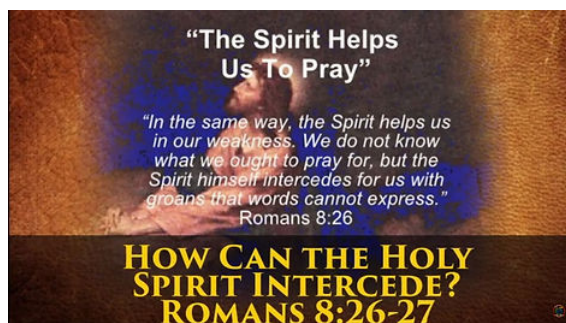




GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic
Christian Faith

How Can the Holy Spirit Intercede? Romans 8:26-27



Romans 8:26-27, "...the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; ... He intercedes for the saints according to the will of God."

Trinitarians cannot explain how an alleged coequal God the Holy Spirit Person "intercedes for the saints according to the will of God." For an alleged non-incarnate coequally distinct God the Holy Spirit Person cannot intercede to a higher authority above Himself without being a part of the creation. In like manner, Arians such as the Jehovah's Witnesses cannot explain how an alleged active force of Jehovah could be said to intercede to God the Father without being personal. Also, Unitarian Socinians who deny the deity of Christ cannot explain how the Holy Spirit of God the Father can intercede to God while still being called God.

Only Oneness Theology can explain this seemingly difficult passage of scripture in Romans 8:26-27. The Holy Spirit of the only true God the Father also became a man through descending upon the Hebrew virgin as recorded in Luke 1:35 and Matthew 1:20. Therefore the indwelling Holy Spirit is the Lord Jesus who "is the Spirit" (2 Cor. 3:17) "who also intercedes for us."

Romans 8:34 goes on to state that "Christ Jesus is he who died ... who was raised ... at the right hand of God, who also intercedes for us."

The context of Romans chapter eight opens with "the Spirit of God" being identified as "the Spirit of Christ."

"But you are not in the flesh, but in the Spirit, if so be that THE SPIRIT OF GOD dwells in you. Now if any man have not THE SPIRIT OF CHRIST, he is none of His."

Notice that Paul identified "the Spirit of God" as the indwelling "Spirit of Christ." Since "the Spirit of God dwells in" true New Testament believers as the indwelling "Spirit of Christ", the Holy Spirit of God must be the Spirit which became the Christ child via incarnation within the virgin (Luke 1:35; Matthew 1:20). Paul wrote that "the Lord is the Spirit" (2 Cor. 3:17) who now dwells within His Church ("Christ in you the hope of glory" - Col. 1:27; "if any man have not the Spirit of Christ, he is none of His" - Rom. 8:9).

Hebrews 7:25 also identifies JESUS as THE SPIRIT WHO IS INTERCEDING "for the saints according to the will of God (the Father - Rom. 8:26-27) ..."

Heb. 7:25 states that "... Jesus ... is able to save those who draw near to God through Him, since He (Jesus) always lives to make intercession for them."

Galatians 4:6 also identifies Jesus as the indwelling Spirit crying out, "Abba! Father!"

Wherefore, only Oneness Theology holds the proper view of the indwelling Holy Spirit as the same omnipresent divine Person who also became the man Christ Jesus through the Hebrew virgin. Jesus is clearly the omnipresent Spirit of truth who is interceding for us in heaven while making intercession within Spirit filled believers on the earth.

Luke 1:35 informs us that the Holy Spirit of God descended upon the virgin to form Christ. For the angel said (in Matt. 1:20), "...that which is conceived in her is OF THE HOLY SPIRIT." Therefore the Holy Spirit of the only true God is the Spirit who became Christ.

It was at the incarnation that the Spirit of God entered into a new existence as the man Christ Jesus. Since Jesus has been made a priest forever after the order of Melchizedek, Jesus continues to exist as a real man with a real human spirit, soul, and body.

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."

Trinitarians believe that "the Spirit of truth" in the Gospel of John is an alleged third God the Holy Spirit Person. Yet how can an alleged God the Spirit Person be said to "intercede for the saints (Rom. 8:26-27)" to God without being "Immanuel, God with us" as a true man (Matthew 1:23)? According to Trinitarian theology, the Holy Spirit is a non-incarnate coequally distinct God Person who could not have the capacity to pray and intercede to God without un-deifying Himself. Hence, Jesus has to be the indwelling Holy Spirit of truth who was with the disciples in the flesh, but would later be in the disciples as the indwelling Holy Spirit of truth ("I will not leave you as orphans, I will come to you" - John 14:16-18; John 14:26).

Since Trinitarian, Arian (such as the Jehovah's Witnesses), and Socinian theologies all teach that Jesus Christ is not the same person as the Holy Spirit, only Oneness theology holds the correct theological view of God because we hold that the Being of the only true God the Father, who is the Holy Spirit,

also became the man Christ Jesus in the incarnation. Therefore the scriptures prove that just as Jesus had prayed on earth as a man, so is he still praying and interceding within New Testament believers (as the indwelling Spirit) while simultaneously praying and interceding in heaven.

1 Timothy 2:5 proves that the man Christ Jesus is still the only “mediator between God and men” as “the apostle and high priest of our confession” in heaven (*Hebrews 3:1*). Since the Holy Spirit is interceding for us, we know that the Holy Spirit is the indwelling Spirit of Christ who is our only mediator between God and men (*according to 1 Tim. 2:5*).

Jesus clearly stated in John 14:26 that “the Holy Spirit” is our “ADVOCATE” and “Intercessor” (*Paracletos* = “advocate” and “intercessor”). But Jesus said that he himself is “the advocate” and “intercessor” (*paracletos*) in John 14:16-18 (*see 1 John 2:1*). Hence, the Holy Spirit could not be a second mediator between God and men who advocates and intercedes for us because Jesus is the only mediator between God and men (*1 Timothy 2:5*). Nor could the Holy Spirit as a so called “active force” (as taught by Jehovah’s Witnesses) be our “advocate” and “intercessor” between God and men. For impersonal active forces cannot advocate, intercede, or mediate. Since only Oneness Theology believes that Jesus is the same Person as the Holy Spirit of God Himself, we know that all other theological views have to be incorrect.

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