

his life that had affected his whole nervous system and made him think he could not raise his arm, and by bringing this experience to his consciousness Freud was able to remove this effect and he man was able to lift his arm. So the young doctor Freud went before the Vienna medical association and gave a paper about ~~it~~ it and said this man was a victim of what he called hysteria. That a mental condition made him unable to raise his arm. The doctors hooted and laughed at Freud. They said the word hysteria by its etymology means "woman" so how could a ~~a~~ man be unable to lift his arm on account of hysteria. And that's the kind of argument some biblical scholars use unfortunately.

It's not etymology that determines truth. But Freud had an uphill battle for years to get people to recognize that there is an unconscious ~~in~~ that affects our physical situation. He had an uphill battle and I think perhaps the struggles he went through to get it, caused him to develop some rather foolish theories he may not otherwise have done. But eventually he won through with it and then people went to extremes on it. One doctor ~~in~~ said to me a few years ago, nine-tenths of the physical ailments any of us have are psychomatic, they are due to emotional or intellectual troubles in our minds down in the subconscious. I think that is very extreme. It's silly to go from one extreme to the other, but yet it is a fact that there is a subconscious and if we suppress our fear, our emotions, our frustrations, we can get all sorts of miserable physical effects from it.

Now this was a great discovery Freud made and it is tremendously important is present day psychiatry, psychology, and in fact it is good for all of us to know about because it can affect our lives. It was a great discovery, but was it something that nobody knew before Freud? I'm sure you're all familiar with Rom.8:28 one of the great verses of the Bible. But I fear many of us are not nearly so familiar with Rom.8:26-27 which are every bit as important actually as 8:28. "Likewise the Spirit also helps our infirmities." Here the word "infirmities" is in the dative. "The Spirit helps in relation to our infirmities." "For we know not what we should pray for as we ought but the Spirit himself makes intercession for us with groanings which cannot be uttered . . ." When I was a boy I used to puzzle over this: "The Spirit makes intercession for us with groanings which cannot be utter." The poor Spirit He cannot utter his groanings. I just could not make sense out of it. Why should the Holy Spirit not utter his groanings? Why did He have to make intercession with ~~in~~ groanings which cannot be uttered? Well, there is no word "with" in the Greek here, it is simply in the dative. And the dative is what we have in v.26 "The Spirit helps in relation to our infirmities". Here in the latter part of the verse, the Spirit makes intercession in relation to the groanings that can't be uttered. It's not the Spirit's groanings, it is our groanings. We have groanings we can't express. We can't utter them. We don't know what they are. But the Spirit knows. The Spirit who searches the heart knows. The Spirit searches our hearts and sees those groanings down there that we can't utter. Those emotions suppressed down there, those frustrations we have, and the Spirit understands them, he searches the hearts and makes intercession for them. Isn't it wonderful a Christian can have the Holy Spirit for his psychoanalyst. He can have the Holy Spirit to search his heart and to see that which is underneath and can cause him all kinds of