one who have embraced this course, being  
convinced’) **that the sufferings of this  
present time** (of trial and sorrow, contrasted   
with the period of triumph following   
the coming of Christ) **are of no account**  
(literally, **not worthy) in comparison with  
the glory which is to be revealed** (viz. at  
the *revelation*, or manifestation, of Christ.  
On the sentiment, see 2 Cor. iv. 17) **in us**  
(not merely *to us*, as spectators; but,   
literally, **toward**, or **with regard to**, as the   
subjects of the revelation. “*In us*” must  
be thus understood, and not as meaning  
*within* us, in our hearts, which it does not.  
St. Bernard amplifies this: “The sufferings  
of this time are not worthy to be   
compared to the past sins which are remitted,  
the present grace of consolation which is  
imparted, the future glory which is promised ”).  
  
**19** ff.] *The greatness of this glory is  
shewn by the fact that* ALL CREATION, *now  
under the bondage of corruption, shall be  
set free from it by the glorification of the  
sons of God*.—**For** (proof of this   
transcendent greatness of   
the glory, not of the  
certainty of its manifestation, though this  
secondary thought is perhaps in the   
background) **the earnest expectation** (or,  
**patient expectation**, perhaps better: the  
original word denotes that the expectation  
continues till the time is exhausted, and  
the event arrives) **of the creation** (i. e. of  
*all this world except man*, both animate  
and inanimate: see an account of the   
expositions below) **is waiting for** (see above)  
**the revelation of the sons of God** (“the  
glory is revealed,” says Bengel, “and  
simultaneously with it are revealed the  
sons of God.” It is the **sons**, not the   
*children*, because their sonship will be   
complete, and possessed of all its privileges  
and glories).   
  
**the creation** has been  
very variously understood. “The expression   
has by many been erroneously  
taken in an arbitrarily limited sense ; e.g.  
as applying only, I. to *inanimate creation* :  
but against this are the words which follow,  
*not willingly*, and also the *groaning and  
travailing together in pain*, implying *life*  
in the *creation*,—for to set these down to  
mere personification is surely arbitrary :—  
and one can imagine no reason why bestial  
creation should be excluded. II. to *living  
creation*: (1) to *mankind*. Augustine and  
others take it of *men not yet believers*:  
(2) Locke and others, of the *yet   
unconverted Gentiles*: (3) some, of the *yet  
unconverted Jews*: (4) others again, of the  
*converted Gentiles*: or, (5) of the   
*converted Jews* :   
or, (6) *of all Christians*.” —  
But against the whole of these lies this  
objection, that if the Apostle had wished to  
speak of the *enslaving and freeing of   
mankind*, he hardly would have   
omitted reference  
to sin as the ground of the one, and faith of  
the other, and the judgment on unbelievers.  
But on the other hand we must not  
extend the idea of the creation *too wide*,  
as Theodoret, who includes the *angels* ;  
others, who understand the *whole   
Creation*, animate and inanimate, rational and  
irrational: and others, who include the  
*unconverted Gentiles*: nor make it *too  
indefinite*, so as to take in *‘the whole  
universe*.’ The right explanation is, *all  
animate and inanimate nature as   
distinguished from mankind*. The idea of  
the renovation and glorification of all  
nature at the revelation of the glory of our  
returned Saviour, will need no apology, nor  
seem strange, to the readers of this   
commentary, nor to the students of the   
following, and many other passages of the  
prophetic Word: Isa. xi. 6 ff.; lxv. 17 ff;  
Rey. xxi.; 2 Pet. iii. 13; Acts iii. 21.  
  
**20.**] *Explanation of the* REASON  
WHY *all creation waits, &c*.—**For the   
creation was made subject to vanity** (vanity,  
as in Ps. xxxix. 6. So also Eccles. i. 2, and  
throughout. It signifies the *instability,  
liability to change and decay*, of all created  
things), **not willingly** (because all things  
by nature shrink from corruption), **but by  
reason of Him who made it subject** (i.e.  
God, who is the occasion, and His glory