

CB105 Isaiah's Study Method

ISM is an acronym for Isaiah's Study Method. His method begins with Isa. 28:9 and ends with Isa. 28:13. The purpose of his method is to teach knowledge and understanding of doctrine. After stating his purpose, however, he informs his students that his method is not for babes in Christ, but only for those weaned from milk [V9].

He says to put *precept upon precept and line upon line*. Then he repeats these and adds *here a little, and there a little*.

Now, "*no prophecy of the scripture is of any private interpretation*," [2Pe. 1:20]. Peter taught that no one could know what prophetic scriptures mean without help from the Holy Spirit. Only He can help us know what prophetic scriptures mean because only He knows their meanings. [Read FL101, "Private Interpretation."]

The word *precept* [H6673-H6680] means an injunction. An injunction is a command. So then, "*precept upon precept*" means to put one command upon another command.

The word *line* [H6957] means a cord, especially for measuring. Thus, one *line* is one measure. A measure in Bible Numerology is 10. And we saw in CB102 that each bible story has 10 parts. Thus, "*line upon line*" means to put one story upon another story.

The two phrases "*here a little*" and "*there a little*" are the same in Hebrew [H2191]. Both phrases mean "to make small."

Now, consider that the entire bible is a massive collection of short stories — nothing else. And Isaiah's instructions are within one of these many stories. Each story has 10 small parts which group into three larger parts. Here is the breakdown of these parts:

Each story has 10 small parts:

10 parts = one measure	1 <i>Line</i>
1 Kingdom [KH] has 4 parts	1 <i>Precept</i>
1 Kingdom [KG] has 4 parts	1 <i>Precept</i>
1 set of <i>witnesses</i> 2 parts	1 small set

Thus, "*precept upon precept*" means to put one KH upon one KG. "*Line upon line*" means to put one story upon another story. And "*here a little and there a little*" means to bear witness to story divisions.

We put "*precept upon precept*" in S1a, S2a and S3a by putting each Kingdom of Heaven upon its Kingdom of God. In the next step we are to put story upon story and then let the witnesses show where to make some divisions.

That's what Isaiah says to do in 28:10 and 28:13. And in V13 he adds 5 steps that explain how to work with multiple stories. These steps teach the repetitions of "*precept upon precept*" and "*line upon line*." The witnesses, "*Here a little and there a little*," are almost a separate issue. Now let's take a

break from those ISM parts and learn the meaning of Isa. 28:11-12.

[1] *For with stammering lips and another tongue will he speak to this people.* [2] *To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing:* [3] *yet they would not hear,* [Isa 28:11-12].

One of Moses' laws teaches what the 3 parts of this text mean. [This law, and all instructions concerning this law, are in the scriptures.] Here is that law:

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in [1] the feast of unleavened bread, and in [2] the feast of weeks, and in [3] the feast of tabernacles: and they shall not appear before the LORD empty: [De 16:16].

The male represents spirit; the female represents flesh. Our Heavenly Father seeks those who worship Him in spirit, [Joh. 4:23]. The three appearances in De. 16:16 represent three kinds of NT worship services.

The "Feast of Unleavened Bread" [1] represents the Word of God. Bible Studies fulfill this kind of worship. The seven days of this feast include the feasts of Passover and Firstfruits. [To save space and increase reading speed, let's use the acronym ULB for **Un-Leavened Bread**.

The "Feasts of Weeks" [2] represents our NT worship service. In these appearances, we praise the Lord and practice what we learned in Bible Studies.

"Tabernacles" [3] represents the ministry of the Word to those outside the Body of Christ. We call this "Evangelism." Leviticus 23:39-42 commands a parallel feast that's called "*Ingathering*" in Ex. 23:16.

Compare these appearances to a "trade school." You attend "Class" [1] in the mornings and "Shop" [2] in the afternoons. After graduation, you leave school, get a job [3], and do what you learned and practiced in Class and Shop.

Now let's return to text in Isa. 28:11-12: "*For with stammering lips and another tongue will he speak to this people.*" This is the "ULB" appearance" [1] in Moses' Law.

"*Another tongue*" represents words heard that are not understood. This is the definition of thunder. "Thunder asks, "What did I hear;" Manna asks, "What is it?" [Ex. 16:15].

We eat Manna when reading symbols; we hear thunder when hearing symbols. Every symbol is Manna and thunder until you know what it means. As you learn each meaning, the Manna melts [Ex. 16:21] and becomes plain speech.

Isaiah 28:12 describes the other two assemblies. The first part of V12 describe the 2nd assembly, and the 2nd part of V12 describes the 3rd assembly.

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Here is the 2nd part: **[2]** *"To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing:"* This rest is of the Holy Spirit that inspires *"other tongues."* He's the heavenly host of the Feast of Weeks.

And this is the 3rd assembly: **[3]** *"yet they would not hear."* This describes Israel's negative response to Word of their Messiah. However, *"... through their fall, salvation is come unto the Gentiles..."* [Ro. 11:11].

Each story is one trip to the Tabernacle. Three stories are three trips. In S1a, S2a and S3a, we fulfilled the law for one year because we walked through three stories. So then, let's see where we are in Isaiah's Study Method.

Isa 28:13: *But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.*

Note the five steps in bold print. Step-1 is **"that they might go."** Strong's H3212 says that **"Go"** means **"to walk."**

Each time we divide a story, we walk to the Tabernacle. Three stories represent three walks. Three walks fulfill one year. Thus, we fulfilled one year of appearances when we divided S1a, S2a and S3a. See the **bold** arrows in Fig-1 to your right.

Step-2 is **"fall backward."** Having divided 3 stories, we now *fall backward* by moving S2a next to S1a and S3a next to S2a. In Fig-1, the thin arrows show the **falls backward**.

God's 4th Commandment tells Israel to rest every Sabbath. The people heard God speak the Commandments from Mt. Sinai. But after hearing Him, they didn't want to hear His voice anymore. Then God gave Moses a collection of laws, one of which is the Law of the Sabbath Year. They could do no work every 7th year:

Le. 25:3: *Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; [4] But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.*

This law restricted Israel's agriculture to six successive years. Besides annulling the feasts which occasioned their tabernacle appearances, the Sabbath Year also prevented them from walking to the tabernacle.

But they couldn't walk to the Tabernacle to celebrate the yearly festivals without crops to celebrate. So, the "Sabbath Year" limits the number of yearly assemblies to 18 [3 x 6 = 18 visits]. This is enough stories for several matches.

Our 1st 3 stories are S1a, S2a, and S3a. This count continues to the Sabbath Year, which is S18a, i.e., 18 stories. For there to be matching numbers among these stories they must divide into groups. Thus, the math demands that we divide them into two or more sets.

One set of 3 stories is enough to do *"line upon line"* twice. We did this with S1a, S2a, and S3a in the **fall backward** step in Fig-1. But do the 18 stories divide into six sets of 3 or three sets of 6?

