

Hebrew Language Causative or Permissive?

How then, do we reconcile the earlier verses of Deuteronomy 28? Does God give sicknesses and kill in the Old Testament, but heal and give life in the New Testament? Here is the good news:

Dr Robert Young, author of Young's Analytical Concordance and Hints To Bible Interpretation, points out that in the original Hebrew (the Old Testament was written in Hebrew), the verb is in the permissive rather than causative sense.

So, Deuteronomy 28:27 should have been translated something like, "The Lord will allow/permit these plagues to be brought upon you..."

The original Hebrew of these scriptures was in the permissive tense, but because the English language has no corresponding permissive tense, the verbs were translated in the causative tense.

There is thus no contradiction. The God of the Old Testament and New Testament is the same God that "healeth thee" -- Jehovah Rapha. (Exodus 15:26) He does not change. (Malachi 3:6, Hebrews 13:8)

Sicknesses, accidents and deaths come from Satan (John 10:10), not God. God may lift His hand of protection and allow these things to come upon His children, but He is not the instigator of them. God is not the author of confusion but of peace. (1 Corinthians 14:33)

Neither is God a child-abuser. He does not chasten or child-train His children with such horrible things. He chastens them with His Word to their spirits. (See With His Word, to our spirits.)

Redeemed from every type of sickness

Under the Old Covenant system of law, God blesses His people if they obey His laws, but allows terrible curses to come upon them if they don't. (Deuteronomy 28:1,15)

In Deuteronomy 28, there are 11 verses of blessings (verses 3 to 13) and 53 verses of curses. (verses 16 to 68) Since there are more curses than blessings here, it behoves the Christian to study what these curses are, lest he calls something a blessing when it is a curse!

One of the curses is:

Deuteronomy 28:61

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

Notice it says "every sickness, and every plague". This means that any and every sickness or disease is a curse, never a blessing as some Christians believe. So, if you say that your sickness is a blessing from God, you are contradicting Deuteronomy 28:61, which implies that any sickness is a curse.

But praise God that because of Christ's work on the cross, we have been redeemed from the curses of the law, including Deuteronomy 28:61.

Galatians 3:13

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

In other words, healing is part of Christ's redemptive work. Healing is part of the atonement. (Isaiah 53:4, Matthew 8:17 and 1 Peter 2:24) (See Health and healing.)

So, how can we say that God chastens His children with diseases? If that were true, God would be going against the work of His Son! Neither can we say that God chooses to heal some and not others because the fact is that healing is offered to all through the cross. If we say that God is willing to heal only some people, it is like saying that God is willing to save only some people.