ROMANS. %.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 was darkened. \*? > Professing them- heart was darkened. ?\* Pro-   
 selves to be wise, they were made |fessing themselves to be   
 fools, 8 and \*changed the glory of | wise, they became fools,   
 0 Exod. 4, 23 and changed the glory   
 5. t. iv. uncorruptible God for the like- of the uncorruptible God   
 ness of an image of corruptible man, into an image made like   
 and of birds, and fourfooted beasts, to corruptible man, and   
 to birds, and fourfooted   
 and creeping things. 24 Wherefore beasts, and creeping things.   
 God also ¢gave them up in the de- 24 Wherefore God also gave   
 4 Ps, Ixxxi.12. of their hearts to uneleanness, them up to uncleanness   
 Eph. iv. to dishonour their bodies among through the lusts of their   
 16. 2 themselves: \*5 inasmuch as they own hearts, to dishonour   
 ii changed the truth of God for °a their own bodies between   
 lie, and worshipped and served the themselves: ?5 who changed   
 Isa. 20. the truth of God into alie,   
 Jer. 14. and worshipped and served   
   
   
 had, and wandered blindly into the mazes them on to more fearful depravity.   
 of folly). 22, while they professed in the desires, or lusts] not by nor   
 themselves wise—professing themselves through the lusts (as Erasmus and A. V.);   
 to be wise] The words relate perhaps not. —the lusts of the heart were the field of   
 so much to the schools of philosophy, action, the department of their being, in   
 as to the assumption of wisdom by the which this dishonour took place.   
 Greeks in general, see 1 Cor. i. 22, of uncleanness] more than mere profligacy   
 which assumption their philosophers were in the satisfaction natural lust; and see   
 indeed eminent, but not the only examples. ver. 26, a similar term, to dishonour,   
 23. changed, &c.] Quoted from Ps. is used in the original :—bestiality, im-   
 evi. 20,—only ‘their glory,’ of Psalm, is purity in the physical, not only in the   
 changed to ‘ God’s glory,’—viz. His Power social and religious sense. to dis-   
 and Majesty visible in the Creation, honour] The infinitive mood may imply   
 for is literally and represents the con- either (1) the purpose of God’s delivering   
 ditional element in which the change sub- them over to impurity, ‘that their bodies   
 sisted. uncorruptible and corruptible should be dishonoured,’ or (2) the result   
 shew by contrast the folly of such a sub- of that delivering over, ‘so that their   
 stitution: He who made and upholds all bodies were dishonoured,’ or (8) the nature   
 things must be uxcorruptible, and no cor- of the impurity, as below, in ver. 26,—   
 ruptible thing can express His likeness. ‘impurity, which consisted in their bodies   
 an image of] literally, similitude of being dishonoured.’ The second of these   
 the form,—not of any one particular man, seems most accordant with the usage of.   
 but of man (examples being abundant), to the Apostle and with the argument. The   
 which they degraded God,—and so of' the clause may be, and with more probability,   
 other creatures. Deities of the kuman form rendered, so that their bodies were dis-   
 prevailed in Greece—those of the bestial honoured among them. 25.] This   
 in Egypt. Both methods of worship were verse casts light on the holding back (or   
 practised in Rome. 24—82.) Immo- down) the truth in unrighteousness of ver.   
 rality, and indeed bestiality, were the 18. The truth of God (the true notion of   
 sequel of idolatry. 24.] The also Him as the Creator) which they professed,   
 may import, 4s they advanced in de- they changed into a lie (the word ‘lie?   
 parture from God, so God also on His is used of idols, Jer. xvi. 19), coun-   
 part gave them up, &e.;—His dealings teracting its legitimate agency, and de-   
 with them had a progression likewise. \* priving it of all power for good. The   
 gave them up] not merely permissive, but word rendered worshipped is used of the   
 judicial: God delivered them over. As honour of respect and observance and re-   
 sin begets sin, and darkness of mind deeper verence,—that rendered served, of formal   
 darkness, grace gives place judgment, and worship with sacrifice and offering.   
 the divine wrath hardens men, aud hurrics the creature] the thing made, a general