had, and wandered blindly into the *mazes*  
of folly).

**22, while they professed  
themselves wise—professing themselves  
to be wise**] The words relate perhaps not.  
so much to the schools of philosophy,  
as to the assumption of wisdom by the  
Greeks in general, see 1 Cor. i. 22, of  
which assumption their philosophers were  
indeed eminent, but not the only examples.

**23. changed, &c.**] Quoted from Ps.  
cvi. 20,—only ‘*their glory*,’ of the Psalm, is  
changed to ‘*God’s glory*,’—viz. His Power  
and Majesty visible in the Creation,  
**for** is literally **in**, and represents the conditional element in which the change subsisted.

**uncorruptible** and **corruptible** shew by contrast the folly of such a substitution: He who made and upholds all things must be *uncorruptible*, and *no corruptible thing can express His likeness*.

**an image of**] literally, **the similitude of  
the form**,—not of any one particular man,  
but *of man* (examples being abundant), to  
which they degraded God,—and so of the  
other creatures. Deities of the *human* form  
prevailed in Greece—those of the *bestial*  
in Egypt. Both methods of worship were  
practised in Rome.

**24–32.**] *Immorality, and indeed bestiality, were the  
sequel of idolatry.*

**24.**] The **also** may import, A*s they advanced in departure from God, so God also on His  
part gave them up*, &c.;—His dealings  
with *them* had a progression likewise.

**gave them up**] not merely permissive, but  
judicial: **God delivered them over**. As  
sin begets sin, and darkness of mind deeper  
darkness, grace gives place to judgment, and  
the divine wrath hardens men, and hurries  
them on to more fearful degrees of depravity.

**in the desires, or lusts**] not *by* nor  
*through* the lusts (as Erasmus and A. V.);—the lusts of the heart were the *field of action*, the department of their being, *in  
which* this dishonour took place.

**uncleanness**] more than mere profligacy  
in the satisfaction of natural lust; and see  
ver. 26, where a similar term, to **dishonour**,  
is used in the original:—bestiality, impurity in the *physical*, not only in the social and religious sense.

**to dishonour**] The infinitive mood may imply  
either (1) the *purpose* of God’s delivering  
them over to impurity, ‘*that their bodies  
should be dishonoured*,’ or (2) the result  
of that delivering over, ‘*so that their  
bodies were dishonoured*,’ or (3) the nature  
of the impurity, as below, in ver. 26,—‘*impurity, which consisted in their bodies being dishonoured*.’ The second of these  
seems most accordant with the usage of the Apostle and with the argument. The  
clause may be, and with more probability,  
rendered, **so that their bodies were dishonoured among them**.

**25.**] This verse casts light on the *holding back* (or  
*down*) *the truth in unrighteousness* of ver.  
18. *The truth of God* (the true notion of  
Him as the Creator) which they professed,  
they changed into *a lie* (the word ‘*lie*’  
is used of *idols*, Jer. xvi. 19), thus counteracting its legitimate agency, and depriving it of all power for good. The  
word rendered **worshipped** is used of the  
honour of *respect* and *observance* and *reverence*,—that rendered **served**, of *formal worship with sacrifice and offering*.

**the creature**] the *thing made*, a general