

Vice Lists

πόρνοις, (πόρνος [10 / 10])noun, masculine, plural, dative 5:9 and 6:9

De (Δε) (but) carries the exhortation over to a prohibition expressed in the strongest terms, which is levelled against one of the deadliest and most inveterate temptations to which Gentile Christians were exposed. The term *porneia* (πορνεία) (fornication) is to be taken in its proper sense and is not to be restricted to any one particular form—the license practiced at heathen festivals, concubinage, marriage within prohibited degrees, or the like. The moral life of the Graeco-Roman world had sunk so low that, while protests against the prevailing corruption were never entirely wanting, fornication had long come to be regarded as a matter of moral indifference, and was indulged in without shame or scruple, not only by the mass, but by philosophers and men of distinction who in other respects led exemplary lives.” The word *porneia* (πορνεία) was used of illicit sexual intercourse in general.¹ It was so common in the Graeco-Roman antiquity that except when carried to excess, it was not regarded as specially reprehensible.² Longenecker, COM p 254 all types of sexual immorality, Jesus Catalog of vices MK 7:21; Matt 15:19. (1Co 5:9–11; 6:9; Eph 5:5; 1Ti 1:10; Heb 12:16; 13:4; Rev 21:8; 22:15+)³ πόρνος, ου, ό ...in our lit. quite gener. *fornicator, one who practices sexual immorality* 1 Cor 5:9, 11; Hb 12:16. οί π. του̅ κόσμου̅ τούτου̅ *the (sexually) immoral persons in this world* 1 Cor 5:10. W. other sinners Eph 5:5; 1 Ti 1:10; Rv 21:8; 22:15. *Differentiated fr. an adulterer* 1 Cor 6:9; Hb 13:4. Excluded fr. the Kgdm. of God, w. others guilty of grave sins 1 Cor 6:9 (=Pol 5:3). M-M.*⁴

πλεονέκταις (πλεονέκτης)noun, masculine, plural, dative "one desirous of having more"

¹Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament : For the English reader* (electronic ed.) (Eph 5:3). Grand Rapids: Eerdmans.

²F.F. Bruce, *The Epistle to the Galatians*, NIGNT, p. 247.

³Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.) (DBLG 4521). Oak Harbor: Logos Research Systems, Inc.

⁴Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979; Published in electronic form by Logos Research Systems, 1996). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (electronic ed. of the 2nd ed., rev. and augmented.) (693). Chicago: University of Chicago Press.

The word “or” (ἢ(η)) Vincent says, “sets this sin emphatically by itself.” The word “covetousness” is *pleonexia* (πλεονεξία), “greedy desire to have more, avarice.” “Not once” is *mēde* (μηδε), “not even.” Expositors says: “The strong negative *mēde* (μηδε) gives it this force— ‘Not to speak of doing such a thing, let it not be even so much as mentioned among you.’ “ Commenting on “as becometh saints,” the same authority says: “The position of sainthood or separation to God, in which the gospel places the Christian, is so far apart from the license of the world as to make it utterly incongruous even to speak of the inveterate sins of a corrupt heathenism.”⁵ **The Greek Sphere.** This group has the meanings a. “having more,” b. “receiving more,” and c. “wanting more,” with a reference to power etc. as well as property. In ethics we find an extension of meaning to “outdoing others,” “being superior,” “taking precedence,” “excelling,” or “forging ahead” (at others’ expense). In other developments we find such senses as “taking advantage,” “taking by force,” “violating” (e.g., laws), “greedily desiring” things, and “asserting oneself.” In Aristotle *pleonexia* means “covetousness.”⁶

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The greedy are those who treat others only as objects of their gratification.

Thistelton

“many at Corinth were obsessed with the ambition to achieve, i.e., to gain more social status, power or wealth... p. 411 Is against Exodus 20:17, thou shalt not covent.

ειδωλόατραις, (ειδωλόατρης [7 / 7]) noun, masculine, plural, dative "an image worshiper"

ειδωλόατρια idolatry BAG p. 220 idolatry In a catalog of vices in Did 3:4; 5:1; Barn 20:1 and here Of greed Col 3:5 see also Eph 5:5; The unregenerate heart is full of idolatry, Barn 16:7 see also 1 Cor 10:14 see 1 Peter 4:3. Longenecker, Comm, p. 255 worship of an image or God represented by that image, or eating food offered to idols. See Col 3:5. FFBRUCE, COMM not only of graven images, but of any substitute for the living and true god. In Col 3:5 covetousness is described as a form of idolatry, because the thing coveted becomes an object of worship

λοιδορος (λοιδορος [2 / 2]) noun, masculine, singular, nominative "abusive, subst. railer"

λοιδορος (*loidoros*), ου (*ou*), ό (*ho*): n.masc.; ≡ Str 3060; TDNT 4.293—LN 33.395 **slanderer**, verbal abuser (1Co 5:11; 6:10+)⁷ **λοιδορος, ου m:** (derivative of λοιδορέω ‘to slander,’ 33.393) one who engages in slandering - ‘slanderer.’ ου λοιδοροι, ουχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν ‘no slanderers or violent people will receive the kingdom of God’ 1 Cor 6.10⁸ This common word group has the secular sense of reproach, insult, calumny, and even blasphemy. In the LXX it carries the nuance of wrangling, angry remonstrance, or chiding as well as thee usual calumny. Philo has it for mockery or invective. In the NT the verb occurs four times and the noun and adjective twice each. 1. *loidoros* occurs in lists of vices in 1 Cor. 5:11 and 6:10. In Acts 23:4 Paul is asked why he reviles the high priest, and in his reply he recognizes a religious duty not to do so.

⁵Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament : For the English reader* (electronic ed.) (Eph 5:3). Grand Rapids: Eerdmans.

⁶Kittel, G., Friedrich, G., & Bromiley, G. W. (1985; Published in electronic form by Logos Research Systems, 1996). *Theological dictionary of the New Testament* (electronic ed.) (864). Grand Rapids: William B. Eerdmans.

⁷Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.) (DBLG 3368). Oak Harbor: Logos Research Systems, Inc.

⁸Louw, J. P., & Nida, E. A. (1989; Published in electronic form by Logos Research Systems, 1996). *Greek-English lexicon of the New Testament : Based on semantic domains* (electronic edition of the 2nd ed.) (433). New York: United Bible societies.

In Mart. Pol. 9.3 the aged Polycarp cannot revile Christ; to do so would be blasphemy.² Christians should try to avoid calumny (1 Tim. 5:14), but when exposed to it (cf. Mt. 5:11) they should follow Christ's example (1 Pet. 2:23; cf. Mt. 26:63; Jn. 18:23), repaying railing with blessing (1 Pet. 3:9). This is the apostolic way of 1 Cor. 4:12: "When reviled, we bless" (cf. Diog. 5. 15). By this answer to calumny the reality of the new creation is manifested.

μέθυσος (μέθυσος [2 / 2]) noun, masculine, singular, nominative "drunken"

μέθυσος, ου m; οινόποτης, ου m; πάροις, ου m: a person who habitually drinks too much and thus becomes a drunkard - 'drunkard, heavy drinker.'⁹ *methýō* and *methýskomai* mostly have the literal sense "to drink" (cf. Jn. 2:10) or "to be or get drunk." In 1 Th. 5:6 Paul warns believers, as those who belong to the new aeon, to be vigilant and sober; drunkenness belongs to the night. In the parable in Mt. 24:45ff. the bad steward, not living in eschatological tension, gives way to selfishness and hedonism, drinking with the drunkards. In 1 Cor. 11:21 the Corinthians disrupt the fellowship of the Lord's Supper; some are hungry while the wealthy are drunk. Unlike the feasts of Dionysus, the Lord's Supper is no place for intoxication.¹⁰

ἄρπαξιν (ἄρπαξ [5 / 5]) adjective, masculine, plural, dative, no degree or a positive degree "rapacious" 5:10, 6:10

ἄρπαξ (harpax): adj. [see also *αρπαξ (a rapax)*, *αγος (agos)*, *ὁ (ho)*, just below]; ≡ Str 727—**1.** LN 20.4 **vicious**, destructively ferocious, ravenous, rapacious (Mt 7:15+); **2.** LN 25.25 **violently greedy**, *i.e.*, like a robber, a violent swindler (Lk 18:11), others interp as a noun, see next lexical form *ἄρπαξ (harpax)*, *αγος (agos)*, *ὁ (ho)*: n.masc. [served by 774]; ≡ Str 727—LN 57.239 **robber**, a (violent) swindler (Lk 18:11; 1Co 5:10, 11; 6:10+; Tit 1:9 v.r. NA26)¹¹ **rapacious**, **ravenous** of wolves (Gen 49:27) Mt 7:15.—**2.** subst., *ὁ ἄ. robber* (Jos., Bell. 6, 203); to differentiate it fr. *ληστής* perh. better *swindler* or *rogue* (Dssm., LO 269, 4 [LAE 321, 1]; *ἄρπαξ* and *ληστής* in juxtaposition: Artem. 4, 56 p. 234, 18) w. *ἄδικοι, μοιχοί* Lk 18:11; cf. 1 Cor 5:10f; 6:10; Tit 1:9 v.l.; D 2:6. M-M.*¹² MY NOTE: According to LS, it may have reference to the greek word *ἄρπαξ* LS p 185, used in Matt 11:12 and Phil 2:6 to sieze by force, TDNT AB p. 80

¹³

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One who robs by cheating... to gain speedy and disportionate wealth at the expense of others.

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⁹Louw, J. P., & Nida, E. A. (1989; Published in electronic form by Logos Research Systems, 1996). *Greek-English lexicon of the New Testament : Based on semantic domains* (electronic edition of the 2nd ed.) (772). New York: United Bible societies.

¹⁰Kittel, G., Friedrich, G., & Bromiley, G. W. (1985; Published in electronic form by Logos Research Systems, 1996). *Theological dictionary of the New Testament* (electronic ed.) (576). Grand Rapids: William B. Eerdmans.

¹¹Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.) (DBLG 774, #2). Oak Harbor: Logos Research Systems, Inc.

¹²Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979; Published in electronic form by Logos Research Systems, 1996). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Worterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (electronic ed. of the 2nd ed., rev. and augmented.) (109). Chicago: University of Chicago Press.

¹³Kittel, G., Friedrich, G., & Bromiley, G. W. (1985; Published in electronic form by Logos Research Systems, 1996). *Theological dictionary of the New Testament* (electronic ed.) (538). Grand Rapids: William B. Eerdmans.

Paul repeats six vices from the previous...

ἄδικοι (ἄδικος [12 / 11]) adjective, masculine, plural, nominative, no degree or a positive degree "unjust, unrighteous"

1. The term means “violator of the law.” What is against custom is usually distinguished from what is impious. The rootage in law forms a link with the LXX.² Yet *ádikos* can have a religious connotation, too (Plato *Laws* 4.716d). The OT strengthens this aspect in the Jewish and Christian spheres (cf. Job 16:12 LXX) which makes *ádikos* a synonym of *asebé* s. **B. The Special Use of *ádikos*, especially in the NT.** 1. The NT adopts the OT reference to the “violation of divine law,” opposing the wicked to the righteous (cf. Mt. 5:45; Acts 24:15; 1 Cor. 6:1, 9; 2 Pet. 2:9).

¹⁴

μοιχοὶ (μοιχός [3 / 3]) noun, masculine, plural, nominative "an adulterer," 6:9

Use of the Group. *moicheúō* in the active means “to commit adultery” or “to seduce,” and in the passive or middle “to be seduced” or (in the case of a woman) “to commit adultery” (cf. Mt. 5:27-28, 32). *moicháō* means “to commit adultery” or “to adulterate.”¹⁵ **μοιχός, οὐ̂μ:** (derivative of μοιχεύω ‘to commit adultery,’ 88.276) a person who commits adultery, specifically referring to males, but also including females in generic contexts - ‘adulterer, adulteress.’ οὐ̂τε μοιχοὶ... βασιλείαν θεοῦ κληρονομήσουσιν ‘no adulterers... will receive God’s kingdom’ 1 Cor 6.9-10.¹⁶

μαλακοὶ (μαλακός [4 / 3]) adjective, masculine, plural, nominative, no degree or a positive degree "soft, effeminate"

of pers. *soft, effeminate*, esp. of *catamites*, men and boys who allow themselves to be misused homosexually (Dionys. Hal. 7, 2, 4; Dio Chrys. 49[66], 25; Ptolem., Apotel. 3, 15, 10; Vett. Val. 113, 22; Diog. L. 7, 173; PHib. 54, 11 [c. 245 BC] a musician called Zenobius ὁ μαλακός [cf. Dssm., LO 131, 4-LAE 150, 4]. Sim. a Macedon. inscr. in LDuchesne and CBayet, Mémoire sur une Mission au Mont Athos 1876 no. 66 p. 46; Plautus, Miles 668 *cinaedus malacus*) 1 Cor 6:9=Pol 5:3.—S. lit. s.v. ἄρσενοκοίτης. M-M. B. 1065.* **2. LN 88.281 homosexual**, passive partner in male-to-male sex act.: male prostitute (NIV), effeminate (NASB, ASV, KJV), homosexual (NKJV), (homo)sexual pervert (RSV, REB, NEB conflated translation), self indulgent (NJB!), boy prostitute, *i.e.*, a catamite (NAB see fnt), (1Co 6:9+)¹⁷ μοιχοὶ refers to those guilty of sexual relations outside of marriage (Exodus 20:13; Lev 20:10; Deut 5:18; Luke 18:11¹⁸

¹⁴Kittel, G., Friedrich, G., & Bromiley, G. W. (1985; Published in electronic form by Logos Research Systems, 1996). *Theological dictionary of the New Testament* (electronic ed.) (22). Grand Rapids: William B. Eerdmans.

¹⁵Kittel, G., Friedrich, G., & Bromiley, G. W. (1985; Published in electronic form by Logos Research Systems, 1996). *Theological dictionary of the New Testament* (electronic ed.) (605). Grand Rapids: William B. Eerdmans.

¹⁶Louw, J. P., & Nida, E. A. (1989; Published in electronic form by Logos Research Systems, 1996). *Greek-English lexicon of the New Testament : Based on semantic domains* (electronic edition of the 2nd ed.) (771). New York: United Bible societies.

¹⁷Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.) (DBLG 3434, #2). Oak Harbor: Logos Research Systems, Inc.

¹⁸Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979; Published in electronic form by Logos Research Systems, 1996). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaptation of the fourth revised and augmented edition of Walter Bauer's*

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Thue use lf these two words has been examined in recent youears to try to state that these words do not have to do with homoerotic acts. Yet it is hard to conceive of Lev 18:22 and 20:13, both having word usage here that Paul likely borrows, pointing any other direction. Though homosexual acts were generally accepted in the ancient world, Hellenistic Jewish texts are unanimout in condemning ... The first tem referes to the softer way of life found in women;s quarters which reveals its association with effeminacy. It is clear in the works of Philo (*Dreams* 2.2; and *Spec. Laws* 3.7 that Philo understands this word to reference homosexual acts. Both words “are applied to every conceivable type of same-sex intercourse.”

Vice Lists

Why study these?

There are many vice lists and virtue lists in the Bible. Some are in OT, some in the NT, and some vice a virtue lists are side by side, the most obvious one is in Gal 5:19-23

Gal 5:19-21 1 Thess 4:3-6 1 Cor 5:9-13 1 Cor 6:9-11 2 Cor 12:20

Romans 13:13 Romans 1:29-31 Colossians 3:5-8 Eph 4:17-19 Eph 5:3-5

Some you would clearly observe and see.

Some you'd tend to think aren't a problem in the 21st century church.

Most you would think you are innocent of

Perhaps that is not so.

Do not be mised...6:11

Corinthians' List

Sexual Immorality, 5:10; 6:9

This word refers to any kind of pre-marital, extra-marital, post-marital, sexual activity. It also includes homosexuality, incest, bestiality and masturbation. This word is not limited to acts, but as we understand the words of our Lord, even to the thoughts and desires of the heart.

Will expand on this later...

Greed, 5:10; 6:10

"wanting more," with a reference to power, etc. as well as property... an extension of meaning to ***"outdoing others,"*** "being superior," "taking precedence," or "forging ahead" (at others' expense)...we find such senses as ***"taking advantage,"*** "taking by force," "violating" (e.g., laws), "greedily desiring" things, and "asserting oneself..." "many at Corinth were obsessed with the ambition to achieve, i.e., to gain more social status, power or wealth... Exodus 20:17, "thou shalt not covet," refers to this.

I wonder what you'll do with your economic stimulus package check.

I wonder how your credit card debt is coming

I wonder if in your stretch for promotion you've forgotten the kingdom of God?

Swindlers, 5:10, 6:10

One who robs by cheating... to gain speedy and disproportionate wealth at the expense of others

Have you ever cheated another? The IRS? Your company? Copyright laws? Software or music you have no right to? Have you ever taken money you have no right to?

Idolater, 5:10; 6:9

Any worship of that which is created over the creator himself.

What brings you pleasure, comfort, security, joy, happiness?

Slanderer, 5:11

To speak injuriously of others, any words designed to tear down another or cast doubt upon another.

The believer is to use his language to glorify God and benefit others.

Drunkard

To be habitually under the control of alcohol

Adulterer, 6:9

One who violates the marriage covenant sexually. We see this often on TV or movies, but you easily can enjoy it vicariously. It's always fun on TV, but in reality it brings shame...

Male prostitutes or homosexual offenders

Basically, the first one has to do with males who receive from other males and the second has to do with males who give to other males.

Thieves

Those who take that which is not yours, to covet things that aren't theirs.

How serious is this?

People who profess to be Christians yet continue to practice these sins show that the grace of God has not made a difference, 1 Cor 6:9.

If you are a believer, you better do whatever it takes to overcome. Live out the reality of the transformation.

This passage shows that the grace of God can make a difference in your life, 6:11.