

**THE ROLE OF THE HOLY SPIRIT IN ROMANS EIGHT**  
**Or**  
**Does The Holy Spirit Intercede For Christians?**  
**Rom.8:26,27**  
**Edgar J. Dye**

**I. INTRODUCTION**

1. In our study of the role of the Holy Spirit in Romans eight we focus our attention of Rom.8:26,27 because in my opinion this is where the issue over the matter resides.
2. Note four expressions in these two verses:
  - a. "...the Spirit also helpeth our infirmities..."
  - b. "...the Spirit itself maketh intercession for us with groanings which cannot be uttered."
  - c. "...he that searcheth the hearts knoweth what is the mind of the Spirit..."
  - d. "...he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints..."
3. Questions about these four expressions:
  - a. Why is the word "Spirit" capitalized in these verses?
    - (1) Is it because it refers to the Holy Spirit?
    - (2) Or is it because the translators only thought it does?
  - b. The first expression: Is it the Holy Spirit which helps our infirmities?
  - c. The second expression: Is it the Holy Spirit which makes intercession for us?
  - d. The third expression: Is the Holy Spirit meant when this verse speaks of "the mind of the Spirit"?
  - e. The fourth expression: Is the Holy Spirit or God or Jesus meant when it speaks of "he that searcheth...knoweth...maketh intercession for the saints"?
  - f. Do either of the four expressions refer to the Holy Spirit or to the actions of the Holy Spirit?
4. Thus we set the stage for our study of the question identifying our subject for discussion: The Role Of The Holy Spirit In Rom.8, Or, Does The Holy Spirit Intercede For Christians?
5. To many brethren these verses long have been confusing, even bewildering, and a number of explanations are offered and different

positions are taken concerning what they mean. Therefore we begin our study with:--

## II. DISCUSSION

### A. SOME OF THE DIFFERENT POSITIONS TAKEN ON ROM.8:26,27.

1. Some claim they refer to the actions of the Holy Spirit in the life of the Christian by means of his literal, direct, personal indwelling of the Christian by saying, “The indwelling Holy Spirit is their intercessor right here and now on the earth.”
2. Some claim they refer to the actions of the Holy Spirit, but do not refer to the Holy Spirit indwelling the Christian at all, by saying, “It is a gross perversion of this passage to cite it in support of any theory of ‘indwelling’ of the Spirit.”
3. Perhaps the most common and widely believed interpretation of these verse (as far as my experience is concerned) is as follows: *When a believer in his groanings within himself cannot find words to express his petition to God, the Holy Spirit takes his groanings and intercedes for him and makes them know to God. Thus the Holy Spirit makes known the mind of man to God. Thus the Holy Spirit is the one who intercedes for man in this text.*
  - a. Some who hold this basic position say these “unutterable groanings” are the Holy Spirit’s groanings.
  - b. Others say they are the groanings of the saints.
4. Some claim the word “Spirit” in Rom.8:26,27 refers to the *human spirit*, the spirit of man, not the Holy Spirit.
5. Question: Which, if either, of these four positions is the true one? The Scriptural one? Which, if either, is in harmony with the context, both immediate and remote contexts?

### B. TO HELP US SEE, WE OFFER SOME PRELIMINARY OBSERVATIONS OF THESE POSITIONS AND ON THIS TEXT.

1. Obviously, to interpret Vv.26,27 properly we must determine what or who the word “Spirit” refers to – the Holy Spirit or the human spirit, the spirit of man?
2. If what we have referred to as the most common and widely believed interpretation of the passage be correct:
  - a. Why is it that every other passage in the N.T. dealing with the mission and medium of the Holy Spirit reveals that the Holy

Spirit's work and/or role in God's scheme of human redemption was to reveal and confirm God's will and mind to man, not man's will and mind to God?

- b. Why and on what scriptural basis would we take an admittedly difficult passage such as Rom.8:26,27 and interpret it so as to reverse the work, role and operation of the Holy Spirit by having him reveal man's will and mind to God, instead of God's mind to man?
  - c. Furthermore, what possible reason would there be for God needing or wanting the Holy Spirit to reveal man's will and mind to Him?
  - d. The only way man can know the mind and will of God is by the Spirit of God revealing it to man according to 1Cor.2:9-13.
  - e. But God knows and understands our will, our mind, our every thought, our every need before we ever express it, even though he requires us to reveal it unto him, Mt.6:8; Psa.139:1-12; Heb.4:12,13; Phil.1:4; 4:6.
3. Furthermore, if the word "Spirit" in V.26 refers to the Holy Spirit, as some claim, then the word "Spirit" in V.27 must also refer to the Holy Spirit.
- a. But if "Spirit" in V.27 refers to the Holy Spirit, then we have Jesus Christ, "he that searcheth the hearts" (Rev.2:23) searching the mind of the Holy Spirit and knowing the mind of the Holy Spirit, which is odd, because it is the Holy Spirit who knows and reveals the mind of God and Christ, not the other way around. See 1Cor.2:9-13.
    - (1) Thus we would be forcing the Holy Spirit and Jesus Christ into a role reversal.
  - b. To make the Holy Spirit the one in these verses who helps our infirmities, who intercedes for us, who searches the hearts, and who knows what is the mind of the Spirit, is to have the Holy Spirit searching his own heart and knowing his own mind because he makes intercession for the saints.
  - c. But some claim God, the Father, is the "heart searcher" in V.27 because 1Chr.28:9; 29:17; Psa.7:9; Jer.17:10 identify Jehovah or the Lord or God in the O.T. as the heart searcher.
    - (1) But if it were true that God, the Father, is the heart searcher of Rom.8:27, then we have the same problem with the Father knowing the mind of the Holy Spirit that we have with Christ knowing the mind of the Holy Spirit.

- (2) But the Father can't be the heart searcher of V.27 because that would make the Father the intercessor of the saints.
    - (3) And if the Father is the intercessor for the saints, to whom or with whom does he intercede? Would God be his own intercessor? Would he intercede with himself?
  - d. Therefore, even if the O.T. passages cited refer only to God, the Father, as the heart searcher (which they do not necessarily do), they do not establish that He is the only heart searcher and therefore must be the heart searcher of Rom.8:27.
    - (1) Because Rev.2:23 says otherwise.
    - (2) Because of the problem in Rom.8:26,27 of the Father being his own intercessor.
- 5. Does it not stand to reason therefore that there is another explanation of this text which harmonizes with the Scriptures on the work of the spirit of man, the work and/or role of the Holy Spirit in God's scheme of human redemption, and the intercession of Jesus Christ for the saints?
- 6. Up front, that you may know from the beginning, I state the position I hold to be true on Rom.8:26,27, will explain and defend in this study: **The spirit that helpeth our infirmities and that intercedes for us in V.26 is the human spirit. And "he that searcheth the hearts" and "knoweth what is the mind of the Spirit" and "maketh intercession for the saints according to the will of God" in V.27 is Jesus Christ.**
- 7. As you can see our approach to the role of the Holy Spirit in Rom.8 is, in reality, in the negative; that is, what the role of the Holy Spirit in Rom.8 is **NOT**, rather than what it is. (Note: This harmonizes with our other study in this series: The Role Of The Holy Spirit After Conversion.)

**C. TO HELP SEE ROM.8:26,27 IN CONTEXT NOTE THE CONNECTION BETWEEN ROM.7 AND ROM.8 CONCERNING THE DELIVERANCE FROM THE CONDEMNATION OF SIN THROUGH JESUS CHRIST OUR LORD.**

- 1. Rom.7 reveals the inability of the Law of Moses to justify the guilty and discusses the miserable state and utter hopelessness of the sinner sold under sin without Christ who longs for deliverance, a deliverance that cannot come without Jesus Christ.
- 2. Rom.8 declares the blessed condition, divine obligations and assured hope of all who are in Christ Jesus.
  - a. Vv.1-17 declare the advantages, blessings and obligations of faithful, suffering service of all those who, in Christ, are made free

from sin and death being led by Holy Spirit by the Spirit revealed Word of God. Cf. Jno.16:7-13; Eph.3:1-4; 6:17; Jas.1:18-25.

- (1) V.1 of this section of Rom.8 begins with a general statement of no condemnation in Christ – the result of the deliverance referred to in the last paragraph of Ch.7:24,25.
  - (2) V.17 of this section ends with reference to the obligations and the faithful, suffering service required of God’s children who are heirs of God and joint-heirs with Christ, in order to obtain their ultimate glorification in heaven.
- b. Vv.18-39, the second section of Rom.8, contain *four separate specific encouragements to help them faithfully endure such sufferings in the service of Christ in order to their ultimate glorification in heaven.*
- (1) Vv.18-30 of this section contain the first three encouragements and reveal that the hope of ultimate glory as secured by Christ is sufficient to the redeemed through all trials.
    - (a) Vv.18-25 offer the greatness of the future glory and the comparative lightness of present suffering as the first ground of encouragement to faithful endurance.
    - (b) Vv.26,27 declare the fact that our prayers of faith can and will be heard by God through Jesus Christ who makes intercession for the saints according to the will of God, as the second ground of encouragement to faithful endurance.
    - (c) Vv.28-30 offer the fact that God through Christ is working for the good of those who love God, those who are called according to his purpose, and those who are justified and glorified, as the third ground of encouragement to faithful endurance.
  - (2) Then Vv.31-39 offer the fourth ground of encouragement to faithful service in Christ and concern the believer’s triumphant assurance as founded on the greatness and constancy of Divine love as manifested in Christ, our Savior, at the right hand of God, who also maketh intercession for us, and from which love no true, faithful believer can be separated.

**D. FURTHERMORE, AN UNDERSTANDING OF THE CONTRAST BETWEEN “SPIRIT” AND “FLESH” IN THE CONTEXT OF THE**

**BOOK OF ROMANS IS NECESSARY FOR US TO UNDERSTAND ROM.8:26,27.**

1. Paul, in the book of Romans, much like he does in the book of Galatians and 2Cor.4, sets forth a contrast between man and man's spirit, between the outer or outward man and the inner or inward man, between man's flesh and man's spirit, between being carnally minded and being spiritually minded, between the mind of the flesh and the mind of the spirit, the spirit of man.
2. In Rom.7:14-23 he set forth the warfare between his flesh and his spirit, between his inward man (the mind) and his members (the flesh) [cf. Rom.6:12-19], where he made a distinction between his flesh (his members) and his spirit (his mind).
3. He continues to refer to, made and illustrate, this distinction through Rom.9 and into Rom.10.
4. In Rom.9:1 Paul made a distinction between the conscience (the inward man) and the flesh (the outward man).
5. Such distinctions are common in the N.T. Scriptures.
  - a. Ac.7:59, "Lord Jesus receive my spirit," here Stephen made a distinction between himself and his spirit.
  - b. 1Cor.6:20, "therefore glorify God in your body, and in your spirit, which are God's."
  - c. 2Cor.4:16, "...though our outward man perish, yet the inward man is renewed day by day."
  - d. Lk.23:46, "...Jesus...cried...Father, into thy hands I commend (commit) my spirit."
  - e. Gal.5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh..." (obviously, the human spirit; for the Holy Spirit doesn't lust against the human flesh)

**E. FURTHER HELP AND A MUST IN OUR STUDY IS THAT WE TAKE NOTE OF THE TRANSLATORS AND THEIR CAPITALIZATIONS OF THE WORD "SPIRIT" IN ROM.8, BECAUSE IT HAS BEEN AND CONTINUES TO BE MISLEADING.**

1. The word "Spirit" as used in Rom.8 refers to four different things.
  - a. To the Spirit of God or the Holy Spirit.
  - b. To the spirit, mind and disposition of Christ. Cf. Phil.2:5

- c. To the spirit of adoption and sonship as contrasted with the spirit of bondage or slavish servitude, or slavish fear, referring to an attitude or disposition of mind.
  - d. To one's own spirit, or the human spirit.
- 2. Note the basic rule which governed the translators' capitalization of the word "Spirit": They capitalized it when they thought it referred to the Holy Spirit and used the small "s" when they thought it referred to the human spirit or a disposition or an attitude of mind.
  - a. Note: In the original language transcripts or copies all letters are capitals.
  - b. George Ricker Berry, *The Inerlinear, Literal Translation of The Greek New Testament*, p.iii, says: "5. CAPITALS...in some places it is very difficult to say whether the Holy Spirit as a person or the spirit of the Christian is referred to...we have been obliged to put a capital S when the Holy Spirit was referred to and so have retained it wherever we thought this was the case; but in some places it is really doubtful, and becomes a question for the spiritual judgment of the reader. The Greek will not help in the difficulty, because in the earliest copies every letter was a capital."
- 3. Some examples where their capitalization of the word "Spirit" is obviously correct.
  - a. V.2, "...the law of the Spirit of life"
    - (1) Here it is correctly capitalized and obviously denotes the Holy Spirit.
    - (2) It refers to the law which the Holy Spirit delivered that gives life or saves people – the gospel of Christ. Cf. Rom.1:16; 1Cor.15:1,2.
  - b. V.11, "But if the Spirit of him that raised up Jesus from the dead dwell in you..."
    - (1) Correctly capitalized here and obviously refers to the Holy Spirit.
  - c. V.14, "For as many as are led by the Spirit of God..."
    - (1) Correctly capitalized here; it obviously refers to the Holy Spirit.
  - d. V.16, "The Spirit beareth witness with our spirit..."
    - (1) The first is correctly capitalized; it obviously refers to the Holy Spirit.
    - (2) The second is correctly rendered with a small "s"; it obviously refers to the human spirit.

4. Some examples were their capitalization of the word “Spirit” is obviously incorrect.
- a. V.4, “...walk not after the flesh, but after the Spirit.”
    - (1) Spirit is capitalized.
    - (2) But since flesh and spirit are here contrasted, it seems certain that Paul meant the human spirit, not the Holy Spirit, as the translators thought.
    - (3) Flesh and spirit here are clearly the outer and inner man of the Christian, and stand opposed to each other as two great principles of action, which decide life to be good or bad, acceptable or not with God.
    - (4) To walk according to the flesh is to be subject to the flesh and be carried away by it, and to lead an animal life; he is one who lives a worldly life.
    - (5) To walk according to the spirit is to be obedient to its wish to do right, and is to keep the flesh under control so as to promote spiritual growth in God’s service. Cf. 1Cor.9:27.
  - b. V.5, both uses, “...but they that are after the Spirit (do mind) the things of the Spirit.”
    - (1) Spirit is capitalized both times incorrectly.
    - (2) For, here again, flesh and spirit are contrasted as in V.4, and spirit refers to the human spirit, not the Holy Spirit.
    - (3) In fact, V.5 is further explanation of or commentary on V.4.
  - c. V.6 (ASV): “For the mind of the flesh is death; but the mind of the Spirit is life and peace.”
    - (1) Spirit is capitalized, incorrectly so.
    - (2) For here again the contrast between the flesh of man and the spirit of man continues, and spirit refers to the human spirit, not to the Holy Spirit.
    - (3) The mind of the flesh, as the connection from Vv.4,5 show, and as Vv.7-9 explain, is the mind devoted to the flesh and is death; the one who thus lives is dead to God.
    - (4) Without a doubt, Vv.7-9 explain the statement of V.6.
      - (a) “Because the carnal mind is enmity against God” – hostility. Cf. Jas.4:4.
      - (b) “for it is not subject to the law of God” – not subordinate to.
      - (c) “Carnal mind” – the mind of the flesh, V.6, ASV.
  - d. V.10, “...but the Spirit is life because of righteousness (justification).”



- (1) Spirit is incorrectly capitalized.
  - (2) Here again flesh or body and spirit are contrasted, with spirit referring to the human spirit, not the Holy Spirit.
  - (3) Can you imagine Paul saying, “And if Christ is in you, the body is dead because of sin; but the Holy Spirit is life because of righteousness (justification)”?
  - (4) It means: If Christ is in you, the body is dead on account of sin to which it tends (or it is no longer active in sin – no longer an instrument of sin, Cf. Rom.6:12-20); but the spirit (the human spirit) is life on account of the righteousness (justification) to which we attain and maintain in Christ. Cf. 1Jno.3:7.
- e. V.9, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you...”
- (1) First use of Spirit is incorrectly capitalized.
  - (2) Again, the contrast, “not in the flesh, but in the Spirit,” shows that the human spirit is meant, not the Holy Spirit.
  - (3) Not to be in the flesh is not to live according to it; not to allow the flesh to control us. Cf. 1Cor.9:27
  - (4) To be in the flesh is to live the life of a sinner; to be in the spirit is to live the life of a Christian.
- f. V.15, “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby ye cry, Abba, Father.”
- (1) The first use of spirit is not capitalized; the second is.
  - (2) Neither one should be, because here again we have a contrast, an antithesis.
  - (3) The spirit of bondage refers to a spirit of slavish fear, while the spirit of adoption refers to a spirit of sonship, or reverential trust and obedience befitting a son or daughter.
  - (4) “Spirit” as used in this verse does not refer to the Holy Spirit or to an individual personal intelligence, but to a disposition or attitude of mind.
    - (a) Cf. Rom.11:8; 1Cor.4:21; 2Cor.4:13; Gal.6:1; Eph.2:2; 2Tim.1:7; 1Pet.3:4; 1Jno.4:3,6.
    - (b) Cf. Gal.4:6,7, note especially V.7, which explains V.6 more fully. Actually V.6 explains V.5 and V.7 explains V.6.
5. Examples where their capitalization of the word “Spirit” is open to question, at least to some:

- a. Rom.8:9, second and third use: “if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”
- (1) Some brethren; such as: Whiteside and Lard believe both expressions refer to the Holy Spirit.
  - (2) But Foy E. Wallace, Jr. (Mission And Medium Of The Holy Spirit, pp.68-72) differs and offers a plausible explanation which makes this use open to question:
    - (a) “ ‘The Spirit of God’ and ‘the Spirit of Christ’ are interchangeable,
    - (b) “And the clause ‘if any man have not the Spirit of Christ, he is none of his’ is followed by the phrase, in V.10, ‘and if Christ be in you’.
    - (c) “This is Paul’s own commentary that the indwelling of the Spirit (of V.9,ejd) means the same thing as ‘Christ in you’ (of V.10,ejd) – and the one (dwelling in you, ejd) can be no more personal than the other.
    - (d) “The Spirit of God and the Spirit of Christ dwelling in you, of V.9, are the same thing.
    - (e) “The Spirit in you (of V.9, ejd) and Christ in you, of V.10, are the same indwelling – which means that the Spirit dwells in us the same way that Christ dwells in us.—
    - (f) “It is not claimed that the personal Christ dwells in us – and on the same basis of verses 9 and 10 it cannot be consistently claimed that the personal Holy Spirit dwells in us.
    - (g) “From other passages it is plain that Christ dwells in us when the character of Christ is formed within us, as stated in Gal.4:19. The Holy Spirit dwells in us in the same way that Christ is formed in us. But the personal Christ is not formed in us, and for the same reason the personal Holy Spirit does not dwell in us. Christ lives in us ‘by the faith of the Son of God’ – Gal.2:20 (Cf. Eph.3:17,ejd) – and the Holy Spirit dwells in us in the same way that Christ lives in us, according to verses 9 and 10...the Spirit of Christ in you is here equated with Christ in you, and therefore refers to the mind, the disposition and the character of Christ which the Spirit imparts through his teaching.

- b. Rom.8:26,27, which is our text in this study.
  - (1) Knowledgeable brethren have questioned it and wrestled with it through the years – including this brother.
  - (2) Since there is no adjunct (or word or phrase added to qualify the word Spirit) such as the words: “Holy,” “of God,” or “of the Lord,” as in other places, in Vv.26,27, the question of what Spirit is meant, the Holy Spirit or the human spirit, it is open to question.
  - (3) The answer as to what spirit is being considered must be determined from the grammar, the context (both immediate and remote), and or hermeneutics.
  - (4) All must agree that Christ is said to be the one who intercedes for man in the immediate context, V.34.
  - (5) In addition to this, Jesus is said to be the intercessor for Christians, in fact, the “*one mediator* between God and men”, in the remote context, Isa.53:12; 1Tim.2:5; Heb.7:24,25.
  - (6) The remote context reveals that one man can intercede for another man, Rom.11:2; 1Tim.2:1.
  - (7) But no passage of scripture teaches that the Holy Spirit intercedes for man, or makes intercession between God and man, unless it is Rom.8:26,27.
  - (8) Therefore, it is evident that if the Holy Spirit is the intercessor, or the one who makes intercession between God and man, of Rom.8:26,27, it must be proven exclusively from Rom.8:26,27.
  - (9) But we have already shown in our introduction and other things in this study there is sufficient grounds to doubt this interpretation of Rom.8:26,27, and reason to believe there is another interpretation which harmonizes with the Scriptures, the work of the spirit of man, the work of the Holy Spirit, and the intercessory work of Christ for us.
- 6. Therefore the truth on the word “Spirit” in Vv.26,27 can’t be determined by the mere fact that it is capitalized because it is too obvious the translators in Rom.8 have not always capitalized the word “Spirit” correctly.

**F. FINALLY, OUR BRIEF COMMENTARY ON ROM.8:26,27**

- 1. V.26.

- a. “Likewise,” or, “And in like manner” – in the same way – an adverb of manner.
- (1) This links Vv.26,27 with the prior verses in the chapter:
    - (a) With Vv.1-14 which reveal that the flesh and the spirit of man are at war with each other.
    - (b) Perhaps primarily so with Vv.18-25, which offers the greatness of the future glory and the comparative lightness of present suffering as the first of four separate, specific encouragements to faithfully endure sufferings in the service of Christ in order to ultimate glorification, the necessity of which is declared in V.17.
  - (2) Likewise, Vv.26,27 reveal that our prayers of faith can be and will be heard by God through Jesus Christ, who “searcheth the hearts” and “knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to God,” which is the second ground of encouragement to faithful endurance unto ultimate glorification.
- b. “The Spirit also helpeth our infirmities”
- (1) The human spirit which wants to serve God and is at war with the flesh, Rom.7:23; 8:4-13; Gal.5:17.
  - (2) The spiritual mind helps man (the flesh) to overcome his infirmities, Rom.8:5-8, ASV.
  - (3) According to Rom.6:19 infirmity is a weakness of the flesh.
- c. “for (reason stated) we know not what we should pray for as we ought”
- (1) According to 1Cor.2:11 the spirit of man knows the things of a man. Therefore, knows what to pray for, having been taught by the Holy Spirit revealed word.
  - (2) The flesh does not know what to pray for, but the spirit does.
  - (3) The entire thought of Vv.26,27 is based on this statement, on this premise.
- d. “but the Spirit itself maketh intercession for us with groaning which cannot be uttered”
- (1) That is, the human spirit. According to Prov.20:27 the Lord searches the parts of man by means of man’s spirit: “The spirit of man is the candle (lamp) of the Lord, searching all the inward parts of the belly.”

- (2) The human spirit intercedes for the flesh. See 1Cor.2:11; Ac.7:59.
  - (3) The Spirit (whatever spirit is meant) is here said to be interceding with “unutterable (inarticulate) groanings”.
  - (4) The groanings are those of the saints for there is no way Paul could possibly mean the Holy Spirit does not know how to express himself or have difficulty expressing himself! See Rom.8:23; 2Cor.5:2-4.
2. V.27
- a. “And he that searcheth the hearts knoweth what is the mind of the Spirit”
    - (1) In V.27 we have a separate sentence from that of V.26. The subject of this sentence is “he” – the he “that searcheth the hearts”
    - (2) The heart searcher of man is Jesus Christ according to Rev.2:23, and the one who “knoweth what is the mind of the Spirit”
  - b. “because he maketh intercession for the saints according to God.”
    - (1) This states the reason why he knows the mind of the human spirit.
    - (2) “He” here refers to the “heart searcher” who is Jesus Christ (Rev.2:23) and the one who makes intercession for the saints, not to the word “Spirit.”
    - (3) This passages tells us why the “heart searcher” knows the mind of he spirit – “because he maketh intercession for the saints.”

### III. CONCLUSION

1. In the interpretation of Rom.8, especially Vv.26,27, don’t forget the principle involved in all Bible study: **The Father plans; the Son executes; the Holy Spirit organizes, reveals, confirms.**
  - a. To have the Holy Spirit as the agent who executes the intercession in Vv.26,27 is to have him in the same role as the Son (the executor), a role reversal.
2. Think! Is Jesus unable to understand the groanings, the inner difficulties, of the saints and must have the Holy Spirit do it for him?
  - a. Why is the Holy Spirit more qualified than Jesus to understand these difficulties since Jesus became flesh?
  - b. Jesus should be the most qualified to understand the infirmities of the flesh and thus intercede for and to succour them that are tempted (Heb.2:14-18; 4:14-16).

- c. Does Jesus have some inherent weakness in this area?
  - d. Must the Holy Spirit step out of his role as organizer, revealer, confirmer, and step into the role of executor in place of Jesus?
3. From the evidence in Rom.8, the role of the Holy Spirit cannot be established as that of one who intercedes between God and man as some claim.
4. The only role the Holy Spirit has in such matters is by the principle of agency:
- a. In revealing that Jesus Christ is the saints' intercessor, Rom.8:34; 1Tim.2:5; Heb.7:24,25.
  - b. And by instructing the saints how to pray, Mt.6:9-15; Lk.11:1; 12:12; 1Cor.14:14,15.
5. Some object to this interpretation of the role of the Holy Spirit in Rom.8 by saying:
- a. "Vine defines 'intercession' in both Vv.26,27 to mean 'the intercessory work of the Holy Spirit for the saints,' or 'the work of the Holy Spirit in making intercession,' in Vol.II,267, Expository Dict. Of N.T. Words."
    - (1) No, that is Vine's commentary in his interpretation of the passage, not his definition.
    - (2) His definition of "intercession" is "to make a petition or intercede on behalf of another."