



# Israelite Studies

## PREFACE

**Here at Israelite Studies©, we understand that for information to be provided which helps answer questions, that info must first be studied to give absolute conclusions based upon accurate examinations of any resource contributing to it.**

## HOW DO WE CONDUCT OUR STUDIES?

Our research team comes with a collective of 50+ years' experience in Biblical Studies and examination. Although each member holds a particular position for each topic, an unbiased approach is taken when applying the comparative research method to best harmonize concrete interpretations of scripture. Each topic is put under heavy scrutiny while taking into consideration, language, cultural and historical backgrounds, parallel texts, etc. Once any study has been exhausted, our team finalizes the findings with a collective position. If necessary, amendments to the studies are applied once all of the views expressed by our research team are made available for the public to form their own conclusions.

- Throughout some of our bible studies, we have replaced *LORD/the LORD* with *Yahawah*, *God* with *Alahayam*, and *Jesus Christ* with *Yahawashi Mashayach*.
- All Hebrew definitions referenced are listed in the *Tel-Dan Inscription* font, along with every Transliteration and Phonetic pronunciation provided in the earliest dialect of Hebrew studied by our team (commonly called '*Lashawan Qadash*' – Holy Language).

## Opening

**Shalam (Peace). We appreciate you taking the time to read and review this study. This topic will cover an examination of the phrase 'precept upon precept' from the following Bible passage:**

Isaiah 28:10

For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

**Before diving deeper into this verse, provided next is a portion of a previous study from the beginner section 'How do I read & study the Bible?'**

Psalms 119:104

Through thy precepts I get understanding: therefore I hate every false way.

Psalms 119:128

Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

**As it is commonly known in the Israelite community, precepts have been understood as a Bible verse used in harmony with another Bible verse or certain subject matter. Also known as scripture references or parallel verses, we have discovered over time that this is not what a precept is, as the definition of it will explain further. We are uncertain as to when the term 'precept' began being used as a parallel term for other Bible verses that are in harmony with each other. While we are not against using this method to teach, we have likewise learned through our experience, a 'precept' can be used out of context if what this study has shown is not applied: reading and studying frequently enables the spirit to give understanding. Before explaining further, we have provided the Hebrew definition of 'precept' which is the following...**

H6490 (precept)

Original: אָפָּקַד

Transliteration: Paqawad

Phonetic: pa-kwa-wad'

**Brown Driver Briggs Definition:**

1. precept, statute

- Part(s) of speech: Noun Masculine

**Strong's Definition:**

From H6485; properly appointed that is a mandate (of God; plural only collectively for the Law): - commandment precept statute.

**Ancient Hebrew Lexicon Bible Definition:**

**Statute:** The orders and commands of the overseer.

**BDB, AHLB, and Strong's all share the same descriptive term of a precept being a statute, with two of the three going a bit deeper in the definition, revealing that the precepts spoken of in Ps. 119:104, 128 are speaking of the laws of Yahawah. Knowing this, we further understand that every Bible verse essentially is not a precept. It must be a command from the most high for it to be a precept.**

**Here is how 'precept' is defined from two Hebrew lexicons in Isa. 28:10:**

H6673 (precept)

Original: פֶּצֶק

Transliteration: Tazawa

Phonetic: taza-wa

**Brown Driver Briggs Definition:**

1. command, ordinance, oracle (meaning dubious)

a. used in mocking mimicry of Isaiah's words and thus not a true divine command

- Origin: from H6680

- Part(s) of speech: Noun Masculine

**Strong's Definition:**

From H6680; an *injunction*: - commandment precept.

**Total KJV Occurrences: 9**

- commandment, 1

Hos. 5:11

- precept, 8

Isa. 28:10(4); Isa. 28:13(4)

From what these sources have provided, 'precept' in Hebrew for Isa. 28:10 is defined as a command in general, yet the descriptive terms 'mocking', and 'mimicry' are used to establish its meaning, with BDB expressing dubiousness. Next, this word is used nine times only throughout the entire Old Testament, with Isa. 28:10, 13 using it eight of those nine times. Before examining the full context of Isa. 28:9-13, we will now examine the origin of תָּצַו (Tazawa).

H6680

Original: תָּצַו

Transliteration: Tazawah

Phonetic: taza-wah

**Brown Driver Briggs Definition:**

1. to command, charge, give orders, lay charge, give charge to, order

- Part(s) of speech: Verb

**Strong's Definition:**

A primitive root; (intensively) to *constitute enjoin*: - appoint (for-) bid. (give a) charge (give a give in send with) command (-er ment) send a messenger put (set) in order.

**Total KJV Occurrences:** 494

In this Hebrew word origin that is used 494 times in the Old Testament, it is likewise described in similar fashion to the previous terms as a command, while differing in the part of speech. While תָּצַו (tazawa) is a noun, תָּצַו (tazawah) is a verb that is used to record a command given by the most high in the garden with Adam, hence the following scripture.

Genesis 2:16-17

**16** - And Yahawah Alahayam commanded the man, saying, "You may surely eat of every tree of the garden, **17** - but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

A closer look at the Hebrew letters used in each of these words reveal a slight variation of ה (ha) being added to the end. This changes the way the word is used significantly from a noun to a verb. ה (Ha) traditionally holds the meaning of something to behold. While we most certainly affirm the command given to Adam in Gen. 2:16-17 was something to behold, this has led our team to the conclusion of term תָּזַו (tazawa) in Isa. 28:10 is not something to behold as a command of Yahawah, but rather the children of Ephraim, priests, and prophets making a mockery of that which Yahawah speaks through Isaiah as a result of their drunkenness. In Isa. 28:1, & 7, as just mentioned, Ephraim, priests, & prophets are being spoken to, which follows all the way down through verse 13. Because of the mockery in verse 9-10 (which we believe was saying Isaiah is speaking gibberish only babies can understand), verse 11 follows with the Hebrew word כִּי (kaya), which is used over 1,000 times that is often translated as the English word 'because'. KJV uses the term "For" to render this Hebrew term, yet other literal-word translations render the term differently and present a varied context. Here is how the New Revised Standard Version translates verses 11-13.

#### NRSV

**11** - Truly, with stammering lip and with alien tongue he will speak to this people, **12** - to whom he has said, "This is rest; give rest to the weary; and this is repose"; yet they would not hear. **13** - Therefore the word of the Lord will be to them, "Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little;" in order that they may go, and fall backward, and be broken, and snared, and taken.

As the NRSV uses the term 'Truly' for the Hebrew word כִּי (kaya), we also considered the translation could have read "Because of this" in verse 11. Due to what has been spoken in verse 10, verse 13 is stating how the word of Yahawah will be to Ephraim, priests, and prophets, while coupled with this same word being spoken in ways and a language that is foreign to them in order for Yahawah to mock them; this being demonstrated later in Acts 2:1-11 requiring the work the power of the most high to interpret the message of the disciples to various scattered Israelites with many native speaking languages. Verse 12 provides the basis of what Isaiah is speaking that brings rest to the weary yet is ignored and mocked. Going back to the word תָּזַו (tazawa), the only other time it is used is in this verse:

Hosea 5:11

Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

**For 𐤕𐤗 (tazawa) to function in this scripture, Ephraim must've walked after a command that wasn't meant for beholding and a mockery to Yahawah. We believe this is directly linked to the Idolatrous practices which contain ordinances; so that those rituals may be fulfilled.**

### **Conclusion**

**We hope this study has been for your edification. If you have any questions, please visit our website for contact information.**