

Doctrine

Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine?

1. Woe to Those that Teach Doctrinal Error ([Isaiah 28:1-4](#), [13b-20](#))
 1. They would not hear the Word of the Lord (when the Bible disagreed with their traditional doctrine) - [Isaiah 28:12-13](#) *...yet they would not hear. But the word of the LORD*
 2. They trusted in past power and fading glory (position and power from traditions of men) - [Isaiah 28:1-4](#) *...crown of pride...is a fading flower...the Lord...shall cast down to the earth*
 - Don't follow someone who is bragging about tradition or past glory and doesn't have praise for God working in their life currently. They may have had God working in their life in the past, and they may be riding upon the reputation of someone else that had God blessing the ministry before they took over. Either way, God deals with us on a daily basis and every day tells us how to walk and how to deal with current circumstances that we encounter. If they can't tell how God is directing their path now, then they are following the wisdom of the world and of their own flesh. God calls them fools ([Matthew 7:26-27](#)) which is the same thing that God calls people going to Hell ([Psalms 14:1](#), [53:1](#)). God's term of *fool* applies to His saved people as well as to the lost.
 3. The Lord has pronounced judgment against them.
 - [Isaiah 28:2](#) *...the Lord...shall cast down to the earth...*
 - [Isaiah 28:13b](#) *...that they might go, and fall backward, and be broken, and snared, and taken.*
 - [Isaiah 28:14](#) *...ye scornful men...* see [Psalms 1](#) especially 1:1... They are not blessed of God as they claim to be.
 - [Isaiah 28:15a](#) *Because ye have said, We have made a covenant with death, and with hell are we at agreement* see [Psalms 1:4-5](#). The methods they teach are from Hell, even if they are saved.
 - [Isaiah 28:17](#) *Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.* See [Luke 6:39](#). These leaders and their followers will receive God's judgment.
 4. They will not understand the clear teaching of the Bible. - [Isaiah 28:19](#) especially *'it shall be a vexation only to understand the report.*
 5. Their doctrine will not meet anyone's needs. ([Isaiah 28:20](#)) We see people in many churches today who claim to be saved but are ensnared with the sins of this world. And even when they follow their churches' doctrine, they are not set free.
2. Source of Doctrinal Error ([Isaiah 28:2](#))
 1. Doctrinal error comes from believing anything other than ' *God said what he meant and meant what he said*'. That is, rejecting the literal translation of a God given Bible when it is available.
 2. People fall into doctrinal error because they have the wrong Lord: *Behold, the Lord hath a mighty and strong one, which ' shall cast down to the earth with the hand.* ([Isaiah 28:2](#)) God's strong one, who will judge, is the Son of God. The religious man lives his life proving that he believes that his religion or himself is the real ' *lord*' of his life and that his personal ' *lord*' will force the *Lord of the Universe* to not do the judgment He

promised.

3. People fall into doctrinal error because they have the wrong *Book of the Law*.

- The Bible is our God given picture of the true *Lord* who will execute judgment. [John 1:1-3, 14](#) tell us that the Bible is our God given picture of our Lord.
- The Bible is the true *Book of the Law* because it is God's book. [Revelation 20:12](#) tells us that the Bible is the book that will be used to judge us.
- Every '*bible*' in the English language that was written since the KJV1611 belongs to a man, as seen by copyrights. God's book has no copyright.
- All non-KJV1611 English '*bibles*' were written for the expressed purpose of making them '*easier*' for (the natural) man to understand, as seen by the owners' words. However, [1 Corinthians 2](#) and [3](#) tell us that man's wisdom is opposed to God's wisdom and anything that increases man's wisdom also decreases God's wisdom. Therefore, although most will deny it, every one of these '*bibles*' were written for the expressed purpose of reducing, or eliminating, God's message from them.
- [1 Peter 1:23](#) says that we can not get *born again* by anything less than an *incorruptible word of God*. [Deuteronomy 7:8](#), [1 Chronicles 16:15](#) and [Psalms 105:8](#) all tell us that God will preserve His Word for a *thousand generations*. Every author of these other '*bibles*' denies that there is a God preserved incorruptible Bible still available.

3. Method of Teaching Doctrine ([Isaiah 28:7-11](#))

1. The Character of our Lord Jesus Christ ([Isaiah 28:7-8](#))

- [Isaiah 28:7](#) says *they also have erred through wine*'; *they err in vision, they stumble in judgment*. The Biblical definition for *vision* is *The Word of God* (see study on [Vision](#)). This verse says they have '*erred in the Word of God*'.
- This verse also says that they have erred in judgment. They err in judging their own behavior, in judging God's reaction and in judging the doctrine and life of other people.
- The people who erred did it *through wine*. This is religious leaders that justify using wine in religious activities. Also, wine is a type of fleshly sin. ([Ephesians 5:17-21](#)) This also includes religious leaders who justify having fleshly sins control (*through strong drink*) their lives and their doctrine.
- In addition, these people include the morally corrupt. [Isaiah 28:8](#) says *For all tables are full of vomit and filthiness, so that there is no place clean*. Uncleanliness, in the Bible, is a type of moral sin and corruption.
- From [28:1](#) through [28:8](#), God said *woe* to these people, but then in [28:9](#) God starts describing a different type of person that God will teach. Therefore, we can conclude that the people described so far (in this point) are not being taught by God. Therefore, we should not follow their teaching.
- This section does not say that they are lost, and God even calls them *priests*. However, it says *they err in vision* which means that they (err) do not properly represent the Word of God (*vision*). [John 1](#) tells us that our Lord Jesus Christ is the Word in the flesh. Just like a parent shows you a picture and says '*here is my child*', God gives us the Bible and says *here is my Son* ([Matthew 3:17](#); [17:5](#); [Mark 1:11](#); [9:7](#); [Luke 3:22](#); [9:35](#); [20:13](#); [2 Peter 1:17](#)).
- [Isaiah 28:16](#), [1 Corinthians 3:10-11](#), [Ephesians 2:19-22](#) especially [2:20](#). The basis of our faith is the Lord Jesus Christ and the Apostles. In particular, Lord Jesus Christ is our *chief cornerstone*. We are to trust the Bible, which is our God given picture of our *Lord Jesus Christ*. These people who have *erred through wine and filthiness* are morally corrupt which causes them to reject the literal teachings of the Bible, especially the KJV1611.
- The first thing we are to look for in studying the Bible is the character of our

Lord Jesus Christ. The Bible was given from God to reveal His Son to us, so that is the first thing we are to look for. Since these people who err and whom God has rejected *correct* the Bible, we are to NOT *correct* our Bible and to look to see what it teaches us about our Lord Jesus Christ.

- Even someone who just received salvation knows some basic things about the character of the God who saved them. Anyone that teaches them that their God is different, they should reject.
- Even good Godly preachers can get caught up in religious error because it is '*commonly taught and accepted*'. Even good Godly preachers read, study and teach what they have been taught that the Bible says instead of what it really says. Therefore, always check what is preached against what the Spirit of God shows you that the Word of God says. For example, many good Godly preachers preach that Revelation is about end time events and some even say the name (Revelation) as a plural (Revelations). However, Revelation 1:1 starts out with *The Revelation of Jesus Christ* and the book ends with *Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.* God could not be any more clear and plain. This book is **NOT** about what will happen but **IS** about the person who does those things. And, the end result of that revealing of the person is that people are to change their image from *Jesus Christ* to *Lord Jesus Christ*. This book is not about events but is about proving that *Jesus Christ* is *Lord* of all.
- The **FIRST** thing we are to look for in any part of the Bible is what it teaches us about the character of our Lord Jesus Christ.

2. The Doctrine of the Apostles (Isaiah 28:9)

- The Doctrine of the Apostles is given in the New Testament. In fact, the New Testament was not written until after Jesus left the Earth. See prior point and Ephesians 2:19-22 for the basis of following the Doctrine of the Apostles. The Doctrine of the Apostles is found in the New Testament after the Gospels. The Gospels tell us about the time that Jesus was on the Earth, and contain some things that apply to Jews or for some other reason do not directly apply to the Church (even though they apply indirectly). Therefore, proper discernment is required to determine if things in the Gospel apply today or not.
- The Doctrine of the Apostles is the practical teaching of the church. The New Testament gives us this knowledge and the local church has the responsibility of teaching saved people so that they become spiritually mature Christians. Isaiah 28:9 says God will teach *them that are weaned from the milk, and drawn from the breasts* 1 Corinthians 3:2 says *I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able*. Specifically, God is not going to teach anyone outside of the teaching of their home church until after they have removed all of the sins of the Corinthian church from their lives.
- God says *I change not* (Malachi 3:6) and *Jesus Christ the same yesterday, and to day, and for ever*. (Hebrews 13:8) God will not teach us a doctrine that goes against what he taught the early church and put into the New Testament.
- 1 Corinthians 4:15 ' God will not teach us doctrine that goes against the basic teaching that got us saved and mature enough to be taught directly by God. Any '*new*' doctrine that goes against the basic teachings that we were given is not of God. If someone gets saved in a church that teaches doctrinal error, God will not move them until after they see how their church's doctrine goes against the character of our Lord Jesus Christ or it goes against the clear teaching of the doctrines of the Apostles. Any other reason for disagreeing

with the doctrines of the church that gets someone saved is not of God. ([1 Corinthians 4:15](#))

- Accept personal direction from the Spirit of God using the Word of God. True salvation is a personal relationship with the Son of God as Lord Jesus Christ. Therefore, He will give you some personal commands.

1. They will be based upon at least one clear passage in the Bible or several indirect passages in the Bible. There may be more than one clear passage in the Bible teaching the lesson, but if the Spirit of God only shows you one, he is making this teaching for you personally and not something that you are to teach others.
2. Any addition that God gives will be to add responsibilities that will increase His glory. Any personal responsibility that increases your personal glory, unless given by God appointed authorities, is not of God.
3. Any restriction that God gives will be to remove sin and temptation from your life. At some point in your personal walk you should find God restricting you where He does not restrict others because they don't need the restriction. Also, God does not give restrictions just to make you appear ' *spiritual*'.

3. Who God teaches ([Isaiah 28:9](#)) *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.* God does not directly teach people until they are spiritually mature enough to have the sins of [1 Corinthians](#) removed from their life.

- *...Whom shall he teach knowledge? and whom shall he make to understand doctrine?* It is God that teaches. [1 Corinthians 1:17-2:16](#) tells us that the natural man, and man's wisdom, do not, and can not, teach people spiritual things. Spiritual wisdom only comes from the Spirit of God teaching the spirit that is in us and that was made alive by salvation. [James 1:5](#) says *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* Receiving wisdom from God requires our recognizing that it comes only from Him through His Spirit and requires our getting ourselves right and asking for wisdom every time we read the Bible.
- *...them that are weaned from the milk...* You have to be alive before you can start receiving milk. God does not teach lost people. [1 Corinthians 2](#) and [3](#) teach about man's wisdom verses God's wisdom and clearly teach that man can not receive God's wisdom unless they have the Spirit of God. The only thing that a lost person can understand from the Bible is that they are condemned and without hope unless God does something.
- *...them that are weaned from the milk..., I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.* ([1 Corinthians 3:2](#)) God is not going to personally teach people outside of their church until they are weaned. The saved people at Corinth were not weaned and had sins that Paul had to deal with. Until a person has removed all of the sins of [1 Corinthians](#) from their life, they are not *weaned from the milk* and God will only teach then through the local church. They can't learn on their own, and certainly can't go elsewhere and teach, until they remove these sins from their personal life.
- *...them that are weaned from the milk..., Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.* ([Matthew 28:19-20](#)) God gave the church the job of getting the lost saved and teaching them basic doctrine. God rarely will do the job He gave to the church. Usually, He will let

the lost go to Hell before He takes over the job that he gave to the church. God teaches people on a personal basis so that they can do the job He gave to the church. God does **NOT** teach people so that they can swell up in pride and show off their knowledge.

- *...them that are weaned from the milk..., I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.* ([1 Corinthians 3:2](#)) God is not going to teach people outside of their church until they are weaned. The saved people at Corinth were not weaned and had sins that Paul had to deal with. Until a person has removed all of the sins of [1 Corinthians](#) from their life, they are not *weaned from the milk* and God will only teach then through the local church. They can't learn on their own, and certainly can't go elsewhere and teach, until they remove these sins from their personal life.

4. *Precept Upon Precept* ([Isaiah 28:10](#))

- A *precept* is a generic rule that applies to many circumstances.
- We see *precept must be upon precept, precept upon precept* which gives us our first precept to follow. That precept is that anything which is taught as a doctrinal law for all churches will be stated literally in at least two places in the Bible. If it isn't stated at least two places or is not literally said, it might be good for personal direction from God and might be good as a rule for those people that God made you an authority over, but shouldn't by '*laid*' on another person, especially someone from another church.
 1. [2 Corinthians 13:1](#) says *In the mouth of two or three witnesses shall every word be established.*
 2. In [John 5:31-37](#) Jesus said that John the Baptist, the Father and the works that He did witnessed that the Father had sent Him. Jesus, as the Son of God in the flesh, submitted to the requirement to provide two or three witnesses.
 3. [John 8:13-18](#) is another place where Jesus submitted to the demand that He provide two or more witnesses, even though He was/is the Son of God.
 4. In [Matthew 18:16](#) Jesus told us to have two or three witnesses for a dispute with a brother.
- Precepts are often best learned by doing a proper Biblical word study. For example, if you do a word study of *testament* and/or *covenant* in the New Testament you will find that the New Testament only replaces the religious part of the Mosaic Law and not Genesis through Malachi. How to do a Bible Word Study is covered later, along with other precepts that we should follow.

5. *Line Upon Line* ([Isaiah 28:10](#))

- *Line Upon Line* means *Sentence upon Sentence*. Most saved people, especially preachers, are bad for following the Devil's example in tempting our Lord Jesus Christ. Specifically, they take the Word of God out of context by '*interpreting*' less than a full sentence.
 1. In [Matthew 4:6](#) and [Luke 4:10-11](#) we see the Devil quoting the Bible but taking it out of context.
 2. We get into the habit of quoting verses that are less than a sentence, because we want to emphasize part of the sentence. However, when we interpret verses that are part of a sentence, we are following the Devil's example.
 3. When President Nixon handed over tapes with parts erased, even the lost people stood up and said that a partial truth was a lie.
 4. [Matthew 5:18](#) says *For verily I say unto you, Till heaven and earth pass, one*

jot or one tittle shall in no wise pass from the law, till all be fulfilled. Jot and tittle mean punctuation marks.

5. Basic English grammar rules say that a sentence is the smallest full thought. Less than a full sentence is less than a full thought. Even when part of a sentence is a complete thought within itself, the rules of grammar say that the surrounding sentence limits the expression of the inner sentence. Basically, we err by ignoring the punctuation and grammar.
 6. Quoting and using verses that are less than full sentences for doctrine is taking them out of context. The Devil and our flesh always want us to go outside of the bounds set by God. We need to interpret the Bible by using full sentences as the smallest unit for a complete thought and stay within the bounds set by God.
 7. Every punctuation mark is important, but the second most important (I believe), after the end of a sentence, is the colon. The colon is like an equivalency (equal and almost equal) sign. It breaks a sentence into two or more equivalent parts.
- *Line Upon Line* means one part of a logical argument stacked upon another.
 1. Many places in the Bible, like [Romans](#), use the rules of logic to prove the doctrine of the Bible. Usually, when you see *therefore* in the Bible, God is presenting a logical argument. Many people make the mistake of thinking that all reasoning is logic. Logic has very specific rules that have to be followed in order to get the desired results, such as proving a conclusion beyond dispute. Non-logical reasoning does not provide non-disputable conclusions. Many Law schools (used to and might still) use the book of Romans to teach the proper methods of building logical arguments. (Please see the study on [Logic](#).)
 2. God uses the illustration of buildings to show the application of logic. Imagine that we were on the 100th floor of a building and someone showed us a transmitter and claimed that it would set off enough explosives to turn the first 10 floors of the building into dust. Imagine that they came up with a new way of exploding things and were going to prove that the building would float down and still be whole after the first 10 floors were removed. I don't know about you, but I would insist that they wait and not blow up the first 10 floors until I was in a building a long way away as their '*outside witness*'. Just as it would be foolish to expect upper levels of a building to survive the removal of lower levels, so also it is foolish to expect conclusions of a logical argument to survive the removal of supporting points. We can not take the conclusions of the Bible (*therefore*) and ignore the restrictions placed by their supporting arguments.
 - *Line Upon Line* tells us how to apply [Isaiah 28](#) for God's method of teaching doctrine. This follows the requirements of a logical argument (levels of a building). You can't have the later ones if they destroy the foundational levels.
 1. The basis is the character of our [Lord Jesus Christ](#). Any Bible interpretation that disagrees with the character of our Lord Jesus Christ is wrong. Our foundation is Jesus Christ and the Apostles with Jesus Christ being the chief cornerstone.
 2. God next gives us the doctrine of the Apostles. God will not give us a '*new*' doctrine that goes against the doctrine taught by the church that led us to salvation unless that (church's) doctrine goes against the character of our Lord Jesus Christ, or the Bible.
 3. God only teaches through the local church until the saved person is

weaned from the milk.

- It is important to realize that *precept upon precept* comes before *line upon line*. That means that *line upon line* is limited by *precept upon precept*. Many preachers like to preach [Matthew 21:22](#) which says *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive*. They preach that with ' *enough faith*' people can have riches and other things of this world. However, when those riches pull the people away from God that violates the precept of God not giving His children anything that will harm them. Therefore, this promise is limited by precepts found elsewhere in the Bible. Yes, in context (*line upon line*), it can be argued that Jesus promised all of these things that people ask for. However, God's method of proper Bible interpretation doesn't allow the *health and welfare gospel*.
- *Line upon line* basically means *sentence upon sentence*. It has been my personal experience that most doctrinal error can be corrected just by listening to the verses quoted by others and then looking at the context. Most false religions take verses out of context.
- Last is commentaries by men and *another tongue* (Greek). Too many men make Peter's mistake of correcting the Word of God when the Word of God disagrees with the teaching of men. ([Matthew 16:23](#), [Mark 8:33](#))

6. *here a little, and there a little* ([Isaiah 28:10](#))

- How do you eat an elephant? *One bite at a time*. God doesn't give us the whole Bible to swallow at once but breaks it into manageable pieces. God only provides what we can handle as we can handle it ([1 Corinthians 3:2](#), [Hebrews 5:12](#)). God expects us to take the little He provides and make it part of our lives before He gives us more to do.
- People who appear to have great *spiritual growth* all at once often don't survive ([Matthew 13:6](#), [Mark 4:6](#)).
- God *'is a rewarder of them that diligently seek him* ([Hebrews 11:6](#)). When things come too easy, we don't appreciate them. Many places in the Bible tell us to meditate on God's Word. The Bible also teaches us to slow down and hear God's still small voice. The full sentence of [Hebrews 11:6](#) links our *diligently seek(ing) him* to our faith and our pleasing God. When we take what seems to be a little thing from God and diligently apply it to every facet of our lives, God makes it much more. Years ago I got started on this whole method of interpreting the Bible when God showed me that a cult was taking Bible verses out of context to justify their beliefs. I just wanted to avoid their error.

7. *stammering lips and another tongue* ([Isaiah 28:11](#))

- Paul had *rude speech* but great knowledge ([2 Corinthians 11:6](#)). We are not to judge God's people by their ability to speak and sound great but according to their knowledge of the Bible.
- *Another tongue* is referring to people from another church, culture and even religion. God's people weren't always Baptist and God has saved people in other religions. Just because you disagree with some of their doctrine doesn't mean that God can't use people from other religions to teach us. God had lost men rebuke Abraham and Isaac for calling their wives their sisters.
- *Stammering lips and another tongue* also refers to writing and speech outside of the Bible, such as commentaries. This is where the words of people's favorite preachers fit in. This is where Webster's 1828 dictionary fit in. This is where ' *the Greek*' fits in. If they disagree with anything that came prior to this, in God's method of teaching doctrine, they are wrong.
- One danger of the Webster's 1828 dictionary is that people forget that it is not just a Bible dictionary and they use valid non-Biblical definitions for Bible

words. One example is the word *vision*. The Bible uses *vision* only for *Word from God*, but preachers are always using non-Biblical definitions of *vision* when interpreting the Bible. They quote the first half of [Proverbs 29:18](#) and ignore the second half which says *but he that keepeth the law, happy is he*. This ' is separated from the first ' by a colon, which make the two equivalent. So even this verse that preachers like to misquote equates *vision* with *keepeth the law*.

- If you look up *adultery* in Webster's 1828 dictionary, you don't get the Biblical definition of the word. If you look up *adulterers* or *adulteress* you get the Biblical definition which is a *covenant violator*. If you try to replace all forms of *adultery* with *sexual impropriety* in the Bible, it does not fit. Look at the study on [Adultery](#). I guarantee that you can replace all forms of *adultery* with *covenant violator* everywhere that the word occurs in the Bible.
- We need to be careful with all commentaries, even Webster's 1828 dictionary.

4. Who has Good results ([Isaiah 28:5-6, 12](#))

1. *On that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.* ([28:5-6](#))

- The good results are to those who recognize the LORD as their personal God. Salvation is in a personal relationship with the person of the Son of God and not in *ANY* religious act including a *prayer of salvation*.
- A truly saved person worships their God (*crown'diadem*)
- A truly saved person is part of the *residue of his people*. That is, they are what is left behind holding onto the *old doctrines* as most of the church follows *new revelations*.
- They *fear their Lord* because they recognize that He is *a spirit of judgment* (see separate paper of [Fear the Lord](#)).
- They *charge Hell with a squirt gun* and are actively trying to turn lost people back from the *gate of Hell* by the Spirit of God (*a spirit ' for strength*).

2. *To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing* ([28:12](#))

- *He saith* they trust the Word of God, not religious leaders that *correct* the Word of God.
- They have/do enter God's *rest*. (Please see [Rest](#) in the study called [God's Economy](#).) *Rest* is not worrying about the things that God said he would take care of while we obey Him in doing the work He assigned us.
- *Refreshing*: The Word of God is what corrects them when they stumble and correction from God *refreshes* our spirit.

5. Who has bad results ([Isaiah 28:13](#))

1. God repeats His commandments another two times to eliminate any possible excuse being claimed by those that he condemns. This is also taught in [2 Corinthians 2:14-17](#) where we are told that the exact same thing that causes saved and spiritual people to grow spiritually will also cause the worldly to become more corrupt.

6. Method of Teaching Doctrine Detail

1. Once we have left those that teach error, matured beyond the *milk of the Word*, learned God's procedure for teaching doctrine, God starts teaching us individually. However, God never goes against the foundation that He has already built in our lives.

2. *Precept Upon Precept* ([Isaiah 28:13](#)) said a second time in this chapter: certain precepts *established* ([Genesis 41:32](#)) in the Bible.

- [1 Corinthians 2:12-13](#) says *'that we might know the things that are freely given to us of God. 'comparing spiritual things with spiritual*. The best commentary on the Bible is the Bible.

1. [Deuteronomy 8:1-3](#) God equates obedience to keeping *every word*.
 2. [Proverbs 14:15](#) says *The simple believeth every word: but the prudent man looketh well to his going*. That is, we don't just believe what people tell us but we find out what God means and see how it is to affect our *going*.
 3. [Proverbs 30:5-6](#) says *Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar*. The word *pure* means '100%'. That is: '*God said what he meant and meant what He said*'. Don't add to it or take away from it.
 4. [Matthew 4:4](#), [Luke 4:4](#) when Jesus was tempted by the Devil, Jesus said *It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*. (quoting [Deuteronomy 8:3](#)).
 5. *It is written* occurs 26 times just in the Gospels.
 6. Jesus said *Have ye not read* 7 times in the Gospels.
- The best way to learn how the Bible comments upon itself is to do Bible Word studies. Note, dictionaries, including Webster's 1828, contain non-Biblical definitions for words and therefore are not as accurate as a proper Bible Word Study. How to do Word Studies:
 1. Find every occurrence of a word in the Bible in any English form (adultery, adulterer, etc).
 2. For each occurrence, read and interpret the surrounding context. Pay particular attention to grammar and sentence construction.
 3. For each occurrence, write down the context in your own words. Do not use the words of the Bible. The idea is to make you think about what is being said. Repeating words doesn't require thought. Rephrasing them does.
 4. Only after the previous step is complete, re-read the passage and write down how the word being studied is used within the context.
 5. Once the above steps are completed for every occurrence in the Bible, find the base definition of the word by looking at all of the usages of the word and finding the largest definition that fits every Bible usage.
 6. Pay particular attention to the first usage of the word. The *Law of First Mention* says that the first time that a word is used in the Bible will usually give the base definition. However, the *Law of First Mention* is not absolute and there are exceptions to it.
 7. After getting the base definition, look for secondary definitions. Secondary definitions **NEVER** go against the base definition but qualify it for certain circumstances. For example, queue means *to line up*. The English use *queue* for a line at a cash register. The Germans use *queue* for billiards, which is a game where the player lines up the balls.
 8. After getting the definitions, go back through every passage in the Bible and read it as written then re-read it and substitute the definition for the word in question. You should get more insight into various passages, but substituting the definition of the word should not cause any significant change in the meaning of the passage.
 9. Only after verifying the basic definition should you look up related words such as words in the '*original languages*' or words with similar meaning. For example, wife is related to marriage.
 10. Only after doing the above, look up related, but possible opposed words. For example, a study on *marriage* should also include a study on *divorce*.
 - [1 Corinthians 2:12-13](#) ' People make error in doctrine because they assume they know the definition of basic words. I keep getting amazed by the number

of people who claim to know the definition of *the*, and then can't state it. Jesus said *I am the way*!. He meant '*there is only one way and I'm it*!. The definition of *the* is '*there's only one and here it is*!. If you try using that definition in your study of the Bible you will probably have greater understanding of what is being said. (Try it, you'll like it. ☺)

- The number one complaint that people give against the KJV-1611 is that it's *too hard to understand* and they then go on and specify all of the *thee* and *thou words*. Yet, many people can't give the correct definition for these words. In general, these words mean the same as (you, your, etc) except they add a very personal element. For example, *you* is a generic variable where *ye* and *thee* are personal variables. If Jesus had said *Go you into all the world, and preach the gospel to every creature* ([Mark 16:15](#)), then if some of the church went, all could claim that the commandment had been met. Since *you* is generic, anyone could fulfill the command. However, Jesus said *Go ye into all the world, and preach the gospel to every creature*. Since *ye* is plural personal, His commandment was really '*Go each and every one of you into all the world, and preach the gospel to every creature*!. In this case, if only some of the church went, the rest can not claim that they had fulfilled the commandment. We need to start our study of precepts with basic Bible words.
- God says *I change not* ([Malachi 3:6](#)) and *Jesus Christ the same yesterday, and to day, and for ever*. ([Hebrews 13:8](#)). Since God does not change and the Bible is a picture of God, what God says in the Bible does not change. Many people make the mistake of believing the lie of the Devil that there are conflicts within the Bible. I have openly challenged anyone and everyone to prove any conflict. [1Peter 3:16](#) warns us about unstable people who '*wrest, as they do also the other scriptures, unto their own destruction*. A wrestler is trying to twist his opponent into an unnatural position. What I have seen people do is they twist one passage into a wrong interpretation, then do the same to another and then claim that the basic Bible passages are in conflict. What I have shown in **EVERY** case is that the conflict is in their twisted interpretations and not in the basic, true, Bible interpretations. There are **NO** conflicts in the Bible.
- [Galatians 3:15-18](#) give us the precept of the giving and removing of the Mosaic Law not affecting promises of God which were already established. The New Testament did not replace Genesis through Malachi. Even in [Acts 15:19-21](#) we see the church saying that Gentiles have to keep the moral/personal parts of the Mosaic Law ('*they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood*.). If you look up every occurrence of *testament* in the New Testament, you will find that the New Testament only replaced the religious part of the Mosaic Law. The same is also true for the word *covenant* and, if you look at the words in the '*original language*', you will find some *original word* is translated *testament* one place and *covenant* another. Do not let the devil use good Godly men to steal part of your Bible from you.
- Beware of error from '*pat phrases*'. People say '*If it's Bible then it's Baptist and if it's Baptist then it's Bible*!. The people who say that, in my experience, are almost always wrong. They fight for Baptist doctrine without verifying it with the Bible and reject Bible truths that are not part of the Baptist doctrine that they have been taught. [Mark 7:6-13](#) tell us about others that trusted in doctrines of religion and were led into error of going against the Word of God. [Matthew 16:22-23](#) tell us that Jesus called Peter *Satan* for correcting the Word of God when He disagreed with *good Baptist doctrine*. Every doctrine that you claim and teach should be backed by at least two places in the Bible that clearly teach that doctrine. If you can't back a doctrine from the Bible, then

stop claiming and teaching it until you can.

- Be careful of who is speaking. The Bible records lies of Satan. Just because the Bible accurately records a lie, that does not make it true.
 - Be careful that a promise is actually made to you before you claim it. The promise of [John 15:16](#) and [16:23](#) is claimed by many people who do not meet the requirements from Jesus for them to claim that promise. [Galatians 3:16](#) clearly teaches that the Jews saw many of their number go to Hell because they claimed a promise that God made only to Christ. If I hear a woman tell her husband *Wait till we get home and I'll make you glad that you married me!*; I can't claim that promise just because I'm male.
 - Check the type of statement being made. See if it is physical or spiritual in nature. [Matthew 16:12](#); [Mark 9:32](#); [Luke 2:50, 9:45](#); [John 8:27, 10:6, 12:16](#) all talk about people not understanding things that were taught to them. That was because they were trying to understand spiritual things from a physical point of view. Many religious people don't understand the Biblical difference between *divorced* and *remarried* and, in error, condemn the *divorced* as if they were *remarried*. Marriage is spiritual and physical. Someone who gets divorced in man's court is not necessarily divorced in God's court. You need to understand marriage, divorce and all related matters from a spiritual point of view if you are going to understand what the Bible really teaches.
 - Check the type of statement being made. There are many places that the Bible talks about legal things and people misunderstand because they don't know the principals of law. The Bible says *'whosoever shall call on the name of the Lord shall be saved.'* ([Act 2:21](#), [Romans 10:13](#)) and other places emphasize the role of *Lord* in getting saved. That is a legal term. Yet many people teach *'say a prayer to Jesus'* and would fight against being told that a person must fulfill the requirements of the Law in order to set aside a legal judgment. (*Call on the name of the Lord* means to legally fulfilling the requirements to change your citizenship. A citizen of Heaven does not continue to support the enemies of Heaven.) Be careful to apply legal principals when dealing with legal matters.
3. [Isaiah 28:13](#)
- This is the second time in Isaiah that God is saying these instructions. *precept upon precept* and *line upon line* have been said four times. If you read the rest of [Isaiah 28:13](#) you see what God did to others who were preachers and ignored these instructions. We have our warning about ignoring these instructions.
 - Out of all that God has presented so far in [Isaiah 28](#), He is emphasizing this little bit. He is saying *'if you don't get anything else, get these instructions'*. Don't fall into error and judgment by God. Accept the Word of God as God presents it: *'precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little'*.

7. Summary: basic rules for interpreting the Bible and teaching doctrine.

1. You must be saved for God to teach you directly from the Bible. It is up to the church to tell people how to get saved. God does the saving but leaves it to the church to deliver the message.
2. You will not learn the *'meat of the Word'* from God teaching you personally until you have removed the sins of [1 Corinthians](#) from your life. It is possible to learn the *'milk of the Word'* on your own. But, before you reach that level of spiritual maturity, God only teaches the *'meat of the Word'* through His local New Testament Church.
3. Always start any Bible study with prayer seeking the Truth of God as taught by the Spirit of God.
4. Don't follow those that God has rejected, even if they are saved and religious leaders.

This includes people and religions that justify the use of wine or drugs, or justify any fleshly sin or justify any moral sin.

5. Don't follow anyone that rejects the clear literal interpretation of God's Word even if they are Godly people. If they're not listening the clear literal interpretation of God's Word, then they aren't listening to God and what they say will come from their flesh and not God. '*The Spirit of God uses the Word of God to teach the child of God what is the will of God.*' Any time you remove one of the first three requirements, you will not have the fourth (the will of God).
6. Don't follow someone that insists upon their religion's teaching when it goes against the clear literal teaching of the Bible.
7. Don't follow someone who is bragging about tradition or past glory.
8. Often it is difficult to tell the difference between a judgment from God and an attack by the devil. However, when you realize that someone has a judgment from God on their life, do not follow their doctrine. This is especially true if they can't show how their doctrine is getting people saved and growing spiritually.
9. Don't follow anyone that has doctrinal error. Reject all teaching that goes against '*God said what he meant and meant what he said*'. That means reject all Bible correctors and, if you think in English, reject all teaching that is not based upon the KJV1611.
10. Always start out looking at the Bible for what it teaches about the character of our Lord Jesus Christ. Even if it is not directly teaching about our Lord Jesus Christ, such as passages on alcoholic (corrupted) wine, when you look at how the section would match to an incorruptible Lord Jesus Christ, you will find it easier to identify and reject wrong interpretations and doctrines.
11. After looking for the character of our Lord Jesus Christ, and restricting your interpretation and doctrine to what matches His character, look for the teaching of the Apostles. That is, the teaching from the non-Gospel books of the New Testament. Details of this rule were given earlier.
12. Reject all teaching that goes against the basic doctrine of the church that got you saved unless that teaching is correcting:
 - An error about the character of our Lord Jesus Christ as taught in the Bible.
 - An error about the inerrant God written God preserved Bible (KJV1611)
 - An error that went against the clear literal doctrine of the Apostles as found in non-Gospel New Testament books.
13. Reject any teaching that goes against Biblical precepts as taught by at least two clear literal passages in the Bible.
14. Learn to study the Bible for precepts. In particular, use the Bible Word Study as described above.
15. Accept personal direction from the Spirit of God using the Word of God. See above for details.
16. Reject any interpretation that is based on less than a full sentence or that ignores the context within the Bible where the verse is found.
17. Reject interpretations that do not pay attention to grammar.
18. Applications are made only after finding the correct interpretation. Many godly people have been led into error by searching the Bible for verses that support an application that they already had in mind when they first started searching.
19. Do not reject a Bible teacher just because they belong to another religion. Do not reject God appointed authorities, such as parents and government officials, just because they are not saved or not of your religion.
20. Always take what others teach you about the Bible and pray about it and seek the truth from the Word of God as revealed by the Spirit of God. If they are correct, finding the truth directly from the Spirit of God will make it real in your life like hearing it from another person will not do. Also, if they are wrong, having the error corrected by the Spirit of God will equip you better to avoid other errors and the prove the truth

to any that ask it from you.

21. Look at the spiritual, not religious, fruit that your teacher has in their life. Fruit takes time to grow. Accept the teaching of those with spiritual fruit, be leery of those with no or questionable fruit and reject those with bad fruit. See detail above on those that have *good results* from God and those that have *bad results*.
