

foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy (*φθόνῳ*), being hated and hating one another." He then goes on to describe God's gracious salvation and exhorts Titus to "stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good." Paul makes it quite clear that envy has no place in the life of the believer. This is that which was once characteristic of interpersonal relations, but is no more to be so.

Paul makes the point in 1 Tim. 6:3-10 that there is to be a clearly seen contrast between the teacher of the Gospel and false teachers. False teachers are here described as anti-social and contentious. Paul describes these teachers as being "conceited (*ΤΕΤΥΦΩΤΑΙ* --proud, literally beclouded in smoke) and understanding nothing." That is, they think highly of themselves, their intelligence and wide knowledge, etc., but in reality they know nothing. Such people have "an unhealthy interest in controversies and arguments that result in envy, quarrelling, malicious talk, evil suspicions and constant friction between men of corrupt mind..."

(vv. 4, 5a)

This is such a vivid description of interpersonal conflict that it requires some analysis:

- 1) cause - human pride
- 2) which leads to - an unhealthy interest in controversies.

In pride the teacher wished to match wits with all comers to show the superiority of his knowledge. Controversy is a kind of intellectual