

2) They are not destitute of the rev. of God because that which may be known of God is openly manifested in them.

b. v. 20. There is contrast~~ed~~ between things not seen, & yet things clearly seen. *ta akrota* -- *kathoratai*, How is this antinomy to be resolved? The only way is to say some things are 't perceptible to the physical ~~things~~ senses, some things are. The former are understood by the latter. The invisible are cognitively perceived though not sensorially perceived. Because the sensorially perceptible things are cognitively perceived, there are things which sensorially perceptual, the sensorially imperceptible things are said to be clearly seen. This means that phenomena disclose noumena, are distinctly understood therefore noumena.

i. What are these invisible things? They are things that belong to God, His properties or attributes.

a) Eternal power & divinity. Hence the truth which is held back is this one made clearly manifest to them. God's eternal power & divinity. The *aidios* qualifies both terms.

*δυναμεις*

i. *dynamis*. Specifically points to God's almightiness, as in the usage of Scripture power predicated of God should be spoken of in terms of God's almightiness.

*θεοτης*

ii. *theotes*. A much more comprehensive term, expressing the totality of wh. God is as a being possessed of divine attributes. It is to be distinguished from *theotes*, wh. refers to essence or nature. The first refers to the sum of the divine attributes, Paul is saying that the works of creation not only reveal the power of God, but the attributes specifically divine. The attributes by wh. he is distinguished from all other being. By wh. he is identified as unique & transcendent. God's unique transcendence & watchful attributes, in virtue of wh. he belongs to no classification. He is specific here because the attribute of power is most potent in the world of