term for all objects of idolatrous worship.

**rather than**] or **beyond**, which  
would amount to the exclusion of the  
Creator; not, as A. V., *more than*, which  
would only imply that they gave to the  
one a *greater amount* of service than to  
the other.—The doxology expresses the  
horror of the Apostle at this dishonour,  
and puts their sin in a more striking light.

**26.**] literally, **passions of dishonour**: see above, ver. 24, stronger than  
**shameful passions**, as setting forth the  
condition to which the passions belonged.  
Contrast 1 Thess. iv. 4, “*to possess himself of his own vessel in honour*.”

**27.**] **in themselves, their own persons**,  
viz. by their degradation even below the  
beasts.

**the recompence**] The Apostle  
treats this degradation into which they fell,  
as a *consequence of,a retribution for*, their  
departure from God into idolatry,—with  
which *in fact* it was closely connected.  
*This shame*, and not its *consequences*,  
which are not *here* treated of, is the recompence of their error, their aberration from  
the knowledge of God, which they received. This is further shewn by the verb  
**which was meet**, in the past tense. If  
there had been no hell, nor any punishment  
threatened, this alone was worse than  
any punishment. And if *even in this*they found pleasure, why this very pleasure was an accession of punishment.

**28.**] There is, in the original, a  
play on words in this place, which can  
hardly be expressed in any other language. **Because they reprobated the  
knowledge of God, God gave them over  
to a reprobate mind**, is indeed a very  
inadequate, but as far as the *form* of  
the two words is concerned, an *accurate* representation of it. Mr. Conybeare  
gives it—‘‘As they thought fit to cast  
out the acknowledgment of God, God  
gave them over to an outcast mind.”

**reprobate** means *rejected by God*.  
God withdrew from them His preventing  
grace, and left them to the evil which  
they had chosen. God did *not* give them  
up to a mind which had, but to a mind judicially  
abandoned to that depravity which, being  
well able to exercise the faculty of discernment required, not only does not do so, but in the headlong current of its  
abandonment to evil, sympathizes with  
and encourages (ver. 32) its practice in  
others. It is the seeing and approving  
better things, which makes the *following  
worse things* so peculiarly criminal.

**they did not choose to retain**] equivalent  
to *they chose not to retain*: the latter  
would express more a *deliberate act of the  
judgment* ending in rejection of God,  
whereas the text charges them with *not  
having exercised* that judgment which  
would, if exercised, have led to the retention of God in their knowledge.

**to retain God in their knowledge**] So  
Job xxi. 14,—”they say to God, Depart  
from us: for we desire not the knowledge  
of thy ways,” and xxii. 15–17.