

Bible Study

JEALOSY & ENVY

IN SCRIPTURE

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**Success breeds jealousy:
“Wrath is cruel, and anger is
outrageous; but who is able to stand
before envy?” (Prov 27:4)**

Contents

Introductory Remarks	3
What is Jealousy?	5
What is Envy?	7
Jealousy leads to Envy, Harassment and Ambition	12
Concluding Remarks.....	15
Appendix: Envy, Jealousy, or Covetousness: What Is the Difference?.....	15
Appendix: Collection of Quotes on Jealousy and Envy	18
Appendix: Beckham jealousy sunk England - PA Sport.....	19
References.....	20

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The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

Suggested Reading:

They have their Reward

Are Ministers Priests or Elders?

Introductory Remarks

Many years ago I read an article in a *Good News* magazine of which a relevant extract is reproduced below

“We Americans were horrified to learn of the intense resentment and hatred that the Japanese felt for us. **Because they felt inferior to the Americans, they tried to show us how great they were by mistreating us in every way possible.** Life as a prisoner-of-war was a living hell of fear, starvation, and forced labor.” (L. E. Torrance, “What will the “Tribulation” Really Be Like?”, *Good News*, August 1961, p. 12) [emphasis mine]

Success leads to jealousy which in turn breeds envy.

Can we not remember? Do we not heed? Herbert W Armstrong himself warned us repeatedly about the spirit of competition and its consequences on others.

Now look what happened to him:

Mr Armstrong was harassed out of a sense of jealousy as he explained below in an article “... And now, Again – A New Good News”, *Good News*, February 1963:

“In searching old files for information for this article, I ran across an article by C. O. Dodd, co-founder of the Salem, West Virginia, movement of 1933, which split that church. This article was written in 1938, after Mr. Dodd had fallen out with Mr. Dugger’s movement.

It is captioned “My Apology.” In part, Mr. Dodd wrote:

“I wish to make this apology to the members and ministers of the Salem and Stanberry and German branches of the Church of God, for certain misrepresentations in the organization work of 1933 ... I went along with the leaders and continued to be used in these deceptions ... Later, when I saw **mistrust, envy and strife** grow rampant in the ranks, I knew that God was not blessing a work founded on rank **misrepresentation** ... I, therefore, in the spring of 1937, resigned from the Salem organization, but have continued to work with God’s people in the three branches even until now ... First, let me say that at the time of reorganization” (the split in 1933) “I thought that the plan was to get the church on a higher plane, to have the members live holier lives, to have an organization free from partyisms and politics, to study and grow in advancing light ...

About a year afterwards, however, I concluded that we had been deceived, as I saw **favoritism and respect of persons shown in the ruling clique**, saw old time politics played as aforesaid, members allowed to live as before, and ministers forbidden to teach new truths, and told that, ‘We have a saving message. What we have is enough.’ I thought God could overrule this, and so remained silent until this time; but now I wish to apologize and ask for pardon.”

I was one of the men to whom Mr. Dodd referred, forbidden to teach new truths. Of course I continued very vigorously to preach these new truths. That led to final and complete severance of cooperation between the Sardis and Philadelphia eras of God's Church.

For years I had tried working *with* ministers of this Sardis church. But they only worked *against* the true Work of God. They plotted to kill the broadcast.

They resorted to lies-which they well knew to be deliberate lies-to discredit me personally." (p. 8)

This sounds all so familiar. In other articles on the situation Herbert Armstrong explains:

"From the very first, in my association with these Sardis brethren, I was treated by their ministers as a greenhorn tail-ender. The Sardis brethren all loved me. But their **jealous** ministers used every device constantly to humiliate me and persecute. God blessed my efforts to produce 'fruit,' but their efforts produced none!" ("History of the Beginning and Growth of the Worldwide Church of God," *The Good News*, May 1980).

**Success breeds jealousy:
"Hear the word of the LORD, ye that
tremble at his word; Your brethren that
hated you, that cast you out for my name's
sake, said, Let the LORD be glorified: but he
shall appear to your joy, and they shall be
ashamed." (Is 66:5)**

Notice what Armstrong wrote about these attitudes in another Church amongst a few of the people he encountered there. Some of the ministry were jealous of him, antagonistic and had a competitive spirit (*Autobiography of Herbert W Armstrong*, Vol 1, p. 474, 1973 edition).

Some of these jealous ministers were looking for all kinds of excuses for having a go at him that they then picked on his wife according to an article in the *Good News*, June/July 1980 (a series titled "The History and the Beginning and Growth of the Worldwide Church of God") page 24:

"But in all boldness I said that if one of these men dared say a word against my wife, I would forget I was a minister, and close their mouths with my fists! ... and the brethren would have backed me in shutting their mouths from accusing my wife".

It's a pity that some tried to provoke one to that extent, but what else is new? Mr Armstrong later wrote

"... opposition from other ministers, both within this church and without, was met at every turn continually" (*Autobiography*, p. 319).

In the aforementioned series he also wrote:

"Persecution from their [jealous] ministers continued" (September 1980, *Good News*, p. 28).

Now this quote is excellent:

"Always the brethren ... had been more than friendly to me – they really did love me and my wife. It was their **jealous** ministers, who were fruitless in the work, who persecuted me" (August 1980, *Good News*, p. 4).

You can read about Armstrong's experiences in the last few chapters of the *Autobiography*. It was merciless how they tried to turn the membership against him.

Those that were harassing him were not listening to what the spirit of God was saying to the Churches – so they attacked the messenger out of jealousy – one whom was listening to the spirit and doing something about it!

Do you think such jealousy ceased in the 1930s? The Bible warns that sin will increase in the last days.

"But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ.
I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready,
for you are still of the flesh. **For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?**" (1Cor 3:1-3)

"**For where jealousy and selfish ambition exist, there will be disorder** and every vile practice." (James 3:16)

Let us now explore the sins of jealousy and envy and their consequences.

**"It isn't what they say about you, it's
what they whisper" – Errol Flynn**

What is Jealousy?

The International Standard Bible Encyclopaedia explains what it really is:

"Jealousy is the intense emotion aroused by the infringement of one's right (or presumed right) to exclusive possession or loyalty" ("Jealousy", p. 971).

Often the Hebrew word is *kinaw* (Strong's #7068) which derives from *Strong's Concordance* #7065 *kaw-naw* = "to make zealous... jealous or envious."

In the New Testament the word most often used is #2205 = "zelos ... from 2204' prop. Heat ie (fig.) "zeal" (in a favourable sense, ardor; in an unfavorable one, jealousy, as of a husband [fig. of God], or an enemy, malice):- emulation, envy(-ing), fervent mind, indignation, jealousy, zeal".

#2204 = “zeo ... to be hot ... ie (fig) be fervid (earnest) – be fervent.”

From the above we can see that there is also a good type of jealousy (eg Song of Solomon 8:6; II Cor 11:2). However, it has mostly negative connotations.

“For **jealousy makes a man furious**, and he will not spare when he takes revenge. He will accept no compensation; he will refuse though you multiply gifts.” (Prov 6:34=35)

“Surely vexation kills the fool, and **jealousy slays the simple.**” (Job 5:2)

Joseph’s jealous brothers sold him into slavery because this jealousy evolved into envy:

“And the patriarchs, **jealous of Joseph**, sold him into Egypt; but God was with him and rescued him out of all his afflictions and gave him favor and wisdom before Pharaoh, king of Egypt, who made him ruler over Egypt and over all his household.” (Acts 7:9-10)

God penalises the jealous:

“When **men in the camp were jealous of Moses and Aaron**, the holy one of the LORD, the earth opened and swallowed up Dathan, and covered the company of Abiram. Fire also broke out in their company; the flame burned up the wicked.” (Ps 106:16-18)

Many Jews were jealous of Paul’s success

“But when the Jews saw the crowds, they were **filled with jealousy** and began to contradict what was spoken by Paul, reviling him.” (Acts 13:45)

“But the Jews **were jealous**, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd.” (Acts 17:5)

“Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and **jealousy.**” (Rom 13:13. Strife and jealousy are joined at the hip)

“But if you have **bitter jealousy and selfish ambition in your hearts**, do not boast and be false to the truth.

This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic.

For where jealousy and selfish ambition exist, there will be disorder and every vile practice.” (James 3:14-16)

“Or do you suppose it is to no purpose that the Scripture says, “He yearns **jealously** over the spirit that he has made to dwell in us?”” (James 4:5. Other versions such as KJV and YLT have jealousy as envy).

Unger and White reckon that the Hebrew *qana* (#7065) suggests that “it means to be 'intensely competitive'.” (“Jealous”, <http://www.dabhand.org/Word%20Studies/Jealous.htm>). This is precisely what Herbert Armstrong used to warn about – the spirit of competition, viewing others as rivals and the consequent fruits of the flesh.

Some years ago I assembled extracts from articles he wrote on this and shall release this collection some day.



Instead, we must become like little children – pure and innocent, devoid of malice and strife. As Christ Himself said:

“Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.

Whoever humbles himself like this child is the greatest in the kingdom of heaven.”

(Matt 18:3-4)

There is a pertinent aspect of child-like quality which Christians are required to internalise:

“and become as little children:

the Arabic renders it, "as this child"; that is, unless ye learn to entertain an humble, and modest opinion of yourselves, **are not envious at one another**, and drop all contentions about primacy and pre-eminence, and all your ambitious views of one being greater than another, in a vainly expected temporal kingdom; things which are not to be found in little children, though not free from sin in other respects” (J Gill, *An Exposition of the Old and New Testament*, commentary on Matt 18:3)

It is evident that this is so important to God and thus critical that we understand and import into our very beings. Child-like innocence.

What is Envy?

But envy is more than jealousy that as we shall see. While jealousy is not always wrong, the hostile, malice-filled variety is always wrong due to its destructive nature. (refer to the **Appendix. Envy, Jealousy or Covetousness. What is the Difference?**)

Strong's Concordance contains the following definition:

“2206 zhlo,w zeloo {dzay-lo'-o}

Meaning: 1) to burn with zeal 1a) to be heated or to boil with envy, hatred, anger 1a1) in a good sense, to be zealous in the pursuit of good 1b) to desire earnestly, pursue 1b1) to desire one earnestly, to strive after, busy one's self about him 1b2) to exert one's self for one (that he may not be torn from me) 1b3) to be the object of the zeal of others, to be zealously sought after 1c) to envy

Origin: from 2205; TDNT - 2:882,297;

Usage: AV - zealously affect 2, more with envy 2, envy 1, be zealous 1, affect 1, desire 1, covet 1, covet earnestly 1, misc 2; 12”.

NB: this is the most often word used in the New Testament.

Baker's Evangelical Dictionary of Biblical Theology throws further light on the topic:

“Envy

Sin of jealousy over the blessings and achievements of others, especially the spiritual enjoyment and advance of the kingdom of Christ freely and graciously bestowed upon the people of God. Old Testament examples of the sin of jealousy include the rivalry of Joseph's brothers over the favor that Joseph received at the hand of God (Gen 37:12-36; Acts 7:9), and Saul's animosity toward David for his physical and spiritual prowess (1 Sam 18). Envy inevitably leads to personal harm and debilitation, affecting one's physical, spiritual, and emotional well-being (Job 5:2; Prov 14:30). Unchecked, it gradually leads to a destructive and remorseful way of life (Prov 27:4), and ultimately, to estrangement from God (Rom 1:28-32). Envy manifests the insidiousness of sin and human depravity apart from the intervention of God's redeeming grace. As a sin of the flesh, envy characterizes the lives of the unregenerate. Envy is one of the traits of the Christian's former way of life (Rom 13:8-14; Titus 3:3). Those who practice envy and strife are barred from the kingdom of heaven (Gal 5:19-26). Indeed, the unregenerate nature ever tends toward envy, manifesting the unbeliever's rejection of God, his truth, and his will for human conduct (James 3:14; James 3:16).” (“Envy”, *Baker's Evangelical Dictionary of Biblical Theology* online)

The *International Standard Bible Encyclopaedia* explains how envy is viewed in the Old Testament:

“... to watch as an enemy, lie in wait, view with envy, carrying the idea of hostility and ill will ... is closely tied to jealousy, rivalry, and misplaced zeal” (“Envy”, p. 108)

“In N.T. means to have an evil eye, denoting an intense feeling and eager desire or ill will or malice ... to want to deprive another of what he has” (ibid).

Bullinger's Companion Bible explains that this verse refers to:

“the general testimony of Scripture that the natural man is prone to **selfish desires, leading to envy of others** who possess the things desired” (p. 1852).

“A tranquil heart gives life to the flesh, but **envy makes the bones rot.**” (Prov 14:30)

People who experience it will tell you that it is often accomplished by rumours, lies, trying to stop someone from accomplishing their dreams, hating their abilities/talents, goals, achievements, looks, heredity and such like.

The first mention of envy is found in Genesis 26:14

“He had possessions of flocks and herds and many servants, so that the Philistines **envied him**.

(Now the Philistines had stopped and filled with earth all the wells that his father's servants had dug in the days of Abraham his father.)” (Gen 26:14-15)

“Jealousy is the sin of covetousness. The person says “You have what I want. I intend to take it from you.” Envy is far more insidious. “You have what I want. I can't get it from you. Yet I resent the fact that you have it. I'd rather see it destroyed, so that no one can have it.”

The jealous man can be placated. He can be bought off. The envious man cannot be placated short of absolute equality of all aspects of life – an impossibility in a world of hierarchy.

A good example of envy in the Bible is the case of the Philistines who filled Isaac's wells with dirt ... (Gen. 26:12-15).

The stopped wells did the Philistines no good. It was not that they stole the wells. They merely kept Isaac from enjoying their use. No one was made richer; Isaac was made poorer. In fact, everyone was made poorer; the productivity that the wells might have provided was lost to everyone. This is the heart and soul of envy.

So pervasive is envy today that it extends into every nook and cranny of society. People vote in terms of envy. They pass laws in terms of envy. There is no aspect of the society that is regarded as too unimportant for envy to become the ruling passion.” (G North, “Envy and Entertainment”, *Biblical Economics Today*, Feb/March 1991, p. 1)

Other references which demonstrate the disgraceful affect of envy:

“When Rachel saw that she bore Jacob no children, **she envied her sister**. She said to Jacob, "Give me children, or I shall die!"” (Gen 30:1)

“But when he told it to his father and to his brothers, his father rebuked him and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?" And his brothers were jealous of him, but his father kept the saying in mind. So when Joseph came to his brothers, they stripped him of his robe, the robe of many colors that he wore. And they took him and threw him into a pit. The pit was empty; there was no water in it.” (Gen 37:10-11, 23-24)

The above is an example of how jealousy led to envious action.

On the other hand, the wicked can prosper, so

“Fret not yourself because of evildoers; **be not envious of wrongdoers!**
For they will soon fade like the grass and wither like the green herb.” (Ps 37:1-2)

“For I was envious of the arrogant when I saw the prosperity of the wicked.
For they have no pangs until death; their bodies are fat and sleek.

They are not in trouble as others are; they are not stricken like the rest of mankind.

Therefore pride is their necklace; violence covers them as a garment.

Their eyes swell out through fatness; their hearts overflow with follies.

They scoff and speak with malice; loftily they threaten oppression.

They set their mouths against the heavens, and their tongue struts through the earth.

Therefore his people turn back to them, and find no fault in them.

And they say, "How can God know? Is there knowledge in the Most High?"

Behold, these are the wicked; always at ease, they increase in riches.

All in vain have I kept my heart clean and washed my hands in innocence.

For all the day long I have been stricken and rebuked every morning.

If I had said, "I will speak thus," I would have betrayed the generation of your children.

But when I thought how to understand this, it seemed to me a wearisome task,

until I went into the sanctuary of God; then I discerned their end.

Truly you set them in slippery places; you make them fall to ruin.

How they are destroyed in a moment, swept away utterly by terrors!

Like a dream when one awakes, O Lord, when you rouse yourself, you despise them as phantoms.” (Ps 73:3-20)

Notice the envy against Christ Himself:

“When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death.

And they bound him and led him away and delivered him over to Pilate the governor.

For he knew that it was **out of envy** that they had delivered him up.” (Matt 27:1-2, 18. See Mark 15:10)

“Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, **jealousy**, fits of anger, **rivalries**, dissensions, divisions,

envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God ...

Let us not become conceited, provoking one another, envying one another.” (Gal 5:19-21, 26)

Having an envious nature can keep one out of the Kingdom!

“For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in **malice and envy, hated by others** and hating one another. (Titus 3:3. Envy and hate go together)

Envy, strife and slander all go together given their inter-connectedness:

“If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for **quarrels about words, which produce envy, dissension, slander, evil suspicions**” (1Tim 6:3-4. Envy and hate go together. See Phil 1:15).

“They were filled with all manner of unrighteousness, evil, covetousness, **malice. They are full of envy**, murder, strife, deceit, maliciousness. They are gossips, **slanderers**, haters of God, insolent, **haughty**, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, **ruthless**” (Rom 1:29-31).

People can be rich, socially successful, moving up the ladder and so on. Just leave them alone:

“Do not plan evil against your neighbor, who dwells trustingly beside you. Do not contend with a man for no reason, when he has done you no harm. **Do not envy a man of violence** and do not choose any of his ways, for the devious person is an abomination to the LORD, but the upright are in his confidence.” (Prov 3:29-32)

“**Be not envious of evil men**, nor desire to be with them, for their hearts devise violence, and their lips talk of trouble. Fret not yourself because of evildoers, and be not envious of the wicked, for the evil man has no future; the lamp of the wicked will be put out.” (Prov 24:1-2, 19-20)

“My inmost being will exult when your lips speak what is right. **Let not your heart envy sinners**, but continue in the fear of the LORD all the day. Surely there is a future, and your hope will not be cut off.” (Prov 23:16-18)

“therefore, as I live, declares the Lord GOD, I will deal with you according to the **anger and envy** that you showed because of your hatred against them. And I will make myself known among them, when I judge you.” (Eek 35:11. See 31:9; Is 11:3; 26:11)

“For the living know that they will die, but the dead know nothing, and they have no more reward, for the memory of them is forgotten. Their love and **their hate and their envy** have already perished, and forever they have no more share in all that is done under the sun.” (Eccl 9:5-6)

“Then I saw that all toil and all skill in work come from **a man's envy of his neighbor. This also is vanity** and a striving after wind.” (Eccl 4:4)



For instance, some try and undermine other's achievements such as organising seminars, public speaking or scholarship.

In their jealousy and envy they actually publicly equate the knowledge of God's Word with the Gnostics. This a very much unjustified and terrible comparison. They come up with this nonsense to put down Bible students within the body of Christ. Instead, they should be encouraging Bible students and eagerly wanting the members to be involved with Bible study and related topics. They even state publicly that those who delve deeply into Scripture are those that lose out of salvation and those that are simple in just casually reading over the Bible will make it.

"Books are the open avenues down which, like kings coming to be crowned, great ideas and inspirations move to the abbey of man's soul. There are some people still left who understand perfectly what Fenelon meant when he said, "If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and my love of reading, I would spurn them all." (Ernest Dressel North)

"How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, **and fools hate knowledge?**...

For that they hated knowledge, and did not choose the fear of the LORD" (Prov 1:22, 29)

Pouncing on zeal with false claims is killing it off and undermining the future strength of the Church. For Godly knowledge builds up; worldly knowledge puffs up.

They abuse and misuse Scriptures such as ICor 8:1. The same people never quote the other positive scriptures!

The incredible amount of time attacking those who study and love reading and knowledge is preached about as if THAT were a problem in the Church. Instead, this is symptomatic of watering down. What they should be attacking is not Bible study but political correctness, creeping into the Church of God.

So, in their jealousy they put down the brethren and lay the foundation for another apostasy. Their heart is full of vileness and bitter, envious rage.

Jealousy leads to Envy, Harassment and Ambition

Paul Copan (2011) in *Is God a Moral Monster? Making Sense of the Old Testament God*, provides a very good example of envy, taken straight out of the book of Genesis:

"Though Esau didn't receive the inheritance rights, he was still reconciled to his trickster brother at story's end (Gen. 33:4). Esau succeeded while Cain failed. God shouldn't be blamed in either scenario. And when it comes to Israel and the nations, God's choosing Israel didn't exclude other nations from salvation (e.g., Rahab, Ruth, Nineveh in Jonah's day). Indeed, God's desire is to include all who will come to him. Even within Israel, God chose the tribe of Judah, through which the Davidic Messiah would come. Again, this was a means of bringing salvation to the Jews but also to the Gentiles. Just because God chose to work through Judah, who had a besmirched reputation (Gen. 37:23—27; 38), didn't mean that Joseph (a man of faith and integrity) couldn't experience salvation or receive God's blessing through trust and obedience.

Besides this, consider how some persons are more intelligent, athletic, artistic, or pleasant looking than others. We don't have perfect equality here, except in the dignity and worth of each individual. **Yes, those apparently less endowed can become resentful or jealous of those seemingly more endowed, or one can recognize the graces one has received and constructively deal with disappointments. In fact, some of the presumed assets of money, good looks, or intelligence can actually be spiritual hindrances and sources of pride and self-sufficiency.**" (pp. 200-01) [emphasis mine]



Now look at the following Psalms and the jealous harassment that saints such as King David had to endure:

"O LORD my God, in you do I take refuge; save me from all my pursuers and deliver me,
lest like a lion they tear my soul apart, rending it in pieces, with none to deliver.
O LORD my God, if I have done this, if there is wrong in my hands,
if I have repaid my friend with evil or plundered my enemy without cause,
let the enemy pursue my soul and overtake it, and let him trample my life to the
ground and lay my glory in the dust. *Selah*
Arise, O LORD, in your anger; lift yourself up against the fury of my enemies; awake
for me; you have appointed a judgment.
Let the assembly of the peoples be gathered about you; over it return on high.
The LORD judges the peoples; judge me, O LORD, according to my righteousness
and according to the integrity that is in me." (Ps 7:1-8. There are many more similar
references in other Psalms such as 3, 7, 12, 22, 35, 54, 56, 57, 61, 70, 109, 120, 142)

A part of the problem is that people become desperate for positions for themselves or their relatives. Just as in the public service or in business, once one is in a position one begins to worm one's friends and relatives into positions. Once one has a goal to get into a leadership position, one will trample over the innocent to get there.

Now, remember that Herbert Armstrong used to warn about those always seeking a position. That is one of the reasons for them running him down behind his back. They felt that he prevented them from moving up the ladder.

The envious have no idea of the hard work it takes to achieve something. The time, effort, energy, trials and so forth along the way is rather something to be admired. It takes a huge amount of hard work.

"The great composer...does not set to work because he is inspired, but becomes inspired because he is working. Beethoven, Wagner, Bach, and Mozart settled down day after day to the job in hand with as much regularity as an accountant settles down each day to his figures. They didn't waste time waiting for inspiration." (Ernest Newman)

"They who lack talent expect things to happen without effort. They ascribe failure to a lack of inspiration or ability, or to misfortune, rather than to insufficient application. At the core of every true talent there is an awareness of the difficulties inherent in any achievement, and the confidence that by persistence and patience something worthwhile will be realized. Thus talent is a species of vigor." (Eric Hoffer)

"Do not go where the path may lead. Go instead where there is no path and leave a trail" (Ralph Waldo Emerson)

Refer also to the **Appendix. Collection of Quotes on Jealousy and Envy.**

So, instead of being jealous, Christians need encouragement to be zealous.

"Do nothing from selfish ambition or conceit, **but in humility count others more significant than yourselves.**

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

Have this mind among yourselves, which is yours in Christ Jesus." (Phil 2:3-5)

"Contribute to the needs of the saints and seek to show hospitality.

Bless those who persecute you; bless and do not curse them.

Rejoice with those who rejoice, weep with those who weep.

Live in harmony with one another. **Do not be haughty, but associate with the lowly.** Never be wise in your own sight." (Rom 12:13-16. Cp Matt 25:40)

"**For if anyone thinks he is something, when he is nothing,** he deceives himself.

But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor." (Gal 6:3-4)

“Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.” (Phil 4:8)

This time-wasting, energy-sapping campaign of theirs is negative energy – it does not derive from God! It is another spirit working in one’s flesh. For envy and jealousy can destroy team-work and success. The famous football play David Beckham experienced this and it undermined England’s success in the 2006 World Cup (refer to **Appendix. Beckham Jealousy Sunk England**).

Concluding Remarks

Herbert Armstrong taught that one of the greatest sins is ingratitude – one aspect is the ingratitude of Christians for each other’s gifts and talents. Being appreciative of other’s spiritual gifts and learning from each other is Christian, not the undermining of them.

Instead, they sometimes see themselves as rivals and become jealous and envious, leading to wrong thoughts and conclusions.

If you are exhibiting signs of jealousy, paranoia and envy, it would behove you to quit that state of mind NOW!

It does you no mental good. It is harming you and leading you to hurt others.

It leads to gossip. Once that becomes a habit, it leads to slander. Then slander leads to malicious actions which in turn destroys the other person - the ultimate outcome of jealousy and envy!

“Face-flatterer and backbiter are the same” – Lord Tennyson Alfred

Appendix: Envy, Jealousy, or Covetousness: What Is the Difference?

**By Margaret Minnicks
Updated on February 23, 2019**

Words Used Interchangeably

Some words are so closely related to other words that sometimes people choose the wrong word to use. In the chart below are some popular words that people use incorrectly. After reading the definition of each word in the set, perhaps more people will begin to use the proper word to express what they really mean.

Envy

According to the dictionary, envy is a feeling of discontent or resentful based on what someone else has. It is a strong desire to have the same things someone else has. The thing desired could be a quality, a possession, or an attribute that belongs to someone else, especially your enemies.

British philosopher Bertrand Russell said that envy is one of the most powerful causes of unhappiness, and it is two-fold.

1. Envy makes a person unhappy.
2. The envious person wishes the other person would be just as miserable.

Psychologists suggest that there may be two types of envy.

1. Malicious envy is a negative emotion that wants someone to be ruined because of what he has. This type of envy wants the "hero" to suffer.
2. Benign envy is the positive motivational force that wants to aspire to be as good and have as much as the "hero."

Envy, whether malicious or benign, is one of the seven deadly sins in Roman Catholicism. In the *Book of Genesis* envy is said to be the motivation behind Cain murdering his brother, Abel, as Cain envied Abel because God favored Abel's sacrifice over Cain's.

Envy was regarded by Paul of Tarsus to be a sin of the flesh. Envy is among the things that come from the heart, defiling a person. Envy ruins the body's health.

After William Shakespeare used the expression "green-eyed monster," the color green has been associated with jealousy and envy. "Green with envy" is a popular phrase.

Jealousy

Jealousy is an emotion that is brought on by feeling resentment against someone because of what another person's success, advantage, etc.

Jealousy often consists of one or more of emotions such as anger, resentment, inadequacy, helplessness or disgust.

Jealousy is different from envy even though the two terms are used interchangeably. Most of the time, people use jealousy when the correct word should be envy.

Jealousy can be either suspicious or reactive. That means a person can become jealous of another based on suspicions when there is no real reason to be jealous. A reactive jealousy is when the jealous person reacts to his jealousy. In Genesis, the first book of the Bible, Cain killed his own brother, Abel, because he was jealous of the attention he was getting from God.

In the New Testament, King Herod had all boy babies killed because he was jealous of Jesus who has come as the expected Messiah. Also, the Jewish chief priests and elders handed Jesus over to Pontius Pilate to be crucified because they were jealous of his popularity.

Envy and Jealous Compared

W. Gerrod Parrott is a professor of psychology at Georgetown University and is on the advisory board of the ARC Centre of Excellence for the History of Emotions. has studied and now teaches about the nature of human emotions. He explains the distinction between envy and jealousy.

Parrot acknowledges that people can experience envy and jealousy at the same time. Feelings of envy about a rival can develop into jealousy. A positive thing that can come out of envy is a desire to improve one's self. That doesn't happen when a person is jealous.

JEALOUSY	ENVY
Fear of loss	Feelings of inferiority
Suspicion or anger about a perceived betrayal	Longing
Low self-esteem and sadness over perceived loss	Resentment of circumstances
Uncertainty and loneliness	Wanting bad things for envied person
Dis ^u trust	Disapproval of feelings and motivated to improve

JEALOUSY	ENVY
Fear of losing something important to another	Desire to possess rival's qualities

Covetousness

According to the dictionary, to covet is to desire something wrongfully without any regards for the rights of others. To covet is to wish for another's property and possessions.

To covet is to go after something that is not in the will of God. That makes covetousness a sin. It is the tenth and last of the Ten Commandments. To covet something is not merely wishing for it, but going after it, lusting for it, and working to it at any cost. A person can covet not only what belongs to others but to covet what belongs to God. This happens when you are keeping a portion of His property.

Unlike the other commandments which focus on outward actions, this commandment focuses on the condition of the heart. The other nine commandments focus on doing a forbidden action while this one focuses on inward thoughts

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's." (Exodus 20:17)

"Do not covet" is the hardest commandments to keep and the easiest one to be broken. Others cannot see when that commandment is broken because it is hidden in a person's heart where only God can see it.

When you covet what others have, you are telling God that we are not satisfied with what you have. Covet only the things of God and the prayers of the saints for coveting anything else is sin and God will judge those who covet. The Gospel of Luke describes Jesus' warning to guard one's heart against covetousness.

"Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions." The Epistles to the Ephesians and the Colossians regard the sin of covetousness as a kind of idolatry and list this sin along with sexual immorality and impurity which provokes the wrath of God.

The opposite of covetousness is contentment. The New Testament stresses thanksgiving and contentment as proper heart attitudes that contrast covetousness. Covetousness is a form of idolatry because it substitutes things for the living God (Ephesians 5:5; Colossians 3:5).

Desiring to have things is not evil in itself, but it leads to other things the Bible prohibits. Covetousness is a root sin that leads to stealing, adultery, murder, and almost any other sin. (1 Timothy 6:10) The sin of covetousness is a form of idolatry that puts the created thing in place of the Creator (Romans 1:23).

Covetousness stands opposite the great commandment of love. Covetousness is interested in getting. Love is interested in giving. Covetousness is a sin against the one who covets. He will never be satisfied. The more a person gets, the more he wants.

What is the right word?

ENVY	JEALOUSY	COVETOUSNESS
ENVY says, "I like what you have. Show me how to get it too."	JEALOUSY says, "I want what you have, and until I have it, you shouldn't have it either."	COVETOUSNESS says, "I want what you have. In fact, I am more worthy of it than you."
Can be malicious and benign.	Jealousy is vengeful.	Do not covet is one of the Ten Commandments.
"Green with envy."	Fear of loss	The opposite of covetousness is contentment
Can develop into jealous	Can overlap with envy	A form of idolatry

Appendix: Collection of Quotes on Jealousy and Envy

"Envy has no other quality but that of detracting from virtue" (Livy)

"Envy always implies conscious inferiority wherever it resides" (Pliny the Elder)

"The miracle is this - the more we share, the more we have." (Leonard Nimoy)

"Constantly being down on people while elevating the self leads to discouragement:

We live by encouragement and die without it - slowly, sadly, angrily." (Celeste Holm)

"The only person worthy envying is the person who doesn't envy"

"Don't mind the person who belittles you; he's only trying to cut you down to his size"

"Do not fear when your enemies criticise you. Beware when they applaud" (Vo Dong Giang)

"Don't envy anybody. Every person has something no other person has. Develop that one thing and make it outstanding"

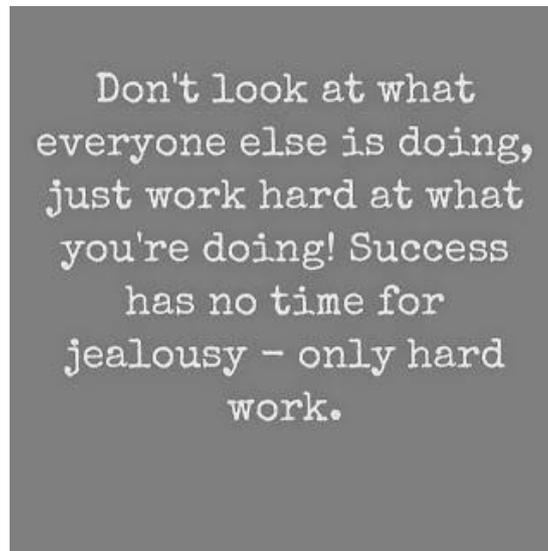
"Envy is usually the mother of gossip"

"Most of us aren't prepared to accept success – especially someone else's"

"The dullard's envy of brilliant men is always assuaged by the

suspicion that they will come to a bad end" (Max Beerbohn, 1872-1956)

"Envy and wrath shorten life" (Ecclesiasticus, 30:24)



Appendix: Beckham jealousy sunk England - PA Sport

<http://www.theworldgame.com.au/home/index.php?pid=st&cid=85378>

Sven-Goran Eriksson believes England's World Cup plans were wrecked because players were jealous of the status of David Beckham.

That is the view of Eriksson's friend and leading agent Pini Zahavi, who has claimed the Swede has told him "the whole story" behind England's disappointing campaign in Germany last year.

Beckham resigned as captain after the World Cup and has been left out of England squads since by new boss Steve McClaren.

Zahavi said: "There was a big problem with jealousy at the World Cup - something no-one has ever talked about."

"A lot of people didn't like Beckham's position within the team. It was one of the biggest things that hurt England."

"A lot of players didn't like the 'super player' Beckham. They didn't like his status in the team."

"If Sven told the whole story of what went on in Germany - and I know the whole story because I have talked to him a lot - people would understand what happened."

"One of the main problems was Sven had too much respect for several players. If you look at it professionally, Beckham shouldn't have played at certain times. But Sven put him in anyway."

"Now, at least, all the players are equal under McClaren."

Zahavi also claimed Eriksson knows he made a mistake in not picking another striker in his squad. He chose to take teenager Theo Walcott and did not have enough cover when Michael Owen was injured.

He added: "England should have had one more forward at the World Cup because when Michael Owen got injured there was no one to replace him. I think looking back Eriksson knows that was a mistake."

Zahavi believes McClaren must drop Steven Gerrard or Frank Lampard because they cannot play successfully in the same team.

He added: "Lampard and Gerrard can't play together. It's a fact. Lampard can't shoot all the time in the national team like he does at Chelsea."

In an interview with Hebrew language newspaper Yedioth Ahronoth, Zahavi also claimed England cannot afford to lose in Tel Aviv on Saturday (Sunday AET) following some disappointing recent results in their Euro 2008 qualifiers.

He said: "If England fail in Israel it will cause an earthquake in football."

"People say McClaren will stay if England lose but, in my opinion, they will drink his blood."

"They'll finish him once and for all. For England and McClaren it is a case of 'To be or not to be'."

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