

# *Aiteo*-Demand as Due - A Key to Power in God

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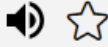
***Aiteo***: (Strong's NT 154, pronounced: ahee-teh'-o)

*Aiteo* is the Greek word 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 by the requester demanding the promise to be fulfilled with focused intention, desire and passion. It also includes an intensity or focus in your desire to see the request fulfilled.

For example: you are working on a task and you had promised your little daughter that you would take her for an ice cream cone or some other treat when you were done. You are now done and your daughter *aiteo*-demands by saying, "You are finished. You said you would take me when you were done. You are done; please take me now." 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.

*Aiteo* is translated as "desire" 6 times in the KJV. I used to think that desire was not a powerful term, but look at this copy of a page from [www.Thesarus.com](http://www.Thesarus.com) for DESIRE. None of these words are for describing a casual wish or whim, but rather intense emotion and focus of will to obtain something.

# desire



See definition of *desire* on Dictionary.com

noun want, longing

noun request

verb want, long for

verb ask, request

## SYNONYMS FOR desire ⓘ

## ↔ Compare Synonyms

- |             |            |                    |                |               |
|-------------|------------|--------------------|----------------|---------------|
| ambition    | lust       | avidity            | hankering      | rapaciousness |
| appetite    | motive     | concupis-<br>cence | infatuation    | rapture       |
| aspiration  | need       | covetousness       | itch           | ravenousness  |
| craving     | passion    | craze              | lasciviousness | relish        |
| devotion    | thirst     | cupidity           | lechery        | salacity      |
| eagerness   | will       | doting             | libido         | solicitude    |
| fascination | wish       | fancy              | liking         | urge          |
| greed       | yearning   | fervor             | mania          | voracity      |
| hunger      | admiration | fondness           | predilection   |               |
| inclination | ardor      | frenzy             | proclivity     |               |
| love        | attraction |                    | propensity     |               |

See also synonyms for: **desired / desires / desiring**

# passion

See definition of *passion* on Dictionary.com

noun strong emotion

noun adoration, love

noun strong interest

## SYNONYMS FOR *passion*

affection	intensity	agony	frenzy	rapture
anger	joy	animation	heat	storm
ardor	rage	distress	hurrah	suffering
dedication	resentment	dolor	indignation	transport
devotion	sentiment	eagerness	ire	vehemence
excitement	spirit	ecstasy	misery	wrath
feeling	temper	fire	outbreak	zest
fervor	warmth	fit	outburst	affectivity
fury	zeal	flare-up	paroxysm	

## Compare Synonyms

See also synonyms for: **passions**

In the scriptures we base our prayer on the covenant promises of God. God's promises are His bond. This is what God has said He will do. 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 in *aiteo* demands or requests. 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 with focused intention 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 and a further expansion of meaning: "*with focused intention that Holy Spirit will make it become by the Name of Jesus.*" There is nothing casual, or temporary, or provisional in making an *aiteo* command.

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*-ask *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 that 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 with focused intention for Holy Spirit to make it become in and by the Name of Jesus, 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, and who you are now in Christ.

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 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.”

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, *zoe* life in Holy Spirit. Per verse 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.

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.” 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/made 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.

So there is not 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 this 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 with focused intention that Holy Spirit make it so*) 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.

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: 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*.

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. For a more complete treatment of this see *Battle Prayer for Healing, Field Manual II, Championship Affirmations in Christ, The Prayer Cards* and *The Mind Renewing Battle Prayer* by the author (Donald Mann), and of course the writings of John Lake, and the many wonderful resources of Curry Blake ([www.jglm.org](http://www.jglm.org)).

Some may balk at the directness of *aiteo*. First Jesus commanded for us to do it, so failure in obedience is an option. If we love Him we will do as He commanded. As a prayer style, we have found over 97 Psalms that use or command with *aiteo* prayer. So of the some 150 psalms, almost 2/3 of them include or are fully *aiteo*-type prayers as Jesus commanded in the “Our Father.”

You decide if you are going to pray as God commands, or as others command, as for me, I will obey the Lord. And I get to see lots of miracle answers in the process.