

We notice in this passage that the resurrection from the dead that results in changing man's body from a corruptible state to an incorruptible state is here limited to those who "are Christ's at His coming." This shows that this promise is limited to those who have accepted Christ as Saviour previous to the time described as "his coming." Both passages indicate that this transformation of the bodies of believers will occur at the time of Christ's return.

Another New Testament passage shows clearly that removal of the curse from the world of nature is also involved. This passage is Romans 8:18-22. Before quoting this passage we should note that a Greek word that means "created thing" occurs in it four times. The King James Version renders it as "creature" three of these times, while the fourth time (verse 22) it translates it "creation" as required by the context. In the quotation below, to be consistent, we shall render it as "creation" in all four instances. The passage reads as follows:

18. 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. 19. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. 20. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21. Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22. For we know that the whole creation groaneth and travaileth in pain together until now.

Thus Paul clearly states that the creation "was made subject to vanity" as a result of man's sin, and that it is to be freed from this bondage at the time when the bodies of all the redeemed will be delivered from their present sufferings. When He comes Christ will free true believers from the weakness and corruption of the present body by substituting an incorrup-