Olshausen beautifully says, in His   
comforting us, His stirring us up to prayer,  
His reproof of our sins, His drawing us to  
works of love, to bear testimony before the  
world, &c. And he adds, with equal truth,  
“On this direct testimony of the Holy  
Ghost rests, *ultimately*, all the regenerate  
man’s conviction respecting Christ and  
His work. For belief in Scripture itself  
(he means, in the highest sense of the  
term ‘belief,’ ‘*conviction personally   
applied’*) has its foundation in this   
experience of the divine nature of the   
(influencing) Principle which it promises, and  
which, while the believer is studying it,  
infuses itself into him.”—The same   
Commentator remarks, that this is one of the  
most decisive passages against the   
pantheistic view of the identity of the Spirit  
of God and the spirit of man. However  
the one may by renovating power be rendered   
like the other, there still is a specific  
difference. The spirit of man may *sin* (2  
Cor. vii. 1), the Spirit of God *cannot*, but  
can only be grieved (Eph. iv. 30), or  
quenched (1 Thess. v. 19): and it is by the  
infusion of this highest Principle of   
Holiness, that man becomes ONE SPIRIT with  
the Lord Himself (1 Cor. vi. 17).  
  
  
**children of God**] Here it is **children**, not  
*sons*, because the testimony respects the  
very ground and central point of sonship,  
*likeness to and desire for God*: the   
testimony of the Spirit shewing us by our  
yearnings after, our confidence in, our  
regard to God, that we are verily begotten  
of Him.  
  
  
**17.**] CONSEQUENCES *of our being   
children of God*.—**And if children, then** (or,  
**also) heirs** (which is the universal rule of  
mankind: but the word here must not be  
carried to the extent of the idea of *heir* in  
all directions: it is merely the *one side*  
of *inheriting by promise*, which is here  
brought out : the word referring back   
probably to ch. iv. 13, 14, the promise to   
Abraham); **heirs of God** (as our Father, giving  
the inheritance to us), **and joint-heirs**  
**with Christ** (whom God has made *heir of*  
*all things*, Heb. i. 2.—Tholuck remarks :  
“It is by virtue of their substantial unity  
with the father, that the children come  
into participation of his possession. The  
Roman law regarded them as continuators  
of his personality. The *dignity* of the  
inheritance is shewn (1) by its being God’s  
possession, (2) by its being the possession  
of the Firstborn of God. By the Roman  
law, the share of the firstborn was no  
greater than that of the other children,—  
and the New Test. sets forth this view,  
making the redeemed equal to Christ (ver.  
29), and Christ’s possessions, theirs; 1  
Cor. iii. 21—23; John xvii, 22. In the  
*joint heirship* we must not bring out this  
point, that Christ is *the rightful Heir*,  
who shares His inheritance with the other  
children of God: it is as adoptive children  
that they get the inheritance, and Christ  
is so far only the means of it, as He gives  
them power to become sons of God, John  
i. 12”); **if (at least)** (on this *if*, see above  
on ver. 9) **we are suffering with Him,  
that we may also be glorified with Him**:  
i.e. ‘if (provided that) we are found in  
that course of participation in Christ’s  
sufferings, whose aim and end, as that of  
His sufferings, is to be glorified as He was,  
and with Him.’ But the **if** does not  
regard the *subjective* aim, nor does it  
mean, ‘If at least our *aim* in suffering is,  
to be glorified,’—but the *fact* of our being  
partakers of that course of sufferings with  
Him, *whose aim is, wherever it is found*,  
to be glorified with Him.—The connexion  
of *suffering with Christ*, and *being   
glorified with Him* is elsewhere insisted on, see  
2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.—This  
last clause serves as a transition to vv. 18  
—30, in which the Apostle treats of the  
complete and glorious triumph of God’s  
elect, through sufferings and by hope, and  
the blessed renovation of all things in and  
by *their* glorification.  
  
  
**18.**] **For** (meaning, this suffering with  
Him in order to being glorified with Him is  
no casting away of toil and self-denial, seeing  
that) **I reckon** (implying, ‘I myself am