

creation. But then he becomes quite generic, speaking of the inclusive divinity of God.

iii. αἰδώς -- eternal. Therefore power & divinity that never began to be. Paul P. ^{inimitable} undeprired; self-existent. That qualification clearly implies His eternity. This means that the creation is represented as showing the handiwork of Him who is not himself created, & the only adequate explanation of created reality is the uncreated & eternal God. Orthodox theologians are influenced by Hume, who concluded that the creation only indicates a finite & efficient cause. Paul says the only efficient cause is the eternal & omnipotent God, who is to be understood by the incommunicable attributes which determine his divinity. Visible & perceptible things do prove the eternal omnipotent God. The visible handiwork of God manifests not that a god exists, but that God exists. Because it manifests what he is & in what he is there can be no other.

c. φάvouς ἐν αὐτοῖς.

i. Some say this refers to the senses divinitatis. But Paul is not dealing with this here. v.20 does not deal with this at all, but with the manifestation of God's glory in the externally perceptible world: that which is reflected upon by the succeeding clause.

ii. Manifestation or revelation presupposes the finite consciousness possessed of intellect & reason. Consciousness is invisible. Hence it is manifestation to us, it is manifestation in us. Because that which makes it to us is that which is in us, namely our cognitive consciousness. It is not seen to us unless it is seen in us.

d. εἰς τὸ ἐλθαῖ αὐτοῖς ἀναποδογίζουτος.

To the end that. Purpose clause. Very difficult. These Gentiles of whom he speaks had willfully failed to give God the glory which was His due. Therefore they willfully rejected God's claims so that they are unexcusable. Paul says this verse is designed to provide men with sufficient law to constrain them to