

# Art Thou A Master Of Israel And Knowest Not These Things?

By: David A. Sargent

Someone wrote: “I HAVE A QUESTION, NOT FOR DEBATE, BUT FOR INFORMATION: I assume my readers are familiar with the passage where Jesus told Nicodemus that he had to be born again to see the Kingdom. Jesus asks Him. since he was a master/teacher in Israel, how was it that he did not know that requirement. QUESTION: What Scripture should Nicodemus have known in the O. T. that would have made that all important question clear? I will not respond, so go for it.”

Sargent Answers: Passage in question: John 3:1-15, “There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.”

So the question has to do with the antecedent in the Old Testament for: “...Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?” and so how would he have known these things unless there was an Old Testament passage that said something like “ye must be born again”? But there is not! However there are some hints to this as many people have pointed out.

Psalms 22:30-31, “A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.” Does this say born again? NO! Is this talking about the nation of Israel born out of due time which happens in the Tribulation? Could be? The context does have some clues in it: Look at Psalms 22:1, “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?” This is partly what Christ said on the cross: Matthew 27:46, “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?” and Mark 15:34, “And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?” But this still does not prove this passage is talking about being born again or a spiritual birth of any kind.

Compare: Psalms 22:8, “He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.” With Matthew 27:42, “He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.” And Mark 15:31, “Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.” And Luke 23:35, “And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.” This is still just the crucifixion and not about the new birth of the individual.

Notice next Psalms 22:9-10, “But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly.” This is about the first birth and in the context looks like the Lord's physical birth. This looks like the incarnation prophecy; and not about the second birth.

Again in Psalms 22:13-18, “They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.” This lines up with the crucifixion: “...I am poured out like water...” with John 19:34, “But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.” Notice the “like” in the Psalms and a direct correspondence to the water that did come out of him; and the blood poured out

LIKE water; and in essence he was drained of life even though He is eternal life. But this still has no born again theme in it.

Notice also in the above this reference to the crucifixion: "...they pierced my hands and my feet." And "...They part my garments among them, and cast lots upon my vesture." We see that these are definite reference to the crucifixion looking back on it. But could they see a crucifixion looking ahead? They had no idea about crucifixion when this was written. How would they know what this even meant? If they could not tell what this meant, it would be even more illusive a new birth, a second birth, or even a spiritual birth from this passage.

Notice also the reference to nations in the context: Psalms 22:27-28, "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD'S: and he is the governor among the nations." This would be a reference to the thousand years reign of Christ and if so then Psalms 22:29-31, "All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." Is reference to the thousand years reign when the people "...that go down to the dust shall bow before him..." because they are standing there before him when fire comes down to consume them after their rebellion. The ones that did not rebell come and declare his righteousness unto "...a people that shall be born..." which is not individuals but "a people" would be a reference to when Israel is born as a new nation: Isaiah 66:8, "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This is a reference to when the remnant of Israel is saved with the Second Coming of the Lord; a physical national salvation from being murdered utterly destroyed.

Next let's look at: Ezekiel 36:25-28, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." If this is about being born again, is it accomplished with sprinkling clean water upon people to make them clean? What new heart and new spirit and new heart of FLESH is this talking about? When you were born again did God give

you a new heart of FLESH? Are you caused to walk in God's statutes? Or is it a FIGHT to do right? Are you dwelling in Israel the land when you get born again? And are you "my people" in the passage? This is a direct reference to a previous passage: Ezekiel 11:17-21, "Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD." This is again in Ezekiel 18:30-32, "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye." And when this happens during the thousand years reign of Christ; and the New Heavens and New Earth because of the land grant promise God made with them: Genesis 17:8, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Again in Jeremiah 31:33, "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The connection to this is spiritually given in 2 Corinthians 6:16, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." But again how in the world would they know this meant being born again?

The fulfillment of this is in Revelation 21:3, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This is the complete fulfillment of the prophecy which would include more people than just those who are born again.

The next passage given is Isaiah 48:1-6, "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the

name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.” Not sure what this has to do with being born again but that it was hidden from them. So it would seem to be that this is just the opposite type passage we are looking for.

Next is Isaiah 53:1-12, “Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

This is another Messianic Prophecies but nowhere does it say born again; we cannot assume that these things mean what we know them to be looking back on them from our view point because we have the New Testament that shows us what it means that "...he bare the sin of many..." and what the Lord actually accomplished in this. An assumption would not be anything that is a fact from which Nicodemus would KNOW from a plain reference in the Old Testament to being born again.

The Genesis 3 and Isaiah 53 connection still does not clear this up as there is still no reference to being born again or a spiritual birth. Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Has no reference for being born again nor does it say anything about spiritual birth.

"The Old Testament gospel" Not sure what that is! Seems like many people read into the Old Testament what we know NOW in the New Testament and make it so that they MUST have known this because well, we know! Right? No.

Romans 10:13-18, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."

Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved." With Psalms 116:13, "I will take the cup of salvation, and call upon the name of the LORD."

Romans 10:14-15, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" with Isaiah 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" and so "...glad tidings..." is the same as "...good tidings..." or "good news" or "gospel" but where is it that is like saying "born again" anywhere in these passage in the Old Testament?

Look at 1 Peter 1:23-25, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” With: Isaiah 40:3-9, “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” But nothing about being born again in Isaiah; however, this is the reference to John the Baptist.

Luke 4:17-21, “And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.” And what He read was: Isaiah 61:1-2, “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;” Yet nothing about being born again!

SO, what did the Lord mean by: “...Art thou a master of Israel, and knowest not these things?” Could Nicodemus have known? Or is this a contextual explanation to this dilemma? John 3:9-13, “Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not,

how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”

So this is a spiritual thing that is explained in physical terms. It is not a reference to knowing something that was written but knowing how to UNDERSTAND what was written. If there is a physical birth, then there is a spiritual birth. There is a physical death; and therefore there is a spiritual death. So likewise there is a physical body ergo there must be a spiritual body. Part – counterpart: type – antitype. We see these things in Jeremiah 31:31, “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:” with Hebrews 8:8, “For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:” and Hebrews 8:13, “In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” And Genesis 4:3-5, “And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.” With Hebrews 12:24, “And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

Also notice Hebrews 9:8-28, “The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

Notice the “patterns” of things so that there are patterns we see that show us the real things we do NOT see. These things require mastery and this is why the Lord said to Nicodemus “...Art thou a master of Israel, and knowest not these things?” The Lord did not say “...Art thou a master of Israel, and read not these things?” It is not a matter of reading but understanding.

Isaiah 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.” Understanding the word of the Lord is much different than just taking it in a “ho-hum” kind of way. You are to STUDY it and PROVE it and MASTER it; and that does not come easy. It is hard, and the flesh does not like it. It is a FIGHT tooth and nail. I get so sick and tired of lazy Christians that will not contend for the truth and when you make mention of some deep doctrine they say “well one day we will know” – oh ok, so we should wait till then? Perhaps the lost man should also way till then to find out if he is lost or not?

Nicodemus was supposed to be a Master but was NOT. None of the Sanhedrin were actual Masters. They were just acting like it. This is what we have going on today: many of the so called Professors in Christian Colleges claim to be masters, and yet they are just children without understanding or wisdom. Knowledge without wisdom or understanding is useless fluff. However, you can be wise and have understanding and not have RIGHT knowledge and be a fool.

Nicodemus was supposed to be a Master but could not teach the Bible because he had not the right knowledge and lacked wisdom and understanding. He may have had more than his colleagues; but then that is really not saying much now is it?

Isaiah 40:6-11, “The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.” This is what Peter quoted for being born again but yet there is no reference to this in the Old Testament passage. 1 Peter 1:23-25, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” We have looked at this earlier but there is something to understand here Isaiah 40:11, “He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.” Without a direct statement of being born again all these seem to have an elusive reference to children or child likeness. To become like little children would be a reference in the New Testament in way of explanation. Matthew 18:3, “And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” and Matthew 19:14, “But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.” And Mark 10:14, “But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Luke 18:16, “But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.”

So, what are little children like that has to do with being born again? Is it innocence? Not knowing right from wrong? Or having a living spirit? This is the analogy of being born again. So the passages that have to do with a new spirit is alluding to this new birth or spiritual birth even though the context is pointing to a different theme. Ezekiel 11:19, “And I will give them one heart, and I will put a new spirit within you; and I will take the stony

heart out of their flesh, and will give them an heart of flesh:” and Ezekiel 18:31, “Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?” and Ezekiel 36:26, “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” However you cannot make them identically the same because they just don’t fit completely.

I am aware that this answer will not suffice for many people because they want a verse in the Old Testament that says “...ye must be born again...” well, I do too... but it’s just not there! Neither is it in the Bible that says “...drinking strong drink of any kind is a sin...” but there you go then. There is an interpretive understanding that we come to from studying the Bible that you just cannot get from just reading it.

1. A Master of Israel should know the interpretive understanding of Scriptures.
  - a. Genesis 40:8b, “...Do not interpretations belong to God...”?
  - b. Proverbs 1:6, “To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.”
  - c. 2 Peter 1:20, “Knowing this first, that no prophecy of the scripture is of any private interpretation.”
2. A Master of Israel should be acquainted with similitudes and allegories.
  - a. Ezekiel 20:49, “Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?”
  - b. Hosea 12:10, “I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.”
  - c. Galatians 4:22-24, “For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.”
3. A Master of Israel did not recognize that Jesus was their Messiah.
  - a. Isaiah 43:10, “Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.”
  - b. Isaiah 52:6, “Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.”
  - c. Daniel 9:25-26, “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be

built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” End of the Old Testament 400 BC plus Christ year age at death 34 = 434 which is 62 weeks of years.

- d. John 8:24, “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.”

John 3:11-13, “...We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”

Isaiah 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.” So they are taken and snared by Satan: 2 Timothy 2:25-26, “In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” And fall backwards like Judas: John 18:6, “As soon then as he had said unto them, I am he, they went backward, and fell to the ground.”

You should take the word of the Lord by: 2 Timothy 2:15, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” And strive for the masteries: 2 Timothy 2:3-5, “Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.” While doing so you must temper yourself: 1 Corinthians 9:25, “And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.”

**Strive for the Mastery!**

**The End**