with the creation), **but even we ourselves,  
having** (not ‘*which have*,’ but *‘though we  
have’*) **the firstfruit of the Spirit** (i. e. the  
indwelling and influences of the Holy  
Spirit *here*, as an earnest of the full harvest  
of His complete possession of us, spirit and  
flesh and soul hereafter. That this is the  
meaning, seems evident from the analogy  
of St. Paul’s imagery regarding the Holy  
Spirit : he treats of Him as an *earnest* and  
*pledge* given to us, Eph. i. 14; 2 Cor. i.  
22; v. 5, and of His full work in us as the  
efficient means of our glorification   
hereafter, ver. 11; 2 Cor. iii. 18. Various  
other renderings are,—(1) ‘*the first   
outpouring of the Spirit*,’ in point of time,  
which would be irrelevant : (2) ‘*the   
highest gifts of the Spirit*’ The genitive, **of**  
**the Spirit**, may be *partitive* or *subjective* :  
— the firstfruit of the Spirit, — which  
*Spirit is* the harvest,—or the firstfruit of  
the Spirit, which the *Spirit gives* :—or  
even *in apposition*, the firstfruit of the  
Spirit, i. e. which *consists in* (the gift of)  
*the Spirit*. I prefer the first, from analogy  
—the Spirit being generally spoken of as  
*given*, not as *giving*,—and God as the  
Giver), **even we ourselves** (repeated for  
emphasis, and *we* inserted to involve   
himself and his fellow-workers in the general  
description of the last clause. Some have  
imagined *the Apostles only* to be spoken  
of: some, that the Apostles are meant in  
one place, and all Christians in the other)  
**groan within ourselves, waiting for the  
end of the** (or, **our**) **adoption** (the verb  
signifies, as above, ver. 19, but even more  
strongly here, ‘*wait out*,’ ‘wait for the end  
of,’ Our adoption is *come already*, ver.  
15, so that we do not wait for *it*, but for  
the *full manifestation of it*, in our bodies  
being rescued from the bondage of   
corruption and sin), **to wit** [or **namely**], the  
**redemption** (‘*expecting that full and   
perfect adoption which shall consist in the  
redemption*’) **of our body** (not ‘*rescue from  
our body*,’ as some render it, which is   
inconsistent with the doctrine of the change  
of the vile and mortal into the glorious and  
immortal body,—Phil. iii. 21: 2 Cor. v.2—  
4,—but the [entire] redemption,—rescue,  
—of the body from corruption and sin).  
  
  
**24, 25.**] **For** (confirmation of the last  
assertion, proving *hope to be our* present  
state of salvation)—in **hope were we** (not  
‘*are we*,’ nor ‘*have we been*,’) **saved** (i. e.  
our first apprehension of, and   
appropriation to ourselves  
of, salvation which is by  
faith in Christ, was effected in the   
condition of *hope*:   
which hope is in fact *faith*  
*in its prospective attitude*, —that faith  
which is “*the substance of things hoped  
for*,” Heb. xi. 1): **but hope that is seen** (the  
object or fulfilment of which is present  
and palpable) **is not hope: for that which  
a man seeth, why doth he also** (or, **at  
all) hope for?** The **also** conveys, after an  
interrogative word, a sense of the utter  
*superfluity* of the thing questioned about,  
as being irrelevant, and out of the question.  
  
  
**25.**] Literally, **But if that which  
we do not see, we hope for, with** (literally,  
**through) patience we wait for it**.   
Patience (endurance) is the state, in which,—  
through which as *a medium*,—our waiting  
takes place.   
  
**26.**] **In like manner**  
(another help to our endurance, co-ordinate   
with the last—our patience is one  
help to it, but not the only one) **doth the  
Spirit also** (the Holy Spirit of God) **help  
our weakness** (not, help us *to bear* our  
weakness, as if the weakness were the  
burden, which the Spirit lifts for and  
with us,—but, helps *our weakness*, —  
*us who are weak*, to bear the burden of  
ver, 23. And this weakness is **not only**