

activity worthy of approbation or esteem."¹⁹ In Rom. 1:28 Paul speaks of such a mind as he brings his vivid portrayal of men under God's wrath to a conclusion, "...since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done."

The Apostle then uses twenty-one terms to describe the unfitting behavior of men apart from God. The first four terms used seem to be general in nature: "wickedness, evil, greed, and depravity." Following these the word *φθόνου* (envy) heads a list of anti-social sins. It is possible that Paul intended that envy be seen as the cause of the other four: "murder, strife, deceit, and malice."

So the mind that will not retain worthy thoughts of God is filled with ugly thoughts of how to do others in. The same irrational thinking that sees God as a threat to autonomy and freedom sees others as a lesser but similar threat. The redeemed who have been brought home to God should have no room for that which characterizes the enemies of God.

In Titus 3:1-3 Paul encourages Titus to instruct the Cretans in the Christian grace of meekness. Perhaps to help Titus to be more patient with the faltering Cretans, Paul reminds Titus of his former life. In verse three he says, "At one time we too were

¹⁹ John Murray, The Epistle to the Romans, vol. 1, The New International Commentary on the New Testament, (Grand Rapids: Wm. B. Eerdmans, 1959), p. 49.