ROMANS. 73   
 24—28.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 infirmities : for we know for "we know not what we should "yen.   
 not what we should pray pray for as we ought: but the Spirit   
 Sor as we ought: but the itself maketh intercession [for us]   
 Spirit itself maketh inter- with groanings which cannot be   
 eession for us with groan- uttered: #7 but °he that searcheth °1¢he   
 ings which cannot be utter- the hearts knoweth what is the mind   
 ed. \*7 And he that searcheth of the Spirit, because he maketh ¥!   
 the hearts knoweth what is intercession for the saints ? according Ps,   
 the mind of the Spirit, be- to [the will of] God. °$ Moreover we pI Prov. 7.14.   
 cause he maketh interces- Jer. i.”   
 sion for the saints accord- 2%. Thess.   
 ing to the will of God. ii. Rev. ii.   
 28 And we know that all|   
   
 inability to pray aright, which is merely He that searcheth the hearts (God) know-   
 an example of it, but (general weakness): eth what is the mind (intent, or bent,   
 for (example of the help above mentioned ; as hidden in those sighs) of the Spirit. A   
 —‘for this, viz. what to, &e.’) we know difficulty presents itself the rendering   
 not what we should pray for as we ought of the next clause. The particle with   
 (two things ;—what we should pray,—the which it opens may mean either because,   
 matter of our prayer ;—and how we should or that. If it is to be causal, because   
 pray for it,—the form and manner of our He (the Spirit) pleads for the saints ac-   
 prayer): but the Spirit itself (Tholuck cording to the will of God, it would seem   
 remarks,—“ The addition of itself brings that knows must bear the meaning ‘ap-   
 into more prominence the idea of the proves,’ otherwise the connexion will not   
 Spirit, so as to of what dignity our be apparent; and so Calvin and others   
 Intercessor is,—an Intereessor who knows have rendered it. Hence many render it   
 best what our wants are”) maketh inter- that, — ‘knows what is the mind of the   
 cession [for us] (these words are omitted Spirit, that He pleads, Sc. with (or, ac-   
 in most of our ancient authorities) with cording to) God.’ But I must confess that   
 groanings which cannot be uttered :— the other rendering seems to me better to   
 i.e. the Holy Spirit of God dwelling in suit the context: and 1 do not see that the   
 us, knowing our wants better than we, ordinary meaning of the word knoweth   
 Himself pleads in our prayers, raising us need be changed. The assurance which   
 to higher and holier desires than we can we have that God the Heart-Searcher   
 express in words, which can only fiud interprets the inartieulate sighings of the   
 utterance in sighings and aspirations : see Spirit in us,—is not, strictly speaking,   
 next verse. Chrysostom interprets the Omniseience,—but the fact that the very   
 of the spiritual of prayer,and adds, “For Spirit who thus pleads, does it according   
 the man who is granted this grace, standing to God,—in pursnance of the divine pur-   
 praying in great earnestness, supplicating poses and in conformity with God’s good   
 God with many mental groanings, asks pleasure.—All these pleadings of the Spirit   
 what is good for all.” Calvin understands, are heard and answered, even when in-   
 that the Spirit suggests to us the proper articulately uttered: we may extend the   
 words of acceptable prayer, whieh would same comforting assurance to the imper-   
 otherwise have been unutterable by us. fect and mistaken verbal utterances of our   
 Macedonius gathered from this verse that prayers, which are not themselves answered   
 the Holy Spirit is @ creatwre, and inferior to our hurt, but the answer is given to the   
 to God, because He prays to God for us. voice of the Spirit which speaks through   
 But as Angustine remarks, “The Holy them, which we would express, but cannot.   
 Spirit groans not in Himself, with Himself, Compare 2Cor, xii. for an instance in   
 in the Holy ‘vinity, but in ws, in that He the Apostle’s own case. 28.) Having   
 makes us to groan.” No intercession in given an example in prayer, how the   
 heaven is here spoken of, but a pleading Spirit Aelps our weakness, and out of our   
 in us by the indwelling Spirit, of a nature ignorance and discouragement brings from   
 above our comprehension and utterance. God an answer of peace, he now extends   
 27.] but (opposed to the words this to all things—all circumstances by   
 “which cannot be uttered :” the groanings which the Christian finds himself sur-   
 ‘are indeed unutterable by us, but. . .) rounded. These may seem calculated to