



The “let” and the “that” of the Bible.

Sadly, it’s a subject rarely taught, but is absolutely essential for me. When we read the bible, especially in the New Testament, we can see sentences like: ***Let your light shine upon men...***

Today, sentences like the one above have almost disappeared from our everyday conversation. It is very rare, especially in western countries to hear someone say: “*Let this anger get out of you*”. Instead we will rather hear something like “*Stop being angry*”.

Often and especially in the New Testament, the Bible uses a lot of sentences that begin with the word “Let or that...”. How can we gain a proper understanding of the significance of this word? You will see as we look at this study together that often we do not have a good understanding about this subject.

A major reason why we do not hear people beginning a sentence with the word ‘let or than’ is because it often implies an authority. And this is why today there is almost no one talking this way. In the time of the Bible all the countries were ruled by a king or chief. In today’s society we still have countries that have a monarchy, but kings and queens no longer have supreme authority as the kings or the queens in the Bible.

Some Asian and African countries still have this notion of a sovereign decider in many areas of their society, such as the leader of the country or region and in a tribe. People from these nations reading the biblical texts will be able to comprehend sentences that begin with ‘let or that’ because they are familiar with an authority figure in their culture. In this way these biblical sentences are meaningful in their minds because of their experience of one sovereign ruler.

In saying this, the vast majority of people are not used to this way of thinking or viewing the world. The changes made in different nations mean that people cannot relate to this topic as easily as they once could. The aim of this study is to try to re-establish the meaning of such views that we may have lost in our mentality.

Today when Christians are praying they may say something like, *“let your joy wholly fill me up, let your peace be in me... I pray that you could do this or that...”* Most of the time they don't have the correct vision or way of thinking. We could translate this prayer in another way, for example: *“I would like your joy to fill me up, please, let your peace be in me, it will be good if you could do this or that”*. This kind of prayer often does not produce any results.

I want you to think back. This has also happened to you! Yes, I know, me too, I did the same error for years. Have you prayed a prayer like either of the examples above? I should mention that in those times when I had prayed something and it was answered I was very surprised. I didn't really know how to explain the process why my prayer was answered. Of course I knew that Jesus was the Word of God and that it is by Him that we could obtain these things, but I couldn't explain why sometimes it worked and sometimes it didn't. In order to understand this concept I needed to have a knowledge and integrate that authority I have received at my new birth.

Let's go back and look at the ancient times. The king or the authority, normally had the right of kingship given to them upon life or death. Nobody would dare to go against the king's decision, simply because the king had full power. Today in Europe or America, none of the leaders have all the power and no one would dare go against them. In most governments there is an opposition party which has the right to go against decisions and often they don't hide what their party want to say. In the ancient times, there may have been people who opposed the king but they didn't talk openly about it because it could have cost them their lives.

God is often compared to a king but He is in fact much more than a King, He is the Creator of all things. In the Bible, it was God who first spoke the words that began with *“let...”*

Genesis 1:3 Then God said, *“Let there be light”; and there was light.*

Genesis 1:9 Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so.

Genesis 1 :11 Then God said, “Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so.

There are several steps in the creation where God continues to speak and these things came to life. When God speaks, what he says comes alive in a long or short term.

So what is the common factor between the words that God spoke during creation and the words that an ancient king would say? The words that a king might say could be “*let my palace be bigger, with bigger rooms, and let the servants be doubled in number*”.

In both cases, it is an order, a proclamation. To know if this order will come to pass or not, we do not question it. It is a certitude for the one who proclaims it. It is very important to have a good understanding of our identity in Christ. When we are born again, we are sons and daughters of the One who has created all human beings. We are His heirs and because of this title, we have received all of what belongs to God.

Romans 8:32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Did you know that you have the same authority as God when you proclaim something?

Your response could have been something like this: “*This is not true in my case, because most of the time I have spoken something but nothing came to pass*”. Yes I understand you, but it is not because nothing happened that you don’t possess this authority inside of you. If this was the case, **Romains 8:32** would be wrong and we know that the Bible is the absolute truth. Yes I say it to you again, we have the same verbal authority that God has. Jesus is the Word and if you are born again, then this Word is in you because the spirit of Jesus dwells within you. Thus the problem is not to receive but to learn how to use what we have already received (for more detail on this subject, see my study about the Christian Authority).

Every time we read a sentence such as “Let your..., Let the peace..., That the peace be..., etc.”, we should remember that this is a declaration and certainly not a wish. It is because the one who speaks it out has received all the authority from God and that is the reason he is talking that way. We can add another thought before the word ‘let’ to help us understand the correct meaning of it. We can say “*Because I have received all authority from God, Let (or That)... etc.*” Adding this to what we say, will help us to understand the declarative sentence.

One of the reasons why this error has occurred in our language, comes from the incorrect understanding of other verses. One of my goals for each of my studies is that you, my brothers and sisters, understand the Bible. If you don’t understand what you read or what you are taught, satan will come and put doubts in your mind. We know that satan can do this because **Matthew 13:19** says “*When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside*”.

Let’s take a look at these verses below, which were spoken by Jesus himself.

Matthew 7 :7 *Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.*

John 14:14 *If you ask anything in My name, I will do it.*

Or even this verse from James, where I have often heard that we have to ask, beg, and insist until God will accept it.

James 4:3 *You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.*

This verse in James, is often referred to when asking God for things. Some people have the idea that we need to ask, beg, and insist until God will accept. The vast majority of Christians think that we just have to ask, as if we were talking to someone whom we want to obtain something from. I would not permit myself to judge anyone but unfortunately this is a sad perspective that I often see. On the other hand, it does say that the only thing that has to be done, is to ask! Jesus said it, but also James and it is repeated many times in the New Testament. Yes it is true, it is written, except it...

If we look closer, the word used in the original Greek text doesn't have the same application in our everyday language. The word "ask" (Aiteo) implies that it has been an affirmation, a promise, a non-returned commitment before asking. I can only use the word "Aiteo" for something that is already concluded. This is a validation and not an uncertain demand.

It is a bit like if I was asking to our youngest son, *"Kyle, would you like to go together to watch a movie on Saturday?"* He would reply and say *"Oh yes, thank you. Will we go in the morning or in the afternoon?"* I would say to him *"We will go on Saturday morning at 10:30"*. Then, when Saturday morning comes around, it would be completely normal that Kyle would come to me and say, *"Dad, are we going, it's time to go the cinema?"*, or to say it in a Biblical language *"Let us go to the cinema this morning"*.

Do you understand the difference?

This was a done deal, something already established between Kyle and me. Likewise it is the same thing with God, it's a done deal, I don't have to ask but I have to proclaim.

The "ask" (Aiteo) implies that a previous commitment has been made. I said to my son that we will go to the cinema on Saturday morning, it was established and validated between us. God has made the commitment to be with us. This is shown through the apostles and in the Gospels when Jesus came to announce the good news.

I remember the day I taught my children the concept of "asking". At the end of our session, I told them to take their school diary, or maybe a book that they often use, and write on the cover *Aiteo*. In this way they would remember when they ask God, it is not asking based on conditions (asking conditionally), they are only validating what has been already established between themselves and God. Once we understand this, things will not be the same. We are released from thinking that we need to beg or ask God when we are praying.

This same day I have given to my kid's another example of a person who planned to go overseas and needed to apply for a visa at an embassy. When this person applies he is seeking his visa and he is not sure whether his application will be granted or not. This attitude is asking to God by using the word "Asking" from

our every day language. This is an attitude of total incertitude. Incertitude is the opposite of faith, and without faith we cannot obtain anything. Later on, this person will receive a letter telling him that his visa has been granted and that he has to go to the embassy to validate his visa. The approach to the application is not the same anymore.

These two instances are not the same at all, there is a demand in both cases. The only difference is that there is a grant and a commitment on a “Yes” on the second demand, because the visa has been already been approved. Likewise God has committed himself by giving us His word.

Now you know what it means and what it implies to ask God. That is why a lot of brothers and sisters can't understand the meaning of most of the declarative sentences of the bible which begin by “Let” or “That”. Because of this fact, they don't say it with the correct understanding, therefore they don't obtain the expected result.

Some of the words of Paul, Peter or John have a meaning that can appear opposite. Let's have a look at those three verses below.

Colossians 3:15 *And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.*

1 Peter 5:14 *Greet ye one another with a kiss of charity. (*) Peace be with you all that are in Christ Jesus. Amen. (*: French translation says: “Let there be peace among you”)*

3 John 1:14 *but I hope to see you shortly, and we shall speak face to face (*). Peace to you. Our friends greet you. Greet the friends by name. (*: French translation says: “Let there be peace with you”)*

In those three verses, peace is the common theme.

When I started to study these kinds of verses, I started to ask myself, how can they ask that peace to be with them? I knew that Jesus has given us His peace according to ***John 14:27***. Then why would these three apostles proclaim something that has been already given to them?

Here again, it is all in what I declare, according to the authority that has been given to me. If Paul, Peter or John didn't understand and integrate the authority they had received, they would not be able to proclaim such words.

When Paul says, *"and let the peace of Christ..."* he knows that the peace is already in them, but he proclaims it, he declares it in front of every spirit that is in the spiritual realm and he commands that this peace which is in them grows and becomes even more active.

When Peter says, *"Let the peace be with you, all of you who are in Christ!"*. This is a powerful declaration. Peter knows that the power of God's words are in him, by the spirit of Jesus who dwells in him. He does not hesitate to use it, he knows that the power of the Holy Spirit is behind each and every one of his words. There was no uncertainty at all in what he was saying.

When John says, *"Let there be peace with you!"*, John knows very well that Gaius has the peace of Christ. We know this because earlier in his letter, he congratulates Gaius on his life choices and behaviour. This is a powerful order to make in front of every spiritual being when John is making this statement. He himself knows that the words that he declares are filled with the same power that God used in creation. Don't deprive yourselves to proclaim things in prayer, don't forget that this spiritual realm exists even if it's invisible to us, we can see it with our spirit.

It's in the same way when Jesus gave us the statement of how to pray in the Lord's Prayer,

Matthew 6:9-13 *In this manner, therefore, pray:*

Our father in heaven, (*) Hallowed be Your name. (* French translation says *"Let your name be sanctified"*)

10 (*) *Your kingdom come. Your will be done on earth as it is in heaven. (* French translation says: "Let your kingdom come, Let your will be done...")*

11 *Give us this day our daily bread;*

12 *And forgive our debts, as we forgive our debtors.*

13 *And do not lead us into temptation, but deliver us from the evil one. For yours is the kingdom and the power and the glory forever. Amen.*

We will now look together to learn about the way in which Jesus spoke these sentences. I would like to say that we are not going to make a study on “Our Father” because it’s not our subject but we are simply trying to understand what Jesus wanted to teach when he spoke in this way. If we look at the entirety of this prayer, it’s easy to see that all it is talking about has already been given to us by God in the New Covenant. Everything is already in our possession. If you do not believe this let me show you by taking the sentences one by one.

“Let your name be sanctified”.

Do you think that the name of God is not holy? Of course not! God is holy. So what’s the point to say something that we already know is true? It’s a declaration. Exactly as if a king would pronounce it in front of his assembly. Remember that you are heirs of God. You have received all of what God possesses, and it is only with this title that you can allow yourself to speak with authority. We could also translate it by saying *“I proclaim that your name is sanctified, and at my level I make it come to pass”*.

“Let your kingdom come, Let your will be done on earth as it is in heaven”.

In this passage we are still talking about the same idea. Jesus says in **Luke 10:9** that the kingdom of God came on earth. The kingdom of God has already come down on earth, so there is no need to say something like “please make your kingdom come down on earth”. Instead, I have the power to proclaim with all authority that I have received through Jesus Christ, that the kingdom of God will spread even more in the spirit of people. We are not to be uncertain about what God has already proclaimed and say “I wish that...”. It’s not good to take things on the opposite way. It is not the sentences that I say in prayer that should give me the certitude, I have to be aware and have a correct understand that this certitude has to be in me before I start to proclaim such words.

Very often people start to pray and expect their words to give them this certitude that faith should be generated. This is the complete opposite of what Jesus taught us on how to pray. When you pray by declaring something, don’t rush to

talk, let your spirit be soaked in the Holy Spirit, then when you feel this certitude in your spirit and not in your soul, then start to proclaim with an audible voice your prayer. (For more details about this subject, see my study about Spirit, Soul and Body).

“Give us our daily bread”

We can also translate this sentence by saying, “thank you because you always give us what is necessary to us”. It’s still this idea of “already established” because we recognise that God has given us all we need, but we say it to make sure it stays in the front of our minds.

“And forgive us our debts, As we forgive our debtors”

All of our sins, past, present and future have been already forgiven (for more details about this subject, see my study about the New Birth). It is still a proclamation. I declare that I forgive the offences of anyone who will offend me, all the offences that I have done in the past, all the ones I am doing now, and all the ones that sadly I will do tomorrow, have been forgiven by my Father in Heaven. Some people believe that God will forgive them only if they forgive their neighbour, but it is the opposite. It is because I know that I am totally forgiven that I have the desire and the strength to forgive the ones who offend me.

“And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen”

God doesn’t tempt anyone, according to **James 1:13** *Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone.*

So why did Jesus take this instance to show us how to pray ? The Bible says that God looks at the heart, it is there in our spirit that God takes into account our prayers, not just everything that comes out of our mouth. When Jesus gave us this example of prayer, the most important teaching when Jesus gave us this

example of prayer was the attitude that we have, rather than the sentences themselves. The sentences are only the result of inner thoughts. It is exactly where Jesus wants to take us, in a good way of thinking, according to all he has taught.

This last sentence of “Our Father” is still a certitude. I know that God doesn’t tempt me, and I also know that satan can’t do anything because he has been defeated by Jesus on the cross. (For more details on that subject, see my study about the True Colours of satan).

So I declare this fact, “Oh God I know the temptation never comes from you, and that you have offered me the total and absolute deliverance in front of satan and his demons”. In this declaration that should come bursting out of my spirit, I proclaim that you, and you only, have established a perfect reign, have unlimited power, and all the glory is for you.

Remember, when you read “ask” in the Bible, it is something already established and granted in advance that you always have to think about.

This study has been offer to you by “**The Real Good News**” Ministry.

For any enquiries or questions please contact: info@therealgoodnews.org

Web site: <http://www.therealgoodnews.org>