**Word Constructions and Combinations in the Pastoral Epistles**

1. **Apostle of Christ Jesus**

1 Co.1:1; 2 Co.1:1; Ep.1:1; Co.1:1; **1 Ti.1:1**; **2 Ti.1:1**

1. **According to Command**

**1 Ti.1:1** “according to command of **God our Saviour**” (*kat’ epitagēn theou sōtēros hēmōn*)

**Ti.1:3** “according to command of **our Saviour God**” (*kat’ epitagēn tou sōtēros hēmōn theou*)

Ro.16:16“according to command of the age-abiding God” (*kat’ epitagēn tou aiōniou theou*)

1 Co.7:6 “according to concession, not according to command” (*kata sungnōmēn ou kat’* *epitagēn*)

2 Co.8:8 “not according to command” (*ou kat’* *epitagēn*)

1. **Christ Jesus and Hope**

**1 Ti.1:1** – only here

**Ti.2:13**; 1 Th.1:3; 2 Th.2:16; 1 Pe.1:3 – Jesus Christ and Hope

1. **Genuine Child, Beloved Child, My Child**

**1 Ti.1:2** “to Timothy, genuine child in faith”

**Ti.1:4** “to Titus, genuine child according to common faith”

**2 Ti.1:2** “to Timothy, beloved child”

Eph.5:1 “followers of God, as children beloved”

1 Co.4:14 “but as my children beloved I warn”

1 Co.4:17 “Timothy, who is my child beloved and faithful in [the] Lord”

Phil.1:10 “my child whom I fathered in the bonds, Onesimus”

1 Jo.3:2 “Beloved, now children of God we are”

1. **Grace, Mercy, Peace**

**1 Ti.1:2** “grace, mercy, peace from (*apo*) God *the* Father and Christ Jesus our Lord”

**2 Ti.1:2** “grace, mercy, peace from (*apo*) God *the* Father and Christ Jesus our Lord”

**Ti.1:4 (var.)** “grace, mercy, peace from (*apo*) God *the* Father and Christ Jesus our Saviour” **NB:** *kurios* is curiously absent from Titus

2 Jo.1:2 “grace, mercy, peace from (*para*) God *the* Father and from (*para*) Jesus Christ the Son of the Father”

**NB:** “mercy” not confined to Israel – see Ep.2:4

1. **Genealogical Myths, Foolish Debates**

**1 Ti.1:4** “nor give heed (*prosechō*) to myths, even genealogies endless, which cause controversies (*ekzētēsis* – n. hapax)” **NB:** *aperantos* elsewhere only in Job 36:26

**1 Ti.4:7** “the profane and silly myths”

**2 Ti.4:4** “they will turn away (*apostrephō*) the hearing from the truth and will wander upon the myths”

**Ti.1:14** “not giving heed (*prosechō*) to Jewish myths, even commandments of men, being turned away from (*apostrephō*) the truth”

2 Pe.1:16 “we have not followed cleverly-made myths” **NB:** all occs. *muthos*

**And:**

**2 Ti.2:23** “but avoid the foolish (*mōros*) and uninstructed debates (*zētēsis*), knowing that they beget fights”

**Ti.3:9** “foolish debates (*mōros* *zētēsis*) and genealogies and strifes and law-battles”

Ep.5:4 “and baseness and foolish talk (*mōrologia*) or dirty talk, which things are not proper…”

**NB:** 1 Ti.1:4“controversies” = “diligent seekings”; vb. *ekzēteō* with God as subj. = His requirement (judgment) of the wicked (e.g., Lu.11:50-51) - also freq. in LXX for men diligently seeking God

1. **Dispensation (Stewardship)**

**1 Ti.1:4** “the dispensation (stewardship?) of God, which is in faithfulness”

Ep.1:10 “for [the] dispensation of the **fullness** of the seasons”

Ep.3:2 “the dispensation of the grace of the God which was given to me for you”

Ep.3:9 “the dispensation of the mystery which has been hidden from the ages in God”

Col.1:25 “the dispensation of the God which was given to me for you to **fill up** the word of God”

1 Co.9:17 “I have been entrusted a stewardship”

Lu.16:2, 3, 4 parable of the embezzling steward **NB:** this covers all occs. *oikonomia*

**Ti.1:7** “the overseer must be beyond reproach, as a steward of God”

Ro.16:23 “greets you Erastus, the steward of the city”

1 Co.4:1 “Let a man so reckon us as assistants of Christ and stewards of God’s mysteries.”

1 Co.4:2 “*it is* to be sought in the stewards that anyone should be found faithful”

Ga.4:2 “and is under guardians and stewards until the appointed time of the father”

1 Pe.4:10 “as good stewards of God’s diversified grace”

Lu.12:42 “who then is the faithful steward the wise, whom the master will appoint over his household staff”

Lu.16:1, 3, 8 parable of the embezzling steward **NB:** this covers all occs. *oikonomos*

1. **The Charge**

**1 Ti.1:3** “…so that you may charge (*parangellō*) some not to teach otherwise.”

**1 Ti.1:5** “But the goal of the charge (*parangelia*) is love out of a pure heart…”

**1 Ti.1:18** “This charge (*parangelia*) I commit to you, child Timothy, according to the prophecies that went before upon you…”

**1 Ti.4:11** “Charge (*parangellō*) these things and teach.”

**1 Ti.5:7** “And charge (*parangellō*) these things so that they may be above reproach.”

**1 Ti.6:13** “I charge (*parangellō*) you before God Who gives life to the all things…”

**1 Ti.6:17** “Charge (*parangellō*) the rich in the present age not to be high minded…” **NB:** this word pair in PE found only in 1 Timothy; lacking in Titus

1. **Teaching Otherwise**

**1 Ti.1:3** “…so that you may charge some not to teach otherwise (*heterodidaskaleō*).”

**1 Ti.6:3** “and if anyone teaches otherwise (*heterodidaskaleō*) and agrees not with sound words …”

**1 Ti.1:10** “… and if anything other (*heteros*) is opposed to the sound teaching (*didaskalia*).”

***Contrast:***

**2 Ti.2:2** “… these things commit to faithful men, whoever will be able even to teach (*didaskō*) others (*heteros*).”

Ro.2:21 “You, therefore, teaching (*didaskō*) another (*heteros*), do you not teach yourself? …”

1. **The New Purity**

**1 Ti.1:5** “…love out of a pure heart (*ek katharas kardias*)…”

**2 Ti.2:22** “… with those calling upon the Lord out of a pure heart (*ek katharas kardias*)…”

1 Pe.1:22 (var.) “…out of a pure heart (*ek katharas kardias*) love one another constantly.” **NB:** Panin’s GNT has *allēlous* for *katharas*

Mat.5:8 “Happy the pure in heart (*katharoi tē kardia*) because they will see God.”

**NB:** 7x in LXX, but not employing the *ek* phrase

***Compare:***

**1 Ti.3:9** “holding the mystery of the faith with a pure conscience (*en kathara suneidēsei*) …”

**2 Ti.1:3** “I thank God, Whom I serve from ancestors with a pure conscience (*en kathara suneidēsei*)…”

**Ti.1:15** “All things (contrast w/ ‘Jewish myths’ v.14) *are* pure (*kathara*) to the pure (*tois katharois*), but to the defiled and unbelieving nothing is pure (*katharon*), but even the mind and the conscience of them *is* defiled.”

**Ti.2:14** “Who gave Himself for (*didōmi heauton huper*) us so that He might redeem (*lutroō*) us from every lawlessness and purify (*katharizō*) to Himself a peculiar people, zealous for good works.”

**Eph.5:5** “… this you have known, knowing that every fornicator or unclean (*akathartos*) or covetous one, who is an idolater, has not inheritance in the kingdom of Christ and of God.”

**Eph.5:25-26** “… Christ loved the church and delivered Himself for (*paradidōmi heauton huper*) it, so that He might sanctify *it*, purifying (*katharizō*) *it* by the washing (*loutron*) of the water in the word.” **NB:** *lutroō*-*loutron* is an alliterative connection

1. **Unhypocritical Faith**

**1 Ti.1:5** “… love out of (*ek*) … faith unhypocritical (*pisteōs anupokritou*)” {hapax}

**2 Ti.1:5** “taking remembrance of the in you unhypocritical faith (*anupokritou pisteōs*) …” {hapax}

**NB:** lacking in Titus; “unhypocritical” used of “love” in Ro.12:9; 2 Co.6:6; of “brotherly love” in 1 Pe.1:22; of “wisdom” in Jam.3:17

1. **Missing the Mark**

**1 Ti.1:6** “from which some having missed the mark (*astocheō*) …”

**1 Ti.6:21** “which (falsely named knowledge) some confessing missed the mark (*astocheō*) concerning the faith.”

**2 Ti.2:18** “who (Hymenaeus and Philetus) missed the mark (*astocheō*) concerning the truth …” **NB:** *astocheō* lacking in Titus; not elsewhere in NT or LXX

1. **Turnings**

**1 Ti.1:6** “… turned aside (*ektrepō*) into empty discourse.”

**1 Ti.5:15** “For some already turned aside (*ektrepō*) after Satan.”

**1 Ti.6:20** “… turning aside from (*ektrepō*) profane foolish talk ...”

**2 Ti.4:4** “… and they will turn aside (*ektrepō*) to the myths.” **NB:** lacking in Titus;

He.12:13 “… make straight paths for your feet, lest the lame should be turned aside (*ektrepō*), but rather they should be healed.” **NB:** elsewhere only in Amo.5:8

1. **Empty, Vain Talk**

**1 Ti.1:6** “… turned aside (*ektrepō*) into vain discourse (*mataiologia* - hapax).”

**Ti.1:10** “for there are many even insubordinate, vain talkers (*mataiologos* - hapax) and mind-deceivers (*phrenapatēs*) – especially those of the circumcision…”

**Compare:**

**Ti.3:9** “foolish debates and genealogies and strifes and law-battles stand away from (*periistēmi*), for they are unprofitable and vain (*mataios*)”

Ep.4:17 “… I testify in [the] Lord for you to walk no longer as also the nations walk in [the] vanity (*mataiotēs*) of their mind.”

2 Pe.2:18 “crying out swelling vanities (*mataiotēs*), they entice by passions of flesh – sensualities – those barely escaping those who live by error.”

**Then:**

**1 Ti.6:20** “… turning aside from (*ektrepō*) profane (*bebēlos*) empty talk (*kenophōnia*)...”

**2 Ti.2:16** “but the profane (*bebēlos*) empty talks (*kenophōnia*) stand away from (*periistēmi*), for they will advance to greater impiety.” **NB:** *kenophōnia* only 2 occs.

**Compare:**

Ep.5:6 “Let no one deceive you with empty words (*kenois logois*), for because of these things comes the wrath of the God upon the sons of the disobedience.”

Col.2:8 “See that no one will be taking you captive with philosophy and empty deception (*kenēs apatēs*) according to the traditions of the men, according to the elementary principles of the world, and not according to Christ.”

**1 Ti.1:9** “law is not laid down against a righteous one, but against lawless and insubordinate, impious and sinful, unholy and profane (*bebēlos*) …”

**1 Ti.4:7** “the profane (*bebēlos*) and silly myths” **NB:** *bebēlos* elsewhere only in He.12:16; 6x in LXX

1. **Law Relations**

**1 Ti.1:7** “wishing to be law-teachers (*nomodidaskalos*), not understanding either what they say or concerning which they so confidently speak (*diabebaioomai*).” **NB:** *nomodidaskalos* only here and Lu.5:17; Ac.5:34

**1 Ti.1:8** “but we have known that the law (*nomos*) is good if any use (*chraomai*) it lawfully (*nomimōs*),”

**1 Ti.1:9-10** “having known this, that law (*nomos*) is not laid down (*keimai*) for a righteous one, but against lawless (*anomos*) and insubordinate (*anupotaktos*), impious and sinful, unholy and profane, parricides and matricides, murderers, prostitutes, sodomites, slave-dealers, liars, perjurers, and if any other thing is laid down against (*antikeimai*) the sound teaching”

**Ti.3:9** “foolish debates and genealogies and strifes and law-battles (*machē nomikos*) stand away from, for they are unprofitable (*anōphelēs*) and vain”

**Ti.3:13** “Send forward diligently Zenas the lawyer (*nomikos*) and Apollos …”

**Compare:**

Ga.6:2 “Bear the burdens of one another and so fill up the law (*nomos*) of the Christ.”

Ep.2:14-15 “For He is our peace, Who made the both one, and breaking up the dividing wall of the fence, the hostility in His flesh, having cancelled the law (*nomos*) of commandments in ordinances, so that He might create of the two in Himself into one new man, making peace.”

**1 Ti.5:23** “No longer drink water, but use (*chraomai*) a little wine on account of your stomach and your frequent illnesses.” **NB:** in comparison with the use of the law in 1 Ti.1:8, the law may have practical applications but no longer a ritual requirement

**Ti.1:10** “for there are many even insubordinate (*anupotaktos*), vain talkers and mind-deceivers – especially those of the circumcision…” **NB:** the law was laid down for these, per 1 Ti.1:9

**Ti.2:14** “Who gave Himself for us so that He might redeem us from every lawlessness (*anomia*) and purify to Himself a peculiar people, zealous for good works.” **ERGO:** law is laid down for the unredeemed, acc. to 1 Ti.1:9

**Ti.3:8** “… concerning these things I intend you to confidently speak (*diabebaioomai*), so that those believing God may take thought to stand forward in good works. These things are good and profitable (*ōphelimos*) to the men.” **NB:** contrasting uses of *diabebaioomai* here and 1 Ti.1:7 (only occs.) **NB:** contrast of profitability here with unprofitability in 3:9

**“Impious and Sinful”:**

**1 Ti.1:9** “law is not laid down for a righteous one, but against lawless and insubordinate, impious and sinful (*asebēs kai hamartōlos*) …”

1 Pe.4:18 “and if the righteous one is scarcely saved, the impious and sinful (*asebēs kai hamartōlos*) – where will he appear?”

Pro.11:31 “if indeed the righteous one is scarcely saved, the impious and sinful (*asebēs kai hamartōlos*) – where will he appear?”

**“Unholy and Profane”:**

**1 Ti.1:9** “law is not laid down for a righteous one, but against lawless and insubordinate … unholy (*anosios*) and profane (*bebēlos*)…”

**2 Ti.3:2** “for the men will be lovers of self, lovers of silver, boasters, arrogant, insulters, rebellious to parents, ungrateful, unholy (*anosios*), etc.”

Eze.22:9 “men, robbers are in you (Jerusalem), in order that they might shed blood in you, and they ate upon the mountains in you, and they did unholinesses (*anosios*) in your midst.” **NB:** these are all occs. of the negative *anosios*; its opposite holy *hosios* in 1 Ti.2:8, Ti.1:8, 6 others in NT, 42X in LXX

**1 Ti.4:7** “but refuse the profane (*bebēlos*) and silly myths, and exercise yourself toward piety”

**1 Ti.6:20** “O Timothy, guard the deposit, turning aside from profane (*bebēlos*) foolish talk and contradictions of the falsely-named knowledge…”

**2 Ti.2:16** “but the profane (*bebēlos*) empty talks stand away from, for they will advance to greater impiety.”

Heb.12:16 “lest anyone be a fornicator or profane (*bebēlos*) one, as Esau…” **NB:** Esau’s profanity was apart from the Law; all NT occs. exhausted

**Compare:**

Le.10:9-10 “You will not drink wine and strong drink, you and your sons after you, whenever you might go into the Tent of the Witness or your approaching toward the altar, and you should in no wise die – an age-abiding law (*nomimos*) unto your generations, to command between the holy things and the profane things (*bebēlos*), and between the unclean things and the clean things.” **NB:** 5 more in LXX; *bebēloō* 69x-LXX, 2x-NT

1. **Uses of the Law**

**1 Ti.1:8** “but we have known that the law (*nomos*) is good if any use (*chraomai*) it lawfully (*nomimōs*).”

**Compare:**

Est.1:4 “If, therefore, it seems good to the king, let him command a kingly *word* and let it be written according to the laws (*nomos*) of Medes and Persians, and let him not use (*chraomai*) *it* otherwise (*allōs*), …” – i.e., an unalterable decree

Est.8:11 “as he commanded them to use (*chraomai*) their own laws (*nomos*) in every city, both to help themselves and to use (*chraomai*) their opponents and those opposing (*antikeimai*) them as they please.”

1. **The Law is Good**

**1 Ti.1:8** “but we have known that the law (*nomos*) is good (*kalos*), if any use it lawfully.”

Ro.7:16 “And if what I do not desire, this I do, I agree with the law (*nomos*) that *it is* good (*kalos*).” **NB:** the 2 conditions – ‘if I break the Law’ (Ro.), ‘if I use it lawfully’ (1 Ti.) – Ro.7:16 is in effect an UNQUALIFIED judgment of the Law’s goodness (because of the old nature in man), while 1 Ti.1:8 is a QUALIFIED judgment as to its goodness

1. **“Lawfully”**

**1 Ti.1:8** “but we have known that the law (*nomos*) is good if any use it lawfully (*nomimōs*).”

**2 Ti.2:5** “And if also anyone should compete, he is not crowned unless he should compete lawfully (*nomimōs*).” **NB:** here & 1 Ti.1:8 only occs. of adv.

1. **The Sound Teaching, Sound Words, Sound Faith**

**1 Ti.1:10** “for fornicators, for sodomites, for slave-dealers, for liars, for perjurers, and if anything other (*heteros*) is laid down against the sound teaching (*hugiainō* *didaskalia*).” **NB:** this shows “the sound teaching” to be the opposite of “teaching otherwise” (*heterodidaskaleō*); vv.9-10 also give of list of practices negated by “the sound teaching”

**2 Ti.4:3** “for there will be a season when they will not put up with the sound teaching (*hugiainō* *didaskalia*), but according to their own passions they will heap up teachers, itching in the ear.” **NB:** contra “myths” v.4

**Ti.2:1-2** “but you speak what things are fitting for the sound teaching (*hugiainō* *didaskalia*), elder men to be sober, respectable, self-controlled, sound in the faith (*hugiainontas tē pistei*), in the love, in the perseverance” **NB:** contra “Jewish myths and commandments of men” 1:14-16; v.3 contrasts the qualities of elder women who are teachers of good (*kalodidakalos*)

**Ti.1:9** “holding fast the according to the doctrine faithful word, so that he may be able both to encourage with the teaching the sound (*didaskalia hugiainō*) and to convict the contradicters.” **NB:** contra “the circumcision” vv.10-13, where

**Ti.1:13** “This testimony is true, for which cause convict them sharply, so that they may be sound in the faith (*hugiainō en tē pistei*).” **NB:** contra v.12 & “Jewish myths” of v.14

**1 Ti.6:3** “and if anyone teaches otherwise (*heterodidaskaleō*) and agrees not with sound words (*hugiainousin logois* ) – those of our Lord Jesus Christ – and with the according to piety teaching (*tē kat’ eusebeian didaskalia*).” **NB:** again contra the “teaching otherwise”; also, “soundness” and “piety” seem to be two descriptions of the same teaching; vv.1-2, 4-5 give some of the “otherwise”

**2 Ti.1:13** “Hold a pattern of sound words (*hugiainontōn logōn*), which you heard from me in [the] faith and love which *is* in Christ Jesus.”

**Ti.2:7-8** “concerning all things presenting yourself an example of good works in the teaching, purity, respectability, sound word (*logon hugiē*), above criticism, so that he who *is* contrary may be ashamed, having nothing bad to say about you.” **NB:** some positive aspects of soundness (spiritual health)

**Nested Expressions** (100’s in Maccabees!)

1. **With Genitive of Common Nouns**

**NT:**

**1 Ti.3:16** “the of the piety mystery” (*to tēs eusebeias mustērion*)

**2 Ti.2:4** “the of the living pursuits” (*tais tou biou pragmateais*)

**2 Ti.4:8** “the of the righteousness crown” (*ho tēs dikaiosunēs stephanos*)

Mat.13:55 “the of the carpenter son” (*ho tou tektonos huios*)

Joh.14:30 “the of the world prince” (*ho tou kosmou archōn*)

Joh.18:10 “the of the chief-priest servant” (*ton tou archiereōs doulon*)

Heb.9:13 “the of the flesh purification” (*tēn tēs sarkos katharotēta*)

Heb.12:2 “unto the of the faith leader” (*eis ton tēs pisteōs archēgon*)

1 Pe.3:4 “the hidden of the heart man” (*ho kruptos tēs kardias anthrōpos*)

1 Pe.4:4 “the same of the dissoluteness excess” (*tēn autēn tēs asōtias anachusin*)

1 Pe.4:14 “the of the glory and the of the God spirit” (*to tēs doxēs kai to tou Theou pneuma*)

1 Pe.5:4 “the unfading of the glory crown” (*ton amarantinon tēs doxēs stephanon*)

2 Pe.2:16 “the of the prophet insanity” (*tēn tou prophētou paraphronian*)

**LXX:**

Est.2:8 “the of the king ordinance” (*to tou basileōs prostagma*)

Est.3:4 “the of the king words” (*tois tou basileōs logois*)

Est.8:12 “the of those unacquainted with good noises” (*tois tōn apeiragathōn kompois*)

Est.8:12 “the faultless of the kingdom partner” (*tēn amempton tēs basileias kionōnon*)

Est.8:12 “the of the meanness false deception” (*tō tēs kakoētheias pseudei paralogismō*)

1. **With Prepositional Phrases**

**NT:**

**1 Ti.1:18** “the foregoing upon you prophecies” (*tas proagousas epi se prophēteias*)

**1 Ti.6:3** “The according to piety teaching” (*tē kat’ eusebeian didaskalia* – dat.)

**2 Ti.1:5** “the in you unhypocritical faith” (*tēs en soi anupokritou pisteōs*)

**Ti.1:9** “the according to the doctrine faithful word” (*tou kata tēn didachēn pistou logou*)

Lu.16:15 “the among men proud” (*to en anthrōpois hupsēlon*)

Ac.13:32 “the toward the fathers promise” (*tēn pros tous pateras epangelian*)

Ac.26:10 “the from the chief-priests authority” (*tēn para tōn archieriōn exousian*)

Ac.27:2 “into the according to the Asia vicinities” (*eis tous kata tēn Asian topous*)

Gal.1:2 “the with me all brothers” (*hoi sun emoi pantes adelphoi*)

1 Pe.3:2 “the in fear pure conduct of you” (*tēn en phobō hagnēn anastrophēn humōn*)

**LXX:**

Est.3:13 “in all the according to the inhabited world tribes” (*en pasais tais kata tēn oikoumenēn phulais*)

**C. With Genitives of Proper Names**

**NT:**

Lu.3:2 “the of Zacharias son” (*ton Zachariou huion*)

Ac.4:13 “the of the Peter boldness” (*tēn tou Petrou parrēsian*)

Ac.13:34 “the holinesses of David the faithful” (*ta osia David ta pista*)

Ac.13:36 “by the of the God will” (*tē tou Theou boulē*)

Ac.19:3 “into the of John baptism” (*eis to Iōannou baptisma*)

Ro.10:3 “the of the God righteousness” (*tēn tou Theou dikaiosunēn*)

Ro.13:2 “the of the God decree” (*tē tou Theou diatagē)*

1 Co.1:16 “the of Stephanas house” (*ton Stephana oikon*)

1 Co.9:9 “in the of Moses law” (*en tō Mōuseōs nomō*)

2 Co.11:7 “the of the God gospel” (*to tou Theou euangelion*)

Col.4:16 “in the of Laodiceans church” (*en tē Laodikeōn ekklēsia*)

**2 Ti.1:16** “the of Onesiphorus house” (*tō Onēsiphorou oikō*)

**2 Ti.3:17** “the of the God man” (*ho tou Theou anthrōpos)*

**2 Ti.4:19** “the of Onesiphorus house” (*ton Onēsiphorou oikon*)

1 Pe.3:20 “the of the God patience” (*hē tou Theou makrothumia*)

1 Pe.4:13 “the of the Christ sufferings” (*tois tou Christou pathēmasin*)

1 Pe.4:14 “the of the glory and the of the God spirit” (*to tēs doxēs kai to tou Theou pneuma*)

1 Pe.4:17 “the of the God gospel” (*tō tou Theou euangeliō*) cp. 2 Co.11:7 above

2 Pe.3:5 “by the of the God word” (*tō tou Theou logō*)

**LXX:**

Jos.4:13 “the of Jericho city” (*tēn Ierichō polin*)

1 Sa.30:14 “upon the of the Judea parts” (*epi ta tēs Ioudaias merē*)

Est.3:6 “under the of Artaxerxes kingdom” (*hupo tēn Artaxerxou basileian*)

Est.3:13 “unto the of Artaxerxes kingdom” (*eis tēn Artaxerxou basileian*)

Est.8:3 “the of Haman evil” (*tēn Aman kakian*)

Est.8:12 “toward the of Susa gates” (*pros tais Sousōn pulais*)

Est.9:19 “the fourteenth of the Adar day” (*tēn tessareskaidekatēn tou Adar hēmeran*)

Est.9:20 “in the of Artaxerxes kingdom” (*en tē Artaxerxou basileia*)

Job 2:11 “Eliphaz, the of Temanites king, Bildad, the of Shuhites ruler, Zophar, the of Naamathites king” (*ho Thaimanōn basileus* … *ho Sauchaiōn turannos* … *ho Minaiōn basileus*)

Job 42:17 “Eliphaz of the of Esau sons … Bildad, the of Shuhites ruler, Zophar, the of Naamathites king” (*tōn Ēsau huiōn* … *ho Sauchaiōn turannos* … *ho Minaiōn basileus*)

Jer.49:28 “the of Kedar queen” (*tē Kēdar basilissē*)

1. **With Genitives of Pronouns**

**NT:**

**LXX:**

Ge.4:23 “to the of himself wives” (*tais heautou gunaixin*)

Ge.16:3 “the of herself slave-girl” (*tēn heautēs paidiskēn*)

Ge. 19:17 “the of yourself life” (*tēn seautou psuchēn*)

Ge.24:44 “for the of Himself servant Isaac” (*tō heautou theraponti Isaak*)

Ge.32:2 “the of himself way” (*tēn heautou hodon*)

Ge.41:11 “the of himself dream” (*to autou enupnion*)

Ge.48:6 “the of them lots” (*tois ekeinōn klērois*)

Ge.49:16 “the of himself people” (*ton heautou laon*)

Ex.7:12 “the of them rods” (*tas ekeinōn rhabdous*)

Ex.18:1 “for the of Himself people” (*tō Heautou laō*)

Ex.18:23 “the of itself place” (*ton heautou topon*)

Ex.18:27 “the of himself in-law” (*ton heautou rambron*)

Ex.21:7 “the of himself daughter” (*tēn heautou thugatera*)

Ex.32:27 “the of himself sword” (*tēn heautou rhomphaian*)

Ex.33:18 “the of Yourself glory” (*tēn Seautou doxan*)

Ex.36:4 “the of his own work” (*to autou ergon*)

Ex.36:12 “the of its own work” (*tēn autou poiēsin*)

Ex.39:36 “all the of its own vessels” (*panta ta autēs skeuē*)

Le.26:43 “the of their own lawlessnesses” (*tas autōn anomias*)

Nu.1:52 “the of himself order … the of himself company” (*tē heautou taxei* … *tēn heautou hēgemonian*)

Nu.7:5 “the of his own service” (*tēn autou leitourgian*)

Nu.32:17 “the of themselves place” (*ton heautōn topon*)

De.24:16 “the of himself sin” (*tē heautou hamartia*)

Jo.22:20 “the of himself sin” (*tē heautou hamartia*)

Jo.24:30 “the of themselves city” (*ton heautōn polin*)

1 Ki.22:36 “the of himself city … the of himself land” (*tēn heautou polin … tēn heautou gēn*)

2 Ki.18:33 “the of himself region” (*tēn heautou chōran*)

2 Ch.25:4 “the of himself sin” (*tē heautou hamartia*)

2 Ch.31:2 “the of himself service” (*tēn heautou leitourgian*)

Ez.5:15 “the of themselves place” (*ton heautōn topon*)

Ne.3:34 “the of themselves city” (*tēn heautōn polin*)

Est.3:12 “the of their own speech” (*tēn autōn lexin*)

Est.8:9 “the of themselves speech” (*tēn heautōn lexin*)

Est.8:12 “the of themselves benefactors” (*tois heautōn euergetais*)

Psa.11:5 “the of himself life” (*tēn heautou psuchēn*)

Pro.1:19 “the of themselves life” (*tēn heautōn psuchēn*)

Pro.5:19 “the of her love” (*tē tautēs philia*)

Pro.8:27 “the of himself throne” (*ton heautou thronon*)

Pro.8:36 “the of themselves lives” (*tas heautōn psuchas*)

Pro.9:2 “the of herself victims … the of herself wine … the of herself table” (*ta heautēs thumata … ton heautēs oinon … tēn heautēs trapezan*)

Pro.9:3 “the of herself slaves” (*tous heautēs doulous*)

Pro.11:29 “the of himself house” (*tō heautou oikō*)

Pro.12:11 “the of himself land” (*tēn heautou gēn*)

Pro.12:16 “the of himself shame” (*tēn heautou atimian*)

Pro.13:3 “the of himself mouth … the of himself life” (*to heautou stoma …. tēn heautou psuchēn*)

Pro.14:32 “the of himself holiness” (*tē heautou hosiotēti*)

Pro.16:17 “the of himself ways … the of himself life” (*tas heautou hodous … tēn heautou psuchēn*)

Pro.16:26 “the of himself mouth” (*tō heautou stomata*)

Pro.17:16 “the of himself house” (*ton heautou oikon*)

1. **With Datives**

**LXX:**

Pro.31:1 “the to me words” (*hoi emoi logoi*)