

Mistaken Idea of Permissive/Causative Hebrew Meanings

Research Prepared by
Dr. Don G. Pickney – © 2018

The two primary scriptures referenced in this study includes the following:

Isaiah 45:6-7 KJV That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else. (7) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

Exodus 15:26 KJV And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

The Cambridge Bible Commentary suggests:

There is no thought in the O.T. of reducing all evil, moral and physical, to a single principle. (1) Moral evil proceeds from the will of man, whereas, (2) physical evil from the will of God, who sends it as the punishment of moral evil. The expression “*create evil*” implies nothing more than that.



THE BEAUTY OF HEBREW

Before delving into the specifics of where Hebrew parsing gets off, there should be some credibility given to the idea that Hebrew, like other languages, has unique and beautiful aspects to it that are too complex to translate in one word. Reading any text in a language other than the authored language can result in something “getting lost in the translation.”

Take a simple example of the name of the great I AM, who was and is and is to come - Yahweh

(הוהי). Did you know that this name in Hebrew is a combination of the words “was”, “is” and “is to come” all wrapped into one word?

Or consider the more complex example of the word “God.” As we know from Scripture, there is only one true living God. Therefore, the word “God” in English is singular. When the word “God” is listed in the plural form “gods”, it is referencing “false gods” or “idols” (elim or elelim). However, the Hebrew word used for the one and only “God” is Elohim. What makes this word fascinating is that Elohim has the standard plural ending of -im. It’s a plural word referring to a single item. There’s no other word quite like it in the Hebrew language.

God’s name being in plural form is one of the first indicators in Scripture of the mystery of God’s plural form of Father, Son and Holy Spirit while maintaining a singular identity. The concept is furthered in the story of creation in Genesis when God says, “Let us make man in our image.” He clearly wasn’t speaking to any other angelic being since we are not made in the image of angels, nor did the angels have any direct role in creating us.

In the famous verse and declaration, “Hear, O Israel! the Lord our God, the Lord is one,” the word for “one” is the same word used to describe a husband and wife being “one” - two beings in a single unit. The verse doesn’t say God is “singular” (yachid) but rather “one” (echad). In essence, “one” means “unified”. It is the same phrasing Yeshua uses when He declares, “I and the Father are one.”

If you translated God’s name Elohim into English as “Gods”, the depth of this concept simply would not be understood properly. It would sound like there are multiple deities. Left with this dilemma, translators felt it was more important to translate the singular identity of God over the plural form of God’s makeup. Only if you read this in Hebrew, would you be able to enjoy both aspects of the word.

However, not every word is a deep mystery. Sometimes the word for “tree” just means a large plant on the side of the road, and “house” just refers to a structure made of stone and mortar.



The Original Hebrew Root

Hebrew is a root-based language with words built on 3- and 4-letter roots. From these roots, families of words branch out like in a tree diagram. These families of words are usually similar in concept and meaning to each other.

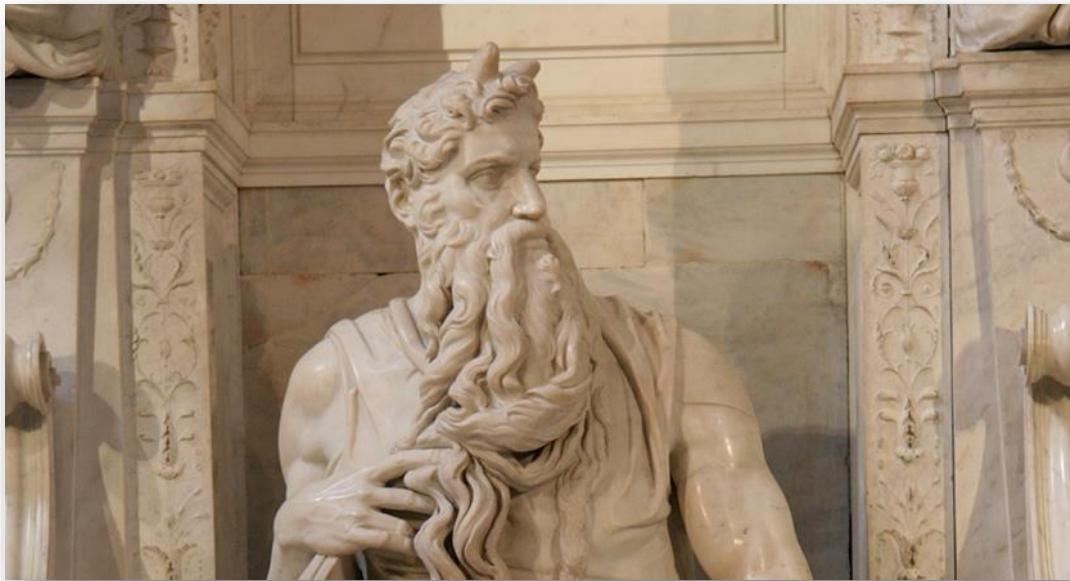
The idea behind discussing root words in many sermons is that if you study the root word, you can gain deeper understanding into the original intended meaning. For example, the root word for “walk” will branch out to words like “go,” “travel,” and even “gears” (for a car or bike). You can thus conclude from studying the root word for walk that these words are about movement or getting from one place to another. Generally speaking, the words on the “tree” have a conceptual connection with the root. However, this is not always the case. This is where most word studies hit a snag.

Hebrew is a rich language, and for those who know it well, there are definite depths that can be explored. But for those who don’t know the language, the problem behind this method is that even though the language is based upon root words, like in a real tree the root can look very different than the flowers that blossom from the leaves on the tree.

A simple example is found in the Hebrew root S.F.R. (ס.פ.ר). These letters can form the word safar (he counted). If the same letters are pronounced sefer, the word means “book.” The same root branches to words like mispar (number), and mesaper (narrator) - all of which are conceptually connected to each other. However, continue exploring the root and its tree and you find the word sapor, which can mean “hairstylist.” So, while the word mispar (number) seems to be connected to the root safar (he counted), incorrectly using the similar concept method could result in teaching that when Moses counted the children of Israel in the desert, he also cut their hair.

Similarly, the root for the word chaya can branch out to mean “life” or “animal.” Thus, the statement, “I am alive” could be easily misconstrued to mean, “I am an animal.”

A prime example of this type of faux pas is in the story of Moses when he descended from Sinai. The Bible says after his time spent with God, Moses’ face shone with a keren (ray of light). However, the word keren can also mean “horn” and apparently was translated as such in Leonardo Da Vinci’s day. While Da Vinci meant no disrespect for Moses, historians erroneously thought for a time that he was anti-Semitic because he sculpted Moses with horns like the devil.



LEONARDO DI VINCI'S FAMOUS STATUE OF MOSES WITH DEVIL-LIKE HORNS ON HIS HEAD INSTEAD OF "RAYS OF LIGHT" WAS DUE TO A MISTRANSLATION OF THE ORIGINAL HEBREW SCRIPTURES.



The “God Allows” Tense

I’ve often heard people try to wrap their mind around a tragedy in modern times or in the Bible by evoking what is known as the Hebrew “permissive” or “causative tense.” The idea behind this tense is simply that God does not cause bad things to happen because He is inherently good. Instead, He simply takes a figurative step back and allows them to happen.

It’s a nice concept that helps us embrace a perfect God who does no wrong; however, the concept is not an accurate one. The permissive or causative tense simply does not exist in Hebrew. Hebrew has only four tenses: past, present, future and command. For example, for the verb “open:” “I opened the door,” “I am opening the door,” “I will open the door,” and “Open the door!” There is no tense that states, “I will allow the door to be opened.”

I’m not sure where this mythical tense originated, but I can see why it is widely embraced. Of course, we know there is an evil force who is actively involved in trying to kill, steal and destroy. It’s a sobering thing to accept that God is perfect and good, yet declares Himself actively involved in blessing and cursing and in giving life and in taking it away. When God is involved in events we consider tragic, it is ultimately an act of justice, and sometimes even mercy. Of course, by no means does everything bad that happens comes directly from the hand of God. I am only making the point that God can be involved in making seemingly bad things happen.

Who is this God we call good? How do we reconcile the God of the New Testament and the God of the Old Testament as One and the same? Why does the presence of God seem like a bull in a china shop, completely annihilating Uzzah for getting too close to the Ark of the Covenant, and in the New Testament, calling children to sit on His lap?

No one promised us we would ever be able to wrap our heads around the vastness of God’s love and His divine character. However, our wrestling through the matter should not include changing the meaning of Scripture into something that is more palatable to our sense of reason. Perhaps we can find comfort in the knowledge that His goodness is beyond understanding. We may also come to understand His nature and character better as we mature in our knowledge of Him. This is why we worship Him.

Ancient Culture and Habits

Unfortunately for us, historians who recorded life thousands of years ago did not record life as we do today on social media. There aren’t vast records of mothers’ morning routines, favorite recipes, best kid games for a rainy day or the unspoken rules of various social circles. While some ways of life have been discovered through archeology and art, details of ancient cultural

traditions and habits were generally not recorded unless they were relevant to an important event. Because of this, historical context and culture are one of those parts in sermons where literally anything can be made up and very little can be verified. I've heard some pretty wild stories about how people supposedly behaved in ancient Jewish culture that have no basis in historical records.

On the other hand, one thing you can be sure about in regards to historical context is that all the writers of the New Testament scriptures wrote their text with the Old Testament writings in mind. In fact, when the authors were writing the various books of the New Testament, the Old Testament was the only holy book available. Yeshua (Jesus) and later His apostles taught the masses from the Old Testament because people were already familiar with these scriptures.

In conclusion, whether you're a Hebrew scholar or can't get much farther in Hebrew than "Shalom y'all," remember to be gracious to others with your knowledge. So if you hear a preacher use the "God allows tense" or "root word" method in a teaching, avoid the urge to jump up in a rage and argue.

When you have the opportunity to give a teaching and you want to study the ancient Hebrew, consider comparing your findings with the various English translations of the Bible. Translations like the NASB and even the Amplified version were designed to try and give you the closest meaning of each word. Other translations like the Message, NIV and New Living Translation were translated with the idea of making the overall storyline easier to follow. If neither of those are a primary concern for you and you simply wish the Bible sounded more like ancient Hebrew culture, you could try the Complete Jewish Bible translation which ops for more Jewish terminology and includes the proper pronunciation of Bible names.

Whether we study God's Word in our own native language or in the ancient languages of the Bible's authors, we are ultimately doing so as an expression of our love for God, His Word and His creation. As you study, I pray God will expand your understanding of His ways and instill in you a love for the people in the stories. This story began thousands of years ago but continues today, and you were created to be a part of it.

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Biblical Hebrew Studies

WORD STUDY – PUTTING ON DISEASES

Posted on [July 8, 2014](#) by [Chaim](#)



Exodus 15:26: “And he said: If thou wilt diligently harken unto the voice of God and will do that which is right in His sight, and will give ear to His commandments and keep all His statutes, I will put none of these diseases upon thee.”

The Word Faith movement have tried many ways to get around this verse which clearly tells us that God puts diseases upon people. They really hate this verse and will argue quite emotionally that it is not saying with it appears. Their usual explanation of this passage is that God did not say that *He would put* none of these diseases upon us but that the Hebrew really said: “I will not permit these diseases to come up you.” I have studied this passage every which way but Sunday in the Hebrew and as much as I hate to admit it, there is no getting around that Hebrew word, *‘asim* which means *to put or set*. I cannot twist this around to say that he would only permit or allow these diseases to come upon us. Clearly in the Hebrew He is putting them on us if we do not harken to the will and voice of God. Some faith healer or Word Faith teacher got the ball rolling with this theory that the Hebrew says God *will only allow* the diseases to come upon us and as this teaching passed from teacher to teacher it went through an evolutionary process. Soon teachers began to impress their audiences by throwing out Hebrew terms and of course if you don’t know Hebrew and the old boy has a platform he must be a Hebrew expert and you can’t argue against that. What they started to say was that in the

Hebrew this is in a permissive tense. Say what? There is no such thing as a permissive tense in Hebrew.

Eventually, these teachers started creating their own Hebrew grammar and taught I that the verb *put* was in a permissive tense rather than a causative tense but since there was no way to express the permissive tense in English translators put it in the causative tense. Huh? As their authority they threw out the name of a Hebrew scholar, Dr. Robert Young. When I heard that I began to understand how they came up with this teaching that has a higher crap content than fertilizer. I made a study of Dr. Young's work while doing my doctoral dissertation. He is indeed a distinguished Hebrew scholar.

Dr. Robert Young did a controversial work on the use of the Jussive form in the Hebrew. Unfortunately, his conclusion was picked up by teachers who had no background in the study of Biblical Hebrew but did have a large audience and they applied his theory to Exodus 15:26 which became a sensational hit among faith healers and the Word Faith movement. This misunderstanding got passed on from one faith healer to another who did not check their sources and it eventually evolved to a teaching of a permissive tense and actually began to take on the form of some sort of conspiracy by Bible translators to cover up God's true intentions with regard to healing.

In Hebrew there are three volitional forms or three expressions of will – Jussive which is generally found in the first person, Imperative which is found in the 2nd person and Cohortative which is used in a third person. These volitional forms can express a speaker's desire, wish or command. The Jussive may occur in the third person when the verb is in an imperfect state. Unfortunately there is nothing to distinguish a Jussive from an imperfect tense.

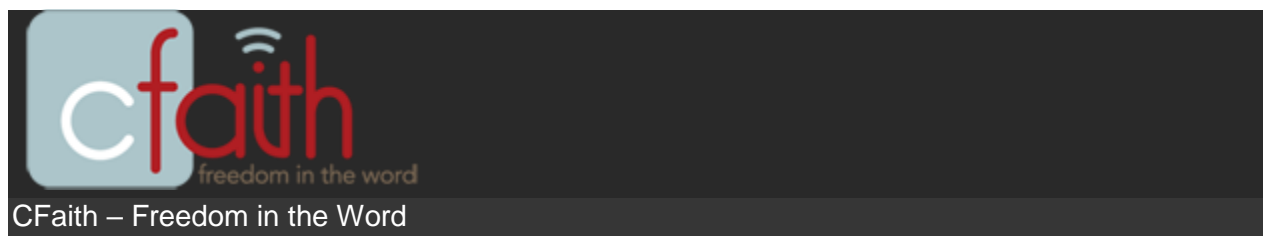
Dr. Robert Young, presents the idea that the verb *put* in Exodus 15:16 is in a Jussive form. He made the mistake, and admits to that mistake, of calling it a permissive form. What he meant was that this particular Jussive could be rendered as permissive if the context clearly indicated. Teachers not schooled in Hebrew picked up on this and just to prove their ignorance of the language called it a permissive tense. For one thing we are not talking about a tense, tenses do not exist in Hebrew and as I said there is no such thing as a permissive form in Hebrew.

A Jussive form expresses the will of the speaker, in other words, it is God's will to put diseases upon people. The status, position and context of the speaker, will determine the nature of the expression of the speaker's will. It may be a command, a request or a wish. Dr. Young simply determined that this verb *put* is in a Jussive form, he never expressed his direct opinion regarding the "permissive" tense in this case. He merely made it possible, as in any scripture should the context clearly indicate the need for it. This by no means gives license to the reader to assume any such "permissive" translation.

Let's assume a Jussive form, this would not mean it is permissive, it could simply be an expression of a desire or wish. You have a lot of hoops to jump through just to get the context of this verse to a permissive state. We are definitely more grammatically sound to just keep this as the KJV puts it, that is *"He will put none of these diseases upon you."*

My study for this article grew out of a question someone asked. However, I wanted to share this as there appears to be a desperation among some teachers to come up with something new and exciting to keep the congregations and audience's attention. So desperate are they that they will not check out their sources when they hear something new.

An example of the Word of Faith teaching that mistakenly construes the true meaning of the Isaiah 45 scripture in question:



Permissive Vs. Causative Verbs In The Old Testament

Written by Jerry Savelle

Hits: 11151

We can see from the Old and New Testaments alike that God has always provided healing for His people. Jesus was not the first to introduce healing to the world. God had already introduced it years before.

All Jesus did in His earthly ministry was honor the Abrahamic Covenant. He lived by it, preached it, taught it, performed it—and God backed it with signs following.

Man's Need For Healing

When God first created man, there was no provision for healing because there was no sickness. God's first man, Adam, lived and walked in divine health.

Then Adam committed high treason against God (Gen. 3:1-6), and Satan became the illegitimate stepfather of mankind and the god of this world. The moment Satan was given the reigns, everything about the earth became cursed because Satan came to steal, to kill, and to destroy (John 10:10). Adam's nature was perverted. Sickness, disease, doom and destruction spread.

God's Will To Heal

Some people say that God puts sickness and disease on us to teach us, but that's not in the Word of God.

Did Jesus of Nazareth go about breaking the will of God by healing people? No.

When a man cried out for mercy, did Jesus ever say, "I'd sure like to help you, brother, but God told me He is trying to teach you something." No.

Some say that God gets glory out of our being sick; but God is glorified when people are healed or delivered or raised from the dead.

Did Jesus say Lazarus was sick for the glory of God? No. He said, "This is not a sickness unto death, but for the glory of God" (John 11:4). Then He said, "My friend Lazarus is asleep, but I go to awaken him" (v. 11).

Jesus wasn't giving Satan any place. He wasn't going to confess death. God got glory, not by Lazarus dying, but by Jesus raising him up.

When a man begged Jesus to have mercy and heal him, Jesus never said, "I'd like to heal you, but God is getting glory. He even told me to pray cancer on you, so He would get more glory."

In *Christ the Healer*, one of the best books written on the subject of divine healing, F.F. Bosworth suggests that if sickness is God's will, we owe it to ourselves as believers to stop medical science right now.

If Christians are to do the works of God, perhaps hospitals should be closed and doctors put in jail for breaking the will of God by trying to get people well. Of course, that's foolishness!

Some people think God is the author of sickness and disease because of all the Old Testament scriptures describing the diseases that came as a result of the curse. Here are two examples: The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

(Duet. 28:20-22)

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

(Ex. 15:26)

The verbs used here in The King James Version are **causative** verbs, making it sound as though God were causing the sickness and disease. The original Hebrew reads an entirely different way because the verbs are **permissive**, which means that the action was simply allowed to happen.

For example, Deuteronomy 28:22 in The King James Version reads, "The Lord shall smite thee...." In the original Hebrew, that phrase says, "The Lord shall allow you to be smitten...."

In The King James Version, Exodus 15:26 says, "I will put none of these diseases upon thee, which I have brought upon the Egyptians." The Hebrew text says, "I will not allow any of the diseases to come upon you that I allowed to come upon Egypt."

You see, the diseases were already there because of the curse. God allowed them to overtake Egypt because the Egyptians didn't have a covenant with Him. God did not cause the sickness and disease; He simply allowed what was already there to take place. The King James version distorts the true meaning of these verses.

God gets no glory from our sickness or disease (except our being healed!). He takes no pleasure in harming us, and He never will.

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Of course, Brother Savelle's purpose for the expressing the above was an attempt to open our hearts more to God and His willingness to heal and bless us. We know, of course, that it is God's eternal will that we receive all His blessings, including healing.

Here is the truth, however, regarding the above matter:

The Seven-Fold Nature (Character) of God

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In this section of teaching we will unfold the principle of God's seven-fold nature. In so doing we will reveal from scripture that Almighty God is a God of:

- 1) love
- 2) power
- 3) wisdom
- 4) righteousness
- 5) mercy

- 6) justice
- 7) judgment

We will show the biblical concept that God consistently manifests these attributes all of the time and passes through each of these seven parts of His nature without variance.

The following scriptures are provided in evidence of God's seven-fold nature, that He does not waver from one part of His character to another not matter His actions:

The Sevenfold Nature of God

(Love) 1 John 4:16 NLT We know how much God loves us, and we have put our trust in His love. **God is love**, and all who live in love live in God, and God lives in them.

(Power & Mercy) Psalms 62:11-12 "God hath spoken once; twice have I heard this; that **power belongs to God**. (12) **Also unto you, O Lord, belongs mercy**: you render to every man according to his actions."

(Righteousness & Justice) Hosea 14:9 " Let those who are wise understand these things. Let those with discernment listen carefully. The paths of the LORD are **just and right**, and **righteous people live by walking in His eternal righteousness**. But in those paths sinners stumble and fall."

(Loving-kindness & Mercy) Psalms 136:1-26 AMP "O GIVE thanks to the Lord, for He is good; for **His mercy and loving-kindness** endure **forever**. (2) O give thanks to the God of gods, for **His mercy and loving-kindness** endure **forever**. (3) O give thanks to the Lord of lords, for **His mercy and loving-kindness** endure **forever**-- (4) To Him Who alone does **great wonders**, for **His mercy and loving-kindness** endure **forever**; (5) To Him Who by **wisdom and understanding** made the heavens, for **His mercy and loving-kindness** endure **forever**; (6) To Him Who **stretched out the earth** upon the waters, for **His mercy and loving-kindness** endure **forever**; (7) To Him Who **made the great lights**, for **His mercy and loving-kindness** endure **forever**-- (8) **The sun to rule over the day**, for **His mercy and loving-kindness** endure **forever**; (9) **The moon and stars to rule by night**, for **His mercy and loving-kindness** endure **forever**; (10) To Him Who **smote Egypt in their firstborn**, for **His mercy and loving-kindness** endure **forever**; (11) And **brought out Israel** from among them, for **His mercy and loving-kindness** endure

forever; (12) With a strong hand and with an outstretched arm, for His mercy and loving-kindness endure forever; (13) To Him Who divided the Red Sea into parts, for His mercy and loving-kindness endure forever; [Exod. 14:21, 22.] (14) And made Israel to pass through the midst of it, for His mercy and loving-kindness endure forever; (15) But shook off and overthrew Pharaoh and his host into the Red Sea, for His mercy and loving-kindness endure forever; (16) To Him Who led His people through the wilderness, for His mercy and loving-kindness endure forever; (17) To Him Who smote great kings, for His mercy and loving-kindness endure forever; (18) And slew famous kings, for His mercy and loving-kindness endure forever--[Deut. 29:7.] (19) Sihon king of the Amorites, for His mercy and loving-kindness endure forever; [Num. 21:21-24.] (20) And Og king of Bashan, for His mercy and loving-kindness endure forever; [Num. 21:33-35.] (21) And gave their land as [Israel's] heritage, for His mercy and loving-kindness endure forever; (23) To Him Who [earnestly] remembered us in our low estate and imprinted us [on His heart], for His mercy and loving-kindness endure forever; (24) And rescued us from our enemies, for His mercy and loving-kindness endure forever; (25) To Him Who gives food to all flesh, for His mercy and loving-kindness endure forever; (26) O give thanks to the God of heaven, for His mercy and loving-kindness endure forever!"

(Justice and Judgment) Deuteronomy 32:3-4 "Because I will publish the name of the LORD Jehovah: ascribe ye greatness to our God. (4) *The Rock*, his work is perfect: for all his ways are [find their conclusion and end in] judgment: a God of truth without iniquity, He is forever just and right."

Finally, God is a God of light – He always comes in the "front door" announcing His intentions:

Amos 3:6-8 AMP Shall a trumpet be blown in the city and the people not be alarmed and afraid? Shall misfortune or evil occur [as punishment] and the Lord has not caused it? (7) Surely the Lord God will do nothing without revealing His secret to His servants the prophets. [Rev. 10:7.] (8) The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy? [Acts 4:20; 5:20, 29; I Cor. 9:16.]

Satan comes under cover of darkness as a thief:

John 10:10 AMP The thief comes only in order to steal and kill and destroy. I came that they may have and enjoy life, and have it in abundance (to the full, till it overflows).

Does God fight our enemies for us? Will He be an enemy to our enemies and an adversary to our adversaries. Will He destroy them before us? Will He curse those who curse us and bless those who bless us? According to God's Word, He most surely will.

Understanding the Biblical Words

Tempt, Test, Try and Evil

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Tempt, Test or Try

James 1:12-15 AMP “Blessed (happy, to be envied) is the man who is patient under trial and stands up under temptation, for when he has stood the test and been approved, he will receive [the victor's] crown of life which God has promised to those who love Him. (13) **Let no one say when he is tempted, I am tempted from God; for God is incapable of being tempted by [what is] evil and He Himself tempts no one.** (14) But every person is tempted when he is drawn away, enticed and baited by his own evil desire (lust, passions). (15) Then the evil desire, when it has conceived, gives birth to sin, and sin, when it is fully matured, brings forth death.”

Temptation - G3986 *pi-ras-mos'* - ; a putting to *proof* (by experiment [of good], *experience* [of evil], solicitation, discipline or provocation); by implication *adversity*: - temptation, X try, put to the test.

From G3985 *pi-rad'-zo* -; to *test* (objectively), that is, *endeavor*, *scrutinize*, *entice*, *discipline*: - assay, examine, go about, prove, tempt (-er), try.

From G3984 *pi'-rah* through the idea of *piercing*); a *test*, that is, *attempt*, *experience*: - assaying, trial.

From the base of G4008 *per'-an* Apparently the accusative case of an obsolete derivation of πείρω *peirō* (to “peirce”); *through* (as adverb or preposition), that is, *across*: - beyond, farther (other) side, over.

Hebrews 11:17 AMP “By faith Abraham, when he was put to the test [while the testing of his faith was still in progress], had already brought Isaac for an offering; he who had gladly received and welcomed [God's] promises was ready to sacrifice his only son.” [Gen. 22:1-10.]

pi-rad'-zo

From G3984; to *test* (objectively), that is, *endeavor*, *scrutinize*, *entice*, *discipline*: - assay, examine, go about, prove, tempt (-er), try.

Genesis 22:1-2 LITV “And it happened after these things, **testing Abraham**, God said to him, Abraham! And he said, Behold me. (2) And He said, Now take your son, Isaac, your only one whom you love, and go into the land of Moriah. And there offer him for a burnt offering on one of the mountains which I will say to you.” (*H5254 naw-saw'* A primitive root; to *test*; by implication to *attempt*: - adventure, assay, prove, tempt, try.)

Evil

Deuteronomy 7:15 AMP And the Lord will take away from you all sickness, and none of the evil diseases of Egypt which you knew will He put upon you, but will lay them upon all who hate you.

The following are the biblical words, “evil” as used in the New Testament Greek:

- 2549 Kakia – badness, depravity, malignity, naughtiness, wickedness
- 2554 Kakopoieo – a bad doer, to injure, do sin
- 2556 kak-os' a primary word; *worthless (intrinsically* such; that is, (subjectively) *depraved*, or (objectively) *injurious*: - bad, evil, harm, ill, noisome, wicked.

All definitions of “evil” throughout the Old and New Testaments include the following forms of either noun, second feminine, or adjective, meaning:

Bad, evil (natural or moral), adversity, affliction, trouble(d) (times), calamity, distress, grief, harm, hurt, injurious, noisome, sorrow(ful), wicked(ness), wrong(ful).

The word “evil,” while it stirs up connotations of “moral wrongness” is not in itself a “moral” term, rather a term of the condition of a thought or act, i.e. bringing about a bad circumstance or that which is hurtful or injurious.

“Evil” in the hands of God, strictly used for justice and to deal out judgment is not morally wrong as he is only “just and right,” and is therefore “good,” whereas in the hands of man, it is morally wrong because he cannot and is forbidden to deal out judgment on a personal level.

Romans 12:19-21 AMP Beloved, never avenge yourselves, but leave the way open for [God's] wrath; for it is written, Vengeance is Mine, I will repay (requite), says the Lord. [Deut. 32:35.] (20) But if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head. [Prov. 25:21, 22.] (21) Do not let yourself be overcome by evil, but overcome (master) evil with good.

God does not “test” with “evil,” but He does punish (deal out justice and judgment) with “evil.”

Therefore, it is important to readjust one’s thinking of the term “evil” as “morally wrong.” When in the act of dealing out harm or injury between persons, it is wrong morally. Thus, God’s destruction of Sodom was God’s dealing out evil upon a city because of their evil deeds and God’s act of judgment was totally morally “good.”

Distinctions of the Word of Faith Movement

Key Distinctions not found in other Protestant denominational churches, or found predominately only in the Word of Faith movement:

1. Faith in God is designed to be used in line with the desire of the human will. It is “human desire” that becomes the impetus of any specific activating of our faith:

a) Mark 11:22-24 KJV “And Jesus answering saith unto them, Have faith in God. (23) For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (24) Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.”

- i) Why denominationalists reject the “What things soever ye desire” doctrine of faith:

It is unfortunate that most translations render Mark 11:24 in a manner similar to the Modern King James Version (MKJV):

Mark 11:24 MKJV “Therefore I say to you, All things, whatever you ask, praying, believe that you shall receive *them*, and it will be to you.”

- ii) “What things soever ye desire” is replaced with “whatever you ask, praying.”

The modern denominationalists, unwilling to take responsibility for their own faith with God, choose to interpret this without our any personal desire in play. The reason for this is their wish to believe that God, in His sovereignty has already determined all that is to take place in our lives, that all things are in “His divine hand,” and therefore our prayers are merely meant to be a kind of surrender of our desires to whatever He has chosen for us, i.e. “I know this cancer was already in God’s plan for me, and I am surrendered in my “faith” to whatever is His will for my personal outcome.

- iii) What the Greek meaning is behind “What things soever ye desire” in the King James version (KJV):

To examine this we will look at more than one Greek dictionary for clarity. When we go to Strong’s Dictionary of the Hebrew and Greek, we see:

aiteō *ahee-teh'-o* - to ask (in generally): - ask, beg, call for, **crave, desire**,

require. Compare G4441.

Notice in the above, the dictionary suggests to understand this term better, one needs to “Compare G441” in the Strong’s Reference Guide. Therefore we will go to G4441 and see what clarity this might bring:

Punthanomai – “Middle voice prolonged from πύθω puthō, a primary word, (which occurs only as an alternate in certain tenses); to *question*, that is, *ascertain* by inquiry (as a matter of *information* merely; and **thus differing** from G2065, which properly means a *request* as a favor; and **from G154, which is strictly a demand of something due**; as well as from G2212, which implies a *search* for something hidden; and from G1189, which involves the idea of urgent *need*); by implication to *learn* (by casual intelligence): - ask, demand, enquire, understand.”

By going to this level of Strong’s Greek Dictionary, we uncover more understanding of the meaning of our primary reference interpreted in the KJV “What things soever ye desire.”

We find that the word that Jesus used in this instance was not the same as other words “ask” in the Greek. In other instances it could mean **“to submit a question to,” or “the request of a favor”** from God, as would be the case if it was another Greek word, “ask,” as noted in the detailed explanation of the Greek word, “punthanomai.” If that were the word, it would mean, “to question, that is ascertain by inquiry.”

If, on yet another hand, the Greek word referenced by Jesus had been in Strong’s, G2065, “ouerōtaō,” it would hold the meaning: “to *interrogate*; by implication **to request: - ask, beseech, desire, intreat, pray**,” and would not suggest a connection to us coming to God with the right to a more personal faith designed to “receive that which was ‘due us,’ something that we personally desire.

Each of the other Greek words compared in “punthanomai” differ from our initial Strong’s definition of Jesus reference in the word used by Him, “aiteō ahee-teh'-o - to ask (in generally): - ask, beg, call for, **crave, desire, require.**”

The word used by Jesus is singularly the only word that would translate as the KJV has correctly done, “aiteō ahee-teh'-o - to ask (in generally): - ask, beg, call for, **crave, desire, require.**”

Strong's dictionary is not alone in their Greek meaning defined. Here is a quote from Thayer's Greek Definitions:

Thayer Definition: aiteō - "to ask, beg, call for, crave, desire, require."

While Thayer does not go into the depth of Strong's to clarify by comparing the various Greek words translated "ask," showing different specific meanings, it does concur exactly with Strong's as to the connotation of "crave, desire, require," which as Strong's suggests, **from G154, which is strictly a demand of something due.** It is from this definition that the KJV was translated, **"What things so ever you desire."**

Other Greek dictionaries also concur to the above referenced Strong's and Thayer's definitions.

2. Faith in God may be learned, and developed to a greater maturity of experience, through teaching and knowledge of the scriptures for those willing to move deeper in God's Holy Word; and through a "confession of faith," in God's promises, releasing from your heart and your mouth, that which God has spoken.
 - a) Hebrews 5:12-14 KJV "For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. (13) For every one that uses milk *is* unskilful in the word of righteousness: for he is a babe. (14) But strong meat belongs to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil."
 - b) Romans 10:17 KJV "So then faith *cometh* by hearing, and hearing by the word of God."
Romans 10:17 YLT "So then the faith is by a report, and the report through the sayings of God."
 - c) 2 Thessalonians 1:3 AMP (3) We ought and indeed are obligated [as those in debt] to give thanks always to God for you, brethren, as is fitting, because your faith is growing exceedingly and the love of every one of you each toward the others is increasing and abounds.
 - d) 1 Timothy 6:12 AMP "Fight the good fight of the faith; lay hold of the eternal life to which you were summoned and [for which] you confessed the good confession [of faith] before many witnesses."

- e) Hebrews 10:23 AMP “So let us seize and hold fast and retain without wavering the hope we cherish and confess and our acknowledgement of it, for He Who promised is reliable (sure) and faithful to His word.”
- f) 2 Peter 1:3-8 KJV “According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: (4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (5) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; (6) And to knowledge temperance; and to temperance patience; and to patience godliness; (7) And to godliness brotherly kindness; and to brotherly kindness charity. (8) For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.”
3. The Word of Faith Movement is different from denominational groups, in that it makes a direct connection between each (and every) promise in the Bible and the absolute ability and willingness of God to grant the promise to any believer who will take hold in faith to receive it.
- a) 2 Corinthians 1:17-20 MSG “Are you now going to accuse me of being flip with my promises because it didn't work out? Do you think I talk out of both sides of my mouth-- a glib yes one moment, a glib no the next? (18) Well, you're wrong. I try to be as true to my word as God is to his. Our word to you wasn't a careless yes canceled by an indifferent no. How could it be? (19) When Silas and Timothy and I proclaimed the Son of God among you, did you pick up on any yes-and-no, on-again, off-again waffling? Wasn't it a clean, strong Yes? (20) Whatever God has promised gets stamped with the Yes of Jesus. In him, this is what we preach and pray, the great Amen, God's Yes and our Yes together, gloriously evident.”
- 2 Corinthians 1:19-20 AMP (19) For the Son of God, Christ Jesus (the Messiah), Who has been preached among you by us, by myself, Silvanus, and Timothy, was not Yes and No; but in Him it is [always the divine] Yes. (20) For as many as are the promises of God, they all find their Yes [answer] in Him [Christ]. For this reason we also utter the Amen (so be it) to God through Him [in His Person and by His agency] to the glory of God.
- b) 2 Timothy 2:13 AMP “If we are faithless [do not believe and are untrue to Him], He remains true (faithful to His Word and His righteous character), for He cannot deny Himself.” God CANNOT ever (Greek dictionary): “deny, contradict or disavow” His promise (Word) to us.”
- i) The religious opponents of the Word of Faith movement attempt to skew

this doctrine by claiming that Word of Faith ministers “guarantee” things to the hearers of their teaching and sermons.

For example, they accuse WOF ministers of teaching that, “Christians who believe these things cannot get sick, and all who believe in giving and receiving are guaranteed financial riches and overall prosperity.” They say that the ministers are setting Christians up for failed spiritual lives.

- c) 1 John 5:14-15 NLT “And we are confident that He hears us whenever we ask for anything that pleases Him. (15) And since we know He hears us when we make our requests, we also know that He will give us what we ask for.”

1 John 5:14-15 GNB “We have courage in God's presence, because we are sure that he hears us if we ask him for anything that is according to his will. (15) He hears us whenever we ask him; and since we know this is true, we know also that he gives us what we ask from him.”

1 John 5:14-15 AMP “And this is the confidence (the assurance, the privilege of boldness) which we have in Him: [we are sure] that if we ask anything (make any request) according to His will (in agreement with His own plan), He listens to and hears us. (15) And if (since) we [positively] know that He listens to us in whatever we ask, we also know [with settled and absolute knowledge] that we have [granted us as our present possessions] the requests made of Him.”

- 4. God’s divine will for every believer is expressed in His last will and testament and is a manifestation of His sovereign will for all who will come to Him and believe:

- a) Hebrews 9:16-20 AMP “For where there is a [last] will and testament involved, the death of the one who made it must be established, (17) For a will and testament is valid and takes effect only at death, since it has no force or legal power as long as the one who made it is alive. (18) So even the [old] first covenant (God's will) was not inaugurated and ratified and put in force without the shedding of blood. (19) For when every command of the Law had been read out by Moses to all the people, he took the blood of slain calves and goats, together with water and scarlet wool and with a bunch of hyssop, and sprinkled both the Book (the roll of the Law and covenant) itself and all the people, (20) Saying these words: This is the blood that seals and ratifies the agreement (the testament, the covenant) which God commanded [me to deliver to] you. [Exod. 24:6-8.]”

- b) [Hebrews 6:13-19 AMP](#) For when God made [His] promise to Abraham, He swore by Himself, since He had no one greater by whom to swear, [\(14\)](#) Saying, Blessing I

certainly will bless you and multiplying I will multiply you. [Gen. 22:16, 17.] (15) And so it was that he [Abraham], having waited long and endured patiently, realized and obtained [in the birth of Isaac as a pledge of what was to come] what God had promised him. (16) Men indeed swear by a greater [than themselves], and with them in all disputes the oath taken for confirmation is final [ending strife]. (17) Accordingly God also, in His desire to show more convincingly and beyond doubt to those who were to inherit the promise the unchangeableness of His purpose and plan, intervened (mediated) with an oath. (18) This was so that, by two unchangeable things [His promise and His oath] in which it is impossible for God ever to prove false or deceive us, we who have fled [to Him] for refuge might have mighty indwelling strength and strong encouragement to grasp and hold fast the hope appointed for us and set before [us]. (19) [Now] we have this [hope] as a sure and steadfast anchor of the soul [it cannot slip and it cannot break down under whoever steps out upon it--a hope] that reaches farther and enters into [the very certainty of the Presence] within the veil, [Lev. 16:2.]

5. The Word of Faith Movement believes that our faith works in response to however we use it as shown in the Eleventh Chapter of Hebrews. A careful study of this scripture shows that faith worked as the ancient covenant believers chose to believe it within the revelation given to them – that the faith of God that created the universe is a force (called faith) within Him that is given to every believer to use in accordance to their knowledge of God:
 - a) Hebrews 11:1-5 AMP NOW FAITH is the assurance (the confirmation, the title deed) of the things [we] hope for, being the proof of things [we] do not see and the conviction of their reality [faith perceiving as real fact what is not revealed to the senses]. (2) For by [faith--trust and holy fervor born of faith] the men of old had divine testimony borne to them and obtained a good report. (3) By faith we understand that the worlds [during the successive ages] were framed (fashioned, put in order, and equipped for their intended purpose) by the word of God, so that what we see was not made out of things which are visible. (4) [Prompted, actuated] by faith Abel brought God a better and more acceptable sacrifice than Cain, because of which it was testified of him that he was righteous [that he was upright and in right standing with God], and God bore witness by accepting and acknowledging his gifts. And though he died, yet [through the incident] he is still speaking. [Gen. 4:3-10.] (5) Because of faith Enoch was caught up and transferred to heaven, so that he did not have a glimpse of death; and he was not found, because God had translated him. For even before he was taken to heaven, he received testimony [still on record] that he had pleased and been satisfactory to God. [Gen. 5:21-24.]
 - b) Hebrews 11:13-15 AMP These people all died controlled and sustained by their faith, but not having received the tangible fulfillment of [God's] promises, only having seen it and greeted it from a great distance by faith, and all the while acknowledging and confessing that they were strangers and temporary residents and exiles upon the earth. (14) Now those people who talk as they did show plainly that they are in search of a

fatherland (their own country). (15) If they had been thinking with [homesick] remembrance of that country from which they were emigrants, they would have found constant opportunity to return to it.

- c) Hebrews 11:32-40 AMP “And what shall I say further? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, [Judg. 4:1-5; 6:1-8, 35; 11:1-12, 15; 13:1-16; I Sam. 1-30; II Sam. 1-24; I Kings 1-2; Acts 3:24.] (33) Who by [the help of] faith subdued kingdoms, administered justice, obtained promised blessings, closed the mouths of lions, [Dan. 6.] (34) Extinguished the power of raging fire, escaped the devourings of the sword, out of frailty and weakness won strength and became stalwart, even mighty and resistless in battle, routing alien hosts. [Dan. 3.] (35) [Some] women received again their dead by a resurrection. Others were tortured to death with clubs, refusing to accept release [offered on the terms of denying their faith], so that they might be resurrected to a better life. [I Kings 17:17-24; II Kings 4:25-37.] (36) Others had to suffer the trial of mocking and scourging and even chains and imprisonment. (37) They were stoned to death; they were lured with tempting offers [to renounce their faith]; they were sawn asunder; they were slaughtered by the sword; [while they were alive] they had to go about wrapped in the skins of sheep and goats, utterly destitute, oppressed, cruelly treated-- (38) [Men] of whom the world was not worthy--roaming over the desolate places and the mountains, and [living] in caves and caverns and holes of the earth. (39) And all of these, though they won divine approval by [means of] their faith, did not receive the fulfillment of what was promised, (40) Because God had us in mind and had something better and greater in view for us, so that they [these heroes and heroines of faith] should not come to perfection apart from us [before we could join them].”

6. Not meant to be a complete list, here are several other wonderful doctrinal truths predominantly taught, or exclusively so, by the Word of Faith Movement:

- a) The believer is the righteousness of God in Christ Jesus (2nd Corinthians 5:21)
- b) Healing is in Christ's Atonement, and is thus a right (not merely a privilege of special favor from God), and belongs to every Child of God. Healing is “the children's bread. (Mark 15:22-27)
- c) The Name of Jesus spoken in faith by a believer provides for an authority so that the believer can do the same works that Jesus did while on Earth. (John 14:12-14)
- d) The Gifts (manifestations) of the Holy Spirit is given through the baptism of the Holy Spirit to every believer for supernatural divine ability and power. (1Corinthians 12-14)
- e) The power of life and death is in the tongue, and they who indulge it must eat the fruit of it for good or bad. (Proverbs 18:21-22) (Matthew 12:36)