

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

19 Because that which may be known of God is manifest in them ; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead ; so that they are without excuse :

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves :

25 Who changed the truth of God into a lie, and

worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature :

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful :

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

righteousness in the scriptures, to the mind of every believing sinner.

Ver. 18—21. *For the wrath of God is revealed, &c.*] No man can escape the wrath of God by his own works, nor by any means merit or deserve his favour.—Here the apostle begins to open his main design, by showing that all men need that salvation which the gospel holds forth. The wrath of God intends, his indignation against sin and sinners. This wrath is revealed in the law, and in the threatenings denounced against disobedience ; as follows, “ against all ungodliness and unrighteousness of men ;” or, all ungodly and unrighteous persons, “ who hold the truth in unrighteousness.” The Gentiles are particularly intended, who had

birds, and fourfooted beasts, and creeping things,” the very reptiles that crawl in the dust. They set up these, as emblems of the deity, and objects of worship. In consequence of this shameful and pernicious idolatry, God left them to sink lower and lower in their absurd methods of worship ; and delivered them up to vile affections, “ through the lusts of their own hearts,” which continually grew more and more outrageous ; so that they dishonoured “ their own bodies between themselves.” For “ they had changed the truth of God,” taught them by the light of nature, “ into a lie, and worshipped and served,” with professed religious homage, “ the creature more than the Creator ;” to whom the highest veneration is eternally due, “ and who is blessed for ever. Amen.”

righteousness." The Gentiles are particularly intended, who had some knowledge of the existence of God, and of the difference between good and evil; but were far from living and acting according to the knowledge which they had. For "that which may be known of God," as that he is holy, just, righteous, and powerful, was "manifest in them; for God hath shown it unto them" by the light of nature, and the convictions of their own consciences. "For the invisible things of him are understood by the things which are made," all of which proclaim his attributes, "even his eternal power and Godhead; so that they are without excuse." Since, "when they knew God," as the great Former of all things, they glorified him not as God, neither were thankful to him, as their constant Benefactor; "but became vain in their imaginations," &c.

Ver. 22, &c. *Professing themselves to be wise, &c.*] The Grecians piqued themselves on their intellectual accomplishments. They termed all the rest of mankind barbarians. Yet even these sons of science, professing themselves wise, were, in fact, egregious fools.—Not to enumerate the shocking immoralities which the poets ascribe to their deities; not to insist on the gross idolatries which the common people practised in their pretended worship; even their philosophers, the most improved and penetrating geniuses, were unacquainted with the very first principles of true religion. Even they could not pronounce, with an unflinching tongue, that there is one only living and true God. "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love," &c. From which it appears, that the unity of the Godhead is the foundation of all the divine commands, and of all religious worship. But the heathens in general "changed the glory of the immortal, incorruptible, and eternal God, into an image made like to corruptible man, and even to

eneration is eternally due, "and who is blessed for ever. Amen." It was for this cause, that God gave them up unto the most infamous passions; such as cannot be thought of without horror. "For even their women," from whom some degree of modesty and decorum might have been expected, fell into practices "against nature: and the men, leaving the natural use of" females, were inflamed with abominable desires towards each other, "receiving in themselves that recompence of their error which was meet." As they did not choose to retain God in their knowledge, they were delivered up to a reprobate mind; and fell into the most shameful and detestable practices. The whole course of their actions showed, "that they were filled with all unrighteousness;" addicted to "fornication, wickedness, covetousness, and maliciousness." They were full of envy, and frequently guilty of murder; they were addicted to contention, deceit in their dealings, and other inordinate and evil habits. They were whisperers, they were backbiters, and even haters of God, of his government, and all that is truly good. They were spiteful in their behaviour to one another; they were proud of what they had, and boasters of what they had no just pretensions to. They were inventors and contrivers of evil things, making new discoveries in the arts of sensuality and mischief. They were disobedient to their parents and superiors; and acted as if they were without understanding. They violated their promises, contracts, and covenants; and were without natural affection, or, in many instances, acted as if they were, even to their own children; being implacable and unmerciful in their resentments and quarrels.—This was the character which generally prevailed in the heathen world, among men, "who, knowing the judgment of God, that they that commit such things as these are worthy of death; yet they not only did those things themselves, but had pleasure in those that did them." And when