

# Aiteo/A Key to Power in God

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# Aiteo

**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 intensely 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. So a more complete definition in the Bible could be: to demand, require, and expect as due by covenant promised in focused intention of will that Holy Spirit manifest the promise(s) of God for this situation, in, by and at the Name of Jesus.

**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.

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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.”

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 *putho* (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. Or in expanded form: to demand, require, and expect as due by covenant promised in focused intention of will that Holy Spirit manifest the promise(s) of God for this situation, in, by and at the Name of Jesus.

## As Jesus Taught

**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.

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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 to 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."

**AITEO:** One word that may seem new or different to many modern readers is the Greek word, *aiteo*. It is Strong's NT, No 154. It is found 71 times in the New Testament in 68 verses. Look at Jesus' expression "ask" found in the Gospels, and wherever prayer is talked about throughout the New Testament.

This *aiteo* is translated with many different words in the New Testament, including: ask; desire; petitions; and as prayer and supplication requests. These all translate the Greek work *AITEO*. When this word is used in the Greek New Testament in relation to God, it always means "to ask in the strongest manner possible (*to demand, require, and expect as due by covenant promised in focused intention of will that Holy Spirit manifest the promise(s) of God for this situation, in, by and at the Name of Jesus.*)" based on one or more promises previously given. In all cases *aiteo* means with focused intention of what you want.

When this word is used in relation to a "thing" or a "whatsoever" it always means to "demand or command". The context in Matt 16:19, is "binding and loosing whatsoever" or things. Therefore, *AITEO* should be translated in every case, by our English word "command." See also Mark 11:21-24; Matt 21:21-22 where Jesus tells us: "...say in command..." the mountain to move or a tree to pick itself up and walk down the road. Both of these are mind-boggling potential of what Jesus, Lord of the Universe, said you can command in *aiteo* prayer.

Since this may seem a new concept, think of it as commanding for God as a prophet, or a Born Again, son of God, or a king for Jesus. Jesus used several different words to command spiritual results, including "be healed," "get up and walk," "rise," and "come forth," demons to "come out," or storms to "be at peace." All of these are commands for Holy Spirit power to be applied for beneficial results.

**Our Father:** Again, this is found in the "Our Father" where Jesus describes how to pray to God as He did. By the question from the apostles, what Jesus was doing was different to them, yet they saw numerous times Jesus got results when no one else did. So, they wanted to learn how to pray like He did. Now, they seemed to believe that if they prayed like Jesus did, they could get the same results as Jesus, from Jesus' Kingdom teachings. Jesus seemed to agree, so, He explained how to use *aiteo* prayer to move Heaven to respond on Earth as directed:

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Matt 6:8-11 “Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye *aiteo*/ask (*demand, require and expect as due by covenant promise in focused intention*) him.

Jesus starts His instruction: Matt 6:9 “**After this manner therefore pray ye...**”

The word of interest here, is “pray.” It is Strong’s NT 4336, *proseuchomai*, is a verb, meaning the action to supplicate, worship or make prayer, and do it earnestly, not in a casual or off-hand manner and it deals with God, not any audience. In the New Testament it is always used in relation to prayer to God.

Here Jesus seems to making a global statement, “when you pray to God, do it this way, with *aiteo*.” This is not for a special case but a way of relating your needs and desires to God.

Matt 6:9 “**After this manner therefore pray ye:** Our Father which art in heaven, **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...” (The command case words are in bold.)

Now, look for the traditional “begging” words. That is right; there are none. If Jesus taught to pray this way to get results, who is going to refute Him?

Intercession (as in the work of continued begging prayer) in the manner of begging God for promises is a different matter and not part of New Convent/Testament divine healing or blessings. The problem is not trying to move an unwilling God, but ignorance of the ways of God that allow a loving God to do good, and the “mustard seed,” persistence to stay at it until you get it.

**Lack of Knowledge Rightly Applied:** 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 (*rightly applied*): because thou hast rejected knowledge (*rightly applied*), 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.” Even our children suffer from this lack of rightly-applied knowledge.

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, in our ignorance, error, and pain, 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. You are God’s agent for Him, and Jesus in Matt 6, is telling us how to be one that is effective.

I recall a woman saying, “I was an expert in ineffective prayer for over 20 years, with much sadness and distress, until I learned the truth.” And this includes this teaching of Jesus on *aiteo* prayer.

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. We are commanded to operate *zoe* life-releasing, right faith-actions continually. 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 (*an*

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*extension of Him*), 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 in fullness. That “he” that is in the world, even still after the death and glorification of Jesus, is Satan or the devil.

**Authority:** 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, pre-permission, commission, and the resources of heaven-including Holy Spirit zoe life in dunamis miracle power)* to tread on (*crush, destroy and remove in multiple actions*) 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.”

That word *exousia/power* is about authority exercised over an enemy for something causing a condition that is not like Heaven on Earth. In *exousia* you have all the power to heal or reverse any robbing, killing, and destroying works of the devil with indwelling Holy Spirit. *Exousia* also means you have pre-permission to execute the commands of God at your will. You are not to contact God over it to get it done, just get busy. Now, you can seek God for wisdom on how to do it best. You see the situation, and if it needs or fits a covenant promise, you already have authorization and commission to act as a Jesus-duplicate. See Psalm 103:6. You are His Dominion Agent to exercise His dominion to make Heaven on Earth as a Jesus World Changer. This fits with the definition of *Aiteo*: to demand, require, and expect as due by covenant promised in focused intention of will that Holy Spirit manifest the promise(s) of God for this situation, in, by and at the Name of Jesus.

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. Our battle is against the devil, not our Heavenly Father; God is our Helper. Heb 13:6. Our *aiteo* tells Him what we want done, so He can help us. Matt 6:9.

Do your part in *aiteo* commands so God can do His part. Since *aiteo* means to demand, require, and expect as due by covenant promise with focused 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. These promises are what God has said He will do by our right faith-actions, i.e., the ways of God.

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 we 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.

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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.

It is like your command punches through the veil of satan’s darkness in this world, and gets your command to God. Notice in Genesis 1, this universe was created by such commands. This process has not changed, and Jesus re-emphasized it in Matt 6.

**Greater Works:** 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 (*by continual right faith-actions*) 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 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 by focused intention” behind the translated word.

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 our 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 (*Jesus*) 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, the way of God, we call, *aiteo* prayer. Some state there are over 8,000 promises in the Bible for us to work with. Amazingly, even the less specific can be applied wherever you want to whatsoever.

Jesus repeats this *aiteo* commanding prayer in the cursing of the fig tree in Mark 11:14-24. After giving *aiteo* commands to the fig tree=. This prompted another question, at which, Jesus explains: Mark 11:24 “Therefore I (*Jesus*) say unto you, What things soever ye *aiteo/desire* (*command, require and expect as due by covenant promise with focused intention, knowing all the requirements have been met by Jesus*), when ye pray, believe (*by zoe life-releasing, right faith-actions*) that ye *lambano/receive* them (*holding onto it in right faith-actions, until you get it*), and ye shall have them.” See also Matt 17:20; 21:21; Luke 17:6.

So the chief question to settle, is, “Will you pray as Jesus commanded, or will you do it “better,” in your own way?”

If you continue on your own way, be prepared to handle the people who do not get blessed (*die, remain crippled, impoverished, etc.*) because you chose a way after your own heart and not Jesus’.

**Whatsoever:** Jesus emphasizes this: Matt 21:22 “And all things, whatsoever ye shall *aiteo/ask* (*commanding, requiring, and expecting as due by covenant promises with focused intention of will*) in prayer, believing (*by continual, zoe life-releasing, right faith-actions*), ye shall *lambano/receive*.”

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Jesus teaches that whatsoever you need use *aiteo* commands to release God to do it for you. And in both Mark 11:24 and Matt 6:8; 21:22, Jesus calls *aiteo* as right prayer. Again: *Aiteo*: to demand, require, and expect as due by covenant promised in focused intention of will that Holy Spirit manifest the promise(s) of God for this situation, in, by and at the Name of Jesus.

Jesus makes it clear that by His definition, right prayer for “whatsoever,” i.e., anything that is needed, is *aiteo* commanding prayer. Jesus applies the “whatsoever” or “anything” with *aiteo* and commanding prayer in John 14:12-14; Mark 11:24; Matt 17:20; Matt 21:22; John 15:7.

Jesus caps-off the power of prayer-commands by saying: Matt 17:20 “...nothing shall be impossible unto you.” There is nothing left out of the range of “nothing,” it is all comprehensive.

These passages as taught by Jesus tell us that anything we need from God, including all His covenant promises, are to be released with *aiteo* commanding prayer, and not begging prayer.

I don't know about you, but if my Lord Jesus Christ tells me *aiteo* commanding prayer can deliver for me “anything” or “whatsoever” I need as His Dominion Agent, then this also covers and trumps any kind of traditional begging prayer. This does not necessarily mean other kinds of prayer will not get answers, but since Jesus and the early believers seemed to operate in rather quick, up to instant, answered prayers, I think that is the path for me.

**God Does Not Curse:** God cannot curse us as Jesus became a curse for us, Gal 3:13-14. So, if you are one whom has Holy Spirit, God will not curse you. Sickness is a curse listed in Deut 28. Divine healing in the name of Jesus is “blessing” to release a curse.

God does not give sickness to teach us; He gives Holy Spirit and the Scriptures for that.

*Aiteo* commands with *zoe* life-releasing, right faith-actions is how we get healing and any other covenant promise, or blessing” of God. *Aiteo* for command; and *zoe* life-releasing, right faith-actions for power to do it. See Eph 3:20.

Everything Jesus said was the Father speaking through Jesus. God said:

Matt 10:1 “And when he had called unto him his twelve disciples, he gave them *exousia*/power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. ...7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

God hates sickness as part of the curse. He is the God who changes not. This command is included in the Matt 28 commission:

Matt 28:19 “Go then and make disciples (Jesus duplicates able to disciple other Jesus duplicates) of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe everything that I have commanded you, and behold, I am with you all the days (perpetually, uniformly, and on every occasion), to the [very] close and consummation of the age. Amen (so let it be)”. AMP

Included in “everything I have commanded you” includes divine healing. Mark 16:15-21.

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If your need is for divine healing, I recommend my book, *Battle Prayer for Divine Healing, FM2*. And learn to *Aiteo*: to demand, require, and expect as due by covenant promised in focused intention of will that Holy Spirit manifest the promise(s) of God for this situation, in, by and at the Name of Jesus.

Suffice it for now, that if Jesus said to use *aiteo* 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.

**Variations:** Notice that in the event with raising Lazarus from the dead, 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. He proclaims that Father always hears Him to do what Jesus commands, and then Jesus in an *aiteo* prayer, 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. In this, Jesus commanded as a prophet or a king by decree.

Thus, when we command healing, like Jesus did, knowing Father God is hearing us to do or enforce the *aiteo* 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. Other than the night in garden before the crucifixion, or in John 17, we do not see Jesus using non-commanding requests.

## Sun Stopping

**Old Testament Commanding Prayer:** Here is one example of an *aiteo*-type 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.

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- 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 as a king or prophet. 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 and Luke 10:9, 19-20.

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 "Be ye therefore followers (*copy cats, duplicates*) of God, as dear children..."**

## Prayer Failures

**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?

Here is the link for the article for the dying mother of six. <http://www.beliefnet.com/Health/Emotional-Health/Does-It-Pay-To-Pray-For-Healing.aspx#>. The author could not get people healed, and so, came up with religious-sounding answers for people to accept failure, rather than call it what it is, in-effective prayer.

**ANSWER:** The problem starts with assuming that what they did was the way to effect divine healing. Unfortunately for their theology, it is not. Jesus refuted this soundly in Matt 6:8-12. 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 *aiteo*: to demand, require, and expect as due by covenant promised in focused intention of will that Holy Spirit manifest the promise(s) of God for this situation, in, by and at the Name of Jesus.

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, or to cast out demons, or for anything else. So who were these Christians in the article copycatting? If you have any other standard than Jesus, you will get less results than Jesus.

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## Aiteo/A Key to Power in God

If you are going to refer to Paul's thorn, please see our article on this at [www.CovenantPeaceMinistries.com](http://www.CovenantPeaceMinistries.com), on the Articles Page.

1 Peter 2:24 says we "were" healed 2000 years ago." Rather than begging, more effective, and obedient, is *aiteo* 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 4:12-21 on how Abraham got past his and Sarah's old age into childbirth by walking the steps of *zoe* life-releasing, continual, right faith-actions.

Begging God for divine healing is to call Him a liar in the New Testament. God tells us in Isa 53 and 1 Peter 2:24, "we were healed by the stripes of Jesus." God has done His part; it stands written in Heaven, now we do our part with *aiteo* prayer to bring it to and enforce it on Earth.

In Mark 11:22-24; we are told to speak to the mountain, telling it what to do, then we are told to hold onto it, receive it, which includes lots of right faith-actions in 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 from 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 (*demand, require and expect as due by covenant promise with focused intention*) him." Then Jesus goes on to give a sample of *aiteo* prayer to Father God.

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 said to use when you pray to get answers - demand, require, expect as due by covenant promise in focused intention, knowing Jesus has met all the requirements for all involved. **to demand, require, and expect as due by covenant promised in focused intention of will that Holy Spirit manifest the promise(s) of God for this situation, in, by and at the Name of Jesus.**

Read the Our Father, there is not one begging word in it, but it is full of imperative case 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. Look up every verse where it is used and draw your own conclusions, if you do not accept Jesus' repeated instructions. Or see our article on Aiteo in our Articles Page. "Aiteo—Demand as Due" In the Aiteo Series.

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 the 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.

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## *Aiteo* Examples:

Following are four Psalm prayers in the same *aiteo*, dominion command as the "Our Father." The commands are in bold. (See at end for 22 Old Testament prayer examples, and our article on *Aiteo* in the Psalms where we identify some 97 Psalms containing *aiteo-dabar* prayer commands.)

**Ps 4:1** "Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

**Ps 17:1** "Hear the right, O Lord, attend unto my cry (*yell, shout*), give ear unto my prayer, that goeth not out of feigned lips."

**Ps 27:7** "Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. 8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. 9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation."

**Ps 28:1** "Unto thee will I cry (*yell, shout*), O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit. 2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. 3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts. 4 Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them their desert."

In my article: [Prayer Secret Jesus Commanded](#), also on the Articles page, there is a listing of just 22 prayers using the *aiteo* style mostly from the Psalms. We are told in [Eph 5:19](#), "speaking and singing to ourselves in Psalms." So we are to use and learn from the Psalms, which is exactly what Jesus did in the "Our Father." We have identified some 97 Psalms containing *aiteo* prayer commands.

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 that are expounded upon greatly in the Psalms.

Thus, God says, [Hos 4:6](#) "My people are destroyed for lack of (*rightly applied*) knowledge: because thou hast rejected knowledge (*to rightly apply it*), 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 or Jesus, whom we are to duplicate.

## *Aiteo/A Key to Power in God*

This is similar where God laments that the Corinthians are suffering needlessly:

1 Cor 11:30 "For this cause many are weak and sickly among you, and many sleep."

For Communion that works and avoids verse 30, please see my book, *Discovering Our Redemption*.

For Jesus-level 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. YOU are the key to releasing God for God.

**Covenant Promises:** One of the reasons given for why Jesus came was to confirm the promises given to Abraham: Rom 15:8 "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." And: Gal 3:14 "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

And all these promises belong to Christians today: 2 Cor 1:20 "For all the promises of God in him (*Jesus*) 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." See also Ephesians 1:3.

All the miracles Jesus did were confirming the promises of God made to Abraham, Isaac and Jacob (The Fathers). This included, healings, water into wine, multiplying food, casting out demons, making the blind to see, calming storms, raising up cripples, raising the dead, etc. In none of these did Jesus use begging-type prayer, but rather He used *aiteo* commands or kingly decrees to execute 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. These are our "due." 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 by promise with intensity, then what is "due" are the covenant promises of God that God has said are ours. A blessing is an authorization from God to go get it by right faith-actions. From Jesus, we learn that we are to *aiteo* those promises for God to manifest them.

**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

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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 swore 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 (required-demanded-expected 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, 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, with focused intention of will for Holy Spirit to manifest the promise(s) of God in this situation." 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 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

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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 heaven on Earth 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, with focused intention of will for Holy Spirit to manifest the promise of God*) 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.”

Jesus’ expression, “what ye will” is an open ticket. It removes any discussion on wants versus needs. If you can find a scripture and stir yourself up in to the persistent, mustard seed, *aiteo* prayer process, God will do “your will.”

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 by *zoe* life-releasing, right faith actions. 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 in focused intention of will for Holy Spirit to manifest the promise of God*) 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 (being ignorant of the *aiteo-dabar* prayer sample sin the Psalms) 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 and for 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 (*continual right faith-actions*) 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.”

Notice, God is your Helper. You *aiteo* command, and God helps by bringing it to pass. You do the doing, and He can do the Helping. This is included in the definition of Holy Spirit as our *Paraclete* as we stand against the works of the devil for Holy Spirit to heal them to righteousness.

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 with focused intention of will for Holy Spirit to manifest the promises of God*) 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

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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 do your *aiteo* commands or decrees, is your believing He will do it with by your faith-actions. Heb 11:1.

So we use the intensity of the word *aiteo* in intercession with the Father, or in commanding the devil to release a captive or an 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, and therefor *aiteo* commanding and giving *zoe* life-releasing, right faith actions of exuberant thanksgiving, praise and joy in ADVANCE and UNTIL you see the answer.

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 (or operate faith like God does). 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 (*by continual zoe life releasing, right faith actions*) 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 in focused intention of will)**, when ye pray, believe (*continual zoe life-releasing, right faith-actions*) 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 with focused intention of will for Holy Spirit to manifest the promises of God*) 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 case, 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, a cry unto God*), **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.

Jesus repeats this *aiteo* commanding prayer in the cursing of the fig tree in Mark 11:14-24. After giving *aiteo* commands to the mountain, Jesus explains: Mark 11:24 “Therefore I (*Jesus*) say unto you, What things soever ye *aiteo*/desire (*command, require and expect as due by covenant promise with focused intention, knowing all the requirements have been met by Jesus*), when ye pray, believe (*by zoe*

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*life-releasing, right faith actions*) that ye *lambano*/receive them (*holding onto it until you get it*), and ye shall have them.” See also Matt 17:20; 21:21; Luke 17:6.

Jesus emphasizes this again: Matt 21:22 “And all things, whatsoever ye shall *aiteo*/ask in prayer, believing (*by continual right faith actions with focused intention of will*), ye shall *lambano*/receive.”

Here Jesus makes it clear that by His definition, right prayer for “whatsoever,” i.e., anything that is needed, is *aiteo* commanding prayer.

Now, look for the traditional “begging” words. That is right; there are none. If Jesus taught to pray this way to get results, who is going to refute Him?

I don’t know about you, but if my Lord Jesus Christ tells me *aiteo* commanding prayer can deliver for me “anything” or “whatsoever” I need as His Dominion Agent, then this also covers and trumps any kind of traditional begging prayer. This does not necessarily mean other kinds of prayer will not get answers, but since Jesus and the early believers seemed to operate in rather quick, up to instant, answered prayers, I think that is the path for me.

**Apostles Aiteo Action:** 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 in focused intention of will = *aiteo* and God was able to deliver His *agape*-love to the lame man through mere men.

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 (*continual right faith-actions*) in his name hath made this**

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**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 (*by zoe life-releasing, continual right faith-actions*) 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 focused intention of will for Holy Spirit to manifest the promises of God*) 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 in focused intention*) **any thing** in my name, I will do it.”

**Direct From Father God:** 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: 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.

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# 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 (*by continual right faith-actions*), and therefore have I *logos*/spoken; we also *pisteuo*/believe (*by continual right faith-actions*), 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., *aiteo* 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 right 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.

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. In this case you *aiteo* by imitating God as we are commanded. 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

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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 “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 before the miracle is done. 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. These actions are the right faith actions, which include *aiteo* commands and exuberant thanksgiving, praise, and joy in ADVANCE and UNTIL you see the answer.

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 and hope. 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 not yet, and faith is specific to make it happen, i.e. to become. 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.

The answers from God come to those who believe God by right faith-actions. In order to believe you must be doing right 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 right faith-action means you are not trusting continually.

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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 right faith-actions, will raise people from the dead. Saying you are trusting God without right faith-actions, means you are not trusting God, but you are in mental assent, and that can get you and others killed and/or let them stay dead.

To have or keep faith means to be believing or trusting by doing right 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 based on at least one promise of God. 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, stand, or confidence. It takes actions to be in the state of faith, belief, trust, courage, persuasion, stand, or confidence. The good news is that the actions for faith, belief, trust, courage, persuasion, stand, 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 (by continual right faith-actions), 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. It is how we fulfill the command given: Gen 1:26-28: "And God said, Let us make man in our image, after our likeness: and let them **have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and **replenish the earth**, and **subdue it**: and **have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man is to use *dabar* commands in focused intention for Holy Spirit to manifest the promises of God including moving mountains, healing the sick raising the dead or healing deformed bodies.

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. *Rhema* is doing the command or requirement. It is active.

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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 *zoe* 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 *aiteo* or *dabar* command the Universe to fit the will of God in your situations in the name of Jesus. This is just one form of a right 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. It is like *zoe* life "rides" on your words. **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 right faith-actions.

**APPLYING IT:** So if you are going to be setting people free by faith in God, 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."

**Shout and Dance Your Way to the Top:** 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

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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. We call these faith contracts.

## Right Faith Actions

**What are biblical faith actions?** The process of faith, having or holding faith, standing, believing or trusting God can be summarized as the decision to continue on a regular schedule and as occasion serves the right 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, standing, 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, *aiteo* 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 despitefully 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 right faith-actions until they are your new normal. So you may start in the flesh, or out of duty, but you keep doing the right 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 right faith-actions, the stronger you get in faith.

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(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. Yes, you are looking at 3-6 hours per day for the rest of your life.

To operate in faith means you have done right faith-actions until you are fully persuaded what God will do by His promise for your situation. Once you are fully in faith, confidence, courage, then you can extend that confidence to other areas for yourself and others. But each new area will require some level of new specific *zoe* life-releasing, right 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 right faith-actions, and Peter, James, Paul and other 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 right faith-actions are part of that new nature. You do them because you are right with God, made His righteousness in Christ Jesus in your spirit, and want to relate to Him better. Your new nature only wants to do and see the will of God done, so, you do right faith-actions to keep your soul a happy dwelling place of God, where you can freely manifest Him through you, just Jesus did. It is part of being born-again. Any resistance is your old man of the flesh, so you do these right faith-actions to keep your flesh down and your spirit up. CONNECTED.

You do right faith-actions, not to attain some spiritual level, because you are already there in the new birth, you are complete in Christ. You do right faith-actions to exercise, as in a gym, to be in strength of whom and what you are in Jesus. It is your New Creation Nature as the righteousness of God like 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 right 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 *aiteo* commands to make it happen, and the *zoe* life-releasing, right faith-actions to stir yourself up into the glad attitudes of Holy Spirit. This is forcing your soul to get into agreement with the

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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. CONNECTED.

In both these cases of Joshua stopping the sun, and Jesus raising Lazarus, the *aiteo* commands were directing something to happen, the same way God would have said it. Neither mentioned God directly. 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..." Gen 1:27 "...in His own image..."

**Mixing the Word:** This whole process of mixing the word of God with right 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 *aiteo* commands, but as you continue to renew your mind by mixing the word with right faith-actions, and keep yourself stirred up in God, you will need less time.

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 mustard seed, persistent and continuous, right 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 right 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 in focused intention)*, 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

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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 *zoe* life-releasing, right 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/grows into a tree. To have faith means to keep at these faith actions BEFORE and UNTIL you see it.

**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, against many others who are trying to trip or knock him down or rip the ball out of his hands.

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 right 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 you doing the thankfulness behaviors, and you actually being thankful, but you will know.

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

Phil 4:4 “Rejoice in the Lord alway: and again I say, Rejoice.”

This is a clear command to be in right 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 in the Word of God, 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 (*demanding, requiring, and expecting as due by covenant promise with focused intention*) (*will*) 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, dismay, 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.

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, you are to attack that thought or report, whatever it is with more *zoe* life-releasing, right faith-actions.

“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 *aiteo/dabar* 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 *aiteo/dabar* prayer. You do not ignore it with, “Don’t worry, be happy.” Instead you attack it on the spot with right faith-actions. And what is your measuring rod? When you are no longer bubbling over with rejoicing. This may seem much or even impossible to notice, 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 Born Again, 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 *aiteo/dabar* 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 *aiteo/dabar* prayer filled with *aiteo* and thanksgiving behaviors. Prayer is *aiteo* commands with the

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promises that fit the situation. Supplication is for the hearts of all those involved. Set them free with *aiteo* and then intercede for them as needed.

We are still on verse 6, “Let your *aiteo*/requests be made known unto God.” Notice you are to make *aiteo* 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 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 right faith-actions BEFORE and UNTIL you get your answers. This is speaking in faith with authority and joy and doing *zoe* life-releasing, right faith-actions.

Phil 4:7 “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 faith-action things around your heart and mind, so when the temptation to doubt, fear, worry or care comes, you respond with exuberant thanksgiving, praise, joy, *aiteo* commands, and affirmation magnets without a second thought. You 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.

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 right 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.

God says you have the victory but you are to keep in continual right faith actions BEFORE and UNTIL you see it:

1 Cor 15:57 “But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the (*continual right faith-action*) work of the Lord, forasmuch as ye know that your (*continual right faith-action*) labour is not in vain in the Lord.” Notice, while God says/decrees/promises you have the victory, you are to keep at it in right faith-actions until you win!

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Notice in Phil 4:7, 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 by your continual right faith-actions. 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 right 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 in right faith-actions, is producing in us. 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.” Paul is reminding them to look at his life and keep copy-cattin his right faith-action lifestyle.

Jesus used this kind of demand/command prayer in His ministry. John G. Lake discovered that this kind of dominion, *aiteo/dabar* 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. He called them “Last Chancers.” They came to him with death sentences from the doctors. In today’s terms, they were sent home to hospice.

## Putting Jesus to Work

***Jesus said, “This is how you put Me to work:”***

John 14:12-14

<sup>12</sup> Verily, verily, I say unto you, He that believeth (*by continual right faith actions*) 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.

<sup>13</sup> And **whatsoever** ye shall *aiteo/ask* (*demand, require and expect as due by covenant promise with focused intention, knowing Jesus met all the requirements*) in my name, that will I do, that the Father may be glorified in the Son.

<sup>14</sup> If ye shall *aiteo/ask* (*demand, require and expect as due by covenant promise with focused intention, knowing Jesus met all the requirements*) **anything** in my name, I will do it.”

Verse 14, Jesus tells us that if we use *aiteo* prayer commands, **for anything**, in His Name, He will see that it is done; He will do it! Jesus wants us to put Him to work! Finish each *aiteo* prayer time with thanksgiving, praise and joy.

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- So you can see it easier, without all the amplifying words:

<sup>12</sup> Verily, verily, I say unto you, He that believeth (*by continual right faith actions*) 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.

<sup>13</sup> And **whatsoever** ye shall *aiteo*/ask in my name, that will I do, that the Father may be glorified in the Son.

<sup>14</sup> If ye shall *aiteo*/ask **anything** in my name, I will do it.”

Did that help? Can you see it easier?

V13: “Whatsoever you *aiteo*/ask, in my name, I, Jesus, will do it!”

V14: “*Aiteo*/ask anything in my name, I, Jesus, will do it!”

All you need to learn are some promises, because *Aiteo* is about promises already given that you want now! By His stripes, xxxxxxx was healed is enough. Make that into *aiteo* commands and keep moving!

This is the power of continual right faith-actions. It is making this promise a reality in your soul so you have confidence in Jesus. And then after your *aiteo* prayer time, finish with thanksgiving, praise and joy BEFORE and UNTIL it is done!

This is how Jesus said to put Him to work! This is an open ticket for every promise of God. It is not about you, but Jesus and His desire to give them to you.

You do the *aiteo* commanding prayer and Jesus by Holy Spirit does the doing!

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](http://www.jglm.org)), and our eBook on the Articles page, “Walking in Life.”

## New Testament *Aiteo* Prayer Examples.

Acts 3:6 “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: 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.”

Acts 4:29 “And now, Lord, **behold their threatenings**: and **grant (give) unto thy servants**, that with all **boldness they may speak thy word**, 30 By **stretching forth thine hand to heal**; and **that signs and wonders may be done by the name** of thy holy child Jesus. 31 And when they had prayed, the place was

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shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”

Acts 9:33 “And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Aeneas, Jesus Christ **maketh thee whole (is healing you right now): arise, and make thy bed.** And he arose immediately.”

Acts 16:18 “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.”

**Jesus’ high priestly *aiteo* prayer.**

John 17:5 “And now, O Father, **glorify thou me** with thine own self with the glory which I had with thee before the world was. ...11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, **keep through thine own name** those whom thou hast given me, **that they may be one, as we are.** ...15 I pray not that thou shouldest take them out of the world, but that thou shouldest **keep them from the evil.** 16 They are not of the world, even as I am not of the world. 17 **Sanctify them through thy truth:** thy word is truth. ...20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that** thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, **that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.** 24 Father, I will that they also, whom thou hast given me, **be with me where I am; that they may behold my glory,** which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: **that the love wherewith thou hast loved me may be in them, and I in them.**”

## Psalm Prayers *Aiteo* Examples

Notice all these following examples out of 97 Psalms of the petitioner/requester speaking directly to God in the Old Testament in direct commands. And are in the same style as the “Our Father.”

97 Old Testament prayer passages in the style of the “Our Father,” *dabar-aiteo* commands in bold. Note, most of these commands are directly to God with no reservations, a few others are to the saints. Psalm 119 has some 48 distinct *aiteo* requests to God.

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1. Ps 2:8 **“Ask (*demand*)** of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”
2. Ps 3:7 **“Arise, O Lord; save** me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. 8 Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.”
3. Ps 4:1 **“Hear me when I call (*shout, yell*), O God** of my righteousness: thou hast enlarged me when I was in distress; **have mercy upon me, and hear my prayer.”**
4. Ps 5:1 **“Give ear to my words, O Lord, consider my meditation. 2 Hearken unto the voice of my cry (*shout, yell*), my King, and my God: for unto thee will I pray. ...8 Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. ...10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.”**
5. Ps 6:1 **“O Lord, rebuke me not** in thine anger, **neither chasten me** in thy hot displeasure. 2 **Have mercy upon me**, O Lord; for I am weak: O Lord, **heal me**; for my bones are vexed. 3 My soul is also sore vexed: but thou, O Lord, how long? ...8 **Depart from me**, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. 9 The Lord hath heard my supplication; the Lord will receive my prayer. 10 **Let all mine enemies be** ashamed and sore vexed: **let them return and be ashamed suddenly.”**
6. Ps 7:1 **“O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: ...6 Arise, O Lord, in thine anger, lift up thyself** because of the rage of mine enemies: and **awake for me** to the judgment that thou hast commanded. ...9 **Oh let the wickedness of the wicked come to an end; but establish the just:** for the righteous God trieth the hearts and reins. ...13 **Have mercy upon me**, O Lord; **consider my trouble** which I suffer of them that hate me, thou that liftest me up from the gates of death: ...19 **Arise, O Lord; let not man prevail: let the heathen be judged in thy sight. 20 Put them in fear**, O Lord: that the nations may know themselves to be but men. Selah.”
7. Ps 10:12 **“Arise, O Lord; O God, lift up thine hand: forget not the humble. ...15 Break thou the arm of the wicked and the evil man: seek out his wickedness** till thou find none.”
8. Ps 12:1 **“Help, Lord;** for the godly man ceaseth; for the faithful fail from among the children of men.”
9. Ps 13:1 **“How long wilt thou forget me**, O Lord? for ever? how long wilt thou hide thy face from me? 2 **How long shall I take counsel** in my soul, having sorrow in my heart daily? **how long shall mine enemy** be exalted over me? 3 **Consider and hear me, O Lord my God:** lighten mine eyes, lest I sleep the sleep of death;”
10. Ps 16:1 **“ Preserve me, O God:** for in thee do I put my trust. 2 O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;”

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11. **Ps 17:1** “Hear the right, O Lord, attend unto my cry (*shout, yell*), give ear unto my prayer, that goeth not out of feigned lips. ...7 **Shew thy marvellous lovingkindness**, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. 8 **Keep me as the apple of the eye, hide me under the shadow of thy wings**, ...13 **Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked**, which is thy sword:”
12. **Ps 19:13** “**Keep back thy servant also from presumptuous sins; let them not have dominion over me**: then shall I be upright, and I shall be innocent from the great transgression. 14 **Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord**, my strength, and my redeemer.”
13. **Ps 20:1** “**The Lord** hear thee in the day of trouble; **the name of the God of Jacob defend thee**; 2 **Send thee help from the sanctuary**, and strengthen thee out of Zion; 3 **Remember all thy offerings, and accept thy burnt sacrifice**; Selah. 4 **Grant thee according to thine own heart, and fulfil all thy counsel**. ...9 **Save, Lord: let the king hear us** when we call (*shout, yell*).”
14. **Ps 21:13** “**Be thou exalted, Lord**, in thine own strength: so will we sing and praise thy power.”
15. **Ps 22:1** “My God, my God, **why hast thou forsaken me? why art thou so far from helping me**, and from the words of my roaring? 2 O my God, I cry (*shout, yell*) in the daytime, but thou hearest not; and in the night season, and am not silent. ...11 **Be not far from me**; for trouble is near; for there is none to help. ...19 But **be not thou far from me, O Lord**: O my strength, **haste thee to help me**. 20 **Deliver my soul from the sword; my darling from the power of the dog**. 21 **Save me from the lion's mouth**: for thou hast heard me from the horns of the unicorns.”
16. **Ps 24:7** “**Lift up your heads, O ye gates**; and **be ye lift up, ye everlasting doors**; and the King of glory shall come in. 8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. 9 **Lift up your heads, O ye gates**; even lift them up, ye everlasting doors; and the King of glory shall come in. 10 Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.”
17. **Ps 25:1** “Unto thee, O Lord, do I lift up my soul. 2 O my God, I trust in thee: **let me not be ashamed, let not mine enemies triumph over me**. 3 **Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause**. 4 **Shew me thy ways, O Lord; teach me thy paths**. 5 **Lead me in thy truth, and teach me**: for thou art the God of my salvation; on thee do I wait all the day. 6 **Remember, O Lord, thy tender mercies and thy chesed/lovingkindnesses**; for they have been ever of old. 7 **Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me** for thy goodness' sake, O Lord. ...11 For thy name's sake, O Lord, **pardon mine iniquity**; for it is great. ...16 **Turn thee unto me, and have mercy upon me**; for I am desolate and afflicted. 17 The troubles of my heart are enlarged: **O bring thou me out of my distresses**. 18 **Look upon mine affliction and my pain; and forgive all my sins**. 19 **Consider mine enemies**; for they are many; and they hate me with cruel hatred. 20 **O keep my soul, and deliver me: let me not be ashamed**; for I put my trust

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in thee. 21 **Let integrity and uprightness preserve me; for I wait on thee.** 22 **Redeem Israel, O God, out of all his troubles."**

18. Ps 26:1 **"Judge me, O Lord;** for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. 2 **Examine me, O Lord, and prove me; try my reins and my heart.** 9 **Gather not my soul with sinners, nor my life with bloody men:"**
19. Ps 27:7 **"Hear, O Lord,** when I cry (*shout, yell*) with my voice: **have mercy also upon me, and answer me.** 8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. 9 **Hide not thy face far from me; put not thy servant away in anger:** thou hast been my help; **leave me not, neither forsake me,** O God of my salvation. 10 When my father and my mother forsake me, then the Lord will take me up. 11 **Teach me thy way, O Lord, and lead me in a plain path,** because of mine enemies. 12 **Deliver me not over unto the will of mine enemies:** for false witnesses are risen up against me, and such as breathe out cruelty."
20. Ps 28:1 **"Unto thee will I cry (*shout, yell*), O Lord my rock; be not silent to me:** lest, if thou be silent to me, I become like them that go down into the pit. 2 **Hear the voice** of my supplications, when I cry (*shout, yell*) unto thee, **when I lift up my hands toward thy holy oracle.** 3 **Draw me not away** with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts. 4 **Give them according** to their deeds, **and according to the wickedness of their endeavors: give them after the work** of their hands; **render to them** their desert. 6 **Blessed be the Lord,** because he hath heard the voice of my supplications. ...9 **Save thy people, and bless thine inheritance: feed them also, and lift them up for ever."**
21. Ps 29:1 **"Give unto the Lord, O ye mighty, give unto the Lord glory and strength. 2 Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. ...11 The Lord will give strength unto his people; the Lord will bless his people with peace."**
22. Ps 30:4 **"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. ...10 Hear, O Lord, and have mercy upon me: Lord, be thou my helper."**
23. Ps 31:1 **"In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. 2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defense to save me.** 3 For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. 4 **Pull me out of the net** that they have laid privily for me: for thou art my strength. 5 Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. ...9 **Have mercy upon me, O Lord,** for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly. ...16 **Make thy face to shine upon thy servant: save me** for thy mercies' sake. 17 **Let me not be ashamed, O Lord;** for I have called (*shout, yell*) upon thee: **let the wicked be ashamed, and let them be silent in the grave. 18 Let the lying lips be put to silence;** which speak grievous things proudly and contemptuously against the righteous. ...21 **Blessed be the Lord:** for he hath shewed me his marvellous kindness in a strong city. 22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried (*shout, yell*) unto thee. 23 **O love the Lord, all ye his saints:** for the

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Lord preserveth the faithful, and plentifully rewardeth the proud doer. 24 **Be of good courage,** and he shall strengthen your heart, all ye that hope in the Lord.”

24. Ps 32:9 **“Be ye not as the horse, or as the mule,** which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. 10 Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. 11 **Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.”**
25. 33:1 **“Rejoice in the Lord,** O ye righteous: for praise is comely for the upright. 2 **Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. 3 Sing unto him a new song; play skillfully with a loud noise. ...8 Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. ...12 Blessed is the nation** whose God is the Lord: and the people whom he hath chosen for his own inheritance. ...22 **Let thy mercy, O Lord, be upon us,** according as we hope in thee.”
26. Ps 35:1 **“Plead my cause,** O Lord, with them that strive with me: **fight against them that fight against me. 2 Take hold of shield and buckler, and stand up for mine help. 3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation. 4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. 5 Let them be as chaff before the wind: and let the angel of the Lord chase them. 6 Let their way be dark and slippery: and let the angel of the Lord persecute them. ...8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. ...22 This thou hast seen, O Lord: keep not silence: O Lord, be not far from me. 23 Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. 24 Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me. 25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. 26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me. 27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.”**
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29. **Ps 35:8** “Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. ...22 This thou hast seen, O Lord: **keep not silence: O Lord, be not far from me. 23 Stir up thyself, and awake to my judgment**, even unto my cause, my God and my Lord. **24 Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me. 25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. 26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me. 27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.”**
30. **Ps 36:10** “**O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. 11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.”**
31. **Ps 38:1** “**O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. ...9 Lord (hear, me, consider me), all my desire is before thee; and my groaning is not hid from thee. ...21 Forsake me not, O Lord: O my God, be not far from me. 22 Make haste to help me, O Lord my salvation.”**
32. **Ps 40:13** “**Be pleased, O Lord, to deliver me: O Lord, make haste to help me. 14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. 15 Let them be desolate for a reward of their shame that say unto me, Aha, aha. 16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. 17 But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.”**
33. **Ps 41:4** “I said, Lord, **be merciful unto me: heal my soul**; for I have sinned against thee. ...10 **But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. ...13 Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.”**
34. **Ps 43:1** “**Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. 2 For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy? 3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.”**
35. **Ps 44:4** “Thou art my King, O God: **command deliverances for Jacob. ...23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever. 24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression? 25 For our soul is bowed down to the dust: our belly cleaveth unto the earth. 26 Arise for our help, and redeem us for thy mercies' sake.”**



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36. Ps 45:3 **“Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. 4 And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.”**
37. Ps 47:1 **“O clap your hands, all ye people; shout unto God with the voice of triumph. ...6 Sing praises to God, sing praises: sing praises unto our King, sing praises.”**
38. Ps 49:1 **“Hear this, all ye people; give ear, all ye inhabitants of the world: 2 Both low and high, rich and poor, together.”**
39. Ps 51:1 **“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. ...7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me. 11 Cast me not away from thy presence; and take not thy holy spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. 15 O Lord, open thou my lips; and my mouth shall shew forth thy praise. 16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. 17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”**
40. Ps 56:1 **“Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.”**
41. Ps 57:1 **“Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. 5 Be thou exalted, O God, above the heavens; let thy glory be above all the earth. ...11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.”**
42. Ps 58:6 **“Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. 7 Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. 8 As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.”**
43. Ps 59:1 **“Deliver me from mine enemies, O my God: defend me from them that rise up against me. 2 Deliver me from the workers of iniquity, and save me from bloody men. 3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord. 4 They run and prepare themselves without my fault: awake to help me, and behold. 5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. ...11 Give us help from trouble: for vain is**

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the help of man. 12 Through God we shall do valiantly: for he it is that shall tread down our enemies.”

44. Ps 60:1 “O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; **O turn thyself to us again.** 2 Thou hast made the earth to tremble; thou hast broken it: **heal the breaches thereof;** for it shaketh. 3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. 4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. 5 That thy beloved may be delivered; **save with thy right hand, and hear me.** ...10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? 11 **Give us help from trouble:** for vain is the help of man. 12 Through God we shall do valiantly: for he it is that shall tread down our enemies.”
45. Ps 61:1 “**Hear my cry (shout, yell), O God; attend unto** my prayer. 2 From the end of the earth will I cry (*shout, yell*) unto thee, when my heart is overwhelmed: **lead me to the rock** that is higher than I.”
46. Ps 64:1 “**Hear my voice,** O God, in my prayer: **preserve my life from fear** of the enemy. 2 **Hide me from the secret counsel** of the wicked; **from the insurrection of the workers of iniquity:**”
47. Ps 65:5 “By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: 6 Which by his strength setteth fast the mountains; being girded with power: 7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.”
48. Ps 66:1 “**Make a joyful noise unto God, all ye lands:** 2 **Sing forth the honour of his name: make his praise glorious.** 3 **Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.** 4 **All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name.** Selah. ...17 I cried (*shout, yell*) unto him with my mouth, and he was extolled with my tongue. 18 If I regard iniquity in my heart, the Lord will not hear me: 19 But verily God hath heard me; **he hath attended to the voice of my prayer.** 20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.”
49. Ps 68:1 “**Let God arise, let his enemies be scattered: let them also that hate him flee before him.** 2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. 3 **But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.** 4 **Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.** ...19 **Blessed be the Lord, who daily loadeth us with benefits,** even the God of our salvation. Selah. ...26 **Bless ye God in the congregations,** even the Lord, from the fountain of Israel. ...32 **Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:** 33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. 34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. 35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. **Blessed be God.**”

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50. Ps 69:1 **“Save me, O God;** for the waters are come in unto my soul. 13 But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy **hear me**, in the truth of thy salvation. 14 **Deliver me out** of the mire, and **let me not sink: let me be delivered** from them that hate me, and out of the deep waters. 15 **Let not the** waterflood overflow me, **neither let the deep swallow** me up, and **let not the pit** shut her mouth upon me. 16 **Hear me, O Lord;** for thy lovingkindness is good: **turn unto me** according to the multitude of thy (*racham*) tender mercies (*grace*). 17 **And hide not thy face** from thy servant; for I am in trouble: **hear me speedily**. 18 **Draw nigh unto my soul, and redeem it: deliver me** because of mine enemies.”
51. Ps 70:1 **“Make haste, O God, to deliver me; make haste to help me, O Lord. 2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. 3 Let them be turned back for a reward of their shame that say, Aha, aha. 4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. 5 But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.”**
52. Ps 71:1 **“In thee, O Lord, do I put my trust: let me never be put to confusion. 2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. 3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. 4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. ...9 Cast me not off in the time of old age; forsake me not when my strength faileth. 10 For mine enemies speak against me; and they that lay wait for my soul take counsel together, ...12 O God, be not far from me: O my God, make haste for my help. 13 Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt. 14 But I will hope continually, and will yet praise thee more and more. ...18 Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.”**
53. Ps 72:18 **“Blessed be the Lord God, the God of Israel, who only doeth wondrous things. 19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. 20 The prayers of David the son of Jesse are ended.”**
54. Ps 74:2 **“Remember thy congregation,** which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt. 3 **Lift up thy feet unto the perpetual desolations;** even all that the enemy hath done wickedly in the sanctuary. ...10 **O God,** how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? ...18 **Remember this, that the enemy hath reproached, O Lord,** and that the foolish people have blasphemed thy name. 19 **O deliver not the soul of thy turtle dove unto the multitude of the wicked: forget not the congregation of thy poor for ever. 20 Have respect unto the covenant:** for the dark places of the earth are full of the habitations of cruelty. 21 **O let not the oppressed return ashamed: let the poor and needy praise thy name. 22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. 23 Forget not**

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**the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.”**

55. Ps 77:1 **“I cried (*shout, yell*) unto God with my voice, even unto God with my voice; and he gave ear unto me.** 2 In the day of my trouble I sought the Lord: my soul ran in the night, and ceased not: my soul refused to be comforted. 3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.”
56. Ps 78:1 **“Give ear, O my people, to my law: incline your ears to the words of my mouth.** 2 I will open my mouth in a parable: I will utter dark sayings of old: ...5 **How long, Lord? wilt thou be angry for ever?** shall thy jealousy burn like fire? 6 **Pour out thy wrath upon the heathen** that have not known thee, and upon the kingdoms that have not called (*shout, yell*) upon thy name. 7 For they have devoured Jacob, and laid waste his dwelling place. 8 **O remember not against us former iniquities: let thy tender mercies speedily prevent us:** for we are brought very low. 9 **Help us, O God of our salvation,** for the glory of thy name: and deliver us, **and purge away our sins, for thy name's sake.** ...11 **Let the sighing of the prisoner come before thee;** according to the greatness of thy **power preserve thou those that are appointed to die;** 12 **And render unto our neighbors sevenfold into their bosom their reproach,** wherewith they have reproached thee, O Lord.”
57. Ps 79:5 **“How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? 6 Pour out thy wrath upon the heathen** that have not known thee, and upon the kingdoms that have not called (*shout, yell*) upon thy name. 7 For they have devoured Jacob, and laid waste his dwelling place. 8 **O remember not against us former iniquities: let thy tender mercies speedily prevent us:** for we are brought very low. 9 **Help us, O God of our salvation,** for the glory of thy name: and **deliver us, and purge away our sins,** for thy name's sake. 10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed. 11 **Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; 12 And render unto our neighbors sevenfold into their bosom their reproach,** wherewith they have reproached thee, O Lord. 13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.”
58. Ps 80:14 **“Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;** 15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. 16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance. 17 **Let thy hand be upon the man of thy right hand,** upon the son of man whom thou madest strong for thyself. 18 So will not we go back from thee: **quicken us, and we will call (*shout, yell*) upon thy name.** 19 **Turn us again, O Lord God of hosts, cause thy face to shine;** and we shall be saved.”
59. Ps 82:8 **“Arise, O God, judge the earth: for thou shalt inherit all nations.”**

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60. Ps 83:1 **“Keep not thou silence, O God: hold not thy peace, and be not still, O God. ...9 Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: 10 Which perished at Endor: they became as dung for the earth. 11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: 12 Who said, Let us take to ourselves the houses of God in possession. 13 O my God, make them like a wheel; as the stubble before the wind. 14 As the fire burneth a wood, and as the flame setteth the mountains on fire; 15 So persecute them with thy tempest, and make them afraid with thy storm. 16 Fill their faces with shame; that they may seek thy name, O Lord. 17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: 18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.”**
61. Ps 84:8 **“O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.”**
62. Ps 85:4 **“Turn us, O God of our salvation, and cause thine anger toward us to cease. 5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? 6 Wilt thou not revive us again: that thy people may rejoice in thee? 7 Shew us thy mercy, O Lord, and grant us thy salvation.”**
63. Ps 89:46 **“How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire? 47 Remember how short my time is: wherefore hast thou made all men in vain? 48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. 49 Lord, where are thy former (*chesed*) lovingkindnesses, which thou swarest unto David in thy truth? 50 Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; 51 Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed. 52 Blessed be the Lord for evermore. Amen, and Amen.”**
64. Ps 90:12 **“So teach us to number our days, that we may apply our hearts unto wisdom. 13 Return, O Lord, how long? and let it repent thee concerning thy servants. 14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days. 15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. 16 Let thy work appear unto thy servants, and thy glory unto their children. 17 And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.”**
65. Ps 94:1 **“O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. 2 Lift up thyself, thou judge of the earth: render a reward to the proud.”**
66. Ps 95:1 **“O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. 2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. 3 For the Lord is a great God, and a great King above all gods. 4 In his hand are the deep places of the earth: the strength of the hills is his also.”**

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67. **Ps 102:1** “**Hear my prayer, O Lord, and let my cry (shout, yell) come unto thee. 2 Hide not thy face** from me in the day when I am in trouble; **incline thine ear unto me:** in the day when I call (shout, yell) **answer me speedily.**”
68. **Ps 105:1** “**O give thanks unto the Lord; call (shout, yell) upon his name: make known his deeds among the people. 2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works. 3 Glory ye in his holy name: let the heart of them rejoice that seek the Lord. 4 Seek the Lord, and his strength: seek his face evermore. 5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;**”
69. **Ps 106:4** “**Remember me, O Lord,** with the favour that thou bearest unto thy people: **O visit me with thy salvation;** 5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. ...47 **Save us, O Lord our God, and gather us from among the heathen,** to give thanks unto thy holy name, and to triumph in thy praise. 48 Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.”
70. **Ps 108:5** “**Be thou exalted, O God,** above the heavens: and thy glory above all the earth; 6 That thy beloved may be delivered: **save with thy right hand, and answer me.**”
71. **Ps 109:1** “**Hold not thy peace, O God** of my praise; 2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. 3 They compassed me about also with words of hatred; and fought against me without a cause. 4 For my love they are my adversaries: but I give myself unto prayer. 5 And they have rewarded me evil for good, and hatred for my love. 6 **Set thou a wicked man over him: and let Satan stand at his right hand. 7** When he shall be judged, **let him be condemned: and let his prayer become sin. 8 Let his days be few; and let another take his office. 9 Let his children be fatherless, and his wife a widow. 10 Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. 11 Let the extortioner catch all that he hath; and let the strangers spoil his labour. 12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. 13 Let his posterity be cut off; and in the generation following let their name be blotted out. 14 Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. 15 Let them be before the Lord continually, that he may cut off the memory of them from the earth. 16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. 17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. 18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. 19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. 20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. 21 But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me. 22 For I am poor and needy, and my heart is wounded within me. 23 I am gone like the shadow when it declineth: I am tossed up and**

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down as the locust. 24 My knees are weak through fasting; and my flesh faileth of fatness. 25 I became also a reproach unto them: when they looked upon me they shook their heads. 26 Help me, O Lord my God: O save me according to thy mercy: 27 That they may know that this is thy hand; that thou, Lord, hast done it. 28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice. 29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.”

72. Ps 115:1 “**Not unto us, O Lord, not unto us, but unto thy name give glory**, for thy mercy, and for thy truth's sake. 2 Wherefore should the heathen say, Where is now their God?”

73. Ps 116:4 “Then called (*shout, yell*) I upon the name of the Lord; O Lord, **I beseech thee, deliver my soul**. 5 Gracious is the Lord, and righteous; yea, our God is merciful.”

74. Ps 119:12

- 1) 12 “**Blessed art thou, O Lord: teach me thy statutes**.
- 2) 17 “**Deal bountifully with thy servant, that I may live, and keep thy word**.
- 3) 18 “**Open thou mine eyes, that I may behold wondrous things out of thy law**.
- 4) 22 “**Remove from me reproach and contempt**; for I have kept thy testimonies.
- 5) 27 “**Make me to understand the way of thy precepts**: so shall I talk of thy wondrous works.
- 6) 29 “**Remove from me the way of lying: and grant me thy law graciously**.
- 7) 33 “**Teach me, O Lord, the way of thy statutes**; and I shall keep it unto the end.
- 8) 34 “**Give me understanding**, and I shall keep thy law; yea, I shall observe it with my whole heart.
- 9) 35 “**Make me to go in the path of thy commandments**; for therein do I delight.
- 10) 36 “**Incline my heart unto thy testimonies, and not to covetousness**.
- 11) 37 “**Turn away mine eyes from beholding vanity; and chat-zao/quicken thou me in thy way**.
- 12) 38 “**Stablish thy word unto thy servant**, who is devoted to thy fear. 39 **Turn away my reproach which I fear**: for thy judgments are good.
- 13) 41 “**Let thy mercies come also unto me**, O Lord, even thy salvation, according to thy word.

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- 14) 43 **“And take not the word of truth utterly out of my mouth;** for I have hoped in thy judgments.
- 15) 49 **“Remember the word unto thy servant,** upon which thou hast caused me to hope.
- 16) 64 “The earth, O Lord, is full of thy mercy: **teach me thy statutes.**
- 17) 65 “Thou hast dealt well with thy servant, O Lord, according unto thy word.
- 18) 66 **“Teach me good judgment and knowledge:** for I have believed thy commandments.
- 19) 67 “Before I was afflicted I went astray: but now have I kept thy word.
- 20) 68 “Thou art good, and doest good; **teach me thy statutes.**
- 21) 73 “Thy hands have made me and fashioned me: **give me understanding,** that I may learn thy commandments.
- 22) 74 “They that fear thee will be glad when they see me; because I have hoped in thy word.
- 23) 75 “I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.
- 24) 76 **“Let, I pray thee, thy merciful kindness be for my comfort,** according to thy word unto thy servant.
- 25) 77 **“Let thy tender mercies come unto me,** that I may live: for thy law is my delight.
- 26) 78 **“Let the proud be ashamed; for they dealt perversely with me without a cause:** but I will meditate in thy precepts.
- 27) 79 **“Let those that fear thee turn unto me, and those that have known thy testimonies.**
- 28) 80 **“Let my heart be sound in thy statutes;** that I be not ashamed.
- 29) 88 *“Chay-zao/***Quicken me after thy lovingkindness;** so shall I keep the testimony of thy mouth.
- 30) 94 “I am thine, save me; for I have sought thy precepts.
- 31) 116 **“Uphold me according unto thy word,** that I may live: and let me not be ashamed of my hope.



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- 32) 117 **“Hold thou me up**, and I shall be safe: and I will have respect unto thy statutes continually.
- 33) 124 **“Deal with thy servant according unto thy mercy, and teach me thy statutes.**
- 34) 125 **“I am thy servant; give me understanding, that I may know thy testimonies.**
- 35) 132 **“Look thou upon me, and be merciful unto me**, as thou usest to do unto those that love thy name.
- 36) 133 **“Order my steps in thy word: and let not any iniquity have dominion over me.**
- 37) 134 **“Deliver me from the oppression of man:** so will I keep thy precepts.
- 38) 135 **“Make thy face to shine upon thy servant; and teach me thy statutes.**
- 39) 149 **“Hear my voice according unto thy lovingkindness: O Lord, *chay-zao*/quicken me according to thy judgment.**
- 40) 153 **“Consider mine affliction, and deliver me:** for I do not forget thy law.
- 41) 154 **“Plead my cause, and deliver me: *chay-zao*/quicken me according to thy word.**
- 42) 155 **“Salvation is far from the wicked: for they seek not thy statutes.** 156 Great are thy tender mercies, O Lord: *chay-zao*/**quicken me according to thy judgments.** 157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies. 158 I beheld the transgressors, and was grieved; because they kept not thy word.
- 43) 159 **“Consider how I love thy precepts: *chay-zao*/quicken me, O Lord, according to thy lovingkindness.** 160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. 161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.
- 44) 169 **“Let my cry (*shout, yell*) come near before thee, O Lord: give me understanding according to thy word.**
- 45) **170 “Let my supplication come before thee: deliver me according to thy word.** 171 My lips shall utter praise, when thou hast taught me thy statutes. 172 My tongue shall speak of thy word: for all thy commandments are righteousness.
- 46) 173 **“Let thine hand help me;** for I have chosen thy precepts. 174 I have longed for thy salvation, O Lord; and thy law is my delight.
- 47) 175 **“Let my soul *chay-zao*/live,** and it shall praise thee; and let thy judgments help me.

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- 48) 176 "I have gone astray like a lost sheep; **seek thy servant**; for I do not forget thy commandments."
75. Ps 120:1 "In my distress I cried (*shout, yell*) unto the Lord, and he heard me. **2 Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.**"
76. Ps 122:6 "**Pray for the peace of Jerusalem**: they shall prosper that love thee. **7 Peace be within thy walls, and prosperity within thy palaces.** 8 For my brethren and companions' sakes, I will now say, **Peace be within thee.**"
77. Ps 123:3 "**Have mercy upon us, O Lord, have mercy upon us**: for we are exceedingly filled with contempt. 4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud."
78. Ps 124:6 "**Blessed be the Lord**, who hath not given us as a prey to their teeth."
79. Ps 125:4 "**Do good, O Lord, unto those that be good, and to them that are upright in their hearts.** 5 As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel."
80. Ps 126:4 "**Turn again our captivity, O Lord, as the streams in the south.**"
81. Ps 129:5 "**Let them all be confounded and turned back that hate Zion.** 6 Let them be as the grass upon the housetops, which withereth afore it groweth up: 7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom."
82. Ps 130:1 "Out of the depths have I cried (*shout, yell*) unto thee, O Lord. 2 **Lord, hear my voice: let thine ears be attentive to the voice of my supplications.** 3 **If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?"**
83. Ps 131:3 "**Let Israel hope in the Lord** from henceforth and for ever."
84. Ps 132:1 "**Lord, remember David, and all his afflictions.**"
85. Ps 132:8 "**Arise, O Lord, into thy rest**; thou, and the ark of thy strength. 9 **Let thy priests be clothed with righteousness; and let thy saints shout for joy.**"
86. Ps 135:21 "**Blessed be the Lord out of Zion**, which dwelleth at Jerusalem. **Praise ye the Lord.**"
87. Ps 136:26 "**O give thanks unto the God of heaven**: for his mercy endureth for ever."
88. Ps 138:7 "Though I walk in the midst of trouble, **thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.** 8 **The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.**"
89. Ps 139:23 "**Search me, O God, and know my heart: try me, and know my thoughts: 24 And see if there be any wicked way in me, and lead me in the way everlasting.**"

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90. Ps 140:1 **“Deliver me, O Lord, from the evil man; preserve me from the violent man; 2 Which imagine mischiefs in their heart; continually are they gathered together for war. 3 They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah. 4 Keep me, O Lord, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings. 5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah. 6 I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord. 7 O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle. 8 Grant not, O Lord, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah. 9 As for the head of those that compass me about, let the mischief of their own lips cover them. 10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. 11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.”**
91. Ps 141:1 **“Lord, I cry (*shout, yell*) unto thee: make haste unto me; give ear unto my voice, when I cry (*shout, yell*) unto thee. 2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. 3 Set a watch, O Lord, before my mouth; keep the door of my lips. 4 Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties. 5 Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.”**
92. Ps 142:5 **“I cried (*shout, yell*) unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. 6 Attend unto my cry (*shout, yell*); for I am brought very low: deliver me from my persecutors; for they are stronger than I. 7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.”**
93. Ps 143:1 **“Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. 2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified. ...8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. 9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. 10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. 11 Chay-zao/Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. 12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.”**
94. Ps 144:5 **“Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. 6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. 7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; 8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood. 9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee. 10 It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword. 11 Rid me, and deliver me from the hand of strange**

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**children**, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: 12 **That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace: 13 That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: 14 That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets."**

95. Ps 150:6 "Let every thing that hath breath praise the Lord. Praise ye the Lord."

Dan 9:17 "Now therefore, O our God, **hear** the prayer of thy servant, and his supplications, and **cause thy face** to shine upon thy sanctuary that is desolate, for the Lord's sake. 18 O my God, **incline thine ear, and hear; open thine eyes, and behold** our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19 O Lord, **hear; O Lord, forgive; O Lord, hearken and do; defer not**, for thine own sake, O my God: for thy city and thy people are called by thy name."

### Technical Details: Aiteo

KJV usage: Total: 71 in 68 verses.

Translated as: Ask 48, desire 17, beg 2, require 2, crave 1, call for 1  
<https://www.biblestudytools.com/lexicons/greek/kjv/aiteo.html>

## All 71 occurrences of *AITEO* in the New Testament.

**Matthew 5:42** Give to him that *aiteo*/asketh thee, and from him that would borrow of thee turn not thou away.

*Matthew 6:8*

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye *aiteo*/ask him.

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### *Matthew 7:7*

7 *Aiteo/Ask*, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

### *Matthew 7:8*

8 For every one that *aiteo/asketh* receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

### *Matthew 7:9*

9 Or what man is there of you, whom if his son *aiteo/ask* bread, will he give him a stone?

### *Matthew 7:10*

10 Or if he *aiteo/ask* a fish, will he give him a serpent?

### *Matthew 7:11*

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that *aiteo/ask* him?

### *Matthew 14:7*

7 Whereupon he promised with an oath to give her whatsoever she would *aiteo/ask*.

### *Matthew 18:19*

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall *aiteo/ask*, it shall be done for them of my Father which is in heaven.

### *Matthew 20:20*

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and *aiteo/desiring* a certain thing of him.

## *Aiteo/A Key to Power in God*

### *Matthew 20:22*

22 But Jesus answered and said, Ye know not what ye *aiteo/ask*. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

### *Matthew 21:22*

22 And all things, whatsoever ye shall *aiteo/ask* in prayer, believing (*by continual right faith actions*), ye shall receive.

### *Matthew 27:20*

20 But the chief priests and elders persuaded the multitude that they should *aiteo/ask* Barabbas, and destroy Jesus.

### *Matthew 27:58*

58 He went to Pilate, and *aiteo/begged/demanded* the body of Jesus. Then Pilate commanded the body to be delivered.

**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* of me whatsoever thou wilt, and I will give it thee.

### *Mark 6:23*

23 And he sware unto her, Whatsoever thou shalt *aiteo/ask* of me, I will give it thee, unto the half of my kingdom.

### *Mark 6:24*

24 And she went forth, and said unto her mother, What shall I *aiteo/ask*? And she said, The head of John the Baptist.

## *Aiteo/A Key to Power in God*

### *Mark 6:25*

25 And she came in straightway with haste unto the king, and *aiteo/asked*, saying, I will that thou give me by and by in a charger the head of John the Baptist.

### *Mark 10:35*

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall *aiteo/desire*.

### *Mark 10:38*

38 But Jesus said unto them, Ye know not what ye *aiteo/ask*: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

### *Mark 11:24*

24 Therefore I say unto you, What things soever ye *aiteo/desire*, when ye pray, believe that ye receive them, and ye shall have them.

### *Mark 15:6*

6 Now at that feast he released unto them one prisoner, whomsoever they *aiteo/desired*.

### *Mark 15:8*

8 And the multitude crying aloud began to *aiteo/desire* him to do as he had ever done unto them.

### *Mark 15:43*

43 Joseph of Arimathaea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and *aiteo/craved* the body of Jesus.

## *Aiteo/A Key to Power in God*

**Luke 1:63** And he *aiteo*/asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

*Luke 6:30*

30 Give to every man that *aiteo*/asketh of thee; and of him that taketh away thy goods ask them not again.

*Luke 11:9*

9 And I say unto you, *Aiteo*/Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

*Luke 11:10*

10 For every one that *aiteo*/asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

*Luke 11:11*

11 If a son shall *aiteo*/ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

*Luke 11:12*

12 Or if he shall *aiteo*/ask an egg, will he offer him a scorpion?

*Luke 11:13*

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that *aiteo*/ask him?

*Luke 12:48*

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will *aiteo*/ask the more.



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*Luke 23:23*

23 And they were instant with loud voices, *aiteo*/requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

*Luke 23:25*

25 And he released unto them him that for sedition and murder was cast into prison, whom they had *aiteo*/desired; but he delivered Jesus to their will.

*Luke 23:52*

52 This man went unto Pilate, and *aiteo*/begged/*demanded* the body of Jesus.

John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, *aiteo*/askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

***John 4:10***

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have *aiteo*/asked of him, and he would have given thee living water.

*John 11:22*

22 But I know, that even now, whatsoever thou wilt *aiteo*/ask of God, God will give it thee.

*John 14:13*

13 And whatsoever ye shall *aiteo*/ask in my name, that will I do, that the Father may be glorified in the Son.

*John 14:14*

14 If ye shall *aiteo*/ask any thing in my name, I will do it.

## *Aiteo/A Key to Power in God*

*John 15:7*

7 If ye abide in me, and my words abide in you, ye shall *aiteo/ask* what ye will, and it shall be done unto you.

*John 15:16*

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall *aiteo/ask* of the Father in my name, he may give it you.

*John 16:23*

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall *aiteo/ask* the Father in my name, he will give it you.

*John 16:24*

24 Hitherto have ye *erratao/asked* (*interrogate*) nothing in my name: *aiteo/ask*, and ye shall receive, that your joy may be full.

*John 16:26*

26 At that day ye shall *aiteo/ask* in my name: and I say not unto you, that I will pray the Father for you:

**Acts 3:2** 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 *aiteo/ask* alms of them that entered into the temple;

*Acts 3:14*

14 But ye denied the Holy One and the Just, and *aiteo/desired* a murderer to be granted unto you;

*Acts 7:46*

46 Who found favour before God, and *aiteo/desired* to find a tabernacle for the God of Jacob.

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*Acts 9:2*

2 And *aiteo*/desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

*Acts 12:20*

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, *aiteo*/desired peace; because their country was nourished by the king's country.

*Acts 13:21*

21 And afterward they *aiteo*/desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

*Acts 13:28*

28 And though they found no cause of death in him, yet *aiteo*/desired they Pilate that he should be slain.

*Acts 16:29*

29 Then he *aiteo*/called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

*Acts 25:3*

3 And *aiteo*/desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

*Acts 25:15*

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, *aiteo*/desiring to have judgment against him.

## *Aiteo/A Key to Power in God*

### **1 Corinthians**

1:22 For the Jews *aiteo*/require a sign, and the Greeks seek after wisdom:

**Ephesians 3:13** Wherefore I *aiteo*/desire that ye faint not at my tribulations for you, which is your glory.

*Ephesians 3:20*

20 Now unto him that is able to do exceeding abundantly above all that we *aiteo*/ask or think, according to the power that worketh in us,

### **Colossians**

1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to *aiteo*/desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

**James 1:5** If any of you lack wisdom, let him *aiteo*/ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

*James 1:6*

6 But let him *aiteo*/ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

*James 4:2*

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye *aiteo*/ask not.

*James 4:3*

3 Ye *aiteo*/ask, and receive not, because ye *aiteo*/ask amiss, that ye may consume it upon your lusts.

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### 1 Peter

3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that *aiteo*/asketh you a reason of the hope that is in you with meekness and fear:

**1 John 3:22** And whatsoever we *aiteo*/ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

1 John 5:14

14 And this is the confidence that we have in him, that, if we *aiteo*/ask any thing according to his will, he heareth us:

1 John 5:15

15 And if we know that he hear us, whatsoever we *aiteo*/ask, we know that we have the *aitema*/petitions that we *aiteo*/desired of him.

1 John 5:16

16 If any man see his brother sin a sin which is not unto death, he shall *aiteo*/ask, and he shall give him *zoe*/life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

**Aitema** – Strong's 155, Noun, Based on verb, 154 – Aiteo

**King James Word Usage - Total: 3**

require 1, request 1, petition 1

<https://www.biblestudytools.com/lexicons/greek/kjv/aitema.html>

Luke 23:24 And Pilate gave sentence that it should be as they *aitema*/required.

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Philippians

4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your *aitema*/requests be made known unto God.

1 John 5:15 And if we know that he hear us, whatsoever we *aiteo*/ask, we know that we have the *aitema*/petitions that we *aiteo*/desired of him.

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