

**THE REDEMPTION OF THE
BODY: BEING
AN EXAMINATION OF
ROMANS VIII. 18-23**

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The redemption of the body: Being an examination of Romans VIII. 18-23 by Wm. Fitzhugh Whitehouse

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WM. FITZHUGH WHITEHOUSE

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AN EXAMINATION OF ROMANS VIII. 18-23.

BY

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ἐν οἷς ἐστὶ διανοήσασθαι τινα.

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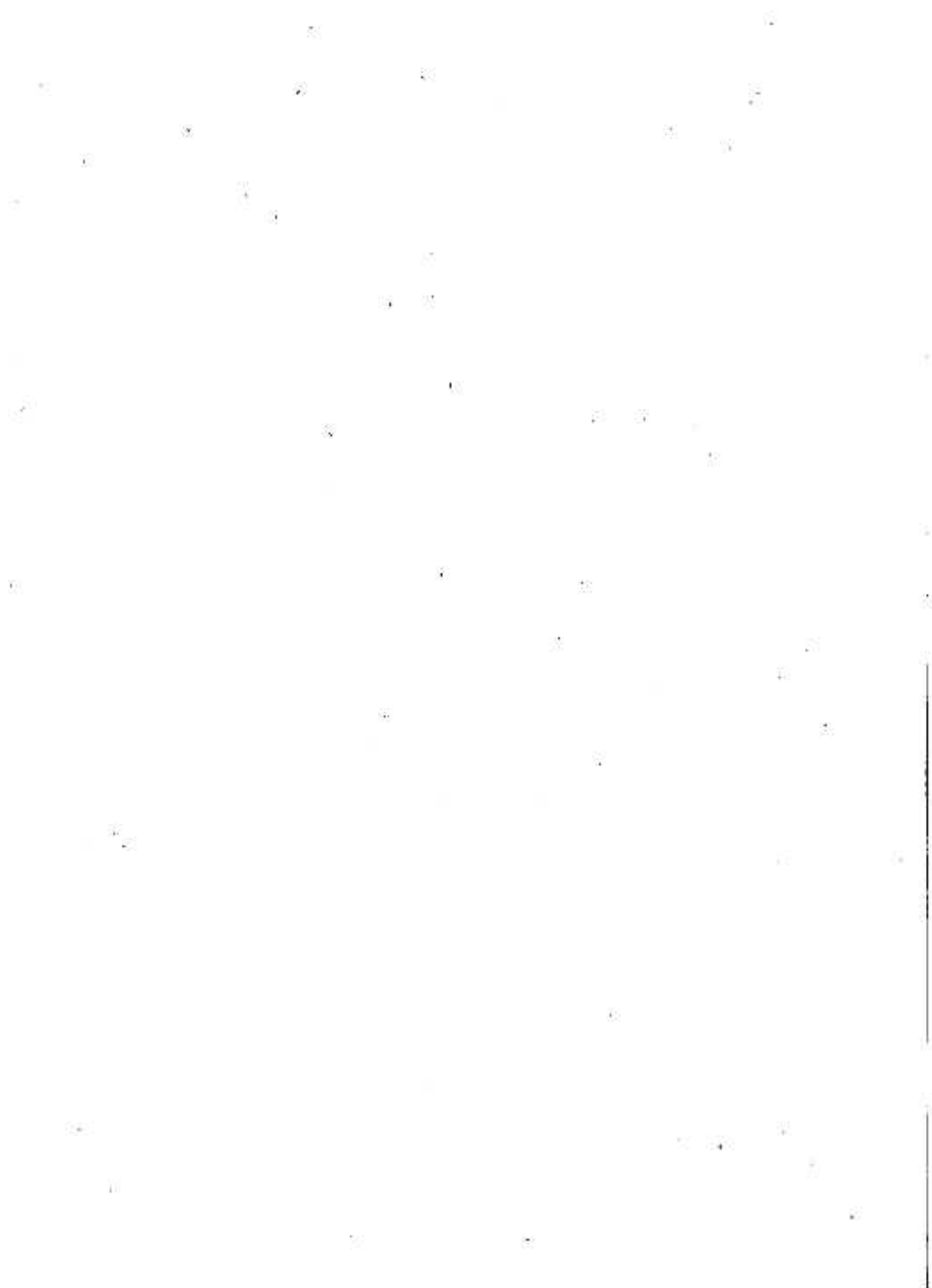
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PREFACE.

IT is proper for me to state that I can make no claim whatever to be a theologian. I say this not to disarm criticism, but rather with the hope that the interpretation here offered may in nowise be prejudiced by my imperfect treatment. This interpretation was worked out simply by a critical examination of the Greek text, but to my father, the late Bishop of Illinois, is due the inspiration for the thoughts here presented.

It gives me pleasure to acknowledge my obligations to the Rev. Walter Lock, of Keble College, for valuable suggestions and critical revision.

Advent, 1891.



ROMANS VIII. 18-23.

Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἰῶν τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπέταγη, οὐκ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. Οἶδαμεν γὰρ ὅτι πάντα ἡ κτίσις σιωπενάζει καὶ στυγνάζει ἄχρι τοῦ νῦν. οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν, υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

NEW TESTAMENT.

'Existimo enim quod non sunt condignæ passionēs hujus temporis ad futuram gloriam, quæ revelabitur in nobis.

'Nam expectatio creaturæ revelationem filiorum Dei expectat.

'Vanitati enim creatura subjecta est non volens, sed propter eum, qui subjecit eam in spe :

'Quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriæ filiorum Dei.

'Scimus enim quod omnis creatura ingemiscit et parturit usque adhuc.

'Non solum autem illa, sed et nos ipsi, primitias spiritus habentes, et ipsi intra nos gemimus, adoptionem filiorum Dei expectantes, redemptionem corporis nostri.'

THE VULGATE.

'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves, also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.'—*Authorized Version.*

'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. 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, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.'—*Revised Version.*

THE REDEMPTION OF THE BODY.

THE Epistle to the Romans has been the grand arena on which theological combatants have been contending for centuries. The contest has been earnest, and the result, so far, by no means decisive as to the meaning of the Apostle in the particular passage under discussion.

This is evidently a continuous argument, commencing with the personal and confident assurance that 'the sufferings of the present time are not worthy to be compared to the glory which shall be revealed in us'; it rises to its culmination in the promise of the *Redemption of our Body*. A parallel argument is the magnificent one on the *Resurrection of the Body* (1 Cor. xv.); the body in all its relations of suffering, redemption, and resurrection, being a constant theme with the great Apostle.

S. Paul, it is generally conceded, was an able scholar, trained at the feet of Gamaliel, a clear and accurate thinker, exact in expression and logical

in argument, though in his Epistles there are 'some things hard to be understood' (2 Pet. iii. 16). It cannot be, then, that he had not a distinct thought to convey, nor that he was wanting in the ability to express it. Must it not be that the fault is in ourselves if we fail to find a clear and satisfactory interpretation of what is evidently a most important statement of belief?

It is only necessary, however, to refer to those who have considered this passage, from S. Chrysostom down to the most recent commentator, to find that there is no unanimity whatever, no consensus of opinion, and that even the most reasonable interpretation is far from satisfactory, and apparently neither in accord nor in sympathy with the language of S. Paul.

The interpretation we offer is virtually new, but this is no conclusive reason why it may not be satisfactory. There is much yet to learn in Holy Scripture. 'He must be a man of boundless hardihood,' writes Dean Vaughan ('Epistle to the Hebrews,' p. ix.), 'who could imagine himself to have sounded the depths of a single book or a single sentence of Scripture;' and the exacter criticism of modern times, as well as the deeper appreciation which the growing ages bring to its interpretation, may make one hope that yet further results may be attained.