

idea, but.....how is that? But, well, there is the peel and the hiphel are
 very closely related--that is, I cause to learn not to cause to learn intensively
 that's the piel.
 but I cause ~~to~~ learn. We will say that the peel is more often intensive than
 often
 causative and that the hiphel is more causative than intensive so that you just
 learn hiphel is causative but as a matter of fact there are some verbs that
 there is just one idea expressed and some the other.Well, at
 the present I was merely speaking about the possibility. If you just take
 hiphel by itself there are two possibilities. There is the common saying
 a causing that something happened and then there is also the idea of stressing
 particularly with the idea of quality--that is also found in the hiphel and
 also in some adverbs of the hiphel in general. But it is one which does
 in some very clear instances.
 happen in general very definitely occur. Now then we take your this one and
 between the two we say right away this one has two very definite possibilities.

To make ah to be sure which is tremendously important and useful for
 because in the Englishman's Concordance in the cal first and then all
 that purpose. In all the cases of sola in the hiphel
 the cases of sal first he will make his way, but in the Hebrew they are all
 a regular Hebrew course in that
 under sola, but it has the great advantage over that while the words are
 so that you get the cont3xt
 arranged in Hebrew the meanings are given in English or just two or three
 words may give it to you. Now I have not looked up the meaning of making
 somebody or something else to do something. to see whether we find the word
 used of making something the context would determine. We find only two or
 three cases although there is pretty good evidence that that is the common
 usage. I haven't checked on that. so from that viewpoint I'm not in a
 position but because I have done this, I, even I have done this
 We have already stressed four or five times that it is God who is causing
 something to happen. Not my way, but here you see He causes His way to
 prosper, His in respect to what He is doing, that is, that God is prospering
 in regard to His way, or that He is able to act in such a way that His way
 proves to be a prosperous one. Now you see, the great stress on the Divine
 causation makes the thought of the whole verse very clear. But I have not
 felt it necessary to because the whole verse the Divine sovereignty