



# PRAYING GOD'S WILL

(A Prayer Handbook for the  
Glorious Church of Jesus Christ)

RICKY PILLAY

**PRAYING GOD'S WILL** is the book that would help you pray directly out of the Bible for your needs, character, faith, wisdom, prosperity, health, marriage, parenthood, children, relationships, victory, protection, deliverance, country, church and; for others.

The author presents an easy-to-read, ready-to-pray, hands-on approach to prayer and worship. It is different from the other books on the subject, in that it does not only teach you how to pray, but more importantly what to pray for. Christians from new believers to intercessors, preachers and prayer groups, would find this book a very useful resource.

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## ENDORSEMENT COMMENTS

**LAUREN LOK – Prayer On Air, Radio Pulpit:** In the years of presenting Prayer On Air on Radio Pulpit at 6am on a Saturday morning, many of the letters that I have received have been from folk in the body of Christ who have said that they had no idea how or what to pray for the nation and in some instances did not even know how to begin to enter into the “mystery of prayer”. It is a plot of the enemy to separate prayer from the walk of every believer and attempt to mask it in “mystery and inscrutability” - advising believers to, rather than DO it, leave it out altogether and let the “called” intercessors deal with it. This is one of satan's biggest lies and one which, happily, the Lord of All is exposing in these days. Prayer is talking with the Lover of your soul sharing your heart with Him and allowing Him to share His heart with you. It's not dependent on eloquent words but on expressing the true desire that lies within your heart.

With that in mind it is with pleasure that I recommend *“Praying God's Will”*. The basis for the book is a biblical one and one that will enable even the most inexperienced warrior learn to expertly use the sword of the Word in prayer. There is also a wonderful balance of bringing the readers to the place of examining themselves before the throne of God and inviting the Holy Spirit to “begin with me, Lord”.

I have no doubt that *Praying God's Will* is a book that will launch you into that wonderful place where you become the confidant of God.

*“The secret of the Lord is with those that fear Him and them He will shew His covenant”* Psalm 25:14. A word study of this text implies the following, *“The inner circle, intimate, conversation of God is with those that reverence Him and such He will cause to be skilful in the application of His covenant, placing them as an arrow to His bow and shooting them directly to the target.”*

This little book will be one of those tools, which will enable you to become the friend of God. Happy praying.

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**DR. PAUL LUTCHMAN - President of Christian Revival Centre, Teamwork Bible College, and Kingsword Academy:** Prayer is the powerhouse of Christendom. It is an essential means of communication with an Invisible, All Powerful, All Knowing and ever Present God. Billions of Rands have been spent on communication systems that utilize ultra modern satellites in outer space. Yet, to communicate with the Creator of the Universe we need only vocalize our thoughts and desires to elicit the required answer from a God who never fails. This book by Ricky Pillay portrays the methodology, the theology and of course the “knee-ology” to endorse the benefits of prayer for a personal, familial, communal, national and international impact.

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**PASTOR ASHWIN SUNDER – Miracle Souls Outreach:** Ricky Pillay shows us how to make God’s will a reality in our lives by providing this invaluable tool for unleashing God’s awesome power in our lives through praying the Word.

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**PASTOR ABEL DAVID – Senior Minister of Apostolic Restoration Ministries, Prayer Coordinator for Family Alliance International and Team Leader for Africa Ministries Network:** *“Praying God’s Will”* is more than just a book on prayer. It is an invaluable handbook that should form part of every praying Christian’s library. My prayer life has been tremendously blessed as I prayed through *“Praying God’s Will”*.

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**PASTOR LESLIE MUNSAMY – Founder and President of Global Evangelism and Missions Team Network:** The Lord has blessed us with a tremendous gift of teaching in the person of Ricky Pillay. Through the grace imparted to him he is able to unlock the “secret of the Lord” in the prayer Jesus taught His disciples. With the skill of a craftsman, Ricky Pillay enables us to view the “*Lord’s prayer*” as a precious toolbox rather than as religious literature. This handbook is a must for every intercessor, Bible scholar, preacher, in fact every believer.

## FOREWORD

It is becoming increasingly clear that the conflicts and challenges we are facing require supernatural assistance. We are here not only to overcome but to do exploits.

*“But the people that do know their God shall be strong, and do exploits.”* (Daniel 11:32 KJV)

Prayer develops intimacy with God.

Intimacy develops strength to do exploits.

If we are to do exploits for God we must pray in Spirit and in Truth. Thus our prayers must be supported by the Word of God ~ the Truth.

This book by Ricky Pillay will help you to pray with an open Bible.

The personal application of the Word in our petitions will make the Word of God the substance of our prayer and worship.

*Andrew Murray said:*

*“Little of the word with little prayer is death to the spiritual life. Much of the word with little prayer gives a sickly life. Much prayer with little of the word gives more life, but without steadfastness. A full measure of the word and prayer each day gives a healthy and powerful life.”*

**Dr. S.Y. Govender**  
**Antioch Christian Tabernacle**

## PREFACE

Jesus said unto His disciples “*The harvest truly is plenteous, but the laborers are few; **pray ye therefore** the Lord of the harvest, that he will send forth laborers into his harvest.*” (Matthew 9:37-38).

Think of it:

- God is not willing that any should perish but that all should come to repentance (2 Peter 3:9, John 3:16),
- God takes pleasure in saving those who believe the preaching of the gospel (1 Corinthians 1:21),
- the preaching of the gospel is important to God (Romans 10:14-15),
- the end will not come until the gospel is preached in all the world for a witness unto all nations (Matthew 24:14),
- the harvest is plentiful but the labourers are few;

yet the Lord of the harvest needs someone to pray before He can send forth more labourers into His harvest. That’s how important prayer is for the execution of God’s plan and purpose in the earth. It is an awesome responsibility of every Christian because God wants His will to be made manifest in the earth through our prayers.

Please don't misunderstand me in thinking that I am saying that God would go out of business if nobody prays. No! God will always remain the Sovereign, Omnipotent, Omnipresent, Omniscient, Supreme Ruler of the universe even if nobody prays. But it was God who decided that the heavens belongs to Him and the earth to man (Psalms 115:16, Genesis 1:26-28 and Psalms 8:3-8). In honour of this decision, God will not do anything in this earth without the co-operation of man. For this reason He reveals His will to us (Deuteronomy 29:29, 1 Corinthians 2:9-12), expecting us to respond with prayer (1 John 5:14), so that He can act and move on our behalf (Luke 18:1-8).

In restoring man's dominion over the earth which Adam lost to satan through disobedience, Jesus, after giving to His disciples authority (or keys of the Kingdom of Heaven), declared that heaven

would follow the course of action that the church takes on the earth (Matthew 16:19); obviously through prayer. Again we see that in order for heaven to action its will on earth, Christians must pray. Prayer is therefore the act of joining forces with God.

Although much has been written and preached on the subject, the condition of our land is proof that there is need for more effective praying Christians. 2 Chronicles 7:14 tells us *“if my people [Christians], which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land”*.

This book is therefore aimed at teaching readers to pray effectively by re-introducing the value and biblical methodology of prayer to believers. It is based on the principle of 1 John 5:14 (*if we ask anything according to His will, He hears us*) and the Lord’s Prayer (Luke 11:2-4) which presents a model for all areas of our lives that we need to bring before God in prayers. In other words, this book helps readers to understand and apply the principles inherent within the structure of the Lord’s Prayer. It demonstrates how to best pray the will of God by knowing His Word and praying His Word back to Him in our prayers.

In an age of uncertainty, God is our only answer and only hope. Let us therefore stand in agreement, as we pray God’s written will together for the advancement of the Church of Jesus Christ, believing that Christians would become serious about the Word, serious about prayer, serious about change, serious about progress and serious about God.

## INTRODUCTION

*And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him. (1 John 5:14-15)*

The Apostle John shows us how to have absolute confidence in God through prayers that bring results. He is simply saying that if we pray in line with or in agreement with God's will, God hears us, and therefore we can rest assured that our petitions (or prayer requests) will be answered. The lesson here is that if we want answers to our prayers, we must learn to secure God's attention by praying according to His will.

According to the Strong's Greek Dictionary of the New Testament, the Greek word for **will**, "thelema", also includes to mean: a determination, purpose, command, desire or pleasure. The easiest way of knowing His will (determination, purpose, command, desire or pleasure) is by going to the written Word (His revealed last will and testament for mankind).

Praying according to His will (or Word) gives confidence that He hears us because:

- God is a God of integrity. His Word is His bond, His covenant, His commitment to us, and that what He has promised, He watches over to fulfil. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times (Psalms 12:6). They are perfect, sure, right, clean, true, righteous (Psalms 19:7-9); for ever settled in heaven (Psalms 119:89); magnified above the name of God (Psalms 138:2); honourable (Isaiah 42:21); and sent to heal and deliver us from our destructions (Psalms 107:20). In Psalms 89:34 God promised not to break His covenant, nor alter the thing that is gone out of His lips. Jesus said that they are spirit and life (John 6:63); Paul confirmed it is quick,

powerful, and sharper than any two-edged sword (Hebrews 4:12); and Peter called it exceeding great and precious promises (2 Peter 1:4).

- Petitions based on the will, and not the need, is evidence that you honour and believe the integrity of His eternal Word.
- This kind of praying prevents us from praying amiss (James 4:3).

To get Him to hear us, it is imperative therefore that we approach Him on the basis of His Word, and not our need.

Psalms 8 and 68 shows us that David prayed according to the Word. In Psalms 8, he quoted from Job 7:17-18 and in Psalms 68:8, Exodus 19:18 is quoted. In another Psalm, after praising God for His Word, he prayed, *“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer”* (Psalms 19:14).

When God decided to destroy the Israelites for the sin of making and worshipping the golden calf, Moses reminded God of His covenant - *“Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people”* (Exodus 32:13-14).

In I Kings 8:25-26 we notice Solomon reminding God of His covenant: *“Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father”*.

Is God forgetful that we have to remind him of His Word? No, certainly not! Psalms 105:8 tells us that God remembers His

covenant for ever and His Word to a thousand generations. Reminding God of His Word or praying according to His Word is merely an act of expressing our faith and confidence in the integrity of His Word (Numbers 23:19, Isaiah 55:10-11), thereby pleasing Him.

Even Peter, John and the early church prayed what was written in Psalms 2:1-2: *“And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.”* (Acts 4:24-26)

A careful examination of the prayer that Jesus taught His disciples shows that it is based according to the revealed will of God in the Old Testament. Jesus’ statement that He did not come to destroy the law or the prophets but to fulfil it, verifies this (Matthew 5:17).

*And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.* (Luke 11:1-4)

In Jeremiah 31:9, God through this prophet said that He is a father to Israel. Jesus taught us to address God as OUR FATHER.

2 Chronicles 7:14 tells us: *“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will*

*forgive their sin, and will heal their land*". Therefore, our Father, IN HEAVEN.

According to Psalms 111:9, holy and reverend is His name, and Leviticus 22:32 says that God must be hallowed among the people. Consequently, HALLOWED BE YOUR NAME.

Isaiah prophesied: "*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this*" (Isaiah 9:6-7). Daniel's interpretation of King Nebuchadnezzar's first dream was "*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever*" (Daniel 2:44). This confirms that Jesus' next statement YOUR KINGDOM COME is according to the will of God.

The Old Testament is full of God's promises of healing, prosperity, redemption, forgiveness, love, mercy, grace, victory, success, freedom and blessings for His people. His next item on the agenda was YOUR WILL (WORD) BE DONE (FULFILLED) ON EARTH, AS IT IS IN HEAVEN.

God's divine providence is ample in the Old Testament. We read in Deuteronomy 8:3-4: "*And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years*". Hence, GIVE US OUR DAILY BREAD (spiritual and physical needs).

**FORGIVE US OUR SINS** is in accordance with Psalms 32:5: “*I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin*”, and Psalms 25:11: “*For thy name's sake, O Lord, pardon mine iniquity; for it is great*”.

God said: “***Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord***” (Leviticus 19:17-18). That’s why we pray **AS WE FORGIVE OTHERS**.

The promise of deliverance in Psalms 91:15, “*He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him*”, is the basis for the next statement **LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL**.

Another point of importance in the prayer that Jesus taught is the words, “*When you pray, say*”.

**Say**, does not imply “repeat these words after me every time you pray”. If it did, then it would be in contradiction to His statement “*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking*” (Matthew 6:7). Neither is there any evidence in the gospels of Jesus repeating the words of Luke 11:2-4 and Matthew 6:9-13 in His prayer, but what is evident, is that He:

- addressed His prayer to the Father in heaven - John 17:1, Luke 10:21, John 11:41-42;
- showed reverence for the name of God - John 17:6,11,12 & 26, John 12:28;
- rejoiced in prayer that His disciples were victorious over satan (Luke 10:1-21), which signified that the disciples were having a foretaste of Kingdom life (Matthew 12:28);

- prayed for the will of God to be done - Matthew 26:39,42,44;
- believed for His needs to be met supernaturally (the feeding of five thousand) - John 6:11;
- prayed "*Father, forgive them; for they know not what they do*" - Luke 23:34 (as there was no need for Him to pray "forgive me of my sins" because He knew no sin); and
- prayed against temptation and for protection from evil. John 12:27: "*Father, save me from this hour*" (the hour of testing and trial) and John 17:15: "*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil*".

The words of Luke 11:2-4 and Matthew 6:9-13 are not even repeated in the prayer of the early church (Acts 4:23-31), nor in Paul's prayers recorded in his epistles (Ephesians 1:15-23, Philippians 1:9-11, Colossians 1:9-13). We must understand that Jesus was not teaching a religious recital, but rather the basic structure or framework within which to pray. In other words, He was giving us a model prayer.

If God knows what things we have need of, even before we ask Him (Matthew 6:8,32), if God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us (Ephesians 3:20), and if we are already blessed with all spiritual blessings in heavenly places in Christ (Ephesians 1:3), then why do we have to pray? What is the purpose of prayer? The answer is in the word "**say**". We say prayers to release our faith to receive. Hebrews 11:6 tells us: "*But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him*". From Hebrew 11:1, we know that faith is a substance, a spiritual force. We learn in Matthew 8:5-13 (the story of the centurion) that faith is released and measured by the words of our mouth and it materialises our hope, desire or expectancy. With that in mind, let's look at Mark 11:23-24: "*For verily I say unto you, That whosoever shall say unto this mountain [the obstacle], Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe*

*that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them*". Jesus first spoke about the power of faith filled words purposefully spoken to obtain a desired end result. He said that if we **say** and believe what we **said** shall come to pass, we will have whatever was **said**. He then used the conjunction **therefore** to join His next sentence (verse 24) with what He explained in verse 23. In essence, by the use of the word **therefore**, He implied that if you say your prayer and **believe that you receive what you said or asked for**, you would receive the answer.

“**Say**” has reference to words of the mouth and words are an expression of your faith (what you believe in your heart). Let's take a look at some of the scriptures that shed light on Mark 11:23-24, with regard to faith and words.

*“We having the same spirit of **faith**, according as it is written, I **believed**, and therefore have I **spoken** [words]; we also **believe**, and therefore **speak** [words].”* (2 Corinthians 4:13)

*“But what saith it? The **word** is nigh thee, even in thy **mouth**, and in thy **heart**: that is, the **word of faith**, which we **preach** [words]; That if thou shalt **confess** with thy **mouth** [words] the Lord Jesus, and shalt **believe** in thine **heart** that God hath raised him from the dead, thou shalt be saved. For with the **heart** man **believeth** unto righteousness; and with the **mouth confession** [words] is made unto salvation.”* (Romans 10:8-10)

*“... for out of the **abundance of the heart** the **mouth speaketh** [words]”* (Matthew 12:34). Whatever is in abundance in your heart (faith, love, fear, worries, doubt, evil, etc), will proceed out of your mouth. Your words can either defile, or sanctify you and bears proof of whether or not you are walking in faith and His Word.

*“And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have **faith** as a grain of mustard seed, ye shall*

*say [words] unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”* (Matthew 17:20)

The reason for prayer is clear - it is a means of communicating and expressing our faith to God through words, which are in agreement with His written will (1 John 5:14).

Also notice, that in Mark 11:23, Jesus said “*and shall not doubt in his heart*”. Did you know that doubt deprives us from living in the blessings of God? The first thing that satan attempted to do was to get Eve to doubt God’s instruction. Genesis 3:1-6 says: “*Now the serpent was more subtle than any beast of the field which the Lord God had made. **And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?** And the woman said unto the serpent, **We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.** **And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.** And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Ever since that day, satan has become the master of deception, sowing seeds of doubt in us, to discredit the integrity of God’s eternal Word, so that we disinherit the promises of God’s blessings. In response to John’s doubtful question, when he was in prison, as to whether or not Jesus was the Son of God, Jesus said “... ***blessed is he, whosoever shall not*** [have doubts about me or] ***be offended in me***” (Matthew 11:6).*

In Hebrews 3:7-19, we realise that we can provoke and grieve God with unbelief. After the resurrection, Jesus rebuked His disciples for their unbelief and hardness of heart (Mark 16:15) and said to Thomas “*because thou hast seen me, thou hast believed: **blessed are they that have not seen, and yet have believed***” (John 20:29).

We must learn to believe God's Word, no matter how impossible our problems appear, because Isaiah 55:10-11 tells us "*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it*". We must fight the good fight of faith, against the spirit of fear and doubt that robs us from living in the blessings of God.

Another scripture, which sheds more light on the word **say**, is Luke 17:5-6: "*And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you*".

The commission to the apostles from Jesus was: preach the Kingdom of Heaven, heal the sick, raise the dead and cast out devils (Matthew 10:7-8). On more than one occasion (Matthew 17:14-21, Matthew 8:23-27, Matthew 14:22-33), we find the apostles not able to perform like their mentor, Jesus Christ, because of unbelief. Hearing words like these from the lips of Jesus all the time - "*If thou canst believe, all things are possible to him that believeth; O faithless and perverse generation; O ye of little faith; I have not found so great faith; according to your faith be it unto you; thy faith hath made thee whole; great is thy faith, be it unto thee even as thou wilt*" - obviously, the apostles wanted more faith.

Interestingly, Jesus did not pray or lay hands on them for an impartation or transfer of faith. Why? Because "*faith cometh by hearing, and hearing by the word of God*" (Romans 10:17). The apostles had enough faith because they were exposed to the teaching and preaching of Jesus all the time. Their problem was in releasing that faith.

Jesus answered, “if you had (He already told them once before in Matthew 17:20, *if you have*), faith (the substance or spiritual force) *as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you*”.

The grain of mustard seed was not used to illustrate the size of faith, because twice Jesus expressed disappointment with the size of their faith. In Matthew 8:26, “*He saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm*”. The other reference is found in Matthew 14:31 “*And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?*”

Instead, the grain of mustard seed was used to illustrate the power and potential of faith like that of this seed. In the creation account of vegetation in Genesis, we learn that God created grass, herb, and fruit tree. According to Matthew 13:31-32 a mustard plant is classified as a herb: “*Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof*”. Notice the supernatural ability of the mustard plant, naturally a herb to produce seeds for condiments, but it grows beyond its limitation into a tree (apparently up to three metres in height) with branches, to provide shelter for the birds. Such is the power and potential of our faith, it can take us beyond our natural ability into the supernatural, if we dare to live by it, as it is written **the just shall live by faith.**

Nobody was given the opportunity to choose the environment in which they prefer to be born in, we may or may not be responsible for our circumstances, but thank God, He did not leave us destitute. He gave us His faith (Romans 12:3) and Word (2 Peter 1:3) to

change the course of our destiny, according to His predestined plan for our lives.

The faith that comes from hearing the Word of God, when released through the words of our mouth, is powerful enough not only for use in prayer, but also to exercise your authority over your obstacles “*ye might say unto this sycamine tree [the obstacle, a deep-rooted mulberry tree], be thou plucked up by the root, and be thou planted in the sea; and it should obey you*”.

Demanding a land plant to grow in the sea is naturally impossible, but Jesus used this illustration to show the power of faith. In Mark 9:23, Jesus said, “*If thou canst believe, all things are possible to him that believeth*”. Again in Matthew 17:20, “*for verily I [Jesus] say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain [the obstacle], remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you*”.

The release of your faith, through the words of your mouth, puts you in a place of authority over your obstacles, because Jesus said that the Sycamine tree should obey you.

In the light of what has been said, we can now understand that the Lord's Prayer is about releasing our faith:

1. in the Fatherhood of God and in all that He is, as revealed through His name,
2. for His Kingdom to come,
3. for the fulfilment of His will (Word) in the earth,
4. for our needs (spiritual and physical) to be met,
5. to pursue a right relationship with God and man, and
6. for our deliverance and victory.

## CHAPTER 1

### THANKSGIVING, PRAISE AND WORSHIP

**FOCUS: “Our Father which art in heaven, Hallowed be thy name...” (Luke 11:2)**

In the Introductory Chapter, the words of Jesus “*When you pray, say*”, is explained to mean that whatever you are desiring or hoping for, if you are believing God for it, you have to support it with action by saying a prayer. A prayer is a means of releasing your faith to give evidence to what you are believing for, thereby pleasing God, to receive from Him. In other words, faith [the release of words (Luke 17:6) and the corresponding action (James 2:26)] outwardly expresses your inward belief. The release of faith through the words of your mouth gives substance or produces what you are hoping or desiring for, and it is the evidence of things not seen (what you are believing for) (Hebrews 11:1). The lady with the issue of blood in Mark chapter 5 confirms the aforementioned statement. “*For she said, If I may touch but his clothes, I shall be whole*” (verse 28), and Jesus said unto her “*Daughter, thy faith hath made you whole...*” (verse 34). Her faith (what she said) gave evidence to what she believed and produced what she desired or hoped for (her healing). When approaching God in prayer, we must always be mindful of the fact that without faith (action to your belief) it is impossible to please God and He that comes to God must believe that He exists, and that He is a rewarder of them that diligently seek Him (Hebrews 11:6).

The statement, “*Our Father which art in Heaven, Hallowed by thy name*”, shows us three aspects of God:

1. Who God is: He is **our Father**. (In teaching us to address God as “Our Father”, Jesus is drawing our attention to the spiritual union that exists between the Godhead and the Christian. It is a revelation of the Fatherhood of God, Jesus Christ (our Elder Brother and the first born from the dead), the work of the Holy

Spirit in adoption, and the position of sonship and responsibility of the believer in the family of God.)

2. Where God lives: In heaven. (A place of worship.) (Revelation 4:9-11)
3. What He requires from us: His name to be hallowed, that is, held in reverence and honour.

If you believe who God is, where He dwells and what He requires from you, then give action to your belief, by honouring, revering and appreciating the Father for all that He is (His authority, character, majesty, power, excellency and glory, as revealed and exhibited through **His name**). We can honour, revere and appreciate Him with thanksgiving, praise and worship consistent with His Word, a principle of John 4:24 and John 17:17, which shows us that truth and the Word are synonymous.

The rest of this chapter contains scriptures in a “ready-to-pray” format for use in thanksgiving, praise and worship. As you familiarise yourself with these scriptures, use them to appreciate, praise and worship God in your own words.

## **IN GIVING THANKS TO THE FATHER, RELEASE YOUR FAITH BY SAYING:**

“Father in Heaven, in Jesus name (*Ephesians 5:20*), I thank You that:

- You lead me in the paths of righteousness for Your name sake. (*Psalms 23:3*)
- You give me victory and cause me to triumph in Jesus Christ. (*1 Corinthians 15:57, 2 Corinthians 2:14*)
- You made us Your heir and joint heir with Jesus. (*Galatians 4:7, Romans 8:17*)
- You quickened me together with Christ and raised me up together and made me sit together in heavenly places in Christ Jesus. (*Ephesians 2:5-6*)
- You exercise loving kindness, judgement and righteousness in the earth. (*Jeremiah 9:24*)
- You will not fail me, nor forsake me. (*Deuteronomy 31:6*)

- You put Your Word into my mind and wrote it in my heart. (*Hebrews 8:10*)
- You freed me from sin. (*Romans 6:22*)

Father in Jesus name, I thank You that:

- You take pleasure in Your people and You beautify the meek with salvation. (*Psalms 149:4*)
- You are always mindful of me and know all my needs. (*Psalms 115:12, Matthew 6:32*)
- You take pleasure in them that respect You. (*Psalms 147:11*)
- You love me with an everlasting love. (*Jeremiah 31:3*)
- You give food to all flesh. (*Psalms 136:25*)
- You hear my supplication and receive my prayer. (*Psalms 6:9*)
- You are mindful of me, You visit me, You crown me with glory and honour, You gave to me dominion over the works of Your hands and put all things under my feet. (*Psalms 8:4-6*)
- You saved me and called me with a holy calling, not according to my works, but according to Your purpose and grace. (*2 Timothy 1:9*)

Father in Jesus name, I thank You that:

- You will never leave me, nor forsake me. (*Hebrews 13:5*)
- You give wisdom and out of Your mouth comes knowledge and understanding. (*Proverbs 2:6*)
- You correct us because You love us. (*Proverbs 3:12*)
- You reward them that diligently seek You. (*Hebrews 11:6*)
- You will not fail me nor forsake me. (*Joshua 1:5*)
- You have done excellent things in the earth. (*Isaiah 12:5*)
- You are the God of gods, a Lord of kings and a revealer of secrets. (*Daniel 2:47*)
- You are good unto them that wait for You. (*Lamentations 3:25*)
- You give to every man the measure of faith. (*Romans 12:3*)

Father in Heaven, in Jesus name (*Ephesians 5:20*), I thank You that:

- I am called and kept by Your name. (*2 Chronicles 7:14, John 17:11*)
- With righteousness You judge the poor. (*Isaiah 11:4*)
- As a father pities His children, You pity them that respect You. (*Psalms 103:13*)
- They that trust in You are blessed. (*Psalms 34:8*)

## CHAPTER 2

### THE KINGDOM OF GOD

#### FOCUS: “...**Thy kingdom come...**” (Luke 11:2)

God only has one Kingdom, variously described in His Word as the Kingdom of God (Luke 19:11), Kingdom of Heaven (Matthew 5:19), Kingdom of the Father (Matthew 26:29), Kingdom of the Son (Colossians 1:13) or Kingdom of Christ (Ephesians 5:5). Often the Kingdom of Heaven and Kingdom of God are used interchangeably (Matthew 4:17 and Mark 1:14; Matthew 13:31 and Luke 13:18; Matthew 13:33 and Luke 13:20). Essentially, the word “Kingdom” has reference to the sphere of God’s rule, reign or domain<sup>1</sup>.

When the Pharisees asked Jesus when the Kingdom of God would come, He replied by saying, “*the Kingdom of God is within you*” (Luke 17:20-21). Jesus was not implying that the Kingdom of God was within the Pharisaical sect. If He did, the Jewish people would have focused their attention on the Pharisaical sect for the arrival of the Kingdom of God, thus giving the Pharisees prominence and credibility in the nation and perhaps reason to end their relentless pursuit for opportunities to arrest Jesus. But we know from scripture that this did not happen. The Pharisees, in fact, were well aware that Jesus was not referring to them when He said, “*the Kingdom of God is within you*”. One of the Pharisees, Nicodemus, by this time had already visited Jesus secretly and found out that except a man be born again, he cannot see or enter the Kingdom of God (John 3:3,5). As they were not reborn men, this prevented them from qualifying to be part and parcel of the Kingdom of God. The more accurate rendering of this verse reads: *the kingdom of God is in your midst* (The Interlinear Bible), *in the midst of you* (Revised Standard Version), *is among you* (The Jerusalem Bible). In other

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<sup>1</sup> The Online Bible: Strong's Concordance  
An Expository Dictionary of New Testament words by W.E Vine

words, Jesus was referring to Himself as the Kingdom of God, among them or in their midst.

## **JESUS, THE PERSONIFICATION OF THE KINGDOM OF GOD**

*And I say also unto thee, That thou art Peter, and upon **this rock** I will **build my church**; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:18-19)*

When Jesus said that He is going to build His church upon “this rock”, He was referring to Himself [He being the Rock or Stone (1 Peter 2:4-8, Matthew 21:42-44, Ephesians 2:19-22) which came from heaven to become the Kingdom and fill the earth (Daniel 2:35,44)]. God, through the Prophet Daniel, specified the exact time in which His Kingdom would be set up (Daniel 2:44). King Nebuchadnezzar's dream of the four great empires of the earth depicted a huge statue having a head of fine gold, breast and arms of silver, belly and thighs of brass, and legs of iron and feet partly iron and clay (Daniel 2:31-45). In accordance with Daniel's interpretation of this dream, Babylon (symbolized by the head of gold) was captured by Darius the Median (Daniel 5:24-31), which brought Medo-Persia (the silver kingdom) into power. Events in secular history confirm that Alexander the Great of Greece (symbolized by brass) conquered Medo-Persia and became the superpower of the world. Then, from 63 BC and throughout the New Testament, we learn about the Roman supremacy (the mixture of iron and clay kingdom). Precisely as predicted, during the Roman supremacy, the Stone from Heaven (Jesus Christ) came to set up God's Kingdom. Please bear in mind that Jesus clearly stated that the Kingdom would begin as a grain of mustard seed but will grow and become established as a great tree (Matthew 13:31-32). Looking at Daniel's interpretation of Nebuchadnezzar's dream, one would think at face value that the Stone from Heaven was coming

to destroy the rule of man (Daniel 2:35). In actual fact, it was the works of satan in and through man that God was targeting (1 John 3:8, John 8:44). Luke 4:5-8 shows us that satan laid claim to ownership and control of the kingdoms of the world.

*The devil led him [Jesus] up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, "I will give you all their authority and splendour, for it has been given to me [obviously by Adam, through disobedience], and I can give it to anyone I want to. So if you worship me, it will all be yours." Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"* (NIV)

Other scriptures, which support the view that evil spirits possess control and influence over human kingdoms, appear in the book of Daniel.

*But the prince [evil spirit] of the kingdom of Persia withstood me [angel of God] one and twenty days: but, lo, Michael, one of the chief princes [another angel from Heaven], came to help me; and I remained there with the kings of Persia. (Daniel 10:13)*

*Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince [evil spirit] of Persia: and when I am gone forth, lo, the prince [evil spirit] of Grecia shall come. (Daniel 10:20)*

But we who are born of God can rejoice over the fact that satan has no hold on us because we have been delivered from the kingdom of darkness and transferred into the Kingdom of Jesus Christ (1 John 5:18, Colossians 1:12-13). The Stone did not only come to crush (Matthew 21:44) satan's rule on the earth in and through man but also became a mountain (Daniel 2:35) on which the Lord's house or church is established to demonstrate God's rule, reign and domain (Isaiah 2:2-4). Jesus' words "**occupy till I come**" in the parable of the ten pounds (Luke 19:11-27) confirms the authority of the church in the earth.

As the personification of the Kingdom of God, Jesus was not only building the church upon Himself, but upon the Kingdom of God itself. He therefore gave to the church supremacy over the authority of hell, the Keys of the Kingdom of Heaven and the support of heaven in all that the church does in the earth (Matthew 16:18-19). The church, as the representative of Jesus and His Kingdom in the earth, should therefore present itself as an embassy demonstrating all that the Kingdom is.

Isaiah the prophet, in approximately 740 BC, prophesied that Jesus Christ would come to order and establish God's government or kingdom:

*For unto us a child is born, unto us a son is given: **and the government shall be upon his shoulder**: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.** (Isaiah 9:6-7)*

This once again confirms Daniel's interpretation of King Nebuchadnezzar's dream, the stone that came from heaven to set up the kingdom, is no other than Christ the Son of God.

### **HOW DID JESUS SET UP AND ESTABLISH HIS KINGDOM?**

1. He built the church upon Himself, He being the personification of the Kingdom of God (Matthew 16:18-19), which makes the church an extension of the Kingdom.
2. He made us fellow citizens (Ephesians 2:19), ambassadors (2 Corinthians 5:20), kings and priests (Revelation 1:6), to represent the one True God and His Kingdom.

3. He did not only teach and preach the good news of the Kingdom (Matthew 4:23), but also gave to us the Word of the Kingdom (Matthew 13:19) so that we could bring forth fruit (Matthew 13:23, 21:43).
4. He sent the Holy Ghost to live with and in us (John 14:17), so that we may rule in righteousness and peace and joy (Romans 14:17) and be victorious over the devil. (Matthew 12:28, Luke 10:17-22).

What is the reason for praying for His kingdom to come, if it is already here? Interestingly, the word “**come**”<sup>2</sup> includes in its meaning: to arise, show itself, find place or influence, be established, or become known. Based on this meaning, and the fact that the Kingdom is already here, believers today should be praying for God’s Kingdom (His rule, dominion or reign), to arise, show itself, find place or influence, be established and become known in the earth. In other words, believers should be praying for God’s government to become increasingly more visible and known to all mankind through the church.

The following inclusions in this chapter revolve around praying and believing for everything that God’s Word has to say about His government, His church and His people. It is not my intention to pre-programme your conversation with the Father, but for the sake of new believers and those who wish to learn to pray according to God’s written will, the scriptures are presented in a ready-to-pray format. As you familiarise yourself with these scriptures, pray them with understanding in your own words so that they become a meaningful conversation with the Father.

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<sup>2</sup> The Online Bible: Strong’s Concordance

**IN PRAYING FOR THE CHURCH (the embassy of the Kingdom), RELEASE YOUR FAITH BY SAYING:**

“Father in Jesus Name, I am believing (*Mark 11:24*) that the Kingdom of God will manifest and become increasingly more visible in the earth (*Luke 11:2, Daniel 2:35*), as the Church begins to:

- Produce good citizens for the Kingdom. (*see Matthew 13:38*)
- Grow to become great and established, to provide rest for the people like the mustard tree. (*see Matthew 13:31-32*)
- Penetrate, influence, impact and change the lives of men and women, like the leaven in three measures of meal. (*see Matthew 13:33*)
- Show itself as a treasure that is worth investing in. (*see Matthew 13:44*)
- Invest in its people. (*see Matthew 13:45-46*)
- Operate like a drag net cast into the world, gathering the good and bad in it. (*see Matthew 13:47-50*)
- Become a place of accountability, justice and mercy. (*see Matthew 18:23-35*)
- Train, develop, equip, mobilise and deploy its people in the work of the Lord. (*see Matthew 20:1-16*)
- Prepare for the coming of Jesus and His marriage feast. (*see Matthew 25:1-13, Matthew 22:1-14*)
- Show itself profitable, faithful and responsible for all that You have entrusted to it. (*see Matthew 25:14-30*)

Father in Jesus name, I am believing (*Mark 11:24*) that the church would:

- Be the pillar and ground of truth and the house of prayer for all people. (*1 Timothy 3:15, Isaiah 56:7*)
- Be free from the spirit of envy and strife. (*James 3:16*)
- Be the home of justice, goodness, righteousness and a place of abundance of salvation, wisdom, knowledge and reverence for God. (*Isaiah 33:5-6 ex The Living Bible*)
- Be glorified with Your glory. (*Isaiah 60:7*)
- Be an eternal excellency and a joy of many generations. (*Isaiah 60:15*)

Father in Jesus name, I am believing (*Mark 11:24*) that the church would:

- Be a crown of glory and royal diadem in Your hand. (*Isaiah 62:3*)

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