

Series: MOVED – God Is Moved By Prayer Sermon: The Spirit Helps Us To Pray
Pastor John Carmichael

[Rom 8:26-28 NASB95] 26 In the same way 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; 27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to [the will of] God. 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to [His] purpose.

- **God is moving in the lives of people who pray!**
- **Text outline:**
 - We all have weakness brought about by sin.
 - We are limited in knowing how to pray.
 - We are loved and assisted by the Spirit.
 - We all can pray in tongues by the Spirit.
 - We can pray the Will of God by the Spirit.

How does the Spirit help us pray?

Praying helped by the Spirit has five components according to Romans 8:26-28.

I. Praying in the Spirit helps us to overcome our weakness by sin.

- a. Do not beat yourself up for having weakness.
- b. There are times we have a hard time crossing over because of anxiety or other weakness.
- c. Our weaknesses can be expressed by our bias, fears, and desires.

II. Praying in the Spirit helps us to pray beyond our knowledge.

- a. We are limited in our knowledge of situations and solutions.
- b. We all have “dimness of our spiritual vision in the present veiled state.” (JFB)
- c. When we pray in the Spirit it is sign of humility and dependency upon the Spirit.

III. Praying in the Spirit acknowledges that He loves us and that we can depend upon Him.

- a. God loves us even in our weakness.
- b. He, Himself, helps us to pray to Him!

IV. Praying in the Spirit is praying in tongues.

- a. Fire Bible – Spirit intercedes from within us.
- b. Eerdmans: “sighs too deep for words” might refer to ecstatic tongues.
- c. JFB – “can not be expressed in articulate language”
- d. LITSNTC – Gordon Fee has made a strong case for seeing the activity described here as praying in the Spirit or speaking in tongues (the interested reader should read his detailed argument: 1994, 575–86). This line of interpretation is not new or Pentecostal in origin—Origen taught it (De oratione 2) and others have since then, most notably E. Käsemann. Fee interprets as “without words” (1994, 583). The groanings are not understandable to the human mind, according to Fee, because they are not expressed in intelligible words. This interpretation suggests that what Paul is describing here is the same phenomenon as praying in the Spirit or praying in tongues.
- e. [1Co 14:14-15 NASB95] 14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful. 15 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.
- f. [1Co 14:4 NASB95] 4 One who speaks in a tongue edifies himself; but one who prophesies edifies the church.

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- g. [Jde 1:20 NASB95] 20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

V. Praying in the Spirit is praying the Will of God.

- a. Pray in the Spirit until you hear from God or know His Will.
b. Praying in the Spirit is not in vain!
c. Praying in the Spirit gets things done that we can not otherwise.

- God is moved by prayer when we pray in the Spirit.
- [Rom 8:28 NASB95] 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to [His] purpose.
- Romans 8:28 is activated when we pray in and with the Spirit.
- God is ready to move when you pray.
 - **Set a time/rhythm.**
 - **Show up.**