

Aristotle, for example, defines *ζηλος* as the desire to have what another man possesses, without necessarily bearing a grudge against him because he has it, while 'phthonos' is concerned more to deprive the other man of the desired thing than to gain it.¹³

With these distinctions in mind, it is easier to see the design of Paul's list. Division, even of a permanent nature, does not end the hostile relations between the parties. Even after they are divided they look with envy at one another wishing the worst for the other and scheming to deprive the other of every advantage. So one could compare the picture of the divorced couple fighting over property and children long after the marriage has ended. It is also not uncommon to see the groups resulting from a church split continuing to hold grudges, and plotting destructive moves against each other.

Is there ever danger of such a thing happening between those who work together in a team ministry? Sadly, the answer is yes. It has happened that even those who may be referred to as "men of God" sometimes spend their energies seeking to destroy the ministry of a former colleague because of envy.

It is at this point that honest self-evaluation must be made. People, particularly those in places of leadership, are prone to having blind spots in their self-analysis. The avoidance of conflict is dependent on allowing the Spirit of God to search out attitudes or motives that are unworthy of those who represent Jesus Christ.

¹³D. H. Field, "Envy," The New International Dictionary of New Testament Theology, vol. 1, (Exeter: Paternoster Press, 1975), p. 557.