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NOTE ON ROMANS VIII. 39.

While *κτίσις*, translated, not "creature," but "creation," has found its way into the text of the Revised Version throughout one important passage of this Chapter (Vers. 19-22), the new rendering has only arrived at the dignity of a marginal note in verse 39. The full promotion might have been expected here also. This would seem, indeed, to be equally necessary to the Apostle's thought in this part of the Chapter. Godet, in his Commentary, *in loc.*, has some forcible remarks not only on *κτίσις* but also on the qualifying word *ἕτερα*.

"The last term, *κτίσις ἕτερα* is usually translated by the expression *any other creature*, and made a sort of *et cætera*. This meaning would certainly be rather poor after expressions of such ample comprehension as those which precede. But more than that, it hardly suits the word *ἕτερα*, which signifies *different*, and not merely *other*, as the word *ἄλλη* would do (for the distinction between these two adjectives, cf. 1 Cor. xv. 37-41). It seems then that the word *κτίσις* signifies here, not *creature*, as if the reference were to a particular being to be put side by side with several others, but *creation*. Paul sees in thought this whole creation disappear, on the theatre of which there has been wrought the greatest wonder of Divine love; and he asks, whether, if a new creation arise, and more magnificent marvels are displayed before the eyes of man, the Cross in those new ages will not run the risk of being eclipsed, and the love of God in Jesus Christ of being relegated to the oblivion of the past. And he boldly affirms that, whatever new creations may succeed one another, the first place in the heart of believers will ever remain for the redeeming love of which they have been the object here below."

These words of Godet have not only an expository value, but, like much sound interpretation, they become likewise highly suggestive. The new "creation" supposed may readily come before the mind of the Christian of to-day, not as a new theatre of events, but as a development of world-history so striking as to be fairly entitled to that designation. Our century, viewed in reference to its wonderfully improved apparatus in matters of literary criticism might be so spoken of; and, especially, the perhaps still more strik-

ing march of scientific discovery would only accept such a description as its due. But suppose the Apostle to have foreseen all this, of which some are justly proud, and others timidly afraid; suppose him capable of occupying the standpoint of the *savant*, and also that of the trembling apprehensive mind; would he have thought it possible that such new developments should contain any subtle or boldly pronounced power which would avail to separate the Christian from "the love of God, which is in Christ Jesus our Lord?" Would he not have asserted, and been justified in asserting that, the Christian would still more than conquer, possessing a reserve of strength not drawn upon, and safe from being touched, not to say strained, by powers inevitably ignorant of the secret of his strength?

J. MACRAE SIMCOCK.
