

**HINTS AND HELPS TO  
BIBLE  
INTERPRETATION**

Dr. Robert Young

WITH ADDITIONAL INFORMATION AND INSIGHTS  
ON THE “PERMISSIVE SENSE”

Hints and Helps to  
**Bible**  
**Interpretation**

*By Dr. Robert Young*

*With additional information and insights  
on the “permissive sense”*

**Vindicating God Ministries**

Unless otherwise indicated, all Scripture quotations are taken from the *King James Version* (KJV) of the Bible.

## **Hints and Helps to Bible Interpretation**

Dr. Robert Young

*Extracted from the appendix of his **Analytical Concordance to the Bible [With] Appendixes** (Edinburgh: George Adam Young and Company, 1879).*

Published in 2023 by **Vindicating God Ministries**

# Contents

---

1. My Quest for the Book by Troy Edwards	5
2. Hints and Helps to Bible Interpretation	13
3. Dr. Robert Young and the Permissive Sense	29
4. Active Verbs Expressing Permission	41
5. Additional Expositors of the Permissive Sense	59
6. Does God Send Sickness?	69
Notes	75
Prayer for Salvation	81
Other Books from Vindicating God Ministries	82

Dedicated to:

***Rev. Kenneth E. Hagin***

Thank you for your ministry, your  
commitment to our Lord, and helping  
us to understand God's goodness.

## **Chapter One**

### **My Quest for the Book by Troy Edwards**

I surrendered my life to Jesus Christ in the summer of 1984 while stationed at Edwards Air Force Base in California as a member of the US Air Force. After that, I became eager to get to know Him and His Word. Like other Christians, I experienced some difficulties along the way, but the Holy Spirit helped me find the truth by both revealing it to me and introducing me to men who could instruct me during this period. However, I had to weed out of my mind the teachings of men who did not always portray God in the most favorable manner as I tried to learn about God and understand Scripture.

#### **Insights through Godly Men**

Add to this some of the most challenging assertions I've encountered when reading the Bible, both about God and by God (particularly the King James Version and the New King James Version). I firmly believed that God was a good God. He aimed to protect everyone. The thought that God was the cause of all the tragic and negative occurrences in life was something I could not accept. But my own understanding of God's nature as I perceived it in Jesus Christ seemed to run counter to much of what I was reading in the Bible as well as some of the preaching and teaching I was hearing. Although I was aware that the Bible is the inspired word of God, I found it challenging to reconcile many of its teachings with the loving and benevolent God I was growing to know through my own experiences.

I was invited to a church in Bakersfield, California in 1985 because I was thirsty for knowledge and persistently searching for the truth. There, I learned about

a God who does not cause disease, famine, tragedy, natural disasters, or anything else dreadful in life. Through methodical Bible instruction, we were taught how to withstand these things that were referred to as “assaults of the devil.” Even though I only spent a little amount of time there (I was given an assignment to serve in South Korea five months later), this ministry had a significant and long-lasting impact on my life.

I was introduced to publications by influential believers like Kenneth E. Hagin, Frederick K. C. Price, Jerry Savelle, Kenneth W. Hagin, Jr., Charles Capps, Lester Sumrall, and many more through this ministry. These individuals, along with my late pastor Ted M. Johnson (and later, Pastor Paul E. Terry, Jr.), confirmed for me several things that I already knew through my own relationship with the Lord; that God is a God of limitless love. Additionally, they helped me better appreciate God’s character as a healer, provider, protector, guide, etc. I merely had to trust Him and His promises; that was all.

In addition, I started to understand via these lessons from the Bible that God is not the cause of life’s misfortunes. They clarified to me that Satan is the origin of all evil. Sin, illness, disease, accidents, crime, tragedies, and all other negative occurrences in life are all caused by the devil. I started to realize that God is not just opposed to the devil’s efforts, but that our Lord’s incarnation and redemptive work served to both destroy Satan and deny him the ability to influence our lives.

A study of the gospels and other New Testament passages provided the majority of these findings (Matt. 12:25-29; Luke 9:56; 13:16; John 8:44; 10:10 and others). But I also ran into a problem: if God is not the agent accountable for the destructive ills in life, why are there so many places in the Old Testament (and some even in

the New Testament) that either suggest or seem to outright assert that He is the source of them?

### **Hints and Helps**

Even though the solutions did not appear right away, I didn't give up on finding them. One day, when I was reading Kenneth E. Hagin's book "*Redeemed from Poverty, Sickness, and Spiritual Death*," I experienced my first flash of illumination. In response to the criticism that numerous passages in Scripture suggested that God was the cause of sickness and disease, Hagin said the following in his book:

Dr. Robert Young, author of *Hints to Bible Interpretation*, points out that in the original Hebrew, the verb is in the permissive rather than the causative sense. Actually, it should have been translated something like this: "The Lord will allow you to be smitten . . . The Lord will allow these plagues to be brought upon you..."<sup>1</sup>

This seemed to be the solution I had been eagerly searching for. Not too long after, I read "*The Key to Scriptural Healing*," another book by Kenneth E. Hagin. Rev. Hagin expanded on this idea more in this book. Rev. Hagin then cited some verses from the Old Testament that appear to show that God is the creator of evil:

Obviously, these passages in the King James Version of the Bible do not give the true meaning of the original Hebrew, for we know that God doesn't create evil. Evil doesn't come from heaven. God only permits evil; He doesn't create it. Evil could not come from heaven, because there is no evil there. God permitted it to come, but He didn't create it. Nor does He create sickness. He only permits it to come as a result of man's disobedience.



The key to these difficulties lies in the fact that the active verb in the Hebrew has been translated in the causative sense when it should have been translated in the permissive sense. Dr. Robert Young, the author of Young's Analytical Concordance to the Bible, and an outstanding Hebrew scholar, points this out in his book *Hints and Helps to Bible Interpretation*. Although this book is no longer in print, I made notes from it many years ago. Dr. Young says that in Exodus 15:26, the literal Hebrew reads, "I will permit to be put upon thee none of the diseases which I have permitted to be brought upon the Egyptians, for I am the Lord that healeth thee."<sup>2</sup>

These findings by Hagin delighted me since at the time, my own pastors had been teaching us about the original Bible languages (Hebrew and Greek) and how some things had not been accurately translated into the English language in the Scriptures. The solution came to me when I realized that passages in the Hebrew where God is said to have allegedly sent disease, hardened hearts, created evil, etc. simply need to be understood in a permissive sense. Rev. Hagin was able to substantiate his knowledge using Robert Young's "*Hints and Helps to Bible Interpretation*," which I regarded to be a reliable source at the time (and still do).

### **Challenges to My Understanding**

Sadly, my comprehension of this permissive sense would soon be called into question. It was one thing to argue with other Christians—especially those who thought that suffering and catastrophe were intimately related to God's omnipotence—that their proof-texts ought to be interpreted in a permissive context, but quite another to provide evidence for it. My familiarity with the original languages of the Bible was limited to what my

*Strong's Concordance* and *Vine's Bible Dictionary* could tell me.

It didn't help that "imminent" linguists and researchers asserted that the original language lacked the concept of a "permissive sense." I therefore assumed that I would need to track down this book, "*Hints and Helps to Bible Interpretation*" by Robert Young, in order to present my case for this truth. Research was difficult back then because the internet wasn't accessible as it is now. A short while later, I would also learn that many individuals had been looking for this book in vain.

Fast-forward some years later, I had given up hope of ever finding the book (as many others did as well). I was even told that the book didn't exist. Some of Kenneth E. Hagin's staunchest supporters thought he "missed it" on this one. However, technological progress would provide new hope. With the development of the internet and the proliferation of websites that scan and digitize old books and make them searchable, I eventually came across statements made by the late controversial proponent of divine healing John Alexander Dowie (1847–1907), where, like Kenneth E. Hagin, he frequently cited Dr. Robert Young to support his belief that passages that attribute sickness to God should be interpreted permissively. An instance of one of the quotes is as follows:

Dr. Robert Young, of Edinburgh, states this in his **"Hints and Helps to Bible Interpretation"** appended to his great work, the **"Analytical Concordance to the Bible, containing every word in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each, and its pronunciation."** No greater scholar lives in our day. He holds what I have had the honor of teaching long before he wrote it, or at least before I saw his writings, that the active Hebrew verb must often be translated

permissively, and not causatively. He gives a long list of Illustrations of Bible Idioms, and this passage is undoubtedly covered by his exposition. I have dealt with this subject, as is well known to you, at some length in the tract entitled “Permission and Commission.” The following is the correct rendering of this passage: “I will [permit to be] put none of these diseases upon thee, which I have [permitted to be] brought upon the Egyptians: for I am [Jehovah-Rophi] the Lord that healeth thee.”<sup>3</sup> (Emphasis added)

Although I’m not sure if Dowie was the first to inform me about it, I knew from his remarks that the book was real and that it had been published. It was an appendix in the 1879 edition of Dr. Young’s *Analytical Concordance to the Bible*, not a standalone work. Soon afterward, I received a link to a digital copy of this concordance. It was there that I found the original “Hints and Helps” in one of its appendices.

### **Gratitude to the Faith Teachers**

A lot of us believed for many years that Young’s “Hints and Helps to Bible Interpretation” was a standalone volume, unrelated to the concordance. ***However, many people today continue to think that it is a different book.*** People who desire to support the permissive sense frequently cite Dr. Young’s “Hints and Helps” in their writings and sermons. There are usually no footnotes included in their citations. Generally speaking, they are only emphasizing what the majority of faith and healing teachers have been saying for years. For the most part, these teachers are just restating what Kenneth E. Hagin said.

However, I owe God a debt of gratitude for making this reality known via Rev. Hagin. I am very appreciative of him and other faith teachers (especially the late Apostle Frederick K. C. Price as well) for at least

bringing up the idea that there is a permissive sense in Scripture, regardless of whether or not he rightly identified the true basis of Dr. Young's work. I doubt that I would have learned this truth anywhere else at the critical moment that I needed it if Brother Hagin had never taught it. I dedicate this work to him as a result.

I've chosen to take that section of Dr. Robert Young's concordance and put it into a distinct book in commemoration of Dr. Young and those who initially informed us that there is a "Hints and Helps" from him. While Dr. Young's interpretation of the "permissive sense" has received a lot of attention from proponents of the faith message, I think most of his other "hints and assists" will be a great benefit to you and will assist you in analyzing Scripture. This is not to mean that you or I must concur with all of Dr. Young's findings (I don't). However, it is important to note that Dr. Young's research covered far more ground than simply demonstrating the necessity to interpret specific passages of Scripture permissively.

In addition, not many people are aware that Dr. Robert Young also published a succinct commentary on the Bible. In chapter three, I'll give some of those instances where he principally alludes to the concept that certain difficulties, particularly in the Old Testament, can be handled by seeing them in a *permissive* rather than a *causative* sense. I will also contribute my thoughts to the discussion with additional evidence proving that Dr. Young was not alone in his views regarding these issues.

Moreover, it's possible that seekers of Dr. Young's "Hints and Helps" *book* are unaware that he is neither the first nor the only researcher to advocate the truth that "Active verbs frequently express a permission of it." We will see in chapter four that, both before and at the same time that Dr. Young published his concordance, there were others who not only disclosed it but most of

them went into even more depth about it than Dr. Young did. This not only demonstrates to those Hebrew professionals who disagreed with Dr. Young's viewpoint that he was not alone in holding it, but also shows them how much more scholarly evidence exists for this concept than just his. Therefore, no one should be alarmed when academics try to disprove this idea by asserting that Dr. Young either never taught it or that he was the only one who advocated it. To further boost your confidence in this proposition, we include quotes from academics in chapter five who contend that Scripture has a "permissive sense" underlying it.

Many people who, like me, promote God's willingness to heal people today have looked for this book to refute the accusation that, according to an incorrect interpretation of the Bible, God is the cause of sickness and disease. While Dr. Young did not go into great detail on this subject, we shall learn in chapter six how the truth about the permissiveness of active verbs that he advocated most definitely applies to it.

I pray that this small book will benefit you and that you will find it not only a useful resource in your studies, but also a source of confidence in your understanding of God's loving and beautiful character as shown in our Lord Jesus the Messiah. May God grant His most abundant blessings on you as you study this book.

## Chapter Two

### 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; Ps. 60. 8; 78. 65; Is. 1. 24; Jer. 7. 13; Heb. 10. 12; Jas. 5. 4; 2 Pet. 2. 9; Deut. 8:2; Heb. 4. 13; Luke 1. 66; Psa. 4. 6; Josh. 7. 26; Lev. 26. 28.

(*b.*) God is spoken of as dealing with MEN as they deal with HIM. *See*—Josh. 7. 12; Judges 2. 20, 21; 2 Sam. 22. 26, 27; 2 Chron. 15. 2; Matt. 6. 15; 18. 35; John 15. 14.

2. Abstract and inanimate things are frequently PERSONIFIED, *e.g.*—Ears 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 word; 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; Ex. 24. 10 and John 1. 18; 1 Sam. 15. 11 and 29, 1 Ki. 22. 20 and Isa. 40. 14; Psa. 51. 10 and Ezek. 18. 31; Prov. 6. 1 and Phile. 18, 19; Prov. 26.4 and 5; Isa. 9. 21 and Luke 18. 1; 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 Ti. 5. 8; Matt. 7. 7, 8 and John 8. 21; 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. 5; 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; C01. 2. 20 and I Pe. 2. 13.

4. General statements are frequently to be limited, *see*— Prov. 3. 16; 9. 11; 10. 27; 11. 14, 15; Mark 16. 17, 18; John 3. 22; 11. 9; Rom. 3. 10, 11; 9. 30; 1 Cor. 7.32.

5. Positive statements are sometimes to be understood comparatively. Gen. 45. 8; Ex. 16. 8; 1 Sam. 8. 7; Prov. 8. 10; Jer. 7. 22, 23; Joel 2. 13; Matt. 9. 13; 11. 18, 19; 15. 24; 23. 2; Luke 14. 12; John 5. 22, 30; 6. 27; Rom. 9. 21; 1 Cor. 1. 17; 3. 7; Col. 3. 2; 1 Tim. 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; Ex. 7. 16, 17; 15. 25, 26; Deut. 11. 13-15; Is. 10. 4, 7, 25, 26; 50. 3, 4; Jer. 4. 19-27; 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 Sam. 13. 14; 1 Kings 13. 11; Jer. 28. 1, 5, 10; Ezek. 16. 4; Matt. 5. 13; 9. 12, 13; 10. 3; Luke 2. 1, 48; 15. 7, 24, 29; 16. 15; Acts 28. 2; Rom. 6. 2; 1 Cor. 1. 21; 2. 6; Titus 1. 12; 2 Pet. 2. 1.

10. Words are frequently used in an ironical manner, *e.g.*—Judges 10. 14; 1 Kings 18. 27; 22. 15; Job 12. 2; Ezek. 11. 9; Matt. 25. 26; Mark 7. 9; 1 Cor. 4. 8.

11. Clauses sometimes need transposition, *e.g.*—Matt. 7. 6; Mark 9. 13; 11. 13; 15. 21; Acts 4. 27, 28; 5. 12, 15, 38, 39; 28. 18; 1 Tim. 1. 13, 14.

12. Hebraisms, Latinisms, Syriacisms, etc., are frequently used. Abba, acceldama, amen, corban, ephphatha, eloi, hallelujah, &c.—centurion, census, colony, legion, libertine, mile, forum, etc.; to accept, that is, lift up the face of any one; to have compassion, that is, have the bowels moved for any one; flesh and blood, that is, a human being; to confess (in, with) one; one for first, etc.



13. The SAME persons and places have frequently DIFFERENT names. *e.g.*—Abiathar and Ahimelech; Abiud and Meshallum; Abram and Abraham ; Adah and Bashernath ; Ahaziah, Azariah, and Jehoahaz ; Amiel and Eliam ; Azariah and Uzziah ; Barachias, Jehoiada, and Johanan ; Barnabas and Joses; Barabbas, Joseph, and Justus ; Bartholomew and Nathaniel ; Caesar., Dan, and Laish; Cephas, Peter, Simon, Simeon ; Dalinanutha and Magdala; Didymus and Thomas; Eleseus and Elisha ; Elias and Elijah ; En-Mishpat and Kadesh ; Gadarenes and Gergasenes; Gideon and Jerubbaal ; Badadezar and Hadarezar ; Hermon, Shenir, and Sirion; Hobab and Jethro ; Horeb and Sinai; Jebus and Jerusalem ; Jedidiah and Solomon; Jehoahaz, Johanan, and Shallum; Jesus and Joshua; Judah, Judas, and Jude ; Lebbaeus and Thaddeus ; Levi and Matthew ; Lukas and Luke ; Sheshbazzar and Zerubabel ; Silas and Silvanus ; Timotheus and Timothy; Nebuchadnezzar is spelt 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, Uses, Pharaoh, Zachariah, &c.

14. The same word has frequently a different meaning even in the same verse. Lev. 16. 8; Matt. 8. 22; 13. 12; Rom. 4. 25; 14. 13; 1 Cor. 10. 2; 15.51; 2 Cor. 5. 21; 1 John 5. 20.

15. The name of a book or a writer is frequently omitted. 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. Luke 16. 29, 31; 24. 27; Acts 15. 21; 2 Cor. 3. 15.

(c.) The subject treated of is frequently put for the book or the writer. Mark 2. 26; 12. 26; Rom. 11. 2.

16. PARENTHESES are to be carefully attended to, *e.g.*—Gen. 13. 10; Is. 52. 14; Mark 9. 13, 38-40; 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 Cor. 8. 1-4; 15. 52; 2 Cor. 5. 6-8.

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

18. The repetition of a word denotes the superlative degree, *e.g.*—Gen. 9. 25; Ex. 36. 33; Deut. 10. 17; 1 Sam. 2. 3; 2 Kings 10. 15; Ps. 79. 13; Ecc. 1. 1; 7. 24; Is. 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; 22. 24; John 5. 35; 7. 7, 17; Acts 11. 15; 40; 10. 12; 11. 16; 14. 37; Rom. 5. 7; 1 Cor. 3. 18; 7. 40; 10. 12; 11. 16; 14. 37; Phil. 3. 4; Heb. 4. 1; 12. 11.

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

21. References—are sometimes made to non-canonical books, which were true and contemporary histories, *e.g.*, Num. 21. 14; Josh. 10. 12, 13; 1 Sam. 10. 25; 2 Sam. 1. 18; 1 Kings 4. 32; 11. 41; 14. 19; 15. 7, 16. 5, 20, 27; 22. 39; a 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. Gen. 2. 17; 15. 18; 17. 7; 1 Sam. 2. 30; Prov. 22. 6; Is. 38. 1; Jon. 3. 4; Matt. 1. 21; 18. 32; 19. 28; John 3. 36; Acts 37. 24, 31.

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

23. Distribution is expressed in a variety of ways. 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 Ex. 8. 14; "companies, companies", Mark 6. 39. Compare also Mark 14. 19; John 8. 9; Rom. 12. 5; 2 Cor. 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; 9.31; 10. 30; 13. 19, 20; 18. 5; Rom. 4. 19; 5. 1; 8. 1; 1 Cor. 3. 4; 6. 20; 9. 23; 11. 29; 15. 29; 2 Cor. 5. 17; Gal. 4. 14; Eph. 1. 18; Phil. 3. 11; Col. 2. 18; 1 Tim. 3. 16; 6. 13, 19; 2 Tim. 4. 1, 14; Heb. 4. 2; James 5. 9; 1 Pet. 3. 15, 21; 2 Pet. 1. 3; 2. 18; 1 John 5. 7, 8, 13; 2 John 9; Jude 1; Rev. 1. 5, 6; 2. 9, 13; 17. 8; 20. 14, As.

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. 1-11; Acts 8. 37; 15. 34; 24. 7; 28. 29; 1 John 5. 7, etc.

26. The ORDER OF EVENTS in frequently disregarded, *e.g.*—John 2. 13 when compared with Matt. 21. 12; Gen.

37. 1-30 with 36. 21; Judges 17. 1 with 18. 31; also, 19. 1-21 with 1. 34.

27. The Scripture writers frequently use ROUND and common numbers, *e.g.*—Gen. 15. 13; Ex. 12. 40; Acts 7. 6; Ex. 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.*—Num. 14. 30; Prov. 16. 13; Matt. 5. 34; Mark 16. 16; Luke 16. 18; John 4. 4; 6. 44; 9.3; Rom. 9. 22-24; 13. 2; 1 Cor. 7. 19; Gal. 3. 17; Eph. 4. 20; 1 John 2. 18.

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.*—Mum. 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; 14. 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 steep; 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.

33. The definite article is sometimes injuriously inserted, *e.g.*—Matt. 1. 20; 2. 13; 28. 2; Luke 2. 9; Acts 5. 10; 7. 35; 8. 26; 12. 7, 23, an angel; Matt. 3. 3, a voice; 8. 8, a word; 15. 9, commandments; 22.30, angels; Mark 1. 45, a city; 2. 1, house; 7. 7, commandments; 12. 25, angels; Luke 1. 76, 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, to deliver, to reward, or to punish. *e.g.*—Ps. 50. 3; Hos. 6. 3; Matt. 16.27; Luke 18. 8; Rom. 9. 9; Eph. 2. 17; Heb. 10. 37; James 5. 8; Rev. 2. 5.

35. Things are spoken of as given, done, or possessed, which are only promised or proposed, *e.g.*—Gen. 15. 18; 27. 37; 37. 21; Josh. 1. 3; 24. 9; Jer. 1. 10; Ezek. 24. 13; 1 Cor. 10. 33; Eph. 1. 3, 4; 2 Tim. 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.*—Ps. 99. 8; Matt. 11. 1; 12. 9; Luke 5. 17, 26; John 6. 50; Acts 4. 11; 7. 19; 10. 6; 15. 11; 2 Thess. 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; Eze. 16. 3; Mark 3. 17; Luke 10. 6; John 17. 12; Acts 4. 36; 13. 10; 2 Th. 2. 3; 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. 14; 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. 15, 27; 49. 7; Num. 20. 21; Dent. 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 Tim 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. 36; 8. 10; 1 Cor. 1. 24; 2 Cor. 1. 19, 21; 4. 5; 5. 17; 11. 4; Gal. 1. 16; 4. 19; Eph. 3. 17; 4. 20; Phil. 1. 15, 16, 18; Col. 1. 27, 28; 2. 6, 7; 2 Tim. 3. 12.

43. The verb to have is frequently used for to hold fast, to use, *e.g.*—Matt. 13. 12; 21. 26; Luke 19. 20; Rom. 1. 28; Phil. 2. 29; 1 Tim. 1. 19; 3. 9; 2 Tim. 1. 13; 1 Pet. 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 to be a Christian, *e.g.*—Rom. 8. 1; 9. 1; 12. 5; 16. 7, 9, 10; 1 Cor. 3. 1; 4. 10, 15, 17; 15. 18, 19; 2 Cor. 2. 17; 3. 14; 5. 17, 19; 12. 2, 19; Gal. 1. 22; Eph. 1. 3; Phil. 1. 13; 2. 1; Col. 1. 2; 2. 5; 1 Thess. 4. 16; 1 Tim. 2. 7; Phile. 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. The Spirit for his operations, *e.g.*—Matt. 1. 18, 20; Mark 1. 8; Luke 1. 35; 4. 1; John 3. 34; Acts 10. 38; Rom. 5. 5; 1 Cor. 2. 13; 2 Cor. 6. 6; Eph. 1. 13; 1 Thess. 1. 5; 2 Tim. 1. 14; Titus 3. 5; Heb. 2. 4; 1 Pet. 1. 12; 2 Pet. 1. 21; Jude 20.

48. Abstract words are frequently used for concrete ones, *e.g.*—Gen. 15. 1; 46. 34; Judges 5. 12; 1 Sam. 15. 29; Ps. 35. 3; Luke 2. 30; John 4. 22; 11. 25; 17. 3; Rom. 3. 20; 8. 7; 11. 7; 1 Cor. 1. 30; 2 Cor. 5. 21; Gal. 3. 13; Eph. 5. 8.

49. The phrase “to be called” frequently indicates actual being, *e.g.*—Is. 1. 26; 56. 7; 60. 18; Matt. 1. 23; 2. 23; 5. 9, 19; 21. 13; Rom. 9. 26; 1 John 3. 1; Mark 11. 17; Luke 19. 46; James 2. 23.

50. PLURAL nouns, pronouns, and verbs are frequently used for the SINGULAR, *e.g.*—Gen. 1. 1, 26; 3. 22; 8.; 11. 7; 19. 29; 21. 7. 46. 7; Judg. 12. 7; Ch. 24 25; Neh. 3. 8, Prov. g. 10; Hos. 12 8; Isa. 6. 8; Amos 6. 10, Jon. 1. 5; Zech. 9. 9; Matt. 2. 20; 12 20, 21 7: 26. 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 Ti. 1. 8, 9; 1 Jo. 1. 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. 3:23 20; Job 1. 16; 49: Psa. 36. 6; 65. 9; 80. 2, 10, Song 8. 6, Jon. 3. 3; Mark 1 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. 19; 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. 17. 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; 15:13; 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, 8; 11. 23; 14. 4; 16. 25; 1 Co. 2. 14; 12. 3; 2 Co. 8; 13 8; 2 Ti. 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. 2-34:23: 5. 1; 16. 16; 17. 23; 19. 24; Exod. 16. 7; 34. 35; Num. 6. 24-26; Josh. 21: Sa. 3. 21; 1 Ki. 2. 19; 8. 1; 10. 13; 12. 21; 2 Ki. 16. 11; 2 Ch. 7. 2; Neh. 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 Ti. 2. 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; 15. 13; 1 Co. 6. 12; 8. 1; IL 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 Ti. 4. 1; Heb. 3. 16.

56. The word **MANY** is frequently used for **ALL**, *e.g.*— Dan. 13. 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. 11, 14, Heb. 7. 19; 12. 13; 1 Jo. 5. 4, Rev 21. 27

59. The **PRESENT** tense is frequently used to express **HABITUAL OF** 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 OF 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 Kl. 8. 26; Matt. 5. 22, 23, 24, 47: 7 5; 12. 46; 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. Gon—is used of any one (professedly) 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. 23, 28. 13, 1 Ki. 11. 33; 2 Ki. 1. 2, 3; 19. 37; Psa. 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 Ti. 3. 16, Titus 2. :3; Heb. 1. 8, 2 Pe. í 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 ro. 13 39, 41, 49, 16. 27, 18. 10. 24. 31; Mark 12; 13. 27; Luke 7. 24, 27, 9 52; Acts 7. 53: 12. 15, 1 Cor. 49, 6. 3; 11 10; Gal. 3. 19; Col. 2. 18, 2 Thess. 1. 17; 1 Ti. 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 (professedly) 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. ro. 5; Matt. 10. 41, 23. 34, Luke 4. 24; 7. 28. John 4. 19; Acts 11. 27; 13. 1, 15. 32; 1 Cor. 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 Cor. 11. 4. 5. 13, 9, 14. 1-6, 24, 31, 39, 1 Tim. 1. 18, 4, 14, &c.

69. NOUNS are frequently (in Hebrew generally) 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; Eze. 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; Eze. 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; Eze. 32. 2;

43. 3; Hos. 6. s; 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. 20; 1 Sa. 1. 27, 28; 6. 14. 15; 6. 18, 19; 25. 25; 2 Sa. 22. 11, 42; 1 Ki. 8. 66 (2 Ch. 7. 10); 18. 21. 26; Neh. 24; Job 11. 12; 24. 18; 29. 16; 30. 3, 19; 38. 27; Psa. 18. 7, 41; 25. 16; 32. 7; 39 11; 40. 3; 52. 6; 56. 8; 64. 4; 68. 28; 96. 5; Prov 6. 23; 12. 21; 13. 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, 2; 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; 2. 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; Eze. 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. 3, 5; Matt. 16. 18; 21. 41; 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; 3. 2, 12; 2 Th. 3. 11; 1 Ti. 1..8; 2 Ti. 3. 4; 4. 7; Phm. 11; 3 John 7.

## Chapter Three

### Dr. Robert Young and the Permissive Sense

Those who have searched for Dr. Robert Young's "Hints and Helps to Bible Interpretation" have frequently been disappointed because it was not a separate book, but rather an appendix in the earliest edition of his concordance.

#### Supplemental Data on the Permissive Sense

Many people have also expressed disappointment at how little of his teaching on what has come to be known as "the permissive sense" is contained in that appendix. Most of the time, we are informed, "Active verbs frequently express a permission of it," then given a few verses from the Bible, and that's it.

Well, that's not *exactly* it. Another appendix in Dr. Young's 1879 Concordance is titled "*Analytical Survey of the Idioms of the Bible.*" Dr. Young outlines a number of principles for comprehending the various verbs in Scripture in "*Chap. III. Rules of Criticism Relating to Verbs.*" Dr. Young explains how the same verbs can denote both permission and causation in rule 68:

Rule LXVIII Verbs that signify the simple act or effect may be understood (1) of the power, or (2) of the duty and obligation, or (3) of the will, choice, or intention, or (4) of the design or tendency, or (5) of the attempt or endeavor, or (6) of the custom or usual way, or (7) of the occasion, or (8) **of the permission—of acting.**<sup>1</sup> (Emphasis added)

The following Biblical instances are given by Dr. Young in Rule LXVIII (8) that should be seen as *permissive* rather than *causative*:

(8.) Job 1. 21, the Lord hath (permitted to be) taken away.—ps. 119.31, put me not to shame, *i.e.* permit it not.—Isa. 63.17, why hast thou made (*i.e.* suffered) us to err.—Jer. 4. 10, thou has greatly deceived this people, *i.e.* permitted them to be deceived—15.15, take me not away, *i.e.* suffer it not.—Matt. 6. 13, lead us not (*i.e.* suffer us not to be led) into temptation.<sup>2</sup>

This leaves us with no doubt that Dr. Young taught that there was a permissive sense in Scripture and that this fact should be noted in relation to places in Scripture that appear to make God the author of evil.

### **God Permitted and Satan Did It**

Dr. Young’s comment regarding Job 1:21, which contains the words, “*the LORD gave, and the LORD hath taken away,*” is significant to Christians who defend God against accusations of personally bringing illness and sorrow into the lives of others. No matter how the person may have passed away (murder, accident, sickness, etc.), this adage is frequently quoted during funerals. The idea is that whatever catastrophe the individual experienced, God was ultimately to blame. However, as noted in Dr. Young’s Analytical Concordance, it would have been more accurate to translate it as “The Lord hath (permitted to be) taken away.”

Another well-known Job quote is found in Job 2:10, which reads, “*shall we receive good at the hand of God, and shall we not receive evil?*” Dr. Young had an alternative viewpoint on this:

*And he saith unto her, 'As one of the foolish women speaketh, thou speakest; yea, the good we receive from God, and **the evil we do not receive.**' In all this Job hath not sinned with his lips. (Young's Literal Translation; Emphasis added)*

Whereas the King James and most English translations portray Job's comments as acquiescing to the notion that God had brought all of this upon him, Dr. Young felt that Job rejected this notion and acknowledged the enemy's hand in his circumstances. In his commentary, Robert Young explains his translation by saying: "NOT RECEIVE.] He seems persuaded his troubles came from the adversary, not from God, see 9:24"<sup>3</sup>

Whether or not we concur with Dr. Young's interpretation of Job's assertion, everybody who reads the story will conclude that *Satan*, not *God*, was the one who took away everything Job had. Sadly, most Christians do not enjoy reading the Bible for themselves and prefer to adhere to conventional views, despite the fact that these views misrepresent God's character.

Sadder yet, some people prefer to accept a credentialed scholar's interpretation of the Bible's meaning above what the Bible itself has to say. Scripture will allow us to comprehend that the majority of instances where it says that God produced an event that is at odds with His revealed character may be understood permissively if we let the Bible interpret itself. This is primarily accomplished when we contrast such assertions with other passages of Scripture. Compare the following, for instance:



*And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. (2 Sam. 24:1)*

*And Satan stood up against Israel, and provoked David to number Israel. (1 Chron. 21:1)*

The former passage suggests that God caused David to sin, whereas the latter verse claims that Satan was responsible. Recognizing the presumed disparity between the two texts, one of Dr. Young's peers, E. W. Bullinger, rendered 2 Sam. 24:1, "*He **suffered** David to be moved against them to say, Go, number Israel and Judah.*"

Bullinger discusses in his annotations on the passage how comprehending the text in its permissive context helps us appreciate similar passages. This is based on the meaning of the word "moved" in the Hebrew language as well as the explanation provided in 1 Chronicles 21:1:

He moved-He suffered him to be moved. By Hebrew idiom (and also by modern usage) a person is said to do that which he permits to be done. Here we have the historical fact. In 1Ch. 21:1 we have the real fact from the Divine standpoint. Here the exoteric, in 1Ch\_21:1 the esoteric. For examples, see Ex. 4:21; 5:22. Jer. 4:10. Eze. 14:9; 20:25. Mat. 11:25; 13:11. Rom. 9:18; 11:7, 8; 2Th. 2:11. God's permission, but Satan's suggestion (Jam\_1:13, Jam\_1:14); or, *yasath* may be taken impersonally, "David was moved".<sup>4</sup>

Consistent with this insight, Dr. Young's literal translation of the Bible, which recognizes the necessity of

letting Scripture speak for itself in interpretation, translates 2 Samuel 24:1 as follows:

*And the anger of Jehovah addeth to burn against Israel, and [an adversary] moveth David about them, saying, 'Go, number Israel and Judah.'* (Young's Literal Translation; Emphasis added)

Young's translation is based on the passage's congruence with 1 Chronicles 21:1 rather than any of the passage's active verbs: "ADVERSARY.] This supplement is in accordance with 1 Ch. 21 .1."<sup>5</sup> So shouldn't we trust Scripture to explain itself if a distinguished scholar trusted Scripture to interpret itself more than he trusted original languages?

Even those of us who are convinced that God does not literally work destruction assume the need to hunt for scholarly backing for our stance, even if the criteria for properly interpreting "Bible difficulties" are right there inside the pages of Scripture. For this reason, we sense the need to seek solace in assertions made about such passages by eminent academics like Dr. Young. Although this shouldn't be the case, it is. God frequently shows condescension to our concerns because He is kind and wants to help us in our pursuits.

### **Other Insights by Dr. Robert Young**

We are therefore grateful to learn that the scant material on the permissive sense contained in Dr. Young's "Hints and Helps" is not restricted to that alone. He has provided additional views on this topic in a commentary on the Bible. Even while this knowledge is not exhaustive, it does provide Dr. Young "Hints and Helps" enthusiasts additional context for understanding

the fact that in Scripture God is frequently described as doing what He merely permitted or did not prevent.

Let's start with a strange remark about Joseph's interpretation of two dreams while he was imprisoned in Egypt. Joseph foresaw that one of the dreamers would regain his position and another would be hung (Gen. 40:20-23). In Scripture language, Joseph is described as having carried out the hanging because he foresaw it: "*...me he restored unto mine office, and him he hanged*" (Gen. 41:13). Dr. Young explains:

13. HE PUT BACK...HIM HE HANGED.]

What Joseph only foretold he is here said to do, according to the language of SS. and of common life; this illustrates the real meaning of Ex. 7. 3, compared with Ex. 3. 19, &c.<sup>6</sup>

Dr. Young argues that Joseph's purported execution of a dreamer entirely on the basis of his prophecy of the occurrence also explains for us God's declaration in Ex. 7:3 that "*I will harden Pharaoh's heart.*" God, like Joseph, is simply said to perform what He prophesied would happen due to Pharaoh's own stubbornness. There was no supernatural intervention in this case.

In Ex. 5, Moses refers to God's seeming lack of intervention using language akin to this. After being confronted with the command from God to free the Israelites from their servitude, Pharaoh intensified their labor instead. After that, Moses seemingly accuses God, saying that He "*hath done evil to this people*" (Exodus 5:23). Moses appears to be accusing God of being behind Pharaoh's actions, but Dr. Young clarifies how the verse should properly be viewed in his commentary:

WHY HAST THOU DONE EVIL.] As remarked before, what one permits to be done when he has power to prevent it, in Scripture language he is said to do; in the very next clause Moses declares Pharaoh to have been the doer of the evil.<sup>7</sup>

In his comment on 2 Chronicles 25:16, where we read, “*I know that God hath determined to destroy thee,*” Dr. Young encapsulates this fact. After pointing out that the word “determined” should rather be “counselled,” Dr. Young continues, “.... that is, given counsel, agreeably to the well-known scripture idiom whereby what God allows he is said to do.”<sup>8</sup>

Once more, we can see that Dr. Young defended the veracity of the Scriptures’ permissive sense. But can we apply this concept if it is claimed that God has inflicted sickness and disease, as many believers in divine healing have done? In Lev. 14:34 God says that He will “*put the plague of leprosy in a house of the land of your possession.*” Dr. Young comments on this passage as follows:

I HAVE PUT.] lit. ‘given.’ Some have supposed this to indicate that the leprosy in this case was a direct divine infliction; but in Scripture language what God permits he is said to do.<sup>9</sup>

In chapter six, we’ll examine more closely at how Dr. Young’s teaching applies to passages where God is said to inflict sickness and disease. However, it is clear that Dr. Young believed that *permission* rather than *causation* was the correct way to understand such passages of Scripture.

## God Hardening Hearts

The suggestion in several Scriptures that God hardens people's hearts to ensure that they sin against Him so that He might exact the proper penalty upon them has baffled many people. As one illustration, the prophet laments in Isaiah 63:17, "*O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?*"

If this is taken literally, it would make God the author of evil. However, according to Dr. Robert Young, the phrase actually means "sufferest to harden."<sup>10</sup> Dr. Young believed that this idea of permission should be applied to all such passages. In Ex. 10:1 God says concerning Pharaoh, "*I have hardened his heart, and the heart of his servants.*" Dr. Young writes:

X. 1. DECLARED HARD.] See 3. 19; the causative (or Hiphil) form of the Hebrew verb is often simply permissive or declarative, as has been already repeatedly noticed, and as is universally admitted by all Biblical critics; see Ex. 23:7; 22:9; De. 25:1; 2 Sa. 15:4; Is. 2: 21; 1 K. 8:32; Job 9:20, &c.<sup>11</sup>

According to Dr. Young, the Hebrew hiphil conjugation can denote a *permission* or *declaration* rather than a *causality* on God's end. When discussing "Rules of Criticism Relating to Verbs" in rule 80 of his concordance, Dr. Young once more illustrates how the hiphil conjugation might signify permission:

Rule LXXX. The Hiphil conjugation is generally the causative, declarative, or permissive form of Kal, i.e. to go forth=cause to go forth, let go forth, etc. It

occurs in connection with 503 verbs, as HOPHAL, its passive, does with 104.<sup>12</sup>

Today, some academics contest that. However, in Dr. Young's Day, there was a lot of consensus on this. According to William Lowth "For the Form called Hiphil in Hebrew often denotes only Permission."<sup>13</sup> Others have said things along those lines:

That Hebrew verbs in the *Hiphil* form, are to be understood, either in a *declarative, causative, or permissive sense*, as the matter in hand, and the analogy of faith require: which form the Greek Writers have expressed by verbs in .... and ....; and sometimes by derivative verbs pure; and where such are wanting by aorist and perfect tenses.<sup>14</sup>

Every where in Scripture God is said to do what he permits; and especially if the thing done be uncommon. Geddes. Verbs in the hiphil voice denote to suffer, to permit to be done, as well as to cause to be done. Comm, Vol. vi.27.<sup>15</sup>

All instances of the hiphil in the original Hebrew of the Bible can be understood in the same way. This clearly shows that many instances in the Bible where God is portrayed as the cause only signify that He allowed it to happen or did not prevent it from transpiring.

### **Declaration Rather than an Action**

As we noted earlier in relation to Joseph's dream interpretations, Scripture frequently presents God's statements or prophecies as though He were the one carrying them out since He did not stop them from happening. Young also makes a reference to this fact in 70(c) of his "Hints and Helps:"

(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; Eze. 32. 2; 43. 3; Hos. 6. s; Matt. 16. 19, John 8. 10, 11; Acts 10. 15; 1 Co. 6. 2.

As a result, God is claimed to have hardened Pharaoh's heart only because He knew Pharaoh would harden his own heart as a result of being relieved of the plagues. It was customary in Hebrew to say that the person who merely predicted or declared an occurrence was the direct cause of it.

Another source similarly explains how to interpret God's command to Isaiah to "*Make the heart of this people fat, and make their ears heavy, and shut their eyes:*"

In all ancient languages, especially the Hebrew, any one is often said to do any thing who tells, narrates, and shows a thing to be, or be done; and thus verbs active are to be understood declaratively.<sup>16</sup>

Furthermore, because Moses accurately foretold how Korah and his fellow rebels would die, several Israelites accused him and Aaron of causing their deaths. They claimed, "*Ye have killed the people of the LORD*" (Num. 16:41b). Dr. Young provided the following example to illustrate how God is alleged to have hardened Pharaoh's heart:

41. YE YE HAVE.] The reduplication of the pronoun shows the bitterness of the people; they thought that Moses and Aaron might have interceded with the Lord, and He would have spared even the guilty; they, not doing so, were held as having 'put them to death.' So, also, because Jeremiah

(1. 10,) was commissioned to foretell the desolation of nations, he is said to do it himself; and God, because he foretold (Ex. 3. 19,) the obstinacy of Pharaoh, is said (in 4. 21,) to have produced it. The Hiphil (or causative) form of the Hebrew verb found here is often only permissive.<sup>17</sup>

While this principle is not commonly taught today, Dr. Young was not the only one who advocated for it. Similarly, John Samuel Thompson explained in his book, *The Christian Guide to a Right Understanding of the Sacred Scriptures*, that both God and other persons declaring something to be done, often of a prophetic nature, are said to have done it themselves in accordance with the Hebrew idiom:

Verbs expressive of a person's doing an action, are often used to signify his supposing or discovering the thing, or his declaring and foretelling the event, especially in prophetic writings. I and my son shall be offenders\*-supposed or accounted offenders. He that findeth his life, (supposes or expects he shall find it by apostacy) shall lose it. Make the heart of this people fat: that is, prophesy that it shall be so. What God hath cleansed-declared to be clean.<sup>18</sup>

Others have gone into greater length to explain this truth:

ACTIVE VERBS. In order to ascertain the true meaning of several passages of scripture, which, by not understanding their true import, have given birth to erroneous opinions, it is necessary to attend to a peculiarity of manner in which the Hebrews used their active verbs. Sometimes the agent was said to do, what he only predicted, or declared should be done, or to declare unto the people what has already come to pass. So Isaiah commanded to



go, and “make the heart of this people fat, and make their ears heavy, and shut their eyes.” Isa vi. 10. The true meaning of which is, he was sent to declare unto the people, that, in consequence of their wilful rebellion against God, their heart was now fat, their ears were now heavy, and their eyes shut. So also the Lord said unto Jeremiah, “See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.” Now it must be evident to every attentive observer, that Jeremiah was not sent in his own person to root out nations and kingdoms, to pull down and to destroy cities and villages, any more than to build houses and plant vineyards; but he was ordered to predict or to declare that these things should be done. In these instances then, the agent is said to do what he simply declares shall be done.<sup>19</sup>

We are grateful to Dr. Robert Young, who planted the seeds for these truths, and his many contemporaries, both before and during his time, who affirmed them. This has helped many Christians recognize that there is a valid method for interpreting and understanding those places in Scripture where God is said to do those things that appear to contradict other places in Scripture where we are taught that such things are against God’s nature.

Last but not least, there are those who are aware of Dr. Young’s concordance and assert that the application of his viewpoint regarding active verbs to the topic of God bringing destructive judgment in Scripture is subjective (since such people believe in a God who literally destroys by His divine power), to which we would respond by saying, read not only what Dr. Young wrote, but read all that Scripture says on the subject and learn to balance it. Or, at the very least, read this book and discover all Dr. Young and other scholars with similar views have stated about it.<sup>20</sup>

## Chapter Four

### Active Verbs Expressing Permission

The “permissive sense” of the Scripture, where God is frequently claimed to do things which He only permitted or did not prevent, was the main emphasis of those who sought out Dr. Robert Young’s book, *Hints and Helps to Bible Interpretation*. This is stated in clause 70(b) above:

(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; Eze. 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.

In this chapter, we’ll examine other sources that support Dr. Young’s thesis. As it turns out, this truth was widely accepted by scholars many *years*—in some cases, even *centuries*—before Dr. Young’s assertion about active verbs was published.

#### Centuries Before Robert Young

In 1879, Dr. Young published his Concordance, which included an appendix with “Hints and Helps.” John Cumming had written “*Is Christianity from God?*” and published it 23 years earlier, in 1856. He explained how God hardened Pharaoh’s heart should be interpreted permissively. Cumming asserted the fact that the verb should be rendered in this manner preceded him by two hundred years:

Another objection is drawn from the text, wherein it is said that God hardened the heart of Pharaoh.

Infidels say: “Is it reasonable or just, that God should condemn that man to everlasting destruction, whose heart He Himself hardened?” Now, we may observe here, in the first place, that it has been noticed more than two hundred years ago, that the literal rendering of the phrase in several instances may justly be: The Lord permitted, or suffered, Pharaoh’s heart to be hardened; **the same mood of the Hebrew verb which means to cause, signifying also to permit.**<sup>1</sup> (Emphasis added)

If this is the case, it means that knowledge of the permissiveness of some Hebrew verbs dates back to the 1600s. Thomas Pierce provided an explanation for David’s assertion that Shimei was cursed by God in 1658 based on the permissive nature of the active verbs:

If David’s words concerning God’s bidding Shimei be understood to be spoken by the common Hebraism, by which **such verbs as are active in sound are only permissive in signification**, all those horrible absurdities will be avoided; or if the Hebrew particle which we render *because*, were rendered *if*, as sometimes it signifies, it will then be no more than a mere conjecture arising out of David’s guilty conscience ....In sundry respects the effect doth seem to be ascribed unto God, after the Hebrew custom of speech, and the phrases, *exciting*, or *bidding*, &c, are used figuratively or tropically of God Himself, when as yet He is so far from exciting or commanding, that He doth the contrary to them both.<sup>2</sup> (Emphasis added)

Thomas Pierce was quoted by Thomas Jackson in favor of his permissive providence doctrine many years later. Here Pierce illustrates how acknowledging the permission in the active verbs might help us understand passages about God hardening Pharaoh’s heart, sending deception, and other horrifying acts attributed to Him:

“On this subject, also, Dr. Thomas Pierce, one of the most learned theologians of a learned age, has observed, ‘When God is said to harden men’s hearts,—to deliver them up to a reprobate mind,—to send them strong delusions, that they should believe a lie, and the like;— it is infinitely far from being meant of an efficacious impulse in God Almighty.’ ‘That all **those verbs**,— to harden, to blind, to deliver up, to send delusions, to deceive, and the like,—are by an ordinary Hebraism **only permissive in signification, though active in sound**, is placed without all controversy.”<sup>3</sup>  
(Emphasis added)

During the same time period, the English theologian John Owen (1616 to 1683) agreed, writing, “Active verbs among the Hebrews have often the signification of permitting.”<sup>4</sup> Therefore, this knowledge was imparted to students at least two hundred years before Dr. Young released his book.

Actually, it was known far earlier than that. Alongside Martin Luther during the protestant reformation of the 16<sup>th</sup> century, Phillip Melancthon (1497–1560), who oversaw the Lutheran churches after Luther’s passing, acknowledged the legitimacy of such verbs being expressed in the permissive sense in relation to the hardening of Pharaoh's heart:

.... from the sayings, I will ‘harden the heart of Pharaoh,’ and ‘whom he will be hardeneth,’ the unlearned argue that God is the efficient cause of sin; to this and the like phrases we must answer, It is most certain, that **verbs active according to the Hebrew idiom often signify permission**, not efficiency: As, ‘lead us not into temptation,’ that is, suffer us not to be overcome when we are tempted.<sup>5</sup>  
(Emphasis added)

Nearly a century after Melancthon's passing, Laurence Howell argued against John Calvin's baseless assumption that God caused Absalom to rape David's concubines by explaining how understanding the concept of permission in Hebrew verbs refutes this distortion of God's loving nature:

Suffer, Our Translation of 2 Sam. 12. 11. runs thus: I will raise up Evil against thee out of thine own House, and will take thy Wives before thine Eyes, and I will give them unto thy Neighbour, and he shall lie with thy Wives in the sight of the sun. This made Calvin say, Inst. L. 1. c. 18. that the incest of Absalom was the work of God. But **the verbs here used, signify only a Permission of the Things spoken of, and not an Action**; and the Word, which is translated Evil, signifies affliction or misfortune here, and in so many places in Scripture. So that if we translate it, I will suffer an affliction, &c. these expressions would give no Occasion of Scoffing to Atheists and Libertines, who, from the Misinterpretation of the text, would make God the active Author of the evils which befall Mankind, which is contrary to his Attributes of Justice, Goodness, &c. he only permitting Misfortunes to punish us.<sup>6</sup> (Emphasis added)

As Howell said, God does not permit any form of evil, be it moral or physical. Understanding the fact that Hebrew active verbs frequently communicate permission rather than cause will help you to quickly resolve every passage of Scripture, especially those in the Old Testament, that implies this.

### **Active Verbs Express Permission**

Active verbs were widely taught to be permissive during the same century that Dr. Young lived. According to William Innes' 1811 essay, "In Hebrew, and in the Greek as—spoken by Hebrews, active verbs frequently

denote nothing more than permission.”<sup>7</sup> Thomas Scott, in a well-known commentary, writes, “Verbs active in the Heb[rew] often signify only permission.”<sup>8</sup> A similar thought was made by James McKnight in 1806, in the annotations to his literal translation of the Bible:

**Active verbs express, not the doing, but the permission of a thing.** 2 Sam. xxiv. 1. The anger of the Lord was moved against Israel, and he moved David, that is, permitted David to be moved by Satan against Israel: as is plain from 1 Chron. xxi. 1. And Satan flood up against Israel, and provoked David to number Israel.<sup>9</sup> (Emphasis added)

James McKnight stated in a subsequent edition of his translation that, “according to the idiom of the Hebrew language, ‘God is said to do what he permits.’”<sup>10</sup> He then applied this insight to 2 Thess. 2:11 by employing the permission in the active verbs once more:

**Active verbs were used by the Hebrews to express, not the doing, but the permission of the thing** which the agent is said to do ..... ‘or this cause God shall send them strong delusion, that they should believe a lie:’ God shall permit strong delusion to beset them, so that they shall believe a lie.<sup>11</sup> (Emphasis added)

In 1815, Thomas Wemyss wrote, “In the Hebrew, and in the Greek, as spoken or written by Hebrews, active verbs frequently denote nothing more than permission.”<sup>12</sup> Wemyss identified a few passages in Scripture where such a rendering seems to convey a clearer understanding of the text in his study.

Desiring that his readers reject all misrepresentations of God, Wemyss summarized the

practicality of viewing Hebrew active verbs as permissive by writing in another place:

It is a remark that should ever be carried in mind, when we read the writings of the Old Testament, that the free actions of men are frequently ascribed to God; and that God oftentimes speaks of himself as doing what in the course of his Providence he only permits to be done.<sup>13</sup>

One of Dr. Young's most well-known contemporaries, E. W. Bullinger (1837-1913), in his book, *Figures of Speech*, under the heading *Idiomatic Usages of Verbs*, explains that, "Active verbs were used by the Hebrews to express, not the doing of the thing, but the permission of the thing which the agent is said to do."<sup>14</sup> Bullinger talks about Ezek. 20:25, where God tells the prophet, "Wherefore I gave them also statutes that were not good." He writes:

I suffered others to give them statutes, it: i.e. in their captivity. Active verbs in Hebrew were used to express not only the doing of the thing, but the permission of the thing which the agent is said to do. The verb *nathan*, to give, is therefore often rendered to *suffer* in this sense.<sup>15</sup>

In a Wesleyan-Methodist Magazine article from 1812, the author urged his readers to get familiar with techniques for interpreting the Bible in line with God's revealed nature in order to avoid attributing "blasphemous absurdity" to God. One crucial rule was the requirement to correctly translate active verbs into the permissive sense:

It is well known by all possessed of even a tolerable knowledge of sacred criticism, that **the Hebrews frequently used active verbs to express not the**

**doing, but the permission of a thing.** Hence Moses says, (Exodus v. 22,) “Lord, wherefore haft thou so evil intreated this people?” Can any man of reason or religion, imagine that Moses charged the Lord with the evil treatment which the Israelites suffered from their cruel oppressors? Or that the Lord magnified his power in the destruction of Pharaoh and his hosts, for evil treatment of which he himself was the agent? The obvious meaning of Moses’ words is, Wherefore didst thou permit this people to be evil intreated. So we read in Ezek. xiv. 9, “I have deceived that prophet,” that is, I have permitted him to deceive himself. In Ezek. xx. 25, we read, I gave them statutes which were not good, that is, I suffered them to follow the wicked statutes of the neighbouring nations. It follows, from this legitimate mode of interpretation, that when Jeremiah says, “thou haft greatly deceived this people,” his meaning is, thou haft permitted this people to be greatly deceived, namely, by suffering fallen prophets to flatter them with vain hopes of peace.<sup>16</sup> (Emphasis added)

Without a doubt, this lends a more palatable interpretation to passages in the Bible where God is supposed to have performed some “ungodly” acts. Another of Dr. Young’s contemporaries made the following assertion in 1842 using comparable language:

But it is in the use of verbs, that the Hebraism of Scripture appears most clearly. **They very frequently express not the action itself,** but something approaching or allied to it—the desire or endeavour to perform it—its commencement, or the giving occasion to it; **its permission,** or the obligation to its performance. We shall as usual give some examples.<sup>17</sup> (Emphasis added)

Ten years before the release of Young’s concordance, in 1869, the author of the book “*Biblical Notes and Queries*,” in a section headed “Notes on



Scripture Idioms,” addressed this topic in a manner comparable to that of Dr. Young. According to the author, “Active Verbs are often used to express .... Not the doing of the thing, but the permission of it.”<sup>18</sup> The author continues by listing several verses that should be taken in this way, including Exodus 4:21, 2 Samuel 24:1, Matthew 6:13, 2 Thessalonians 2:11, etc. The author also states the following in a part of the same book that addresses the “unreasonable scepticism” of those who criticize the Scriptures:

Another charge brought, not against the ‘Church,’ but against the ‘Bible,’ is, that it represents evil or lying spirits as ‘sent forth by God with direct commission to lead men into sin and misery .... This objection is founded on ignorance of the idioms of the original languages of the Scriptures, for not only are both Old and New Testaments full of the most express declarations of the infinitely holy and just nature and character of God, which require that all apparently inconsistent statements be viewed from a special standing point, but it is as certain as anything possibly can be in Scripture interpretation that in Scripture idiom a person is said to do a thing, not only when he actually himself personally does it, but also he *permits* or *allows* it.<sup>19</sup>

These examples demonstrate that Dr. Young was not the first to recognize this fact regarding Hebrew active verbs, nor was he the first to write about it.

### **Active Verbs as Passive**

Others who have explained the Bible have remarked that the Hebrew active verb is passive and impersonal. Bishop Richard Kidder made the following remarks about 2 Samuel 24:1 in 1697:

‘Twas that evil One that tempted to this Sin. God cannot be tempted to evil, nor does he tempt any Man. Such is the Expression (v. 1.) that there is no reason to impute the Evil to God; but in the parallel place tis expressly imputed to Satan. ‘Tis said indeed (v. 1.) that he moved David against them, as we render it. But ‘tis well known that such an Expression imports no more, but that David was moved: **‘Tis very common in the Holy Writ, that an Active Verb without a Person is to be taken passively.** And that is the case here: and there are many such in the Scriptures. The well observing this way of speaking will remove the Difficulty of several Texts of the Holy Scriptures, where there are a great number of places thus to be explained.<sup>20</sup> (Emphasis added)

Theologians who prefer the term “passive” rather than “permissive” emphasize the identical notion advanced by Dr. Young and others, as we will see in the next citation. In Romans 9:18, we read, *“Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.”* Calvinists have seized onto this verse with the mistaken notion that God actually hardens people’s hearts in order to promote the incorrect doctrine of an election to reprobation. William Robertson refuted their ideas in 1790 by citing Scripture’s active and passive verbs:

Let it be known, that when it is said of God, that *he has mercy on those on whom he will have mercy*, the verb is active, denoting that he is the cause, author, and worker of that mercy, bestowed upon whom he will; but **the verb must be considered to have a passive signification**, when it is said, and *whom he will be hardeneth*; **intimating, that he is not the cause of that hardening, but that he suffers it to be done**; and it is very easy to know by whom this is effected, by the sinner himself, thro the temptations of satan and his own evil heart of unbelief, independent of almighty God, and in

direct opposition to his decree, will, and working.<sup>21</sup>  
(Emphasis added)

During the same time period, Robert Boyle outlined how the ancient authors of Scripture generally understood the active verb in this way:

It is common among the sacred Writers, **that an active Verb**, that hath no Person going before it, **is to be understood as a Passive or Impersonal**; and the careful Observing of this Manner of Speech will remove many Difficulties that might otherwise disturb us. We have Plenty of Examples to this Purpose, both in the New Testament and in the Old.<sup>22</sup> (Emphasis added)

The author gives several examples, including the discrepancy between 2 Samuel 24:1 and 1 Chronicles 21:1. The author concluded after describing how the translators should have identified the passive tense of 2 Samuel 24:1, “And had our Interpreters so rendered those Words, they had given us the true Sense and Meaning.”<sup>23</sup>

In response to verses like Isa. 45:7 and Amos 3:6, which attribute wickedness to God, William Houghton wrote, “The 1st. Aorist Passive has generally a reflex sense, when intransitive almost always so. This is according to the Hebrew phraseology which attributes to God, the actions he permits to be done.”<sup>24</sup>

Hence, as William Day notes, “... nothing more is signified, than the being passive while a thing is done, or at the utmost the allowing of it.”<sup>25</sup> In addition, Robert Alexander Hallam explained, “God, in the language of Scripture, is said to do that which He permits another to do .... The moving, on Satan’s part, was active; on God’s, simply passive and permissive.”<sup>26</sup> The same truth is being taught whether you describe the active verb as “passive” or “permissive.”

## God Hardening Pharaoh's Heart

This truth is primarily intended to defend God from the accusations that ignorant people level against him when they misinterpret specific Scripture passages. Due to our poor English translations and lack of understanding of permissive verbs, atheists have looked to the Bible itself for evidence against God. However, devoted Bible students should never consent to any interpretation that denigrates God's nature:

In reply to this objection it must be considered, that whatever the import of such representations may be. no interpretation which is unworthy of God can be the true meaning-that the idioms of the sacred languages ascribing cause or operation to God must be understood according to the nature of the subject-and, what is particularly to our purpose, that active verbs which denote making, doing, causing, and the like, often denote a declaration of the thing done, or that shall take place; or a permission of it.<sup>27</sup>

Some people refer to Scripture that seems to cast God in a negative light as being "Bible difficulties." However, by comprehending how active verbs are used in Scripture, most of the problems that skeptics and perplexed Christians find with "difficult Scriptures" are eliminated:

.... infidels themselves regard it as unworthy of God's holiness that He should deceive, and that He should engage Himself to do an evil action. In this, we are with them in perfect agreement. On the other hand, here, like in so many other passages of the Bible, **the verbs which properly indicate an action, are also to be taken by metonymy in the sense of a simple permission.** Thus the phrases: God has sent a lying spirit in the mouth of the

prophets, and I have deceived this prophet, simply signify that God has permitted these prophets to deceive, as they intended to do, He freely permitting them to tell lies.<sup>28</sup> (Emphasis added)

Take note of how many misunderstandings are discarded when the permissive sense of the Hebrew active verbs is understood to be legitimate. One of the most notable “problems” is that God hardened Pharaoh’s heart. Many academics have debated this biblical phrase in an effort to defend God against accusations of injustice. The obvious fix, though, is to acknowledge that active verbs simply denote permission. One woman describes how this helped her resolve the issue in her journal:

I have likewise been assured by some very learned men, that, according to the Hebrew idiom, verbs active often signify permission; and in these verses it is much more consonant to our ideas of divine justice so to understand the expression: that is, that God permitted Pharaoh to proceed in his own proud and wicked career insensible to the threatened judgments which he had already despised.<sup>29</sup>

Furthermore, grasping this concept will dispel whatever justifications one would make to freely engage in the lusts of the flesh while at the same time blaming God for the temptation (James 1:13–15):

We harden our own hearts; and a fearful point it is;—therefore, let not men deceive themselves, and complain as though God did harden their hearts, and deny them grace and mercy; for, as Jonah says, they forsake their own mercy. To make this plain, (and it is an important point) it is well known to the learned, that where it is said, “God hardened,” the Hebrew dialect doth signify a permission, not an action. **Verbs that signify to do, often express a suffering, and not a doing\*.**<sup>30</sup> (Emphasis added)

Many scholars have provided more in-depth explanations of the necessity to understand the permissive sense of the active verbs in regard to Pharaoh. In 1816, John Hewlett describes the mindset of the Near Eastern culture at this historical period. Hewlett writes:

21. I will harden his heart.]—The Hebrews, and indeed all the orientalist, often use verbs metonymically with respect to those, who are not themselves the authors of any action; but who afford occasion of performing it by not preventing it. See instances of this in *Glassi Philologia Sacra*, lib. i. Tr. iii. Can. xxii. Men in the early ages of the world, judging of things only as they appeared to the senses, paid more attention to the fact than to the cause which produced it.

Who can deny, that what God did to Pharaoh and the Egyptians was much better calculated to soften, than to harden his heart, especially as it was not till after seeing the miracles, and till the plagues had ceased? **The Hebrew verbs used on this occasion often signify a bare permission;** and the translation should have been, ‘I shall suffer his heart to be hardened.’ Such expressions as these, ‘For this cause have I set thee up, that I might shew my power:’ ‘Lead us not into temptation,’ &c. ought to have been rendered, ‘For this cause have I suffered thee to subsist, or to stand;’ and ‘Suffer us not to be led into temptation.’<sup>31</sup> (Emphasis added)

As a result, as James Dawson points out, understanding the nature of these active verbs ought to prompt us to view God’s influence over Pharaoh as one of non-interference:

As to the hardening of Pharaoh’s heart, all attentive readers know that God is often said to do that which he permits to be done. God did not infuse evil into Pharaoh’s heart, but his demand of the liberty of Israel aroused Pharaoh’s enmity, and led

him to put forth his strength to oppose God in trying to retain them. Some people foolishly suppose that Pharaoh could not do otherwise than oppose God; **but the verbs used in the case often signify mere permission.** When God is said to cause a thing, it does not imply that man is necessarily passive; he continues to act as a moral agent.<sup>32</sup> (Emphasis added)

J. F. Gyles explains the “Syntax of the Verb” to help his readers understand why it is incorrect to interpret God’s purported inaction to stop the alleged hardening of hearts in any other way:

It is a great peculiarity in Hebrew, **that verbs attribute an action to a person who is the doer of such an action, only in as much as he permits, or does not interfere to prevent it.** This is a real and indisputable usage, and of great importance to be observed; as it explains the meaning of those passages, where God is said to harden the hearts of sinners. See Exod. iv. 21. vii. 3. x. 27.’ Active verbs have sometimes a passive signification.<sup>33</sup> (Emphasis added)

None of God’s creatures’ free will decisions are ever disregarded. He doesn’t inspire them to sin. This specific fact about active verbs needs to be brought up in all areas where we might encounter such an implication.

### **Other So-Called Bible Difficulties**

Although God hardening hearts has been the most widely acknowledged problem in the Bible, it is by no means the only one. The understanding of how Pharaoh’s hardening is affected by the permissiveness of active verbs is compatible with other difficulties seen in Scripture:

After all, it may be objected, that the *Scriptures* ascribe to God the causation of moral evil; as, hardening the heart of Pharaoh-hardening whom he will making the wicked for the day of evil-appointing to destruction determining the death of Christ-delivering him by determinate counsel-doing all evil in a city-making vessels to dishonour-fitting them for destruction, &c. In reply to this objection it must be considered, that whatever the import of such representations may be, no interpretation which is *unworthy of God* can be the true meaning – at the idioms of the sacred languages ascribing cause or operation to God must be understood according to the nature of the subject—and, what is particularly to our purpose, **that active verbs which denote making, bring, causing,** and the like, often denote a *declaration* of the thing done, or that shall take place; **or a permission of it.**<sup>34</sup> (Emphasis added)

Joseph Muenscher wrote in his book, *Manual of Biblical Interpretation*, published in 1865, that many problems, such as God hardening Pharaoh's heart, are resolved when they are interpreted in the permissive:

**Verbs have sometimes a permissive sense.** Thus, Ps. 119: 31, "I have adhered to thy testimonies, put me not to shame," i. e., permit or suffer me not to be put to shame, and reproach. Again, Isa. 62: 7. "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear"? This does not mean that by a positive, immediate agency God produced the moral evils complained of by the prophet; but that he had simply permitted them in his providence. In a similar manner we may explain the petition in our Lord's prayer, "Lead us not into temptation," i. e., suffer us not to be brought under the power of temptation. The declaration that God hardened Pharaoh's heart is susceptible of a like interpretation.<sup>35</sup> (Emphasis added)



In his book *“The Christian Guide to a Right Understanding of the Sacred Scriptures,”* John Samuel Thompson explains why it is reported that Jesus personally baptized individuals in water even though it was actually His followers who did so and His instruction on asking God to keep us from falling prey to temptation:

12. Verbs expressive of a person’s doing an action sometimes signify only his giving power, inclination, commandment, or permission to perform it. Joseph made (commanded to make) ready his chariot. § Jesus baptized: that is commanded his disciples to baptize. Why hast thou made us to err-permitted us.\*\* Lead us not into temptation-permit us not to be led.<sup>36</sup>

In Genesis 11:7-9 where we are told, *“the LORD did there confound the language of all the earth,”* we find an apparent contradiction with Paul’s teaching in 1 Cor. 14:33: *“For God is not the author of confusion, but of peace, as in all churches of the saints.”* It is unnecessary, according to John Kitto, to read Genesis 11 as though God caused a supernatural shift in their language. Instead, He merely did not intervene to stop it from happening:

At the same time, we cannot dogmatically affirm that this infliction was absolutely and visibly miraculous. It is an undeniable character of the Scriptural idiom, especially in the Old Testament, that verbs denoting direct efficiency are used when only mediate action is to be understood, or permission, or declaration. Instances are numerous.<sup>37</sup>

Similarly, in Isaiah 44:18 we are told that God, *“hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.”* Yet, Paul again tells us that this is the work of Satan: *“In whom the god of this*

*world hath blinded the minds of them which believe not*” (2 Cor. 4:4). Albert Barnes, a well-known Bible exegete, makes use of the Hebrew active verb’s passive nature:

Here it means to cover over the eyes so as to prevent vision; and hence, metaphorically, to make them stupid, ignorant, dull. It is attributed to God in accordance with the common statement of the Scriptures, that **he does what he permits to be done** (see the notes at Isa. 6:9-10). It does not mean that God had done it by any physical, or direct agency, but that it had occurred under the administration of his Providence. It is also true that **the Hebrew writers sometimes employ an active verb when the signification is passive**, and when the main idea is, that anything was in fact done. Here the main point is not the agent by which this was done, but the fact that their eyes were blinded - and perhaps all the force of the verb  $\text{נָטַח}$  *ṭāḥ* used here would be expressed if it was rendered in an impersonal, or in a passive form, ‘it is covered as to their eyes,’ that is, their eyes are shut, without suggesting that it was done by God.<sup>38</sup> (Emphasis added)

In addition, when Jeremiah prays in Jer. 15:15b, *“and revenge me of my persecutors; take me not away in thy longsuffering,”* one might assume that he is worried that God will “take him away” via these persecutors. According to Lowth, Jeremiah’s statement is clearer in light of the active verb of permission: “Suffer not mine enemies to take away my life, while Thou forbearst to vindicate and defend me. Verbs active, in the Hebrew language, often signify only permission.”<sup>39</sup>

Dr. Robert Young’s literal translation of Ezekiel 39:7, *“And I pollute not My holy name any more”* (Young’s Literal Translation), gives the impression that God did pollute His own Name. While Young’s translation is “word-for-word” from the Hebrew, or what

is known as a “formal equivalence,” Lowth accepts the necessity to translate the active verbs permissively:

Ver. 7. So will I make my holy Name known in the midst of my People Israel.] See ver. 21. and Chap. xxxviii. 16, 23. Ibid. And I will not let them pollute my holy Name any more.] The Words in the Hebrew run thus, I will not pollute my holy Name any more, i. e. I will not suffer it to be polluted, as **the Verbs Active often signify only Permission.** See the Note upon Chap. xiv. 9. The Sense is, I will not suffer my Name to be dishonoured any more, nor let it be said among the Heathen, that I was not able to rescue my People out of the Hand of their Enemies.<sup>40</sup> (Emphasis added)

Ironically, Ezekiel 39:7 is one of the few verses in the King James Version where the permissive sense of the text is acknowledged, and it is translated as “dynamic equivalence” (a “meaning for meaning” translation): *“I will not let them pollute my holy name any more.”*

## **Conclusion**

Before and during the period when Dr. Young published his Analytical Concordance with its “Hints and Helps,” a number of scholars made precise claims about the Hebrew active verbs that denote permission. Yet, the existence of a “permissive sense” in the Hebrew language is disputed by many modern scholars despite the large body of evidence to the contrary.

Historically, those who have leveraged this understanding to explain God’s benevolence, defend Him from the accusations of atheists and “Christians,” and disprove supposed Bible inconsistencies have been disparaged and branded as foolish. The overwhelming body of evidence shown here, however, exonerates individuals who have cited Dr. Young’s testimony from such accusations.

## Chapter Five

### Additional Expositors of the Permissive Sense

Dr. Robert Young undoubtedly taught what we have often referred to as the “permissive sense,” as we discovered in chapter three. Incidentally, despite Dr. Young having stated the premise, I was unable to locate any instances of him using those terms. However, a lot of his contemporaries did use this precise phraseology when discussing this approach to Bible interpretation.

#### The Hiphil Conjugation

Dr. Young mentioned the Hebrew term known as the *hiphil* conjugation repeatedly, as we saw in chapter three. Regarding the allegation that God hardened Pharaoh’s heart, Dr. Young wrote, “.... God, because he foretold (Ex. 3. 19,) the obstinacy of Pharaoh, is said (in 4. 21,) to have produced it. The Hiphil (or causative) form of the Hebrew verb found here is often only permissive.”<sup>1</sup>

This fact has already been mentioned by others, but they have justified it by claiming that the hiphil has a “permissive sense.” According to Cornelius Bayley, “Verbs in Hiphil are to be understood either in a declarative, causative, or permissive sense, as the subject matter and analogy of faith require.”<sup>2</sup> Likewise, Hubbard Winslow:

Every Biblical scholar is familiar with the nature and force of the Hiphil conjugation in Hebrew, in which words are taken in a causative and permissive sense. He is also aware, that the Hebraistic idiom is carried from the Old into the New-Testament.<sup>3</sup>

Conversely, Walter Sellon wrote, “Hebrew verbs in the *Hiphil* form, are to be understood, either in a

*declarative, causative, or permissive sense.*"<sup>4</sup> As per W. W. Barr, the word "maketh" in Psalm 23:2 has the hiphil conjugation, and we are to interpret it in the permissive sense:

The Hebrew Hiphil conjugation is generally explained as *causal*: "He *makes* me lie," as in our English version. It has, however, a *permissive* sense, often overlooked, yet giving a most tender idea in many passages. Here it is exquisitely touching: " He *lets* me *still* lie." It is an image of repose, which, until necessary, the loving Shepherd would not disturb for the toil and weariness of the rugged way.<sup>5</sup>

God commissioned Isaiah to, "*Make the heart of this people fat, and make their ears heavy, and shut their eyes*" (see Isa. 6:9-10). Due to its hiphil conjugation, Richard Twopeny contends that this line can be legitimately taken in the permissive sense:

In this there is no intimation that God was the cause of their stupidity and inattention; nor is there any power or command given to the prophet to occasion it, but an indignant permission, literally agreeing with **the permissive sense of the Hiphil conjugation or voice above noted**. This figure of speech is common to the rhetoric of all nations: it implies the speaker's despair of prevailing upon those, to whom he addresses himself, to pay any more attention to his commands in future, and his determination to take no more pains about them.<sup>6</sup>  
(Emphasis added)

Despite not citing the Hiphil conjugation, Alexander Keith, another Bible interpreter, agreed with Twopeny's interpretation of the passage and thought it should be interpreted in the "sense of permission:"

The well-known difficulty in this and similar passages, arises from the use of two Hebraisms—in the one, the instrument is said to do what is done by God himself; in the other, God is said to do what he permits to be done. Isaiah made the heart of the people fat, only as the instrument in God’s hands; and God made their heart fat, only in the **sense of permitting it** to be so. Stripped of its Hebrew idiom, the passage simply predicts that the remonstrances of the prophet—no uncommon occurrence—would have a hardening, not a subduing effect. **It is in this sense that it is interpreted by our Lord himself**, the very one who first announced it—the best authority for determining how it is to be understood.<sup>7</sup> (Emphasis added)

These Hebrew researchers assert that the hiphil conjugation establishes the biblical text’s permissive sense.

### **Hebrew Words Denoting Permission**

Others have pointed out that the use of ancient Hebrew nouns and verbs also supports the idea that some texts should be construed in the permissive sense. Joseph Muenscher stated that, “Verbs sometimes have a *permissive sense* ....”<sup>8</sup> He continues by explaining this in light of Pharaoh’s hardened heart and the Lord’s command to pray that we are not led into temptation.

Some individuals consider that Jesus spoke Aramaic, which allows understanding His words in a permissive sense, and that this supports His instruction to pray “lead us not into temptation”:

.... if we may look to the Syriac word rather than to the Greek as a guide to the true meaning of the petition, light is thrown on the difficulties which have often been found in this prayer. There is a certain elasticity about the so-called causative

voices. **They sometimes approach a permissive sense.** So it may be here.<sup>9</sup> (Emphasis added)

As Bishop Chase points out, the Old Syriac has in Matthew and Luke Aphel forms which are usually translated by “Make us not to enter”, and he adds, “Except in five passages out of the eighty in which it is found in the Septuagint, ελοπέοειν is the translation of ....., a Hebrew word which is very frequently represented in the Syriac by the Aphel form .... **The Aphel can carry a permissive sense as well as a causative,** and if our Lord’s original Aramaic, whatever it was, were similar to the Old Syriac, it might perfectly well mean " suffer us not to be led into temptation”.<sup>10</sup> (Emphasis added)

Others maintain that certain original Hebrew words, regardless of conjugations, are permissive in their original spoken form and should be transcribed in this manner. Daniel Waterland recounted how God is said to have put a deceptive spirit in the mouths of Ahab’s prophets:

It is frequent in holy Scripture, to call that the Lord’s doing which he only permits to be done, because he has the supreme direction of all things, and he governs the event. Wicked devices proceed from wicked men: but that they prevail and take effect is owing to the hand of God directing and ordering where they shall light, and what shall be the issue of them. As to the text we are now upon, the very words of the original will bear to be translated, **THE LORD HATH PERMITTED (or SUFFERED) A LYING-SPIRIT IN THE MOUTH,** &cs. Accordingly our translators in other places often render the verb נָתַן nathan, by suffer, or let, in the sense of permitting. And it may be observed also of the words of God to the lying spirit, as represented in the parable, **GO OUT, AND DO** Even so, **they are to be understood, not in the commanding, but permissive sense;** for so is the

imperative more than once made use of in other places of Scripture. Therefore there is no room left for charging God as author of any deception brought upon Ahab by the sins of men.<sup>11</sup> (Emphasis added)

Without a doubt, this is the foundation on which Bible historian Alfred Edersheim clearly regarded Ahab's predicament in a permissive sense:

The points to be kept in view are that the final judgment which would come to Ahab in his self-chosen campaign against Syria was of the LORD; nay, that the seductive influence of the prophets was part of the Divine judgment, and therefore of the Divine appointment-**at least, in its permissive sense**. Yet in all this Ahab's destruction would come through his own sin: being led to his ruin by those false prophets whom he had chosen, and by his unwillingness to hear the word of Jehovah, which he regarded as the outcome of personal hostility. Thus his destruction would be really due to his deliberate choice of a course in direct opposition to the Will of God.<sup>12</sup> (Emphasis added)

Regarding Ezekiel 20:25, John Hewlette notes that "for such is the force of the expression according to the Hebrew idiom." Based on the original Hebrew word (*nathan*), Hewlette supports this argument:

It is said also, ver. 18, 'Walk ye not in the statutes of your fathers,' &c. Here we have mention of statutes and judgments, by the same words in the Hebrew as in the present verse; not meaning God's statutes, or judgments, but the corrupt customs of their idolatrous ancestors, such as God permitted, or gave them up to, because they chose such as are here intimated. The original word is frequently used in a **permissive sense**; and therefore 'I gave them,' may amount to no more than 'I suffered such things.'<sup>13</sup> (Emphasis added)



Due to the original Hebrew term, Mary Cornwallis also interpreted Ezekiel 20:25 in the permissive sense:

Ver. 25 is to be understood as expressing that God left them to follow those statutes which would cause their destruction, because they despised those which he had given them. **The original word here rendered “give,” is frequently used in a permissive sense.**<sup>14</sup> (Emphasis added)

In 2 Samuel 12:11, the same Hebrew term (*nathan*) is used to refer to the purported act of God “giving” Absalom access to David’s wives so that he might rape them. Edward Bird argues that the term is “permissive in sense”:

What was that which David did in Secret, but his Adultery with Bathsheba? And can it be possibly imagined, that God could do the same Thing Openly? **Yet so run the Words, What thou hast done, I will do; which Words, tho’ active in Sound, are Permissive in Sense only,** and therefore spoken Figuratively. For God could not do Actively in the Sight of the Sun, what David had done in Secret; and had you but read to the end of the Story, 2 Sam. 16. 22. you wou’d have seen the Completion of God’s Prophecy, and have found it was Absalom who did what you apply to God. .... I will raise up Evil against thee, that is, the Evil of Punishment. I will take thy Wives and give them, **that is, permit Absalom to enjoy them.**<sup>15</sup> (Emphasis added)

Daniel Whitby uses a variety of Scriptures in his classic commentary to explain the “permissive sense” in which various passages are written. Whitby highlights the permissive meaning of the original Hebrew term (*shâlach*) in Psalm 81:12

And in this **permissive sense** the word  $\pi\lambda\psi$ , *he gave them up*, is used almost an hundred times in the Old Testament, when God is said to give them up to the sword .... And so God gave his people up to their own hearts lusts, i.e. he let them follow their own inventions, Psalm 81:12.<sup>16</sup> (Emphasis added)

The same Hebrew word (*shâlach*), which is typically rendered as “send,” should likewise be consistently understood in this way throughout Scripture:

Predictions of evils that God permits, but does not desire, are often expressed in the language of command; this circumstance simply indicates that such results of human depravity will not be prevented (see 1 Kings 22: 22; Isai. 6:9, 10; 8:9; 13:6; 29:9; Jer. 1: 10; John 13: 27; and comp., 13: 14, B., above). Thus the language, as in the word “run” in 2 Sam. 18: 23, or “send” in **2 Kings 2: 17, is used in a permissive sense only**. Sometimes, as below (ver 38, and in John 5: 40), such an event is merely stated as a fact that is about to occur, or that has occurred.<sup>17</sup> (Emphasis added)

If these phrases had been translated in the permissive sense as the expositors have indicated, just think of how much difficulty might have been averted.

### **Scripture and God’s Known Character**

Some have discovered Scripture’s underlying permissive sense merely by letting the Bible interpret itself. John Hewlett concludes from a comparison of 2 Samuel 24:1 and 1 Chronicles 21:1:

As to the agent in this temptation, **it was God only in the permissive sense**; Satan in the personal and positive sense, permitted of God, and by his very nature, wanting nothing more than the barest permission to give scope to the Satanic malice of

his heart, and involve both David and the Lord's people in terrible calamities. It may, perhaps, be put to the account of "progress of doctrine" that in the later book (Chronicles) this agency is ascribed to Satan, while in the book of Samuel, neither his name nor his agency appears.<sup>18</sup> (Emphasis added)

In accordance with James 1:13–15, a current commentary addresses the Lord's instruction to pray to God not to lead us into temptation:

Does God ever lead His children into temptation or into sin? According to James, he does not .... **Jesus' petition should be understood in a permissive sense**, that is, that God not allow his children to fall into temptation, not actually bring on the temptation.<sup>19</sup> (Emphasis added)

James is utilized to show us that the permissive sense must be understood whenever God is implied to be leading us into temptation in the English Bible. The same is true in terms of illness and disease, according to A. L. Byers:

But does not sickness come from God as a blessing? .... No. **It never comes from God only in a permissive sense, the same as a temptation comes to us**; and sickness is never a blessing to us only as any other temptation or trial may be considered a blessing. The blessing is in the deliverance and healing. Every person who has ever experienced the healing touch of God knows what a blessing to the soul comes with it. Sickness is an abnormal condition of the body and can not be a blessing from God.<sup>20</sup> (Emphasis added)

Byers was further asked, "But are there not some other scriptures that teach us that sickness comes from God?" to which he responded, "Only in a permissive

sense.”<sup>21</sup> According to James T. Matthew, God should not be held responsible for the suffering we go through because we as humans are always violating the moral guidelines He set up to keep us safe and healthy. Therefore, the passages in Scripture that claim that God is the source of all of life’s challenges must be interpreted in the permissive sense:

Is it not reasonable to suppose that **Providence has nothing to do (except in a permissive sense) with half the miseries which afflict mankind**, and with what are usually termed “Providential visitations?” What has Providence to do, otherwise than above, with the wretchedness, physical and mental, which the drunkard, the profligate, and licentious bring upon themselves, and hand down to their posterity? What has Providence, or in plainer words, the direct executive hand of Deity, to do with the multiplicity of diseases with which their bodies are visited who persevere in the infringement of those laws given by an all-wise Father to secure the present happiness and everlasting well-being of his children, and the breaking of which is inevitably followed by ruin and death?<sup>22</sup> (Emphasis added)

Matthew elaborates more on the notion that tragedy is a punishment from God. He asserts that it is blasphemous to charge God with such actions:

How frequently have homes been rendered desolate by the deaths of their fairest and most attractive members, who have worshipped at the shrine of fashion, and yielded up their lives as willing sacrifices to the Moloch of custom and feminine vanity? Say not, that in these, and similar cases, God visits his people, that his power is thus made manifest for their misery and destruction. Perish the blasphemous thought!<sup>23</sup>

The fallacious ideology that Scripture contradicts itself must be accepted by those who claim that there is no permissive sense in the Bible. Of course, that runs counter to the idea that the Bible is the inerrant, divinely inspired written word of God. Furthermore, these people will have to assign to God a harsh and uncaring personality. If one does not agree that the Bible itself and God's revealed nature support the existence of a permissive sense, at least take into account the many scholars we have quoted who have made the case for it.

## Chapter Six

### Does God Send Sickness?

*How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and **healing all that were oppressed of the devil**; for God was with him. (Acts 10:38)*

Jesus, the second person in the Triune Godhead, represents everything that God is. 2 Cor. 4:4 says, “*Christ is the One who is exactly like God*” (Easy-to-Read Version). Hebrews 1:3 reads, “*The Son shows the glory of God. He is a perfect copy of God’s nature*” (Easy-to-Read Version). Jesus told His disciples, “.... *he that hath seen me hath seen the Father*” (John 14:9b).

#### **Healer or Sickness Sender?**

Jesus never hesitated to heal anyone when He was on the earth performing His ministry. On the contrary we are told that “*he healed them all*” (Matt. 12:15; See also Matt. 4:24; 8:16; Luke 4:40; 6:17-19). Jesus also said:

*Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for **what things soever he doeth, these also doeth the Son likewise.***  
(John 5:19)

Again, Jesus told Phillip, “*but the Father that dwelleth in me, he doeth the works*” (John 14:9b). Everything Jesus performed was done by the Father through Him via the power of the Holy Spirit (Matt. 12:28). Jesus emphasized that Satan is the one who keeps

people bound to disease (Luke 13:10-16). This explains our Lord's warlike disposition in confronting and delivering people from sickness and disease (Matt. 9:32-34; 12:22; Mark 9:25; Luke 7:21-22; 8:1-2; 9:42).

This realization made me thankful and appreciative of God. I realized that Satan, not God, is the author of death, sickness, and disease (Heb. 2:14-15; Job 2:7; 2 Cor. 5:5). However, I later discovered that this interpretation appeared to contradict statements such as the following:

*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. (Exodus 15:26)*

The assumption here is that God sent disease upon the Egyptians miraculously. Many places in the Old Testament suggest that God authors sickness and disease as a punishment for rebellion (Lev. 14:34; 26:25; Num. 14:12; Deut. 7:15; 28:21, 59, 61; 2 Chron. 7:13, etc.). How do we reconcile texts that indicate God sent sicknesses to individuals with those that say Jesus healed "all that were oppressed of the devil"?

### **Principles of Bible Interpretation**

The biblical approach is to let the Bible interpret itself. In chapter three, we saw how, in one passage of Scripture, it was claimed that God had influenced David to commit sin, but that Satan was actually responsible for it in another text (2 Sam. 24:1; 1 Chron. 21:1). This is

unequivocal proof that the Bible contains a permissive sense.

Does this make sense in light of verses like Exodus 15:26? Certainly. This is when the book of Job comes in handy. Note the following two passages from the book of Job:

*So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. (Job 2:7)*

*Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold. (Job 42:11)*

Take note of the section in Job where it is said that God brought Job's illness, but another chapter claims that Satan struck Job with it. Furthermore, it is stated in Job 42:11 and Ex. 15:26 that God "brought" the diseases. It is apparent that the same criteria of interpretation apply to Ex. 15:26, just as we must understand 2 Sam. 24:1 as permissive in light of 1 Chron. 21:1. A permissive interpretation is required of Exodus 15:26 in light of Job 2:7 and Job 42:11.

### **Appeal to Scholarship**

However, I've discovered that neither my fellow believers in divine healing nor our detractors have ever found this to be sufficient. Everyone requires academic



support. Even though I have undoubtedly authored a number of publications that demonstrate the permissive sense of Scripture in sufficient detail, I continue to receive inquiries from people desiring to locate Dr. Robert Young's book "Hints and Helps to Bible Interpretation." We now have access to what Dr. Young said regarding permissive verbs after many years thanks to the internet:

(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; Eze. 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.

Note that none of the Scripture passages where God is said to have brought disease are mentioned in any of the references to the Bible that are included. Of course, the fact that some have claimed Dr. Young expanded on Ex. 15:26 in his book does not help. This conjures up the disappointment that results from unmet expectations after the work is discovered.

However, those who are quick to exploit this fact are using equally irresponsible language in their own implication. While Dr. Young did not elaborate on the majority of the texts where it is said that God sends illness, he did address one of them:

*When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession (Lev. 14:34)*

Dr. Young stated in his comments on this text, "Some have supposed this to indicate that the leprosy in this case was a direct divine infliction; but in Scripture

language what God permits he is said to do.”<sup>1</sup> We can see that Dr. Young considered the Scriptures pertaining to sickness to be permissive rather than causal.

Dr. Young, like the majority of his teaching, was not an outlier in this regard. John Bellamy offered an improved translation of the Old Testament Scriptures from Hebrew in 1818, decades before Young’s concordance was published. Take note of his translation of Leviticus 14:34:

*When ye come to the land of Canaan which I give to you for a possession; and I **permit** a plague of leprosy in a house of the land of your possession ....*<sup>2</sup>

As a result, the notion that God would arbitrarily place sickness in a house is dispelled when we recognize that it should be interpreted as *permission* rather than *causation*. God has vowed to keep sickness away from households, not to bring it in (Ex. 23:25; Ps. 91:10). If a house has sickness (mold, disease, etc.), it is the work of both the terrible environment and Satan. For different reasons, God may not intervene to stop it, but He will remove it when prayer is prayed in confidence (James 5:14-16).

### **Applying The Principle**

Can this concept, however, be extended to Ex. 15:26 and other Bible verses that claim God is the source of disease? Another of Dr. Young’s contemporaries thinks that the answer is unquestionably “yes.” Lev. 14:34 must be read as permissive rather than causative, according to a wonderful book called “*The Treasury of Scripture Knowledge*,” which was published in 1833. It also asserts that other well-known passages of Scripture like Ex. 15:26 and Deut. 7:15 must be construed in the same way:

I put the plague of leprosy: It was probably from this text, that the leprosy has been in general considered to be a supernatural disease, inflicted immediately by God himself; but it cannot be inferred from this expression, as it is well known, that in Scripture, God is frequently represented as doing what, in the course of his providence, **he only permits to be done. Ex.15:26. De.7.15.** 1 Sa.2:6. Pr.3.33. Is.45.7. Am.3.6.-6.11. Mi.6.9.<sup>3</sup> (Emphasis added)

By citing the exact Scripture verses that proponents of divine healing sought scholarly support for, “The Treasury of Scripture Knowledge” achieves what Dr. Young’s “Hints and Helps” did not. Exodus 15:26 (and related passages) can be legitimately paraphrased as, “I will [permit] none of these diseases upon thee, which I have [permitted to be] brought upon the Egyptians: for I am the LORD that healeth thee,” based on both Scripture and scholarly backing.

# Notes

## Chapter One

1. Hagin, Kenneth E. **Redeemed from Poverty, Sickness, and Spiritual Death** (Tulsa, OK: Rhema Bible Church, 1983), p. 12
2. Hagin, Kenneth E. **The Key to Scriptural Healing** (Tulsa, OK: Rhema Bible Church, 1983), pp. 5, 6
3. Dowie, John Alexander **A Voice from Zion: Sermons and Addresses, Volume II** (Chicago: Zion Publishing Company, 1901), pp. 4, 5

## Chapter Three

1. Young, Robert **Analytical Concordance to the Bible: [With] Appendixes** (Edinburgh: George Adam Young and Company, 1879), p. 46
2. Ibid.
3. Young, Robert **A Commentary on the Holy Bible, as Literally and Idiomatically Translated out of the Original Languages** (New York: Fullarton, McNab & Co., 1868), p. 354
4. **E. W. Bullinger's Companion Bible Notes**, 1909, E-Sword edition.
5. Young, *Commentary*, p. 239
6. Ibid, p. 29
7. Ibid, p. 47
8. Ibid, p. 315
9. Ibid, p. 83
10. Ibid, p. 541
11. Ibid, p. 59
12. Young, *Analytical Concordance*, p. 47
13. Lowth, William **A Commentary upon the Larger and Lesser Prophets** (London: D. Midwinter, 1739), p. 123
14. Sellon, Walter **The Doctrine of General Redemption Considered, and the Arguments Against it Answered** (London: Conference-Office, 1807), p. xviii
15. **The Holy Bible, According to the Established Version** (London: F. Westley & A. H. Davis, 1830), p. 18
16. "Tittman in Bloomfield" as quoted in Jenks, William (Editor) **The Comprehensive Commentary on the Holy Bible: Matt.-John** (Brattleboro: Fessenden and Company, 1834), p. 748
17. Young, *Commentary on the Holy Bible*, p. 103
18. Thompson, John Samuel **The Christian Guide to a Right Understanding of the Sacred Scriptures** (Utica, NY: John Samuel Thompson, 1826), p. 225

19. "Scripture Illustrated" in **The Methodist Magazine, Volume IV** (New York: N. Bangs and T. Mason, 1821), p. 97
20. Following is one web page disputing the appeal to Dr. Young's research in application to passages announcing destructive judgments from God: <https://mymetanoia.net/a-permissive-tense-god-is-love-so-he-cannot-punish-directly> (Last accessed: Jan. 17, 2023)

#### **Chapter Four**

1. Cumming, John **Is Christianity from God?: Or, A Manual of Bible Evidence for the People** (New York: M.W. Dodd, 1856), p. 170
2. Pierce, Thomas "**Divine Philanthropy Defended,**" chap. iv., sec. 35. Edition of 1658
3. Jackson, Thomas **The Providence of God, Viewed in the Light of Holy Scripture** (London: John Mason, 1862), p. 295
4. Owen, John **The Works of John Owen, Volume XII** (New York: Robert Carter & Brothers, 1853), p. 478
5. Melancthon, Phillip "Melanth. de Causa Peccati, Opera, vol. ii, p. 239" as quoted in Mant, Richard **An Appeal to the Gospel** (F.C. and J. Rivington, 1816), pp. 22, 23
6. Howell, Laurence **A Compleat History of the Bible, Vol. II** (R. Ware, 1752), p. 50
7. Innes, William **Eugenio and Epenetus; or, Conversations respecting the evidence in support of Infant Baptism** (Edinburgh: Oliphant and Balfour, 1811), p. 245
8. Scott, Thomas; Henry, Matthew **The Comprehensive Commentary on the Holy Bible: Psalm LXIV-Malachi** (Fessenden and Company, 1837), p. 545
9. McKnight, James **A New Literal Translation, from the Original Greek of All the Apostolical Epistles, Vol. VI** (London: Longman, Hurst, Rees, and Orme, 1806), pp. 219, 220
10. Macknight, James **A New Literal Translation, from the Original Greek of All the Apostolical Epistles** (Philadelphia: DeSilver, Thomas, and Co., 1835), p. 585
11. Ibid, p. 29
12. Wemyss, Thomas **Biblical Gleanings; Or a Collection of Passages of Scripture that Have Been Generally Considered to be Mistranslated** (York: Ogle & Baynes, 1815), pp. 176, 177
13. Ibid, p. 159
14. Bullinger, E. W. **Figures of Speech Used in the Bible** (Grand Rapids, MI: Baker Book House, 1968, 2008), pp. 821, 823

15. **E. W. Bullinger's Companion Bible Notes**, 1909, E-Sword edition.
16. "The Word of God Illustrated" in **The Wesleyan-Methodist Magazine**, Volume 35 (London: Conference-Office, 1812), pp. 113, 114
17. McClelland, Alexander **Manual of Sacred Interpretation: For the Special Benefit of Junior Theological Students** (New York: Robert Carter, 1842), p. 107
18. **Biblical Notes and Queries** (Edinburgh: George Adam Young & Co., 1869), p. 169
19. *Ibid*, p. 175
20. Kidder, Richard **Twelve Sermons Preach'd upon Several Occasions** (London: J. H. for B. Alymer, 1697), pp. 302, 303
21. Robertson, William A **Dissertation on Sin, Shewing that its Author, Nature, and Tendency are Directly against the Nature, Decree, Will, Law and Work of God** (Aberdeen: William Robertson, 1790), p. 142
22. Boyle, Robert **A Defence of Natural and Revealed Religion, Vol. I** (London: D. Midwinter, etc., 1739), p. 111
23. *Ibid*, pp. 111, 112
24. Houghton, William **Calvinism Scripturally Examined, and Shewn to be Inconsistent with the Statements and Totally Opposed to the General Tenor of the Word of God** (London: C. J. G. and F. Rivington, 1836), p. 37
25. Day, William **Illustrations of the Phraseology of Scripture** (Edinburgh: William Whyte & Company, 1828), p. 48
26. Hallam, Robert Alexander **Moses: A Course of Lectures Delivered in the Chapel of St. James' Church, New London** (New York: E.P. Dutton and Company, 1869), pp. 13, 131
27. Ridgley, Thomas **A Body of Divinity Wherein the Doctrines of the Christian Religion are Explained and Defended, Volume I** (Philadelphia: William W. Woodward, 1814), p. 534
28. Thein, John **Ecclesiastical Dictionary: Containing, in Concise Form, Information Upon Ecclesiastical, Biblical, Archaeological, and Historical Subjects** (New York: Benziger Brothers, 1900), p. 590
29. **Bertha's Journal During a Visit to Her Uncle in England: Containing a Variety of Interesting and Instructive Information** (London: John Murray, 1851), p. 169
30. **Peace and War: An Essay** (London: J. Hatchard and Son, 1823), p. 70

31. Hewlett, John **Commentaries and Annotations on the Holy Scriptures, Volume 1** (London: Longman, Hurst, Rees, Orme, and Brown, 1816), p. 282
32. Dawson, James “Gospel Blessings a Common Inheritance” in **The Primitive Methodist Magazine, Vol. VI; XXIX** (London: Thomas Holliday, 1848), p. 659
33. Gyles, J. F. **Elements of Hebrew Grammar in Two Parts** (A. J. Valpy, 1814), p. 171, 172
34. Williams, Edward **Predestination to Life: A Sermon** (Rotherham: J. R. Plumbe, 1804), p. 49
35. Muenscher, Joseph **Manual of Biblical Interpretation** (Joseph Muenscher, 1865), p. 174
36. Thompson, *The Christian Guide*, p. 225
37. Kitto, John A **Cyclopedia of Biblical Literature** (Edinburgh: Adan and Charles Black, 1851), p. 879
38. Barnes, Albert **Notes, Critical, Explanatory, and Practical, on the Book of the Prophet Isaiah, Volume II** (New York: Leavitt, Trow and Company, 1847), p. 142
39. Lowth, William A **Commentary upon the Larger and Lesser Prophets** (London: D. Midwinter, 1739), p. 170
40. *Ibid*, p. 330

## Chapter Five

1. Young, *Commentary on the Holy Bible*, p. 103
2. Bayley, Cornelius **An Entrance into the Sacred Language; Containing the Necessary Rules of Hebrew Grammar in English** (London: Keaton and Brown, 1805), p. 63
3. Winslow, Hubbard **Statement and Evidence of the Doctrine of the Trinity, in Three Lectures** (Dover: Samuel C. Stevens, 1829), p. 60
4. Sellon, *General Redemption*, p. xviii
5. Barr, W. W. “The Book of Psalms” in **The Evangelical Repository and United Presbyterian Worker** (Philadelphia: Young and Ferguson, 1874), p. 291
6. Twopeny, Richard **Dissertations on Some Parts of the Old and New Testaments which have been Supposed Unsuitable to the Divine Attributes** (London: C & J Riverton, 1824), pp. 58, 59
7. Keith, Alexander **Isaiah as it is: Or, Judah and Jerusalem the Subjects of Isaiah's Propheying, Volume 1** (Edinburgh: William White and Company, 1850), pp. 58-60
8. Muenscher, *Biblical Interpretation*, p. 174

9. Robinson, J. Armitage (Editor) **Texts and Studies: Contributions to Biblical and Patristic Literature, Volume 1** (Cambridge: Cambridge University Press, 1891), p. 63
10. Willis, G. G. "The Lord's Prayer in Irish Manuscripts" in **Studia Evangelica, Vol. III** (Akademie-Verlag, 1964), p. 285
11. Waterland, Daniel **The Works of Daniel Waterland: To which is Prefixed a Review of the Author's Life and Writings, Volume 6** (Oxford: Clarendon Press, 1823), p. 200
12. Edersheim, Alfred **History of Judah and Israel** (London: Religious Tract Society, 1887), pp. 65, 66
13. Hewlett, John **Commentaries and Annotations on the Holy Scriptures, Volume 3** (London: Longman, Hurst, Rees, Orme, and Brown, 1816), p. 363
14. Cornwallis, Mary **Observations, Critical, Explanatory, and Practical, on the Canonical Scriptures, Volume III** (London: Baldwin, Cradock and Joy, 1817), p. 322
15. Bird, Edward **Fate and Destiny Inconsistent with Christianity or the Horrid Decree of Absolute and Unconditional Election and Reprobation Fully Detected** (London: Charles Rivington, 1726), pp. 135-137
16. Whitby, Daniel A **Paraphrase and Commentary on the New Testament, Volume 2** (London: John Churchill, 1703), p. 7
17. Schaeffer, Charles F. **Annotations on the Gospel According to St. Matthew** (New York: Christian Literature Company, 1895), p. 206
18. Hewlett, John **Hebrew History from the Death of Moses to the Close of the Scripture Narrative** (New York: D. Appleton & Co., 1875), p. 207
19. Evans, Craig A. **The Bible Knowledge Background Commentary: Matthew-Luke** (Colorado Springs, CO: Cook Communications Ministries, 2003), p. 125
20. Byers, J. W. **The Grace of Healing** (Gospel Trumpet Pub. Co., 1899), p. 271
21. *Ibid*, p. 272
22. Matthews, James T. **Stray Thoughts for Leisure Moments, in Prose and Verse** (Cape Town: W. F. Matthew, 1861), p. 24
23. *Ibid*, p. 25

## **Chapter Six**

1. Young, *Commentary on the Holy Bible*, p. 83
2. Leviticus 14:34; Bellamy, John **The Holy Bible: Newly Translated from the Original Hebrew: with Notes Critical and**



**Explanatory, Volumes 1-3** (London: Longman, Hurst, Rees, Orme, and Brown, 1818)

**3. The Treasury Bible: Containing the Authorized English Version of the Scriptures and The Treasury of Scripture Knowledge** (London: Samuel Bagster, 1833), p. 30

## Invitation and prayer for salvation

To become a TRUE Christian One must be born again

-1. John 3:1-7

We must be born of the water and the Spirit. This water is not speaking of water baptism but of the Word of God (1 Pet. 1:23; James 1:18; 1 Cor. 4:15; Eph. 5:25-27).

There is only ONE avenue into heaven and that is to be born again. Water baptism, church membership, religious duties, giving to the poor, living a moral life, taking the Lord's supper, being a member of a denomination, or an INTELLECTUAL reception (vs. a heart reception) of Jesus Christ cannot save you. You must be born again.

Are you born again? If you are not you will not spend eternity in heaven with Jesus Christ but instead you will enter into eternal damnation. I urge you to consider accepting Jesus Christ as your savior.

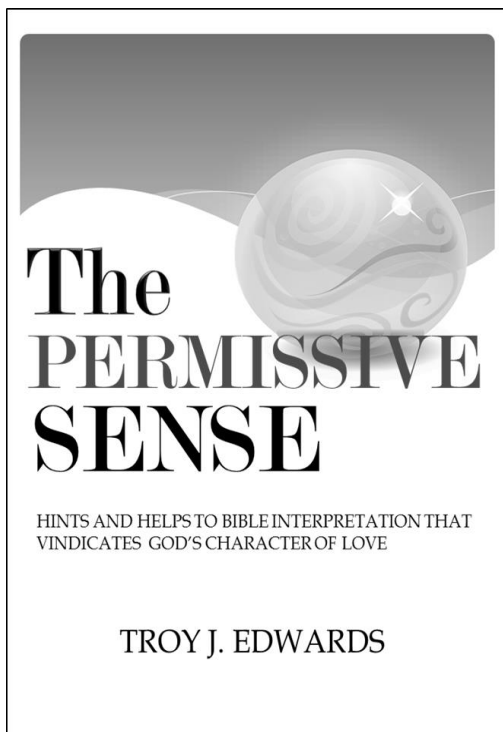
To be born again is very simple. You need only accept Jesus Christ as your Lord and Saviour. Why not give your heart to Him today. All you need to do is ask Him to come into your life. Here is a simple prayer to pray:

Lord Jesus

*I ask you to come into my heart right now. You said in your word that if I confess you with my mouth and believe in my heart that God raised you from the dead then I will be saved (Rom. 10:9). I recognize that I am a sinner and I need your forgiveness and a change in my nature. I repent of all my sin. I know that all that come to you, you will not reject (John 6:37). Thank you for your dying for me so that I can be born again. Thank you Father for Jesus. Thank you Holy Spirit for coming in to my life. AMEN.*

You are now born again. It's that simple. By the way, welcome to the family!

Other books from  
**Vindicating God Ministries!**



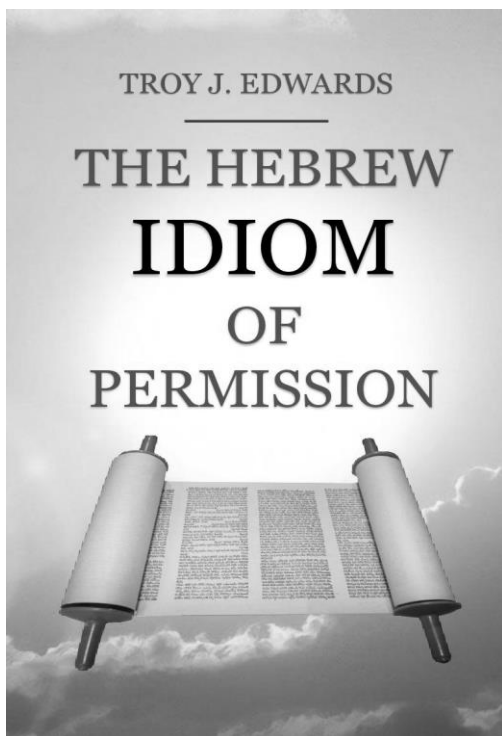
## **The Permissive Sense**

*Hints and Helps to Bible Interpretation that Vindicates God's  
Character of Love*

Most Bible difficulties are resolved when we understand the Permissive Sense. This book will help you understand this truth and will remove all doubt about God's love, goodness, and holiness.

**[www.vindicatinggod.org](http://www.vindicatinggod.org)**

Other books from  
**Vindicating God Ministries!**

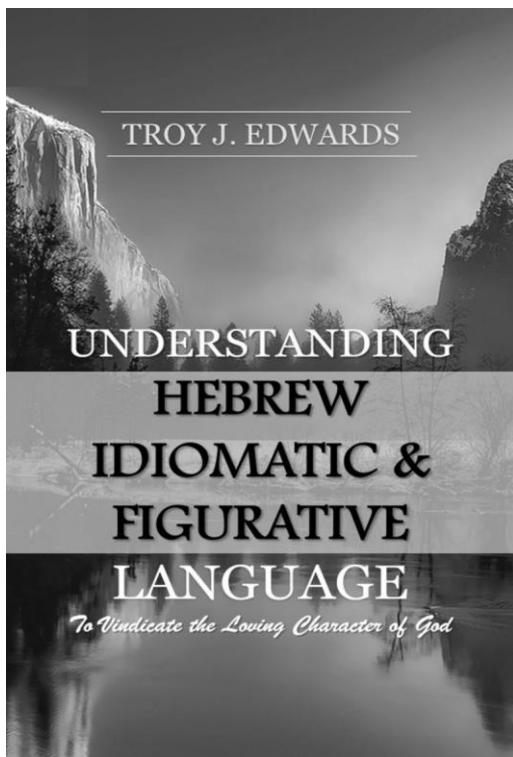


## **The Hebrew Idiom of Permission**

In this book, Pastor Troy J. Edwards provides the scholarly evidence that the Bible uses the idiom of permission frequently, and he discusses how the application of this idiom will resolve many issues related to our understanding of God's character.

**[www.vindicatinggod.org](http://www.vindicatinggod.org)**

Other books from  
**Vindicating God Ministries!**



**Understanding Hebrew Idiomatic &  
Figurative Language**  
*To Vindicate the Loving Character of God*

The Bible abounds in “idioms” or “figurative language” (aka “figures of speech”) and the meaning is not always apparent to Bible readers. This book will help us decipher such language in light of God’s character.

**[www.vindicatinggod.org](http://www.vindicatinggod.org)**

The “Hints and Helps to Bible Interpretation” section of Dr. Robert Young’s *Analytical Concordance to the Bible [With] Appendices* was first published as an appendix in the 1879 edition. His concordance hasn’t recently been published with this supplement.

Dr. Young's "Hints and Helps" was in great demand because of his insights into what has been called the Hebrew “permissive sense” of Scripture. We now provide it as a standalone book. We also include additional explanations of Dr. Young’s and his contemporaries’ views on the “permissive sense” that were not contained in his “Hints and Helps” appendix.