax) |  |
|  in all (*en pasē*) purity | 1 Ti.5:2 (hapax) |  |
|  pure (*hagnos*) | 1 Ti.5:22; Ti.2:5 | 2 Co.7:11; 11:2; Ph.4:8; Ja.3:17; 1 Pe.3:2; 1 Jo.3:3 |
| Sober (*nēphalios*) | 1 Ti.3:2, 11; Ti.2:2 (only here in Bible) |  |
|  be sober (*nēphō*) | 2 Ti.4:5 | 1 Th.5:6, 8; 1 Pe.1:13; 4:7; 5:8; cp. Ep.5:18 |
|  sober up (*ananēphō*) | 2 Ti.2:26 (hapax) |  |
| Drunken (*paroinos*) | 1 Ti.3:3; Ti.1:7 (only here in Bible) | cp. false accusation of Jesus (*oinopotēs*) – Mt.11:19 |
|  much wine (*oinos polus*) | 1 Ti.3:8; Ti.2:3 (only here in NT) | cp. 1 Ti.5:23 – “little wine”; cp. Ro.14:20-21 |
|  be or get drunk (*methuskō*) |  | Ep.5:18; 1 Th.5:6-7; Pro.23:29-32 (LXX) |
|  drunkenness (*methē*) |  | Lk.21:34; Ro.13:12-13; Ga.5:21; Pro.20:1 (LXX) |
|  drunken tossings (*kraipalē*) |  | Lk.21:34 (only here in Bible) |
|  drunkenness (*oinophlugia*) |  | 1 Pe.4:3 (only here in Bible) |
| Equitable (*epieikēs*) | 1 Ti.3:3; Ti.3:2 | Ph.4:5; Ja.3:17; 1 Pe.2:18 |
| Uncontentious (*amachos*) | 1 Ti.3:3; Ti.3:2 (only here in Bible) | cp. Ep.6:12 – “the wrestling…not against blood and flesh” |
|  word-battle (*logomachia*) | 1 Ti.6:4 (hapax) |  |
|  to word-battle (*logomacheō*) | 2 Ti.2:14 (only here in Bible) |  |
|  quarrel (*machē*) | 2 Ti.2:23; Ti.3:9 | Ja.4:1 |
|  law quarrel (*machē nomikos*) | Ti.3:9 (hapax) |  |
|  fight (*machomai*) | 2 Ti.2:24 | Jn.6:52; Ja.4:2 |
|  sword (*machaira*) |  | Ep.6:17 – “the sword of the Spirit”; cp. He.4:12 |
| Fellowship (*koinoneō*) in sins | 1 Ti.5:22 (hapax) | cp. Job 34:8 (LXX) – “fellowship with those working the lawless things”; 2 Jn1:11 – “fellowships in his wicked works”; Rom.15:27 – “the nations fellowshipped in their spiritual things”; 1 Pe.4:13 – “you fellowship in the sufferings of the Christ” |
|  sins evident beforehand  (*prodēlos*) | 1 Ti.5:24 (hapax); cp. 1 Ti.5:25 – “the works the good” |  |
|  (sins) follow after  (*epakoloutheō*) | 1 Ti.5:24 (hapax) |  |
| Smiter (*plēktēs*) | 1 Ti.3:3; Ti.1:7 (only here in Bible) |  |
|  blows (*plēgē*) |  | Lk.10:30; Ac.16:23; 2 Co.6:5; 11:23 |
| Not loving money (*aphilarguros*) | 1 Ti.3:3 | He.13:5; cp. Lk.9:3; Ac.20:33 |
|  lover of money (*philarguros*) | 2 Ti.3:2 | Lk.16:14; cp. Ja.5:1-3 |
|  love of money (*philarguria*) | 1 Ti.6:10 |  |
|  eager for foul gain  (*aischrokerdēs*) | 1 Ti.3:8; Ti.1:7 (only here in Bible) |  |
|  foul gain (*aischros kerdos*) | Ti.1:11 (hapax) |  |
|  greedily (*aischrokerdōs*) |  | 1 Pe.5:2 (hapax) |
| Labor (*kopiaō*) and struggle (*agōnizomai*) – “unto this we labor and struggle” | 1 Ti.4:10 (hapax) | sim. Col.1:29 – “unto which I labor, struggling” |
|  fight (*agōnizomai*) the good  fight (*agōn*) | 1 Ti.6:12; 2 Ti.4:7 (“the good fight I have fought”) (only here in Bible) |  |
| Died (*thnēskō*) living (*zaōn*) | 1 Ti.5:6 (hapax) |  |
| Grow wanton against (*katastrēniaō*) | 1 Ti.5:11 (hapax) – NB against the Christ | cp. Re.13:3, 7, 9 (*strēnos*, *strēniaō*) – merchants reveling in the luxuries of Babylon |

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| **Components** | **P.E.** | **Others** |
| **Relation to God** |  |  |
| God | many | many, many |
|  living God (*Theos zaōn*) | 1 Ti.3:15; 4:10 | many in LXX; also Ac.14:15; Ro.9:26; 2 Co.3:3; 1 Th.1:9; He.3:12; 9:14; 10:31; 12:22; Re.7:2 |
| Saviour | many | many, many |
|  Saviour of all men | 1 Ti.4:10 (hapax); cp. 1 Ti.2:4 – “desires all men to be saved”; Ti.2:11 – “bringing salvation (*sōtērios*) to all men” | Ro.1:16 – “unto salvation to everyone who believes” |
|  Saviour…of faithful ones | 1 Ti.4:10 (hapax) | cp. Ro.1:16 – “unto salvation to everyone who believes”. Believe & be saved – Lu.8:12; Ro.10:9-10 (w/confession); 1 Co.1:21. Faith to be saved/healed – Ma.9:22; Mk.5:34; 10:52; 16:16 (w/baptism); Lu.7:50; 8:48,50; 17:19; 18:42; Ac.14:9; 16:31; He.11:7 (w/building the Ark); Ja.5:15; 1 Pe.1:9. |
|  save…faith/believe (ctd.) |  | Ja.2:14 – faith alone cannot save; Ep.1:13 – belief yields salvation & sealing; Ep.2:8 – saved by grace through faith; 2 Th.2:13 – saved by sanctification & belief; 2 Ti.3:15 – make wise for salvation through faith; 1 Pe.1:5 – held prisoner through faith for salvation (ready to be apocalypsed) |
|  save (i.e., preserve) yourself | 1 Ti.4:16 – this “saving” is done by continuing with the teaching | Mt.27:40; Mk.15:30; Lk.23:37,39 – taunts against Christ crucified; LXX - Ge.19:17 – angel’s directive to Lot |
| Faithfulness (*pistis, pistos, pisteuō*) | many | many, many |
|  the mystery (secret) of the faith | 1 Ti.3:9 (hapax) | cp. 1 Co.13:2 – “all the secrets and all the knowledge and … all the faith” |
|  faith of elect ones (*pistis*  *eklektōn*) | Ti.1:1 (hapax) |  |
|  *the* common faith (*koinē pistis*) | Ti.1:4 (hapax) |  |
|  faith unfeigned (*anupokritos*) | 1 Ti.1:5; 2 Ti.1:5 reversed order (only here in Bible) | cp. 2 Co.6:6 – “love unfeigned” |
|  faith and love which *are* in  Christ Jesus | 1 Ti.1:14; 2 Ti.1:13 (only here in Bible) |  |
|  faith which *is* in Christ Jesus | 1 Ti.3:13; 2 Ti.3:15 (only here in Bible) |  |
|  faith coupled with a good or  pure conscience | 1 Ti.1:5, 19; 3:9 (only here in Bible) | cp. Heb.10:22 – faith contrasted with an evil conscience |
|  faithful in all things (*pistos en*  *pasin*) | 1 Ti.3:11 (hapax) |  |
|  all good faithfulness (*pasa pistis* *agathē*) | Ti.2:10 (hapax) |  |
|  faithful…and beloved | 1 Ti.6:2 | Col.4:9 (spoken of Onesimus); Reversed order – 1 Co.4:17; Ep.6:21; Col.4:7; More loosely coupled – Col.1:7 |
|  sound (*hugiainō*) in (*en*) the  faith | Ti.1:13 (hapax); cp. 2 Ti.1:13 – “sound words…in faith” |  |
|  sound (*hugiainō*) in (dat.) the  faith | Ti.2:2 (hapax) |  |
|  example (*tupos*) of the faithful | 1 Ti.4:12 (hapax) | cp. 1 Th.1:7 – “example to all those believing” |
|  fight the good fight of the faith | 1 Ti.6:12 (hapax); cp. 2 Ti.4:7 – “I have fought the good fight…I have kept the faith” |  |
|  keep (*tēreō*) the faith | 2 Ti.4:7 (hapax) | cp. Re.14:12 – “keeping the commandments of God and the faith of Jesus” |
|  the first faith | 1 Ti.5:12 (hapax); cp. 2 Ti.1:5 – “faith in you…first in your grandmother” |  |
|  about to believe (*mellō*  *pisteuein*) | 1 Ti.1:16 (hapax) |  |
|  especially faithful ones (*malista* *pistoi*) | 1 Ti.4:10 (hapax) | cp. Ga.6:10 – “especially…the household of the faith” |
|  faithful men (*anthrōpos*) | 2 Ti.2:2 | Isa.8:2 |
|  faithful master (*despotēs*) | 1 Ti.6:2 (hapax) |  |
|  faithful children (*teknon piston*) | Ti.1:6 (hapax) | cp. 1 Co.4:17 – “my child beloved and faithful” (spoken of Timothy) |
|  disbelief (*apistia*) | 1 Ti.1:13 - Paul looking back | Rom.11:20 – the condition of the broken branches of the olive tree |
|  fall away from (*aphistēmi*) the  faith | 1 Ti.4:1 (hapax) |  |
|  wander away (*apoplanaō*) from  (*apo*) the faith | 1 Ti.6:10 (hapax) | cp. Ac.13:8, where Elymas sought to divert (*diastrephō*) the proconsul from the faith |
|  disown (*arneomai*) the faith | 1 Ti.5:8 (hapax) | cp. Re.2:13 – “not disown My faith” |
|  set aside (*atheteō*) the … faith | 1 Ti.5:12 (hapax) – has judgment | cp. Jn.12:48 – one setting aside Jesus has one judging him |
|  overthrow the faith of some (*hē*  *tinōn pistis*) | 2 Ti.2:18 (hapax); cp. 1 Ti.1:19 – “faith…which some pushed aside” |  |
|  defiled and faithless | Ti.1:15 (hapax) |  |
|  worse than unfaithful | 1 Ti.5:8 (hapax) |  |
|  in faith (*en pistei*) | 1 Ti.1:2,4; 2:7,15; 3:13; 4:12; 2 Ti. 1:13; Ti.3:15 | Ga.2:20; Ja.1:6; 2:5 |
|  in the faith (*en tē pistei*) | Ti.1:13 | 1 Co.16:13; 2 Co.13:5; 2 Pe.1:5 |
|  concerning the faith (*peri tēn*  *pistin*) | 1 Ti.1:19; 6:21; 2 Ti.3:8 (only here in Bible) – “shipwrecked”, “deviated” and “disapproved” |  |
|  concerning the truth (*peri tēn*  *alētheian)* | 2 Ti.2:18 – (hapax) “deviated” |  |
| Hope, Trust (*elpis, elpizō*) |  |  |
|  hope (*elpizō*) upon God (*epi*  *Theō*) | 1 Ti.4:10; 5:5 | cp. 1 Ti.6:17 – “not hope upon…but upon God” |
| God as witness |  |  |
|  fully testify (*diamarturomai*)  before (*enōpion*) | 1 Ti.5:21; 2 Ti.4:1 – “before God and Christ Jesus”; 2 Ti.2:14 – “before God”  | 12 other occs. *diamarturomai*, but none before a witness; cp. Ro.1:9; Ph.1:8 – “God is my witness (*martus*)” |
|  Piety (*eusebeia*) | 1 Ti.2:2; 3:16; 4:7-8; 6:3, 5-6, 11; 2 Ti.3:5; Ti.1:1 | Ac.3:12; 2 Pe.1:3, 6, 7; 3:11 |
|  pious (*eusebēs*) |  | Ac.10:2,7; 2 Pe.2:9 |
|  piously (*eusebōs*) | 2 Ti.3:12; Ti.2:12 |  |
|  act piously (*eusebeō*) | 1 Ti.5:4 |  |
|  all piety (*pasa eusebeia*) | 1 Ti.2:2 (hapax) |  |
|  exercise (*gumnazō*) toward  piety | 1 Ti.4:7 (hapax) | cp. “exercised toward discrimination” (Heb.5:14); “exercised through…every discipline” (Heb.12:11); contrast – “exercised in greed” (2 Pe.2:14) |
|  piety … is profitable  (*ōphelimos*) | 1 Ti.4:8 (hapax); cp. “every scripture” – 2 Ti.3:16; “focus on leading in good works” – Ti.2:8 (only occs. of adjective *ōphelimos*) | contrast circumcision in Ro.2:25; 3:1 and its “profiting nothing” in Ga.5:2 |
|  piety … holds a promise  | 1 Ti.4:8 (hapax) |  |
|  the mystery of the piety (*to tēs*  *eusebeias mustērion*) | 1 Ti.3:16 (hapax) |  |
|  the mystery of the faith (*to*  *mustērion tēs pisteōs*) – NB, contextually bound to “the  mystery of the piety” above | 1 Ti.3:9 (hapax) |  |
|  to show piety (*eusebeō*) | 1 Ti.5:4 (hapax) |  |
|  godly piety (*theosebeia*) | 1 Ti.2:10 | Jn.9:30-31 |
|  impious (*asebēs*) and… | 1 Ti.1:9; 2 Ti.2:16; Ti.2:12 | Ro.1:18; 4:5; 5:6; 11:26; 1 Pe.4:18; 2 Pe.2:5-6; 3:6-7; Ju.1:4, 14-15, 18 |
|  impiety (*asebeia*) | 2 Ti.2:16; Ti.2:12 | Ro.1:18; 11:26; Ju.1:15, 18 |
| Fear (*phobeō*, *phobos*) |  | many |
|  the rest … fear | 1 Ti.5:20 – “the rest may fear” | cp. Re.11:13 – “the rest became fearful (*enphobos*) and gave glory to God” |
| Acceptable (*apodektos*) before (*enōpion*) … God | 1 Ti.2:3; 5:4  | *apodechomai* – 7 occs. in Lu.-Ac., always of human acceptance |
|  acceptable (*apodektos*) | 1 Ti.2:3; 5:4 (only here in Bible) |  |
|  faithful word, worthy of all  acceptance (*apodochē*) | 1 Ti.1:15; 4:9 (*apodochē* only here in Bible) |  |
| Holiness (*hagiasmos*) | 1 Ti.2:15 | Ro.6:19, 22; 1 Th.4:3-4, 7; He.12:14 |
|  holy (*hagios*) |  | Mt.7:6; Ro.12:1; 1 Co.7:14, 34; Col.1:21-22; 1 Pe.1:15-16; 2 Pe.3:11; Re.22:11 |
|  sanctify (*hagiazō*) | 2 Ti.2:21 | Re.22:11 |
| Good servant (*kalos diakonos*) | 1 Ti.4:6 (hapax) |  |
| Competing lawfully (*nomimōs*) | 2 Ti.2:5; cp. 1 Ti.1:8 (only here in Bible) |  |
| Redeemed from every lawlessness (*pasa anomia*) | Ti.2:14 | *pasa anomia* in Psa.107:42; 119:133 (LXX) |
| Sinners (*hamartōlos*) | 1 Ti.1:9, 15 | Ro.5:8-10, 19; 7:13; Ga.2:15; Ja.4:8; 1 Pe.4:18; Ju.1:14-15 |
| Undevout (*anosios*) and… | 1 Ti.1:9; 2 Ti.3:2 (only here in NT) |  |
|  devout (*osios*) | 1 Ti.2:8; Ti.1:8 | He.7:26 |
|  devoutness (*osiotēs*) |  | Lk.1:74-75; Ep.4:24 |
| Profane (*bebēlos*) | 1 Ti.1:9; 4:7; 6:20; 2 Ti.2:16 | He.12:15-16; Le.10:10 (LXX) |
| Judgment (*krima*) | 1 Ti.3:6; 5:11-12 | cp. Ro.1:28-2:3; 1 Co.11:27-29, 34; Ga.5:10; He.6:2; Ja.3:1; 1 Pe.4:17; 2 Pe.2:2-3; Ju.1:4 |
|  judge (*krinō*) | 2 Ti.4:1 | Ro.3:5-6; 1 Pe.4:5 |
|  Judge (*Kritēs*) | 2 Ti.4:8 | Ac.10:42; He.12:23; Ja.4:12; 5:9 |
|  judgment seat (*bēma*) |  | Ro.14:10; 2 Co.5:10 |
|  receive (*komizō*, *apolambanō*)  in judgment |  | Ro.1:27; 2 Co.5:10; Ep.6:8; Col.3:24-25; He.10:35-36; 1 Pe.1:7-9; 5:4; 2 Jn.1:8 |
|  repay, reward (*apodidōmi*) | 2 Ti.4:8, 14 | Mt.6:3-4, 6, 18; 12:36; 16:27; Ro.2:5-6; Re.18:4-6; 22:12; cp. 1 Pe.4:5 |
| Reproach (*oneidismos*) | 1 Ti.3:7 | cp. false reproach – Mt.5:11; 27:44; Ro.15:3; He.10:31-32; 11:26; 13:13; 1 Pe.4:14 |
|  snare (*pagis*) | 1 Ti.3:7; 6:9; 2 Ti.2:25-26 | Lk.21:34-36; Pro.6:2; 12:13; 18:7; 22:5; 29:6 (LXX); Psa.91:3 & 124:7 (LXX) combine *pagis* with *rhuomai*, suggesting application to 2 Ti.4:17-18 |
|  snare of the devil (*pagis tou*  *diabolou*) | 1 Ti.3:7; 2 Ti.2:25-26 (reverse order) |  |

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| **Components** | **P.E.** | **Others** |
| **Family Life** |  |  |
| Husband of one wife | 1 Ti.3:2, 12; Ti.1:6 (only here in Bible) |  |
|  wife of one husband | 1 Ti.5:9 (hapax) |  |
| Domineer (*authenteō*) – i.e., wife  over husband | 1 Ti.2:12-14 (only here in Bible) | cp. 1 Co.11:3, 7-9; Ep.5:22-24; Col.3:18; 1 Pe.3:5-6 |
| Forbidding to marry (*gameō*) | 1 Ti.4:3; cp. 5:14 | cp. Mt.19:9-12; Lk.20:34-36 (“the resurrection”); 1 Co.7:8-9, 28-40; He.13:4 |
| Childbearing (*teknogonia*) | 1 Ti.2:15 (hapax) |  |
|  bear children (t*eknogoneō*) | 1 Ti.5:14 (hapax) |  |
|  childrearing (*teknotropheō*) | 1 Ti.5:10 (hapax) |  |
|  subordinated children (*tekna* *en hupotagē*) | 1 Ti.3:4 | cp. Ep.6:1-3; Col.3:20 |
|  faithful children not …  insubordinate (*tekna pista*  *mē…anupotaktos*) | Ti.1:6 |  |
|  leading children well (*tekna*  *kalōs* *proistēmi*) | 1 Ti.3:12 | cp. Ep.6:4; Col.3:21 |
|  leading his own house (*idiou*  *oikou* *proistēmi*)  | 1 Ti.3:4, 5 |  |
|  ruling the household (*oikodespoteō*) | 1 Ti.5:14 (hapax) | cp. Mt.10:25; 13:27, 52; 20:1, 11; 21:33; 24:43; Mk.14:14; Lk.12:39; 13:25; 14:21; 22:11 – *oikodespotēs*  |
| Widows (*chēros*) |  |  |
|  honor (*timaō*) widows | 1 Ti.5:3 (hapax) | cp. Ac.6:1 – neglecting widows in the daily ministration |
|  desire to marry | 1 Ti.5:11 – the enrolled widow | cp. 1 Co.7:39 – free to marry whom she desires |
|  younger widows to marry | 1 Ti.5:14 – Paul’s will (*boulomai*) | cp. 1 Co.7:8 – better for widows to remain unmarried |
| One’s own house (*ho idios oikos*) | 1 Ti.3:4, 5, 12; 5:4 | cp. LXX – Pro.27:15; Job 7:10 |
|  give back (*apodidōmi*)  repayment (*amoibē*) | 1 Ti.5:4 (hapax) | cp. Re.22:12 – give back wage (*misthos*) |
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| **Components** | **P.E.** | **Others** |
| **Church Life** |  |  |
| Warfare ( waging - *strateuō*), (*strateia*) |  2 Ti.2: 4 | 1 Co.9:7; **Ph.2:25**; **Philem.1:2**; cp. Ro.13:12; 2 Co.10:3-4 (*ta hopla*) with *panoplia* in **Ep.6:11, 13** |
|  the good warfare (*hē kalē*  *strateia*) | 1 Ti.1:18 (hapax) |  |
|  good soldier (*kalos stratiōtēs*) | 2 Ti.2:3(hapax) |  |
| Angels as witnesses | 1 Ti.5:21 – “fully testify before … the elect angels”; cp. 1 Ti.3:16 – “the mystery of the piety … seen by angels” | cp. Ep.3:10 – “might be made known now to the principalities and the authorities in the heavenlies the multifarious wisdom of God”; Lk.12:8-9 – those who profess (or deny) the Son of man before men, He will profess (or deny) before the angels (cp. Re.3:5); Lk.15:10 – joy before the angels of God over one sinner repenting; 1 Co.4:9 – “we became a spectacle to the world and angels and men”; 1 Pe.1:11 – sufferings & glory of Christ, which angels covet to look into; Re.14:10 – “tested in fire and brimstone before holy angels”; Job 38:4-7 – “sons of God” witness laying the foundations of the earth |
| Charge (*parangellō*) – esp. imper.  mood | 1 Ti.4:11; 5:7; 6:17 | many in rest of NT, but not imper. mood |
|  charge these things (*tauta*) | 1 Ti.4:11; 5:7 |  |
|  this charge (*autē hē parangelia*) | 1 Ti.1:18 |  |
| Prayers…for all (*proseuchē…huper pantōn*) | 1 Ti.2:1 | cp. Ep.6:18 - “by all prayer and petition praying in every season”; Co.4:12 - “for you in the prayers”; Philem.1: 4 - “always … remembrance of you in…” |
| Petitions…for all (*deēsis… huper pantōn*) | 1 Ti.2:1 | cp. Ph.1:4 - “in every petition of mine for you all” |
|  the petitions and the prayers | 1 Ti.5:5; cp. 1 Ti.2:1 – without articles & copula | cp. Ep.6:18 – “all prayer and petition”; Ph.4:6 – “the prayer and the petition”; also 20 occs. in LXX, incl. 10 in Psalms |
|  night and day (prayers &  petitions) | 1 Ti.5:5; cp. 2 Ti.1:3 – “my petitions” | cp. Lk.2:37 – “fasts and petitions”; 1 Th.3:10 – “pray” (*deomai*) |
| Intercessions…for all (*enteuxis… huper pantōn*) | 1 Ti.2:1; 4:3-4 (“for every creature of God”) | Ro.8:26-27 (“the Spirit intercedes … intercedes for saints”), 34 (“Christ…intercedes for us”); 11:12 (“Elijah…intercedes with God concerning Israel”); He.7:25 (Christ…“to intercede for them”) |
| Thanksgivings…for all (*eucharistia… huper pantōn*) | 1 Ti.2:1; 4:3-4 (“for every creature of God”) | 2 Co.9:11 (“enriched in everything”); **Ep.5:20** (“giving thanks always for all things”); **Ph.4:6** (“in everything”) |
|  thank (*eucharisteō*) |  | Ro.1:8 (“for you all”); 1 Co.1:4 (“always on your behalf”); **Ep.1:16** (“for you”); **5:20** (“always for all things”); **Ph.1:3** (“upon all remembrance of you”); **Col.1:3** (“always on your behalf”); 1 Th.1:2 (“always concerning you all”); 5:18 (“in everything”); 2 Th.1:3; 2:13 (“always concerning you”); **Philem.1: 4** (“always … remembrance of you”); cp. 1 Co.14:18 (“tongues more than you all”); **Col.3:17** (“do all things”) |
| Faithful word, worthy of all  acceptance (*apodochē*) | 1 Ti.1:15; 4:9 (*apodochē* only here in Bible) |  |
|  acceptable (*apodektos*) before  (*enōpion*) … God | 1 Ti.2:3; 5:4 (only here in Bible) | *apodechomai* – 7 occs. in Lu.-Ac., always of human acceptance |
| The Reading (*hē anagnōsis*) | 1 Ti.4:13 | cp. Ac.13:15 – “the reading of the law and the prophets”; 2 Co.3:14 – “the reading of the old covenant” |
| The encouragement (*hē paraklēsis*) |  |  |
|  attend to (*prosechō*) the  encouragement | 1 Ti.4:13 (hapax) | cp. Lu.6:24 – “receive (*apechō*) the encouragement”; He.13:22 – “endure (*anechō*) the word of the encouragement” |
|  encourage elder men as fathers | 1 Ti.5:1 (hapax) | cp. Phi.2:22 – Timothy served Paul as child to father; 1 Th.2:11 – Paul & company encouraged them as a father does his children |
|  encourage younger men as  brothers | 1 Ti.5:1(hapax) | cp. 2 Th.3:15 – admonish a disobedient one as a brother |
|  encourage elder women as  mothers | 1 Ti.5:2 (hapax) |  |
|  encourage younger women as  sisters | 1 Ti.5:2 (hapax) |  |
|  teach and encourage (these  things) | 1 Ti.6:2 (hapax); cp. 1 Ti.4:13 – “attend to … the encouragement, the teaching”; Ti.1:9 – “encourage with the teaching the sound” | cp. Jn.14:26 – “the Encourager, the Spirit the Holy … will teach you all things”; Ro.15:4 – “were written for our teaching … by the encouragement of the writings” |
| Gift (*charisma*) |  |  |
|  the in you gift | 1 Ti.4:14 (hapax); cp. 2 Ti.1:6 – “the gift of God which is in you” – 1st through prophecy with hand-laying of the elders; 2nd through Paul’s hand-laying – 1st not to disregard; 2nd to rekindle | cp. 2 Co.1:11 – “the unto us gift” – their prayer |
| Modest (*kosmios*) | 1 Ti.2:9; 3:2 (only here in Bible) |  |
| Unabashedness (*aidōs*) | 1 Ti.2:9 (only here in Bible) |   |
| Sound judgment (*sōphrosunē*) | 1 Ti.2:9, 15 | Ac.26:25 shows what it means |
|  be sound-minded (*sōphroneō*) | Ti.2:6 | Mk.5:15 shows what it means; Ro.12:3; 2 Co.5:13; 1 Pe.4:7 |
|  sound-minded (*sōphrōn*) | 1 Ti.3:2; Ti.1:8; 2:2, 5 (only here in Bible) |  |
|  sound judgment  (*sōphronismos*) | 2 Ti.1:7 (only here in Bible) |  |
|  make sound-minded  (*sōphronizō*) | Ti.2:4 (only here in Bible) |  |
|  sound-mindedly (*sōphronōs*) | Ti.2:12 (only here in Bible) |  |
| Irreproachable (*anepilēmptos*) | 1 Ti.3:2; 5:7; 6:14 (only here in Bible) |  |
|  unaccusable (*anegklētos*) | 1 Ti.3:10; Ti.1:6, 7 | 1 Co.1:8; Col.1:21 |
| Hospitable (*philoxenos*) | 1 Ti.3:2; Ti.1:8 | 1 Pe.4:9 |
|  hospitality (*philoxenia*) |  | Ro.12:13; He.13:2 |
| Good standing (*bathmos kalos*) | 1 Ti.3:13 (*bathmos* - only here in NT) |  |
| Advancement (*prokopē*) | 1 Ti.4:15 – Timothy personally | cp. Phi.1:12 – the gospel; 1:25 – Philippian church |
|  advance (*prokoptō*) | 2 Ti.2:16 – empty-talk advances to more impiety; 3:9 – “last days” men will not advance for long; 3:13 evil men & charlatans advance to worse | cp. Lk.2:52 – Jesus’ advanced in wisdom, etc.; Ga.1:14 – Paul advanced in Judaism above many |
| Much confidence (*pollē* *parrhesia*) | 1 Ti.3:13 | 2 Co.3:12; 7:4; Philem.1:8 |
| The Eldership (*to presbuterion*) | 1 Ti.4:14 | cp. Lk.22:66; Ac.22:5, where it is a component of the Sanhedrin |
|  elders laying hands on Timothy | 1 Ti.4:14 | cp. 2 Ti.1:6 – same gift by Paul’s laying hands |
|  Timothy laying hands on elders | 1 Ti.5:22 |  |
|  Titus appointed (*kathistēmi*)  elders | Ti.1:5 | cp. Ac.20:17, 28 – the Holy Spirit appointed (*tithēmi*) elders, i.e. overseers |
|  overseers lead (*proistēmi*) their  own house | 1 Ti.3:4-5 |  |
|  deacons leading children well | 1 Ti.3:12 | cp. Ro.12:6-8 – list of gifts – note deaconship and leading are separate gifts |
|  elders leading well | 1 Ti.5:17 |  |
|  leading good works | Ti.3:8, 14 (only here in Bible) |  |
|  double honor (*diplē timē*) | 1 Ti.5:17 (hapax) |  |
|  labor in word and teaching | 1 Ti.5:17 (hapax) | cp. Ro.16:12 (2) – “labor in the Lord” |
|  muzzle not a threshing ox | 1 Ti.5:18 | cp. 1 Co.9:9-11 – Paul applied to self & Barnabas; De.25:4 – source of quote |
|  the worker worthy of his pay | 1 Ti.5:18 | Lk.10:7 – NB, this is called “the Writing”, implying that it was a quote from the Gospel of Luke!; sim. Mt.10:10 – subst. “his food”; cp. Nu.18:31 – the priests’ “pay” for their service |
|  receive not an accusation  (*katēgoria*) | 1 Ti.5:19 (hapax) – NB, this implies Timothy had authority to judge; cp. Ti.1:6 – “not in accusation” as a qualification for elders | Mt., Mk., Lk., Jn. – 10 occs. of *katēgoreō,* Jewish leaders accusing Jesus; Jn.5:45 – 1 occ. of Jesus not accusing his hearers, but rather Moses (1 occ.); Ac – 12 occs. of accusing or accusers (Jewish leaders) against Paul; then enigmatically, Paul had nothing to accuse his nation of (28:19); cp. Ro.2:15 – the heart-written law accuses the conscience; cp. Re.12:10 – the Accuser (the Dragon) who accused “our brothers” |
|  upon two or three witnesses | 1 Ti.5:19 – possible adjunct to using the law “lawfully” | cp. Mt.18:16 – “upon mouth of two witnesses or three”; cp. De.19:15 (LXX) – “upon mouth of two witnesses and upon mouth of three witnesses” |
| Household (*oikeios*) – church  implied | 1 Ti.5:8 – “especially *the* household” | cp. Ga.6:10 – “especially toward the household of the faith”; Ep.2:19 - “household of God” |
| Widow care | 1 Ti.5:9 – enrolled at age 60 & other conditions | cp. Ac.6:1 – a daily ministry of feeding, when “all things common” (Ac.2:44; 4:32) was the rule |
|  the real (*ontōs*) widow | 1 Ti.5:3, 5, 16 (only here in Bible) | no distinctions in Acts 6 |
|  help widows | 1 Ti.5:16 (hapax) ; cp. 1 Ti.5:10 – her help of the troubled |  |
|  reject younger widows | 1 Ti.5:11 (hapax) | no age distinctions in Acts 6 |
|  burden (*bareō*) not the church | 1 Ti.5:16 (hapax) |  |
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| Hospitality | 1 Ti.5:10 (*xenodocheō* - hapax) |  |
|  wash feet of saints | 1 Ti.5:10 (hapax) | cp. Jn.13 – Jesus’ example of washing apostles’ feet |
| Help (*eparkeō*) |  |  |
|  the troubled (*thlibomenos*) | 1 Ti.5:10 (hapax) – cp. 1 Ti.5:16 (2) helping widows |  |
| Above reproach (*anepilēmptos*) | 1 Ti.3:2; 5:7; 6:14 (only here in Bible) |  |
| Costly clothing (*himartismos*  *polutelēs*) | 1 Ti.2:9 (only here in Bible) | cp. *himation* in 1 Pe.3:3 |
|  hair-dos (*plegma*) | 1 Ti.2:9 (hapax) | cp. *emplokē* in 1 Pe.3:3 |
|  gold (*chrusion*) | 1 Ti.2:9 | 1 Pe.3:3 |
|  pearl (*margaritēs*) | 1 Ti.2:9 | cp. the “costly pearl” of Jesus’ parable (Mt.13:46) |
| Convict (*elenchō*) |  |  |
|  convict those sinning | 1 Ti.5:20 – convict before all | cp. Mt.18:15 – one who sins against you, convict alone; Jn.16:8 – “the Encourager … will convict the world concerning sin” |
|  convict … with (*en*) all patience  and doctrine | 2 Ti.4:2 |  |
|  convict with (*meta*) all  command | Ti.2:15 |  |
|  convict those opposing | Ti.1:9 |  |
|  convict … sharply | Ti.1:13 |  |
|  convict… light … darkness |  | cp. Jn.3:20 – “hates the light…lest his works be convicted”; Ep.5:11,13 – “convict the unfruitful works of the darkness”, “the all things convicted by the light” |
|  prophecy convicts |  | 1 Co.14:24 – unbeliever or unlearned convicted by all who prophesy |
|  the law convicts |  | Ja.2:9 – “you work sin, being convicted by the law” |
|  the Lord convicts |  | He.12:5 – “do not make light of the Lord’s discipline … being convicted by Him”; Ju.1:15 – “to convict every soul concerning all their impieties”; Re.3:19 – as many as He may love, He convicts and disciplines |
| Reject, refuse (*paraiteomai*) |  |  |
|  vile and silly myths | 1 Ti.4:7 (hapax) |  |
|  younger widows | 1 Ti.5:7 (hapax) |  |
|  foolish and undisciplined  discussions | 2 Ti.2:23 (hapax) | cp. He.12:25 – refuse not Him speaking |
|  a divisive man | Ti.3:10 (hapax) |  |
| Prejudice (*prokrima*), partiality  (*prosklisis*) | 1 Ti.5:21 (hapax) |  |
| Anger (*orgē*) | 1 Ti.2:8 | Mt.5:22; Ep.4:26, 31; Co.3:8; Ja.1:19-20; Re.11:18; 12:17 (of Satan); elsewhere of divine wrath, except the civil authorities in Ro.13:4-5 |
|  angry (*orgilos*) | Ti.1:7 (hapax) |  |
| Argumentativeness (*dialogismos*) | 1 Ti.2:8 | sim. turn of phrase in **Ph.2:14**; Mt.15:19; Lk.5:22; 6:8; 9:46-47; 24:38; Ro.1:21; 14:1; 1 Co.3:20; Ja.2:4 |
| Going about (*perierchomai*) |  |  |
|  going about the houses  | 1 Ti.5:13 (hapax) | cp. Ac.19:13 – itinerant exorcists |
|  gossipy (*phluaros*) | 1 Ti.5:13 (hapax) |  |
|  busybodies (*periergos*) | 1 Ti.5:13 | cp. Ac.19:19 – magic (*ta perierga*) |
|  speaking what they ought not  (*ta me dei*) | 1 Ti.5:13 (hapax) |  |

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| **Components** | **P.E.** | **Others** |
| **Community Life** |  |  |
| Quiet (*ēremos*) and Peaceful (*hēsuchios)* life | 1 Ti.2:2 |  |
|  quiet | 1 Ti.2:2 (hapax) |  |
|  peaceful | 1 Ti.2:2 | 1 Th.4:11; 1 Pe.3:4 |
|  peace (*hēsuchia*) | 1 Ti.2:11-12 | 2 Th.3:12; cp. 1 Co.14:34-35 |
| Good Reputation from Outsiders (*marturia kalē apo tōn exōthen*) | 1 Ti.3:7 (hapax) | cp. Psa.57:6; Pro.12:13; 22:14 (LXX) |
| Parricides and matricides, murderers (*androphonos*) | 1 Ti.1:9 (hapax – all 3 words) | cp.Mt.10:21; Mk.13:10 – children turning against parents to kill them; cp. 1 Pe.4:15; Re.21:8; 22:15 - *phoneus*; Ja.4:2 - *phoneuō* |
| Fornicators (*pornos*) | 1 Ti.1:10 | 1 Co.5:9-11; 6:9-10; Ep.5:5; He.12:16; 13:4; Re.21:8; 22:15 |
| Sodomites (*arsenokoitēs*) | 1 Ti.1:10 | 1 Co.6:9-10 |
| Slave-dealers (*andrapodistēs*) | 1 Ti.1:10 (hapax) |  |
| Slaves (*doulos*) under yoke | 1 Ti.6:1 (hapax) |  |
|  their own (*idios*) masters  (*despotēs*) | 1 Ti.6:1 – with def. art.; Ti.2:9 – no art. | cp. Pro.22:7 (LXX) – “house-servants will lend to their own masters” |
|  every honor (*timē*) | 1 Ti.6:1 (hapax); cp. 2 Ti.2:21 – “vessel unto honor … useful to the Master” | cp. Ro.13:7 – “render to all the things due … to whom the honor, the honor”; 1 Pe.2:18 – “house-servants being subordinated with every fear to the masters” |
|  worthy (*axios*) of …honor | 1 Ti.6:1 (hapax) | cp. Re.4:11 – “You are worthy … to receive the glory and the honor”; Re.5:12 – “worthy is the Lamb…to receive the power…and honor” |
|  deem (*hēgeomai*) worthy | 1 Ti.6:1 | Job 30:7 (LXX) – “whom I deemed not to be worthy of my dogs” |
|  believing (*pistos*) masters | 1 Ti.6:2 (hapax) |  |
|  despise (*kataproneō*) not | 1 Ti.6:2 | cp. Mt.6:24 – “no one can serve two lords … despise the other” (Lk.16:13 adds ‘house-servant’); Mt.18:10 – “despise not one of these little ones”; 2 Pe.2:10 – “despising lordship” |
|  those being helped (*antilambanomai*) with the service | 1 Ti.6:2 (hapax) | cp. Ac.20:35 – general praise of the spirit of helping & giving |
| Slanderer (*diabolos*) | 1 Ti.3:11; 2 Ti.3:3; Ti.2:3 |  |
| Blaspheme (*blasphēmeō*) | 1 Ti.1:13, 20; 6:4; 2 Ti.3:2; Ti.3:2 | Mt.12:31; 15:19; Ac.13:45; 18:6; Ro.3:8; Ep.4:31; Co.3:8; Ja.2:7; 1 Pe.4:4 |
| avoidance of evil reputation  (*blasphēmeō*) | 1 Ti.6:1; Ti.2:5 | Ro.2:24; 14:15-16; 1 Co.10:29-30; 2 Pe.2:2, 10-12; Ju.1:8-10; Re.2:9; 13:5-6; 16:9, 11, 21 |
|  blasphemy (*blasphēmia*) | 1 Ti.6:4 (the result of “questions and word-battles”) | also in the wickedness lists of: Mt.15:19; Mk.7:21; Ep.4:31; Co.3:8-9 |
|  lest the name of God … may be  blasphemed | 1 Ti.6:1 | cp. Ro.2:24 – “the name of God … is blasphemed among the nations”; Re.13:6 – “blasphemy toward God to blaspheme His name”; Re.16:9 – “blasphemed the name of God” |
|  blaspheme the teaching  (*didaskalia*) | 1 Ti.6:1 (hapax) |  |
| Reviling (*loidoria*) | 1 Ti.5:14 – not giving opportunity to opponents for | cp. 1 Pe.3:9 – not responding oneself with |
| Perjurer (*epiorkos*) | 1 Ti.1:10 (hapax) |  |
|  swear falsely (*epiorkeō*) |  | Mt.5:33-37 |
|  false witness (*pseudomarturia*) |  | Mt.15:19; 26:59 (only here in Bible) |
|  bear false witness  (*pseudomartureō*) |  | Exo.20:16 (LXX); Mt.19:18 |
| Persecutor (*diōktēs*) | 1 Ti.1:13 (hapax) |  |
|  pressed, persecuted (*diōkō*) | 2 Ti.3:12 | Mt.5:10-12, 44; 10:23; 23:34; Lk.21:12; Jn.15:20; Ac.7:52; 9:4-5; 26:11; Ro.12:14; 1 Co.4:12; 15:9; 2 Co.4:9; Ga.1:13; 4:29; 6:12; Ph.3:6; 1 Th.2:15 |
| Envy (*phthonos*) | 1 Ti.6:4 (the result of “questions and word-battles”); Ti.3:3(hearkens back to the reprobate mind in man by nature – cp. Ro.1) | also in the wickedness lists of: Ro.1:28-31; Ga.5:19-21; 1 Pe.2:1 |
| Strife (*eris*) | 1 Ti.6:4 (the result of “questions and word-battles”); Ti.3:9 (connected with “questions”) | also in the wickedness lists of: Ro.1:28-31; Ro.13:13; 1 Co.3:3; 2 Co.12:20; Ga.5:19-21 |
| Evil (*poneros*) suspicions  (*huponoia*) | 1 Ti.6:4 (the result of “questions and word-battles”) (hapax) |  |

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| **Components** | **P.E.** | **Others** |
| **Doctrine** |  |  |
| Teaching (*didaskalia*), doctrine (*didachē*) | many | many, many |
|  the according to piety teaching | 1 Ti.6:3 (hapax); cp. Ti.1:1 – “truth which *is* according to piety” |  |
|  the sound teaching (*hē*  *hugiainousē didaskalia*) | 1 Ti.1:10; 2 Ti.4:3; Ti.2:1 (only here in Bible) |  |
|  the sound teaching (*hē*  *didaskalia hē hugiainousē*) | Ti.1:9 (hapax); cp. “sound words” in 1 Ti.6:3; 2 Ti.1:13 |  |
|  the according to the doctrine  (*didachē*) faithful word | Ti.1:9 (hapax) |  |
|  the good (*kalē*) teaching | 1 Ti.4:6 (hapax) |  |
|  the teaching | 1 Ti.4:13, 16; 6:1; Ti.2:7 | cp. Ep.4:14 – “every wind of the teaching”; Ro.12:7 |
|  the teaching which *is* of our  Saviour God | Ti.2:10 (hapax) |  |
|  my teaching | 2 Ti.3:10 (hapax) |  |
|  every patience and doctrine  (*didachē*) | 2 Ti.4:2 (hapax); cp. 1 Ti.1:16 – “the whole patience” |  |
|  teaching of demons | 1 Ti.4:1 (hapax) |  |
|  give heed (*prosechō*) to … the  teaching | 1 Ti.4:13 | cp. 1 Ti.4:1 – the teaching of demons |
|  take heed (*epechō*) to … the  teaching | 1 Ti.4:16 |  |
|  not bear (*anechō*) the sound teaching | 2 Ti.4:3 |  |
|  present (*parechō*) a pattern … in the teaching | Ti.2:7 |  |
|  blaspheme the teaching  (*didaskalia*) | 1 Ti.6:1 (hapax) |  |
| Teach (*didaskō*) – esp. imper.  mood or imper. sense | 1 Ti.4:11; 2:12; 6:2; 2 Ti.2:2; Ti.1:11 | Mt.4:23; 28:19-20; Ac.1:1; Ro.12:6-7; 1 Co.4:17; Ep.4:21; Col.1:28; 2:7; 3:16; 2 Th.2:15; He.5:12; 8:11; 1 Jn.2:27; Re.2:20 |
|  charge (*parangellō*) and teach –  both imper. | 1 Ti.4:11(hapax) | cp. Ac.4:18; 5:28 – “charged (them/you) not to teach” |
|  teacher (*didaskalos*) | 2 Ti.4:3 | Jn.13:13-14; 1 Co.12:28-29; Ep.4:11; Ja.3:1 |
|  teacher of nations (*didaskalos*  *ethnōn*) | 1 Ti.2:7; 2 Ti.1:11 (only here in Bible) |  |
|  apt to teach (*didaktikos*) | 1 Ti.3:2; 2 Ti.2:24 (only here in Bible) | cp. 2 Ti.2:2 – “able even to teach others” |
|  teacher of good  (*kalodidaskalos*) | Ti.2:3 (hapax) |  |
|  false teacher  (*pseudodidaskalos*) |  | 2 Pe.2:1(hapax) |
|  law-teacher (*nomodidaskalos*) | 1 Ti.1:7 | Lk.5:17; Ac.5:34 |
|  teach otherwise  (*heterodidaskaleō*) | 1 Ti.1:3; 6:3 (only here in Bible) | cp. 1 Ti.1:10 – “anything other (*heteros*) … opposed to the sound teaching (*didaskalia*)”; 2 Ti.2:2 – “teach others (*heterous didaskō*)” |
| Learn (*manthanō*) – esp. imper.  mood | 1 Ti.2:11 wife learn in quietness; learn to show piety - 5:4; learn to lead in good works - Ti.3:14 | learn the meaning of Hos.6:6 - Mt.9:13; learn from Jesus - 11:29; learn from the fig tree - 24:32; Mk.13:28 |
|  learn first of all (*prōtos*) | 1 Ti.5:4 (hapax) |  |
| Faithful word, worthy of all  acceptance (*apodochē*) | 1 Ti.1:15; 4:9 (*apodochē* only here in Bible) |  |
|  faithful the word (*pistos ho*  *logos*) | 1 Ti.1:15; 3:1; 4:9; 2 Ti.2:11; Ti.3:8 (only here in Bible) |  |
|  the…faithful word (*ho pistos*  *logos*) | Ti.1:9 (hapax) | cp. Re.21:5; 22:6 – “these words faithful and true” |
|  the words of the faith | 1 Ti.4:6 (hapax); cp. 4:12 - “the faithful in word…in faith” | cp. 2 Co.8:7 – “abound in faith and word” |
| Keep (*tēreō*), guard (*phulassō*) |  |  |
|  keep (*tēreō*) the faith | 2 Ti.4:7 (hapax) | cp. Re.14:12 – “keeping the commandments of God and the faith of Jesus” |
|  keep (*tēreō*) the commandment  (*entolē*) | 1 Ti.6:14 – i.e., Paul’s commandment to Timothy | **Plural** - Mt.19:17; Re.12:17; cp. Jn.14:15 & 15:10 (“My”); cp. 1 Jn.2:3,4 & 3:22,24 & 5:3 (“His”); cp. Jn.14:21 – “holding My commandments and keeping them”; cp. Mt.28:20 – “to keep all things whatsoever I commanded you” |
|  keep (*tēreō*) yourself pure | 1 Ti.5:22 (hapax) | cp. Ju.1:21 – “keep yourselves in God’s love”; LXX – Pro.2:11 – “a holy purpose will keep you”; 4:23 – “keep your heart with all guardianship (*phulakē*)”; 7:5 – “it (wisdom) may keep you from a foreign and evil woman”; 13:13 & 16:17 – “keeps his own soul”; 15:32 – “who keeps convictions loves his own soul”; 25:10 - “keep to yourself (goodwill and friendship)” |
|  keep (*tēreō*) the word (*logos*) |  | Jn.8:51,52 & 14:23,24 & 15:20 & Re.3:8 (“My”); Jn.8:55 & 1 Jn.2:5 (“His”); Jn.17:6 (“Your”); cp. Re.3:10 – “keep the word of My perseverance”; Re.22:7 – “keep the words of the prophecy of this scroll”; Re.22:9 – “keep the words of this scroll”; LXX – Pro.31:2 – “keep … sayings (*rhēsis*) of God”; 1 Sa.15:11 - “kept not My word”; Pro.3:1 – “keep my words (*rhēmata*)”; 3:21 “keep my counsel and purpose”; 4:5-6 –“the saying (*rhēsis*) of my mouth will keep you” |
|  keep (*tēreō*) the things written  (*graphō*) |  | Re.1:3 |
|  keep (*tēreō*) the sabbath |  | Jn.9:16 (hapax), but see under *phulassō* |
|  keep (*tēreō*) the law of Moses |  | Ac.15:5(hapax); cp. Ja.2:10 – “keep the whole law” |
|  keep (*tēreō*) the covenant and  the mercy |  | LXX - Da.9:4 (hapax) |
|  keep (*tēreō*) My works |  | Re.2:26 |
|  keep (*tēreō*) my ways |  | LXX – Pro.23:26 |
|  keep (*tēreō*) his garments |  | Re.16:15 |
|  keep (*tēreō*) the unity of the  Spirit |  | Ep.4:3 (hapax) |
|  keep (*tēreō*) your complete  spirit and soul and body |  | 1 Th.5:23 (hapax) |
|  keep (*tēreō*) … from (*apo*) the  world |  | Ja.1:27 (hapax); Jn.17:15 – “keep them from (*ek*) the evil one” |
|  keep (*tēreō*) himself |  | 1 Jn.5:18 (hapax) |
|  those kept (*tēreō*) in Jesus  Christ |  | Ju.1:1 (hapax) |
|  inheritance … kept (*tēreō*) in heavens |  | 1 Pe.1:4 (hapax) |
|  kept (*tēreō*) not their own  principality |  | Ju.1:6 (hapax) |
|  the gloom of the darkness kept  (*tēreō*) |  | 2 Pe.2:17; Ju.1:13 |
|  the present heavens and earth kept (*tēreō*) |  | 2 Pe.3:7 (hapax) |
|  guard (*phulassō*) these things  (*tauta*) | 1 Ti.5:21 | cp. LXX - Pro.23:18 – “keep (*tēreō*) these things (*auta*)” |
|  guard (*phulassō*) all things  whatsoever I have spoken |  | LXX – Ex.23:13 – Moses speaking |
|  guard (*phulassō*) a  commandment |  | LXX –Pro.19:16 – “who guards a commandment keeps (*tēreō*) his own soul”; cp. Ex.12:17 – “guard this commandment”; cp. Le.22:31& 26:3 & De.5:29 – “guard My commandments”; cp. De.7:9 & 8:2 & 11:8 (with ‘all’) & 13:4 & 13:18 (with ‘all’) – “guard His commandments”; cp. De.4:2 – “guard the commandments”; cp. De.6:17 – guarding, guard the commandments of the Lord”; cp. De.8:6 & 10:13 – “guard the commandments of the Lord your God”; cp. De.7:11& 8:11 (diff. order) – “guard the commandments and the righteous requirements and the judgments”; cp. Ps.119:168 – “guard Your commandments and Your testimonies” |
|  guard (*phulassō*) the sabbaths |  | LXX – Ex.31:14,16; Is.56:2; cp. Ex.31:13 & Le.19:3,30 & 26:2 & Is.56:4,6 – “guard My sabbaths”; De.5:12,15 – “guard the day of the sabbaths” |
|  guard (*phulassō*) the feast |  | LXX – Ex.23:15; 34:18 |
|  guard (*phulassō*) the watch  (*phulakē*) of the tent of the  witness |  | LXX – Nu.1:53; **Plural** – Nu.18:4; cp. Nu.3:7 – “guard his watches and the watches of the sons of Israel”; cp. Nu.3:8 – “guard all the vessels of the tent of the witness and the watches of the sons of Israel”; cp. Nu.31:30,47 – “guard the watches in (or ‘of’) the tent of the Lord” |
|  guard (*phulassō*) the watches  (*phulakē*) of the Holies |  | LXX – Nu.3:28,32,38; 18:5(and the watches of the altar); cp. Nu.8:26 – “guard watches”; cp. Nu.18:3 – “guard the watches” |
|  guard (*phulassō*) the watch of  God |  | LXX – Nu.9:19; cp. Nu.9:23 – “guard the watch of the Lord” |
|  guard (*phulassō*) My righteous  requirements (*dikaiōma*) |  | LXX - Ez.20:21; cp. Ex.15:26 – “guard all His righteous requirements”; cp. De.4:40 & 6:2 (with ‘all’) – “guard His righteous requirements and His commandments”; cp. De.5:1 – guard … the righteous requirements and the judgments”; cp. De.11:1 – “guard His guarded things (*phulagma*) and His righteous requirements and His judgments” |
|  guard (*phulassō*) My statutes  and My ordinances |  | LXX - Ez.44:24; Ge.26:5 – “Abraham… guarded My ordinances and My commandments and My righteous requirements and My statutes”; Ex.12:24 - “guard this word, a statute”; Ex.20:6 & Le.18:4 & 18:30 & 20:8 & 22:9 & De.5:10 – “guard My ordinances”; Le.18:5 & 20:22 – “guard all My ordinances and all My judgments”; Le.18:26 – “guard all My statutes and all My ordinances”; Le.19:37 – “guard all My law and all My ordinances” |
|  guard (*phulassō*) My covenant |  | LXX – Ex.19:5; 23:22 |
|  guard (*phulassō*) My judgments (*krisis* or *krima*) |  | LXX – Le.25:18 – “guard all My judgments” |
|  guard (*phulassō*) this law |  | LXX – Ex.13:10; cp. Le.19:19 – “guard My law” |
|  guard (*phulassō*) this service  (*latreia*) |  | LXX – Ex.12:25 |
|  guard (*phulassō*) their priestly office (*hierateia*) |  | LXX – Nu.3:10 |
|  guard (*phulassō*) the ways of the Lord |  | LXX – Ge.18:19; Ps.18:21 |
|  guard (*phulassō*) the guarded  things (*phulagma*) of the Lord |  | LXX – Le.8:35 |
|  guard (*phulassō*) your soul |  | LXX –De.4:9; Je.17:21; **Plural** – De.4:15; cp. Ge.31:24,29 – “guard yourself”; Pro.13:13 – “who guards his own mouth, keeps (*tēreō*) his own soul”; 16:17 - “who guards his own ways, keeps (*tēreō*) his own soul” |
|  guard (*phulassō*) myself from  my lawlessness |  | LXX – Ps.18:23 |
|  guard (*phulassō*) the garden |  | LXX – Ge.2:15 – Adam’s role |
|  guard (*phulassō*) the way of the  tree of life |  | LXX – Ge.3:24 – role of cherubim |
|  my brother’s guard (*phulax*) |  | LXX – Ge.4:9 – Cain’s response |
|  guard (*phulassō*) in the way |  | LXX – Ex.23:20 |
|  Yahweh guard (*phulassō*) you |  | LXX – Nu.6:24 |
| For says the scripture | 1 Ti.5:18 | Ro.9:17; 10:11 |
| Acknowledge (*epiginōskō*) the truth (*alētheia*) | 1 Ti.4:3(hapax) | Col.1:6 (“acknowledged…in truth”) |
|  acknowledgement (*epignōsis*)  of truth (*alētheia*) – no articles | 1 Ti.2:4; 2 Ti.2:25; 3:7; Ti.1:1 | He.10:26 (with both articles) |
| Liars (*pseustēs*) | 1 Ti.1:10; Ti.1:12 | Jn.8:44, 55; Ro.1:25; Ep.4:25; Col.3:9; Ja.3:14; 1 Jo.2:4, 22; 4:20; Re.2:2; 3:9; 14:5; 21:8, 27; 22:15 |
|  but Paul does not lie (*ou*  *pseudomai*) | 1 Ti.2:7 | Ro.9:1; 2 Co.11:31; Ga.1:20 |
|  lying speech (*pseudologos*) | 1 Ti.4:2 (hapax) |  |
|  words, false (*logos*, *pseudēs*) |  | Pro.30:6 (LXX) |
|  double-tongued (*dilogos*) | 1 Ti.3:8 (hapax) |  |
| Hypocrisy (*hupokrisis*) | 1 Ti.4:2 | Mt.23:28; Lk.12:1; Ga.2:13; 1 Pe.2:1 |
|  hypocrite (*hupokritēs*) |  | Mt.6:2, 5, 16; 23:13; Lk.6:42; 13:15 |
| Promise |  |  |
|  promise of *the* life (*zōē*) | 1 Ti.4:8; 2 Ti.1:1 (only here in Bible) | cp. Ti.1:2 – “life eternal, which…God promised before age-times”; also Ja.1:12; 1 Jn.2:25 |
|  *the* life which *is* now (*nun*) | 1 Ti.4:8 (hapax) | but 2 Ti.1:10 – “now…the epiphany…enlightened life”; cp. Ph.1:20 – “now Christ …magnified by *my* life”; Mk.10:30 – “now…houses, etc….in the age which is coming, life eternal” |
|  *the* life which *is* coming (*mellō*) | 1 Ti.4:8 (hapax) | cp. 1 Ti.6:19 – “good foundation for the future…lay hold of the real life” |
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| Depart from the faith (*aphistēmi tēs pisteōs*) | 1 Ti.4:1; cp. 2 Ti.2:19 (“from unrighteousness”) | cp. Lk.13:27; He.3:12 |
|  apostasy (*apostasia*) |  | cp. Ac.21:21 (“from Moses”); 2 Th.2:3 (from the truth, implied by v.10) |
| Cauterized (*kaustēriazō*) … conscience | 1 Ti.4:2 (hapax) |  |
|  heat (*kauma*) |  | cp. Job 30:30 (LXX - Job’s bones) ; Re.16:8-9 (4th vial – men) |
|  scorching (*kausōn*) |  | cp. Jon.4:8 (Jonah’s head); Isa.4:4 (filth of Zion); Jer.18:16-17 (apostate Israel); Ja.1:11 (the rich) |
|  burning (*kausis*) |  | cp. Isa.44:15 (same wood from which idols are made); Dan.7:11 (judgment of “little horn”); He.6:8 (those fallen away in v.6) |
|  scorch (*kaumatizō*) |  | cp. Mk.4:6 (the stony ground sowing); Re.16:8-9 (4th vial – men) |
|  burn up (*kausoō*) |  | cp. 2 Pe.3:10 (earth’s works & elements) |
|  burn (*kaiō*) |  | cp. Lk.24:32 (“heart”); Jn.15:6 (Vineless branches); Re.19:20 (“the lake of fire”) |
|  burn down (*katakaiō*) |  | cp. Mt.3:12 (“the chaff”); 13:30, 40 (“the tares”); 1 Co.3:15 (“wood, hay, straw” works); Re.17:6 (the great whore) |
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| **Components** | **P.E.** | **Others** |
| **Judaistic Leaven** |  |  |
| Wanting to be law-teachers (*nomodidaskalos*) | 1 Ti.1:7 | Lk.5:17; Ac.5:34 |
|  use the law lawfully (*nomimōs*) | 1 Ti.1:8 – see above, The Eldership, receive not an accusation |  |
|  law not for a righteous one  (*dikaios*), but for … | 1 Ti.1:9 | Ga.5:22-23; cp. Ro.9:31 |
|  lawless (*anomos*) and… | 1 Ti.1:9 | Lk.22:37 – used falsely of Jesus; Ac.2:23 – used of Jewish leaders in their treatment of Jesus; Ro.2:12 – divine judgment whether with or “without law”; 1 Co.9:21 – contrast those “without law”(4) as “en-lawed (*ennomos*) of Christ”; 2 Th.2:8 – “the Lawless One” or Antichrist; 2 Pe.2:8 – used of Sodom  |
|  insubordinate (*anupotaktos*) | 1 Ti.1:9; Ti.1:6 – elders not accused of; Ti.1:10 – “especially of the circumcision” | He.2:8 – “nothing…unsubordinated” to Christ |
|  every lawlessness (*pasa*  *anomia*) | Ti.2:14 – redeemed from | LXX: Ps.107:42; 119:133; “all the lawlessnesses” (usu. with personal pronoun) – 18 occs. |
|  lawlessness (without “every”) |  | Mt.7:21-23; 13:41; 23:28; 24:12; Ro.4:7 – “the lawlessnesses” forgiven; 6:15-19(2) – once servants of “the lawlessness”; 2 Co.6:14 – “what partnership for righteousness and lawlessness?”; He.1:8-9 – hate of; 10:16-17 – God remembers no longer; 1 Jo.3:3-6(2) – “the sin is the lawlessness” |
|  fights about law (*machē*  *nomikē*) | Ti.3:9; but in 3:13 of Zenas the lawyer | *nomikos* used of Mosaic lawyers in Mt. & Lk. (7 occs.) |
|  unprofitable (*anōphelēs*) | Ti.3:9 | contrast He.7:18-19, where the Law itself is called “unprofitable” |
| Teach otherwise (*heterodidaskaleō*) | 1 Ti.1:3; 6:3 (only here in Bible); cp.1 Ti.1:10 – “if any thing other is opposed to the sound teaching” |  |
| Myths and Genealogies endless | 1 Ti.1:4 |  |
|  myth (muthos) | 1 Ti.1:4; 4:7; 2 Ti.4:4 | 2 Pe.1:16 (“not”) |
|  Jewish myths | Ti.1:14 (hapax) |  |
|  genealogy | 1 Ti.1:4; Ti.3:9 (only here in Bible) |  |
| Dispute (*ekzētēsis*) | 1 Ti.1:4 (hapax) |  |
|  question (*zētēsis*) | 1 Ti.6:4  | Jn.3:25; Ac.15:1-2, 7 |
|  sick (*noseō*) about questions | 1 Ti.6:4 (hapax) | elsewhere *noseō*& *nosos* apply only to physical illness (incl. LXX) |
|  uninstructed question  (*apaideutē* *zētēsis*) | 2 Ti.2:23 (hapax) |  |
|  foolish question (*mora* *zētēsis*) | Ti.3:9 (hapax) |  |
|  constant argumentation  (*diaparatribē*) | 1 Ti.6:5 (hapax) |  |
| Pure (*katharos*) | Ti.1:15 (“all things pure to the pure”) | cp. Lk.11:41; Jam.1:27 (“pure and unstained worship”); Rev. – pure linen, pure gold, pure glass |
|  pure heart (*kathara kardia*) | 1 Ti.1:5; 2 Ti.2:22 | Mt.5:8; 1 Pe.1:22; LXX -Ge.20:5-6; Ps.24:4; 51:10 |
|  pure conscience (*kathara*  *suneidēsis*) | 1 Ti.3:9; 2 Ti.1:3 | contrast Ti.1:15 – “defiled … conscience” |
|  good conscience (*suneidēsis*  *agathē*) | 1 Ti.1:5, 19 | Ac.23:1; 1 Pe.3:16, 21 |
|  their own conscience (*he idia*  *suneidēsis*) | 1 Ti.4:2 (hapax) |  |
| Corrupted (*diaphtherō*) in the mind | 1 Ti.6:5 (hapax) | cp. 1st occ. (LXX) in Jud.2:19 – the self-corruption of idolatry |
| Abstaining (*apechō*) from foods (*brōma*) | 1 Ti.4:3 (hapax) | cp. Ro.14:14-15, 20-21; 1 Co.6:12-13; 8:7-13; He.9:9-10; 13:9-10 |
|  eating (*brōsis*) |  | cp. Jn.6:27; Ro.14:15-17; 1 Co.8:4; **Col.2:16-17** |
|  every creation of God (*pan*  *ktisma Theou*) | 1 Ti.4:4 (hapax) | cp. Mar.13:19 – “the beginning of the creation (*ktisis*) which God created”; Re.3:14 – “the beginning of the creation (*ktisis*) of God” |
|  nothing abominated (*apoblētos*) | 1 Ti.4:4 (hapax) |  |
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| Insolent (*hubristēs*) | 1 Ti.1:13 | Ro.1:30; Pro.15:25 (LXX) |
| Puff up (*tuphoō*) | 1 Ti.3:6; 6:4; 2 Ti.3:4 (only here in Bible) |  |
| Know (*epistamai*) nothing | 1 Ti.6:4 (hapax) |  |
| Useless-talk (*mataiologia*) | 1 Ti.1:6 (hapax) | cp. Ep.5:6 – “empty words (*kenos logos*) |
|  useless-talker (*mataiologos*) | Ti.1:10 (hapax) |  |
|  become useless (*mataioō*) |  | Ro.1:21 |
|  useless (*mataios*) | Ti.3:9 | 1 Co.3:20; 15:7; Ja.1:26; 1 Pe.1:18 |
|  uselessness (*mataiotēs*) |  | Ep.4:17; 2 Pe.2:18 |
|  empty-speech (*kenophōnia*) | 1 Ti.6:20; 2 Ti.2:16 (only here in Bible) |  |
|  empty (*kenos*) |  | Ac.4:25; 1 Co.15:10, 14, 58; 2 Co.6:1; Ga.2:2; Ep.5:6; Ph.2:16; Col.2:8; 1 Th.2:1; 3:5; Ja.2:20 |
|  make empty (*kenoō*) |  | Ro.4:14; 1 Co.1:17 |
|  vainglorious (*kenodoxos*) |  | Ga.5:26 |
|  vainglory (*kenodoxia*) |  | Ph.2:3 |
| Turn aside (*ektrepō*) |  | cp. He.12:13 – lame feet |
|  unto useless-talk | 1 Ti.1:6 |  |
|  after Satan | 1 Ti.5:15 |  |
|  the vile empty-speeches | 1 Ti.6:20 |  |
|  towards the myths | 2 Ti.4:4 |  |
| From bad to worse (*epi to cheiron*) | 2 Ti.3:13 (hapax) |  |
| After Satan (*opisō tou Satana*) | 1 Ti.5:15 | cp. Mt.16:23; Mk.8:33 – “withdraw behind Me, Satan!” |

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| **Components** | **P.E.** | **Others** |
| **Personal** |  |  |
| Drink water (*hudropoteō*) no  longer | 1 Ti.5:23 – NB: wine instead | cp. Dan.1:8-12 (LXX) – Daniel purposed to drink water, rather than the king’s wine |
| Frequent (*puknos*) illnesses  (*astheneia*) | 1 Ti.5:23 (hapax) |  |