

That the expected glorification of the body has not yet taken place, is evident from the nature of things; but the continued anticipation of it is authorized.

Ver. 22. "For we know that the whole creation groaneth and travaileth in pain together until now."

Instead of "the whole creation," the margin puts "every creature." We think the Apostle meant to say, the whole creature, i. e., the entire body of a child of God, groaned, &c., for "if one member suffers, all the members suffer with it." The whole body is continuing to suffer the pangs of labor until now, and therefore has not yet brought forth. It groans, therefore it is not yet glorified.

But such a state of the body is evidently not intended to be permanent. The very struggles which the creatures here spoken of "make against pain and death, show that pain and death are not a part of the proper laws of their nature; but rather a bondage imposed on them from without." Such, say Conybeave and Howson, is the argument of the Apostle. And it is as original as it is profound. The inspired philosopher infers that such struggles are evidently only for a little while, and will terminate in joyful results.

The desire of the mortal body for regeneration is sympathetically felt by the already regenerate soul.

Ver. 23. "And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

Not only do our mortal bodies groan, "but we ourselves,"—our souls,—which we properly call ourselves, groan for the body's deliverance. It is "we ourselves," our souls, that "have," that already enjoy "the first fruits of the Spirit," in the form of regenerating and sanctifying grace. But as the saints, while in a mortal body, have only the first fruits of the Spirit, they groan for the completion of his work, to wit, the redemption of the body. Even disembodied souls long for a resurrection body, Rev. 6, 4. But those in a mortal body groan, feeling the present body, in its best state, to be a burden; a body that veils our vision, disturbs attention, enfeebles effort, and causes frequent and long interruptions to noble, intellectual and spiritual employments. And we sigh for that glorified state of body that will subserve all the

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