14 ROMANS. I, 29—32,   
 AUTHORIZED VERSION REVISED.   
 to a reprobate mind, to do the things   
 eEp.v.4. which are not &fit to be done; AUTHORIZED VERSION.   
 gave them over to a re-   
 probate mind, to do those   
 things which are not con-   
 29 being filled with all unrighteous- venient; 29 being filled   
 fornication is 7; wickedness, covetousness, ma- all unrighteousness, forni-   
 ec" liciousness; full of envy, murder, cation, wickedness, covet-   
 strife, deceit, malignity ; whisperers, ousness, maliciousness ;   
 30 slanderers, hated of God, inso- of envy, murder, debate,   
 lent, proud, boasters, devisers of} deceit, malignity ; whis-   
 evil things, disobedient to parents, perers, °° backbiters,   
 31 without understanding, covenant of God, despiteful, proud,   
 breakers, without natural affection +, boasters, inventors of evil   
 things, disobedient to pa-   
 + implacable rents, 3'qwithout under-   
 omitted standing, covenant break-   
 most of   
 earliest   
 29—31.] The word “fornication,” found and insolent, if word is to ‘haters   
 in some authorities here, and in others of God.” But on the other supposition,   
 elsewhere in the list, is omitted in our —if any crime was known more than   
 earliest and best MSS. The Apostle can another as ‘ hated by the gods,’ was that   
 hardly have written it here, treating as of informers, abandoned persons who cir-   
 does all these immoralities of the heart cumvented and ruined others by a system   
 and conscience as results of, and flowing of malignant espionage and false informa-   
 from, the licentions practices of idolatry tion. And the crime was one which the   
 above specified.—Accurate distinctions of readers of this part of Roman history   
 ethical meaning can hardly be found for know to have been the pest of the state;   
 all these words. Withont reqniring such, Tacitus, for example, calls the informers,   
 or insisting on each excluding the rest, “persons favoured by the Prince, but   
 I have collected the most interesting hateful to God.” It does not follow that   
 notices respecting them. unrighte- the informers oly are intended, but the   
 ousness| Perhaps a general term, com- expression may be used to include all those   
 prehending all that follow: snch would be abandoned persons who were known as   
 according to the usage of the Epistle: hated by the gods, who were employed in   
 bunt perhaps to be confined to the stricter pursuits hateful and injurious to their   
 import of injustice: of which on the part kind. insolent] The word so ren-   
 of the Romans, history gives abundant tes- dered is opposed by the Greek writers to   
 timonies. wickedness] This term is that indicating ‘a discreet modest man:   
 interpreted to mean the disposition to but here perhaps, and also as by St. Paul   
 work evil: and is used therefore more of of himself, 1 Tim. i. 13, it one   
 the tempter and seducer to evil. who is insolent, ‘an person.’   
 covetousness (not as 1 Thess. iv. 6, proud] The word so rendered is said to   
 see there), of which the whole provin- point out one who despises others in com-   
 cial government and civil life of the parison with himself. Aristotle mentions   
 Romans at the time was full. “When was insolence and pride as examples of quali-   
 the lap of avarice more widely spread ?” ties consequent on wealth. boasters]   
 exclaims Juvenal, soon after this. «One who is rash, and claims a high cha-   
 maliciousness] The word thus rendered racter for bravery,” says Aristotle of the   
 really means more the passive side of evil meaning of this word; and in another   
 —the capability of and proclivity to evil, place, “the boaster seems to be one who   
 —the opposite to virtue. whisperers] appropriates credit to himself, when it   
 i.e. secret maligners; “backbiters” in- does not belong to him, and greater than   
 dicates open slanxderers. The word ren- belongs to him . All exaggeration, and   
 dered “haters of God,” is never found in excessive depreciation, belong to the cha-   
 this active sense, but always in a passive, racter of the boaster.” without   
 hated by God; and such is apparently the (moral) understanding] See Col. i.   
 sense here. The order of crimes enume- without natural affection] Petronius   
 rated would be broken, and one of a totally says of Rome, “ In this city no one brings   
 different kind inserted between slanderers up children, because a mau who has heirs