

Review of “Run” in the Bible Using the Tandem English Style

Wilson I. B. Onuigbo

Founder/Director, Medical Foundation & Clinic, 8 Nsukka Lane, P. O. Box 1792, Enugu 400001, Nigeria

**Corresponding Author:* Wilson I. B. Onuigbo, Founder/Director, Medical Foundation & Clinic, 8 Nsukka Lane, P. O. Box 1792, Enugu 400001, Nigeria

ABSTRACT

According to the Merriam-Webster’s Collegiate Dictionary, the “tandem bicycle” came into use about the year 1890 for usually two riders. Since they must cooperate, the idea cropped up that, instead of the categorical paragraph, a new system could crop up. It is that the word which ends a paragraph, automatically begins the next one. Called “Tandem English,” the author has employed it previously in some works. In the present review, the Holy Bible is used to expatiate on the word, “run.”

Keywords. Dictionary, tandem bicycle, paragraph, Bible, run, tandem English.

INTRODUCTION

The Merriam-Webster’s Collegiate Dictionary defines the “tandem bicycle” as that usually ridden by two persons, this being as far back as 1890.¹ Automatically, the element of cooperation is involved. Accordingly, it occurred to the author that, instead of the categorical paragraph,² the word which *ends* a paragraph could be coined automatically so as to *start* the next one.

One example was couched in 2005.³ It concerns the word “alumni.” Derived from the Latin “alumnus,” it is the male undergraduate. This was right when females were barred. What could solve the resulting debacle? “Manus,” another Latin word, emerged and became useful as “manual,” especially as it was anglicized as both adjective and noun. In this context, “alumna” sprang up to mind, seeing that it is an all embracing choice.

Choice of words matters. It was extended to my historical article. In particular, it dealt with the history of how cancer spreads in the body of animals.⁴

Animals provided another slant. Instead of the debated use of them in laboratory experiments, Chapters 11 and 12 of my German book dealt comprehensively with how to use human models in order to advance cancer research. They were written entirely in the tandem style.⁵

Style with the tandem garnish could encompass both Societal and Theological Realms. Thus,

consider the well known the “Matthew Effect in Science.”⁶ I have shown it to be an inadequate Award in the Sciences. Rather, the all inclusive eponym should be the “Synoptic Effect.”⁷

Effect was felt positively in the problem of the use of the word “elderly” in epidemiological studies.⁸ Effectively, this was corrected in a literary journal.

MATERIALS AND METHODS

Life, as I see it, can carefully be couched in the context of the word, “run.” During my early morning meditations with the Holy Bible, this very word had struck me so much that I underlined it in my gifted Wide Margin Edition of The King James Bible.

RESULTS

Bible browsing of research materials on “run” and not on “walk” revealed the beautiful story of how Jacob, the son of Abraham, was caught in the web at matrimony:⁹

*And Jacob told Rachel that he was her father’s relative and that he was Rebekah’s son. So she **ran** and told her father. Then it came to pass, when Laban heard the report about Jacob his sister’s son, that he **ran** to meet him and embraced him and kissed him, and brought him to his house.*

House of conflict was what eventuated in due time. Concerning birth right, Jacob supplanted Esau, his senior brother. On this account, an occasion arose during which the two of them had to meet. Note that Jacob took precautions,

including bowing as many as 7 times. In contrast, the large-hearted Esau was firmly forgiving:¹⁰

*But Esau **ran** to meet him, and embraced him, and fell on his neck and kissed him, and they wept.*

Wept for joy occurred elsewhere. The occasion was a plague that was endured by the Israelites on their long journey. On this account, Moses ordered Aaron to make amends:¹¹

*Then Aaron took it as Moses commanded, and **ran** into the midst of the congregation; and already the plague had begun among the people. So he put in the incense and made atonement for the people.*

People of Israel, while on the move from Egypt, experienced problems. One occasion was brought about by the idolatrous behavior of one miscreant. This took place when the leader was Joshua. Luckily, he used his authority appropriately:¹²

*So Joshua sent messengers, and they **ran** to the tent; and there it was, hidden in his tent, with the silver under it.*

It is of interest that haste may require running. Thus, messages were sent through runners. A “notable woman,” who housed Elisha during hard times, witnessed her son falling ill. So, she said to her husband, “Please send me one of the young men and one of the donkeys, that I may **run** to the man of God and come back.”¹³

Back in Hezekiah’s day, “runners” were apparently used officially. Thus, we hear of “Then the **runners** went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the commandment of the king.”¹⁴ Moreover, there was also “So the **runners** passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed them to scorn...”¹⁵

Scorn, be it noted, did not apply to the unique manual labour carried out by Joshua. As he was ordered to do by the Lord:¹⁶

*Stretch out the spear that is in your hand toward Ai, for I will give it into your hand. And Joshua stretched out the spear that he had in his hand toward the city. So those in ambush arose quickly out of their place; they **ran** as soon as he had stretched out his hand, and they entered the city and took it.*

It is noteworthy that slaves may desire to become free. One story is illuminating:¹⁷

*Now it happened at the end of three years, that two slaves of Shimei **ran** away to Achish the son of Maachah, king of Gath.*

Gath is, of course, memorable in view of the youthful saga of David. For one thing, he “left his supplies in the hand of the supply keeper, **ran** to the army, and came and greeted his brothers.”¹⁸ For another thing, the startling story of killing the giant, Goliath, continued curiously as follows:¹⁹

*Then Jesse said to his son David, “take now for your brothers an ephah of this dried grain and these ten loaves, and **run** to your brothers at the camp.*

Camp of the Philistines was nearby and matters progressed inexorably:²⁰

*And it was so, when the Philistine arose and came and drew near to meet David, that David hastened and **ran** toward the army to meet the Philistine.*

*Therefore David **ran** and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it.*

It was another theme altogether when the friendship between David and Jonathan, the king’s son, blossomed. Indeed, their puerile pranks depended on running thus:²¹

*Then he said to his lad, “Now **run**, find the arrows which I shoot.” As the lad **ran**, he shot an arrow beyond him.*

Him, in another instance, referred to Jesus Christ. This was during His crucifixion. The contribution was from a bystander:²²

*Then someone **ran** and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, let Him alone; let us see if Elijah will come to take Him down.*

Down to earth was the Psalmist when he sang soulfully about the Creator:²³

*He sends out His command to the earth; His word **runs** very swiftly.*

He gives snow like wool; He scatters the frost like ashes;

He casts out His hail like morsels; Who can stand before His cold?

He sends out His word and melts them; He causes His wind to blow, and the waters flow.

Flow of words emanated from tortured Job. Even his sympathizer complained that he was

“**Running** stubbornly against Him.”²⁴ On his part, Job stated that God “breaks me with wound upon wound; He **runs** at me like a warrior.”²⁵ However, all in all, God’s judgment pervades matters:²⁶

Run to and from through the streets of Jerusalem; see now and know; and seek in her open places if you can find a man, if there is anyone who executes judgment, who seeks the truth, and I will pardon her.

Her problem was bareness. Then, the Angel of the Lord appeared to her. Therefore, on the Angel’s next appearance, she “**ran** in haste” and told her husband.²⁷

Husband of senile serenity was nicely narrated.²⁸

*Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head. **Running** down on the beard, the beard of Aaron, **Running** down on the edge of his garments.*

Garments were included among what Gehazi, the servant of Elisha, requested when he lied to Naaman, pretending to having been directed by his master:²⁹

*So Gehazi pursued Naaman. When Naaman saw him **running** after him, he got down from the chariot to meet him, and said, “Is all well?”*

And he said, “all is well. My master has sent me, saying, ‘indeed, just now two young men of the sons of the prophets have come to me from the mountains of Ephraim. Please give them a talent of silver and two changes of garments.

Garments of some variety were no doubt won by a multitude during the slow breaking of bad news to King David.³⁰

*Then Ahimaaz the son of Zadok said, “let me **run** now and take the news to the king, how the LORD has avenged him of his enemies. And Joab said to him, “you shall not take the news this day, for you shall take the news another day. But today you shall take no news, because the king’s son is dead”*

*Then Joab said to the Cushite, “Go, tell the king what you have seen.” So the Cushite bowed himself to Joab and **ran**. And Ahimaaz the son of Zadok said again to Joab, “But whatever happens, please let me also **run** after th Cushite.” And Joab said, “Why will you **run**, my son, since you have no news ready?” “But*

*whatever happens,” he said, “let me **run**.” So he said to him, “**run**.” Then Ahimaaz **ran** by way of the plain, and **outran** the Cushite.*

*Now David was sitting between the two gates. And the watchman went up to the roof over the gate, to the wall, lifted his eyes and looked, and there was a man, **running** alone. Then the watchman cried out and told the king. And the king said. “If he is alone, there is news in his mouth.” And he came rapidly and drew near. Then the watchman saw another man **running**, and the watchman called to the gatekeeper and said, “There is another man, **running** alone! And the king said, “he also brings news.*

*So the watchman said, “I think the **running** of the first is like the **running** of Ahimaaz the son of Zadok.” And the king said, “He is a good man, and comes with good news.*

News headline may be singled out from the great Proverbs. See how one was splashed:³¹

I have taught you in the way of wisdom; I have led you in right paths

*When you walk, your steps will not be hindered, and when you **run**, you will not stumble.*

Take firm hold of instruction, do not let go; keep her, for she is your life.

Life would be well lived if the famous song of Isaiah keeps ringing in our ears thus:³²

*But those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall **run** and not be weary, they shall walk and not faint.*

Faint heartedness was not in the Dictionary of David when assassins came to his house:³³

*For look, they lie in wait for my life; the mighty gather against me, not for my transgression nor for my sin, O Lord. They **run** and prepare themselves through no fault of mine.*

Mine was God’s selection of Daniel. Consider that he was billed to write about the end of time. The instruction was crystal clear:³⁴

*But you, Daniel, shut up the words, and seal the book until the time of the end; many shall **run** to and fro, and knowledge shall increase.*

Increase in youthful desire was what moved the celebrated prodigal son to demand, receive, and squander much money. Happily, when hard times supervened inexorably, the story became a masterpiece:³⁵

*And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and **ran** and fell on his neck and kissed him. “And the son said to him, Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.”*

Son of God was the descriptive genealogy of Jesus Christ.³⁶ Interestingly, after His crucifixion, there was but an empty tomb seen by Mary Magdalene who “**ran** and came to Simon Peter and the other disciple.” This resulted in the epic race of “So they both **ran** together, and the other disciple **outran** Peter and came to the tomb first.”³⁷

First among the persecutors of the followers of Christ was Paul. Indeed, he led the gangs until he encountered Christ dramatically and metamorphosed into an apostle. Apparently, he must have been an athlete, seeing that “**ran**” often appeared in his messages. Examples merit itemization as follows:

- Do you not know that those who **run** in a race all **run**, but one receives the prizes? **Run** in such a way that you may obtain it.³⁸
- And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might **run**, or had **run**, in vain.³⁹
- Do all things without murmuring and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of Christ that I have not **run** in vain or labored in vain.⁴⁰
- Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us **run** with endurance looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.⁴¹
- So it is not of him who wills, nor of him who **runs**, but of God who shows mercy:⁴²

Mercy was shown to Paul during his ministry:⁴³

*And all the city was disturbed; and the people **ran** together, seized Paul, and dragged him out*

*of the temple; and immediately the doors were shut. Now as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar. He immediately took soldiers and century`ons, and **ran** down to them. And when they saw the commander and the soldiers, they stopped beating Paul.*

Paul, by his own account, actually stood and consented to the death of Stephen to the extent of “guarding the clothes of those who were killing him.” Another spectator of note was recorded concerning the last moments of Christ:⁴⁴

*Then someone **ran** and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, “let Him alone; let us see if Elijah will come to take Him down.”*

Down the ages, man has been sinning but the Almighty has been merciful:⁴⁵

*I have not sent these prophets, yet they **ran**. I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused My people to hear my words, then they would have turned them from their evil way and from the evil of their doings.*

Doings in the time of Pharaoh included his wife’s quest for sexual intercourse with Joseph. However, with innocence, “he left his garment in her hand and **ran** outside.”⁴⁶

Outside did Peter rush when the innocent woman told the clustered apostles about the risen Christ. Indeed, “Peter arose and **ran** to the tomb, and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened”⁴⁷

Happened surprisingly was the healing of a lame man. As the story went, “all the people **ran** together to them in the porch which is called Solomon’s, greatly amazed.”⁴⁸

Amazed was another crowd. This was when Stephen spoke to them about seeing the heavens opened and the “Son of Man standing at the right hand of God.” Their reaction was strait away as follows:⁴⁹

*Then they cried out with a loud voice, stopped their ears, and **ran** at him with one accord.*

Accord of the positive type followed the story of the Ethiopian eunuch whom the Holy Spirit helped thus:⁵⁰ *So Philip **ran** to him, and heard him reading the prophet Isaiah, and said, “Do you understand what you are reading?”*

Reading the story of the resurrection of Christ brings us to a joyous episode. It concerned a girl named Rhoda who came to answer when Peter knocked at the bolted door:⁵¹

*When she recognized Peter’s voice, because of her gladness she did not open the gate, but **ran** in and announced that Peter stood before the gate.*

Gate of prison featured nicely, when St Paul was put there in Philippi. However, the gate opened so spontaneously that the jailer drew his sword and was about to kill himself. Thereafter, Paul assured him of not having escape:⁵²

*Then he called for a light, **ran** in, and fell down trembling before Paul and Silas.*

And he brought them out and said, “Sirs, what must I do to be saved?”

Saved, according to Paul, was God’s own doing. See how he put it:⁵³

*So then it is not of him who wills, nor of him who **runs**, but of God who shows mercy.*

DISCUSSION

It is seen from entire Scripture that the word, run, appears throughout in so many ways instructively. Indeed, this word is shown repeatedly to be of the greatest importance in Theology.

CONCLUSION

Mercy, to conclude, was shown spiritually. It concerned the story of unauthorized prophesy during the long journey in the wilderness:

But two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp. And a young man **ran** and told Moses, and said “Eldad and Medad are prophesying in the camp.”

So Joshua the son of Nun, Moses’ assistant, one of his choice men, answered and said, “Moses my lord, forbid them!” Then Moses said to him, “Are you zealous for my sake? Oh, that all the Lord’s people were prophets and that the LORD would put His Spirit upon them!”

REFERENCES

[1] Merriam-Webster’s Collegiate Dictionary. Springfield, Mass: Merriam-Webster, Inc. 12th Edition. pp. 1276.

- [2] Al-Jarrah RS, Jarrah MA, Hammouri YM. Paragraph inner structure: The step model. Intl J Humanities Soc Sci, 2013; 3(12): 165-168.
- [3] Onuigbo WIB. Language, Latin and learning. Bull Roy Coll Physic Surg Glasg, 2005; 34:8.
- [4] Onuigbo WIB. Historical notes on cancer metastases in animals. Scott Med J, 2010, 55:31-32.
- [5] Onuigbo WIB. Human models in cancer metastasis research, Saarbrucken, Germany: LAP LAMBERT Academic Publishing GmbH & Co. KG, 2011.
- [6] Stewart JA. Achievement and ascriptive processes in the recognition of scientific articles. Soc Forces, 1983; 62(1): 166-187.
- [7] Onuigbo WIB. The Matthew effect in science is an eponym error. Am J Ethnomed, 2017; Vol. 4 No. 1:6.
- [8] Onuigbo WIB. Information discordance in reprints on cancers in “the elderly.” Euro Sci Editing, 2010; 36:72-73.
- [9] Genesis 29: 12-13.
- [10] Genesis 33: 4.
- [11] Numbers 16: 42.
- [12] Joshua 7: 22.
- [13] 2 Kings 4: 22.
- [14] 2 Chronicles 30: 6.
- [15] 2 Chronicles 30: 10.
- [16] Joshua 8: 18.
- [17] 1 Kings 2: 39.
- [18] 1 Samuel 17: 22.
- [19] 1 Samuel 17: 17.
- [20] 1 Samuel 17: 51.
- [21] 1 Samuel 20: 36.
- [22] Mark 15: 31-32.
- [23] Psalm 147: 15-18.
- [24] Job 15: 26.
- [25] Job 16: 14.
- [26] Jeremiah 5:1.
- [27] Judges 13:10.
- [28] Psalm 133: 1-2.
- [29] 2 Kings 5: 21-22.
- [30] 2 Samuel 18: 18-27.
- [31] Proverbs 4: 11-13.
- [32] Isaiah 40: 31.
- [33] Psalm 39: 3-4.
- [34] Daniel 12: 4.
- [35] Luke 15: 20-21.
- [36] Luke 3: 38.
- [37] 1 Corinthians 9: 24.
- [38] Galatians 2:2.
- [39] Philippians 2: 13-16.

Review of “Run” in the Bible Using the Tandem English Style

- [40] Romans 9: 16.
[41] Hebrews 12: 1-2.
[42] Jeremiah 28: 23-24.
[43] Acts 21: 30-32.
[44] Mark 15: 36.
[45] Jeremiah 28: 23-24.
[46] Gen. 39:12.
- [47] Luke 24:12.
[48] Acts 3:11.
[49] Acts 7:57.
[50] Acts 8:30.
[51] Acts 12:14.
[52] Acts 16:29-30.
[53] Romans 9:16.

Citation: *Wilson I. B. Onuigbo, "Review of "Run" in the Bible Using the Tandem English Style", Journal of Religion and Theology, vol. 2, no. 4, pp. 01-06, 2018.*

Copyright: © 2018 Wilson I. B. Onuigbo. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.