

Illustrations of Bible Idioms

- Steve Fontenot

Idioma: Active Verbs Sometimes Express Permission **(21)**

Mr. Young's idiom 70(b) is:

Active verbs frequently express a *permission* of it . . .

2 Sam. 24:1 provides a good example of this when compared with 1 Chron. 21:1. 2 Sam. 24:1 reads, "Now again the anger of the LORD burned against Israel, and **it incited David against them** to say, "Go, number Israel and Judah." ("**He moved David against them**" KJV, NKJV). But, 1 Chron. 21:1 explains, "Then **Satan** stood up against Israel and **moved David** to number Israel." So, with the light provided by the author of Chronicles, we can interpret 2 Sam. 24:1 to mean that God permitted Satan to incite David to number Israel. Understanding the figure of speech helps to understand the passage in 2 Samuel and solves the difficulty of saying God incited David to sin. One might ask why God would allow Satan to so influence David. We must remember that David not have to yield to Satan's influences. Satan cannot, and God will not, override a man's will to make him sin. Read James 1:13-16. Also remember, God will not override a man's will to make him do right! The problem in some way was with David and his attitude, and when temptation came, he failed the test.

This should help us to understand what Jesus meant when he told men to pray: "And do not **lead us** into temptation, but deliver us from evil" (Mt. 6:13). Since God "does not tempt anyone" to do evil (Jam. 1:13), we can understand that what Jesus is teaching us to ask is that God not permit us to be lead into temptation, but rather to "deliver us from evil." See 1 Cor. 1:13.

Jeremiah said, "Ah, Lord GOD! Surely **Thou hast utterly deceived this people** and Jerusalem, saying, 'You will have peace'; whereas a sword touches the throat." (Jer. 4:10). Obviously, God did not himself deceive the people. It is the false prophets who told the people they would have peace and not suffer the devastation of war, Jer. 5:12; 14:13. The people did not want to hear the painful truth from Jeremiah, 23:25-40. So, God permitted them to be deceived. So it is today. If men do not have a love for the truth, God will "send upon them a deluding influence so that they might believe what is false" (2 Th. 2:11)—i.e. he will permit them to be deluded by "false wonders" and the "deception of wickedness" (vv. 9,10).

Twenty times in Exodus it is said that Pharaoh's heart was hardened. Ten of those times it says the Lord hardened his heart, e.g. 4:21, "**I will harden** his heart." Sometimes it says, "Pharaoh hardened his heart," 8:32. Which is it? Both are true. The Lord permitted Pharaoh to harden his heart. Pharaoh was a "stubborn" man, Ex. 7:14; 13:15 (NASB, NKJV). The Lord could have brought about circumstances from the beginning that would have changed Pharaoh's heart, as He finally did with the tenth plague. But He permitted Pharaoh to harden his heart that both Israel and Egypt, and all others who heard of the astounding miracles of the Exodus, would know that the God of Moses "is the LORD," the earth is His, and there is no one else like Him! (Ex.. 6:6,7; 7:5; 8:10; 9:16,29)

*NOTE! THE SAME SUN THAT SOFTENS WAX, HARDENS CLAY
IS YOUR HEART GOOD SOIL OR ROCKY SOIL? MATT 13:1-23*

Conclusion (22)

This is the final article in this series of articles on Bible Idioms.

If they serve to awake a consciousness of the abundance of Bible idioms and the value of understanding them in interpreting the most important writings in the world, the effort will have been worth it. Moreover, should they encourage Bible students to be more conscious of the tools they may already possess—in this case, *Young's Analytical Concordance*—it would be “icing on the cake.” We have but touched the hem of the garment. Mr. Young has 71 divisions of idioms with hundreds of Scriptures as illustrations. You will not agree with him on his allocations of all the Scriptures, but it certainly opens a door to study that can be extremely helpful to the discerning student.

If you wish to pursue this area of study further, we mentioned in the first article some other helpful reference works. E. W. Bullinger, in a book of over 1,000 pages entitled, *Figures of Speech of the Bible*, names over 200 figures of speech and accompanies his discussions with nearly 8,000 references. James Macknight (1721-1800 A.D.), in his essay on the language of the New Testament in his work, *Apostolical Epistles*, lists 331 examples of “Hebraisms” with multiple references under each. D. R. Dungan, in his book, *Hermeneutics*, has 175 pages out of 400 devoted to the study of figurative language in the Bible. As always when using the works of uninspired men, caution is in order. We must be careful to “examine everything carefully” (1 Th. 5:21). Not all these men say about the Scriptures they introduce as examples is true. But, with discernment, their work can serve as a valuable springboard to this deep well of valuable knowledge.

That such a pursuit can be worth the effort is indicated in the following incident: “*This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.*” (John 10:6). The KJV has “parable” for “figure of speech.” However, it is not the word ordinarily used for a parable (*parabole*), but *paroimia*, which means, “properly, a saying out of the usual course or deviating from the usual manner of speaking” (Thayer’s Lexicon). While a “parable” is a specific kind of figure, the word here used refers to the general category of figures of speech. The thing to observe is that *because they did not understand the figure of speech Jesus was using, they did not understand the point Jesus was making.* If we want to avoid similar mistakes, we need to continue to pursue an understanding of the figures of speech used by Jesus and the other speakers and writers of the Bible. The aim in these series of lessons has been to stimulate that desire and provide some suggestions for understanding the specific passages and figures written about.

A more in-depth study of figures of speech is available at the web site. It is the class material on “Figures of Speech including Notes.” If interested, look for it in the PDF column.

May God bless us in our continued pursuit of His will. “The unfolding of Thy words gives light; It gives understanding to the simple.” Psalms 119:130 (NASB).

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WITH A SUPPLEMENT ENTITLED

THE CANON OF SCRIPTURE

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HINTS AND HELPS TO BIBLE INTERPRETATION.

Illustrations of Bible Idioms.

1. HUMAN feelings, actions, and parts are ascribed to GOD, not that they are really in Him, but because such effects proceed from Him as are like those that flow from such things in Men, *see*—Gen. 6. 3, 6; 11. 7; 18. 33; Psa. 60. 8; 78. 65; Isa. 1. 24; Jer. 7. 13; Heb. 10. 12; 12. 6; Jas. 5. 4; 2 Pe. 2. 9; Deut. 8. 2; Heb. 4. 13; Luke 1. 66; Psa. 4. 6; Josh. 7. 26; Lev. 26. 28.

(b.) God is frequently spoken of as dealing with MEN as they deal with HIM, *see*—Josh. 7. 12; Judg. 2. 20, 21; 2 Sa. 22. 26, 27; 2 Ch. 15. 2; Matt. 6. 15; 18. 35; John 15. 14.

2. Abstract and inanimate things are frequently PERSONIFIED, *e.g.*—Bars are attributed to the heavens, the earth, death, and destruction; hands to the deep; eyes to the sea and the mountains; a voice to the deep, wisdom, and understanding; a will to the flesh and mind; witnessing to an altar, a song, a stone, blood, and water; speaking to the ear, eye, foot, days, years, blood, law, righteousness, and blood of sprinkling; knowing, rejoicing, rising, and going down to the sun; being roused from sleep to the sword and arm of Jehovah; skipping and leaping to mountains and hills; crying out to the heart and flesh, wisdom and understanding; seeing and preaching to the Scripture; judging to the world; teaching to grace, the heaven, and the earth; leading and guiding to light, truth, and the commandments; dominion and enmity to death; mastery to sin; comforting to a rod and staff; carrying a message to anger, fear, mercy, light, and truth; and every Christian virtue to charity or love.

3. OPPOSITE statements are to be carefully compared, *e.g.*—Gen. 2. 2 and John 5. 17; Exod. 24. 10 and John 1. 18; 1 Sa. 15. 11 and 29; 1 Ki. 22. 20 and Isa. 40. 14; Psa. 51. 10 and Ezek. 18. 31; Prov. 6. 1 and Phil. 18. 19; Prov. 26. 4 and 5; Isa. 9. 21 and Luke 18. 11; Ezek. 18. 32 and Rom. 9. 18; Matt. 5. 11 and John 16. 4; Matt. 5. 16 and 6. 1; 5. 34 and Rev. 10. 6 and Rom. 9. 1; Matt. 6. 34 and 1 Th. 5. 8; Matt. 7. 7, 8 and John 8. 12; Matt. 10. 9 and Mark 6. 9; Matt. 10. 37 and Luke 14. 26 and Eph. 5. 29; Matt. 12. 30 and Mark 9. 40; Matt. 20. 29 and Mark 10. 46 and Luke 18. 35; Matt. 26. 52 and Luke 22. 36; Luke 1. 33 and 1 Co. 15. 24; Luke 22. 36 and 2 Co. 10. 4; Luke 16. 8 and Mark 10. 19; Luke 18. 1 and John 9. 31; John 5. 23 and 41; 8. 51 and Heb. 9. 27; John 9. 39 and 12. 47; 10. 30 and 14. 28; Acts 16. 3 and Gal. 5. 2; Rom. 3. 28 and Jas. 2. 24; Col. 2. 20 and 1 Pe. 2. 13.

4. GENERAL statements are frequently to be LIMITED, *see*—Prov. 3. 16; 9. 11; 10. 27; 11. 14; 15. 12; 16. 7, 10; 17. 6; 18. 22; 22. 6, 29; Mark 16. 17, 18; John 3. 22; 11. 9; Rom. 3. 10, 11; 9. 30; 1 Co. 7. 32.

5. POSITIVE statements are frequently to be understood COMPARATIVELY, *see*—Gen. 45. 8; Exod. 16. 8; 1 Sa. 8. 7; Prov. 8. 10; Jer. 7. 22, 23; Joel 2. 13; Hos. 6. 6; Matt. 9. 13; 11. 18, 19; 15. 24; 23. 2; Luke 14. 12; John 5. 22, 30; 6. 27; Rom. 9. 21; 1 Co. 1. 17; 3. 7; Col. 3. 2; 1 Th. 1. 9; 6. 8.

6. GENERAL REASONINGS, of various kinds, are sometimes employed, *e.g.*—From the nature, attributes, and actions of God, the nature and social relations of Man, for analogy, contrast, cause and effect, the greater and the less, the less and the greater, the truthfulness of the senses, self consciousness, the truths of testimony, the works of nature and providence, from experience, &c.

7. The language of the MESSENGER frequently glides into that of the SENDER, *e.g.*—Gen. 16. 10; 18. 14; Exod. 7. 16, 17; 15. 25, 26; Deut. 11. 13-15; 20. 2-6; 31. 22, 23; Isa. 10. 4, 7, 25, 26; 50. 3, 4; Jer. 4. 19-27; 6. 22-30; 9. 1-3; Zech. 2. 8-11.

8. What a SERVANT says or does is ascribed to the MASTER, *e.g.*—Matt. 19. 4, 5.

9. Persons and things are spoken of according to what they ONCE were, or PROFESSED (or are presently THOUGHT) to be, though not really so, either formerly or at present, *e.g.*—1 Sa. 13. 14; 1 Ki. 13. 11; Jer. 28. 1, 5, 10; Ezek. 21. 4; Matt. 5. 13; 9. 12; 10. 3; 12. 42; 26. 6; Luke 2. 1, 48; 15. 7, 24; 16. 15; 19. 22; Acts 28. 2; Rom. 6. 2; 1 Co. 1. 21; 2. 6; Titus 1. 12; 2 Pe. 2. 1.

10. Words are frequently used in an IRONICAL manner, *e.g.*—Judg. 10. 14; 1 Ki. 18. 27; 22. 15; Job 12. 2; Eccl. 11. 9; Matt. 25. 26; Mark 7. 9; 1 Co. 4. 8.

11. TRANSPOSITION of clauses is frequently necessary, *e.g.*—Matt. 7. 6; Mark 9. 13; 11. 13; 15. 21; 16. 3, 4; Luke 4. 5; 5. 15, 17; Acts 4. 27, 28; 5. 12, 15, 38, 39; 28. 18; 1 Th. 1. 13, 14; Rev. 13. 8.

12. HEBRAISMS, Latinisms, Syriacisms, &c., are frequently used, *e.g.*—Abba, aceldama, amen, corban, ephphatha, eloi, hallelujah, &c.—centurion, census, colony, legion, libertine, mile, pretorium, tavern, title, forum, &c.; to accept, i.e., lift up the face of any one; to have compassion, i.e., have the bowels moved for any one; flesh and blood, i.e., a human being; to confess (in, with) one; one for first, &c., &c.

13. THE SAME persons and places have frequently DIFFERENT names, *e.g.*—Abiathar and Ahimelech; Abud and Meshallum; Abram and Abraham; Adah and Bashemath; Ahaziah, Azariah, and Jehoahaz; Amiel and Eliam; Azariah and Uzziel; Barachias, Jehoiada, and Johanan; Barnabas and Joseph; Barsabas, Joseph, and Justus; Bartholomew and Nathaniel; Cesarea, Dan, and Laish; Cephas, Peter, Simon, Simeon; Dalmanutha and Magdala; Didymus and Thomas; Eliseus and Elisha; Elias and Elijah; En-Mishpat and Kadesh; Gadarenes and Gergasenes; Gideon and Jerubbaal; Hadadezar and Hadarezer; Hermon, Shenir, and Sirion; Hotab and Jethro; Horeb and Sinai; Jebus and Jerusalem; Jeridiah and Solomon; Jehoahaz, Johanan, and Shalum; Jesus and Joshua; Judah, Judas, and Jude; Lebbaeus and Thaddaeus; Levi and Matthew; Lucas and Luke; Sheshbazzar and Zerubbabel; Silas and Silvanus; Timotheus and Timothy; Nebuchadnezzar is split in seven different ways.

There were also two places named Bethlehem, Cana, &c.; three persons named Herod, and several named Abimelech, Agag, Artaxerxes, James, John, Mary, Moses, Pharaoh, Zachariah, &c.

14. THE SAME word has frequently a DIFFERENT meaning even in the same verse, *e.g.*—Lev. 16. 8; Matt. 8. 22; 13. 12; Rom. 4. 25; 14. 13; 1 Co. 10. 2; 15. 51; 2 Co. 5. 21; 1 Jo. 5. 20.

15. The name of a BOOK or its WRITER is frequently omitted, *e.g.*—Acts 1. 4; Rom. 9. 7; Gal. 3. 11, 12; Heb. 1. 6; 2. 6.

(b.) The name of the WRITER is frequently put for his WRITINGS, *e.g.*—Luke 16. 29, 31; 24. 27; Acts 15. 21; 21. 21; 2 Co. 3. 15.

(c.) The SUBJECT treated of is frequently put for the BOOK or WRITER, *e.g.*—Mark 2. 26; 12. 26; Rom. 11. 2.

16. PARENTHESES are to be carefully attended to, *e.g.*—Gen. 13. 10; Isa. 52. 14; Mark 9. 13, 38, 39, 40; Luke 1. 27, 55, 70; Acts 1. 19, 25; 4. 27, 14. 2; Rom. 1. 2-6; 2. 13-16; 5. 7, 8, 12-18; 8. 20, 21; 1 Co. 8. 1-4; 15. 52; 2 Co. 5. 6-8.

17. A negative and an affirmative statement imply CERTAINTY, *e.g.*—2 Ki. 18. 36; Psa. 118. 17; Isa. 38. 1; Luke 1. 20; John 1. 3, 20; Rom. 4. 17; 9. 1; 1 Jo. 2. 27.

18. The REPETITION of a word denotes the SUPERLATIVE degree, *e.g.*—Gen. 9. 25; Exod. 36. 33; Deut. 10. 17; 1 Sa. 2. 3; 2 Ki. 10. 15; Psa. 79. 13; Eccl. 1. 1; 7. 24; Isa. 6. 3; Ezek. 32. 28; Mic. 2. 4.

19. Some words (nouns, pronouns, verbs, &c.) are EXPLETIVE, *e.g.*, account, begin, find, seem, &c. See Matt. 3. 9; 20. 25; Mark 10. 42; Luke 3. 8; 24. 4; John 5. 35; 7. 17; Acts 11. 15; Ro. 5. 7; 1 Co. 3. 18; 7. 40; 10. 12; 11. 16; 14. 37; Phil. 3. 4; Heb. 4. 1; 12. 11.

20. The denial of the ACT frequently implies denial of the POWER of acting, *e.g.*—Gen. 13. 6; Isa. 43. 13; Matt. 12. 25 (Mark 3. 25); Matt. 17. 21 (Mark 9. 29); Rom. 9. 19.

21. REFERENCES—are sometimes made to Non-Canonical Books, which yet were true and contemporary histories, *e.g.*, Num. 21. 14; Josh. 10. 12, 13; 1 Sa. 10. 25; 2 Sa. 1. 18; 1 Ki. 4. 32; 11. 41; 14. 19; 15. 7; 16. 5, 20, 27; 22. 39; 1 Ch. 29. 29; 2 Ch. 9. 29; 12. 15; 20. 34; 26. 22; 28. 26; 33. 18, 19; 35. 25, 27; 36. 8.

22. God's PROMISES and THREATS are frequently CONDITIONAL, *e.g.*—Gen. 2. 17; 15. 18; 17. 7; 1 Sa. 2. 30; Prov. 22. 6; Isa. 38. 1; Jon. 3. 4; Matt. 8. 21; 18. 32; 19. 28; John 3. 36; Acts 27. 24, 34.

(b.) Promises and threats are to be understood as referring to the PRESENT condition of man, *e.g.*—John 3. 18; 1 Co. 6. 9, 10.

23. DISTRIBUTION—is expressed in a variety of ways, *e.g.*—by repeating the cardinal number "two, two," as in Gen. 7. 9, 15; Mark 6. 7; or by repeating the noun "heaps, heaps," as in Exod. 8. 14; "companies, companies," Mark 6. 39. Compare also Mark 14. 19; John 8. 9; Rom. 12. 5; 2 Co. 4. 16; Rev. 21. 21.

24. VARIOUS READINGS—are to be duly studied and weighed, *e.g.*—Matt. 1. 25; 2. 18; 6. 4, 6, 18, 34; 23. 8; Mark 6. 20; 11. 13; Luke 2. 14; 10. 6; 12. 49; 14. 5; 16. 9; 18. 7; 21. 34, 35; John 1. 18; 5. 3; 13. 2; Acts 4. 25; 9. 35; 10. 30; 13. 19, 20; 18. 5; Rom. 4. 19; 5. 1; 8. 1; 1 Co. 3. 4; 6. 20; 9. 23; 11. 29; 15. 29; 2 Co. 5. 17; Gal. 4. 14; Eph. 1. 18; Phil. 3. 11; Col. 2. 18; 1 Th. 3. 16; 6. 13, 19; 2 Ti. 4. 1, 14; Heb. 4. 2; Jas. 5. 9; 1 Pet. 3. 15, 21; 2 Pet. 1. 3; 2. 18; 1 Jo. 5. 7, 8, 13; 2 Jo. 9; Jude 1; Rev. 1. 5, 6; 2. 9, 13; 17. 8; 20. 14, &c.

25. INTERPOLATIONS—are never to be adduced as proof texts, *e.g.*—Matt. 6. 13; 10. 8; 17. 11; 21. 44; 23. 14; Mark 7. 16; 9. 44, 46; 11. 26; 15. 28; 16. 9-20; Luke 17. 36; 23. 17; 24. 12, 40; John 5. 4; 7. 53-8. 11; Acts 8. 37; 15. 34; 24. 7; 28. 29; 1 John 5. 7, &c.

26. THE ORDER of EVENTS is frequently disregarded, *e.g.*—John 2. 13 when compared with Matt. 21. 12; Gen. 37. 1-30 with 36. 21; Judg. 17. 1 with 18. 31; also 19. 1-21, 25 with 1. 34.

27. The Scripture writers frequently use ROUND and common numbers, *e.g.*—Gen. 15. 13; Exod. 12. 40; Acts 7. 6; Exod. 1. 5; Acts 7. 14; Matt. 17. 1; Mark 9. 2; Luke 9. 28.

28. A PART of a thing is frequently put for the WHOLE, *e.g.*—Gen. 1. 5; 12. 5; Matt. 6. 11; Luke 14. 14; Acts 2. 41; Rom. 1. 16; 10. 9, 13; 13. 1; Heb. 2. 16.

29. THE WHOLE is frequently put for a PART, *e.g.*—The "world" for the Roman Empire or Palestine, Matt. 4. 8; 24. 14; Luke 2. 1; 4. 5; Acts 11. 28; 17. 6, 31; 19. 27; 24. 5; Rom. 10. 18; Rev. 3. 10; 12. 9; 16. 14. "Every creature" for the human race, Mark 16. 15; Col. 1. 15, 23; Rev. 5. 13; 8. 9. As also "all flesh," Gen. 6. 12; Psa. 145. 21; Isa. 40. 5, 6; 66. 23; Matt. 24. 22; Luke 3. 6; Rom. 3. 20.

30. A DEFINITE number is frequently used for an INDEFINITE, *e.g.*—Gen. 4. 15; 31. 7; Exod. 20. 6; Lev. 26. 18; 1 Sa. 18. 7; Eccl. 6. 3; Psa. 62. 11; Isa. 4. 1; 40. 2; Dan. 7. 10; Matt. 12. 45; 18. 21; 19. 29; Mark 16. 9; 1 Co. 14. 19; Rev. 1. 5; 2. 10; 3. 1; 4. 5; 5. 6; 20. 2, 7.

31. Supplements (from other passages, &c.) are frequently NECESSARY, *e.g.*—Num. 14. 30; Prov. 16. 13; Matt. 5. 34; Mark 16. 16; Luke 16. 18; John 4. 14; 6. 44; 9. 3; Rom. 9. 22-24; 13. 2; 1 Co. 7. 19; Gal. 3. 17; Eph. 4. 20; 1 Jo. 2. 18.

32. THE DEFINITE ARTICLE—is sometimes injuriously omitted, *e.g.*—Matt. 1. 23, the virgin; 4. 5, the pinnacle; 4. 21, the ship; 5. 1, the mountain; 5. 15, the bushel, the candlestick; 7. 17, the corrupt; 7. 24, the rock; 8. 23, the ship; 8. 32, the sleep; 9. 1, the ship; 10. 12, the house; 12. 35, the good, the evil; 12. 43, the man; 15. 20, the man, the man; 18. 17, the heathen, the publican; 23. 24, the gnat, the camel; 24. 32, the parable; 25. 32, the shepherd; 26. 51, the servant; 28. 16, the mountain, &c. &c.

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33. The DEFINITE ARTICLE—is sometimes injuriously inserted, *e.g.*—Matt. 1. 20; 2. 13; 28. 2; Luke 2. 9; Acts 5. 19; 7. 35; 8. 26; 12. 7, 23, an angel; Matt. 3. 3, a voice; 8. 8, a word; 15. 9, commandments; 22. 39, angels; Mark 1. 45, a city; 2. 1, a house; 7. 7, commandments; 12. 25, angels; Luke 1. 78, dayspring; 2. 12, a babe; 7. 3, elders; 22. 17, a cup; 22. 37, transgressors; Acts 7. 38, lively; 9. 5, pricks, &c. &c.
34. The COMING of God (or of Christ) frequently means a MANIFESTATION to assist, deliver, reward, or punish, *e.g.*—Psa. 50. 3; Hos. 6. 3; Matt. 16. 27; Luke 18. 8; Rom. 9. 9; Eph. 2. 17; Heb. 10. 37; Jas. 5. 8; Rev. 2. 5.
35. Things are spoken of as GIVEN, DONE, or POSSESSED, which are only PROMISED and PROPOSED, *e.g.*—Gen. 15. 18; 27. 37; 37. 24; Josh. 1. 3; 24. 9; Jer. 1. 10; Ezek. 24. 13; 1 Co. 10. 33; Eph. 1. 3, 4; 2 Th. 1. 9; Rev. 13. 8.
36. That which is DIFFICULT is frequently spoken of as IMPOSSIBLE, *e.g.*—Matt. 17. 20; 19. 24 (Mark 10. 25; Luke 18. 25); Luke 17. 1; Heb. 6. 4.
37. The RELATIVE pronoun frequently refers to a more remote antecedent, *e.g.*—Psa. 99. 8; Matt. 11. 1; 12. 9; Luke 5. 17, 26; John 6. 50; Acts 4. 11; 7. 19; 10. 6; 15. 11; 2 Th. 2. 9; Heb. 12. 17; 1 John 5. 20; 2 John 7.
38. Persons and things are reckoned CHILDREN of that which they imitate, or to which they are attached, *e.g.*—1 Sa. 18. 17; 20. 30; 25. 17; 1 Ki. 20. 35; 2 Ki. 6. 32; Psa. 89. 22; Isa. 57. 3; Ezek. 16. 3; Mark 3. 17; Luke 10. 6; John 17. 12; Acts 4. 36; 13. 10; 2 Th. 2. 3; 1 Pe. 3. 6.
And in such expressions as "Children—of God, Abraham, Jacob, Israel; of faith, wisdom, wrath, disobedience, Satan, hell; the devil, the promise, the resurrection, the day, the light, the bridechamber, the bondswoman, the kingdom," &c.
39. The verb TO HATE is frequently used for TO LOVE LESS, *e.g.*—Gen. 29. 31; Deut. 21. 15; Mal. 1. 3; Matt. 6. 24; Luke 14. 26; John 12. 25; Rom. 9. 13.
40. A PEOPLE is frequently called by the name of its FOUNDER, *e.g.*—Gen. 9. 25, 27; 49. 7; Num. 20. 21; Deut. 32. 9; 2 Ch. 25. 24; Psa. 14. 7; 24. 6; 83. 8; Amos 7. 9; 1 Co. 12. 12; Gal. 3. 16.
41. When two nouns are coupled by a conjunction, the SECOND is frequently equal to an ADJECTIVE, *e.g.*—Jer. 29. 11; Luke 21. 15; John 3. 5; 14. 6; Acts 1. 25; 23. 6; Col. 2. 8; 2 Th. 1. 10; 2 Pe. 1. 3.
42. The name CHRIST is frequently used to denote the doctrine, subject, or spirit of HIS RELIGION, *e.g.*—Acts 5. 42; 8. 5, 35; Rom. 3. 26; 8. 10; 1 Co. 1. 24; 2 Co. 1. 19, 21; 4. 5; 5. 17; 11. 4; Gal. 1. 16; 4. 19; Eph. 3. 17; 4. 20; Phil. 1. 15, 26, 18; Col. 1. 27, 28; 2. 6, 7; 2 Th. 3. 12.
43. The verb TO HAVE is frequently used for TO HOLD FAST, USE, *e.g.*—Matt. 13. 12; 21. 26; Luke 19. 20; Rom. 1. 28; Phil. 2. 29; 1 Th. 1. 19; 3. 9; 2 Th. 1. 13; 1 Pe. 2. 16; Rev. 6. 9.
44. The NAME of a person is HIMSELF or his CHARACTER, *e.g.*—Ps. 5. 11; 75. 1; Matt. 10. 22; 12. 21; John 1. 12; 12. 28; 17. 6; Rev. 22. 4.
45. To be IN CHRIST is frequently simply to be a CHRISTIAN, *e.g.*—Rom. 9. 1; 12. 5; 16. 7, 9, 10; 1 Co. 3. 1; 4. 10, 15; 15. 18, 19; 2 Co. 2. 17; 3. 14; 5. 17, 19; 12. 2, 19; Gal. 1. 22; Eph. 1. 13; 2. 1; Col. 1. 2; 2. 5; 1 Th. 4. 16; 1 Th. 2. 7; Phm. 8.
46. The word ANSWERED is frequently used when no preceding statement appears, *e.g.*—Matt. 11. 25; 12. 38; 15. 15; 22. 1; 26. 63; Mark 9. 19; 10. 24.
47. The CAUSE or SOURCE is frequently used for the EFFECTS, *e.g.*—The Spirit for his operations, Matt. 1. 18, 20; Mark 1. 8; Luke 1. 35; 4. 1; John 3. 34; Acts 10. 38; Rom. 5. 5; 1 Co. 2. 13; 2 Co. 6. 6; Eph. 1. 13; 1 Th. 1. 5; 2 Th. 1. 14; Titus 3. 5; Heb. 2. 4; 1 Pe. 1. 12; 2 Pe. 1. 21; Jude 20.
48. ABSTRACT words are frequently used for CONCRETE ones, *e.g.*—Gen. 15. 1; 46. 34; Judg. 5. 12; 1 Sa. 15. 20; Psa. 35. 3; Luke 2. 30; John 4. 22; 11. 25; 17. 3; Rom. 3. 30; 8. 7; 11. 7; 1 Co. 1. 30; 2 Co. 5. 21; Gal. 3. 13; Eph. 5. 8.
49. The phrase TO BE CALLED frequently indicates actual BEING, *e.g.*—Isa. 1. 26; 56. 7; 60. 18; Matt. 1. 23; 2. 23; 5. 9, 19; 21. 13; Mark 11. 17; Luke 19. 46; Rom. 9. 26; 1 Jo. 3. 1; Jas. 2. 23.
50. PLURAL nouns, pronouns, and verbs are frequently used for the SINGULAR, *e.g.*—Gen. 1. 26; 3. 22; 8. 4; 11. 7; 19. 29; 21. 7; 46. 7; Judg. 14. 7; 2 Ch. 24. 25; Neh. 3. 8; Prov. 9. 10; Hos. 12. 8; Isa. 6. 8; Amos 6. 10; Jon. 1. 5; Zech. 9. 9; Matt. 2. 20; 12. 20; 21. 7; 20. 8; 27. 44; Mark 1. 2; 4. 30; 15. 32; John 3. 2; 11. 6, 45; 12. 4; 21. 24; Acts 13. 40; Rom. 7. 14; 1 Co. 15. 29; 2 Co. 10. 2; 1 Th. 2. 18; Heb. 9. 23; 11. 37; 1 Th. 1. 8, 9; 1 Jo. 1. 3, 4; 2. 1; 3 Jo. 12.
51. The word GOD is frequently used to denote GREATNESS, *e.g.*—Gen. 1. 2; 13. 10; 23. 6; 30. 8; 35. 5; Exod. 9. 28; Deut. 33. 1; 1 Sa. 14. 15; 2 Sa. 9. 3; 23. 20; Job 1. 16; 4. 9; Psa. 36. 6; 65. 9; 80. 2, 10; Song 8. 6; Jon. 3. 3; Mark 11. 22; Luke 2. 40; John 9. 3; Acts 7. 20; Rom. 1. 16, 18; 10. 2; 1 Co. 1. 18, 24; 2 Co. 1. 12; 10. 4; Col. 2. 10; 1 Th. 4. 16; Rev. 15. 2; 21. 11.
52. CANNOT in Scripture idiom, frequently means WILL NOT, *e.g.*—Gen. 19. 22; 24. 50; 37. 4; 43. 32; 44. 22, 26; Exod. 7. 21, 24; Num. 22. 18; Deut. 12. 17; 16. 5; 17. 15; 22. 4; 24. 4; Josh. 9. 19; Judg. 21. 18; Neh. 6. 3; Psa. 78. 19, 20; Isa. 56. 10; Jer. 3. 5; 6. 10; 38. 5; Lam. 4. 14; Matt. 9. 15 (Mark 2. 19); 12. 34; 16. 3; Mark 3. 23; 6. 5; 9. 29, 39; 10. 38, 39; Luke 6. 42; 11. 7; 14. 20, 26; 16. 13; John 5. 19, 30, 44; 6. 44, 60, 65; 7. 7; 8. 43; 9. 4, 16; 10. 21; 13. 36; 14. 7; Acts 4. 30; 10. 47; Rom. 4. 21; 8. 7; 11. 23; 14. 4; 16. 25; 1 Co. 2. 14; 12. 3; 2 Co. 9. 8; 13. 8; 2 Th. 1. 12; 2. 13; Heb. 2. 18. 5. 2; 11. 19; 1 Jo. 3. 9; 4. 20; Rev. 2. 2.
53. NOUNS are frequently used for PERSONAL PRONOUNS, *e.g.*—Gen. 2. 3; 4. 23; 5. 1; 16. 16; 17. 23; 19. 24; Exod. 16. 7; 34. 35; Num. 6. 24; Josh. 9. 21; 1 Sa. 3. 21; 1 Ki. 2. 10; 8. 1; 10. 13; 12. 21; 2 Ki. 16. 11; 2 Ch. 7. 2; Neh. 8. 5, 6; Esth. 8. 8; Eccl. 8. 8; Isa. 14. 22; Ezek. 11. 24; Dan. 9. 17; Luke 11. 17; John 4. 1; Rom. 1. 28; 2 Th. 1. 18; 1 Jo. 4. 7-9.
54. Some particles, such as ALL, are frequently used for SOME or MOST, *e.g.*—Exod. 9. 6, 20; Matt. 3. 5; 26. 52; Luke 11. 41; 23. 48; John 15. 15; 16. 13; 1 Co. 6. 12; 8. 1; 11. 2; 15. 51; Col. 3. 22; 2 Th. 3. 2; Titus 1. 12, 13, 15; 1 Jo. 2. 20.
55. The word SOME is frequently used for ALL, *e.g.*—Rom. 3. 3; 11. 17; 1 Th. 4. 1; Heb. 3. 16.
56. The word MANY is frequently used for ALL, *e.g.*—Dan. 12. 2; Matt. 20. 28.
57. The ACTIVE voice in Greek is frequently used for the CAUSATIVE, *e.g.*—Matt. 5. 25, 45; Mark 14. 54; Luke 11. 53; 1 Co. 6. 4; 2 Co. 2. 14; 9. 8; 2 Pe. 3. 12.
58. NEUTER gender is frequently used for MASCULINE, *e.g.*—Matt. 11. 27; 18. 17, 14; Heb. 7. 19; 12. 13; 1 Jo. 5. 4; Rev. 21. 27.
59. The PRESENT tense is frequently used to express HABITUAL or immediately future action, *e.g.*—Matt. 2. 4; 3. 10; 17. 11; 26. 2; Luke 12. 54; John 4. 21; 7. 42, 52; 10. 32; 12. 26; 13. 6, 27; 14. 3; 16. 2, 17; 17. 11, 24; 21. 3; Rom. 15. 25; 1 Co. 3. 13; 12. 31; 15. 2, 35; 2 Co. 5. 1; 13. 1; Eph. 5. 5; Col. 3. 6; Heb. 4. 3.
60. The PAST tense is frequently used to express the CERTAINTY of a future action, *e.g.*—John 13. 31; 15. 6; 17. 18; Jude 14; Rev. 10. 7.
61. The POSITIVE degree is frequently put for the COMPARATIVE or SUPERLATIVE, *e.g.*—Luke 9. 48.
62. SON and DAUGHTER are frequently used for a DESCENDANT, *e.g.*—Gen. 29. 5; 46. 21, 22; 2 Sa. 19. 24; Eccl. 1. 1; Matt. 1. 1; Luke 1. 5; 3. 23; 13. 16.
63. FATHER and MOTHER are frequently used for an ANCESTOR, *e.g.*—Gen. 37. 10; 1 Ki. 15. 10; Matt. 3. 9; Mark 11. 10; Luke 1. 31, 73; John 4. 12; Acts 7. 2; Rom. 4. 11.
64. BROTHER and SISTER are frequently used for a RELATIVE or COMPANION, *e.g.*—Gen. 14. 14; 2 Ki. 8. 26; Matt. 5. 22, 23, 47; 7. 5; 32. 8, 22; 23. 8; 25. 40; John 7. 3; Acts 1. 14; 3. 22; 9. 30; 11. 29; 1 Co. 1. 1; 5. 11; Gal. 1. 19; Heb. 2. 11, 12, 17; 7. 5; 8. 11; 2 Co. 1. 1; 2. 13; Rev. 6. 11; 19. 10; 22. 9.
65. GOD—is used of any one (personally) MIGHTY, whether truly so or not, and is applied not only to the true God, but to false gods, magistrates, judges, angels, prophets, &c., *e.g.*—Exod. 7. 1; 15. 11; 21. 6; 22. 8, 9; 32. 8, 22, 31; Deut. 10. 17; Judg. 8. 33; 9. 9, 13; 13. 21, 22; 16. 23; 1 Sa. 2. 25; 28. 13; 1 Ki. 11. 33; 2 Ki. 1. 2, 3; 19. 37; 1 Sa. 8. 5; 45. 6; 82. 1, 6; 97. 7, 9; 136. 2; Matt. 1. 23; John 1. 1; 10. 33, 34, 35; 20. 28; Acts 7. 40, 43, 59; 12. 22; 14. 11; 17. 18, 23; 19. 26; 20. 28; 28. 6; Rom. 9. 5; 1 Co. 8. 5; Phil. 3. 19; 2 Th. 2. 4; 1 Th. 3. 16; Titus 2. 13; Heb. 1. 8; 2 Pe. 1. 1; 1 Jo. 3. 16; 5. 20.
66. SPIRIT—is used of God himself, or the Divine Mind, His energy, influence, gifts; of the vital principle of animals, and of breath, wind, or air in motion, &c., *e.g.*—Gen. 1. 1; 3. 8; 6. 3, 17; 8. 1; 26. 35, &c.
67. ANGEL—is used of a messenger (good or bad) from heaven or from men, and applied to spiritual intelligences, to the pillar of cloud and fire, to the (pestilential) winds, to priests, prophets, ministers, disembodied spirits, &c., *e.g.*—Gen. 16. 7; 32. 1, 3, 6; Ex. 14. 19; Judg. 2. 1; Psa. 97. 7; 104. 4; Eccl. 5. 6; Hag. 1. 13; Mal. 2. 7; Matt. 4. 6; 11. 10; 13. 39, 41, 49; 16. 27; 18. 10; 24. 31; Mark 1. 2; 13. 27; Luke 7. 24, 27; 9. 52; Acts 7. 53; 12. 15; 1 Co. 4. 9; 6. 3; 11. 10; Gal. 3. 19; Col. 2. 18; 2 Thess. 1. 17; 1 Th. 3. 16; 5. 21; Heb. 1. 7; Jas. 2. 25; 1 Pe. 1. 12; Rev. 1. 20; 2. 1, 3, 8, 12; 3. 1, 7, 14; 14. 6.
68. PROPHET—is used of one who (personally) announces the will or celebrates the works of God, whether these relate to things past, present, or future, and it is applied to patriarchs, orators, singers, and songstresses, priests, and preachers, *e.g.*—Gen. 20. 7; Ex. 7. 1; 15. 20; Num. 11. 29; 1 Sa. 10. 5; Matt. 10. 41; 23. 34; Luke 4. 24; 7. 28; John 4. 19; Acts 11. 27; 13. 1; 15. 32; 1 Co. 12. 28, 29; 14. 29, 32, 37; Eph. 2. 20; 3. 5; 4. 11; also Matt. 7. 22; 26. 68; Mark 14. 65; Luke 22. 64; Acts 2. 17; 21. 19; 1 Co. 11. 4, 5; 13. 9; 14. 1-6, 24, 31, 39; 1 Th. 1. 18; 4. 14, &c.
69. NOUNS are frequently (in Hebrew commonly) used for ADJECTIVES, *e.g.*—John 6. 63; Rom. 3. 30; Eph. 5. 8.
70. Active verbs frequently express only an attempt to do the action, *e.g.*—Deut. 28. 68; Ezek. 22. 13; Matt. 10. 39; 17. 11; John 1. 9, 29; 12. 32; Rom. 2. 4; 1 Co. 10. 33; Gal. 5. 4; Phil. 3. 15; 1 John 1. 10; 2. 26; 5. 4, 10; Rev. 12. 9.
(b) Active verbs frequently express a permission of it, *e.g.*—Exod. 4. 21; 5. 22; 2 Sa. 24. 1; Jer. 4. 10; 20. 7; Ezek. 14. 9; Matt. 6. 13; 11. 25; 23. 32; Mark 5. 12; John 13. 27; Acts 13. 29; Rom. 9. 18; 11. 7; 2 Th. 2. 11.
(c) Active verbs frequently express an announcement of it, *e.g.*—Gen. 41. 13; Lev. 13. 6, 13; 2 Ki. 2. 24; Isa. 6. 10; Jer. 1. 10; Ezek. 32. 2; 43. 3; Hos. 6. 5; Matt. 16. 19; John 8. 10, 11; Acts 10. 15; 1 Co. 6. 2.
(d) Active verbs frequently express giving an occasion for it, *e.g.*—Gen. 42. 38; 1 Sa. 23. 7; 2 Sa. 16. 10; 1 Ki. 14. 16; Jer. 38. 23; Amos 3. 6; Matt. 5. 32; 10. 21; Acts 1. 18; Rom. 2. 5; 14. 15; 1 Co. 7. 16; Jas. 5. 20.
(e) Active verbs frequently express a direction or sanction to it, *e.g.*—Gen. 3. 21; John 4. 1, &c.
(f) Active verbs frequently express a promise to do it, *e.g.*—Ezek. 13. 22, &c.
(g) Active verbs frequently express a continuation of it, *e.g.*—1 John 5. 13, &c.
(h) Active verbs frequently express what is done by a deputy, *e.g.*—Gen. 16. 13, &c.
71. PARONOMASIA, or a play upon words, to excite attention, is often observable in the original, *e.g.*—Gen. 9. 6, 27; 18. 27; 27. 36; 29. 34, 35; 31. 20, 52; 32. 24; 41. 51, 52; 42. 35; 48. 22; 49. 8, 16, 19; Exod. 23. 2; 32. 18; Num. 5. 18; 18. 2; 20. 1; 24. 21; 27. 14; Judg. 10. 4; 15. 16; Ruth 1. 2; 1 Sa. 1. 26; 5. 14; 15. 6, 18, 19; 25. 25; 2 Sa. 22. 11, 42; 1 Ki. 8. 66 (2 Ch. 7. 10); 18. 21, 26; Neh. 9. 24; Job 11. 12; 24. 18; 29. 16; 30. 3, 19; 38. 27; Psa. 18. 7, 10; 18. 21, 26; Neh. 9. 21; 10. 3; 52. 6; 56. 8; 64. 4; 68. 28; 66. 5; Prov. 6. 23; 12. 21; 23. 12; Eccl. 1. 2; 13. 7; 1. 6; Isa. 1. 23; 2. 19, 21; 5. 7; 7. 9; 10. 18, 30; 13. 4, 6 (Joel 1. 15); 14. 4; 15. 8, 9; 17. 1; 21. 2; 22. 18; 24. 3, 4, 17, 18; 25. 6; 29. 9; 30. 16; 32. 6, 7, 8, 19; 41. 5; 54. 8; 56. 10; 57. 6; 61. 3; 65. 11, 12; Jer. 1. 11, 12, 17; 2. 5; 5. 23; 6. 1, 28; 7. 13; 10. 11; 19. 1, 2, 7; 22. 22; 23. 33, 36, 37, 38, 39; 30. 3; 48. 2; 49. 9; 51. 2, 20; Lam. 3. 47; Ezek. 7. 6; 12. 10; 24. 21; 25. 18; 39. 9; Dan. 5. 26-28; Hos. 2. 23; 8. 7; 9. 15, 16; 10. 1; 12. 11; 13. 15; Amos 5. 5; 8. 1, 2; Jon. 4. 6; Mic. 1. 10, 13, 14; Nah. 2. 10; Hab. 2. 18; Zeph. 1. 2; 2. 4; 3. 1; Zech. 9. 6; Mic. 1. 10, 13, 14; Luke 21. 11; John 2. 23; Acts 8. 30; 24. 3; Rom. 1. 20, 28, 29-31; 3. 3; 5. 19; 8. 23; 11. 17; 12. 3; 16. 2; 1 Co. 2. 13; 3. 17; 6. 2; 10. 12; 11. 29, 31; 14. 10; 2 Co. 3. 2; 4. 8; 5. 4, 21; 8. 22; 9. 8; 10. 3; Gal. 4. 17; 5. 7; Eph. 1. 23; 3. 14, 19; Phil. 1. 4; 2 Th. 3. 11; 1 Th. 1. 8; 2 Th. 3. 4; 4. 7; Phm. 11; 2 John 1. 4.

Exodus 4:21 (KJV)

21 And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

Exodus 5:22 (KJV)

22 And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

2 Samuel 24:1 (KJV)

24 And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

1 Chronicles 21:1 (KJV)

21 And satan stood up against Israel, and provoked David to number Israel.

Jeremiah 4:10 (KJV)

10 Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

Jeremiah 20:7 (KJV)

7 O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

Ezekiel 14:9 (KJV)

9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

Matthew 6:13 (KJV)

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matthew 11:25 (KJV)

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Matthew 23:32 (KJV)

32 Fill ye up then the measure of your fathers.

Mark 5:12 (KJV)

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

John 13:27 (KJV)

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Acts 13:29 (KJV)

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

Romans 9:18 (KJV)

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Romans 11:7 (KJV)

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

2 Thessalonians 2:11 (KJV)

11 And for this cause God shall send them strong delusion, that they should believe a lie:

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bible idioms, active verbs express a permission of it

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[PDF] - Steve Fontenot - Humble Church of Christ

www.humblechurchofchrist.com/.../illustrations%20of%20Bible%20I...

File Format: PDF/Adobe Acrobat - Quick View

In these articles we will note some of the "**Bible Idioms**" Mr. Young has listed in his book. **Active verbs** frequently **express** an announcement of it ...

Apologetics Press - Who Hardened Pharaoh's Heart?

www.apologeticspress.org/articles/2259

James MacKnight, in a lengthy section on **biblical idioms**, agrees with Bullinger's assessment that in Hebrew **active verbs** can **express permission** and not direct ...

Hebrew Idiom Of Permission - Christian Family Fellowship | Tipp ...

www.cffm.org/teachings/iop.shtml

Of course there are many apparent contradictions in the **Bible** that stem from the ... an **idiom of permission**, which is a unique usage of words where **active verbs** are sometimes used "to **express**, not the doing of the thing, but the **permission** of ...

Does God Send Delusions? Can a Person Harden Himself Beyond ...

<https://www.christiancourier.com/.../589-does-god-send-delusions-ca...>

What does the **Bible** mean when it suggests that God may "send a strong ... discussion of **biblical idioms**, James MacKnight has observed: "**Active verbs** were used by the Hebrews to **express**, not the doing, but the **permission** of the thing which ...

hints and helps to bible interpretation

www.orthodox.cn/patristics/apostolicfathers/bibletips.htm

ILLUSTRATIONS OF **BIBLE IDIOMS** ... Click here for **Bible** references to Tips 1-9.
10. (b) **Active verbs** frequently **express a permission** to do the action.

Leaves of healing - Volume 11 - Page 302 - Google Books Result

books.google.com/books?id=PHZPAAAAYAAJ

John Alexander Dowie - 1902 - Body, Mind & Spirit

I have before me this morning an Analytical Concordance to the **Bible** by ... of **Bible Idioms**" (70) he has these words: "**Active verbs** frequently **express** only an ... illustrations. v "Then," he says, "**active verbs** frequently **express a permission** of it.

Idiom of Permission - GreaseSpot Cafe - Page 5

www.greasespotcafe.com › GreaseSpot Cafe › Living Life › Doctrinal

5 posts - 4 authors - Mar 22

One of the verses Bullinger cites as containing this **idiom** -- of how the Hebrews sometimes used **active verbs** to **express** "not the doing of the ...

The Idiom of Permission

www.varady.org/prvtr/biblical/idiom.htm

There is a basic premise that the **bible** teaches that must be observed: God is this explanation is given: "**Active verbs** were used by the Hebrews to **express**, ...

Ipuwer Papyrus & The Exodus [Archive] - David Icke's Official Forums

www.davidicke.com › ... › Main Forums › Religion

52 posts - 9 authors - Jan 29

There are many verses or similarities in the **bible** that were Egyptian and the James MacKnight, in a lengthy section on **biblical idioms**, agrees with ... in Hebrew **active verbs** can **express permission** and not direct action.

Debate: Exodus 7-12(the Egyptian Plagues) demolishes the ...

www.debate.org/.../Exodus-7-12-the-Egyptian-Plagues-demolishes-t...

Before I delve into the **idiom**, let me illustrate with a contemporary example. ... He shows that the Hebrew language "used **active verbs** to **express** the agent's ... "by the Hebrews to **express**, not the doing of the thing, but the **permission** of the thing ... Let me start by **expressing** my joy at hearing Bullinger's "the **bible** doesn't say, ...