the end, of creation’s corruptibility—Chrysostom  
and others suppose the person  
meant to be *Adam*, who was the occasion  
of its being subjected; and at first sight  
the expression *by reason of* seems to favour  
this. But I very much doubt whether  
this view can be borne out. For does not  
the expression **him who made it subject**  
imply a *conscious act of intentional   
subjugation*, and not merely an *unconscious  
occasioning of the subjugation?* Thus  
we have it said of God, 1 Cor. xv. 27, “ *He  
hath put all things in subjection under  
his feet*:” and, “ *Then shall the Son also  
himself be subject unto him that made all  
things subject unto him*.” And (2) he is  
speaking of the *originating cause* of this  
subjection, not of the efficient means of it.  
He says that creation was not subjected  
*willingly*, i. e. by reason of its own will,  
but *by reason of him who made it subject*.  
At the same time such a way of putting  
it, removing as it were the supreme will  
of God to a wider distance from corruption  
and vanity, and making it not so much the  
worker as the occasion of it, as well as this  
indefinite mention of Him, is quite   
intelligible on the ground of that reverential  
awe which so entirely characterizes the  
mind and writings of the Apostle. If the  
*occasion pointed at* by this *making   
subject* be required, I should   
hardly fix it at  
the Fall of man, but at his *creation*, in  
the eternal counsels,—when he was made  
*capable of falling, liable to change*.—The  
explanation of “*he that made it subject*,”  
as meaning ‘ *the devil’* [Locke and others],  
hardly needs refutation, See Matt. x. 28,  
and note) **in** (‘*on condition of*,’ ‘*in a  
state of*’) **hope** (**in hope** must not be joined  
with the verb “*made it subject*,” because  
then the hope becomes *the hope of* **Him**,—  
but with the former verb, “*was made  
subject*,” being the hope of the *thing   
subjected*), **because** (the original word will  
also admit of being rendered “ *that*,” but  
not so well, for then it is not likely that  
“*the creation itself*” would be so   
emphatically repeated: the clause now   
announces a *new fact*, and thus the emphasis  
is accounted for. If we adopt the   
rendering **that**, we must suppose the whole  
following clause *subjective to the word*  
**hope**, i. e. descriptive of that which is  
hoped for: and this would be to   
attribute to the yearnings of creation,   
*intelligence* and *rationality*, — consciousness  
of itself and of God) **the creation itself  
also** (not only we, the sons of God, but  
even creation itself) **shall be delivered  
from the bondage of corruption** (its   
subjection to the law of decay, see Heb. ii.  
15) **into** (the construction is that which  
is called by grammarians a pregnant one:  
*shall be delivered from*, *&c., and   
admitted into*) **the liberty of the glory**(‘the liberty of the glory’ is not in any  
sense equivalent to ‘the glorious liberty ;’  
in the latter, ‘glorious’ is merely an   
epithet whereby the liberty is characterized,  
as in ‘ His rest shall be glorious: ’ in the  
former the liberty is described as   
consisting in, belonging to, being one   
component part of, the glorified state of the  
children of God: and thus the thought is  
carried up to the state to which the   
freedom belongs) **of the children** (*children* and  
not *sons* here, perhaps as embracing God’s  
universal family of creation, adinitted, each  
in their share, toa place in incorruptibility  
and glory) **of God.**   
  
**22.**] **For we know**  
(said of an acknowledged and patent fact, see  
ch. ii. 2; iii. 19; vii. 14)   
**that the whole creation   
groaneth [together] and travaileth  
in pain together** (not, groans and travails  
*with us* or *with* mankind, which would  
render the “*not only so, but*” of the next  
verse superfluous. On the figure in the  
verb **travaileth**, see John xvi.21, note) **until  
now** (i. e. **up to this time**: *from the   
beginning till now* : no reference to time future,  
because the words “ *we know*” express the  
results of *experience*) :   
  
**23.**] **and** (moreover)   
**not only so** (i.e. not only is this the case