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Steven Fitchie · Oct 12, 2018 · 5 min read

Christ Is The Spirit In Romans 8

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“But you are not in the flesh but in the Spirit, if indeed **the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.** And if **Christ *is* in you**, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.” *Romans 8:8-10 NKJV*

Here we find that “the Spirit of God” is interchangeably spoken of as “the Spirit of Christ” in the same passage of scripture. Paul goes on to affirm that “the Spirit of God” is “the Spirit of Him who raised Jesus from the dead” which “dwells in you.” Hence, Paul wrote that the indwelling Spirit is the Spirit of God the Father Himself dwelling within true Spirit filled New Testament believers.

GOD HAS ONLY ONE SPIRIT

“There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord.” *1 Corinthians 12:4-5 NKJV*

“For by **one Spirit we were all baptized into one body**—whether Jews or Greeks, whether slaves or free—and **have all been made to drink into one Spirit.**” *1 Corinthians 12:13*

Here we find that the Divine “Spirit of God” the Father is the same Divine “Spirit of Christ” because One True God Person is the same Divine Individual who also became incarnate as a true human being. So after the virgin conception, we now have two distinct manifestations of the One Spirit of God: God as God the Father and God as man (the Son).

“For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but **you received the Spirit of adoption by whom we cry out, “Abba, Father.”**” *Romans 8:14-15 NKJV*

Notice that it is “the Spirit ... BY WHOM we cry out, Abba, Father.”

Abba is an Aramaic word which simply means, “Father” or “Daddy.” It is usually associated with a child crying out to his Father in a strong child and parent relationship.

Jesus prayed, saying, “Abba, Father” in Mark 14:36,

“And He said, “**Abba, Father**, all things *are* possible for You. Take this cup away from Me; nevertheless, not what I will, but what You *will!*” *Mark 14:36 NKJV*

There is a clear correlation between the indwelling “Spirit” “by whom we cry out, Abba, Father” and Christ who prayed, “Abba, Father” as recorded in Mark 14:36. This proves that Christ is the indwelling Spirit who “makes intercession for us” (Rom. 8:26) who cries out “Abba, Father” within true Spirit filled believers (*Gal. 4:6 – “the Spirit of His Son into your hearts, crying out, Abba, Father”*).

“Likewise the Spirit also helps in our weaknesses. For **we do not know what we should pray for as we ought, but the Spirit Himself makes intercession** (huperentugchanó) **for us** with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit *is*, because **He makes intercession** (entugchanó) **for the saints according to the will of God.**” *Romans 8:26-27 NKJV*

Notice that the context of Romans 8:26 is addressing our inability to know “what we should pray for as we ought.” That is why “the Spirit Himself makes intercession for us.” Thus, the context of Romans 8:26 is addressing prayer along with the Greek verb huperentugchanó (hoop-er-en-toong-khan'-o) which means to “**intercede for, make petition for.**”

In like manner, the Greek verb “entugchanó” (en-toong-khan'-o) used in Romans 8:27 also means “to call upon, make petition,” or “supplication.”

“*It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also **makes intercession** (entugchanó) **for us.**” *Romans 8:34 NKJV*

“Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives **to make intercession** (entugchanó) **for them.**” *Hebrews 7:25 NKJV*

Trinitarian Greek scholars unanimously agree that Romans 8:26-27 addresses the Holy Spirit making intercession for the saints.

Numerous scholarly authorities of New Testament Greek identify “the Spirit” of Romans 8:26-27 as the Holy Spirit. Among these are Arndt and Gingrich, Thayer, Robinson, Green, Chamberlain, Vine, Robertson, etc.

In his massive grammar of the Greek New Testament, A. T. Robertson provides the sense in our present context: “**The Holy Spirit lays hold of our weakness** along with us and carries his part of the burden facing us (anti) as if two men were carrying a log, one at each end” (1919, 573).

The Spirit is said to “make intercession for us.” The Greek verb for “intercession” (v. 27) is entunchano, meaning: “A pleading with one party on behalf of another, usually with a view to obtaining help for that other” (*Bromiley 1982, 858*).

In Romans 8:26, **there is a compound term, huperentunchano, which signifies “to make a petition or intercede on behalf of another”** (*Vine 1991, 424*).

Guy Woods observed that the word suggests “to happen just in the nick of time, for our assistance.” He adds: “How comforting it is, when exhausted and weary from heavy burdens, to have a friend or brother come along, and lend a willing hand until the task is done. Such is the picture presented us in this verb of **the Holy Spirit’s aid**” (1970, 72).

“*It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also **makes intercession** (entugchanó) **for us.**” *Romans 8:34 NKJV*

Romans 8:34 goes on to point out that it is Christ who “makes intercession (entunchano) for us” (*Romans 8:34*). The same Greek word entunchano is used for Christ interceding for us as the Spirit making intercession in Romans 8:27. The same is true in Hebrews 7:25 in which it is Christ Jesus who “ever lives to make intercession (entunchano) for us” (*Hebrews 7:25*).

“Therefore He is also able to save to the uttermost those who come to God through Him, since **He always lives to make intercession** (entugchanó) **for them.**” *Hebrews 7:25 NKJV*

Oneness Theologian Robert Sabin wrote in his article, “A Oneness Perspective of John 16:13,”

“Thus, when Jesus referred to the Comforter, the Spirit of Truth, as one who ‘speaks what he hears,’ he was referring to himself in another capacity in regard to believers. **He who was with them would be in them. He who lived in the fleshly body would live as a quickening Spirit. He who was living in space would live omnipresently. And yet, he would retain his identity and his prerogatives as a man.**”

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“God was manifest in the flesh” or “He was manifest...”

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Oneness vs Unitarianism, Part 5 ‘Gnosticism’

Unitarian Socinian author Tom Raddatz recently posted a scathi