

# GROWING IN GOD

PODCAST



## GIG169 – Pray in the Spirit

Welcome to the podcast. We are talking about prayer today, and I want to talk to you specifically about praying in the Spirit. I have been really focused on this idea of the Spirit in our walk with the Spirit, and I think that it is really necessary for us to grasp how important it is for us to exercise our prayer life in the Spirit. We should enter into the Spirit when we pray. I do not want to take a long time with this podcast, but I want it to be impactful. I want to really get the point across that there is a life in the Spirit, there is a reality in the Spirit; and when we do not learn how to pray and engage in prayer in the world, in the realm, of spirit, we are really losing the power that is potential for our purpose of prayer.

I am going to start reading Ephesians the sixth chapter, verse 18. It says, “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.” This word *spirit* here, if you look it up in your Bible, is spelled with a capital S; so it is talking about the Spirit – the Spirit, the spirit world, the spirit realm. It is directing us that we are to pray at all times in the Spirit. There is a place that we are to go to pray; and I do not think we focus much on this in the church. Now, I am not saying you cannot pray anywhere you want to, and you cannot pray at any time and any place. But I feel like it is really wise to open our heart to the teaching of the Scripture about the idea of prayer, and how prayer was accomplished in the Scriptures, and the fact that we are directed to pray in the Spirit. We are to enter the realm of spirit in order to engage in prayer. I believe that is what Ephesians is talking about, what Paul was trying to direct the church to do at that time.

In First Corinthians chapter 14, verses 13-15, it says, “Therefore let one who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is the outcome then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.” I want to read this, because Paul here is specifically dealing with this idea of prayer in tongues. He is dealing with this idea of worship in tongues; about which I would just say, as an aside, that it is really unfortunate to me how much we have lost in the church this idea of worship in the Spirit, or in tongues. I think there is a great deal to be received by the believer, and by the church as a whole, when we learn to worship together in the Spirit, or in tongues. So, Paul is addressing this idea of tongues, and I am reading this because I want to differentiate what he is talking about in Ephesians. In Ephesians, he is saying to pray at all times in the Spirit, with a capital S. He is talking, again, about the Spirit, the Holy Spirit, the realm of spirit, the world of spirit, the heavenly realms – however you want to voice that, this is what he is talking about. You first enter into this realm, this world, and then in that place, you pray – differentiating it from his teaching to the Corinthians about the use of tongues.

“When you pray in tongues, you are praying in another language,” he says. “My mind is not fruitful, but my spirit is built up.” He is saying that he will pray in tongues, and he says, “My spirit is praying, and my mind is not fruitful.” So, he is not talking about a place of prayer; he is talking about a way of prayer, to pray in an unknown tongue. Also, you can enter into the world of spirit, you can enter into the Spirit, and you can pray in the Spirit. That is why sometimes people confuse the language here, and they say, “Well, when he says to ‘pray in the Spirit at all times,’ he is talking about praying in tongues at all times.” No, he is talking about being in the realm of spirit; whereas in Corinthians, he is talking about praying in

an unknown tongue, wherever you would be praying. I want to make sure that you can differentiate the two, because, again, the purpose of this podcast is for you to get the understanding and grasp the fact that there is a place of prayer that I believe the Lord has directed; that place of prayer is in the Spirit. This is why He has baptized us, He has filled us, with His Spirit, and He is allowing us to pray in the Spirit, which is in unknown tongues; but also, because we are filled with the Spirit, we have an enabling to enter into the world of spirit. We must get this very clear in our mind, and we must learn how to do this, how you enter into the world of spirit and function there in your time of prayer.

In Matthew 6 we see Christ teaching about prayer. In verse 5, He says, “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full.” There is a way you can pray, Christ is saying, where you can pray in the natural world; and in the natural, observable world, people can see you pray, hear you pray, and He is saying this is what hypocrites do. They specifically pray from a natural world, and go into areas of the world, like the street corners, where people can observe them praying; and He says, “Listen, God is not listening to this. Their reward is the fact that they are functioning in a natural level and in a material world, and they are being observed and heard in a material world. That is their reward.”

In verse 6, He goes on to say, “But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.” Now He is using this idea of secret, but what He is saying here is contrasting it to the verse above, where you are praying out in the open where people can observe you, you are just staying in a natural realm, in a natural world. He is saying, “If you go into the world of spirit, that is where the Father is.” And we all know that the world of spirit, the world that the Father dwells in, is an unseen world; and therefore, He is saying, “You, you go into your room. You learn to go into this unseen world. Go into the realm of spirit. Go into where the Father is. Go to where He is, in the heavenly places, in the world of spirit, the realm of spirit, the heavenly realms. Enter into that place in order to pray.” When you get there, close the door, so that you are not distracted by the material world, by your thoughts in a material world, by the things that would go on around about you that would try to grab your attention in your mind. That is why you want to separate yourself from this natural world and go into the realm where the Father is, go into His Presence. Oh, and by the way, when you do that, you know who else is there? Well, who is at the right hand of the Father? it is Yeshua. So when you go into this Presence of the Father, into this world of spirit, you are also entering into where Christ dwells. And this is what He directed us to do always. He said, “Where I am, there shall you be also.” “Where I am, there will My servant be.” He wants us to enter in. He has opened the door. Yeshua is the door opener to the Father, and He is beckoning us, if we are going to pray, to come into that Presence of the Father, into His very Presence, the Presence of Christ, to pray in Their Presence in that realm.

I believe this is what Yeshua did when He was on the earth. When we look at Matthew 17, we see the verses about His Transfiguration. In verses 1-3, it says, “Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. And behold, Moses and Elijah appeared to them, talking with Him.” But we see that Christ went up the mountain. This is kind of symbolic of the fact that He went into the realm of spirit. Christ lived in the Presence of the Father. The Father and He were one. He knew exactly what it meant when He was teaching the disciples to go into the room and close your door and be where the Father is – that is what He did all the time when He prayed. We have to get that and understand that; and I think this one

incident of His transfiguration was an opportunity for Him to show to the disciples what was really possible. As you go into the Presence of the Father, then you are in this other realm, this other world, if you will, with the Father, and things change; you are on another level. His face shone like the sun, and His garments became white as light.

Then we have this interchange with Moses and Elijah. See, when you come into the world of spirit, all of history is there, all of time is there. The mind of God is all there. We talk about God being omnipresent, omnipotent, omniscient, but that dwells, that reality dwells, with God in the world of spirit. And when you enter into the world of spirit and you pray, you are speaking directly into that world of spirit, which is the mind of God, which is the mind of Christ. Paul says, "We have the mind of Christ," and he tells us not to be conformed to this world, but be transformed by the renewing of our minds, so that we know what the will of God is. When we enter into the world of spirit, the realm in which God lives, the heavenly realms, if you will, then open to us are knowledge and understanding. It is communion with God. Oneness exists there, and we are able to pray – not just pray, we are able literally to speak into the realm, the world of this power of God; and that is where we are able to be co-creators with Him as we speak into this level of prayer, of proclamation, from the realm of spirit. That is when things will then change in the natural level. This is what Christ, I believe, prayed. I believe this incident of the Transfiguration was not a one-time thing; I believe this is the way Christ prayed. This is why He went off by Himself, because He went into a realm of the Presence of God that no one could see or follow Him into, or understand, and He dwelt there in His prayer. That is why He was able to go pray all night long, because He literally was focused on another realm, and lived in another realm for this time of His communion with the Father.

I want that for us. I want us as believers to do what Christ said, enter into our closet. There is this place for us. We have the ability and the enabling to come into His Presence. Our prayer should be communion with Him. And I think by the very term "prayer," we almost relate to it now in this third-person, disjointed separation. But when we come into the world of spirit, we come into the realm of oneness, and we pray, we commune with the Father, we commune with the Son, in a world of oneness. This is where They are beckoning us to come. I want this for the body of Christ, to enter into Their Presence and commune, rather than to have some prayer that is just an expression of the natural world's separation from God. Lord, help us with this. Holy Spirit, teach us to move into the world of spirit and commune with the Father and commune with the Son. The promise is that we would be one with Them as They are one.

I want to read out of Exodus, because it is another example that this exists for us, and it gives us an illustration that prayer is to be from a place within the Presence of God. That is where the effectiveness is found, because it truly is communion. We are in Exodus the thirty-third chapter, starting at verse 7. It says, "Now Moses used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting." He had a meeting with God. "And everyone who sought the Lord would go out to the tent of meeting which was outside the camp." See, Moses taught the people, even, "Don't just sit around in your house. Just don't sit around in the natural level. Don't stay around, hang around the camp, and pray." The story here is telling us, the teaching is telling us, "You go to another place, you go to another realm in order to pray." And Moses taught the people this. They would go outside the camp to the tent of meeting in order to pray. Verses 8-9, "And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the Lord would speak with Moses." See,

Moses' prayer was fellowship. It was a true meeting with God, a true connection with Him, in a relationship.

Verses 10-11, "When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent." So we see this reality that Moses did not just pray anywhere. Moses went out to the tent; and when he did, he entered into the Presence of the Father, and he spoke with Him face to face. He communed with Him; he entered that plane of spirit, that world of spirit, that world of God, that world of oneness. The world of spirit is the world of God. It is the very Presence of God. And this is what Christ is beckoning us to. "When you pray," He said, "Enter into your closet. Come before Him. Do not pray like the hypocrites." I will read that, Matthew 6, verse 6, once again: "But you, when you pray, go into your inner room, close your door and pray to the Father who is in secret." We come into the Presence of the Father. Moses prayed this way. The children of Israel went out to enter the tent to pray.

We have to remember that Christ came to reconcile us to the Father. We so often focus and think about the forgiveness of sin, and that He came to save us from our sin; and He did do that. But in doing that, He reconciled us and opened the door for us to enter into the Presence of the Father – just as Moses entered into the Presence of the Father and spoke to Him face to face. If that door was open for Moses, how much more in Christ is it open to us? Because it is the door that Christ made available to us.

I hope that this changes your prayer life. I want it to change mine. I want to make a special reality in my heart, that when I pray, I must first enter in to the world of spirit, into the very Presence of the Father, where Christ dwells. Any time that we pray just in a natural plane in some other place, we are lacking the power of creativity; we are lacking the power to bring about the fulfillment of what we are praying for. If we are not praying face-to-face in communion, in oneness, in Presence, with the Father, we are missing the very purpose of prayer itself.

I hope this helps you; and I will see you there, in the Presence of the Father, as we pray together in oneness.

Amen.