19—23. ROMANS. 71   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 subjected the same in hope. subject, in hope, \*! because even   
 1 Because the creature it- the creation itself shall be set free   
 self also shall be delivered   
 from the bondage of cor- from the bondage of eorruption into   
 ruption into the glorious the liberty of the glory of the chil-   
 liberty of the children of ‘dren of God. 22 For we know that   
 God. \*\* For we know that the ®whole creation groaneth and   
 the wholecreation groaneth travaileth in pain together until g Mark xvi.   
 and travaileth in pain to- |now: \* and not only so, but even Col. i,   
 gether until now. 3 And ourselves, » having the firstfruit of "29%   
 not only they, but ourselves   
 also, which have the first-   
   
 the end, of creation’s “the creation itself” would be so em-   
 sostom and others suppose the person phatically repeated: the clause now an-   
 meant to be Adam, who was the occasion nounces a new fact, and thus the emphasis   
 of its being subjected; and at first sight is accounted f If we adopt the ren-   
 the expression by reason of seems to favour dering that, we must suppose the whole   
 this. But I very much doubt whether following clause subjective to the word   
 this view can be borne out. For does not hope, i. c. descriptive of that which is   
 the expression him who made it subject hoped for: and this would be to attri-   
 imply a conscious act of intentional sub- bute to the yearnings of creation, intel-   
 Jugation, and not merely an wnconscious ligence and rationality, — consciousness   
 occasioning of the subjugation? Thus of itself and of God) the creation itself   
 we have it said of 1 Cor. xv. 27, “ He also (not only we, the sons of God, but   
 hath put all things in subjection under even creation itself) shall be delivered   
 his feet \*” and, “ Then shall the Son also from the bondage of corruption (its sub-   
 himself be subject unto him that made all jection to the law of decay, see Heb. ii.   
 things subject unto him.’ And (2) he is 15) into (the construction is that which   
 speaking of the originating cause of this is called by grammarians a pregnant one:   
 subjection, not of the efficient of it. shall be delivered from, §c., and ad-   
 He says that creation was not subjected mitted into) the liberty of the glory   
 willingly, i. e. by reason of its own will, (‘the liberty of the glory’ is not in any   
 but by reason of him who made it subject. sense equivalent to ‘the glorious liberty ;”   
 At the same time such a way of putting in the latter, ‘glorious’ is an epi-   
 it, removing as it were the supreme will thet whereby the liberty is characterized,   
 of God to a wider distance from corruption asin ‘ His rest shall be glorious ’ in the   
 and vanity, and making it not so much the former the liberty is described as con-   
 worker as the occasion of it, well as this sisting in, belonging to, being one com-   
 indefinite mention of Him, is quite intelli- ponent part of, the glorified state of the   
 gible on the ground of that reverential children of God: and thus the thought is   
 awe which so entirely characterizes the carried up to the state to which the free-   
 mind and writings of the Apostle. If the dom helongs) of the children (children and   
 occasion pointed at by this making sub- not sors here, perhaps as embracing God’s   
 ject be required, I should hardly fix it at universal family of creation, each   
 the Fall of man, but at his creation, in in their share, place in incorruptibility   
 the eternal counsels,—when he was made and glory) of God. 22.] For we know   
 capable of falling, liable change.—The (said of acknowledged and patent fact,   
 explanation of ‘he that made it subject,” ch. ii. iii. vii. 14) that whole crea-   
 as meaning ‘ the devil’ [Locke and others], tion groaneth [together] and travaileth   
 hardly needs refutation, See Matt. x. 28, in pain together (not, groans and travails   
 and note) in (‘on condition of? ‘in a with us or with mankind, which would   
 state of’) hope (in must not be joined render the “not only so, but” of the next   
 with the verb “made it subject,” because verse superfluous. On the figure in the   
 then the hope becomes the hope of Him,— verb travaileth, see John xvi.21, until   
 but with the former verb, “as made now (i. e. to this time: from the begin-   
 subject,” being the hope of the thing sub- sung till now : uo reference to time future,   
 jected), because (the original word will because the words “ we know” express the   
 also admit of being rendered “ that,” but results of experience) 23.] and (more-   
 not so well, for then it is not likely that over) not only so (i.c.not is this case