*back*. Every man has in him this know-  
ledge; his senses convey it to him (see  
next verse) with the phænomena of nature.

**for God manifested it unto them**]  
gives the reason why that which is known  
of God is manifest in them, viz. because  
God Himself so created the world, as to  
leave impressed on it this testimony to  
Himself.—Notice, and keep to, the *historic*  
*tense*: not, as A. V., ‘*hath manifested it*,’  
but manifested it, viz. at the Creation.  
This is important for the right understanding of the words “*from the creation  
of the world*,” ver. 20.

**20.**] **For** (justifying the clause preceding) his invisible attributes from the time of the creation, when the manifestation was made  
by God, *are perceived*.

**being understood** (apprehended by the mind) **by means  
of His works** (of creation and sustenance,—not here of moral government). The  
rendering of the A. V., ‘*being understood  
by the things that are made*, is ambiguous, being capable of conveying the  
sense that the things which are made,  
understand them.

**his eternal power**] To this the evidence of Creation is plainest  
of all: Eternal, and Almighty, have always  
been recognized epithets of the Creator.

**and divinity**] not *Godhead*: the  
fact that the Creator is *divine* ;—is of a  
*different nature* from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call *divine*.

**so that they are without excuse**] The words may be also, and  
more literally, rendered, **that they may be  
without excuse**. But, however true it  
is, that in the doings of the Allwise, *all  
results are purposed*,—the sense ‘*in order  
that they might be inexcusable*,’ would be  
  
manifestly contrary to the whole spirit of  
the argument, which is bringing out, not  
at present *God’s sovereignty in dealing  
with man, but man’s inexcusableness in  
holding back the truth by unrighteousness*.  
Chrysostom says, “God has not done this  
for this express purpose, even though it  
has so turned out. For He did not put  
this knowledge of Himself forth in order  
to deprive them of all excuse, but in order  
that they might know Him: they, by forgetting Him, deprived themselves of all  
excuse.”

**21. because**] This assigns  
the reason why they were without excuse.

**though they knew God**] ie.‘*with the knowledge of Him above stated*?  
This testifies plainly that matter of *fact*,  
and not of *possibility*, has been the subject  
of the foregoing verses. From this point,  
we take up what they MIGHT HAVE DONE,  
*but* DID NOT. They glorified Him not as  
GOD, i.e. they did not by worship recognize Him as the great Creator of all,  
distinct from and infinitely superior to  
all His works. Bengel well divides *glorifying* and *giving of thanks*. “We are  
bound to give God thanks for benefits,  
but to glorify Him for His own divine  
attributes.” They *did neither*: in their  
*religion*, they deposed God from His place  
as Creator,—in their *lives*, they were ungrateful by the abuse of His gifts.

**their reasonings**] not, as A. V., ‘*imaginations*, which the word never signifies. It is used generally in N. T.in a  
bad sense: *they became vain* (idle, foolish)  
**in their speculations**.

**their heart**] the whole inner man,—the seat of knowledge  
and feeling,—**being without understanding**(especially in not retaining God in its knowledge) **became dark** (lost the little light it