

boxing wherein others are looked upon as opponents to be destroyed.

3) result - ( *φθόρος* ) "the displeasure aroused by seeing someone else have something." Probably here it refers to any advantage an opponent might have. It is clear to see why Paul aroused such envy in those who were false brethren or false teachers. They doubtless boiled with hatred because of his superior God-given wisdom and the success of his efforts.

4) which further leads to - strife ( *ἔρις* ), quarrelling. Donald Guthrie comments: "All the evil results mentioned are mental activities, with some discernable progression, for dissension is bound to follow envy. In fact, on every occasion except one where *ἔρις*, the Greek word here rendered strife, is used in the New Testament, it is conjoined with a word for envy (three times with *φθόρος* as here and elsewhere with *ζήλος*.) It is significant that Paul alone uses *ἔρις* and included it in all his lists of the works of unrighteousness. Railing, i.e., slander, and evil surmising are inevitable concomitants, while perverse disputings, i.e., mutual irritations, are inseparable from 'men depraved in mind' (Moffat): for when reason is morally blinded, all correctives to unworthy behavior are banished, and the mind becomes destitute (RV 'bereft') of the truth."<sup>20</sup>

The phrase, "...constant friction between men..." is used here of these false teachers who are "of corrupt mind," (v. 5, NIV).

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<sup>20</sup>Donald Guthrie, The Pastoral Epistles, (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1957), pp. 111, 112.