



Isaiah's Sarcastic Insult of the Apostate Priests & Tautology on Biblical Analysis, Isaiah 28:9-10; I.C.E. Defined

Isaiah 28:9 - To whom would God teach knowledge? To whom would He interpret the message? Those just weaned from milk? Those just taken from the breast?

6- Isaiah is being sarcastic. Those who are enmeshed in the oscillating practice of worshipping both Baal and Jehovah are not capable of hearing the message of Isaiah. Those who are positive and capable must be taught in a precise manner following a particular process defined by Isaiah in:

Isaiah 28:10 - "For God says, 'Precept upon precept, precept upon precept, line on line, line on line, a little here, a little there.'"

7- When this verse is spoken from the Hebrew it reveals Isaiah's sarcastic viewpoint of the priesthood:

Isaiah 28:10 - צוֹ לָצַו צוֹ לָצַו *Tzaw latzaw, tzaw latzaw,*

קוֹ לָקוּ קוֹ לָקוּ *qaw laqaw, qaw, laqaw,*

זַעִיר שָׁם זַעִיר שָׁם *ze'er sham, ze'er sham.*

8- The construction of this sentence enables Isaiah to teach the proper approach to Bible study while mimicking the sound of a priest, drunk with false doctrine, repetitiously droning his heresies.

9- The line "precept upon precept; precept upon precept": *Tzaw latzaw, tzaw latzaw,* stresses the importance of gathering all the details revealed in the Bible on a given subject. This refers to the development of doctrines.

10- The phrase "line upon line, line upon line": *qaw laqaw, qaw, laqaw,* refers to the importance of examining each and every word of a passage through exegesis, the grammatical analysis of a word, in order to develop its exact meaning in the context.

11- The line "a little here, a little there," *ze'er sham, ze'er sham,* indicates that spiritual growth demands consistent research into the Scripture. By so doing one's knowledge is constantly expanded as he acquires a little information from each word, each sentence, each verse, each chapter, and each doctrine: a little here, a little there."

12- A wonderful summary of Isaiah 28:10 is provided by:

R. B. Thieme, Jr. *Tongues*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 6-7:



Isaiah's brilliantly constructed tautology in the Hebrew sarcastically mimics the drunken, repetitious babbling of the degenerate priests, while at the same time describes the method for accurate doctrinal teaching—"precept on precept, line on line." The objective of doctrinal teaching is inculcation of biblical truth, but doctrine in the soul accumulates gradually in increments. One precept builds upon another. "Precept on precept" describes the classifications of divine truths. "Line on line," a word-by-word, verse-by-verse analysis, lifts these truths from the pages of Scripture. Doctrine must be presented in an isagogical, categorical, and exegetical manner—not once, but repeatedly, until it lodges permanently in the soul. When doctrine is faithfully taught and consistently assimilated, "a little here, a little there," the various portions of Scripture eventually fall into place like the pieces of a jigsaw puzzle. Gradually, you expand your frame of reference for receiving and retaining further doctrines. You are now able to comprehend more advanced concepts and doctrines until, saturated with divine viewpoint, you become spiritually self-sustaining. (pp. 6-7)

Divine viewpoint is the thinking, value system, and problem-solving ability gleaned from Bible doctrine.

Spiritually self-sustaining refers to the absolute sufficiency of the spiritual life. To be spiritually self-sustaining is to think divine viewpoint gained from doctrine resident in the soul, relying solely on God for strength, encouragement, comfort, and problem-solving instead of relying on people or circumstances. (p. 7, fn 8)

- 13- From these principles and those found in other passages of the Bible, the pastor is given guidance into his duties before God in managing Scripture.
- 14- The basic approach may be defined by an acronym **ICE**. The **I** stands for **Isagogics**: the interpretation of Scripture within the framework of its historical setting or prophetic environment.
- 15- The Bible must be interpreted in the time in which it was written. Thus the effort is to discover the way in which the word, phrase, or idiom was used and understood at the time the passage was written. Discovery of this requires research into not only the history of the time but also the etymology of the words in question.
- 16- Etymology involves tracking the word back in time to see how its definition might have changed from the time it was used by the writer to the way we use it today.
- 17- This effort requires the pastor to do research into biblical histories, archaeology, lexicons, and dictionaries to determine the exact meaning of a root word. How was the word intended by the speaker or writer and what did those who heard or read it understand it to mean?
- 18- The information discovered will motivate the pastor to do research into similar words, phrases, or subject matter found throughout Scripture. This requires the accumulation of all the Bible has to say on the subject and to isolate it into a category of doctrine.
- 19- This process is referred to by the letter **C** which stands for **Categories**: the hermeneutical principle of comparing Scripture with Scripture to determine the classification of doctrine.
- 20- Once the definition of the word is discovered and the pertinent doctrines that apply to it are identified, then it must be analyzed grammatically to discover its use in the sentence. The parsing of verbs is especially important since it indicates the kind of action that is being described. Is it ongoing, is it past or present?



- 21- This process is indicated by the letter *E* and refers to **Exegesis**: a word-by-word, verse-by-verse, grammatical, syntactical, etymological, and contextual analysis of Scripture from the original languages of the Bible—Hebrew, Aramaic, and Greek.
- 22- Grammar is the analysis of a language by which a set of rules is used to reveal how words relate to one another and how they fit together into sentences. All words have names and functions.
- 23- Syntax deals with the grammatical relations between words. It is the process of analyzing the modes of expression presented by a language. It does not govern language; it deals with the facts of language as they are found.
- 24- Language is the means by which thought is communicated from one mind to another or the means by which one mind is enabled to think with another. Written language is but a system of symbols which represent spoken sounds.
- 25- The Bible is the means by which God communicated His thought to us so that our minds would be enabled to think in harmony with His.
- 26- Language is the medium for conveyance of thought and those divinely selected to communicate divine revelation are Hebrew, Aramaic, and Koine Greek.
- 27- The Bible was not written in English. Paul did not own or recommend a King James Version. He spoke Hebrew, Aramaic, and Greek. He was able to read the Old Testament and compare what he read there with its Greek translation called the Septuagint.
- 28- Although Paul was highly educated most of the other writers of the New Testament possessed these same talents to some degree of proficiency.