19—21. ROMANS. ll   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 God is manifest in them ; in them; for God manifested it unto   
 Sor God hath shewed it unto them: 207for from the creation of \* Pai}   
 then. \*0 For the invisible the world his invisible things, even   
 things of him from the his eternal power and divinity, are   
 creation of the world are plainly seen, being perceived by -   
 clearly seen, being under- means of the things that are made:   
 stood by the things that so that they are without excuse :   
 are made, even his eternal 21 because though they knew God, «peut, s«ii.   
 power and Godhead; so they glorified him not as God, neither   
 that they are without ex- gave thanks; but were brought to   
 cuse: ?) because that, when vanity in their reasonings, and their 25,   
 they knew God, they glo- heart being without understanding 2 Kings   
 rified him not as God, 15.   
 neither were thankful ; but   
 became vain in their imagi-   
 nations, and their foolish   
   
   
 back. Every man has in him this know- manifestly contrary to the whole spirit of   
 ledge; his senses convey it to him (see the argument, which is bringing out, not   
 next verse) with the phenomena of nature. at present God’s sovereignty in dealing   
 for God manifested it unto them] with man, but man’s tnexcusableness in   
 gives the reason why that which is known holding back the truth by unrighteousness.   
 of God is manifest in them, viz. because Chrysostom says, “God has not done this   
 God Himself so created the world, as to for this express purpose, even though it   
 leave impressed on it this testimony to has so turned out. For He did not put   
 Himself.—Notice, and keep to, the historic this knowledge of Himself forth in order   
 tense: not, as A. V., ‘hath manifested it,’ to deprive them of all excuse, but in order   
 but manifested it, viz. at the Creation. that they might know Him: they, by for-   
 This is important for the right under- getting Him, deprived themselves of all   
 standing of the words “fron the creation excuse.” 21. because] This assigns   
 of the world,” ver. 20. 20.) For the reason why they were without excuse.   
 (justifying the clause preceding) his in- though they knew God]   
 visible attributes from the time of the ‘with the knowledge of Him above stated?   
 creation, when the manifestation was made This testifies plainly that matter of fact,   
 by God, are perceived. being under- and not of possibility, has been the subject   
 stood (apprehended by the mind) by means of the foregoing verses. From this point,   
 of His works (of creation and sustenance, we take up what they MIGHT HAVE DONE,   
 —not here of moral government). The but pip Nor. They glorified Him not as   
 rendering of the A. V., ‘being wuderstood Gop, i.e. they did not by worship re-   
 by the things that are made, is am- cognize Him as the great Creator of\*all,   
 biguous, being capable of conveying the distinct from and infinitely superior to   
 sense that the things which are made, all His works. Bengel well divides glori-   
 understand them. his eternal power] Sying and giving of thanks. “We are   
 To this the evidence of Creation is bound to give God thanks for benefits,   
 of all: Eternal, and Almighty, have always but to glorify Him for His own divine   
 been recognized epithets of the Creator. attributes.” They did neither: in their   
 and divinity] not Godhead: the religion, they deposed God from His place   
 fact that the Creator is divine ;—is of a as Creator,—in their dives, they were un-   
 different nature from ourselves, and ac- grateful by the abuse of His gifts.   
 companied by distinct attributes, those their reasonings] not, as A. V., ‘ima-   
 of the highest order,—which we call ginations, which the word never sig-   
 divine. so that they are without nifies. It is used generally in N. T.in a   
 excuse] The words may be also, and bad sense: they became vain (idle, foolish)   
 more literally, rendered, that they may be in their speculations. their heart] the   
 without excuse. But, however true it whole inner man,—the seat of knowledge   
 is, that in the doings of the Allwise, add and feeling, —being without understanding   
 results are purposed,—the sense ‘in order (especially in retaining God in its know-   
 that they might be inexcusable,’ would be ledge) became dark (lost the little it