

A person is shown from the back, wearing a white baseball cap and a light blue sleeveless shirt. On the back of the shirt is a large red cross. The person is looking towards a blurred green background. Overlaid on the image is large red text and a quote in a semi-transparent box.

THE "LET" AND THE "THAT" OF THE BIBLE

*A child of the King doesn't beg,
he commands!*

F R A N C K K V A S K O F F



The “Let” and the “That” of the Bible

Franck Kvaskoff

THE “LET” AND THE “THAT” OF THE BIBLE

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THE "LET" AND THE "THAT" OF THE BIBLE

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- The "Let" and the "That" of the Bible
- Now sit down and Watch
- The Character of God
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BIOGRAPHY

Franck became a born-again Christian in 1986 in Brisbane, Australia at the age of 22. It was in 2006 in the south of France that God revealed to him His desire to use him to spread His Gospel. Franck then began to seriously study the Bible, and to write his first Bible studies. It is only 7 years later that he created the ministry The Real Good News in Australia as well as “La Vraie Bonne Nouvelle” in France, after having received a solid training from the Holy Spirit.

Franck does not consider himself a writer, but simply a Christian who recounts what he experiences in his personal life. His books in the form of biblical studies are often enriched with anecdotes from his life wherein he does not hesitate to reveal his mistakes along the way; we also sometimes discover situations with his family. He is a person who places great emphasis on loving his neighbor. This is why Franck likes to pray to heal the sick, but also to teach people to help them enter into autonomy in Jesus. His main goal is to see a Church that uses all that God has given us, but also to see as many people as possible go through the new birth.

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It is a subject that is very rarely taught, unfortunately, but for me it is essential. When you read the Bible, especially in the New Testament, you will come across sentences like: ***Let your light shine upon men...***

Today, this kind of phrase has practically disappeared from our everyday language. It is very rare, especially in the Western world, to hear someone say, for example, "Let this anger leave you. Instead, we'll hear something like, "Stop getting angry".

But often, and especially in the New Testament, the Bible uses many sentences that begin with "Let" or "That". So how can we correctly understand it? We will see together in some examples under the new alliance, that we often do not have a good understanding on 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.

The use of "Que" or "That" at the beginning of a sentence often implies authority. And that's a big part of the reason why today we hardly hear anyone talk like that anymore. At the time of the Bible all countries were ruled by a king, a leader. Of course today there are still countries with a monarchy, but the king or queen no longer has this supreme authority like kings or queens in Bible times.

Some countries in Asia and Africa still have this notion of a sovereign decision-

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maker at the head of the country, of a region, or even of a tribe. And in this case, understanding for these peoples will be much easier when they read Bible passages with sentences beginning with "Let" or "That". Simply because they are used to living with an authority that expresses himself or herself in this way. Then the biblical sentence will often take on its full meaning in their intelligence.

But most people are no longer used to this kind of sentence, in our language, the meaning has been changed. And it is this change that we will try to restore in our mindset.

Today when a Christian is praying and says phrases like: "*May your joy fill me completely, may your peace be in me, or May I pray that you may do this or that...*" ». Most of the time he doesn't have a good vision of what he says. If we could translate what he says differently, we would say: "*I would like your joy to fill me, please let your peace be in me, or else it would be nice if you could do this or that*". And very often, not much is learned from these kinds of prayers in terms of results.

Think about it again. It happened to you too! Yes, I know, I made the same mistake for years too. And I must say that in those days, when I saw what I was praying for come to pass, I was often astonished by it. I didn't really know how my prayer came about. Of course, I knew that Jesus was the Word of God, and that it was through Him that things could be obtained, but I could not have explained why some times it worked and sometimes it didn't.

In order to understand this concept I will need to know and integrate into myself the complete authority I have received at my new birth.

So let's go back to the ancient times. The king, or the authority in power, often had the right over life and death. No one allowed himself to discuss or even contradict a decision of the king. Simply because he had full power. Today, whether in Europe or America, no leader has absolute power to such an extent that no one would dare to contradict him. In most governments there is what is called an opposition, which has the right to contradict and very often even does not hesitate to make its voice heard in order to achieve its goals. In ancient times, even if there was also an opposition, it was hidden, did not speak out in the open, because opposing the king or the authority in power could cost them their lives.

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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, he was the first to pronounce statements beginning with "Let" or "That".

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 still several stages of creation where God spoke such words that came to life immediately. When God speaks, what He says comes to life in a more or less long term.

So what is the common point between the words that God spoke at the time of creation, and those that an ancient king would say, for example: "Let my palace be enlarged with large rooms, and let there be twice as many servants".

In both cases it is an order, a proclamation. The question of whether or not this will happen does not arise, because it is a certainty for the one who says it. It is therefore very important to understand that when I am born again, I am the son (or daughter) of the one who created everything. I am His heir. And as such I have received absolutely everything that God possesses.

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?*

Do you know that you have the same authority as God when you declare something?

You may say to me: "But this is not my case, because many times I have said things, but nothing has happened". Yes, I know that. But just because nothing happens does not mean that this authority is not in you. For if this were the case, Romans 8:32 would be false. And we know that the Bible is the absolute truth. Yes, I repeat, we have the same verbal authority as God. Jesus is the Word, and if you are born again, this Word is in you, for the Spirit of Jesus dwells in you. So the

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problem is not to receive, but rather to learn to use what I have received. (For more details on this subject, see my study entitled "I Take and Use My Authority".)

Whenever you read a sentence like: "Let your...", "Let the peace...", etc., remember that it is a statement, and not a wish. And it is because the one who pronounces it has received all the authority of God, that he speaks in this way. It is as if, to help us understand, we add in front of these sentences: "Because I have received all the authority of God, let..."

So remember this very important fact, it will allow you to really understand the meaning of these declarative sentences.

One of the reasons why this kind of misinterpretation has occurred in our language is because of the misunderstanding of other styles of verses. It is more than important that you can understand the Bible. This is the primary goal of each of my studies: that my brothers and sisters understand. For if you do not understand what you are reading, or what you are taught, Satan will come and doubt your thoughts according to what is written in: **Matthew 13: 19** *"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 of James, about which I have often heard that we must ask, beg, and insist until God accepts.

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

So, a majority of Christians think that we should ask, simply because it is written. They think you have to ask as if you're talking to someone from whom you'd like to get something. I don't judge anyone. It is simply a sad observation that I often encounter. On the other hand, it's still written. You have to ask! Jesus said it, so

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did James, and many others in the New Testament. Yes, it's true, it's written, except that....

If we look a little closer, the word used in the original Greek text does not have quite the same application in our everyday language. The word "ask" (Aiteo) implies that there has been an unequivocal affirmation, a promise, a commitment before asking. I can only use "Aiteo" for something that has been agreed in advance. It is a validation, not an uncertain request.

It's like if I asked our youngest son, *"Kyle, would you like us both to go to the movies on Saturday?"*

He would say, *"Oh, yes, thank you. But will we go in the morning or in the afternoon?"*

And I would say to him, *"We'll go Saturday morning at 10:30. So we'll leave around 10:00."*

Then on Saturday morning it would be quite normal for Kyle to come to see me and say: *"Daddy, it's time to go to the cinema"*, or to stick to the biblical language: *"Let's 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 there was this commitment before. I told my son that we would go to the cinema on Saturday morning, it was something established and validated between the two of us. God made commitments with us when He sent Jesus to announce the good news to us. Read the Gospels again, you will find there a good part of the commitments that God has made with you. But also in the teachings of the apostles, written in the rest of the New Testament.

On the day I taught the understanding of "asking" to my children, at the end of our time together, I told them: "Take your school diary, or maybe a notebook you use often, and write Aiteo on it. This way you will remember that when you ask, it is not a conditional request. On the contrary, you are only "validating" what is already established between God and you". Once we understand that,

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things are no longer the same at all. We totally get out of this state of begging, or asking with uncertainty in the back of our minds.

That same day I gave the example of a person who went to an embassy to hand out a visa application in order to go to a foreign country. When he gives his file it is a visa application, and of course the person is not sure that his application will be accepted. This attitude is about asking God using the word "ask" in our everyday language. It is an attitude of total uncertainty. And uncertainty is the opposite of faith, and without faith I get nothing. However, when the same person receives a letter telling him that his visa has been accepted and that he must go to the embassy to make a simple request for validation, the process is no longer the same. Yet it is a request in both cases. But the difference is that there is an acceptance, a commitment on a "YES". In the same way God committed Himself to us by entrusting His word to us.

Now you know what it means and what it implies to "ask" God. This is why many brothers and sisters fail to understand the meaning of most of the Bible's declarative sentences that begin with "Let" or "That". And because of this, they do not pronounce them with the right understanding and do not 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 studying these kinds of verses, I wondered, "But how can they ask for peace with them? Yet, I know that Jesus gave us His peace according to John

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14:27. But then why do these three apostles demand something that is already given?

Here again, everything is in what I declare thanks to the authority given to me. If Paul, Peter, or John had not understood and integrated this authority they had received, they would not have spoken such words.

When Paul said: "And let the peace of God,.....", he knows that the peace is already in them, but he proclaims it, he declares it before every spirit of the spiritual world, he commands that this peace, already in them, grows and becomes even more active.

When Peter said: "Let the peace be with all of you who are in Christ!", this is another strong statement. Peter knows that the power of the word of God is in him through the spirit of Jesus who dwells in him. And he does not hesitate to use it, he knows that the power of the Holy Spirit is behind each of his words. There was no uncertainty in what he said.

When John said, "Let there peace be with you! ", John knows very well that Gaius has the peace of Christ, since he praises Gaius' life and behavior a little above. It is a powerful order before all spiritual beings and before all things, when John makes this statement. He too knows that the words he utters are charged with the same power as those God himself uttered when he made the creation. Do not deprive yourself of proclaiming things by praying, do not forget that there is this spiritual world that is invisible to us, but that we can see with our spirit.

It is in the same perspective that Jesus gave the example of the prayer of the "Lord's Prayer".

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

9 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.

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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 try to see together from which perspective Jesus used these example sentences. I would like to clarify that we are not going to do a study on the " Lord's Father " because it is not our subject, but simply to try to better understand what Jesus wanted to teach when he gave this example. If we look at the entire prayer, it is easy to see that everything that is said has already been given to us by God in the New Covenant. Everything is already in our possession. But for the most sceptical, we will take the sentences one by one.

"Let your name be sanctified" (*"Hallowed be thy name"* in the NKJV)

Do you think God's name is not holy? No, of course not. God is holy. But then what's the point of saying something that's already there? It's a statement. Exactly as a king would speak before his entire assembly. Remember that you are heir to God, you have received everything that God has. And it is only in this position that you can afford to say such words. We could translate it as: "I proclaim that your name is sanctified, and at my level, I make it so".

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

Here we are always in the same vision of things. Jesus said in Luke 10: 9 that the kingdom of God has come near to you. God's kingdom has already come down to earth. Then there is no point in saying something like: "Please, bring your kingdom down to earth". But on the other hand, I have the power to proclaim with the authority I received in Jesus Christ, that the kingdom of God is spreading even more in people's minds. We are not here in a thought of uncertainty, in a thought that would say "I wish that...". We must not turn things upside down. It is not the sentences I pronounce while praying that should give me certainty, I must be aware and have understood that this certainty must be within me before I begin to speak these words. Quite often people start praying and rely on their words to give them the certainty that faith generates. That is doing things just the opposite of the way Jesus taught how to pray. When you pray while declaring something, do not hurry to speak, let your spirit be imbued with the Holy Spirit. Then when you feel this certainty in your spirit and not in your soul, then begin to proclaim your prayer aloud. (For more details see my study entitled Spirit,

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Soul, and Body).

"Give us our daily bread"

We can translate this sentence as, "Thank you because you always give us what we need". It is still this notion of "already established" on the part of God towards us that must be present at the forefront of each of my thoughts.

"And forgive us our debts, As we forgive our debtors"

All our sins, past, present and future are already forgiven. (For more details on this subject see my study on the New Birth). It's always a proclamation. I declare that I forgive the offenses of anyone who may offend me. All this because all the offenses I have done in the past, all the offenses I am doing now, and all the ones I would unfortunately do tomorrow have been forgiven by my Father in heaven. Some people think that God forgives 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 those 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.*

Then why did Jesus take this example to show us how to pray?

The Bible says that God judges the heart, it is what is in our minds that God takes into account in our prayers, not necessarily everything that comes out of our mouths. When Jesus gave this example of prayer, the most important teaching is in the attitude, in the way of thinking, and not necessarily in the sentences themselves. The sentences are only the result of inner thoughts. And that is exactly where Jesus wants to lead us: in the right way of thinking, according to everything He has taught us. This last sentence of the "The Lord's Prayer" is always a certainty. I know that God does not tempt me, and I also know that the evil one cannot do anything because he has been defeated on the cross (for more

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details on this subject see my study on the True Face of satan). So I declare these facts: "Oh God I know that temptation never comes from you, and that you have offered me a total and absolute deliverance before the evil one and his demons". And in this whole declaration that comes out of my mind like a firework, I proclaim that: "you, and you alone, are capable of establishing a perfect kingdom, a power without limits, and all the glory is Yours".

Remember, when you read "ask" in the Bible, always keep in mind that it is something established and granted in advance.

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