70 ROMANS. VIII.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 time are of no account in comparison worthy to be compared with   
 of the glory which is to be revealed the glory which shall be   
 a2 Pet. IN US. 19 For ‘the earnest expecta- revealed in us. 9 For the   
 tion of the creation is waiting for earnest expectation of the   
 €the revelation of the sons of God. ereature waiteth for the   
 1 John iii. 20 For ‘the creation was made sub- manifestation of the sons   
 fver.22. Gen, to vanity, not of its own will, of God. \*° For the crea-   
 iii. but by reason of him who made it ture was made subject to   
 vanity, not willingly, but   
 by reason of him who hath   
   
 one who have embraced this course, being not willingly, and also the groaning and   
 convinced’) that the sufferings of this travailing together in pain, implying life   
 present time (of trial and sorrow, con- in the ereation,—for to set these down to   
 trasted with the period of triumph follow- mere personification is surely arbitrary   
 ing the coming of Christ) are of account and one can imagine no reason why bestial   
 (literally, worthy) in comparison with creation should be excluded. II. to féving   
 the glory which is to be revealed (viz. at creation: (1) to mankind. Augustine and   
 the revelation, or manifestation, of Christ. others take it of men not yet believers:   
 On the sentiment, see 2 Cor. iv. 17) in us (2) Locke and others, of the yet uncon-   
 (not merely fo us, as spectators; but, lite- verted Gentiles: (3) some, of the yet   
 rally, or with regard to, as sub- unconverted Jews: (4) others again, of the   
 jects of the revelation. ‘Jn ws” must converted Gentiles: or, (5) of the con-   
 be thus understood, and not as meaning verted Jews : or, (6) of all Christians.” —   
 within us, in our hearts, it does not. But against the whole of these lies this   
 St. Bernard amplifies this: The sufferings objection, that if Apostle had wished to   
 of this time are not worthy te be com- speak of the enslaving and freeing of man-   
 pared to the past sins which are remitted, kind, he hardly would haveomitted reference   
 the present grace of consolation which is to sin as the ground of the and faith of   
 imparted, the fnture glory which is pro- the other, and the judgment on unbelievers.   
 mised ”). But on the other hand we must not.   
 19 ff.] The greatness of this glory is extend the idea of the creation too wide,   
 shewn by the fact that ALL CREATION, now as Theodoret, who includes the angels ;   
 under the bondage of corruption, shall be others, who understand the whole Crea-   
 set free from it by the glorification the tion, animate and inanimate, rational and   
 sons of God.—For (proof of this tran- irrational: and others, who include the   
 scendent greatness of the glory, not of the unconverted Gentiles: nor make it too   
 certainty of its manifestation, this indefinite, so as to take in ‘the whole   
 secondary thought is perhaps in the back- universe.’ The right explanation is, all   
 ground) the earnest expectation (or, animate and inanimate nature as dis-   
 patient expectation, perhaps better: the tinguished from mankind. The idea of   
 original word denotes that the expectation the renovation and glorification of all   
 continues till the time is exhausted, and nature at the revelation of the of our   
 the event arrives) of the creation (i. e. returned Saviour, will need no apology, nor   
 all this world except man, both snimate seem strange, to the readers of this com-   
 and inanimate: sce an account of the ex- mentary, nor to the students of the fol-   
 positions below) is waiting for (see above) lowing, and many other passages of the   
 the revelation of the sons of God (‘the prophetic Word: Isa. xi. 6 ff.; 17 ff;   
 glory is revealed,” says Bengel, “and Rey. xxi; 2 Pet. iii. Acts iii. 21.   
 simultaneously with it are revealed the 20.] Explanation of the REASON   
 sons of God.” It is the sons, the chil- wuy all creation §c.—For the crea-   
 dren, because their sonship will be com- tion was made subject to vanity (vanity,   
 plete, and possessed of all its privileges as in Ps. xxxix. 6. So also Eccles. 2, and   
 and glories). the creation has been throughout. It signifies the instability,   
 very variously understood. “The ex- liability to change and decay, of created   
 pression has by many been erroneously things), not willingly (because all things   
 taken in an arbitrarily sense ; ¢. ¢. by nature shrink from corruption), but by   
 as applying only, I. to inanimate creation : reason of Him who made it subject (i.e.   
 but against this are the which follow, God, who is the occasion, and His glory