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AN EXEGETICAL STUDY

OF

ROMANS 8:18-25

by

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A THESIS

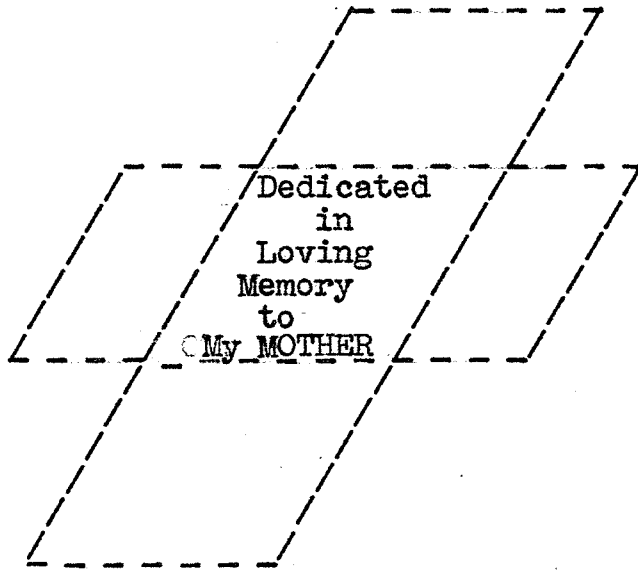
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THE TABLE OF CONTENTS

Chapter	Page
I. THE INTRODUCTION	1
A. A STATEMENT OF THE PROBLEM	2
B. THE IMPORTANCE OF THE PROBLEM	3
C. THE METHOD OF PROCEDURE	6
D. THE VALUE OF THE STUDY	6
II. THE PASSAGE IN THE EPISTLE	7
A. THE EPISTLE AS A WHOLE	9
B. THE PLACE OF CHAPTER VIII IN THE EPISTLE ...	12
C. SECTION 8:18-25 IN ITS CONTEXT	14
III. THE TEXT OF THE PASSAGE	17
A. THE TEXT IN GENERAL	19
B. SPECIFIC TEXTUAL PROBLEMS	19
1. ἐφ' ἑαυτῶν (v. 20)	19
2. ὅτι or διότι (v. 21)	20
3. ἔχοντες ἡμεῖς καὶ αὐτοὶ (v. 23)	20
4. τί and γὰρ (v. 24)	21
IV. THE EXEGESIS OF THE PASSAGE	24
A. ITS STRUCTURE	26
B. THE LEXICAL PROBLEMS	32
1. A Study in Contrasts	32
a. The Sufferings of the present	33
b. " οὐκ ἀσπασίως "	34
2. The Creation in This Section	35
a. " κτίσις "	36
b. Expectant Waiting	39
c. "Subjection to Vanity"	41
d. Deliverance From Bondage	46
e. Nature's Existing Condition	49
3. The Believing Christian	52
a. The Believer's Present Condition .	52
b. The Object of His Groaning	55
c. Steadfastness in Suffering	58
C. THE SYNTACTICAL PROBLEMS	61
1. " γὰρ "	61
a. General Use and Meaning	61
b. " γὰρ " in verse 18	62
c. " γὰρ " in verse 19	63
d. " γὰρ " in verse 20	65
e. " γὰρ " in verse 22	66

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Oct. 28, 1935

Chapter	Page
IV. (continued)	
f. " $\gamma\alpha\rho$ " in verse 24a	67
g. " $\gamma\alpha\rho$ " in verse 24b	68
h. Conclusion	69
2. " $\delta\epsilon$ " and " $\alpha\delta\delta\alpha$ "	69
a. General Use and Meaning	70
b. " $\alpha\delta\delta\alpha$ " in verse 20	71
c. " $\delta\epsilon$, $\alpha\delta\delta\alpha$ " in verse 23	73
d. " $\delta\epsilon$ " in verse 24	74
e. " $\delta\epsilon$ " in verse 25	75
3. " $\delta\tau\iota$ "	76
a. General Use and Meaning	76
b. " $\delta\tau\iota$ " in verse 18	77
c. " $\delta\tau\iota$ " in verse 21	78
d. " $\delta\tau\iota$ " in verse 22	79
4. A Summary of the Syntactical Treatment	80
D. A PARAPHRASE OF ROMANS 8:18-25	82
V. THEOLOGICAL IMPLICATIONS	84
A. INTRODUCTION	86
B. DISCUSSION OF DOCTRINES	87
1. Cosmology	87
2. Anthropology	92
3. Soteriology	94
4. Eschatology	98
a. The Glory of the Sons of God	98
b. The Liberty of the Creation	99
C. CONCLUSION	101
VI. THE SUMMARY AND CONCLUSION	102
A. SUMMARY OF THE MATERIAL	104
B. THE CONCLUSION	105
1. The Creation	105
2. The Child of God	110
BIBLIOGRAPHY	113

CHAPTER I

THE INTRODUCTION

"If the Holy Scripture was a ring,
and the Epistle to the Romans its
precious stone, chapter eight would
be the sparkling point of the jewel."

- Spencer

CHAPTER I
THE INTRODUCTION

- A. A STATEMENT OF THE PROBLEM
- B. THE IMPORTANCE OF THE PROBLEM
- C. THE METHOD OF PROCEDURE
- D. THE VALUE OF THE STUDY

AN EXEGETICAL STUDY
OF
ROMANS 8:18-25

CHAPTER I

THE INTRODUCTION

A. A STATEMENT OF THE PROBLEM

Inasmuch as many have undertaken to write a commentary on Paul's Epistle to the Romans, this work will not be limited merely to comments upon the passage under consideration. The purpose of this study is to present an exegetical examination of this portion of Paul's Epistle in order to show the relation of this section to the complete message of the book, to discover the sequence of thought existing within the verses under consideration, and to present the theological implications involved in the interpretation of this climactic point in Paul's Epistle to the Church at Rome.

B. THE IMPORTANCE OF THE PROBLEM

It is generally conceded that St. Paul was the first as well as the greatest of all theologians. His works and writings stand, and will stand, through the years as the monuments of a great religious thinker and writer. Numerous are the eulogies written to St. Paul and his works. One has written:

"Considering the Epistles for themselves only, and apart from the general significance of the great Apostle of the Gentiles, we must still admit that, in the whole history of all centuries and of all nations, there is no other set of writings of similar extent, which, as creations of the fugitive moment, have proceeded from such severe troubles of the age, and such profound pains and sufferings of the author himself, and yet contain such an amount of healthfulness, serenity, and vigor of immortal genius, and touch with such clearness and certainty on the very highest truths of human aspiration and action. . . The smallest as well as the greatest of these Epistles seem to have proceeded from the fleeting moments of this earthly life only to enchain all eternity; they were born of anxiety and bitterness of human strife, to set forth in brighter lustre and with higher certainty their superhuman grace and beauty. The divine assurance and firmness of the old prophets of Israel, the all-transcending glory and immediate spiritual presence of the Eternal King and Lord, who has just ascended to heaven, and all the art and culture of a ripe and wonderfully excited age seem to have joined, as it were, in bringing forth the new creation of these Epistles of the times which were destined to last for all times." (1)

Adolphe Monod, in his Saint Paul, says:

"Imagine the world without St. Paul . . . Imagine the Bible without St. Paul: it would mean Christian truth only half revealed, Christian life only half understood, Christian charity only half known, Christian faith only half victorious." (2)

Findlay gives us an insight into the style of St. Paul thus:

"He is laboring to bring to birth thoughts of God too large for human speech, 'things kept secret from the foundation of the world,' to 'know the love that passeth knowledge' and sound its unfathomed depths. . . With broken outcries and halting yet impetuous utterance, he sweeps us breathless through his long periods, as he pursues far up the steep some lofty thought, while language threatens every moment to break down

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1. Lange: Commentary on Romans, p. 2. (Quotation from Ewald)
2. Moule: Commentary on Romans, p. 24.

under the weight it is compelled to carry; until at last he reaches his magnificent climax, and the tangled path through which he has forced his way lies clear beneath our feet." (1)

With these tributes to the mind and work of St. Paul, it is readily seen how any problem connected with the interpretation of his writings is of great importance. And his Epistle to the Romans has often been felt to have been one of those pursuits of Paul in which he arrived at a great climax, but left for his readers a "tangled path through which he had forced his way."

The Epistle to the Romans is one of the greatest of Paul's works. In fact Findlay says:

"This is St. Paul's magnum opus. Here we see him at his greatest as a constructive thinker and theologian. The Epistle to the Romans is the complete and mature expression of the apostle's main doctrines. ." (2)
This epistle is deliberate, luminous, ripe, and full. It is the work of a man sure of himself and the ground that he has won, who is able now to survey calmly the field of this perilous contest, and to gather up for the Church in its completed results the issue and fruit of the momentous crisis through which his mission has been passing." (3)

Certain great terms have come into Christian theology as especially Pauline. Among these, one of the most important is "ὀψιθεσίαν, adoption." In Romans 8:18-25, Paul is concerned with the future glory which shall be revealed to those who are finally "adopted" as the "sons of God".

* * * * *

1. Findlay: The Epistles of St. Paul, p. 31.
2. Ibid., p. 145.
3. Ibid., p. 134.

Plainly, in this section, Paul regards complete redemption, adoption, salvation, or final glory, as being still a future event. The importance of this problem, then, is to ascertain what are Paul's beliefs concerning the final redemption of man and the universe in which he lives.

C. THE METHOD OF PROCEDURE

In the first place, it will be necessary to observe the trend of thought in the whole Epistle in order to see the relationships existing between the passage under discussion and its broader context. With this in mind, the investigation will proceed, secondly, to a study of the text of the passage, thirdly, to an examination of the structure of the passage with its lexical and syntactical problems, and fourthly, to a consideration of the theological implications involved in its interpretation.

D. THE VALUE OF THE STUDY

It is hoped that this study will present a more comprehensive view of the scope of the Epistle to the Romans in addition to a more minute understanding of the section under discussion, dealing with Paul's teaching concerning final and complete redemption at "the revealing of the sons of God".

CHAPTER II

THE PASSAGE IN THE EPISTLE

"The eighth chapter of Romans is the masterpiece of the New Testament." - Luther

"This chapter carries us into the inmost circle and heart of Christianity." - Moffatt

CHAPTER II

THE PASSAGE IN THE EPISTLE

- A. THE EPISTLE AS A WHOLE
- B. THE PLACE OF CHAPTER 8 IN THE EPISTLE
- C. SECTION 8:18-25 IN ITS CONTEXT

CHAPTER II
THE PASSAGE IN THE EPISTLE

A. THE EPISTLE AS A WHOLE

Although an Epistle is often considered as a group of unorganized thoughts written at random, it is evident that the Epistle to the Romans is well planned and organized. It might well be called a treatise on Christian belief. Before centering our attention especially on the passage in the eighth chapter, it will be helpful to call to mind the scope of the whole Epistle. With a general knowledge of the entire field, the passage in question will be of greater significance and clarity.

A man interested in obtaining a "bird's-eye-view" of any given territory would first of all seek some eminence from which he could survey the surrounding landscape. The same is essentially true in the examination of a literary work such as this Epistle. In seeking such an eminence, what better place can be found which gives perspective than the latter part of the eighth chapter? Here are those well-known and noted words:

"If God be for us, who is against us? . . . Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that, neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor

any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."(1)

With this great song of victory, Paul concludes one part of his epistle and proceeds to a different aspect of his theme, dealing with the relation of the Jewish people to God's plan of salvation. But from this vantage point, we see that the Apostle has brought to an end a discussion upon some majestic theme connected with man's relationship to God.

Returning now to the beginning of the Epistle, we observe that after a brief introduction and salutation, Paul states his subject or theme in these words:

"I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith."(2)

Following the announcement of this theme, Paul departs at once on his survey of the great plan of salvation revealed by God to man. The whole world, of both Jew and Greek, is in need of righteousness. "All have sinned and fallen short of the glory of God."³ There is a universal need for God's salvation. The Jew of God's own race needs this salvation even as others of the Gentiles.⁴ Now, with the

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1. Romans 8:31-39.

2. Romans 1:16,17.

3. Romans 3:23.

4. Romans 1:18 - 3:20.

whole world in need of righteousness, Paul goes on to tell how a righteousness of God has been made manifest to the world. This divine method of salvation by faith was exemplified in David and Abraham; and its final revelation is seen in the mission of Christ(3:21 - 5:21). Having depicted the universal need for salvation(1:18 - 3:20), and having announced the divine plan of salvation to meet this need(3:21- 5:21), Paul proceeds to demonstrate how this free plan of salvation, apart from the works of the law, leads to holy living. The new man in Christ is dead to sin and alive unto God. He is the adopted child, an heir of all that God has to offer to His children. But to share in the privileges of God's glory, man must also share in Christ's sufferings. Sufferings, however, seem trivial as compared with the future glory of God. Wherefore, Paul concludes this teaching concerning the greatness of the plan of salvation with the mighty paean of praise and confidence toward God(8:31-39). Having obtained a brief glimpse of the final glory of man and the whole creation, Paul points out that the seeming rejection of the Jewish nation as God's chosen people is not final(chapters 9-11), and then closes his majestic treatise with a section of a more practical nature concerning the social and civic life of sanctified believers(12:1 - 16:27). A hurried glance over the field from our vantage point at the close of the

chapter has revealed to our minds the following:

1. There is a universal need of salvation for man,
2. There is a plan of salvation revealed by God to man,
3. This salvation results in a life of holiness and adoption as God's children,

(At this point, we must turn and look the other direction for our survey has brought us up to the final future glory which shall be revealed to the sons of God. On the other side of our eminence we see:)

4. God seems to have rejected the Jews in order to benefit the Gentiles, thus blessing all peoples,
5. And, practical exhortations to those who have been called to a new life of Christian fellowship that they might walk worthily of their new calling.

B. THE PLACE OF CHAPTER VIII IN THE EPISTLE

We have seen that chapter eight is a portion of the Epistle dealing with the resulting life of holiness for those who are saved by faith in Christ. Now, specifically, what contribution does chapter eight make to the whole epistle?

Through the first part of the epistle and culminating in the victorious and confident utterance of 8:38,39, Paul has given the fundamentals of the distinctly Pauline doc-

trine of righteousness by faith. And now in this focal chapter he proceeds to give the characteristics and wonders of the life that has been redeemed by faith in Christ. As such a description, this chapter is the climax of that progression of thought in the former part of the Epistle, the culmination of Paul's presentation of a righteousness for all mankind - a righteousness that comes by faith alone.

This chapter is, likewise, the hinge which opens to us the remainder of the letter. Paul, having arrived at this mountain peak in God's plan of salvation, comes to more practical, present-day difficulties. He was filled with sorrow because it seemed that the Jews had been left out of the final stage of God's revelation. And then, it occurs to the Apostle that Israel has been rejected that this righteousness of Christ might be given also to the Gentiles. In the end, all, both Jew and Gentile, will find salvation through the righteousness of faith in Christ.

But, the very fact that the Jews have been rejected in order that the Gentiles might have knowledge of God's righteousness is all the more reason why Paul's readers should strive to live in accordance with their position as sons of God. Wherefore, in the closing chapters(12-16) he exhorts them to Christian living.

C. SECTION 8:18-25 IN ITS CONTEXT

For the more immediate context of the section under discussion, it is now in place to seek the relationship existing between the whole of chapter eight and verses 8:18-25. In verse 18, Paul says "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us-ward." The "γὰρ" which introduces this section directs our attention to what has preceded. Apparently there is a relationship between the immediate verse(18) and the preceding verses. In verse 17, Paul has said that we are "joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified with him." It is evident then that verses 8:18-25 refer back to the thought of those who are living in a relationship of heirs to God. This thought involves the entire discussion of chapter eight.

Even as chapter eight may well be considered a climactic point of the whole Epistle, so may verses 8:18-25 be regarded as a focal point in the eighth chapter. Paul is here speaking of a righteousness in Christ which redeems man's whole nature. This righteousness brings present salvation from the guilt of sin(verse 1-4), it also delivers the mind from the dominion of sin(verses 5-9), and the body is made alive by the death of sin(verses 10-11). Thus, being delivered from the power of sin over mind and body, man is made an heir of God and a son through

of God through this same righteousness in Christ.(verses 12-17)

Then, coming to the problem of this investigation, Paul advances the thought that man is also assured of future glory, in which, not only shall he be redeemed in the body, but also nature shall participate in the "liberty of the glory of the children of God"(verses 18-25).

Finally, this righteousness in Christ supplies effectual help in prayer, confidence in whatever may happen, and certainty that the universe of God is being so conducted as to bless His children as the objects of His love (verses 26-39).

Throughout the chapter, as the instrument of God's blessing, we observe the bestowment of the Spirit which gives unity to the blessings and makes man conscious of their reality. From the point of view of verses 18-25, then, one can see the progression of blessings to the believer - (1) freedom from condemnation, (2) freedom from the dominion of sin in both body and mind, (3) adoption as sons and heirs of God, and (4) a hope in the future of complete redemption of the body from its state of corruption. Thus does Paul look beyond the far-distant horizons of earthly life to the time when salvation will be complete. And though suffering may come in the present life, yet the one who suffers is buoyed up by a hope in the future, by the

help of the Spirit, and a confidence in God's final fulfilment of His plans(verses 24-30). Paul is indeed on a mountain peak, and with this view of God's glory and the blessedness of His children, he bursts into his grand song of confidence in God's abiding love and care(verses 31-39).^{1.}

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1. Findlay: The Epistles of Paul, p. 148.

CHAPTER III

THE TEXT OF THE PASSAGE

"We are justified in studying this passage as not a flight of fancy, but as displaying both-insight into the world's course and foresight of its goal." - Garvie

CHAPTER III

THE TEXT OF THE PASSAGE

A. THE TEXT IN GENERAL

B. SPECIFIC TEXTUAL PROBLEMS

1. " ἐφ' ἐπιείσει " (v.20)
2. " ὅτι " or " ἰσχύει " (v.21)
3. " ἡμεῖς καὶ αὐτοὶ " (v.23)
4. " τὶ ", " καὶ " (v.24)

CHAPTER III

THE TEXT OF THE PASSAGE

A. THE TEXT IN GENERAL

The generally accepted text used in this study is the Greek text prepared by Professor Eberhard Nestle, D.D. of Maulbronn, first published by the Bible Society of Wurtemberg at Stuttgart in 1898. Its latest text was published in England under Dr. Nestle's supervision in 1904. This text is a resultant of a collation of three of the principal rescensions of the Greek Testament of the latter half of the 19th century, those of Tischendorf, Westcott and Hort, and Bernard Weiss.^{1.}

In the passage in Romans under discussion, there is no serious textual problem. There are a number of minor textual differences, but the meaning of the passage is not greatly altered by the various readings.

B. SPECIFIC TEXTUAL PROBLEMS

1. " ἐφ' ἐπίσι " (verse 20).

Nestle, in his text, uses " ἐφ' ἐπίσι ", but he cites the variant reading " ἐπ' ἐπίσι " as given in the Textus Receptus and the Revised Versions. But the former reading is evidently to be preferred as it is found in the more

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1. Nestle's Greek New Testament, p. v.

important early manuscripts - the Sinaiticus, the Codex Vaticanus, the Codex Claromontanus, and the Codex Augiensis. This reading, which is strongly attested by transcriptional evidence, is accepted by Tischendorf, and by Westcott and Hort. Therefore it is most likely the true reading.

2. "Ὅτι" or "διότι" (verse 21).

Nestle, departing from the Textus Receptus and the Revised Version, accepts the reading "ἐφ' ἐλπίσι/διότι καὶ...", in hope because the creation . ." This reading is found in the Sinaiticus, the Codex Claromontanus, and the Codex Augiensis. Denney says that the "σι" may easily have been omitted after "ἐλπίσι", and for this reason Weiss and Tischendorf read "διότι" though most editors accept "Ὅτι".¹ The meaning of the Apostle remains the same regardless of which reading is preferred since it is either a statement of the content of the hope (that) or the reason for the hope (because). Perhaps the reading with the best authority back of it is that given by Nestle, "διότι".

3. "ἔχοντες ἑμῆς καὶ αὐτοὶ", "and not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves. ." (verse 23).

* * * * *

1. Denney: Expositor's Greek Testament, Vol. II, p. 649.

Nestle merely changes the order of these words in the variant reading which he cites: "καὶ ἡμεῖς αὐτοί". Denney says that the "ἡμεῖς" is omitted by the Codex Vaticanus, a very reliable manuscript, as well as by some of the important cursives such as 31, 73, 93, and the Vulgate. In the Codex Sinaiticus, Codex Alexandrinus, and Codex Ephraemi Rescriptus, and Cursive 47, the words are placed in the same order as given by Nestle's text. This is the reading adopted by Tischendorf, and by Westcott and Hort with "ἡμεῖς" in brackets.^{1.} Olshausen says that there are many different textual readings for this verse, but the thought remains the same.^{2.} Omission of the "ἡμεῖς" (as e.g. Weiss) does not change the thought, but its presence in the text adds emphasis to the statement. Wherefore, since it is supported by the important manuscripts AC 47, we accept the reading as given in Nestle's Greek Text.

4. "ὁ γὰρ βλέπει τις, τί ἐλπίζει", "For who hopeth for that which he seeth (American Revised translation)".

There are many readings given for this phrase. The Codex Vaticanus reads: "ὁ γὰρ βλέπει τις ἐλπίζει;". This reading is adopted by Westcott and Hort. Godet accepts the reading of the Textus Receptus: "ὁ γὰρ βλέπει τις,

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1. Denney: op. cit., p. 649.

2. Olshausen: Commentary on Romans, p. 294.

τὶ καὶ ἐλπίζει;". Of this text, the "τὶ" is wanting in the Sinaiticus, and the "καὶ" is omitted in the Graeco-Latin texts: the Codex Claromontanus, Codex Augiensis, the Vulgate, and the Peshitto (of the Syriac Version). Denney says that "the reading of B (the Codex Vaticanus) is difficult and seems to have been partially amended in different ways which are combined in the received text."¹ The "καὶ" which is inserted in the Textus Receptus is found in the Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, and others of the Graeco-Latin texts. So the evidence of the manuscripts is favorable to the acceptance of "καὶ" in the text of this verse. But, as Olshausen suggests, "καὶ" if it is to be inserted can only read "also" or "besides".² Godet, discussing the various readings says:

"The Graeco-Latin text, rejecting the 'καὶ', 'yet', signifies: 'For what one sees, why would he hope for'. The Sinaiticus: 'What one sees, he also hopes for', or 'does he hope for?' - a reading which in the context has no meaning. The Vaticanus: 'What one sees, does he hope for?' This is the reading which Volkmar prefers; for in regard to the Vaticanus he gives himself up to the same predilection with which he rightly charges Tischendorf in regard to the Sinaiticus. This reading is impossible. It would require when instead of what: 'When one sees, does he hope?' - The 'καὶ', yet, is by no means superfluous: yet, after sight has begun, along with sight, hope has no more place." (3)

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1. Denney: op. cit., p. 650
2. Olshausen: op. cit., p. 294.
3. Godet: Commentary on Romans, p. 99 (vol. II).

But this interpretation of the verse by Godet is contrary to the thought of the context. The whole thought is concerning that in the future which as yet is unseen and so must consist in true hope. Paul at this point is adding a definition of hope, not stating that it is unnecessary now with sight. This would make meaningless his previous references to the subject of hope. So, we conclude that "καί" is to be included, but it is to be translated "also" rather than "yet" or "after".

Some authorities accept "ὕπομ'ένει" in the place of "ἐλπίζει", but this reading is assigned to the margin in the Codex Sinaiticus, Codex Alexandrinus, and in Westcott and Hort we find "ὕπομ'ένει" along with the received text in the marginal reading.^{1.}

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1. Denney:op. cit., p. 650.

CHAPTER IV

THE EXEGESIS OF THE PASSAGE

"Have patience; it is fit that in this wise
The spirit purge away its proper dross.
No endless fever doth thy watches toss,
For by excess of evil, evil dies.
Soon shall the faint world melt before thine eyes,
And, all life's losses cancelled by life's loss,
Thou shalt lay down all burdens on thy cross,
And be that day with God in Paradise."

- George Santayana

CHAPTER IV

THE EXEGESIS OF THE PASSAGE

A. ITS STRUCTURE

B. THE LEXICAL PROBLEMS

1. A Study in Contrasts
2. The "Creation"
3. The Believing Christian

C. THE SYNTACTICAL PROBLEMS

1. "γὰρ"
2. "δέ" and "ἄλλοι"
3. "οὐ" "
4. A Summary

D. A PARAPHRASE OF ROMANS 8:18-25

CHAPTER IV

THE EXEGESIS OF THE PASSAGE

A. ITS STRUCTURE

Up to this point we have glanced over the whole scope of Paul's Epistle to the Romans. We have become orientated in the general relationships which exist between the particular passage and its context. We have come to a decision as to the textual readings of the original. It will now be worthwhile to reread the verses under discussion to note the course of Paul's argument therein. Observe how logical is his treatment as he writes:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it."(1)

Casual observation shows that this brief passage of only 125 words fairly bristles with conjunctive particles,

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1. Romans 8:18-25 (American Revised Version).

of which we find 18 used altogether. Indeed, this is a very marked characteristic of Paul's writings. The narrative style of the Gospels flows along with its simple connectives and adversative conjunctions, but Paul's works abound in uses of specifically argumentative particles such as "γάρ", "οὐν", "δέ", and "ἀλλὰ", which show a sequence and relationship of thought. The most prominent conjunction used here by Paul is "γάρ". Note that in the entire eighth chapter it is used 17 times, along with numerous other conjunctions.

Now, in verses 18-25, the course of Paul's argument can best be traced by following his various ideas introduced by "γάρ". From a reading of these verses in their context, it is evident that Paul is concerned here with the thought of final redemption. His last thought in the preceding verse(17) is that the children of God are heirs and joint-heirs with Christ, who shall also be glorified with Him. But being glorified with Him also means suffering with Him. This thought brings to Paul's mind the contrast between the present sufferings of the world and the hope of future glory with Christ. Godet rejects the generally accepted view that Paul is here giving a series of consolatory themes for those who suffer, in which verses 18-25 give the preponderance of future glory over present sufferings; verses 26-27, the aid of the Holy Spirit; and verses 28-30, the working together of all things for the

good of those who love God.^{1.} He maintains that there are but two ideas represented here: the present condition of suffering in the world, and the certainty "of the perfect accomplishment of the glorious plan eternally conceived by God for our glory."^{2.} The transition point between the two ideas is the "οἰσόμεν δέ" of verse 28.

But for this passage, verses 18-25, it is commonly agreed and easily seen that there is a present situation of suffering, but it is suffering used as an argument by Paul to point to the great thought in his mind concerning the future glorified state of Final Redemption. The outline of his thought is clearly portrayed by a succession of "γὰρ"s. These are found in verses 18, 19, 20, 22, 24. The argument is introduced in v. 18 by "λογίζομαι γὰρ", "for I reckon". This "γὰρ" points back to Paul's mention of "suffering" and "glory" in verse 17, and serves merely as a connecting thought. Then he goes on to say in the remainder of the verse: "I reckon that the sufferings of the present are not worthy to be compared with the glory which shall be revealed to us-ward." In this verse, then, Paul introduces the two ideas of his argument: present suffering, and future glory. These ideas are supported by a series of statements introduced by "γὰρ"

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1. Godet - Commentary on Romans, p.86(vol. II)
2. Ibid.

in verses 19-22. The whole creation is in a present state of suffering and is "anxiously awaiting" deliverance. But at this point, the series of "γῆρ" s supporting the statement in verse 18 is interrupted by the phrase "οὐ μόνον δέ, ἀλλὰ καὶ, and not only so, but also . ." (v.23) Now Paul shifts from the idea of all nature in a state of suffering to the thought that even believers who are of "the first-fruits of the Spirit" are likewise in a state of suffering, awaiting final redemption. This idea is supported by two remaining "γῆρ" s, both found in verse 24. The first introduces the reason for the believer's groaning, and the second is an explanatory statement in which Paul defines the nature of hope as a reason for the groaning of the believer.

The argument as seen in the structure of this passage might then be presented as follows:

(V. 17 - There is to be a future glory for the sons of God.)

v. 18 - "γῆρ" the sufferings of the present and the glory of the future are not to be compared. This glory is to be revealed to "us-ward".

A. v. 19 - "γῆρ" - Creation awaits the revealing of the sons of God.

v. 20 - "γῆρ" Creation was subjected to vanity.

v. 22 - "γῆρ" we know that it is in a state of corruption.

B. v. 23 - Believers also groan for full glory.

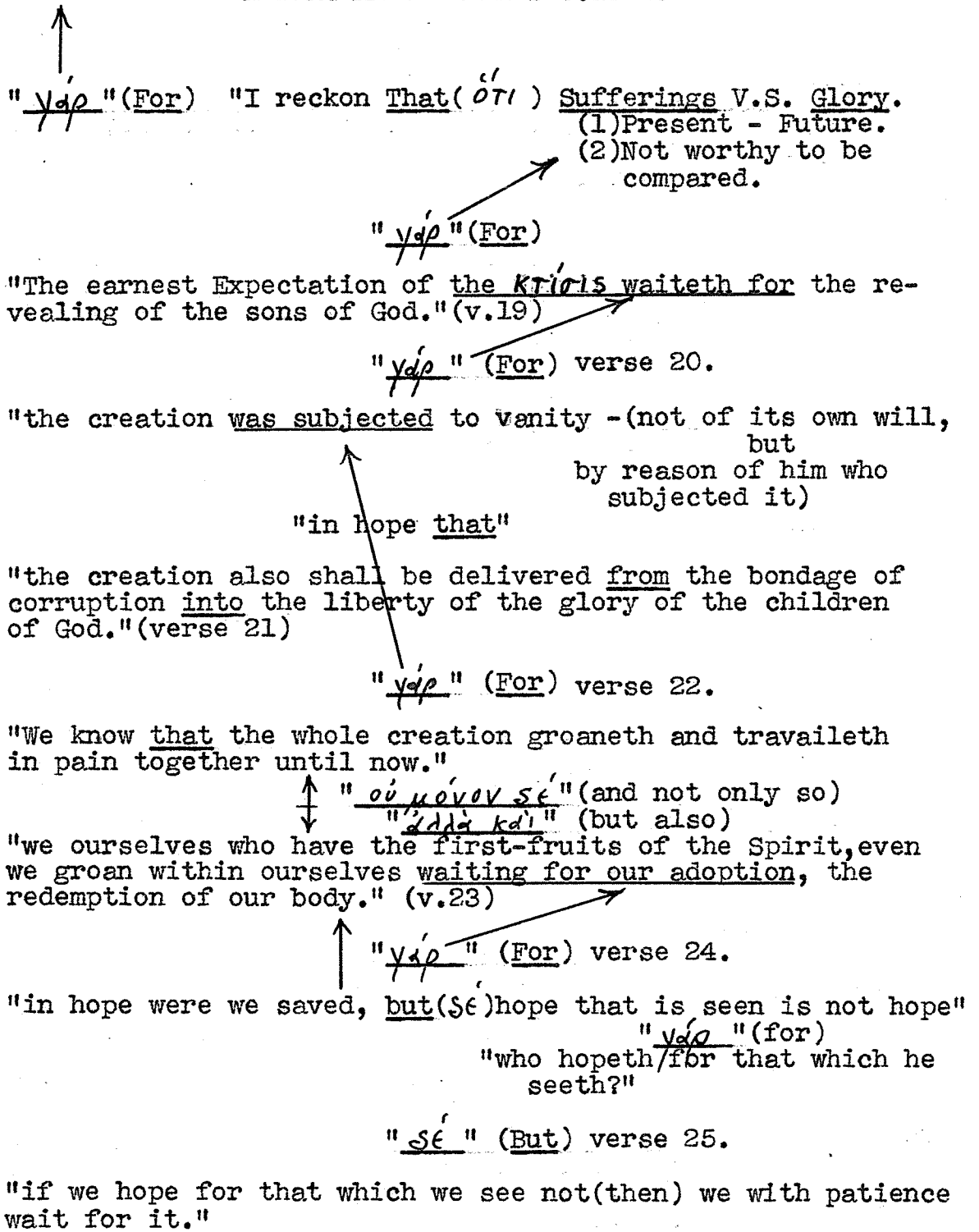
v. 24 - "ἄρ" they are not fully redeemed, but only in the realm of hope.

v. 24b - "ἄρ" hope is yet future.

v. 25 - "ἐ" in hope of future redemption, man endures present suffering.

Paul has presented his argument for final redemption on the grounds that: the whole creation is under the bondage of corruption and, figuratively speaking, is groaning for deliverance from its abnormal state of affairs; creation will share in the blessings of the children of God in their final glory; but redeemed man is also in a state of waiting for complete redemption. Since this is a future event, he awaits in hope. (For a complete survey of the structure of this passage see the accompanying diagram on page 31.)

A DIAGRAM OF ROMANS 8:18-25



B. THE LEXICAL PROBLEMS

In the study of any passage, there are certain terms and phrases which need elucidation. Especially is this true in the study of another language in which certain words have a usage peculiar to the thought of the times and the people. Having examined the structure of Romans 8:18-25, let us undertake a study of the same section in the light of its particular phraseology. Such a study of the lexical problems may well be grouped as follows: (1) A study in calculated contrasts(verse 18), (2) A study of "κτίσις, creation" in this section (verses 19-22), and (3) A study of the position of the Christian believer.

1. A Study In Contrasts.

Paul introduces this section of his Epistle with the word "λογίζομαι", "I reckon" or "I calculate". This word is used 27 times in the Pauline Epistles. As its derivation suggests, it expresses the idea of calculation, to reckon inwardly and count up or weigh the reasons.¹ As used in this instance it might best be translated: "I judge after calculations made". It is not merely an opinion or a guess that Paul is making, but a statement based on evidence for and against. With this thought of calcu-

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1. From "λόγος" - a strictly used word of numerical calculation, "to count", "reckon", "compute" (Liddell & Scott) (For typical uses in Romans, see 3:28, 14:14.)

lation, Paul states the content of his reasoning in terms of a contrast. The "sufferings of this present time (τὰ παθήματα τοῦ νῦν καιροῦ)" are placed over against "the glory which shall be revealed (τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι)". And in this contrast, there is no balance; the former is not even worthy to be placed in comparison with the latter.

a. "τὰ παθήματα τοῦ νῦν καιροῦ, the sufferings of this present time"; and "τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι, the glory which shall be revealed".

"παθήματα" may refer to any state of suffering, affliction, calamity, evil, or misfortune. It presents no problem of interpretation. Likewise, in the other term of the contrast, "ἀποκαλυφθῆναι" presents no difficulty. It may mean "to uncover", "to lay open what has been veiled or covered up", or "to disclose".¹

"τοῦ νῦν καιροῦ" is translated "of this present time" in the American Revised. The idea in "καιρός" is that of "a measure of time". As opposed to "χρόνος", it is "a definitely limited portion of time" whereas "χρόνος" is time in general with the thought of duration.² "νῦν", when joined to a substantive gives the idea of the present.

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1. Thayer: Lexicon, p. 62.

2. Ibid., p. 318.

So, Paul is saying that the tribulations and sufferings through which we pass in the present life of the flesh, when placed over against the thought of the "glory which shall be revealed" are not even worthy to be placed in the same balance. "μέλλουσιν", together with "ἀποκαλυφθήσονται" found here in this unusual order, expresses and emphasizes the futurity.^{1.} Thayer says that this phrase speaks of "things, previously non-existent coming into being and to view."^{2.}

b. "οὐκ ἄξια πρὸς", not worthy to be compared".

"ἀξια" (from "ἄγω, ἄξω", therefore, "drawing down the scale"), has the thought of weight, whence has come the similar thought of worth or value.^{3.}

"πρὸς", when used after adjectives such as "ἀξιος", gives the thought of comparison. Winer writes thus:

" 'πρὸς', the rule 'after', 'according to', which one is guided (Lk. 12:47; Gal. 2:14; 2 Cor. 5:10), and hence the standard according to which a comparison is instituted, as in Romans 8:18 . . . , compared to as if applied to a standard of comparison."(4)

Paul, then, is saying that the sufferings of the present time "are of no weight in comparison with the glory; are not to be put on an equality with the glory."^{5.} This view

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1. Denney: op. cit., p. 649.
2. Thayer: op. cit., p. 62.
3. Ibid., p. 52.
4. Winer: op. cit., p. 405.
5. Thayer: op. cit., p. 52.

agrees with Godet's summary:

"Consequently, the Apostle means that when he compares the miseries imposed on him by the present state of things with the glory awaiting him in the future, he does not find that the former can be of any weight whatever in the balance of his resolutions." (1)

By means of this calculated contrast, then, Paul introduces this section of his Epistle to the Romans dealing with the two main thoughts of future glory and present suffering. But always the present state of affairs is subordinate to that of the glory to be revealed, toward which all things point. For "the splendour of this future triumph of Christ and His Church will far outweigh their present despised and suffering condition."²

2. The "Creation" In This Section. ("κτίσις")

A study of the meaning of Paul's phraseology in the section 19-22 is best approached by an examination of the significance of "κτίσις" as it is used here. This word is found four times in these four verses, and may be classed as follows: (1) Its attitude of Expectant Waiting (verse 19), (2) The Reason For This Attitude - Its Subjection To Vanity (verse 20), (3) The Content of its Hope-Deliverance From the Bondage of Corruption (verse 21), and

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1. Godet: Commentary on Romans, Vol. II, p. 87.
2. Shedd: Commentary on Romans, p. 249.

(4) Its Evident Existing Condition - A Groaning in all its parts for Deliverance from its Corruption(verse 22). An examination of the Apostle's use of "κτίσις" will then be followed by a review of its relation to the other phrases in verses 19-22.

a. "κτίσις" (verses 19, 20, 21, 22).

Thayer informs us that "κτίσις" is used in Greek writings to refer to the "act of founding", "establishing or building". It may be used either individually of the thing created or collectively as "the sum or aggregate of created things". He cites Romans 8:19-21 as referring to "the aggregate of irrational creatures, both animate and inanimate, (what we call nature)"¹. In defense of his position, Thayer refers to Revelation 3:14; Mark 10:6, 13:19; and 2Peter 3:4.

However, the meaning of the term is not so readily determined by all authorities. While it may be used generally as either the act of creation (Romans 1:20) or the thing or things created (Romans 1:25, Hebrews 4:13, Romans 8:39), there is much difference of opinion as to the sense in which Paul uses it here. It is possible for the term to denote all of nature and all of mankind, the

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1. Thayer: op. cit., p. 363.

aggregate of all that has been created. Thus, Olshausen regards it as "not merely our earth or our solar system, but the totality of all creation (οὐρανὸς καὶ γῆ = ὅλη ἡ κτίσις?)

[ὁ ψυχῶν], the spiritual and material world) must be understood."¹. "κτίσις" may also be more restricted in its meaning to include only, according to various interpreters, mankind, or Christian believers, or non-Christian portions of mankind, or bad angels and spirits. Riddle sums up these different explanations as follows:

1. The natural and spiritual world,
2. Inanimate creation,
3. Animate creation - Humanity, unconverted heathen, the Jewish people, Gentile Christians, Jewish Christians, and Christians in general,
4. Inanimate and animate nature (distinct from humanity),
5. The material world surrounding man (Tholuck), and
6. The whole creation, rational as well as irrational. (2)

Our problem is to find out which of these explanations is the most satisfactory in the light of Paul's usage, and in the present context.

In the first place, we observe that the believers are to be excluded because the "creation" is said to be waiting for the revealing of the sons of God(verse 19). Again in verse 23, the believers are referred to as forming a class by themselves, "ourselves also (in addition to the creation) who have the first-fruits of the Spirit". We must also

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1. Olshausen: op. cit., p. 287
2. Riddle: Lange's Commentary on Romans, p. 269.

exclude unbelieving men, because they do not wait expectantly for the "glory which shall be revealed". So, if it does not apply either to "believers" or to "unbelievers", it must be concerned with the creation apart from mankind. This appears probable when Paul says that the "creation was subjected to vanity, not of its own will(verse 20)". It is that part of creation which was forced to partake of corruption against its will.

Objections have been raised to making "κτίσις" refer to the world of nature because it is unable to "groan" and long for a future state of glory. But it is altogether possible for Paul to be writing here in figurative language. Hodge says that Paul writes here not as a philosopher, but in the "unsurpassed language of the poet". "It is not written in metre, but it is poetical in the highest degree."¹ It is a very common thing for Biblical writers to personify the world of nature(Ezekiel 31:15, Isaiah 24:7,20,23). With the prophets of old, Paul views the whole universe as being in such a state as to cry out for deliverance. Chrysostom says that the Apostle "personifies the world just as the prophets do when they make the floods clap their hands."² Paul is to be understood here in a figurative sense as he personifies the "κτίσις", the ir-

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1. Hodge: Commentary on Romans, p. 343.
2. Gifford: Bible Commentary on Romans, p. 155.

rational creation, animate and inanimate, in a state of longing for a time of release and restoration.

In summary, we see that the scope of "κτίσις" is limited as follows:

1. Voluntary creatures, men and angels, are excluded by the "οὐχ ἐκούσα" (verse 20).
2. Unregenerate men are excluded by the element of "expectant waiting" (verse 19)
3. Christians are excluded by reference to verse 23 where they are included in another group.
4. Happy spirits of other worlds after death are excluded because they are not "subject to vanity".

With Beet and others then, we conclude that "κτίσις" is here used by Paul to refer to the "entire world around us, living and lifeless, man alone excepted; what we call Nature, this looked upon as a work of God." ^{1.}

b. Expectant Waiting.

Verse 19 - "ἀποκαραδοκία . . . ἀπεκσέχεται, for the earnest expectation of the creation waiteth for the revealing of the sons of God."

In this verse, both the noun and the verb are used to express the attitude of "eager longing" and "expectancy". "ἀποκαραδοκία, expectation" is a Greek term composed of three elements: "κάρα", the head; "δοκέω", "to wait for,

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1. Beet: Commentary on Romans, p. 235.

espy"; and "ἀπό", "from", "from afar". Thus the whole word has the significant meaning: "to wait with the head raised, and the eye fixed on that point of the horizon from which the expected object is to come."¹ The "ἀπό" also adds the element of time with the thought of "anxious and persistent expectations".² This noun is found only in the writings of Paul and occurs there only in this verse and in Philippians 1:20. The verb, "ἀπεκδέχεται", "longeth for", is similar to the noun, being composed of three elements: "δέχομαι", "to receive"; "ἐκ", "out of the hands of"; and "ἀπό", "from", "from afar". Its composite meaning is: "to receive something from the hands of one who extends it to you from afar."³ So, the verb and the noun together give a very vivid description of the expectant attitude of the present suffering creation which anxiously awaits the glorious future. Godet says of it:

"What a plastic representation! An artist might make a statue of hope out of this Greek term." (4)

Material nature is personified as eagerly expecting and awaiting some future event. This in itself might be called a witness to the fact of a future glory awaiting the sons of God. So is it interpreted by Shedd:

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1. Godet: op. cit., p. 88.
2. Thayer: op. cit., p. 62.
3. Godet: op. cit., p. 88.
4. Ibid., p. 88.

"The earnestness with which the 'creature' expects the future epiphany is proof that it certainly will occur; otherwise the longing would be a mockery."(1)

The fact that all of creation is so transient and perishable in its present state supports the belief in Paul's thought that the whole of nature is "eagerly awaiting" a day when it will share in the liberty of the "glory" to be revealed to the children of God.

The attitude of creation, or nature, is not one of vague expectancy, a waiting in hopes that something will happen to improve its position. It waits for a definite event, " τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ, the revealing of the sons of God." This is the same thought expressed in verse 18. The glory which shall be revealed already exists in Christ, but it is yet to be fully bestowed upon the believer. Paul demonstrates here that though we are saved spiritually, we are far from being saved outwardly. For this reason there must be a future revealing of God's glory to His children. It is for this glorification of the sons of God that the natural creation waits.

c. The Reason for Waiting - "Subjection to Vanity".

"τῇ ματαιότητι ὑπετάγη . . . διὰ τὸν ὑποτάξαντα, For the creation was subjected to vanity, not of its own will,

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1. Shedd: Commentary on Romans, p. 250.

but by reason of him who subjected it, in hope,"(verse 20)

An expectant attitude is not found with great intensity of feeling unless it have some great cause for its expectation. So with the "κτ/σ/σ", it would not be eagerly looking with outstretched head, waiting for the revealing of the sons of God if it did not have some good cause for such an attitude. Paul writes that the creation was "unwillingly subjected to vanity".

"ματαιότης" is very rarely found in secular writings. It occurs frequently in the Septuagint, but only three times in the New Testament (Romans 8:20, Ephesians 4:17, and 2 Peter 2:18). This substantive suggests "either absence of purpose or failure to attain any true purpose." (Robinson, Eph. p. 189)¹. Thayer says that it is used in this instance in the sense of frailty or "want of vigor".² The adjective "ματαιος" expresses the condition of anything "devoid of force", "useless", or "to no purpose". In the Septuagint, this word is often used for the Hebrew "לִבְיָוֶטֶן". Denny says that "the idea is that of looking for what one does not find"- hence futility, frustration, and disappointment. He cites examples from Ecclesiastes (1:2, 12:8, 2:1, 2:15, 6:4) in which the term "ματαιότης ματαιότητων", "the vanity of vanities", is

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1. Moulton & Milligan: Vocabulary of the Greek N.T., p.391.
2. Thayer: op. cit., p. 393.

the complaint of the utter vanity and resultlessness of life.^{1.} "Sin brought this doom on creation; it made a pessimistic view of the universe inevitable."^{1.} The same idea is expressed later in verse 21 and will be dealt with further in that connection. Here suffice it to say that "ματαιότης" means the "superficial, intangible, and deceptive appearance; the perishable and doomed to destruction having the show of reality."^{2.}

"ὑπετάγη" is the aorist referring back to a definite time in the past. The root meaning of the verb is to "place under" or to "subordinate". It comes from the verb "ὑπο - τάσσω" meaning "to station under" or "to put in a certain place". "τάσσω", "to station" is similar to the Hebrew "תָּשַׁב" ,"to place" (Matt. 8:9; Luke 7:8)^{3.} In the passive, "ὑπετάγη" as used here expresses the thought of the creation placed in subordination to the order of corruption (1 Cor. 15:27; Romans 8:20; Hebrews 2:5; Phil. 3:21; 1 Peter 3:22).

But the difficulty in this verse is not concerning the interpretation of the individual words, but rather concerning the meaning of the whole thought of "creation made subject to vanity". When did it occur? Who was the First Cause?

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1. Denny: Expositor's Greek Testament, p. 649.
2. Riddle: Lange's Commentary: Romans, p. 271.
3. Thayer: op. cit., pages 615, 645.

Paul says that it was an unwilling subjection of the creation. It came to pass because of the one subjecting it (ὕποταξάντα). Riddle says that the "simplest grammatical as well as logical interpretation accepts the verb as passive, with a reference to God as 'Him who subjected the same'.¹ This interpretation is accepted by most of the commentators (Meyer, Tholuck, Hodge, De Wette, Alford, et. al.). Some make "ὕποταξάντα" refer to man, to Adam as the first man, but, as Alford suggests, the verb implies a conscious act of intentional subjugation. This would not be the case if Adam were the one subjecting the creation to its bondage of corruption. Alford remarks:

"The accusative (indicating the moving, rather than the evident cause) is in keeping with the Apostle's reverence; thus removing the supreme will of God to a wider distance from corruption and vanity. Meyer suggests that the absence of any explanatory cause presupposes a well-known subject; God had subjected it. Jowett makes Christ the subject: 'on account of whose special work the creation was made subject'."²

But this interpretation seems to be stretching the elasticity of a text too far. Olshausen says that the "κτίσις" is "subjected by God who gave the curse in Genesis 3:17", but it was an unwilling subjection because the creation "did not perceive the purpose of the divine management."³ Considering the use of the aorist tense, this latter ex-

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1. Riddle: Lange's Commentary on Romans, p. 271.
2. Alford: Footnote in Lange's Commentary, p. 271.
3. Olshausen: op. cit., p. 293.

planation is most satisfactory, that the creation's subjection was part of the same disturbance in Nature attending the sin of Adam, when the ground was cursed for Adam's sin. The immediate cause may be regarded as man, but the subjection was wrought by God. So Nature was made subject to vanity, of which Godet says:

"The vanity to which nature is subject is the frailty to which all earthly beings are subjected. 'Everywhere', says M. Reuss, 'our eyes meet images of death and decay; the scourge of barrenness, the fury of the elements, the destructive instincts of beasts, the very laws which govern vegetation, everything gives nature a somber hue'." (1)

Such a reign of death cannot be the natural state of God's creation. With Paul, we too can see Nature groaning under a curse which it could not have willingly inflicted upon itself. Morally, nature is free and so could not be cursed for its own sins. But it was made subject to vanity "because" or "on account of" the will of God, who subjected it to vanity. And just because of its unwilling subjection and the fact that it was God who willed its subjection, the creation submitted to this state of corruption "in hope". The hope consists in the belief that one day, even as man has been responsible for its curse, so he will be instrumental in bringing back its former state of liberty. So the creation waits, but it waits in hope because of "him who subjected it".

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1. Godet: op. cit., p. 90.

d. The Content of Hope - Deliverance From Bondage (v.21).

" ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

(1) "ἐλευθερωθήσεται, shall be delivered."

We have seen that the subjection of creation to vanity was accompanied by an awakening hope. This hope is centered in the future when the sons of God will be revealed in their complete glory. The "κτίσις" expects to share in the benefits of this coming event. At that time, it will be set free from its bondage of corruption.

"ἐλευθερωθήσεται", "to make free", "set at liberty", "to liberate from bondage", is the verb used by Paul to describe either the content or the cause of the hope of creation. Even as "ματαιότης" and "δόξα" are placed in antithetical relationship to each other, so "ἐλευθερωθήσεται" is in contrast with the previous verb "ὑπετάγη", "was made subject". So as man was responsible for creation's subjection, in like manner his glorification shall be the occasion for creation's liberation from bondage.

(2) "ἀπὸ τῆς δουλείας τῆς φθορᾶς, from the bondage of corruption."

"δουλείας" means "slavery", "bondage", "the condition

of a slave". "In the New Testament it is used with reference to degradation and unhappiness, thralldom spiritual or moral."¹.

"φθορᾶς", "corruption", "destruction", "perishing", is used in the Christian sense as "the loss of salvation", and "eternal misery"². Paul obviously uses it in the sense of "decay", "corruptibility", or "mortality" (Acts 13:34, Galatians 6:8). In Corinthians, he uses it as the corruptible, perishable substance.³.

The whole phrase, "the bondage of corruption", has a similar meaning to that of "subjection to vanity"(v. 20). Denny describes the "ἡ δουλεία τῆς φθορᾶς" as:

"A system in which nothing continues in one stay, in which death claims evrything, in which there is not even an analogy to immortality, is a system of slavery - in subjection to 'vanity', with no high eternal worth of its own. From such a condition creation is to be emancipated; it is to share in the liberty which belongs to the glory of the children of God. When man's redemption is complete, he will find himself in a new world matching with his new condition (Isaiah 65:17, 2 Peter 3:13, Revelation 21:1). This is Paul's faith and the signing of creation attests it." (4)

Beet says that the creation was condemned to useless toil, a state of fruitless effort which was not its original destiny, but a result of man's sin.⁵ So Nature is pre-

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1. Bagster: Greek-English Lexicon, p. 106,107.
2. Thayer: op. cit., p. 652.
3. I Corinthians 15:42,50.
4. Denny: Expositor's Greek Testament, p. 649.
5. Beet: Commentary on Romans, p. 236.

vented from attaining her true glory and perfection, being in bondage to the existing state of corruption, decay, and mortality.

(3) "εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ, into the liberty of the glory of the children of God."

Nature's hope consists in more than a mere liberation from corruption in any general sense. It is to be a deliverance "into", as well as a deliverance "from". "εἰς" points toward, or directs attention to when used with the accusative.^{1.}

"ἐλευθερία" has the same sense as the verb previously discussed.^{2.} Riddle says that the construction of this phrase is pregnant. We may supply: "καὶ καταστραθῆσεται" or "εἰσάχθῆσεται", "shall be brought" or "introduced into".^{3.} Some have translated this to read: "the glorious liberty", which is not even grammatically correct since "δόξης" is in the genitive case. Again Riddle reminds us that the most prominent idea of the phrase becomes merely attributive if translated "glorious liberty".^{3.} It is not "glorious liberty", although that may be true, but it is the "liberty of the glory of the children of God." By this, Paul does not say that nature will participate in the

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1. Dana & Mantey: Manual of Greek Grammar, p. 103.
2. Page 46.
3. Riddle: op. cit., p. 272.

same glory as the children of God, but it may lay claim to liberty as one of the elements of the glory. What this will be, Godet explains thus:

"It expresses the unchecked development of the free expansion of all the powers of life, beauty, and perfection, wherewith this new nature will be endowed." (1)

By this he does not mean to infer that the individual things of nature will return to life, but that the new nature will be completely different from the old system in its constitution and laws.

Gifford makes the same interpretation when he speaks of this liberty as the "full and perfect development of all the faculties and powers of our nature", in which the "κτίσις" also shall undergo a similar change and become a fit scene for the glory of God's children. From an ancient source he quotes:².

"In those days shall the whole creation be changed for the better, and return to its pristine perfection and purity, such as it was in the time of the first man before his sin." (3)

e. Nature's Existing Condition - Groaning in Pain.

Although the "κτίσις" lives in hope of future glory, in its present condition it is yet in an unhappy and pain-

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1. Godet: op. cit., p. 92.
2. Gifford: Bible Commentary, p. 156.
3. Quotation from R. Bechai Shulcham Orba, f. 9, column 4, quoted by Reiche.

ful state. "ἡ κτίσις συνστενάζει καὶ συνωσίζει ἀρχὴ τοῦ νῦν", "For we know that the whole creation groaneth and travailleth in pain together until now." (verse 22)

The preposition "σύν" is prefixed to both verbs, which, according to Godet, "refers to the concurrence of all the beings of nature in this common groaning." ^{1.}

"συνστενάζει", "to groan together", is used by Paul to express the universal and unceasing cry of the "κτίσις". It merely continues the same thought of creation under the bondage of corruption. But Paul is confident that this condition is one day to give way to order and liberty, more in accord with the original plan of the Creator. Beet says:

"The present state can only be accounted for by the supposition that it is temporary, preparatory for something more consistent with its original destiny." (2)

"συνωσίζει", "travailleth in pain together", is likewise prefixed by the preposition "σύν", "together with".

Denney says that the force of this preposition as used here is "not that we sigh and are in pain, and creation along with us; but that the whole frame of creation, all its parts together, unite in sighing and in pain. . . . In "συνωσίζει" there is the suggestion of the travail out of which the new world is to be born." ^{3.} Thayer bears out

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1. Godet: op. cit., p. 93.
2. Beet: op. cit., p. 237.
3. Denney: op. cit., p. 650.

this idea when he defines the verb as meaning "to feel the pains of travail with", or "be in travail together". He cites this passage as referring to the several parts of which creation consists.^{1.} Godet likewise says that this verb expresses more than the verb "στυγτένυζει", "groaning"; it is effort and travail in birth. He continues:

"It seems as if old Nature bore in her bosom the germ of a more perfect nature, and, as the poet says, 'feels in her womb the leaping of a new universe'." (2)

Beet suggests that Paul here is speaking of "Nature's agony as 'travail', as pangs soon suddenly to cease at the birth of a new earth and heaven (John 16:21)."^{3.} Thus, we see that "στυγσίβει" not only has an element of pain connected with it as does "στυγτένυζει", but it also has a note of hope. Olshausen remarks that:

"The 'στυγσίβει' therefore indicates indeed on the one hand the greatest height of pain, but on the other it contains the intimation also, that it brings with it the secret cheer of not being purposeless. The birth pangs of the creature give life to a new and fairer world." (4)

These verbs do not refer to the children of God for, in transition, Paul says that it is not only the "κτίσις" but also "we groan within ourselves waiting for our adoption."

"ἀρχι τοῦ νῦν", "until now", is a phrase which

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1. Thayer: op. cit., p. 607.
2. Godet: op. cit., p. 93.

3. Beet: op. cit., p. 237.
4. Olshausen: op. cit.,
p. 294.

apparently means "from the time when it was 'ὑπερᾶγι'," "from the first of time", or "without interruption".

Godet says that it means "even after redemption is already accomplished." The domain of Spirit has been transformed but not so the domain of nature.¹ So, "until now", the creation has been suffering and in pain. From the time when it was made subject to the bondage of corruption even unto the time when it shall be released is included in the phrase "ἀρχὴ τοῦ νῦν".

3. The Believing Christian (verses 23-25).

Paul has completed his argument from the standpoint of creation. He has shown that the natural world is in "pain" and "travail", anxiously awaiting its freedom from the bondage of corruption. Now he makes a transition to the believer himself. "And not only so (not only does the creation groan and travail in pain), but ourselves also.." (verse 23)

a. The Believer's Present High Condition.

"αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες", "(We) who have the first-fruits of the Spirit".

(1) "ἔχοντες", "having", or "though we have" defines the

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1. Godet: op. cit., p. 93.

subject and expresses the thought that the believer, even though he is privileged in having "the first-fruits of the Spirit", still awaits a "glory yet to be revealed". For that reason, he, too, unites with Nature in groaning for the final glory to be revealed.

(2) "τὴν ἀπαρχὴν τοῦ πνεύματος, the first-fruits of the Spirit."

Thayer says that "ἀπαρχή", "first-fruits", is used, first, of persons consecrated to God in point of time preceding the rest (Christ is referred to as the "ἀπαρχή", the first to be recalled from death, 1 Cor. 15:20); second, of persons superior or excellent (Rev. 14:4); and third, of those who have the first-fruits (of future blessings) in the Spirit. To this last division, he assigns Romans 8:23.¹ The word "ἀπαρχή" itself contains the idea of future harvest.

But, the phrase taken as a whole has been interpreted in many ways:

(1) The Early Christians and Apostles had the "first-fruits of the Spirit" and the full harvest will be the impartation of the Spirit to all Christians.

(2) Our present reception of the Spirit is only a small portion as compared to the full outpouring of the

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1. Thayer: op. cit., p. 54.

Spirit in the future Kingdom.

(3) The Spirit Himself is the gift of the "first-fruits" (in apposition) of the final complete Christian life.

Of these views, the first two regard "πνεύματος" as partitive genitive, and the third as genitive of apposition. The first explanation (favored by De Wette, Kolhner, Olshausen, and Meyer) would assign to later Christians the full harvest of the Spirit, which is certainly not the case. Furthermore, this would seem to be irrelevant to the general argument of the writer. His idea is that even believers are waiting for a state of complete "adoption", "the redemption of their body (verse 23)". The second explanation (favored by Chrysostom, Huther, Calvin, Beza, Tholuck, Philippi, Hodge, Alford, and Stuart) is more harmonious to the Apostle's thought that the gift of the Spirit in the present life is not the complete revelation of glory. The greater glory is yet to come. It is for this that the believer groans, even (or as Denney suggests:¹ because he has this foretaste of heaven, he groans with intensified yearning for complete redemption) while he has the gift of the Spirit. Riddle maintains that the partitive genitive is the one commonly used in the New Testament following

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1. Denney: op. cit., p. 650.

"ἀπαρχή".^{1.} The third explanation is supported mainly by Lange who feels that the Spirit in this case is the "earnest" of our complete redemption (2 Cor. 1:22). The essential meaning of the second and third explanations is nearly identical. It is evident that Paul considers the "first-fruits of the Spirit" to be not only a portion of the complete harvest of the same quality in the future, but also that this self-same Spirit which is present in this life is the "first-fruits" of the final outpouring of the Spirit. The Spirit cannot differ in quality. So, we accept "πνεύματος" as the partitive genitive, in accordance with its regular usage, but at the same time retain its significance as genitive of apposition. The believer has the "first-fruits of the Spirit", in which the "ἀπαρχή" is the present blessings of the Spirit. But this is not the complete outpouring of the Spirit which will be given in the final "δόξα". As Lange observes, this will not be "a new and higher outpouring of the Spirit, but . . . the perfect epiphany of the operation of the Spirit."^{2.}

b. The Object of His Groaning - Adoption, Redemption of the Body.

The same verb, "στρενάζω", is used to describe the

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1. Lange: Commentary on Romans, p. 274. (foot-note by Riddle)

2. Lange: op. cit., p. 274.

groaning of the believer as was used of the creation. He "groans within himself" waiting for his adoption, which is the redemption of the body from corruptibility and its present state of mortality. Again, Paul uses the verb, "ἀπεκδέχομενοι", "wait with longing" to describe the attitude of the believer as he, too, looks to the future. (1) "υἱοθεσίαν", "adoption", is the compound of "υἱός" and "θεΐς", meaning literally "an adopted son". It is used in the New Testament to denote God's relationship between Himself and Israel, and also the nature and condition of the true disciples of Christ who, through the Holy Spirit, have become "sons of God". Thayer adds:

"It also includes the blessed state looked for in the future life after the visible return of Christ from heaven; hence ἀπεκδέχεσθαι υἱοθεσίαν, 'to wait for adoption', i.e. the consummate condition of the sons of God which will render it evident that they are the sons of God, Romans 8:23."(1)

This is a very familiar term in the Greek papyri and reminds us that Paul was making use of a well-known term when he used "υἱοθεσίαν" in the service of His Gospel.² What Paul is trying to impart to his readers is that even though they have been partially adopted, being made partakers in God's purpose and Spirit, still they are waiting for complete and final adoption which will take place at

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1. Thayer: op. cit., p. 634.
2. Moulton & Milligan: Greek Papyri, p. 648.

"the revealing of the sons of God" (verse 19). Alford appropriately paraphrases the term: "awaiting the fulness of our adoption." ^{1.}

(2) " τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, the redemption of our body."

This phrase is in apposition to "ὕιοθεσίαν", because it explains the nature of the "adoption" for which the believer is waiting. It could be a second thing for which we are waiting besides "adoption", but this is not so true to the thought of the passage. Paul has written that the believer is waiting his adoption. But the believer has already become a son of God and a "joint-heir" with Christ (Romans 8:12-17). So, lest his readers misunderstand him, Paul adds this additional phrase in apposition to explain how God's children can be waiting for adoption. The "redemption of the body" is that which completes the adoption and makes the believer an heir in full possession of his legacy. This is always Paul's teaching concerning the final state of redemption(2Cor. 5:4ff.) The believer is "sealed unto the day of redemption" by the Holy Spirit (Ephesians 4:30).

"ἀπολύτρωσιν" (from the verb "ἀπολυτρόω", "to redeem by paying the price", "deliverance", "liberation")

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1. Alford (Quotation in Riddle: Commentary on Romans, p.132.

reminds us of the "ἐλευθερωθήσεται" of the creation. In the New Testament sense as here used, it means the "deliverance of the body from frailty and mortality".^{1.} This is the only instance of the use of this phrase in the New Testament. It signifies "redemption in its absolute completion (as in 1 Cor. 1:30)".^{2.} This means that "the state of the sons of God will not be fully realized in us until there is added to the holiness of the Spirit, the glory and perfection of the body as well."^{3.} Paul does not mean by this phrase that we shall be "freed from the body". Such a view would be contrary to Paul's way of thinking. His great hope is that he will one day have a new body, one which is spiritual and incorruptible. He speaks of being clothed upon with life in the place of the present mortality.^{4.} Only as the mortal puts on immortality will the believer become completely a son of God. Meanwhile "even ourselves, who have the first-fruits of the Spirit. . . groan within ourselves, waiting for our adoption, to wit, the redemption of our body (revised version)."

c. The Believer's Stedfastness in Suffering.

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1. Thayer: op. cit., p. 65.
2. Olshausen: op. cit., p. 294.
3. Godet: op. cit., p. 97.
4. 2 Corinthians 5:4.

" Ὡς ὑπομονῆς ἀπεκσεχόμεθα", "Then do we with patience wait for it."

Paul has demonstrated that salvation in its final sense is a matter of the future. It can be claimed at the present, but only in the realm of hope. But the true nature of hope is faith in the future attainment. In its true sense it is such that it cannot be seen. Wherefore, Paul argues that hope, whereby one is saved, is fixed on something which cannot in the present state be grasped nor acquired. So we wait for that which we cannot now grasp.

"ἀπεκσεχόμεθα" again is used by the Apostle to portray the earnestness and intense longing of the believer for complete and final redemption.

"Ὡς" used here with "ὑπομονῆς" expresses "perseverance amid obstacles", "to hold out under a burden". It is derived from "ὑπό" and "μένω", literally "remaining under", or "to persevere" and "endure"¹. It is used by Jesus in the parable of the Sower where he characterizes the good Christian as the one who hears the Word, holds it fast, and brings forth fruit with patience (steadfastness).² Paul writes of "patience" in all kinds of tribulations.³ So the phrase used here denotes not only the idea of ac-

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1. Thayer: op. cit., p. 644.

2. Luke 8:15

3. 2 Corinthians 6:4; Romans 5:3,4.

companiment, but the state which characterizes all of the period of waiting.^{1.} Lange says that the element of constancy is always prominent in this word. Here it means: "Now, obliged as we yet are to hope without seeing, waiting necessarily takes the character of patience."^{2.} It is the thought of perseverance to the end, "a brave holding up and going forward in spite of hardship and enemies, in prospect of blessing to come."^{3.} Such is the attitude of the normal believer whose waiting is based on hope.

As yet the believer is not fully redeemed; not in the final position of the sons of God, but, with the great hope held out before him of complete glorification, he may groan within himself at the present status, but he holds on with steadfast patience, the while his eyes are fixed on the distant horizon to catch the first glimpse of the coming of the Son of God in all His Glory.

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1. Lange: op. cit., p. 275.
2. Godet: op. cit., p. 100.
3. Beet:op. cit., p. 239.

C. THE SYNTACTICAL PROBLEMS

Hastily, we have examined the structure of Romans 8: 18-25, and with more leisure have studied the meaning of the various words and phrases. It will now be profitable in the closing section of this chapter to examine more closely the grammatical relationships which exist within the passage itself. What is the significance of the various phrases introduced by "ὅτι", "δέ", "καί", and "ὅτι" ?

1. "ὅτι" (verses 18, 19, 20, 22, and 24).

a. The General Use and Meaning.

The conjunction "ὅτι" is, in cultivated prose, the most common causal particle and corresponds to the English "for". It is contracted from "ὅτι" and "καί", expressing originally a corroboration or assent in reference to what precedes (καί). From this fundamental meaning came its causal force so that it now serves:

- (1) to introduce explanatory clauses, rendered "that is",
- (2) to show the relation of replies to what has gone before as in John 9:30, where the Pharisees were puzzled over Jesus' healing of the blind man. They said, "but as for this man, we know not whence he is." Then the blind man answered, "why (ὅτι) herein is the marvel. ." This illustrates the original import of the word where the reply re-

fers to the statement of the Pharisees (ἄρα) and then subjoins an affirmation.

(3) "γάρ" is often used in a series of phrases, either of separate thoughts or of subordinate clauses. (1)

"γάρ" is most frequently used in the illative sense to introduce a reason. "At such times it means 'for'. But this translation has been greatly overworked."².

b. "γάρ" in verse 18, "λογίζομαι γάρ, for I reckon."

Dana and Mantey cite this passage as an instance of the use of "γάρ" for introducing a reason.³ The Christian believer is to partake of Christ's sufferings, but they are not to be feared, "for", "the sufferings of this present time are not to be compared" to the future glory which shall be revealed. It serves as a connection between this section and the preceding. Sanday says that the connection lies in the contrast between "the privileges as sons of God' (verse 17) and the sufferings of the present."⁴ Paul then weaves this thought of suffering into his main argument. Undoubtedly as he has been writing of the privileges which his readers have as children of God and joint-heirs with Christ, he remembers that they are also forced to suffer with Jesus. Thinking of the suffer-

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1. Winer: Grammar of the New Testament, p. 445 ff.
2. Dana & Mantey: op. cit., p. 243.
3. Ibid., p. 243.
4. Sanday: Romans (Int. Critical Comm.), p. 205.

ings which he has gone through, Paul uses this important element in the life of the Early Christian to support his argument.

Some have connected "γὰρ" with the preceding phrase "suffer with him"; others to "glorified with him". Lange is of the opinion that this "γὰρ" refers to the whole preceding thought. Alford is of like mind when he interprets Paul's thought thus: "I myself am one who have embraced this course, being convinced that. ."¹. Apparently Paul uses "γὰρ" here to connect the whole thought of verses 18-25 with the preceding ideas of suffering and of being glorified with Christ.

c. "γὰρ" in verse 19, "ἢ ἀποκαραδοκίᾳ... ἀπεκδέχεται,
For the earnest expectation of the creation waiteth for the revealing of the sons of God." In this case, "γὰρ" might refer to either "the sufferings of this present time (Godet) or to "the glory to be revealed". Godet, in a summary of this use of "γὰρ", says:

" 'γὰρ' is usually made to refer to the idea of glory yet to be revealed (verse 18). This view is supported either by the greatness of this glory (De Wette, Hofmann), or by its certainty (Meyer), or by its futurity (Philippi), or by the imminence of its manifestation (Reiche). But not one of these affirmations is proved in what follows. Paul is demonstrating the fact that if we are already saved spiri-

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1. Lange: Commentary on Romans, p. 269.

tually, we are far from being so also outwardly. In Biblical language, as to the spirit, we are in the age to come; as to the body, in the present age. The 'γῆρ' therefore refers to the sufferings of this present time. This strange discord forms the basis of our present condition; and that is what verse 19 demonstrates by the waiting attitude which all nature betrays."(1)

From this argument, it appears that Godet is right. It is more likely that the "γῆρ" refers to the sufferings of the present than to the "glory which shall be revealed". But is that Paul's emphasis? Is it not better to take "γῆρ" as referring to the present situation of mankind in its totality of suffering, yet with the added element of a coming revelation of glory? Paul has stated in the previous verse (18) that, according to his calculated judgment, the sufferings of the present time are not even worthy of being compared to the "glory which shall be revealed". Now, in proof of this calculation, he proceeds to the first reason, namely, that the whole creation (ἡ κτίσις) is anxiously awaiting the revealing of the sons of God. Perhaps there should be an emphasis on the futurity of the glory, and on its grandeur, its certainty, or its nearness. But, with Hodge, we conclude that:

"the main idea of v. 18 obviously is, that this future glory transcends immeasurably the suffering of the present state. All that follows tends to illustrate and enforce that idea." (2)

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1. Godet: op. cit., p. 88.
2. Hodge: Commentary on Romans, p. 423.

Whatever view may be taken as to the place of the emphasis, it is clear that the "yq'p" of verse 19 refers back in an explanatory sense to the whole thought of verse 18, that in the midst of present suffering, there is a hope of future glory which makes it possible to endure the present misery.

d. "yq'p" in verse 20, "
For the creation was subjected to vanity."

Here, too, the "yq'p" introduces an explanatory clause showing the reason for the expectant attitude of the creation. The previous verse stated that the creation waits for the revealing of the sons of God. Why should nature be conceived as anxiously awaiting the revealing of the sons of God unless it, too, will in some way benefit by the event? So, "yq'p" in this verse introduces a reason for the expectant attitude of nature or creation which continues its thought through verse 22, being strengthened by a subordinate clause introduced by "yq'p" in verse 22. Creation is expectant because it was made subject to vanity, not of its own will, but by reason of "him who subjected" it. This subjection was endured because of the hope that the creation would one day be delivered. Paul goes on to say that it is common knowledge that the creation is at present in a state of pain and travail which is an abnormal condition(verse 22). Hodge says that

verse 20 gives three reasons why the creation waits for the revealing of the sons of God. They are: (1) It is now subject to vanity. (2) This subjection was not voluntary, but imposed by God. (3) It was never designed to be final.^{1.}

e. "γὰρ" in verse 22, "οἷσθαμεν γὰρ...", For we know that the whole creation groaneth and travaileth in pain together until now."

As previously stated, this verse is subordinate to the preceding verse, stating an explanation of the fact, or a confirmation from experience, that the creation is subject to vanity and longs for deliverance. It is most plainly evident that the whole creation is "groaning and travailing in pain". However, these are the "pains of birth, and not of death (Calvin)".^{2.} Gifford says that this verse furnishes proof of the reality of the hope of deliverance(verse 21) from the present signs of pain and travail. He goes on to remark:

"οἷσθαμεν γὰρ" is an appeal to a common knowledge of a condition of nature, analagous to that of a woman in travail. Knowledge of the fact, which alone is meant here, is derived from observation and experience: the knowledge of its dependence on man's fall (v.20) is derived from revelation. The groaning of creation is universal, consistent, and unceasing.

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1. Hodge: op. cit., p. 429-430.
2. Ibid., p. 432.

The whole creation groaneth together from the day of its subjection until now. These pangs of a world in travail cannot be unmeaning: they point to a coming time of delivery, when 'there shall be new heavens and a new earth wherein dwelleth righteousness'." (1)

f. "γῖρ" in verse 24a, "τῆ γὰρ ἐλπίσι ἐσώθημεν, For in hope were we saved."

Before arriving at this verse, we noted that the series of statements introduced by "γῖρ" was interrupted by the adversative phrase, "οὐ μόνον σέ ἀλλὰ καὶ", and not only so, but ourselves also". The natural creation (κτίσις) is not the only source of "groaning" in pain. "Ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for our adoption, to wit, the redemption of our bodies."².

Now, in verse 24, Paul gives the reason for the groaning of the believer as introduced by the causal or explanatory "γῖρ". By this Paul does not contradict his great teaching concerning salvation by faith alone. As Gifford remarks:

" 'Salvation' involves a moral condition that we must have begun already, though it will receive its final accomplishment hereafter (Lightfoot, 'Revision', p. 94). The reason why we are still waiting for the redemption of our body is that the salvation of which we are made partakers (by faith not 'by hope') is still an object of hope, not of complete realization

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1. Gifford: op. cit., p. 156.
2. Romans 8:23.

and present possession."(1)

Man, like the creation (verse 21), is living in a realm of hope. He is saved in that he has the witness of being a son of God, but he has not been fully redeemed. He must yet wait for the full redemption of the body.

g. "ὄρα" in verse 24b, "ὄρα γὰρ βλέπει τις, τί ἐλπίζει ; ,
For who hopeth for that which he seeth?"

This second "ὄρα" merely introduces a subordinate explanatory clause describing the nature of true hope. This is first attempted by asking a pointed question: Does anyone hope for that which he seeth? The thought is this: Anything which is seen or presently accessible is not a matter of hope. One does not hope for something which he has already. This gives the explanation to verse 24a as follows: "We were (aorist tense, denoting a definite time in history) saved in hope, but this hope is something still in the future. It can be grasped now by faith, but our final hope of salvation is in the future." Luther phrases it thus: "We are indeed saved, yet in hope".² Philippi distinguishes further between faith and hope:

"Inasmuch as the object of salvation is both relatively present and also relatively future, hope is produced from faith and indissolubly linked with it; for

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1. Gifford: op. cit., p. 157.

2. Riddle: Commentary on Romans, p. 132.

faith apprehends the object, in so far as it is present; hope, in so far as it is still future." (1)

That full salvation is not of the present order of things is proved by the explanatory statement of Paul. Beet says that the very nature of hope involves absence of things hoped for. Paul, after showing that hope and sight are incompatible, states what is the believer's actual attitude (verse 25), a perseverance even in suffering.²

h. Conclusion of the Study of "γὰρ".

A study of this passage in the light of the relationships established by the conjunctive particle "γὰρ" has revealed a chain of thought running throughout this section. Paul is writing of final redemption, a glory to be revealed which will far outweigh any sufferings of the present. This is proved by the abnormal condition of the whole creation as it groans for deliverance, and likewise by believers themselves, who are longing for complete redemption of the body. Hope is involved both in the creation and in the believer as they look in expectancy for the day of revealed glory.

2. "δέ", (verses 23, 24, and 25); and "ἀλλὰ", (vv. 20, 23).

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1. Riddle: Commentary on Romans, p. 132

2. Beet: Commentary on Romans, p. 239.

a. General Use and Meaning.

Both "ἀλλὰ" and "ἰσὲν" are simple adversative conjunctions expressing antithesis. "ἀλλὰ" is often translated "yet", "nevertheless," in which it expresses proper and strict opposition (cancelling a previous statement or indicating that it is to be disregarded); "ἰσὲν" (weakened from "ἰσὴν") connects while it contrasts, i.e. adds another particular different from what precedes. When used with a negative, it is to be translated "not . . . but (but rather)". "ἀλλὰ" is used when a train of thought is broken off or interrupted. "ἰσὲν" is frequently used when there is merely something new added, something other and different from what precedes, although it need not be contrasted. "ἰσὲν" is used particularly where an explanation is added.^{1.}

Of the two conjunctions, "ἀλλὰ" is the stronger adversative. "ἰσὲν" is commonly used as an adversative particle, translated "and", "moreover", "then", or "now" (A good example of this is the genealogy, Matt. 1:1-16). Of similar usage is "ἰσὲν" as an explanatory particle ("Now this is the judgment", John 3:19). A last use of "ἰσὲν" is that of an emphatic or intensive particle. Thus it is effectively used in Acts 3:24, "and in fact (ἰσὲν) all the prophets . . . spoke of these days."

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1. Winer: op. cit., p. 442.

b. "ἀλλά", in verse 20, "οὐχ ἑκούσῃ, ἀλλὰ διὰ τὸν ὑποτάξαντά, not of its own will, but by reason of him who subjected it."

In this verse, the use of "ἀλλά" as a strong adverbative is illustrated. The "creation was subjected to vanity, not willingly, but by reason of him who subjected it." Preceded by a negative, "ἀλλά" adds to the negation the thought of something else taking its place. From this, it is to be understood that the will of creation was set aside and another will made supreme in subjecting the creation to vanity. This "subjection" came not because the creation willed it, nor even was willing to be subject, but because of another will.

What does Paul mean by "διὰ τὸν ὑποτάξαντά, by reason of him who subjected it."? "διὰ", "for the sake of", in this instance, "constitutes an antithesis to 'οὐχ ἑκούσῃ', not voluntarily, but by reason of him who subjected it - by the will and command of God." ^{1.}

There has been not a little dispute over the question of Who was the one doing the subjecting of the creation. In a summary of the argument, Godet says:

"God is not the moral cause, but the efficient author of the curse on nature. 'Not willingly' means 'not by its own fault': it is natural then to seek in the contrasted term a designation of the person on whom

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1. Winer: op. cit., p. 399.

the moral responsibility for this catastrophe rests. So Chrysostom, Schneckenburger, and Tholuck apply the term, 'he who subjected' to the first man." (1)

This is in keeping with the thought of Genesis 3:17 where Adam is responsible for the curse upon the ground. Godet insists that if Paul had meant man, he would have said "the man". But man played only a passive part in this subjection. So there are those who apply the term to Satan, the prince of this world who dragged the creation into its state of misery (Hammond). The answer to this problem appears to lie in the additional phrase "ἐφ' ἐλπίσι, in hope". Now, if this be made to apply to God, it sounds unnatural to say that he subjected the creation in hope that it would be delivered. So it is best explained by making "in hope" depend on the principal verb, "ὁπερ ἄρχῆς, was subjected". This signifies that from the first, when this chastisement was inflicted, it was done only with the thought of a future restoration in view. And this hope, as with the "expectation" in verse 19, is attributed to nature. "She possesses in the feeling of her unmerited suffering a sort of presentiment of her future deliverance."² Thus there is an ordered arrangement of thought in verse 20: The creation was subjected to vanity (not willingly, but by reason of God's will who subjected

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1. Godet: op. cit., p. 91.
2. Ibid., p. 91.

it);and it was subjected in hope. We might also add the thought of a possible relationship between the phrase "by reason of him who subjected it" and "in hope". The creation subjected to vanity might have this hope of deliverance on account of knowing that it was God who did the subjecting, and knowing also that He would one day be the One to deliver it again.

c. "Σέ, ἀλλά", in verse 23, "and not only so, but also".

"Σέ" is here used in a peculiar sense. Though it is translated in the English(American Revised Version) by the conjunction "and", it has a different sense from the Greek "καί". It is a connective, and, at the same time, an adversative and explanatory particle. One feels that "Σέ" in this case has its several uses all combined. Certainly it connects with the preceding thought of the creation's groaning in pain until now. And together with the following "ἀλλά" it is strongly adversative, asserting that one thing is not the whole truth, but that something else is true as well. This sense gives the use of "Σέ" in the introduction of an additional element, something different from what has preceded. But there is still another use of "Σέ" which is evident here. That is its emphatic or intensive use. Paul could well have said in English: "Furthermore, not only is the creation groaning and trav-

ailing together in pain until now, but in fact, even we ourselves are also groaning."

It is difficult to distinguish between the two adversatives used in this verse. At least, the two used together give the connective, adversative, and emphatic significance to the phrase. Gifford says:

"Beyond this fact of human experience lies another, peculiar to the Christian consciousness, and of yet deeper significance for the reality of the hope of deliverance described in verse 21. .. This clause completes the climax of proof by the thought that even Christians, though so highly favored as recipients of the first out-pouring of the Spirit, were not exempt from an eager and painful longing for the full liberty and glory which were yet to be bestowed on them." (1)

d. "Σέ" in verse 24, "

but hope that is seen is not hope."

Paul has just previously written, "For we were saved in hope (τῆ̄... ἐλπίσι)." The verb in the aorist tense signifies that "salvation" has already been accomplished. But it is not complete, save in the spiritual sense; hence the use of the dative "ἐλπίσι", "in the way of hope".^{2.} And then, lest any of his readers should mistake the true nature of hope, Paul limits hope to that which is not seen and cannot be acquired in the present. This is stated negatively in verse 24, introduced by "Σέ". This particle

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1. Gifford: op. cit., p. 156.
2. Godet: op. cit., p. 97.

connects the previous statement about hope with his present thought of hope as being unseen. It is to be translated with the thought of an explanation. Lange reads the phrase: "Now, hope that is seen is not hope."¹ So, as Riddle suggests:

"By these self-evident statements about 'hope', the Apostle leads his readers up to the thought of verse 25, which is both an encouragement and an exhortation." (2)

e. "Σέ" in verse 25, "εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, but if we hope for that which we see not . . ."

In this series of statements concerning the hope in which we trust for complete salvation, the adoption in glory, Paul now states that for which he has been preparing the way. "If our hope is placed in that which we do not at present see, then with patience we will wait for it until the day of its revealing."

"Σί" used with the genitive, usually denotes a mental state viewed as something mediate, a means. This is exemplified in "Σί ὑπομονῆς", "with patience" or "through patience" (cf. Heb. 12:1). It gives the idea of instrumentality when used of the state of mind in which one does something.³ "Σέ", then is here used in the

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1. Lange: Commentary on the Romans, p. 275.

2. Riddle: op. cit., p. 133.

3. Winer: Grammar of the New Testament, p. 423; p. 379.

adversative sense. It places over against that which is not true hope, the thought of hope as an expectation of a state of complete salvation for which the believer must perseveringly wait.^{1.} But, "δέ" is not used here as the completion of the argument. It has an element of continuity, leading on to a series of statements introduced by "δέ" in the following section (verses 26-30). Godet says:

"Verse 25 is not a deduction to close the first reason of encouragement. 'Now' is preferable - not a conclusion, but a step in the argument intended to prove the painful state of waiting attached even to believers. The emphasis is placed on the words 'ἔτι' ὑπομονῆς, with patience'. 'Now, obliged as we yet are to hope without seeing, waiting necessarily takes the character of patience.' " (2)

"δέ", then, connects this verse with the preceding statements concerning hope. "We were saved in hope; now if we hope, we stedfastly or patiently persevere in that same hope."^{3.}

3. "ὅτι" (Verses 18, 21, 22).

a. General Use and Meaning.

"ὅτι", in form, is simply the neuter indefinite relative pronoun, "ὅ τι". In a general discussion of this particle, Winer says:

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1. Lange: op. cit., p. 275.
2. Godet: op. cit., p. 100.
3. Romans 8:25 (Personal paraphrase).

"ὅτι" refers in general to some matter of fact under consideration, and hence signifies both that and because; in the latter case, it is sometimes rendered still more forcibly by a preceding 'σὶ τὸ τοῦτο'. . . It is often doubtful whether 'ὅτι' means 'that' or 'because'." (1)

Dana and Mantey give three ordinary uses of this conjunction. They are: (1) a causal particle meaning "because" or "for"; (2) a conjunction introducing an objective clause after verbs of knowing, saying, seeing, feeling, etc. ; (3) with direct discourse in which "ὅτι" does not need to be translated, but serves as our quotation marks.^{2.}

Another form of "ὅτι" is "σὶ ὅτι" (chiefly found in later Greek) meaning "for this reason that" or "because". "It has a stronger causal force than "ὅτι"."^{3.} Thayer makes it the equivalent of "σὶ τὸ τοῦτο" or "ὅτι", "on this account that", or "because".^{4.}

b. "ὅτι" in verse 18, "λογίζομαι γὰρ ὅτι", for I reckon that . . ."

"ὅτι" is used in this verse merely as a conjunction introducing an objective clause after the verb "to judge" or "to calculate". In this verse, there is an unusual construction introduced by "ὅτι". It is the phrase "οὐκ ἄξιον . . . πρὸς, are not worthy to be compared." Paul is

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1. Winer: op. cit., p. 445.
2. Dana & Mantey: op. cit., p. 252.
3. Ibid., p. 245.
4. Thayer: op. cit., p. 152.

confident in his judgment concerning the relative weight of present sufferings and future glory. None is better able to make such a calculation than he. The sufferings of the present are described as "οὐκ ἀξία". "ἀξίος", "worthy", comes from the Greek "ἀγω", "to drive" or "to cause to move". It denotes strictly a thing which is of sufficient weight to produce motion in the scale of the balance.^{1.} The root meaning of "πρός" is "near" or "facing". With the accusative, it means "to", "towards", "beside", "against", "with", "at".^{2.} Winer, referring to its use in this verse, says it designates "the rule 'after', 'according to', which one is guided (Luke 12:47); and hence the standard according to which a comparison is instituted. . . Compared to as if applied to a standard of comparison."^{3.} Godet comments:

"So when Paul compares miseries imposed on him by the present state of things with the future glory, the former has no weight whatever in the balance of his resolutions." (1)

"ὅτι", then, merely introduces this calculation of Paul as to the relative weight of suffering and future glory.

c. "ὅτι" in verse 21, "ἐφ' ἐλπίσι ὅτι (or σιότι) . . . , in hope that the creation itself also shall be delivered."

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1. Godet: op. cit., p. 87.
2. Dana & Mantey: op. cit., p. 252
3. Winer: op. cit., p. 405.

Whether the text is taken to read "in hope that ($\acute{\omicron}\tau\iota$) the creation" shall be delivered, or "in hope because ($\varsigma\iota\acute{\omicron}\tau\iota$) the creation" shall be delivered, is of minor importance. The final meaning is the same, either stating wherein the hope consists ($\acute{\omicron}\tau\iota$), or the reason for the hope ($\varsigma\iota\acute{\omicron}\tau\iota$). If God be taken as the one "subjecting" the creation, the natural reading is "the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope, seeing that the creation also shall be delivered." Garvie says that " $\acute{\omicron}\tau\iota$ " defines the content of the hope, but " $\varsigma\iota\acute{\omicron}\tau\iota$ ", "because", is an equally justifiable rendering, with the following words as a reason for hope.¹

d. " $\acute{\omicron}\tau\iota$ " in verse 22, " $\acute{\omicron}\iota\varsigma\delta\mu\epsilon\nu\ \gamma\acute{\alpha}\rho\ \acute{\omicron}\tau\iota\ \dots$, for we know that the whole creation groaneth.."

Again in this verse, " $\acute{\omicron}\tau\iota$ " is used as a conjunction to introduce an objective clause after the verb "to know". Universal knowledge tells one that the whole realm of nature is groaning for deliverance. Is it equally true for Paul to say, "Not only is this so of creation, but we also who are living in the Christian faith are certain of our present condition of subjection and are waiting for

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1. Garvie: The New Century Bible, p. 195.

complete redemption"? "ὄτι" introduces two different thoughts of our knowledge: (1) that of creation's groaning, and (2) our own internal anguish and groaning.

4. A Summary of the Syntactical Treatment.

Paul, in verse 18, introduces the theme of the portion of his Epistle under discussion. This might be designated "Our Hope of Final Redemption". Rather incidentally he remarks that this future glory is not even worthy to be compared to present suffering. His theme is then supported by a series of thoughts introduced by "ἡ ἀποκάλυψις" in verse 19-22. The creation is waiting for the revelation of man's complete redemption; for creation itself is suffering in a state of subjection to vanity, and hopes for a deliverance which is contingent on the glory which is to be revealed to man. It is a well-known fact, from observation, that the creation is in a state of corruption and suffering. At this point, the series of thoughts introduced by "ἡ ἀποκάλυψις" is interrupted by a transition from the argument of the creation to that of believers in God. They, too, are awaiting a coming redemption, which fact is buttressed by a statement of the nature of salvation; This in turn is supported by an explanatory clause also introduced by "ἡ ἀποκάλυψις". Finally, Paul writes a fitting climax to this section by showing the effect of this hope of salvation upon the present life of suffering.

Summing up the whole course of Paul's argument, we find the following facts:

I RECKON - Sufferings of the Present
v.s. v. 18
The Glory to be Revealed

"For" (v.19)

A. The Expectant Attitude of Creation - Waits for Revealing.

1. For - A State of Subjection to Vanity. (v. 20)

A. The Cause - not by its will, but
because of His will.

B. The Attitude - Hopeful Waiting.

(1) Purport of the hope:

a. Deliverance from bondage,
b. Liberty established.

(2) Reasonableness of the hope:

a. Knowledge of condition
of creation,
b. Element of 'birth pains'.

B. The Expectant Attitude of the Christian - Waits Adoption.

1. For - State of Salvation is incomplete, partially
future.

(1) An Element of hope involved,

(2) For - hope is not found
where there is no need
for it.

2. Now - Hope added to faith gives steadfastness in
the present.

D. A PARAPHRASE OF ROMANS 8: 18 - 25

As heirs of God and joint-heirs with Christ, we are to be glorified with Him. But this is to be in the future. First there must come a time of suffering with Him. But this is nothing to dread nor worry about. It is of no weight whatsoever in comparison with the glory which shall one day be revealed to us as sons of God.

Even the natural world around us might be considered as anxiously and expectantly awaiting this day when God's full glory will be made manifest to His children. It, too, is in a state of subjection to frailty and corruption of earthly life, having been created so, not of its own will, but by act of the Creator. The creation may be thought of as existing in its present condition, but always with the hope of a coming deliverance. When such deliverance is wrought upon nature, it too shall share in the same kind of freedom which will be given to the sons of God, freedom from the state of corruption and mortality.

That nature is in pain and subject to corruption is obvious. But she can also be seen to be struggling in a state of travail, enduring pains which shall issue in a new creation. Her's is comparable to the pain endured by a woman in child-birth. Up to this moment, Nature has been universally enduring this pain, yet hoping for a new

and better condition.

However, Nature only bears out our own experience. We, too, although we have tasted of this coming glory through the working of the Spirit, anxiously and patiently wait for the final recognition of our position as sons and heirs. We are waiting for the time when our physical bodies will be delivered from the last vestige of corruption and mortality, and we shall be completely redeemed and made partakers of the glory of God.

Now, since this is still in the future, it is necessary to lay hold on this final redemption by means of hope. This alone can be the proper attitude of the believer. We are saved now by faith, but complete salvation is a matter for hope, something which comes in the future. Hence, we cannot grasp it except by hope.

But, if hope for this future redemption, the completion of the plan of salvation, is strong within us, then do we with patience and steadfastness wait for that time to come. Hardships and sufferings in the present can in no wise dim the vision of our star of hope.

CHAPTER V

THEOLOGICAL IMPLICATIONS

"Come and make all things new;
Build up this ruined earth;
Restore our faded paradise,
Creation's second birth."
- Bonar

CHAPTER V
THEOLOGICAL IMPLICATIONS

A. INTRODUCTORY

B. DISCUSSION OF DOCTRINES

1. Cosmology - Creation
2. Anthropology - Man
3. Soteriology - Redemption
4. Eschatology - Future Glory

C. CONCLUSION

CHAPTER V
THEOLOGICAL IMPLICATIONS

A. INTRODUCTION

Strong, in his Systematic Theology, adopts the Synthetic Method of treatment. This he describes as "the most common and the most logical method of arranging the topics of theology." This method is the method of cause and effect. It "starts from the highest principle, God, and proceeds to man, Christ, redemption, and finally to the end of all things." (Hagenbach, Hist. Doctrine, 2:152)

With this treatment of theology, Strong arranges the topics in the following order:

1. The Existence of God.
2. The Scriptures as a revelation from God.
3. The nature, decrees, and work of God.
4. Man, in his original likeness to God and consequent apostasy.
5. Redemption, through the work of Christ and the Holy Spirit.
6. The nature and laws of the Christian Church.
7. The end of the present system of things. (1)

Not all of the above topics are to be found in Romans 8:18-25. Sufficient here to discuss under No. 3 the present condition of the creation, its imperfection and groaning in subjection; under No. 4, the relation of the Sin of man to

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1. Strong: Systematic Theology, p. 27 ff.

Nature's condition, and man's own state of imperfection; under No. 5, "adoption" and complete redemption of man in the future with salvation only in hope in the present; and finally, under No. 7, the manifestation of the sons of God, the effect on creation, and the probable nature of the life to come.

B. DISCUSSION OF DOCTRINES

1. Cosmology - the "creation" as God's Work.

In this section, Paul describes the "κτίσις" as in a state of bondage to corruption. It was subjected by God, so that we infer from Paul that the "κτίσις" was not always in this same condition. Now, considering the creation as all of Nature, animate and inanimate apart from man, can it be said that it is indeed subject to corruption?

Certainly there is present such a thing as moral evil in the world of man, and in the realm of nature there is seen on every hand the destructive forces of physical evil. How are we to explain the vast amount of suffering which is present in the animal world? Sheldon describes it as "a carnival of slaughter carried on through countless centuries."¹

Paul describes the condition of creation at the present moment as "subjection to vanity" and in "the bondage

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1. Sheldon: The History of Christian Doctrine, p. 251.

of corruption". As he looks at the natural world around him, he sees that it is characterized by a reign of death. Such a condition, he regards not as the natural state of the creation but as an abnormal state due to a curse inflicted upon it. This condition is well described by Beet and like commentators: Nature is prevented from putting forth its powers, from manifesting its real grandeur, and attaining its original destiny. All she brings forth is doomed to die. She is forced to slay her own offspring - the lightning flash upon the oak, winter's harshness toward the song-birds, animals at war with one another, all speaks of an abnormal condition from what God once called good (Genesis 1:18,25). This universal destruction limits the achievements of Nature. "Instead of sustained growth, its beauty and strength fade away." This condition of bondage suggests to Paul the thought that Nature herself shall be freed from its abnormal condition. Such liberation belongs to the glory which shall be revealed. The ground for Paul's hope of this liberation of Nature is the united cry of sorrow and anguish which he discerns arising from the creation. Beet continues:

"Every voice in Nature which reminds us of its bondage to corruption, Paul conceives to be a cry of sorrow. The storm which wreaks destruction, and the roar of the hungry lion, tell that the original purpose of the Creator has been perverted, and that Nature is not what He designed it to be."(1)

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1. Beet: op. cit., p. 236-7.

That Paul does not consider the present condition of the creation to be its normal condition is evident from his assertion that "the creation was subjected to vanity (Romans 8:20)". This seems to be a reference to the Fall of man as recorded in the book of Genesis (Chapter III) where the sin of man was attended by a curse upon the ground. Beet reasons that even as sin brought a curse on the body, it also brought a curse upon the greater dwelling place of the entire race. So, in Paul's teachings, he sees the fortunes of the material world closely bound to the condition of mankind.^{1.} Sanday says that the suffering and glory alike are parts of a great cosmical movement in which the irrational creation joins with man. As it shared in his fall, so will it share in the benefits of his redemption.^{2.} Schubert is quoted in the interpretation of Nature's groaning as an allegory in this way:

"Even in the things of the material world which surrounds us, there is an element of life, a yearning of what is bound, which like that of the Memnon-statue, unconsciously sends forth symphony, when the ray touches it from above." (3)

Gifford quotes from an old source to state his view that sin was responsible for the corruption of Nature:

"Though all things were made very good, yet when the first man sinned they were corrupted, and shall return

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1. Beet: op. cit., p. 237.
2. Sanday: op. cit., p. 204.
3. Olshausen: op. cit., p. 283-4 (foot-note).

no more to their proper state until Pherez, i.e. 1. Messias, shall come." (Beresh. Rabb. f.2,3. Reiche)

Paul gives us no other reason for the present condition of Nature than the will of the "one who subjected it". From the standpoint of history, this can be none other than God who first placed the creature under man's dominion.

Evidently, Paul is presenting the thought that the final aim of the whole universe is the Kingdom of God. Bruce says that the "groaning of the creation in labour for the bringing forth of a new redeemed world is a graphic pictorial representation of the same great thought."². The Apostle conceives of the creation as subjected to an abnormal condition only with the hope of again being reinstated to its former position. This is the position taken by Origen, Chrysostom, Jerome, and many modern commentators.

Origen holds that the vanity of creation is nothing more than the body, which is material and corruptible. Even the sun, moon, and stars with their ethereal qualities have material bodies and are thus under the bondage of corruption.³ All creation was made subject unwillingly, and on the condition that when its ministry was over, it would again be set at liberty. But what is this liberty to be?

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1. Gifford: op. cit., p. 1551
2. Bruce: St. Paul's Conception of Christianity, p. 335.
3. Ante-Nicene Fathers, Volume IV, p. 264.

Origen writes:

"When Christ shall have delivered up the kingdom of God even the Father, then also those living things, when they shall first have been made the kingdom of Christ, shall be delivered, along with the whole of that kingdom, to the rule of the Father, that when God shall be all in all, they also, since they are part of all things, may have God in themselves, as He is in all things."(1)

Chrysostom is of the same mind when he writes that the Apostle personifies the whole world, not meaning that Nature is really alive and capable of reasoning, but that we may learn the greatness of the blessings, so great as to reach even the things without sense also. The subjection of the creation was on man's account and will therefore be blessed with him.²

But of what will this blessing consist? It will consist in freedom. Paul says that it will "be delivered into the liberty of the glory of the children of God." This doesnot mean that it will partake of the same glory as the believer himself is to enjoy, but a similar blessing closely related to that revealed to the sons of God. Simeon says that the time is coming when the material world will be changed and become again as at first, "beautiful, fertile, and salubrious."³ This will be the transformation of nature as pictured in the Scriptures(Rev. 21:1,

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1. Ante-Nicene Fathers, Vol. IV, p. 264.
2. Nicene and Post-Nicene Fathers, Series I, Vol. XI, p.443.
3. Simeon: Horae Homileticae: Romans, p. 295.

Psalm 102:26, Isaiah 34:4, 51:6, 65:17-18). But this is not to be interpreted as meaning that all animals which have died in the past will return to existence. Immortal life applies only to humanity. It is more likely that Paul is thinking of the transformation by which the old order shall pass away and the new order of nature and man shall come into being. Paul's primary concern in this passage is with man. His thought then would probably be that man must attain his goal before irrational nature can reach her goal, and man must be transfigured before liberty is given to the creation.¹ This great final hope of the creation finds expression in the verse:

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off Divine event,
In which the whole creation moves." (2)

Wesley, in a sermon on "The General Deliverance", firmly advocates the regeneration of creation. "Nothing", he says, "can be more express."³

2. Anthropology - Man's Present Condition.

According to Scripture (genesis 2:7-25), man was created in a place of beauty, an earthly paradise. But through sin and Man's Fall a change was wrought:

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1. Sheldon: op. cit., p. 252.
2. Tennyson: In Memoriam.
3. Wesley: Sermons, Vol. 2, p. 54.

"It was 'very good'; All was harmony, beauty, peace. We may not tell what were the joys of the earthly creation, but it was the garden of the Lord, the paradise of man. The ravages of the storm, the desolations of the wilderness were then unknown; the creatures preyed not one upon another then; love, liberty, and life were all in all. But man's fall drew a shadow-oh, how dark! - across the beauty; and for love, liberty, and life, there were then strife, bondage, death!" (1)

So, if man's sin had such far-reaching results in the material world, what was its effect upon man himself?

According to Paul (Romans 8:23), man also is in a state of subjection to mortality and corruption. It is evident that the material creation is under the bondage of frailty and vanity, but where is the wrong in humanity? Bruce suggests that the wrong lies in "defective spiritual vitality" and man's subjection to a body of death. Even the redeemed man, "who has the first-fruits of the Spirit," is still in bondage to a mortal and corruptible body which must one day be redeemed.^{2.}

Dr. A. C. Kendrick (in Baptist Quarterly, Jan. 1870) thinks that man is in an abnormal state of duration and probation, being shut off from intercourse with other worlds and other orders of intelligence because of the effect of sin.^{3.}

However we may interpret the effects of sin upon man,

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1. Spence and Exell: op. cit., p. 239.
2. Bruce: op. cit., p. 205.
3. Strong: Systematic Theology, p. 586.

Paul says that even the believer, the one who has received the spirit of adoption, is still yearning for the complete redemption of his body. So, even^{as} Nature groans for a future glory, man likewise groans within himself, waiting for his complete adoption which shall come at the revealing of the sons of God.

3. Soteriology - Redemption.

Romans 8:18-25 deals very largely with the thought of redemption, but it is redemption in its final sense. By it Paul means, not merely the assurance of sins forgiven, but the complete redemption of the body from its state of corruption. Curtis says:

"St. Paul's expression of Christian hope is not deliverance from the body, but the redemption of the body. The redemption of the body is the last stage in the great process of adoption (*υιοθεσια*) by which we are made 'sons of God' (Romans 8:23)." (quoting from Chancellor Bernard's article on the Resurrection) (1)

It is true that the believer obtains salvation by faith, but the very nature of salvation makes it a thing of the future. So Paul says that we are saved in the sphere of hope (Romans 8:24). In the present, the believer is "adopted" by the Father and has passed formally into the family of God. But the inheritance is not yet fully given. "We wait for the time when we shall be brought into the Fath-

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1. Curtis: Christian Faith, p. 408.

er's house, and be clothed in the raiment of sons."^{1.}

Gifford says that the "redemption of the body" explains how we can already be sons of God and still yearn for the "adoption". The "adoption viewed specifically as complete" (Lange) is identified with that which completes it. This is nothing other than the redemption of the body from its present condition of weakness, sinfulness, and death.^{2.} Some have advanced the view that Paul is here speaking of the deliverance of the soul from the body at death(Carpzon, Luther, Erasmus). But this is contrary to all of Paul's teaching concerning the resurrection of the body, and his hope of a new spiritual body.(Phil. 3:21; 2 Cor. 5:2ff.; 1 Cor. 15:42ff.) It is most natural to regard the meaning here as the glorification of the body at the coming of Christ. Lange says that the "salvation" of which Paul speaks in verse 24 is not just the principle of salvation as attained in the Spirit, but the perfect attainment of salvation in glory. The believer has the inward "ὁμοιωσίν" in the witness of the Spirit; but the "ὁμοιωσίν" of "σόζα" in the pledge of the Spirit.^{3.}

Paul, we conclude, is expressing the idea that complete redemption will be ours only when to the holiness of

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1. Beet: op. cit., p. 238.
2. Gifford: Bible Commentary, p. 157.
3. Lange: op. cit., p. 275.

the Spirit is added also the glory and perfection of the body. Paul would say then that the adoption really begins with the "revealing of the sons of God". It is "the solemn investment of persons formerly sons in an imperfect degree with a sonship worthy of the name, realising the highest possibilities of filial honour and privilege." ^{1.}

But if this redemption of the body means a new body, what will be the nature of such a spiritual body? This is a difficult question to answer for probably Paul himself could not have described just what kind of a body he expected to have after the resurrection from the dead. John Bradford, writing to a friend, says that "concerning our resurrection, what do we know beforehand, but that we shall be most happy?" ^{2.} Speaking of the body of the resurrection, Curtis gives his own conclusions as follows:

1. The body of the resurrection is not produced by the development of an indestructible germ which is within the body of this life.
2. It is not produced by a natural force which in some way belongs to the body of this life.
3. It is not an ethereal body which, before or at the time of death, was within the physical body as the shell is within the husk of a nut.
4. It is not the literal body of the grave reconstructed . .
5. The body of the resurrection is not the result of

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1. Bruce: op. cit., p. 206.
2. Bradford: Writings, p. 234.

any natural law, any habitual divine volition, such as brings on the buds and blossoms of spring.

6. The body of the resurrection is a purely spiritual body (not bound by the laws of this world); made by the direct and new intention of God; but so made as to be conditioned by the body of the grave. . . The body I have now is what it is because the body of my childhood was what it was. . . The body of the resurrection is nothing other than God's volitional repetition of the body of the grave - with splendid additions. (1)

This seems to present a fair summary of Paul's hope of an incorruptible body. His hope was not that of entering into the world beyond as a bodiless ghost, but of exchanging his mortal body for a body that "is endowed with the power of an endless life."²

Complete redemption, according to Paul in this passage, is not to be obtained in this life. It must, therefore, be comprehended by faith working in the sphere of hope. For this reason, Paul closes this section with an emphasis on the need for hope in this present life. Possession of salvation can be had only as an inward hope. If it were obtainable now, there would be no use for hope and faith, but since salvation is a thing of the future, faith and hope are closely connected. Philippi says that:

"Inasmuch as the object of salvation is both relatively present and also relatively future, hope is produced from faith and indissolubly linked with it; for faith apprehends the object, in so far as it is present; hope, in so far as it is still future." (3)

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1. Curtis: op. cit., p. 409-10.
2. Bruce: op. cit., p. 384.
3. Lange: op. cit., p. 275(foot-note by Riddle)

Hope fixed on that which is to come gives steadfastness and endurance amidst the pain and suffering of the present. Wherefore Paul writes: "If we hope for that which we see not, then do we with patience wait for it (Romans 8:25)."

4. Eschatology - "The glory which shall be revealed".

The previous discussion has already touched on the eschatological element involved in this passage. Our concern at this point is directed specifically toward the coming events of the future. What of the glory of the sons of God, and the "liberty" of creation?

a. The "glory" of the Sons of God.

Paul speaks of the "glory" as concealed from the eyes of the believers. But, at the coming of Christ, all the glory and splendour of His children shall be revealed and they shall be clothed upon with bodies of incorruption. With such a hope of the future, Paul feels that the afflictions of the present, no matter how great, are "not worthy to be compared". The thought of this coming glory has often been used as a source of comfort to those who suffered for the faith. Cyprian quotes Romans 8:18 in writing to martyrs in the mines. He emphasizes the fact that we receive more as a reward of suffering than we endure here in the suffering (Ante-Nicene Fathers, Vol. V, pp. 404,506).

Stevens says that "the full fruition of redemption will be enjoyed only in the immediate presence of Christ."¹ This occurs at the manifestation of the sons of God. He continues:

"The main stress (of Pauline eschatology) is laid upon the positive completion of salvation in the bestowment of glorified bodies suited to the new conditions which shall surround the soul in the future life, and in the glorification and perfection of the whole personality after the image of Christ." (2)

b. The "liberty" of the Creation.

Paul states that the creation is waiting for the revealing of the sons of God because it also hopes to be delivered from the bondage of corruption into the liberty of the glory of the children of God (Romans 8:19,20). Weiss states that:

"In the death throes of all departing life, which could not possibly have been so appointed by God, the Apostle, with all Christians, thinks he hears a universal groaning and turning of the created world, as that of a woman in travail, which continues until now." (3)

Paul leads us to believe that the glorification of the sons of God will be the necessary antecedent for a similar glorification of the creation. Dorner says that "according to Holy Scripture, the resurrection takes place in association

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1. Stevens: op. cit., p. 340.
2. Ibid., p. 340.
3. Weiss: Commentary on Romans, p. 76.

with vast cosmical processes, with a transformation of the world, which will be God's work." ¹.

What will be the nature of this transformation? It can be only a sharing of the creation in the liberty of the children of God, not an independent liberty (Lange). He goes on to say, "Their freedom will consist in helping to constitute the glory of God's children." ². What this is, Gifford interprets to be a full and perfect development of all the faculties and powers of our nature in which the creation also shall become a fit scene for our glory. He quotes from Reiche:

"In those days shall the whole creation be changed for the better, and return to its pristine perfection and purity, such as it was in the time of the first man before his sin." (R. Bechai Schulcham Orba, f.9, col. 4). (3)

Jerome has a similar thought of the former position of the creation. He claims that the sun had its existence before it became a luminary, and so with the stars and the moon. From other causes they have been made subject to vanity, not willingly, but for future reward. They are forced to do, not their own will but, the bidding of the Creator who assigned them to their several spheres. ⁴.

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1. Dorner: System of Christian Doctrine, Vol. IV, p. 414.

2. Lange: op. cit., p. 272.

3. Gifford: op. cit., p. 156.

4. Nicene & Post-Nicene Fathers, Series II, Vol. VI, p. 240.

C. THE CONCLUSION

In attempting to describe any eschatological belief, it is difficult to ascertain what are the essential elements and what are secondary. Perhaps many of the commentators have gone to extremes in the interpretation of this hope of future glory as defined by Paul. It is puzzling to attempt a decision as to whether Paul actually meant a transformation of the present world or whether he is only using picturesque and graphic language to convey the idea of expectancy of the sons of God. If all of nature can be thought of as looking for a release from bondage, why should not the sons of God much more long for their full redemption? Beet has suggested the possibility that the present heaven and earth in a transformed state will be the eternal home of the sons of God.^{1.}

Whatever may be our interpretation of the language of the Apostle, we must at least admit that he was anticipating a "great day of the Lord". Whether the creation apart from man is utterly done away or transformed is not the message which he is giving here. The emphasis is upon the believers. There is a great glory awaiting them that will more than repay for all of their sufferings here. So they await the revealing of the full glory of the sonship.

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1. Beet: op. cit., p. 237. (cf. Acts 3:21; Rev. 21:1)

CHAPTER VI

THE SUMMARY AND CONCLUSION

"My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with him."

- Richard Baxter

CHAPTER VI

THE SUMMARY AND CONCLUSION

A. SUMMARY OF THE MATERIAL

B. THE CONCLUSION

1. The Creation

2. The Child of God

CHAPTER VI

THE SUMMARY AND CONCLUSION

A. SUMMARY OF THE MATERIAL

In this study, we have attempted to show the general theme of Paul's Epistle to the Romans - God's Plan of Salvation -, and how section 8:18-25 is related to the Epistle as a whole and to its immediate setting. Having presented a view of the whole, we, then, briefly examined the textual problems involved in the study of this section, but found that there were none which greatly affected the meaning of the Apostle as embodied in Nestle's text. In the exegetical study of verses 18-25, we first tried to analyze the general structure of the passage according to grammatical construction, proceeding to a study of the probable meaning of the individual words and phrases, and then concluded with a final detailed survey of the relationship of the various parts of the passage as revealed by its use of certain connective particles. Having concluded this exegetical study, we then centered our attention especially on the theological implications involved in the interpretation of this passage. Now, with this accumulated discussion before us, it will be proper to formulate a more personal opinion as to the meaning of this section of Paul's letter to Rome and its contribution to the life of this present day and age.

B. THE CONCLUSION

1. The Creation.

What are we to conclude concerning Paul's use of "κτίσις"? As we have seen, this word has been a "bone of contention" amongst theologians for some time. When Paul speaks of the "whole creation" in a state of subjection to vanity, groaning for deliverance, longing for the revealing of the sons of God, and hoping for the liberty of the glory of the children of God, can he mean all of our world of Nature, man alone excluded?

If the "κτίσις" be regarded as inanimate nature, it cannot be conceived as groaning except in figurative speech. But why should we believe that the world of inanimate nature is in a state of corruption? Perhaps the order of vegetable and animal life is in such a condition, but can the same be said of mountains and streams, of the terrestrial spheres of the solar system? It has been suggested by some writers (Beet, Calvin, Godet) that because all its force is spent in bringing forth only decay and death, the creation is in a state of vanity. We commonly think of vegetable and animal life as transient but regard the earth itself and the remainder of the universe as unchanging and abiding. But, according to scientists, even the universe is constantly changing and we are not certain that it is designed to go

on forever. In fact, certain Scripture references lead us to believe that the present order of creation throughout is transient and shall pass away(Isaiah 34:4; 65:17). But even if we grant that such is true, can we say that it was made of such a nature because of man's sin? Perhaps the creation was so designed and purposed by the Creator even before sin came into the world. Perhaps He meant that the creation should be given a temporary and transient nature. Are we justified in saying that the curse in Genesis 3:17 applied to the whole of creation? In the Hebrew, it is not the whole of creation which was affected, but only the "אדמה תרע", the soil or ground, that it should bring forth thorns instead of fruitful food. A more plausible view would be the view that the natural creation was so planned by the Creator from the beginning, "made subject to vanity" because of His will. Some commentators have suggested that this means that the creation existed previous to their present condition, but through the will of God, was given at some particular time the present corruptible and transient character(Jerome, Origen) So the sun, moon, and stars are subject to the ministry of man, but when this time of ministry is over, they shall resume their original state. This may be good theory, but it cannot be proved by Scripture, especially from this section.

On the other hand, if the "κτίσις" be regarded as

animate nature, what significance is to be attached to its groaning and to the hope expressed of its coming freedom from subjection? One need not hold to the belief that the animal world will be restored from death in an "animal immortality", but even should one maintain that the realm of nature is to be restored to a new order of existence, he cannot escape certain difficulties. Is the new life to come a life in which the present animate nature will exist along with the "new man" ? And if this were the belief Paul meant to express here, why was he not more explicit?

With the foregoing questions raised concerning the creation, we now ask ourselves one final question: What did Paul mean to emphasize in this section when he spoke of the creation?

We have seen that Paul is primarily engaged in a discussion of the Gospel. Not only does it bring life in the present by the creation of a new man in Christ Jesus, but it promises something for the future. The present, with its sufferings, is not the last word. There is to be a complete redemption, including even the body. Paul thinks of this as the future glory which shall be revealed to the sons of God. As he has been thinking of the glory about which he has written, Paul looks around him - perhaps with his physical eye or with his active imagination - and there to his alert mind, he sees an illustration for his message.

He sees the whole world of nature in a state of expectancy. Despite the beauty of the world, the majesty and splendour of the heavens by night and by day, the inimitable glory of the order of vegetation that so bountifully adorns the earth - despite these things, Paul feels that they are all under the curse of corruption. They are transient and must be exchanged one day for a new heaven and a new earth. Corruption must put on incorruption; mortality must put on immortality(1 Cor. 15:53). But as to the nature of this change, Paul was probably not greatly concerned. It appeared to him that the created universe had been made as it was by God, subject to decay and death, not subjected especially at the time of Adam's sin, but so designed by the Creator. As such, He saw that "it was good". Perhaps it was not perfect according to a pattern of incorruption, but it was good according to His purpose. Paul personifies the world, both animate and inanimate, thus conceiving its subjection to this corruptible nature to be contrary to its will, as though it had desired incorruption. But the Creator's purpose was otherwise. So the world around him, Paul conceives to be in a state of anxious and expectant longing as the creation awaits the day of liberty.

Do we mean, then, that Paul thought Nature was to be transformed? Or would he, with other Scripture writers,

maintain that the present world is a passing affair which must ultimately be destroyed? (Is. 34:4; 65:17; Matt. 5:18) It would seem that when one places the emphasis on such a query he has failed to grasp the thing for which Paul was writing. Paul was not writing here an account of the beginning of the natural creation. His primary concern was not over the fact that it was corruptible and longing for a time of deliverance. Paul, the great Apostle to the Gentiles, is here writing to these Christian disciples of the Roman church concerning the great fact of final redemption and future glory of the sons of God. He knows the suffering which they must endure in the present. But there is "a glory to be revealed to the sons of God". To emphasize and clarify this point, he points to a similar case in nature. The believing child of God is in a state of corruption, subject to the afflictions of the present order, in bondage to mortality and a physical existence. But there is a great day coming when he will receive full adoption as a son of God.

Creation, then, becomes not the central thing over which to quibble, but an illustration or figure of speech whereby the Apostle points out more clearly to his readers their own poignant need of complete redemption. This is not a text-book on the origin and the end of the natural world which Paul is writing. It is a sorely needed message

of hope and cheer to those who were forced to suffer affliction for Christ. They needed to have their eyes set on the glory which would shortly be revealed to them. So, we conclude that Paul's use of creation is secondary to the main point of his message. His stress is on the believer who longs for deliverance from the bondage of corruption and mortality.

But, in case one should desire to seek further and try to determine from this section what was Paul's view of the created world and its final end, we believe that, in some manner, Paul did expect that the whole world of nature is to be transformed. It shall take on the nature of incorruption even as the body of the believer is to be clothed with immortality and life. How this is to take place and what the details, Paul himself did not attempt to describe. Sufficient for the Apostle that before him lay the great hope of final redemption and glory. When it was to come and by what means, he did not know other than that it was to be the work of God. In this hope of the unseen future, Paul found his source of strength and steadfastness in the present life of adversity and suffering.

2. The Child of God.

We have said that Paul's chief emphasis was not on the creation as such, but on the believer. What, then, is

the central message of this section for Paul's readers at Rome and likewise for us today?

Paul spoke to them of "present suffering". His readers knew full well what it meant to suffer for and with Christ. It took courage to endure all that they had to face. What other message could Paul leave with them than this message of hope in God? That has always been the great message of the Old Testament Prophet, the Christian Apostle, and the Christian Church through the ages. And it is as vital today as at any time in the past.

There is abundant evidence today of suffering in the world - suffering due not primarily to the one who suffers but to his environment. There are wrongs in the social, economic, and political systems; there are sins and grievances caused by the depraved natures of humanity itself; there are constant tragedies which can be attributed to nothing else than the inexorable cruelty and nature of our present life, sorrows and suffering caused by living in a realm of corruption and transiency. What other message is applicable today in the face of suffering and disheartened humanity than the message of hope - hope of coming glory, of final redemption, when the body shall be clothed upon with life and immortality?

Such is the message of the Apostle for today. There has always been misery and suffering. There will always

be a certain element of suffering even though Utopia were planted here on earth. Why, we have no right to ask, save as it is due to man himself. There is misery today, and it will last until the day when He shall come again to manifest the glory of His fully adopted sons. But, with Paul, we can say that the present sufferings and afflictions are not even worthy to be compared to the great glory which is to come. This glory can not now be grasped. It lies in the future and can be realized only in the realm of hope. But such hope - one of the three abiding things in life - gives a courage which goes forward undaunted, a readiness to face any afflictions that may come, a knowledge that His Spirit is even now present to comfort and to give an earnest of the life of glory to follow. Wherefore, Paul has learned to rejoice in whatsoever state he finds himself. And the believer today, through hope, may say with the Apostle Paul, "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."

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- Peabody

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