

Praying in the Spirit:

Ephesians 6:18–19

With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, (Eph 6:18–19)

- Once again, Paul teaches us that to “pray in the Spirit” is the normal life of the believer, for we are to “pray at all times” in the Spirit.
- To “pray in the Spirit” (ἐν πνεύματι, *en pneumati*) means “to pray *by means* of the Spirit” [dative of means]. This means to seek the leading of the Spirit in our prayers.
- Once again, this is praying with one’s mind fully engaged: “be on the alert,” and thus able to pray for the needs of others, as Paul requests: “pray on my behalf.”

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- Consider the wider context: Paul begins his exhortation about the Armor of God by exhorting us to “be strong in the Lord and in the strength of His might.” (Eph 6:10)
- Then he says: “Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil.”

Praying in the Spirit:

Ephesians 6:14–17

Stand firm therefore, having girded your loins with the truth and having put on the breastplate of righteousness, and having shod your feet with the preparation of the Gospel of peace; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

- The believer is active, not passive, in putting on the armor.
- This teaches us that sanctification is a cooperative work between the believer and the Spirit of God.
- Likewise, note that it is immediately following the exhortation to put on the armor of God that Paul gives us the exhortation to constantly, in all situations, “pray in the Spirit.”

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Conclusion

- “To pray in the Spirit” is to characterize the life of prayer for all believers, in aspects of their lives.
- Paul expects this to be the norm for all believers in Yeshua and is not describing an extra-ordinary experience which is different than normal prayer.
- “Praying in the Spirit” means “to be led by the Spirit” in our prayers.
- The believer is not passive in fulfilling the command to “pray in the Spirit.” Even as each of us must put on the armor, so we must pray at all times, seeking the wisdom and leading of the Holy Spirit as we strive to walk in the footsteps of our Messiah, Yeshua.

Praying in the Spirit:

Jude 1:20–21

But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Yeshua Messiah to eternal life. (Jude 1:20–21)

- The first two verbs (participles), “building” and “praying,” most likely describe the means by which believers in Yeshua “keep” themselves in the love of God.
- Here, once again, the believer is not passive, waiting for the Spirit to perform extra-ordinary phenomena. Rather, the believer is active in the process of sanctification.
- The phrase “praying in the Spirit” utilizes the same words as we found in Eph 6:18 and the context gives us the same meaning: “praying in the Holy Spirit” means “to pray by means of the Spirit’s leading.”

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- Becoming more and more like Yeshua is the goal of every true believer, and this is accomplished through the power of the Ruach HaKodesh as we submit our lives to Him.
- As we submit ourselves to the Spirit, He leads and strengthens us to do that which pleases God, as well as enabling us to put to death the desires of the sinful nature.
- Prayer is an essential element of living a life of faith in Yeshua, and to “pray in the Spirit,” means “to seek the Spirit’s leading as we pray,” and thus to pray in accordance with God’s will.