

This year, Hanukkah is closer to Thanksgiving Day than it is to Christmas.

Appropriate, for T.D. & H. are festivals of thanksgiving to God for (T.D.) non-violent physical survival & (H.) violent cultural-spiritual repossession (of Jerusalem, 165 BC/BCE). On Thanksgiving Eve I participated in the midweek eucharist-breakfast-discussion in a Buffalo, NY, Episcopal church. As the saint of the day was Clement of Rome, I suggested that someone read 1 Clement (which was in the wide canon of the NT before the 4th-c. settling of the canon in its present form) &, next Wed.a.m., report on how 1Cl. sees **jealousy** as the root sin. A UB prof. of medical ethics set off a lively discussion with, in substance, this speech: "What's the antonym of jealousy? Is it not thanksgiving, which is much on our hearts today? When our attentional energy flows into being grateful, will any be left over for jealousy and envy? Since gratitude is to God for what we have, can we at the same time grudgingly think about what we haven't and somebody else has? Practice being thankful for each breath as you draw it, and you will drive out jealousy and envy." Said I, "The explosive power of redirected attention."....Well, I've decided to follow my advice: this Thinksheet looks at 1Cl. vis-a-vis jealousy/envy & gratitude.

1. Commercial advertising is the engineering of profit-motivated (a) wanting by (b) the manipulation of **discontent** from not having; and the public is esp. aware of this engineering, ironically, immediately after Thanksgiving Day, which is not about wanting but about having: Christmas is at our throats! Not all wanting is bad; not even all engineering of wanting is bad. What's bad is **self-induced** discontent, misery, begrudgement, anger from paying attention to what one hasn't. RHD2 distinguishes **envy** as "longing to possess" what someone else has, from **jealousy** as "resentment at not having" & "anguish caused by the fear of unfaithfulness."

2. But jealousy/envy aren't neatly distinguishable. WDSyn (Web.Dict.of Synonyms) gives, as common meaning, "**grudging** another possession of something desirable." Easy to see how the spirits of grudging & gratitude are opposites: if a sibling got under the Christmas tree something you would have liked more than what you got, how much gratitude could you feel for what you got? But some children are magnanimous: if you could enter into your sibling's joy at getting what you wish you'd got, then you'd be free to be thankful for what you got. The ultimate freedom from grudging: "being thankful for each breath as you draw it."

3. Because this blue mood of begrudging is such a common human experience, the world's **scriptures** tell innumerable stories of its baleful effects & record wiseways, maxims, proverbs against it. Was the Prodigal Son's elder brother driven only by the noble desire for fairplay? But I want to concentrate on 1Cl.

4. Biblically, our Hebrew root is *qn'*, (BDB) "ardour, zeal, jealousy (from colour produced in face by **deep emotion**)"--ardor of **love-jealousy**, of **zeal** (human or divine), of **anger** (human or divine). [Note the root-identity of "jeal-" & "zeal."] I must here emphasize the Jews as not, as were the Greeks, antianthropopathic, fearing to represent God as having feelings, strong ones at that, including (in its second RHD2 meaning) "anguish caused by the fear of unfaithfulness" & anger at unfaithfulness--so much so that "Jealous" is a name of God (Ex.34:14)! You can imagine how "He" felt when a statue of the Goddess (here, Asherah) was set up in the Temple, to be adored before or along with "Him" (2K.21:7)! He got madder at that than at anything the Canaanites had done, & in anger resolved to "wipe Jerusalem clean of its people, as clean as a plate that has been wiped and turned upside down" (vv.11-13). (Tillich's "God beyond God" is of course beyond sex; but this Biblical God is very masculine, attacking all rivals, esp. of the female persuasion, & of course claiming the "kindler, gentler," feminine qualities. The disproportionately masculine divine characteristics have to do with the nature of history, which has been a constant. Christian education should sophisticate believers on these matters, but not bowdlerize the classics. Bowdlerizing the Bible, eg, costs too much in alienating [1] the oncoming generation from their heritage & [2] the bowdlerizing denomination[s] from the ecumene, the world Church.) Ezekiel (83:5) is remembering, in vision, Manasseh's abominable idol in the Temple....Note that the Biblical God, unlike his contemporary rivals, is not sexual (& so has no consort) [& not sexist!] but is ever in danger of being assimilated into the category of male god (on which see p.75, HARPER'S BIBLE DICTIONARY, H&R/85). NB: The Bible's masculine God is not male!

5. Hebrew dictionaries inclusive of postBiblical periods show the root as used for "passion," "zealotry," "fanaticism," esp. for God & Torah-keeping & against impedences to true worship-&-life....Notice, in the Decalog (Ten Commandments), an enveloping, jealousy/envy being in the First (God is jealous of keeping pure his unique relationship with his people) & in the Tenth (no coveting) (Ex.20:3-5 & 17). So the 6th meaning of j. in RHD2: "Bible. **intolerance** of unfaithfulness or rivalry."

6. Neither on the basis of the Biblical languages nor of current English can we sustain the nevertheless useful distinction that jealousy is vis-a-vis personal relations & envy is vis-a-vis possessions....Here's how things stand for our two words vis-a-vis the classical languages: "jealousy" is more Greek (though the Romans assimilated ζήλος as "zelus") & "envy" is Latin ("in-vid.," literally, looking negatively at), the Greek φθόνος not making it over into English....Since "envy" became more negative, English versions later than King James gave it up for ζήλος, using "jeal." instead; but since φθόνος is always negative, evil, it's usu. trd. "envy."....(For a display of all the data, see the whole of p.695 of M. Darton's MODERN CONCORDANCE TO THE NT; also requiring no knowledge of Greek is VINE'S EXPOSITORY DICTIONARY OF NT WORDS, 603f for j., 367 for e. (where this interesting distinction: "e. desires to deprive another of what he has, jealousy desires to have the same or the same sort of thing"). \*Trench, NT SYNONYMS, pp.82-86.

7. Because of "passionate illwill, jealousy, and envy" (Kittel 2882), a few in the Corinth church have dislodged those the Roman church considers the legitimate leaders. ICI. (**First Clement**) is Rome's appeal to Corinth to throw the rascals out if they won't repent & submit. The letter is a persuasive, not a directive: Rome in ca.AD/CE95 has authority (as the church that suffered the deaths of Peter & Paul) but does not yet have power. The upstarts' motivation is described as "phthonos" in 32 47 52, & as "zelos" 19 times. All three reff. to the former are in the phrase "jealousy and envy." This coupling I take to be perfective-intensive, one might say a form of underlining or capitalization; more that than any sharp distinction between the two words. But the second word, always pejorative, does color the first, making certain that the author is condemning the power-grabbing jealousy.

8. Of the 65 brief chapters, 3-19 are the basic exposition of the thesis, which is that (1) the jealous are creators of chaos and, (2) considering the ancient worthies, esp. Jesus, whose humble lives led to order among God's people, (3) should repent. History is traversed twice, once for the arrogant sinners & once for the humble-minded saints. In the short space of 3-6, "jealousy" appears 15 times! The first negative example is, of course, Cain, whose jealousy/envy moved him to our species' first murder. Cain was (44) "very much hurt and downcast (literally, "face-fallen")," & so (vs.7) "jealousy and envy brought about a brother's murder." Family is important here--the bio-family of Cain-Abel (next, Jacob-Esau; next, his brothers & Joseph) in the example, the spiritual family of the Corinth church....As death approached him a quarter-century afterward, the parishioner who'd been my #1 thorn in the flesh for the 10½ years I was his pastor confessed to me, face to face, "Willis, I was jealous. I wasted my youth, & you spent yours wisely, and I just couldn't take it." Jealousy is far from the only disruptive factor in congregational life; but when ICI. says it's the worst, I'm not going to object too strongly.

9. ICI. is astonishingly rich in Biblical quotations & allusions, the Christian Bible at the time being the Greek OT (LXX). Says Jn. Lawson (p.31 of his excellent commentary, A THEOL. & HIST. INTRO. TO THE APOSTOLIC FATHERS, Mac/61), "the spiritual experiences of Old Israel were a rehearsal for the guidance of the Church," everything in OT being, as it'd been for Paul, a type or foreshadowing. I add, we Christians & Jews must now re-vision the continuity.

10. Jesus is (chap.7) "the renowned and solemn standard," on whose blood (his atoning sacrifice for us) we should "fix our eyes," for it "brought the blessing of repentance to the whole world."

11. Jos. Butler studies jealousy at three levels: (1) impulses, (2) self-love & benevolence as contra-principles, & (3) conscience, through which God guides us against violating our nature & incurring his displeasure.