

## Habakkuk's Two Tables #20

PART TWO: LINE UPON LINE

### SABBATHS ARE SYMBOLIC

#### EXODUS 31:13; EZEKIEL 20:10–13

**SIGN—H226:** (in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag, beacon, monument, omen, prodigy, evidence*, etc.:—mark, miracle, (en-) sign, token.

**SYMBOL**, n. [L. *symbolum*; Gr. with, and to throw; to compare.] 1. The sign or representation of any moral thing by the images or properties of natural things. *Webster's 1828 Dictionary*.

**SYMBOLICALLY**, adv. By representation or resemblance of properties; **by signs**; typically. *Webster's 1828 Dictionary*.

### A DAY FOR A YEAR

#### THE SEVENTH YEAR

And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the **seventh year** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. Six days thou shalt do thy work, and on the **seventh day** thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. Exodus 23:10–12.

Fulfill her **week**, and we will give thee this also for the service which thou shalt serve with me yet **seven other years**. And Jacob did so, and fulfilled her **week**: and he gave him Rachel his daughter to wife also. Genesis 29:27–28.

#### THE SABBATH OF THE LORD

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the **seventh**<sup>H7637</sup> day *is* **the sabbath of the Lord** thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and **rested the seventh**<sup>H7637</sup> **day**: wherefore the Lord blessed the sabbath day, and hallowed it. Exodus 20:8–11.

#### THE SABBATH OF THE LAND

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the **seventh**<sup>H7637</sup> **year** shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a **year of rest** unto the land. And the **sabbath of the land** shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat. Leviticus 25:1–7.

## A SABBATH YEAR

“Special laws were given to the Israelites in regard to the tilling of the soil. [Leviticus 25:1–7, quoted.]

“These laws seem peculiar to those who have not known God’s statutes; but the Lord knew better than man what arrangements to make with His people. These laws were written down, and **the seventh year** after they settled in Canaan was to be **a Sabbath year.**” *Manuscript Releases*, volume 6, 394.

## A DAY FOR A YEAR

The Sabbath Commandment—“rested the **seventh**<sup>H7637</sup> day”

The Year of Rest Statute—“the **seventh**<sup>H7637</sup> year”

**SEVENTH: H7637**—**Ordinal** from **H7657**; *seventh*: - seventh (time).

**H7657: Multiple of H7651**; *seventy*:—seventy, threescore and ten (+ -teen).

**H7651: From H7650**; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

**H7650**: A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

## A CARDINAL NUMBER

Cardinal number: A number (such as *1*, *2*, or *3*) used in counting to indicate quantity **but not order**.

When using number words, it is important to keep the difference between **cardinal numbers** and **ordinal** numbers in mind. Cardinal numbers are counting numbers. **They express absolute number without any implication of position. . . .**

The **ordinal** numbers, on the other hand, are position numbers. They correspond to the cardinal numbers but **indicate position in relation to other numbers. . . .** *About.com.grammar and composition*

## A DENOMINATIVE

Denominative: **1.** (Linguistics) giving or **constituting a name**; naming **2.** (Linguistics / Grammar) a. (of a word other than a noun) formed from or having the same form as a noun **b.** (as noun) the verb “to mushroom” is a denominative *Collins English Dictionary—Complete and Unabridged* © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003.

## SABBATHS, TIMES AND YEARS (A CARDINAL NUMBER)

### LEVITICUS 25:8

And thou shalt number seven <sup>H7651</sup> sabbaths of years unto thee,  
seven <sup>H7651</sup> times  
seven <sup>H7651</sup> years; and the space of the  
seven <sup>H7651</sup> sabbaths of years shall be unto thee forty and nine years.

### THE 2520—SEVEN TIMES

### LEVITICUS 26:18, 21, 24, 28

And if ye will not yet for all this hearken unto me, then I will punish you **seven**  
<sup>H7651</sup> **times** more for your sins. . . .

And if ye walk contrary unto me, and will not hearken unto me; I will bring  
**seven** <sup>H7651</sup> **times** more plagues upon you according to your sins. . . .

Then will I also walk contrary unto you, and will punish you yet **seven** <sup>H7651</sup>  
**times** for your sins. . . .

Then I will walk contrary unto you also in fury; and I, even I, will chastise you  
**seven** <sup>H7651</sup> **times** for your sins.

### THE QUARREL OF MY COVENANT

And I will bring a sword upon you, that shall avenge **the quarrel of my covenant**: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. Leviticus 26:25.

### ISAIAH 7:8—742BC & 65 YEARS

For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and **within threescore and five years** shall Ephraim be broken, that it be not a people.

### SCATTERED SHEEP—FIRST AND LAST

Israel *is* a scattered sheep; the lions have driven *him* away: **first** the king of Assyria hath devoured him; and **last** this Nebuchadrezzar king of Babylon hath broken his bones. Jeremiah 50:17.

### THE PRIDE OF POWER

And **I will break the pride of your power**; and I will make your heaven as iron, and your earth as brass. Leviticus 26:19.

### HOSHEA—723BC

For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. 2 Kings 17:22–23.

### MANASSEH—677BC

And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. 2 Chronicles 33:10–11.

## AN “EARNEST”

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an **earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital.” *Prophets ad Kings*, 382.

**Earnest:** 1. **First fruits; that which is in advance**, and gives **promise of something to come**. . . . Hence **earnest or earnest-money** is a first payment or deposit giving promise or assurance of full payment. . . . This sense of the word is primary, denoting **that which goes before, or in advance**. *Webster’s 1828 Dictionary*.

## CAUSE AND EFFECT

As the bird by wandering, as the swallow by flying, so **the curse causeless** shall not come. Proverbs 26:2.

“We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules—the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. **They do not reason from cause to effect**, their faith has **no genuine foundation**, and in the time of trial they will find that they have **built upon the sand**.

“He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. **A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints—Christ in you the hope of glory**. They think they are defending **the old landmarks**, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the

promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, which grand truths are not clearly comprehended.” *The 1888 Materials*, 403.