

“YOU WILL SAVE BOTH YOURSELF AND YOUR HEARERS”

In studying 1Ti 4.16, the phrase “you will save both yourself and your hearers” piqued my interest. I’d run across similar phrases in *Second Clement* and *Ignatius to the Ephesians*. The below is a quick effort to locate more similar phrases in the *corpora* known as the *Apostolic Fathers*, *Greek Old Testament Pseudepigrapha*, *Works of Josephus*, and the *Works of Philo*. I plan to search the Septuagint (LXX) for supplementary material at a later date.

This list is not intended to be comprehensive, nor is it known to even be correct. I’ve been inclusive rather than exclusive in listing them. There may very easily be citations in this list that I will later decide do not apply to the question at hand. I plan to examine each of these instances in context more closely and hope to perhaps publish the results of that work as a journal article if something compelling comes from the background work.

Italic within citations (both Greek and English) roughly correlate with the text I’m interested in examining in greater detail. The alignment was quickly and is not intended to perfectly match text and translation, only to provide a visual method to spot the relevant text.

If you have further suggestions of citations from other early Greek sources that I should consider, particularly any pre-New Testament sources, please send them my way. You may contact me at pe.pastoralepistles.com, substituting @ and . for the spaces, respectively.

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NEW TESTAMENT

1Ti 4.16

ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου. (NA27)

Keep a close watch on yourself and on the teaching. Persist in this, *for by so doing you will save both yourself and your hearers.* (ESV)

SIMILAR NT PASSAGES

Ro 1.32

οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν. (NA27)

Though they know God’s decree that those who practice such things deserve to die, *they not only do them but give approval to those who practice them.* (ESV)

Php 2.4

μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες ἀλλὰ [καὶ] τὰ ἐτέρων ἕκαστοι. (NA27)

Let each of you look not only to his own interests, but also to the interests of others. (ESV)

APOSTOLIC FATHERS

ICL 35.6

ταῦτα γὰρ οἱ πράσσοντες στυγητοὶ τῷ θεῷ ὑπάρχουσιν· οὐ μόνον δὲ οἱ πράσσοντες αὐτά, ἀλλὰ καὶ οἱ συνευδοκοῦντες αὐτοῖς. (Lake)

For those who do these things are hateful to God—and *not only those who do them, but also those who approve of them.* (Ehrman)

2CL 10.5

καὶ εἰ μὲν αὐτοὶ μόνοι ταῦτα ἔπρασσον, ἀνεκτὸν ἦν· νῦν δὲ ἐπιμένουσιν κακοδιδασκαλοῦντες τὰς ἀναιτίους ψυχὰς, οὐκ εἰδότες, ὅτι δισσήν ἔξουσιν τὴν κρίσιν, αὐτοὶ τε καὶ οἱ ἀκούοντες αὐτῶν. (Lake)

It would be tolerable if they alone were doing these things; but now they persist in teaching such evil notions to innocent people, *not knowing that they will bear a double penalty—both they and those who listen to them.* (Ehrman)

2CL 15.1

Οὐκ οἶομαι δέ, ὅτι μικρὰν συμβουλίαν ἐποιησάμην περὶ ἐγκρατείας, ἣν ποιήσας τις οὐ μετανοήσει, ἀλλὰ καὶ ἑαυτὸν σώσει καὶ τὸν συμβουλευσάντα. μισθὸς γὰρ οὐκ ἔστιν μικρὸς πλανωμένην ψυχὴν καὶ ἀπολλυμένην ἀποστρέψαι εἰς τὸ σωθῆναι. (Lake)

I do not think that I have given trivial advice about self-restraint. And whoever takes my advice will have no regrets, *but will instead save both himself and me,* the one who has given the advice. There is no small reward for the one who converts a person who is going astray toward destruction, that he may be saved. (Ehrman)

2CL 19.1

Ὡστε, ἀδελφοὶ καὶ ἀδελφαί, μετὰ τὸν θεὸν τῆς ἀληθείας ἀναγινώσκω ὑμῖν ἔντευξιν εἰς τὸ προσέχειν τοῖς γεγραμμένοις, ἵνα καὶ ἑαυτοὺς σώσητε καὶ τὸν ἀναγινώσκοντα ἐν ὑμῖν. μισθὸν γὰρ αἰτῶ ὑμᾶς τὸ μετανοῆσαι ἐξ ὅλης καρδίας, σωτηρίαν ἑαυτοῖς καὶ ζωὴν διδόντας. τοῦτο γὰρ ποιήσαντες σκοπὸν πᾶσιν τοῖς νέοις θήσομεν, τοῖς βουλομένοις περὶ τὴν εὐσέβειαν καὶ τὴν χρηστότητα τοῦ θεοῦ φιλοπονεῖν. (Lake)

So then, brothers and sisters, now that we have heard this word from the God of Truth, I am reading you a request to pay attention to what has been written, *so that you may save yourselves and the one who is your reader.* As a reward I ask that you repent from your whole heart, giving yourselves salvation and life. For when we do this, we set a goal for those who wish to devote themselves to the piety and generosity that come from God. (Ehrman)

IGN. EPH 16.1-2

Μὴ πλανᾶσθε, ἀδελφοὶ μου· οἱ οἰκοφθόροι βασιλείαν θεοῦ οὐ κληρονομήσουσιν.² εἰ οὖν οἱ κατὰ σάρκα ταῦτα πράσσοντες ἀπέθανον, πόσω μᾶλλον, ἐὰν πίστιν θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη; ὁ τοιοῦτος ῥυπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει, ὁμοίως καὶ ὁ ἀκούων αὐτοῦ. (Lake)

Do not be deceived, my brothers; those who corrupt their households will not inherit the kingdom of God. If then those who do such things according to the flesh die, how much more the one who corrupts the faith of God through an evil teaching, the faith for which Jesus Christ was crucified? *Such a person is filthy and will depart into the unquenchable fire; so too the one who listens to him.* (Ehrman)

MPOLY 1.2

περιέμενεν γάρ, ἵνα παραδοθῆ, ὡς καὶ ὁ κύριος, ἵνα μιμηταὶ καὶ ἡμεῖς αὐτοῦ γενώμεθα, μὴ μόνον σκοποῦντες τὸ καθ' ἑαυτούς, ἀλλὰ καὶ τὸ κατὰ τοὺς πέλας. *ἀγάπης γὰρ ἀληθοῦς καὶ βεβαίας ἐστίν, μὴ μόνον ἑαυτὸν θέλειν σώζεσθαι, ἀλλὰ καὶ πάντας τοὺς ἀδελφούς.* (Lake)

For Polycarp waited to be betrayed, as also did the Lord, that we in turn might imitate him, thinking not only of ourselves but also of our neighbors. *For anyone with true and certain love wants not only himself but also all the brothers to be saved.* (Ehrman)

GREEK OT PSEUDEPIGRAPHA¹

VITA ADAE ET EVAE / APOCALYPSIS MOSIS 39

Ἔκειτο οὖν τὸ σῶμα τοῦ Ἀδάμ ἐπὶ τὴν γῆν ἐν τῷ παραδείσῳ, καὶ ἐλυπεῖτο ὁ Σῆθ σφόδρα ἐπ' αὐτῷ. καὶ λέγει κύριος ὁ θεός· Ἀδάμ, τί τοῦτο ἐποίησας; εἰ ἐφύλαξας τὴν ἐντολήν μου, οὐκ ἂν ἔχαιρον οἱ κατάγοντές σε εἰς τὸν τόπον τοῦτον. πλὴν οὖν λέγω σοι ὅτι τὴν χαρὰν αὐτῶν ἐπιστρέψω εἰς λύπην, τὴν δὲ σοῦ λύπην ἐπιστρέψω εἰς χαρὰν, καὶ ἐπιστρέψας καθίσω σε εἰς τὴν ἀρχὴν σου ἐπὶ τὸν θρόνον τοῦ ἀπατήσαντός σε· ἐκεῖνος δὲ βληθήσεται εἰς τὸν τόπον τοῦτον, ὅπως ἦ καθημένος ἐπάνω αὐτοῦ. *τότε κατακριθήσεται αὐτὸς καὶ οἱ ἀκούσαντες αὐτοῦ, καὶ πολλὰ λυπηθήσονται καὶ κλαύσουσιν ὀρώντες σε καθημένον ἐπὶ τοῦ τιμίου αὐτοῦ θρόνου.* (OCP)

¹ And God saith to him: 'Adam, what hast thou done? If thou hadst kept my commandment, there would now be no rejoicing among those who are bringing thee down to this place. ² Yet, I tell thee that I will turn their joy to grief and thy grief will I turn to joy, and I will transform thee to thy former glory, and set thee on the throne of thy deceiver. ³ But he shall be cast into this place to see thee sitting above him, *then he shall be condemned and they that heard him*, and he shall be grieved sore when he seeth thee sitting on his honourable throne.' (Charles)

WORKS OF JOSEPHUS

ANTIQUITIES 1.133

ἔστι δὲ καὶ ποταμὸς ἐν τῇ Μαύρων χώρα τοῦτο ἔχων τὸ ὄνομα, ὅθεν καὶ τοὺς πλείστους τῶν Ἑλληνικῶν ἱστοριογράφων ἔστιν *ἰδεῖν μεμνημένους τοῦ ποταμοῦ καὶ τῆς παρακειμένης αὐτῷ χώρας Φούτης λεγομένης.* μετέβαλε δὲ ὁ νῦν αὐτῇ ἐστὶν ὄνομα ἀπὸ τῶν Μεσράμου υἱῶν Λίβυος

¹ Note that the Online Critical Pseudepigrapha (OCP) citation notes the document title as *Life of Adam and Eve* while R.H. Charles includes this document as *Apocalypse Mosis* in a parallel arrangement with the document he titles *Vita Adae et Evae*. The chapter number in OCP matches that of Charles' *Apocalypse Mosis*. Note that in addition to the Greek, Charles quotes an Armenian witness for this particular text.

λεγομένου· μετ' οὐ πολὺ δ' ἐροῦμεν τὴν αἰτίαν, δι' ἣν αὐτὴν καὶ Ἀφρικὴν προσαγορεύεσθαι συμβέβηκε. (Niese)

there is also a river in the country of the Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers *mention that river and the adjoining country by the appellation of Phut*: but the name it has now, has been by change given it from one of the sons of Mesraim, who was called Lybyos. We will inform you presently what has been the occasion why it has been called Africa also. (Whiston)

ANTIQUITIES 13.21

καὶ τιμωρίαν μὲν ὑπὲρ Ἰωάννου τὰδελφοῦ παρὰ τῶν υἱῶν Ἀμαραίου τοιαύτην ἀπέλαβον· αὐτοὶ τε γὰρ οὗτοι καὶ οἱ συνεπόμενοι τούτοις φίλοι καὶ γυναῖκες αὐτῶν καὶ τέκνα διεφθάρησαν ὄντες τετρακόσιοι. (Niese)

and received this satisfaction for their brother John from the sons of Ambri; *for as well these sons themselves as their friends, and wives, and children*, that followed them perished, being in number about four hundred. (Whiston)

ANTIQUITIES 19.193

οἱ δὲ καὶ τῶν μὲν ἐπὶ τοιούτοις ἐνεκάλουν αὐτῇ γνώμην τὸ δὲ πᾶν καὶ τῶν ὑπὸ Γαίου πεπραγμένων κακῶν ἐκείνη τὴν αἰτίαν ἐπέφερον φάρμακον τῷ Γαίῳ δοῦσαν ἐννοιῶν δούλωσιν καὶ ἐρώτων ἐπαγωγὰς αὐτῇ ψηφιούμενον, εἰς μανίαν μεταστάντος τὰ πάντα αὐτὴν εἶναι τὴν νεναυπηγημένην ἐπὶ ταῖς Ῥωμαίων τύχαις καὶ τῆς ὑποτελούσης αὐτοῖς οἰκουμένης. (Niese)

but others accused her of giving her consent to these things; nay, they ascribed all that Caius had done to her as the cause of it, and said she had given a potion to Caius, which had made him obnoxious to her, and had tied him down to love her by such evil methods; insomuch that she, having rendered him distracted, *was become the author of all the mischiefs that had befallen the Romans, and that habitable world which was subject to them*. (Whiston)

WARS 6.315

οἱ δὲ καὶ τῶν σημείων ἃ μὲν ἔκριναν πρὸς ἡδονὴν ἃ δὲ ἐξουθένησαν, μέχρις οὗ τῆ τε ἀλώσει τῆς πατρίδος καὶ τῷ σφῶν αὐτῶν ὀλέθρῳ διηλέγχθησαν τὴν ἄνοιαν. (Niese)

But these men interpreted some of these signals according to their own pleasure; and some of them they utterly despised, until their madness was demonstrated, *both by the taking of their city, and their own destruction*. (Whiston)

PHILO OF ALEXANDRIA

POSTERITY 146

ἐὰν γάρ τις πλειόνων μὲν τυγχάνη χρεῖος ὢν, ὀλίγα δὲ ὑπ αἰδοῦς προσιῶν αἰτῆ, μὴ ταῦθ ἃ φησι μόνον παρέχωμεν, ἀλλὰ καὶ τὰ ἡσυχαζόμενα ἐκεῖνα, ὧν πρὸς ἀλήθειαν ἐνδεής ἐστιν. (PCP)²

² The abbreviation PCP denotes "Philo Concordance Project".

For if any one should not happen to be in want of many things, but should come forward, and out of shame ask only for a very little, *let us not give him only what he mentions, but also those things of which he makes no mention, but of which he is nevertheless in reality in need.* (Yonge)

MIGRATION 72

χαρίζεται δὲ ὁ θεὸς τοῖς ὑπηκόοις ἀτελὲς οὐδέν, πλήρη δὲ καὶ τέλεια πάντα· διὸ καὶ νῦν τὴν εὐλογίαν οὐχ ἐνὶ λόγου τμήματι, τοῖς δὲ μέρεσιν ἀμφοτέροις ἐπιπέμπει δικαίων τὸν εὐεργετούμενον καὶ ἐνθυμῆσθαι τὰ βέλτιστα καὶ ἐξαγγέλλειν τὰ νοηθέντα δυνατῶς· ἢ γὰρ *τελειότης δι' ἀμφοῖν, ὡς ἔοικε, τοῦ τε ὑποβάλλοντος τὰ ἐνθυμήματα καθαρῶς καὶ τοῦ διερμηνεύοντος αὐτὰ ἀπταιστώως* (PCP)

But God gives no imperfect gifts to his subjects, but all his presents are complete and perfect. On which account he now dispenses blessing not to one section only, that of speech, but to both portions; thinking it proper that the man who has received a benefit should also conceive the most excellent notions, and should also be able to explain what he has conceived in a powerful manner; *for perfection, as it seems, consists in the two points, of being able to form clear and just conceptions and intentions, and also of being able to interpret them correctly.* (Yonge)

HEIR 32

σκοπεῖν δὲ ἄξιον οὐ μόνον τὸν αἰεὶ πλημμυροῦντα χειμάρρουν τῶν σῶν εὐεργεσιῶν, ἀλλὰ καὶ τὰς ἀρδομένας ἡμῶν ἀρούρας· εἰ γὰρ περιττὸν ἀναχυθεῖ τὸ ρεῦμα, λιμνῶδες καὶ τελματῶδες ἀντὶ καρποφόρου γῆς ἔσται τὸ πεδῖον. πρὸς εὐφορίαν οὖν μεμετρημένης, ἀλλ' οὐκ ἀμέτρου δεῖ τῆς ἐπιροῆς ἐμοί. (PCP)

And it is worth while to contemplate, *not merely the ever-abounding torrent of thy bounties, but also those fields of ours which are irrigated by them;* for if a superfluous and too excessive stream be poured over them, then the place will become a marshy and swampy plain instead of fertile land; for our land has need of irrigation, carefully measured out with a view to cause fertility, and not unmeasured. (Yonge)

NAMES 173

λέγει γὰρ αὐτὰς ζημίας ὡς ὠφελείας προτείνων· *“παραλαβόντες τὸν πατέρα καὶ τὰ ὑπάρχοντα ὑμῶν ἤκετε πρὸς μέ”* ἐπ' Αἰγύπτου καὶ τοῦ φοβεροῦ τούτου βασιλέως, ὃς καὶ τὰ πατρῶα ἡμῶν καὶ τὰ ὄντως ὑπάρχοντα ἀγαθὰ ἔξω προεληλυθότα τοῦ σώματος φύσει γὰρ ἔστιν ἐλεύθερα ἀντισπᾶ βιαζόμενος δεσμοτηρίῳ πάνυ πικρῶ παραδοῦναι, καταστήσας εἰρκτοφύλακα, ὡς φησι τὸ λόγιον, Πεντεφρῆ τὸν σπάδοντα καὶ ἀρχιμάγειρον σπᾶνει κεχρημένον τῶν καλῶν καὶ τὰ γεννητικὰ τῆς ψυχῆς ἐκτετμημένον, ἔτι δὲ σπείρειν καὶ φυτεύειν τι τῶν κατὰ παιδείαν ἀδυνατοῦντα, μαγείρου τρόπον κτείνοντα τὰ ζῶντα καὶ κατὰ μέρη καὶ κατὰ μέλη κόπτοντα καὶ διαιροῦντα καὶ ἐν ἀψύχοις καὶ νεκροῖς καλινδούμενον οὐ σώμασι μᾶλλον ἢ πράγμασι καὶ ταῖς περιέργοις παραρτύσεισιν ἀνεγείροντα καὶ ἀνερεθίζοντα τὰς τῶν ἀνηνύτων παθῶν ὀρμάς, ἃς εἰκὸς ἦν τιθασεύοντα πραῦναι (PCP)

for in a subsequent passage Joseph says to them, proposing injuries to them as though they were benefits, *“Now, therefore, bringing with you your father and all your possessions, come hither to me;”* speaking in this way of Egypt and of that terrible king who drags back all our paternal inheritance and the good things which really belong to us and which have advanced beyond the body (for by nature they are free), endeavoring by force to surrender them to a very bitter prison,

having, as the holy scripture tells us, “appointed as guardian of the prison Pentaphres, the eunuch and chief cook,” who was a man in great want of all that is good, and who had been deprived of the generative parts of the soul; and who was also unable to sow and to plant any of those things which bear upon instruction; but who like a cook slew the living animals, and cut them up and divided them in different portions limb by limb, and who wallowed about in dead and lifeless bodies and things equally, and who, by his superfluous preparations and refinements, excited and stirred up the appetites of the profitless passions, while it was natural to expect that those who were able to tame them should mollify. (Yonge)

SPEC LAWS I.252

πάσι γὰρ τούτοις ἐμφέρεται πως ὁ εὐξάμενος, τῇ μὲν ὀλοκαύτῳ θυσία διὰ τὸ μὴ τῶν ἄλλων μόνον ἀπαρχῶν ἀλλὰ καὶ ἑαυτοῦ παραχωρεῖν, τῇ δὲ περὶ ἁμαρτίας διὰ τὸ ἄνθρωπος εἶναι καὶ γὰρ ὁ τέλειος ἢ γενητὸς οὐκ ἐκφεύγει τὸ διαμαρτάνειν, τῇ δὲ τοῦ σωτηρίου, διότι τὸν σωτήρα ὄντως θεὸν ἐπιγράφεται τῆς σωτηρίας αἴτιον, ἀλλ’ οὐκ ἰατροῦς καὶ τὰς παρ’ αὐτοῖς δυνάμεις· οἱ μὲν γὰρ ἐπίκηροι καὶ θνητοὶ μὴδ’ αὐτοῖς ὑγίαν ἱκανοὶ παρασχέιν, αἱ δ’ οὔτε πάντας οὔτ’ αἰεὶ τοὺς αὐτοῦς ὠφελοῦσιν, ἀλλ’ ἔστιν ὅτε καὶ μέγα βλάπτουσιν, ἐπειδὴ τὸ κύρος ἕτερος ἀνήπται καὶ τῶν δυνάμεων καὶ τῶν χρωμένων αὐταῖς. (PCP)

or in some sense the man who has made such a vow resembles all these things. He resembles the sacrifice of the entire burnt offering, because he is dedicating to his preserver not only a portion of the first fruits of other things, but also of his own self. And he resembles the sin-offering, inasmuch as he is a man; for there is no one born, however perfect he may be, who can wholly avoid the commission of sin. He resembles also the offering for preservation, inasmuch as he has recorded that God the saviour is the cause of his preservation, and does not ascribe it to any physician or to any power of his; for those who have been born themselves, and who are liable to infirmity, are not competent to bestow health even on themselves. Medicine does not benefit all persons, nor does it always benefit the same persons; but there are times even when it does them great injury, since its power depends on different things, *both on the thing itself and also on those persons who use it.* (Yonge)

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