

Israel in Prophecy

From the Word of God

Introduction – Welcome

Whom Shall He Teach Knowledge?



For our instruction in the things of God, it is needful that the same precept and the same line should be often repeated to us, that we may the better understand them. God, by his word, calls us to what is really for our advantage; the service of God is the only true rest for those weary of the service of sin, and there is no refreshment but under the easy yoke of the Lord Jesus. All this had little effect upon the people. Those who will not understand what is plain, but scorn and despise it as mean and trifling, are justly punished. If we are at

peace with God, we have, in effect, made a covenant with death; whenever it comes, it cannot do us any real damage, if we are Christ's.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. 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. Isaiah 28:9-13

The prophet here complains of the wretched stupidity of this people, that they were unteachable and made no improvement of the means of grace which they possessed; they still continued as they were, their mistakes not rectified, their hearts

not renewed, nor their lives reformed.

Observe, What it was that their prophets and ministers designed and aimed at. It was to *teach* them *knowledge*, the knowledge of God and his will, and to *make them understand doctrine*, **Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. Isaiah 28:9.** This is God's way of dealing with men, to enlighten men's minds first with the knowledge of his truth, and thus to gain their affections, and bring their wills into a compliance with his laws; thus he enters in by the door, whereas the thief and the robber climb up another way.

What method they took, in pursuance of this design. They left no means untried to do them good, but taught them as children are taught, little children that are beginning to learn, that are taken from the breast to the book (**Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. Isaiah 28:9**), for among the Jews it was common for mothers to nurse their children till they were three years old, and almost ready to go to school. And it is good to begin betimes with children, to teach them, as they are capable, the good knowledge of the Lord, and to instruct them even when they are but newly weaned from the milk.

The prophets taught them as children are taught; for, They were constant and industrious in teaching them. They took great pains with them, and with great prudence, teaching them as they needed it and were able to bear it (**For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: Isaiah 28:10**): *Precept upon precept. It must be so, or (as some read) it has been so.* They have been taught, as children are taught to read, by *precept upon precept*, and taught to write by *line upon line, a little here and a little there*, a little of one thing and a little of another, that the variety of instructions might be pleasing and inviting, - a little at one time and a little at another, that they might not have their memories overcharged, - a little from one prophet and a little from another, that every one might be pleased with his friend and him whom he admired.

Note, For our instruction in the things of God it is requisite that we have precept upon precept and line upon line, that one precept and line should be followed, and so enforced by another; the precept of justice must be upon the precept of piety, and the precept of charity upon that of justice. Nay, it is necessary that the same precept and the same line should be often repeated and inculcated upon us, that

we may the better understand them and the more easily recollect them when we have occasion for them. Teachers should accommodate themselves to the capacity of the learners, give them what they most need and can best bear, and a little at a time, **And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deuteronomy 6:6-7.**

They courted and persuaded them to learn, **To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. Isaiah 28:12.** God, by his prophets, said to them, “*This way that we are directing you to, and directing you in, is the rest, the only rest, wherewith you may cause the weary to rest; and this will be the refreshing of your own souls, and will bring rest to your country from the wars and other calamities with which it has been long harassed.*”

Note, God by his word calls us to nothing but what is really for our advantage; for the service of God is the only true rest for those that are weary of the service of sin and there is no refreshing but under the easy yoke of the Lord Jesus.

What little effect all this had upon the people. They were as unapt to learn as young children newly weaned from the milk, and it was as impossible to fasten any thing upon them (**Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. Isaiah 28:9**): nay, one would choose rather to teach a child of two years old than undertake to teach them; for they have not only (like such a child) no capacity to receive what is taught them, but they are prejudiced against it. As children, they have *need of milk, and cannot bear strong meat*, **For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. Hebrews 5:12.**

They *would not hear* (**To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. Isaiah 28:12**), no, not that which would be rest and refreshing to them. They had no mind to hear it. The word of God commanded their serious attention, but could not gain it; they were where it was preached, but they turned a deaf ear to it, or as it came in at one ear it went out at the other.

They would not heed. It was unto them *precept upon precept, and line upon line* (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. *Isaiah 28:13*); they went on in a road of external performances; they kept up the old custom of attending upon the prophet's preaching and it was continually sounding in their ears, but that was all; it made no impression upon them; they had the letter of the precept, but no experience of the power and spirit of it; it was continually beating upon them, but it beat nothing into them.

Nay, It should seem, they ridiculed the prophet's preaching, and bantered it. The word of the Lord was unto them *Tsau latsau, kau lakau*; in the original it is in rhyme; they made a song of the prophet's words, and sang it when they were merry over their wine. David was the song of the drunkards. It is great impiety, and a high affront to God, thus to make a jest of sacred things, to speak of that vainly which should make us serious.

How severely God would reckon with them for this.

He would deprive them of the privilege of plain preaching, and speak to them *with stammering lips and another tongue, For with stammering lips and another tongue will he speak to this people. Isaiah 28:11*. Those that will not understand what is plain and level to their capacity, but despise it as mean and trifling, are justly amused with that which is above them. Or God will send foreign armies among them, whose language they understand not, to lay their country waste. Those that will not hear the comfortable voice of God's word shall be made to hear the dreadful voice of his rod. Or these words may be taken as denoting God's gracious condescension to their capacity in his dealing with them; he lisped to them in their own language, as nurses do to their children, with stammering lips, to humor them; he changed his voice, tried first one way and then another; the apostle quotes it as a favour (*In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. 1 Corinthians 14:21*), applying it to the gift of tongues, and complaining that yet for all this they would not hear.

He would bring utter ruin upon them. By their profane contempt of God and his word they are but hastening on their own ruin, and ripening themselves for it; it is *that they may go and fall backward*, may grow worse and worse, may depart further and further from God, and proceed from one sin to another, till they be quite *broken, and*

snared, and taken, and ruined, 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. Isaiah 28:13. They have here a little and there a little of the word of God; they think it too much, and say to the seers, See not; but it proves too little to convert them, and will prove enough to condemn them. If it be not a *savour of life unto life*, it will be a *savour of death unto death*.

All Scripture is Given by Divine Inspiration

Those who would learn the things of God, and be assured of them, must know the Holy Scriptures, for they are the Divine revelation. The age of children is the age to learn; and those who would get true learning, must get it out of the Scriptures. They must not lie by us neglected, seldom or never looked into. The Bible is a sure guide to eternal life. The prophets and apostles did not speak from themselves, but delivered what they received of God, *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1:21.* It is profitable for all purposes of the Christian life. It is of use to all, for all need to be taught, corrected, and reprov'd. There is something in the Scriptures suitable for every case. Oh that we may love our Bibles more, and keep closer to them! then shall we find benefit, and at last gain the happiness therein promised by faith in our Lord Jesus Christ, who is the main subject of both Testaments. We best oppose error by promoting a solid knowledge of the word of truth; and the greatest kindness we can do to children, is to make them early to know the Bible.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works. 2 Timothy 3:14-17

He directs him to keep close to a good education, and particularly to what he had learned out of the holy scriptures (*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Timothy 3:14-15*):

Continue thou in the things which thou hast learned.

Note, It is not enough to learn that which is good, but we must continue in it, and persevere in it unto the end. Then are we Christ's disciples indeed, **Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; John 8:31.** We should not be any more *children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; Ephesians 4:14.* **Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace, Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. Hebrews 13:9.** And for this reason we should continue in the things we have learned from the holy scriptures; not that we ought to continue in any errors and mistakes which we may have been led into, in the time of our childhood and youth (for these, upon an impartial enquiry and full conviction, we should forsake); but this makes nothing against our continuing in those things which the holy scriptures plainly assert, and which he that runs may read. If Timothy would adhere to the truth as he had been taught it, this would arm him against the snares and insinuations of seducers. Observe, Timothy must *continue in the things which he had learned and had been assured of.*

It is a great happiness to know the certainty of the things wherein we have been instructed (**That thou mightest know the certainty of those things, wherein thou hast been instructed. Luke 1:4**); not only to know what the truths are, but to know that they are of undoubted certainty. What we have learned we must labour to be more and more assured of, that, being grounded in the truth, we may be guarded against error, for certainty in religion is of great importance and advantage:

Knowing, "That thou hast had good teachers. Consider of whom thou hast learned them; not of evil men and seducers, but good men, who had themselves experienced the power of the truths they taught thee, and been ready to suffer for them, and thereby would give the fullest evidence of their belief of these truths."

"Knowing especially the firm foundation upon which thou hast built, namely, that of the scripture (**And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2**

Timothy 3:15): *That from a child thou hast known the holy scriptures.”*

Those who would acquaint themselves with the things of God, and be assured of them, must know the holy scriptures, for these are the summary of divine revelation.

It is a great happiness to know the holy scriptures from our childhood; and children should betimes get the knowledge of the scriptures. The age of children is the learning age; and those who would get true learning must get it out of the scriptures.

The scriptures we are to know are the holy scriptures; they come from the holy God, were delivered by holy men, contain holy precepts, treat of holy things, and were designed to make us holy and to lead us in the way of holiness to happiness; being called the *holy scriptures*, they are by this distinguished from profane writings of all sorts, and from those that only treat morality, and common justice and honesty, but do not meddle with holiness. If we would know the holy scriptures, we must read and search them daily, as the noble Bereans did, **These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Acts 17:11.** They must not lie by us neglected, and seldom or never looked into.

Now here observe, What is the excellency of the scripture. It is *given by inspiration of God* (**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2 Timothy 3:16**), and therefore is his word. It is a divine revelation, which we may depend upon as infallibly true. The same Spirit that breathed reason into us breathes revelation among us: *For the prophecy came not in old time by the will of man, but holy men spoke as they were moved or carried forth by the Holy Ghost, For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1:21.* The prophets and apostles did not speak from themselves, but what they received of the Lord that they delivered unto us. That the scripture was given by inspiration of God appears from the majesty of its style, - from the truth, purity, and sublimity, of the doctrines contained in it, - from the harmony of its several parts, - from its power and efficacy on the minds of multitudes that converse with it, - from the accomplishment of many prophecies relating to things beyond all human foresight, - and from the uncontrollable miracles that were wrought in proof of its divine original: *God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own*

will? Hebrews 2:4.

What use it will be of to us. *It is able to make us wise to salvation*; that is, it is a sure guide in our way to eternal life.

Note, Those are wise indeed who are wise to salvation. The scriptures are able to make us truly wise, wise for our souls and another world. "To make thee wise to salvation *through faith*." Observe, The scriptures will make us wise to salvation, if they be mixed with faith, and not otherwise, **For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.** Hebrews 4:2. For, if we do not believe their truth and goodness, they will do us no good.

It is *profitable* to us for all the purposes of the Christian life, *for doctrine, for reproof, for correction, for instruction in righteousness*. It answers all the ends of divine revelation. It instructs us in that which is true, reproves us for that which is amiss, directs us in that which is good. It is of use to all, for we all need to be instructed, corrected, and reproofed: it is of special use to ministers, who are to give instruction, correction, and reproof; and whence can they fetch it better than from the scripture?

That the man of God may be perfect, That the man of God may be perfect, thoroughly furnished unto all good works. 2 Timothy 3:17. The Christian, the minister, is the man of God. That which finishes a man of God in this world is the scripture. By it we are *thoroughly furnished for every good work*. There is that in the scripture which suits every case. Whatever duty we have to do, whatever service is required from us, we may find enough in the scriptures to furnish us for it.

On the whole we here see, That the scripture has various uses, and answers divers ends and purposes: *It is profitable for doctrine, for reproof, for correction* of all errors in judgment and practice, and *for instruction in righteousness*.

The scripture is a perfect rule of faith and practice, and was designed for the man of God, the minister as well as the Christian who is devoted to God, for it is *profitable for doctrine, etc.*

If we consult the scripture, which was given by inspiration of God, and follow its directions, we shall be made men of God, *perfect, and thoroughly furnished to every good work*.

There is no occasion for the writings of the philosopher, nor for rabbinical fables,

nor popish legends, nor unwritten traditions, to make us perfect men of God, since the scripture answers all these ends and purposes. O that we may love our Bibles more, and keep closer to them than ever! and then shall we find the benefit and advantage designed thereby, and shall at last attain the happiness therein promised and assured to us.

Israel in Prophecy

**A Deep Study of the Word of God – As it takes Us From
Genesis to Revelation Opening Our Eyes to the Prophecies
as they Relate to Israel; and to all Mankind in these Coming
Days as they are Exposed in The Holy Scriptures**

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On a personal note; this is a recent God inspired Project, far greater than anything I have been given to date, and one that has totally received my attention. I Pray you too are blessed from this and will return for more as they are published.

God Bless!

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