

Aiteo/A Key to Power in God

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Aiteo: (Strong's NT 154, pronounced: ahee-teh'-o)

Aiteo is the Greek verb translated "ask" or "desire" in many New Testament scriptures related to prayer. It *means* to ask or demand of one in authority because the one made a promise based on requirements, and now the requirements have been met so the one is now to give the desired promise. It also includes an intensity or focus in your desire to see the request fulfilled.

For example, a military or police sergeant tells his men that if they clean the yard to his satisfaction by a certain time, they can have the rest of the day off. So the men go to work. When they are done, they go back to the sergeant and ask him to come inspect the work. He approves the work and then they *aiteo* demand of the sergeant to keep his promise, and let them go.

In another case, I learned this from my daughter when she was 4 or 5-years old. I was mowing the yard and she came to me; and asked me to take her to get an ice cream cone. I told her I would when I was done. Well, I finished mowing and then started on something else. Then she came out and said, "Daddy, you are finished mowing the yard. You said, when you finished mowing the yard, you would take me for an ice cream cone." And with her hand on her hip and a stern look she said in *aiteo*, "You are done; now take me for an ice cream cone." And laughing at her serious pose, I took her.

Or in a legal sense, such as in a situation where you fell behind in your property taxes and as they come to kick you out, you get the money and pay the taxes. Then you wave your paid-up receipt and *aiteo*/say, "I paid my taxes; take your people and go now!" Or you pawned an item, and now you have the money to redeem it. You *aiteo* say as you wave the ticket, "Here is the money; give it back, now!" Even if the pawn shop owner had a better offer for it, he must give it back to you. *Aiteo* is not a quiet or polite word in that sense.

Or if you go to a bank where you have money on deposit, often in what is called a Demand Account, you fill out what is called a Demand Request or a Demand Withdrawal to get some money. You have your identification and account number. You fill out the form and hand it to the teller with your identification as an *aiteo* demand. And they verify your signature and other identification, confirm the present balance, and give you the money. This is also an *aiteo* type process.

In the Roman culture of slaves and owners, and military forces, the concept of *aiteo* fit right in. For example, even today, in the military, no soldier operates on their own. Whatever they are doing has been approved and directed by a higher authority, by the "general" or "higher command."

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So when an artillery officer yells, “Fire,” it has been approved by his commanders, all the supplies are in place, and the guns aimed and loaded, the gunners are ready, and the time to fire verified when he gives the command. So with all the requirements met, the officer giving the *aiteo* command to “Fire,” is the next step in the process. As we fit into God’s plan, His covenant, and seek to bring His covenant promises to earth, we are doing the same kind of thing.

Now hold onto your hats, get the oxygen tank and smelling salts, and be ready to have a lot of ideas on prayer challenged with these biblical facts.

This is a radical departure from traditional begging prayer. It may seem strange, if not revolting, to demand things of God. The problem is, the meaning of *aiteo* and its use in almost every New Testament passage on prayer says the opposite of this “begging” prayer tradition. This puts many in the direct conflict of tradition versus the Bible. Why not let your answers to prayer dictate who you will follow?

First the technical meaning. Using Strong’s Concordance and Dictionary as our point of reference, look at this detail about *aiteo*, Strong’s NT 154, as it is compared with other related Greek words translated as demand or ask, like *aiteo* is. One is *punthanomai* (poon-than'-om-ahee); Strong’s NT 4441, middle voice prolonged from a primary *pucho* (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from NT:2065, which properly means a request as a favor; and from *AITEO*, NT:154, which is strictly a demand for something due; as well as from NT:2212, which implies a search for something hidden; and from NT:1189, which involves the idea of urgent need); by implication, to learn (by casual intelligence).

Notice that *aiteo* is strictly defined as “a demand for something due.” Now you can demand from equals, superiors or inferiors. But in each case demand means an intensity and directness. The context and relationship may adjust the style of words used, but in all cases it is demand, require and expect as due by a previous promise or right.

Jesus defined the use of *aiteo* in the prayer or prayer model He gave the church, the Our Father. So let us look at this a little deeper.

Matt 6:8 “Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye *aiteo*/ask (*demand as due by covenant promise of*) him. 9 After this manner therefore pray ye: Our Father which art in heaven...”

Notice that we are to pray even though God knows our needs. This by itself may seem strange to many, “If God already knows my needs, why must I pray in a demand type prayer?” We may answer part of this below, but for now, take this the same as, “Turn the oven on to 350 degrees and bake for one hour,” or, “Add three tablespoons of oil to the pancake batter.” It is the way Jesus taught the disciples pray, rather than all the rabbinical prayers they grew up with that seemed do to so little good. The first position is, “Follow the instructions of the expert and you may learn a few things.”

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Suffice it for now, that if Jesus said to use command type prayers to God, then you take it up with Him. For now, let us agree, no matter how strange it may seem, we will learn to pray like Jesus taught as the most effective way to pray.

Notice that Jesus used an *aiteo* command prayer to God, but He did not mention God directly.

John 11:41-43

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.”

Here Jesus talks to Father God, says that Father always hears Him to do what Jesus commands, and then commands Lazarus to come forth. Jesus said this so that when Jesus gave the command for Lazarus to come forth, the people would know it was God doing it, yet Jesus did not speak directly to God. Instead Jesus did what He told us on Mark 11:24 to do, Jesus spoke directly to the problem and commanded it, expecting God to make it happen. Thus when we command healing, like Jesus did, knowing Father God is hearing us to do or enforce the command through Jesus by Holy Spirit, this is operating in *aiteo* command as Jesus taught. And there is no room here for begging type prayer.

Here is one example of an *aiteo* prayer in the Old Testament:

Josh 10:12

“Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he *dabar*/said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. 14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.”

In verse 12, Joshua spoke to the Lord, but this can be taken two ways.

- First is that commanding the sun and moon to stand still was Joshua talking to God.
- Or, for the second way, Joshua could have talked to God, and then turned around and commanded the sun and moon to stand still.
- In either case the command to the sun and moon was an *aiteo*-type command as if God was saying it. This is voicing the world of the Lord on earth for God as His agent. If it was the second way, then it would be very similar to what Jesus did at Lazarus' grave site.

In both cases, as in Joshua verse 10:14, God hearkened, heard to gladly obey, the voice of a man. This is exercising the dominion of God for and with Him.

Notice God fought for Israel by giving them the opportunity to go after and destroy the enemy in direct combat, much like Jesus has commanded us to do in Mark 16:15-21.

In both these cases the *aiteo* commands were directing something to happen, the same way God would have said it. This is operating in the image and likeness of God, or imitating, following or copycatting God as we are instructed here:

Eph 5:1

5 Be ye therefore followers of God, as dear children...

ARTICLE: In a recent article, a widowed mother of six had breast cancer. In the months preceding her death, the members of her church held weekly prayer meetings, begging God to heal her. Twice, all night prayer vigils were held on her behalf, but she wasn't healed. Instead of the will of God being done, she died. Why?

ANSWER: The problem starts with assuming that what they did was the way to effect divine healing. Unfortunately for their theology, it is not. The problem starts with begging God for healing. If you are born-again in Jesus with indwelling Holy Spirit, we are sons of God in Jesus, sons do not beg, they command like Jesus did, they speak just like their Father or their big Brother speaks.

In fact, in Ephesians 5:1 we are commanded to imitate, copycat God, and therefore imitate Jesus, act just like He would and do it the way He would. Eph 5:1 "Be ye therefore followers (*imitators, copycats, replicas*) of God, as dear children [*gladly delight to do*]." See also Matt 5:45, 48; Luke 6:35-38; Eph 4:32; 1 Peter 1:15-16; 1 John 2:6, Rom 13:14; and Phil 2:5.

There is no record in the Bible of Jesus or the disciples ever begging for healing from God. So who were these Christians in the article copycatting? If you have any other standard than Jesus, you will get less results than Jesus.

If you are going to refer to Paul's thorn, please see our article on this at www.CovenantPeaceMinistries.com.

1 Peter 2:24 says we "were" healed 2000 years ago. Rather than begging, more effective is command ministry followed by lots of exuberant thanksgiving for that which is not yet seen - see Phil 4:4-9 for any need, and Romans 4:16-21 on how Abraham got past his and Sarah's old age into childbirth.

Begging God for divine healing is to call Him a liar in the New Testament. In Mark 11 we are told to speak to the mountain, telling it what to do then hold onto it, receive it, which includes lots of thanksgiving that you have it and you will see it. This is kind of like why you work for a week or two, and then get a paycheck. You keep in *aiteo* prayer and thanksgiving until you see it, the payoff, the healing. You do this BEFORE and UNTIL you see the answer. See Luke 18:1-8, and notice where the problem of unanswered or delayed prayer is. It is not God, but the unjust judge who fears not man nor God.

Here is Jesus' preamble to the Our Father: Matt 6:8 "Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye *aiteo*/ask him." Then Jesus goes on to give a sample of *aiteo* prayer.

That word translated as "ask" is *aiteo* in the Greek, it means to demand by a promise made by a superior that had conditions. When the conditions are met, then you demand fulfilment with desire. The conditions for Christian prayer are the death, resurrection and glorification of Jesus. This is the manner or attitude Jesus

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said to use when you pray to get answers - demand, require, expect as due by covenant promise knowing Jesus has met all the requirements for all involved.

Read the Our Father, there is not one begging word in it, but it is full of imperative words, which are commands, not suggestions - hallowed, come, be done, give, forgive, lead us not, and deliver. Do a study on the word aiteo for more understanding.

The Our Father is how Jesus told us to pray, and that includes the manner or style. In that prayer, see all the words to God are in Greek imperative case. We are seeing far more results since we started ministering like Jesus told us to minister, using aiteo prayer. It may not fit your theology, but is sure works wonderfully well.

Intercession (in the work of continued begging prayer) in the manner of begging God for promises not in the New Covenant is a different matter and not part of New Convent/Testament divine healing.

The problem is not trying to move a willing God, but ignorance of the ways of God that allow a loving God to do good. The issue is not some perverted sense of the timing or sovereignty of God, but ignorance that lets the devil run over us, laughing at us all the way. God, through Jesus, in His sovereign will, has clarified prayer by the teaching of Jesus.

Thus God says, Hos 4:6 "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

We are not destroyed, in weakness, sickness and sleep, die early and miserable deaths by administrative decisions of God, but by our own arrogant ignorance, and then we turn around and blame it on God. That is the way the devil acts, not God.

For different results, you need to renew your mind into the gospel of Christ in you the hope of heaven for the glory of the Lord to fill the earth through you, in this life.

The issue is not more power with God as if it relates to power within yourself. As Christians, we have indwelling Holy Spirit who is the power of God. It is not a lack of power, but a lack of understanding the ways of God to release the One in you who eagerly desires to heal and deliver all.

1 John 4:4 "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." The "he" in you is Jesus by Holy Spirit. That "he" that is in the world, even still after the death and glorification of Jesus is Satan or the devil.

Jesus commanded the disciples and they were commanded to disciple us in this: Luke 10:19 "Behold (*stop and make this change your life and especially your next actions*), I give unto you *exousia/power (authority, commission and the resources of heaven)* to tread on (*crush, destroy and remove*) serpents and scorpions, and over all the *dunamis/power (ability, and oppression, lordship)* of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

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That word *exousia*/power is about authority exercised over an enemy, something causing a condition not like heaven on earth. You use commands to exert the necessary authority, much like a police officer to a criminal. If God has given us this job, He will not take it away from you. Do your part in *aiteo* commands so God can go His part.

Here is the link for the article. <http://www.beliefnet.com/Health/Emotional-Health/Does-It-Pay-To-Pray-For-Healing.aspx#>

Covenant Promises: So let us start understanding how Jesus taught us to pray with *aiteo* prayer with that “demand as due” part of the *aiteo* definition found in Strong’s.

What is “due?” In the scriptures we base our prayer on the covenant promises of God. The written promises of God in the Bible are His covenant contract with man, and what He has bound Himself to do. This may be a radical departure for many who pray just because they want certain things, good or bad. God is the creator of the legal system of the universe, so I suggest we go with what He says about the matter. For now I will be your legal assistant to help you through what may seem a maze of details.

Since *aiteo* means to demand, require and expect as due with intensity, then what is “due” are the covenant promises of God that God has said are ours. From Jesus we learn that we are to *aiteo* those promises for God to manifest them.

This is what God has said He will do. As we *aiteo* we are to know: Isa 55:10 “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: 11 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.” Here God tells us He is watching how respond to His word so He can perform what He has promised.

Here God tells us His word is of more power than His name. Ps 138:2 “I will worship toward thy holy temple, and praise thy name for thy chesed-lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.” His name is our access to God. We are to use His name to release His covenant promises, His word, on the earth. The general principle is to find a promise of God in the scriptures and *aiteo* Him to perform it; and for whatever is resisting it to *aiteo/go*; and the situation to become as you *aiteo* it, all in Jesus’ name.

Those great prayer scriptures in John 14-16 all use this word *aiteo* for ask. Here is just one: John 14:12 “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall *aiteo/ask* (*require-demand-expect as due by covenant promise*) in my name, that will I do, that the Father may be glorified in the Son.” As you see in this case, wherever the Greek word is *aiteo*, I added in a version of the phrase, “*require-demand-expect as due by covenant promise*” behind the translated word.

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Now in Jesus all the covenant promises are ours in Christ. This means we have a wealth of things promised as “due” that we can *aiteo* to bring them to earth for ours and other’s benefit. 2 Cor 1:19 “For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.” This means you can have every promise of God that uses the faith process we call, *aiteo* prayer.

Cruel Example: Notice in this cruel example of the use of the word *aiteo*, that once King Herod made a promise, even if he did not want to do it, he had to perform upon the *aiteo*/asking because he had made a “promise.” Mark 6:22 “And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, *Aiteo/Ask (require-demand-expect as due by promise knowing all the requirements have been met)* of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt *aiteo/(require-demand-expect as due by promise knowing all the requirements have been met)* of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I *aiteo/ask (require-demand-expect as due by promise knowing all the requirements have been met)*? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and *aiteo/asked (require-demand-expect as due by promise knowing that all the requirements have been met)*, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.” This is the power of the word *aiteo* and how it is used.

Part of the word *aiteo* is to know the requirements for the one in authority/control to fulfill the promise has been met. All the requirements for God to fulfill any scripture promise we require of Him have been fully met in Jesus. 2 Cor 1:19 “For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 who hath also sealed us, and given the earnest of the Spirit in our hearts.”

So a more complete Christian phrase in prayer where *aiteo* is used would be, “require-demand-expect as due by covenant promise knowing that Jesus has fulfilled all the requirements and there is no reason not to do it because the time of God’s salvation in any form is now.” Your faith is believing God will fulfill His word as you *aiteo* based on what Jesus has done and received of the Father.

Here is how Jesus met the requirements: Isa 53:4 “Surely he hath borne our griefs-*infirmities*, and carried our sorrows-*sicknesses*: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace

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was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. ...11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”

This word “justify” in verse 11 is the basis for all the New Testament scriptures on justification-made as if you had never sinned, will ever sin again and all things healed to Father God’s standard forever, i.e., righteous. The issue for today is not that it is done, but how to speed up the timing so it is delivered now and not at some future heavenly state.

As we *aiteo* we are to know: Isa 55:10 “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: 11 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.” Luke 1:37 “For with God nothing shall be impossible.” Mark 10:27 “And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.” Isa 62:6 “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, 7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” That phrase, “keep not silence” means to keep in *aiteo* prayer BEFORE and UNTIL you get your manifested promises of God.

In Christ we are called to be such watchmen to bring heaven to earth wherever there is a need. John 15:7 “If ye abide in me, and my words abide in you, ye shall *aiteo/ask* (*require-demand-expect as due by covenant promise knowing all the requirements have been met in Jesus*) what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

This is part of the basis of this Bible prayer for growing Christians into more *agape* love: Eph 1:18 “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, 20 which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 and hath put all things under his feet, and gave him to be the head over all things to the church, 23 which is his body, the fulness of him that filleth all in all.”

Notice it is not about God giving us more power, but us understanding and knowing what He has accomplished in Christ for the church. We already have the power with the indwelling presence of Holy Spirit. 1 John 4:4 “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.” Per verse Eph 1:19, we exercise or release the power of God with Jesus as our head over every name that is named now or in the future, to bring the blessings of God to the earth.

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And in particular over the devil: Eph 3:10 "To the intent that now unto the principalities and powers in heavenly places (*the devil's evil empire*) might be known by the church the manifold wisdom of God. ...20 Now unto him that is able to do exceeding abundantly above all that we *aiteo/ask* (*require, demand or expect as due by covenant promise*) or think, according to the power that worketh in us." Eph 6:12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are to *aiteo* the devil to move and the situations to get right per John 14 knowing it is the Father's perfect will as demonstrated by the life of Jesus.

Another key in prayer is the statement by God: Isa 45:11 "Thus saith the LORD, the Holy One of Israel, and his Maker, *Ask-require* me of things to come concerning my sons, and concerning the work of my hands command ye me." Many modern scholars refute the KJV context of this passage, and try to move the context of it to a rebuke. Yet the best Hebrew scholars keep it in the context as given in the KJV, as a manner of how God wants people to deal with Him.

Open Ear at the Throne: This culminates in the statements: Heb 4:14 "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore **come boldly** unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Rom 8:15 "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Eph 3:11 "According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have **boldness and access** with confidence by the faith of him." Heb 10:19 "Having therefore, brethren, **boldness to enter** into the holiest by the blood of Jesus, 20 By a new and *zao/living* way, which he hath consecrated for us, through the veil, that is to say, his flesh" Heb 13:6 "So that **we may boldly say**, The Lord is my helper, and I will not fear what man shall do unto me."

Jesus said our joy will include many victories in His name: John 16:24 "Hitherto have ye *aiteo/asked* (*by demanding as due by covenant promise*) nothing in my name: *aiteo/ask*, (*by demanding as due by covenant promise*), and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26 At that day ye shall *aiteo/ask* (*by demanding as due by covenant promise*) in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself *agape/loveth* you, because ye have *agape/loved* me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." The proof He will is your believing He will do it.

So we use the intensity of the word *aiteo* in intercession with the Father, or in commanding the devil to release a captive or oppressed one, or a sick or broken body to hear and obey and be healed/whole in

the name of Jesus knowing all the requirements have been met in Jesus. Faith is believing God will do what He said He will do.

Notice there is a speaking to the problem in this kind of *aiteo* prayer that is a key understanding. Mark 11:22 "And Jesus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall **say unto this mountain**, 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. 24 Therefore I say unto you, What things soever ye *aiteo*/desire (*require-demand and expect as due by covenant promise knowing all requirements have been met in Jesus*), when ye pray, believe that ye receive them, and ye shall have them." Our focus is for the end result with the problem gone and we speak to the problem, the mountain, and command it to move fully expecting God to empower that word to the end result.

Putting some "Our Father" in Your Prayer: We speak to Father God as our superior with promises to make good; and we speak to the devil and his works to obey as under our feet. Here Jesus uses the word "*aiteo*" as part of the manner in which we are to pray. Matt 6:8 "Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye *aiteo*/ask (*require, demand, expect as due by covenant promise*) him." So in the "Our Father" we see how Jesus shows *aiteo* is to work in prayer.

Notice the commands in the "Our Father" (the Greek imperative, command, words are bold and underlined): Matt 6:9 "After this manner therefore pray ye: Our Father which art in heaven (*meaning pay attention, wake-up, hear and listen*), **Hallowed** be thy name. 10 Thy kingdom **come**. Thy will **be done** in earth, as it is in heaven. 11 **Give** us this day our daily bread. 12 And **forgive** us our debts, as we forgive our debtors. 13 And **lead** us not into temptation, but **deliver** us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." There is no begging in this prayer and this is how Jesus said to pray, and how to *aiteo* in prayer to God per Matt 6:8.

Here are Jesus' disciples commanding in prayer: Acts 3:1 "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God:" Peter knew what he had, authority to use the name of Jesus in command-demand-require-expectation = *aiteo* and God was able to deliver His *agape*-love to the lame man through mere men.

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So there is no confusion, Peter then explains how the man got healed. [Acts 3:10](#) “And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, **as though by our own power or holiness we had made this man to walk?** 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 and killed the Prince of zoe-life, whom God hath raised from the dead; whereof we are witnesses. 16 **And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.**”

Peter did the based on the command of Jesus: [John 14:9](#) “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? **The words that I speak unto you I speak not of myself: but the Father that dwelleth in me,** he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall *aiteo/ask (require, demand, expect as due by covenant promise)* in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall *aiteo/ask (require, demand, expect as due by covenant promise)* any thing in my name, I will do it.”

Here Jesus makes it clear that what He is saying is not from Jesus, but from the Father, and that everything they saw Jesus do and heard Him speak was of the Father, and those words of Jesus allowed the Father to do His works, the signs and wonders performed by Jesus. Those same words in their mouths with the attitude of *aiteo* would allow Jesus to do the same works and even greater ones through us..

Notice the command here: [Acts 16:17](#) “The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of soteria-salvation. 18 And this did she many days. But Paul, being grieved, turned and **said to the spirit,** I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.” Notice it obeyed within an hour. Not quite instant, but the job got done with a forceful *aiteo*.

And notice the attitude of Jesus as He laid His hands on this woman: [Luke 13:11](#) “And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her (*in judgment against the devil and his works*), Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her:

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and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? (*And with the attitude of a righteous shepherd*) 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" This speaking to the problem and this "ought not" attitude fits right in with the attitude of *aiteo*.

Now let us go a bit deeper and see how this ties together.

DABAR and *LOGOS*

GOD'S DEFINITION: Believing is defined by God this way:

2 Cor 4:13

"We having the same spirit of *pistis*/faith, according as it is written, I *pisteuo*/believed, and therefore have I *logos*/spoken; we also *pisteuo*/believe, and therefore *logos*/speak."

Here God plainly says: If you are *pisteuo*/believing, trusting, having or holding *pistis*/faith in God, you are speaking! If you are not speaking in *logos* type command or instruction, you may not be believing. You are in belief, trust, confidence, persuaded, or faith only when you are speaking God's words over the situation, with the intent that it be subdued and be conformed to God's will, i.e., command. You usually start with speaking words of belief, trust, confidence, persuasion or faith to get in that state of continued action.

Believe is a verb; if you are not doing believing actions, there is no belief. The same thing applies to "trust." No continual trust action means you are not trusting continually. Assertions that you "have" or "are in" faith without the biblical faith actions, is a deception and will not produce the results of God. If you have something where your inaction brought the results of God, you or others may have been doing the necessary faith actions, and did not know it as such, or someone else could have been praying intelligently and got the results for you. You cannot get in faith by saying every hour, "I am in faith," much less once a week in church.

It is a peculiarity of the English language that we have a noun called faith, but no verb. We have "believe" as a verb and "belief" as a noun. Yet in the Greek, there is only one noun verb pair to consider. *Pistis* is the noun and it is translated as faith and belief. *Pisteuo* is the verb and it is translated as believe, believing and believed. So we use faith as the noun of the verb believes. They are related. We use faith as an alternate noun for belief, with the verb being forms of believe. So in 2 Cor 4:13, it is talking about faith, it is telling us the verb form is believe. And in particular, if you are working with the Spirit of Faith, you are going to believe by speaking. No speaking means no believing and therefore no faith.

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Since *logos* is a word of instruction, command, or demand, when used here, God is describing that believing or faith is using words of command, instruction or demand to make something happen, to make a change to what you want. Here it is to make the promise of the word of God to happen by commands, as if God were speaking them. We are going to use command words for the situation to get like, or become, what God has promised.

Remember faith is like the word, run. To run means to move your legs faster than walking. If you are going on a run, you are going to move your legs faster than walking. Faith means a set of actions that you are doing. To be “in faith” you must be in a set of actions that fit the word faith, in the same way the moving your legs faster than walking fits the word run. If you are not moving your legs faster than walking, you are not running; if you are not doing faith actions, you are not in faith.

You cannot run all the time; instead you set times and conditions where you do run, where you do move your legs faster than walking. This makes you a runner. Faith is the same way. You cannot be doing faith actions all the time; instead you set times and conditions where you do faith actions, where you do the actions of faith. This makes you a believer. Faith is not static, it is action.

Diving a bit deeper, here is another definition of faith.

Heb 11:1

11 “Now faith is the substance of things hoped for, the evidence of things not seen.”

First, faith has evidence. That means things that people can see or hear. Others can see that faith is going on. You do not need to make assertions that you have faith; all you have to do is ask others if they see the evidence of faith. Which means faith is action of some kind. The actions of faith are the evidence of faith.

Now look at the word hope. The biblical meaning of hope is the joyful expectation of coming good. Now biblical joy is exuberant behaviors of running, jumping, shouting, screaming, arm waving, dancing, clapping, singing, etc. So these actions of joy are the biblical evidence of faith. If you are in faith, you are doing these joy behaviors over the expected coming good from God by His promises. The difference between faith and hope is that hope is general and faith is specific. The joy behaviors over the expected coming good are the actions of faith. And these joy behaviors provide the evidence that others can see.

Faith is not a thing, but a set of actions. People talk about “having faith” but faith cannot be “held” any more than one can hold the noun, “run.” Trying to have faith is like trying to hold the wind. Faith is only measured by activity and how it responds to resistance. Instead, to be in faith means that you are in a state of continually doing faith joy behaviors. Again, continually in the bible means a daily schedule of multiple events and as occasion serves. Combining the definitions of faith from Heb 11:1 and 2 Cor 4:13 we have faith or believing as a set of behaviors that include joy and authority speaking behaviors BEFORE and UNTIL the answer of God is manifest.

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The answers from God come to those who believe God by faith actions. In order to believe you must be doing faith actions, or there is no believing. Faith actions can be seen by others. They translate into faith behaviors and words or sounds. So you spend time encouraging yourself in the Lord, like David did at Ziklag (1 Sam 30). That is faith actions in the face of impossibility. Believe is a verb and verbs mean action; if you are not doing believing actions, there is no belief. The same thing applies to “trust.” Since faith and trust are synonyms; no continual faith action means you are not trusting continually.

This is a major change to most modern people’s thinking. Saying you are in faith without continual faith actions is mental assent, and will get you and others killed. Saying you are in faith with a regular daily schedule of faith actions, will raise people from the dead. Saying you are trusting God without faith actions, means you are not trusting God, but you are in mental assent, and that can get you and others killed.

To have or keep faith means to be believing or trusting by doing faith or trust actions. As *pistis* is a noun of a verb, to be in *pistis* faith means you are continually doing *pisteuo* faith actions. If you are a coffee or tea drinker, you continually drink coffee or tea. It is the same way with faith, belief, trust, courage, persuaded, or confidence. It takes actions to be in the state of faith, belief, trust, courage, persuasion or confidence. The good news is that the actions for faith, belief, trust, courage, persuasion or confidence are the same. For more on Faith Actions please see the Appendix.

Now it gets even better. This passage of 2 Cor 4:13 is repeating and applying Ps 116:10.

Ps 116:10 “I believed, therefore have I *dabar*/spoken,”

UNIVERSE SHAPING: That word “spoken” is from the Hebrew word, *dabar*, (Strong’s OT: 1696) and it means to speak to make something change, to subdue or transform the situation with words.

Dabar is translated in the KJV as, answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use [entreaties to force a change], utter, well, work. In its various forms *dabar* is found some 2600 times, so it is a major Old Testament word.

Dabar means to speak so the Universe becomes ordered the way you want it. It is not idle chatter. It means the words of command or instruction as well as the result of the change happening.

In the Septuagint or LXX, an ancient Greek translation from 200-300 BC, of the Hebrew Old Testament, the Hebrew word, *dabar*, is translated with two different Greek words, *logos*, a word of command, instruction or direction, and *rhema*, a word done as the result of the *logos*. *Dabar* includes both the command and the resulting action.

The emphasis in Ps 116:10 is words spoken that cause a change, and likewise subdue, destroy, build up, or declare to become. For example, when a police officer says, “Stop,” this is *dabar* or *logos*. It has all the information you need to obey. When you stop, it changes the *logos* to *rhema*, because you did the *logos*. In the same way, when you command a situation to become heaven on earth in accordance with

God's covenant promises, in the name of Jesus, that command is *logos*. When the situation does change to fit the *logos*, the change or obedience process is now *rhema*. In doing the *logos*, the action is called *rhema*. If you are believing, you are commanding with *dabar* or *logos* words BEFORE and UNTIL it obeys and the change happens. It is the obedience to the *logos* that releases life. So the *zoe* life, the life of God, is the result of, or released by, doing God's *logos* word as the anointing is in the word of God.

Joshua: Remember when God told Joshua not to let the words of the book of the law depart from his mouth in Josh 1:8? Here Joshua was to also tell others to do what the law said, and even what the enemies of God were to do. Joshua was to keep speaking those words until they were fulfilled on earth.

So, if you are believing, you are continually speaking words that command the Universe to fit the will of God in your situations in the name of Jesus. This is just one form of a faith action, but it makes the point. No speaking to command compliance to God's will, this means no believing, trusting or having faith. This is not begging God to intercede, but speaking as God would speak to make it happen. **To speak the words of faith is to exercise the authority and dominion of God with words.** There is no begging in faith; it is authority in joyous action.

APPLYING IT: So if you are going to be setting people free by faith, which means you are going to be speaking words that command the situation to fit the will of God, calling those things that be not as if they are, and you will not stop until it does, and the entire time giving glory to God. (Rom 4:20) Believing to failure means you stopped speaking before the desired result manifested. Believing to victory means you kept speaking the faith words of authority and doing glad faith actions to the desired result.

This is how Abraham produced a baby of promise in old age.

Rom 4:20 "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

We are going to focus on strong faith. An expanded translation of this verse is: "but grew strong in faith by giving exuberant thanksgiving, praise and joy behaviors to God." This is what this word "glory" means, exuberant thanksgiving, praise, joy and the other actions of joy. Biblical joy, thanksgiving and praise are all very similar in outward actions. The difference is that in joy the words are often so full of excitement, they are screams or hard to understand. In thanksgiving and praise, the outward actions are the same as joy, but the words are more understandable. Here we are told that Abraham grew or made his faith strong by exuberant thanksgiving, praise and joy behaviors in the face of all the conflicting facts and negative situations. He did this by mixing the words of the promise, the word of God, with exuberant faith actions to grow strong in faith BEFORE and UNTIL the answer manifested.

And yes, it helps to keep a list of these yet-to-be manifested faith targets on you at all times, or posted where you can see them often, so you can give thanks over each item as part of your faith actions.

What are biblical faith actions? The process of faith, having or holding faith, believing or trusting God can be summarized as the decision to continue on a regular schedule and as occasion serves the actions

of faith BEFORE and UNTIL the answer manifests for the issues you are believing God to manifest His answer(s).

The basic actions of believing, trusting, courage or having faith are to take information and make that information stir you up into exuberant thanksgiving, praise, joy, blessings, courage, patience, affirmations of God's truth, *aito* commands as if God were speaking through you in authority, fasting, right Holy Communion, blessings, courage, operating gifts of Holy Spirit, especially prophecy and diverse tongues, Bible study and meditation by chewing the word in your mouth, right Communion, right judgment, and acts of *agape* love. Among many other things, ministering divine healing in the name of Jesus can be such an act of *agape* love.

The acts of *agape* love are listed throughout the Bible and are summarized as: *agape*/loving God continually and exclusively with all your heart, mind, soul, strength, and emotion; believing on the name of Jesus; loving one another as He does; and doing unto others what you would want done unto you. They are to be built on a foundation of *agape*/loving your parents, spouse, children, neighbors and strangers. They include gifts, alms, hospitality, respect and kindnesses to others, clothing the naked, feeding the hungry, sheltering the destitute, delivering the poor, attacking worry, encouraging and giving grace to others, speaking so others receive grace to be more like Jesus, overcoming evil with good, seeking first the Kingdom of God for yourself to community and national betterment, personal piety, blessing those that curse you and praying for them that spitefully use you, including casting out the devil in and over them, helping widows, orphans, the weak and innocent, working godly justice, and producing the signs of true Jesus-believers by operating in the name and power of Jesus to heal the sick, restore the maimed, blind and deaf, raise the dead, cast out devils and cleanse the lepers as recorded for Jesus and the early believers.

These faith actions are usually done in the face of negative circumstances, even pain in your body, turmoil in your head, and often mockery and fear around you. You start this as a process or project, and keep doing the faith actions until they are your new normal. So you may start in the flesh, or out of duty, but you keep doing the faith actions until they are your habit of lifestyle. Then you are "in" or "have" faith. The more you mix the word of God with faith actions, the stronger you get in faith. (Heb 4:2: Rom 4:20) You can do this in the middle of trials with much focused effort (cramming, immersion), or get and stay strong by a continual program of mixing the word of God with faith actions so you are ready for any need.

To operate in faith means you have done faith actions until you are fully persuaded what God will do by His promise for your situation. Once you are fully in faith, confidence, then you can extend that confidence to other areas for yourself and others. But each new area will require some level of new specific faith actions.

How Jesus did it: Now you understand a little of what Jesus was doing in His normal habits as a man walking with and in God by the Scriptures. If Jesus spent 3-6 hours a day, 1-4 all nights a week, and often arose early in the morning for Scripture prayer and other faith actions, and Peter, James, Paul and other

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disciples did the same, and all taught their disciples to do the same, along with 1-6 hours a day in Holy Spirit tongues, why not you? So if you wonder where your answers from God are, now you know.

Since you have the nature of Jesus in the new birth, doing these faith actions are part of that new nature. You do them because you are right with God and want to relate to Him better. Your new nature only wants to do and see the will of God done, so you do faith actions to keep your soul a happy dwelling place of God where He can freely manifest through you, just like He did in Jesus. It is part of being born-again. Any resistance is your old man of the flesh, so you do these faith actions to keep your flesh down and your spirit up. CONNECTED

You do faith actions, not to attain some spiritual level, because you are already there in the new birth, you are complete in Christ. You do faith actions to exercise, as in a gym, to be in strength of whom and what you are in Jesus. Else you become hardened and bitter against God, as one of the living dead. If you are not exercising with faith actions, you are going to sleep and living in the carnal mind of the flesh. It is that simple. CONNECTED

This may be a bit outlandish to some. Rather than telling you how I recently used this mixing process of the word of God with faith actions, to get a deep cut on my finger healed, an hour before I had to go work on my roof, listen to this. David Hogan shares how two sons spent 6 hours commanding their dead father to come back from the dead, and he did (this was sometime around 2000). These sons understood the spiritual principle of continual authority speaking for results, BEFORE and UNTIL you get the results.

For most modern Westerners, we have so many distractions, if we can find time for 6 minutes; we consider that a long time. It may be convenient for you, but it also means you will see few divine results. Not because it is not the will of God, but because you did not exert the necessary *dabar* or *logos* words of authority in *aites* commands to make it happen, and the faith actions to stir yourself up into the glad attitudes of Holy Spirit. This is forcing your soul to get into agreement with the mind of Christ within you, to speak as He would speak with the same results, in the confidence that God is doing it. This is true taking charge of your life.

In both these cases of Joshua stopping the sun and Jesus raising Lazarus, the *aites* commands were directing something to happen, the same way God would have said it. This is operating in the image and likeness of God, or imitating, following or copycatting God as we are instructed here:

Eph 5:1 "Be ye therefore followers (imitators, copycats, mimic, impersonate) of God, as dear children..."

Mixing the Word: This whole process of mixing the word of God with faith actions is how God reigns through us. (Herb 4:2) We are co-laborers together. Your first sickness divine healing or resurrection may be 6 seconds, 6 hours or 60 hours of *aites* commands, but as you continue to renew your mind by mixing the word with faith actions, and keep yourself stirred up in God, you will need less time.

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Faith in God by His word includes speaking words of command and instruction in authority that it be done according to the promise of God, with joy, thanksgiving and praise. And if there is no immediate obedience, you respond with more faith actions, which include more stirring up and more *aiteo* commands for the problem to go, or become what is needed, BEFORE and UNTIL it is done.

Remember in Matt 15:22-28, the woman with the demon in her child? What made her faith great? First, she did not beg, she demanded and when told no, she demanded again. She would not give up, and kept requesting until she got it. When the Centurion said he understood authority, he knew that Jesus would apply whatever was needed to get it done. In the military, authority means, "If you will not obey me, I will get more men, more force, and they will make you obey." (Matt 8:5-13) And do not forget the mustard seed, it pushes against the world day and night in its own little level of authority, continually every day, UNTIL it grows and rises to the sky. (Matt 13:31-33; 17:20; Mark 4:31; Luke 13:18-21; 17:5-10)

In Luke 18:1-8, where Jesus again taught how to pray, the widow demanded day and night against that unjust judge, who was acting like the devil, until she got it. And you know she had to keep herself stirred up not to give up and to keep the confidence in her demands. That is one of the purposes and benefits of faith actions. And do not forget Jesus' example of how to pray in the story of the man who persistently demanded bread of his neighbor until he got it (Luke 11:5-8). And Jesus then explained this is the way you *aiteo*/ask UNTIL you get it.

Luke 11:9 "And I (Jesus) say unto you, *Aiteo/Ask (and keep on aiteo/asking) (demanding, requiring and expecting as due by covenant promise of God)*, and it shall be given you; seek (*and keep seeking*), and ye shall find; knock (*and keep knocking*), and it shall be opened unto you." This is the boldness and persistence of a child of God coming to God like Joshua did, and commanding with the words of God, expecting God to do it, to hold the sun and moon in the sky.

This is the basis of the John Lake Healing Rooms. He discovered that *zoe* life is additive, If the sickness does not leave on the first *aiteo* command for it to go, they said come back every day for 30 days and you will be improved if not healed. Each time they knew they were adding more of the *zoe* life of God. It is like the commands are the hypodermic needle that delivers the *zoe* life. And each command or exuberant praise is another push of the needle. You know you delivered *zoe* life by your *aiteo* commands, speaking in authority like God would, in His image, and Jesus and the apostles did, knowing you are operating authority of and in the name of Jesus, and you will keep adding more authority, commands, *zoe* life, stirring up in faith actions with *logos/dabar* words in joy, UNTIL it does go.

In Luke 18:8 Jesus said this attitude and labors of the widow was His definition of faith. So besides command speaking the promises of God, and exuberant thanksgiving, praise and joy, we now add persistence and patience in repetition of the command speaking and exuberant behaviors as part of the definition of faith. This is just like the mustard seed; it never stops pushing against the world system until it gets free. To have faith means to keep at these faith actions BEFORE and UNTIL you see it.

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Where does thanksgiving fit in? First in your *aiteo* commands you are calling those things of God promise that be not yet, to be BEFORE and UNTIL they become. So you give exuberant praise that you already have it and you will see it. (Mark 11:24) You thank God for showing you His word and His ways, for His great power, that He cannot lie and He is faithful to do what He had promised. This persistence is part of the Greek word, *lambano*, or as often translated, receiving. A football receiver has to fight to receive, catch and carry the ball for a score,

Notice these are also words of praise and joy. Remember, the emotions follow your thoughts, words and deeds. The more you do the behaviors of thanksgiving, praise, joy, *aiteo* commands and affirmation magnets, the more you are directing your soul and writing them on your heart. As you keep doing these faith actions, your soul will catch up. So you do the thanksgiving behaviors BEFORE and UNTIL you are thankful.

And how will you know when you are finally thankful? That is easy, you started first as a project or duty in the flesh, and as you kept at it with the Word of God, you redirected your emotions with right thinking and behaviors, and you got thankful. And when you are thankful, you cannot stop being thankful. When this is now how you are, in exuberant thanksgiving, praise and joy, you are now thankful; you are in bubbling thankfulness, and no one can shut you up! To the outside world, they cannot tell the difference between your doing the thankfulness behaviors and you actually being thankful, but you will know.

Phil 4:4-9: Now look at Phil 4:4-9 for the entire process.

Phil 4:4 "Rejoice in the Lord always: and again I say, Rejoice."

This is a clear command to be in faith actions continually, all day and night long. Paul repeats it twice so we get the message. Note it does not say to feel the emotions of joy first. If you do the thoughts, words and deeds of joy, your emotions will get there, and if after 30 minutes or so, they do not, you know you have some resentment, unforgiveness toward God or others, Deal with that and get back to rejoicing.

Phil 4:5 "Let your moderation be known unto all men. The Lord is at hand."

Here you are to tell others your life is controlled and moderated by Holy Spirit and you are a son of God ready to help wherever needed, as God is always available in power, "at hand" to help and do as needed.

Phil 4:6 "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your *aiteo*/requests be made known unto God."

This verse has so much in it; we will go over it phrase by phrase. "Be careful for nothing" means to be alert at any troubling that there is something wrong or you feel God will not do it, or it is taking too long. Careful means: terrorized, concerned, worried, depressed, anxious, fearful, doubt, unbelief, "realistic," etc. It means troubled or fearful in any way. It is part of the some 365 commands in the Bible to fear not, which means it is a choice. You do not ignore the cares, you attack them.

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God says “be careful for nothing.” What is left out of “nothing?” That is right, nothing. Any and everything that disturbs your peace or confidence in you, you are to attack that thought or report, whatever it is.

“But in everything,” What is left out of everything? That is right, nothing. So it does not matter what it is, big or small, terrorizing or just one little detail, you attack it first in prayer, then go do whatever human thing you can do.

“By prayer and supplication with thanksgiving.” Your immediate response when you become aware of any care, worry or anxiety is to attack with prayer. You do not ignore it with, “Don’t worry, be happy.” Instead you attack it on the spot. And what is your measuring rod? When you are no longer bubbling over with rejoicing. This may seem much but, first, it is how we are designed to operate, it is the nature of our new creation in Jesus. So your real you, the inner man, wants to be doing this all the time. Any resistance is ignorance and the mind of the flesh. And second it is a command of God. It is ungodly to worry. It is ungodly to not attack in prayer any care you may have. Your first response is not to talk it over with your friends or look for those who can sympathize with you. Your first response is aggressive prayer filled with *aites* and thanksgiving behaviors. Prayer is *aites* commands with the promises that fit the situation. Supplication is for the hearts of all those involved. Set them free with *aites* and then intercede for them as needed.

We are still on verse 6, “Let your *aites*/requests be made known unto God.” Notice you are to make *aites* requests, not begging God or the devil to leave. You speak to the mountain, telling it what to do, and then knowing you have it you enter into thanksgiving behaviors until you are thankful. You are to make your requests known to God. This is you deciding when you know God has heard you to the point where you are thankful. This is like knowing you just won the lottery for billions of dollars, but you have not received that first check yet. When you know God has heard you and will do it, the only response is thanksgiving, praise and joy. Until then you are rehearsing the promises and doing the other faith actions BEFORE and UNTIL you get your answers. This is speaking in faith with authority and joy and doing faith actions.

Phil4:7 “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Peace has many meanings but none of them include being so drugged with alcohol or the joy of the Lord till you feel no pain. A better understanding of peace is calmness and confidence because you are doing the right things to make it turn out right. So you are going to build a fence of doing the right things around your heart and mind so when the temptation to doubt, fear, worry or care comes, your respond with exuberant thanksgiving, praise, joy, *aites* commands and affirmation magnets without a second thought. YO become known as a member of the silly grin club, founded by Jesus and empowered by Holy Spirit, But you do not ignore one care, you attack them in the same manner as described, but now you have done it so much, this is your lifestyle. You are now in the realm of a renewed mind, when your prayer and thanksgiving response comes without thought. This is how God will keep our heart.

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God designed the processes of the human mind to work this way. What you are doing is reprogramming how you respond to any care, great or small. Now you are in the actions of faith that others can see. Now there is evidence of your faith in the assurance of things unseen. So whether it is a single command for healing, a month long battle, or prayer for new economy in your town, you are unshakeable because you have built your mind into a stronghold of the Lord.

Notice this is “through Christ Jesus.” Now you are thinking and acting in the mind of Christ. Now your new creation spirit is reigning in you by all the scriptures you have written on your mind and heart. Every trial or test causes a joy reaction out of you. (James 1:2) You are acting like Jesus does as He is in your shoes. (Gal 2:20) This is living in *zoe* life, the way you are made to be in Jesus.

Then you bring every thought captive to the obedience of Christ, (1 Cor 10:5) And you do it by controlling your thinking. Phil 4:8 “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

The Philippians had the advantage of watching Paul live this way, in the life and battle of faith actions triggered by a disciplined schedule or events, yet driven by the *agape* love of God. Most of us do not yet have similar examples. But we are growing. The truth, the word of God in spirit and truth is producing. As you start doing this, others can say about you: Phil 4:9 “Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”

Jesus used this kind of demand/command prayer in His ministry. John G. Lake discovered that this kind of dominion attitude produced far more results than begging intercession. He had documented results by the medical profession over 10 years of more than 200,000 divine healings. Most were of terminally ill who the medical profession had sent home to die. For a more complete treatment of this see our Power Trilogy: *Battle Prayer for Healing, Field Manual 2, OK, GOD, Now What, and Discovering Our Redemption* by the author (Donald Mann), and of course the writings of John Lake, and the many wonderful resources of Curry Blake (www.jglm.org).

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