

No Comparison (v. 18)

VERSE 18 For I consider that the sufferings of this present time are not worthy to

be compared with the glory that is to be revealed to us (Λογίζομαι γὰρ ὅτι οὐκ ἄξια

τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς

[*pres.dep.ind.1s. logizomai consider + conj. gar + conj. hoti that + neg. ouk + adj.nom.nt.p.*

axios worthy + d.a.w/noun nom.nt.p. pathema suffering + d.a.w/noun gen.m.s. kairos time +

adv. nun now + prep pros + d.a.w/pres.act.part.acc.f.s. mello be about + noun acc.f.s doxa glory

+ aor.pass.infin. apokalupto reveal + prep eis + pro.acc.p. ego]).

ANALYSIS: VERSE 18

1. In verses 18-25 Paul encourages believers with respect to their sufferings in time.
2. Verse 18 sets forth the disparity between the sufferings of Ph 2 and the glory of ultimate sanctification.
3. Acclimating to our temporal sufferings is a major key to our eternal glory, namely SG3.
4. This is brought out in 1 Pet. 4:13 “but to the degree that you share the sufferings of Christ, keep on rejoicing, so that at the revelation of His glory you may rejoice with exultation.” (cp. Heb. 10:33 “partly by being made a public spectacle through reproaches and tribulations, and partly by becoming shares with those who were so treated.”).
5. We are not better than Christ who suffered during His life on earth (Jn. 15:20 “Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you, if they kept My word, they will keep yours also.”).
6. The awareness of this consideration constitutes a strong incentive to patient endurance to the end.
7. This same idea is found in 2 Cor. 4:17 “For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison.”
8. Paul could assert this and he suffered way more than most of us (Acts 9:15-16).
9. The Church of Jesus Christ is “filling up what is lacking in Christ’s afflictions” (Col. 1:24).
10. Temporal sufferings are reserved for our short time on earth but eternal glory goes on forever and ever (1 Pet. 1:3-7).
11. Sufferings for our faith produce not only SG3 but are designed to bring about the maturity adjustment (Jam. 1:2-4).
12. Also, to the degree that we suffer God will provide equal amounts of comfort (2 Cor. 1:3-5).
13. So, the present CHPs are not to be compared to eternal glory.

The Liberation of the Creation (vv. 19-22)

VERSE 19 For the anxious longing of the creation waits eagerly for the revealing

of the sons of God (ἢ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ

ἀπεκδέχεται [*conj. gar + d.a.w/noun nom.f.s. apokaradokia anxious longing; 2x also at Phil. 1:20 + d.a.w/noun gen.f.s. ktisis creation + d.a.w/noun acc.f.s. apokalupsis revelation + d.a.w/noun gen.m.s. huios + d.a.w/noun gen.m.s. theos + pres.dep.ind.3s. apekdechomai await expectantly; “waits eagerly”*]).

VERSE 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope (τῇ γὰρ ματαιότητι ἣ κτίσις ὑπετάγη, οὐχ ἑκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ’ ἐλπίδι [*conj. gar + d.a.w/noun dat.f.s. mataiotes futility + d.a.w/noun nom.f.s. ktisis creation + aor.pass.ind.3s. hupotasso put in subjection + neg. ouk + adj.nom.f.s. keon willingly + conj. alla + conj. dia + d.a.w/aor.act.part.acc.m.s. hupotasso + prep epi under + noun dat.f.s. elipis hope*]);

VERSE 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God (ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ [*conj. hoti that + conj. kai also + pro.nom.f.s. aute “itself” + d.a.w/noun nom.f.s. ktisis creation + fut.pass.ind.3s. eleutheroo set free + prep apo + d.a.w/noun gen.f.s. douleia slavery + prep eis into + d.a.w/noun acc.f.s. eleutheria freedom + d.a.w/noun gen.f.s. doxa glory + d.a.w/noun gen.nt.p. teknon child + d.a.w/noun gen.m.s. theos*]).

VERSE 22 For we know that the whole creation groans and suffers the pains of childbirth together until now (οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν [*conj. gar for + pf.act.ind.1p. oida know + conj. hoti + adj.nom.f.s. pas all + d.a.w/noun nom.f.s. ktisis + pres.act.ind.3s. sustenazo groan together; 1x + prep. achri until + d.a.gen.m.s. + adv. nun now*]).

ANALYSIS: VERSES 19-22

1. The suspension of much of the Adamic curse in connection with “the revealing of the sons of God” is what is in view in these verses.
2. The language is language of accommodation as the lower creation with its inanimate and animate makeup is here personified as having human feelings.
3. Personification is to attribute human attributes to the physical creation (ex. Ps. 98:8 “Let the rivers clap their hands. Let the mountains sing together for joy.”; Isa. 55:12).
4. “Earnest expectation” and “waits eagerly” illustrates this.
5. What is in view is the plant and animal kingdoms.
6. “The revealing of the sons of God” refers specifically to the 2nd Advent when the Church returns to earth with Christ (cp. 2 Thess. 1:10; Rev. 10:11-16).
7. The time-frame for this liberation of lower creation is the millennial era.
8. The 1000 years is according to Matt. 19:28 “Truly I say to you that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also will sit on twelve thrones, judging the twelve tribes of Israel.”
9. So this “coming out” of the Church will usher in a new era for lower creation.
10. Verse 20 is explanatory as to this “earnest expectation.”
11. The “futility” to which lower creation “was subjected” has to do with the curse that befell the earth in connection with the fall of Adam.
12. Gen. 3:17 & 18 provides an example as related to the plant kingdom.
13. Man’s environment was radically changed in the sense that things that were not a problem or danger became a source of suffering.
14. God laid down this curse subjecting creation to “futility” which means that the creation could not on its own accord come free from this curse.
15. “Not willingly” means the creation was passive in this major alteration in its original make-up.
16. When God did this He did not consign the creation to a permanent status of subjugation.
17. Hence, the words “in hope.”
18. This “hope” is spelled out in v. 21.
19. “Set free” is the “hope” for lower creation in the suspension of the curse returning the situation to that of the pre-fall period.
20. Our setting free from the effects of the fall of man will have a parallel in the great reset that will have a positive effect on the lower creation.
21. “The freedom of the glory of the children of God” refers of course to our status when we receive our resurrection bodies.
22. It is a freedom of “glory” and all that implies.
23. The creation will be blessed by association with our appearance on this earth seven years after the Rapture.
24. For example dangerous animals will lose their life-threatening characteristics (Isa. 11:6-9; 35:9; 65:25).
25. In addition there will be changes in earth’s topography and the cleansing of earth’s waters.
26. In the meantime the status quo persists as per “until now” (v. 22).
27. More language of accommodation with the terms “groans and suffers.”
28. The creation is compared to a woman suffering the pains associated with childbirth.
29. The labor pains will end with the birth of God’s new world order.
30. During the tribulation God will destroy those who destroy the earth (Rev. 11:18).