22—28. ROMANS. 13   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 the creature more than the creature rather than the Creator,   
 Creator, who is blessed for who is blessed for ever. Amen.   
 ever, Amen. \*5 For this for this cause God gave them rigv. zvit2   
 cause God gave them up up unto shameful passions: for even   
 unto vile affections: for their women changed the natural 12, Jude   
 even their did change use into that which is against nature:   
 the natural use into that 27 and in like manner the men also,   
 which is against nature; leaving the natural use of the woman,   
 27 and likewise also the burned in their lust one toward an-   
 men, leaving the natural other ; men with men working un-   
 use of the woman, burned seemliness, and receiving in them-   
 in their lust one toward selves the recompence of their error   
 another ; men with men which was meet.   
 working that which is un- they did not choose to retain God in   
 seemly, and receiving in   
 themselves that recompence 28 And even as   
 of their error which was   
 meet. 8 And even as they   
 did their knowledge, God knowledge, God gave them up   
   
   
 term for all objects of idolatrons worship. guage. Because they reprobated the   
 rather than] or beyond, which knowledge of God, God gave them over   
 would amount to the exclusion of the to a reprobate mind, is indeed a very   
 Creator; not, as A. V., more than, which inadequate, but as far as the form of   
 would only imply that they gave to the the two words is concerned, an accu-   
 one a greater amount of service than to rate representation of it. Mr, Conybeare   
 the other.—The doxology expresses the gives it—‘‘As they thought fit to cast   
 horror of the Apostle at this dishonour, out the acknowledgment of God, God   
 and puts their sin in a more striking light. gave them over to an outcast mind.”   
 26.] literally, passions of dis- reprobate means rejected by God.   
 honour: see above, ver. 24, stronger than God withdrew from them His preventing   
 shameful passions, as setting forth the grace, and left them to the evil which   
 condition to which the passion» belonged. they had chosen. God did aoé give them   
 Contrast 1 Thess. iv. 4, “éo possess him- up to a mind which had lost the faculty   
 self of his own vessel in honour.” of discerning, but to a mind judicially   
 27.] in themselves, their own persons, abandoned to that depravity which, being   
 viz. by their degradation even below the well able to exercise the faculty of dis-   
 beasts. the recompence] The Apostle cernment required, not only does not do   
 treats this degradation into which they fell, so, but in the headlong current of its   
 as a consequence of,a retribution for, their abandonment to evil, sympathizes with   
 departure from God into idolatry,—with and encourages (ver. 32) its practice in   
 which in fact it was closely connected. others. It is the seeing and approving   
 This shame, and not its consequences, better things, which makes the following   
 which are not here treated of, the recom- worse things so peculiarly criminal.   
 pence of their error, their from they did not choose to retain] equivalent   
 the knowledge of God, which they re- to they chose not to retain: the latter   
 ceived. This is further shewn by the verb would express more a deliberate act of the   
 which was meet, in the past tense. If judgment ending in rejection of God,   
 there had been no hell, nor any punishment whereas the text charges them with not   
 threatened, this alone was worse than having exercised that judgment which   
 any punishment. And if even in this would, if exercised, have led to the reten-   
 they found pleasure, why this very piea- tion of God in their knowledge.   
 sure was an accession of punishment. to retain God in their knowledge] So   
 28.] There is, in the original, a Job xxi. 14,—\* they say to God, Depart   
 play on words in this place, which can from us: for we desire not the knowledge   
 hardly be expressed in any other lan- of thy ways,” and xxii. 15—17.