

THE CREATOR AND THE CREATED
Romans 1:25-27

INTRODUCTION:

- A. God created man
 - 1) He created them, "male and female"
 - 2) He created their habitation
 - B. Man sinned against his creator
 - 1) In the garden
 - 2) They turned against God 21-23
 - C. God reacted to man's sin
 - 1) Verse 24
 - 2) He turned them over to themselves
- I. Man Traded Truth For a Lie vs. 25
- A. "who changed the truth of God into a lie"
 - 1) "changed" = metallasso = "to exchange", "to swap", "to barter"
 - 2) "truth of God" = "the true God"
 - 3) "lie" = pseudos = "falsehood", "lying", "a lie" When the true God and a false god were placed side by side, man chose the false god.
 - B. "and worshipped and served the creature more than the Creator, who is blessed for evermore"
 - 1) "worshipped" = stebazomai = "to show reverence"
 - 2) "served" = latreuo = "to render service, esp. for hire, also to offer sacrifices"
 - 3) "who alone is to be worshipped and served"
 - 4) Israel, Exodus 32:1-6
- II. God Gave Them Up vs. 26
- A. "For this cause God gave them up to vile affections"
 - 1) "cause" = dia toutou = "on account of this, denoting the ground or reason"
 - 2) "gave them up" = paradidomi = "to give or hand over to another"
 - 3) "vile" = atimia = "dishonor", "of vileness"
 - 4) "affections" = pathos = "passion or passionate desire", The ungoverned aspect of passionate desire, never used in a good sense.
 - B. "for even their women did change the natural use into that which is against nature"
 - 1) "women" = thelus = "female"
 - 2) "change" = metallatto = "to transmute"

- 3) "natural" = thusikos = "natural, according to nature", "following the natural way", "even their women turned against God's natural plan for them and indulged in sex-sin with each other"

C. "And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another;"

- 1) "In like manner also the men"
- 2) "men" = arsen = "male"
- 3) "leaving" = aphiemi = "to forsake"
- 4) "natural" = phusikos = "from or by nature"
- 5) "woman" = theleia = "a female"
- 6) "burned" = ekkaio = "to set afire"
- 7) "lust" = orexis = "the appetite and tendency towards the external object", "reaching out and drawing to one's self"

For even their women, &c. Evidence of the shameful and disgraceful fact here charged on the women is abundant in the Greek and Roman writers. Proof may be seen, which it would not be proper to specify, in the lexicons, under the words trizas, oliszon, and etairistes.

The crime with which the apostle charges the Gentiles here was by no means confined to the lower classes of the people. It doubtless pervaded all classes, and we have distinct specifications of its existence in a great number of cases. Even Virgil speaks of the attachment of Corydon to Alexis, without seeming to feel the necessity of a blush for it. Maximus Tyrius (Diss. 10) says, that in the time of Socrates this vice was common among the Greeks, and is at pains to vindicate Socrates from it as almost a solitary exception. Cicero (Tuscul. Ques. iv. 34) says, that "dicarchus had accused Plato of it, and probably not unjustly." He also says (Tuscul. Q. iv. 33), that the practice was common among the Greeks, and that their poets and great men, and even their learned men and philosophers, not only practised, but gloried in it. And he adds, that it was the custom, not of particular cities only, but of Greece in general (Tuscul. Ques. v. 20). Xenophon says, that "the unnatural love of boys is so common, that in many places it is established by the public laws." He particularly alludes to Sparta. (See Leland's Advantage, &c. i. 56.) Plato says that the Cretans practised this crime, and justified themselves by the example of Jupiter and Ganymede (Book of Laws, i.). And Aristotle says, that among the Cretans there was a law encouraging that sort of unnatural love (Arist. Politic. b. ii. chap. 10). Plutarch says, that this was practised at Thebes, and at Elis. He further says, that Solon, the great lawgiver of Athens, "was not proof against beautiful boys, and had not courage to resist the force of love" (Life of Solon). Diogenes Laertius says that this vice was practised by the Stoic Zeno. Among the Romans, to whom Paul was writing, this vice was no less common. Cicero introduces, without any mark of disapprobation, Cotta, a man of the first rank and genius, freely and familiarly owning to other Romans of the same quality, that this worse than beastly vice was practised by himself, and quoting the authority of ancient philosophers in vindication of it (De Natura Deorum, b. i. chap. 28). It appears from what Seneca says (epis. 95), that in his time it was practised openly at Rome, and without shame. He speaks of flocks and troops of boys, distinguished by their colours and nations; and says that great care was taken to train them up for this detestable employment.

And receiving in themselves, &c. The meaning of this doubtless is, that the effect of such base and unnatural passions was, to enfeeble the body, to produce premature old age, disease, decay, and an early death. That this is the effect of the indulgence of licentious passions, is amply proved by the history of man.

God has marked the indulgence of licentious passions with his frown. Since the time of the Romans and the Greeks, as if there had not been sufficient restraints before, he has originated a new disease, which is one of the most loathsome and distressing which has ever afflicted man, and which has swept off millions of victims. But the effect on the body was not all. It tended to debase the mind; to sink man below the level of the brute; to destroy the sensibility; and to "scar the conscience as with a hot iron." The last remnant of reason and conscience, it would seem, must be extinguished in those who would indulge in this unnatural and degrading vice.

Albert Barnes, 1949

- 8) "who burned fiercely in their lust for one another"
This was man for man!
- D. "men with men working that which is unseemly"
 - 1) "working" = katergazomai = "to work down" = "to effect",
"to achieve"
 - 2) "unseemly" = aschemosune = "a deformity", ("without
fashion, figure, mein, or deportment"), "moral deformity"
"indecenty"
- E. "and receiving in themselves that recompense of their error
which is meet"
 - 1) "receiving" = apolambano = "to receive back", "to
receive one's due" Luke 6:34
 - 2) "recompense" = antimisthia = "wages", "retribution",
"compensation"
 - 3) "error" = plane = "a wandering", "seduction from
the truth"
 - 4) "meet" = dei = "there is need of it", "it is necessary
implying that something is absent or is wanting"
 - 5) "and incurred in their own persons the inevitable
penalty of their own perverseness"

