ROMANS.   
 15—18. 69,   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 we are the children of God :|to spirit, that we are children of   
 1 and if children, ther! oq. 17 and if children, then heirs;   
 heirs; heirs of God, and   
 joint-heirs with Christ ; if, of God, and joint-heirs with \* Acjsz¥i18.   
 so be that we suffer with Christ; 'if we are suffering with > stirs   
 him, that we may be also him, to the end that we may also be he   
 glorified together. » For glorified with him.   
 Treckon that the sufferings that °the sufferings of For I present °3¢°   
 of this time are not   
 iv. 13.”   
   
 Olshausen beautifnlly says, in His com- all things, Heb. i. 2.—Tholuck remarks :   
 forting us, His stirring us up to prayer, “Tt is by virtue of their substantial unity   
 His reproof of our sins, His drawing us to with the father, that the children come   
 works of love, to bear before the into participation of his possession. The   
 world, &e. And he adds, with equal truth, Roman law regarded them as continnators   
 “On this direct testimony of the Holy of his personality. The dignity of the   
 Ghost rests, ultimately, all regenerate inheritance is shewn (1) by its beg God’s   
 man’s conviction respecting Christ and possession, (2) by its being the possession   
 His work. For belief in Scripture itself of the Firstborn of God. By the Roman   
 (he means, in the highest sense of the law, the share of the firstborn was no   
 term ‘belief,’ ‘conviction personally ap- greater than that of the other children,—   
 plied’) has its foundation in this expe- and the New Test. sets forth this view,   
 rience of the divine nature of the (in- making the redeemed eqnal to Christ (ver.   
 fluencing) Principle which it promises, and 29), and Christ’s possessions, theirs; 1   
 which, while the believer is studying it, Cor. iii. 21—23; John xvii, 22. In the   
 infuses itself him.”—The same Com- Joint heirship we wnst not bring out this   
 mentator remarks, that this is one of the point, that Christ is the rightful Heir,   
 most decisive passages against the pan- who shares His inheritance with the other   
 theistic view of the identity of the Spirit children of God: it is as adoptive children   
 of God and the spirit of man. However that they get the inheritance, and Christ   
 the one may by renovating power be ren- is so far only the means of it, as He gives   
 dered like the other, there still specific them power to become sons of God, John   
 difference. The spirit of man may sin (2 i, 12”); if (at least) this 7f, see   
 Cor. vii. 1), Spirit of God cannot, but on ver. 9) we are suffering with Him,   
 can only be grieved (Eph. iv. 30), or that we may also be glorified with Him:   
 quenched (1 Thess. v. 19): andit is by the i.e. ‘if (provided that) we are found in   
 infusion of this highest Principle of Holi- that course of participation in Christ’s   
 ness, that man becomes ONE sPIRIT with sufferings, whose aim and end, as that of   
 the Lord Himself (1 Cor. vi. His sufferings, is to glorified as He was,   
 children of God] Here it is children, not and with Him.’ But the if does not   
 sons, because the testimony respects the vegard the subjective aim, nor does it   
 very ground and central point of sonship, mean, ‘If at least our aim in suffering is,   
 likeness to and desire for God: the testi- to be glorified,’—but the fact of our being   
 mony of the Spirit shewing us by our partakers of that course of sutferings with   
 yearnings after, our confidence in, our Him, whose aim is, wherever it is   
 regard to God, that we are verily begotten to be glorified Him.—The connexion   
 of Him. of suffering with Christ, and being glori-   
 17.] Consequences of our being chil- Jied with Him is elsewhere insisted on,   
 dren of God.—And if children, then (or, 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.—This   
 also) heirs (which is the universal rnle of last clause serves as transition to vy. 18   
 mankind: but the word here must not be —80, in which the Apostle treats of the   
 carried to the extent of the idea of heir in complete and glorious triumph of God’s   
 all directions: it is merely the one side elect, through sufferings and by hope, and   
 of inheriting by promise, which is here the blessed renovation of all things in and   
 brouglit out : the word referring back pro- by their glorification.   
 bably to ch. iv. 13, the promise to Abra- 18.] For (meaning, this suffering with   
 ham); heirs of God (as our Father, giving Him in order to being with Him is   
 the inheritance to us), and joint-heirs no casting away toil self-denial,   
 with Christ (whom God has made heir of that) I reckon (implying, ‘I myself am