

image of God, he will renew the body also, after the image of Christ's resurrection body. In the former part of the chapter, the apostle had assured them of this: "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." The Spirit of God will fashion the bodies that were his temple, like unto Christ's glorious body. For this reason, when the children of God have become the children of the resurrection, they will be manifestly distinguished from the children of the wicked one, as seen in their resurrection state, by even a peculiar bodily glory.

Ver. 20.—"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

This expectation is warranted by a correct view of God's final purpose when appointing the present state of probation.

When first subjected to vanity, it was subjected in hope of subsequent deliverance, and final glorification. It is a historical fact, that the human body was subjected to vanity, "to that transitory nature which causes all the animated creation so rapidly to pass away," (Conybeave and Howson in loco.) This frail state of body was "not willingly" brought on, as far as Adam was concerned. It was not among the consequences anticipated by him at the moment of sinning. He did not then expect that this would be done; that God would say, "Dust thou art, and unto dust shalt thou return." And when God, the subjecting power here referred to, did say this, it was in hope that, "as in Adam all die, so in Christ shall all be made alive;" or rather, as the Apostle here states it in its relation to them that are the children of God, it was, ver. 21, "in hope that the creature itself also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God." It was in hope that the body should be delivered from the bondage of subjection to vanity "into the liberty of the glory," or "into the freedom which belongs to the glorification of the sons of God." So Conybeave and Howson say the last clause means.

But the event hoped for has not yet been accomplished :