

Habakkuk's Two Tables #40

PART FIVE: 1863

A REMNANT SHALL RETURN

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and **Shearjashub thy son**, at the end of **the conduit of the upper pool in the highway of the fuller's field**. Isaiah 7:3.

THE CONDUIT

GIHON: H1521—From **H1518**; *stream*; a river of Paradise; also a valley (or pool) near Jerusalem:—Gihon. **H1518** A primitive root; **to gush forth** (as water), generally to *issue*.

The name (**Hebrew** *Gihôn*) may be interpreted as “Bursting Forth, Gushing.” Gihon is also the name of the only natural spring of water in the vicinity of Jerusalem (the place where King Solomon was anointed by the priest Zadok and Nathan (prophet)). It feeds the Pool of Siloam. *Wikipedia*.

A WELL OF WATER SPRINGING UP

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4:13–14.

SPRINGING UP: G242—Middle voice of apparently a primary verb; to *jump*; figuratively to *gush*: - leap, spring up.

CONDUIT: H8585—From **H5927**; a *channel* (into which water is *raised* for irrigation); also a *bandage* or *plaster* (as placed *upon* a wound): - conduit, cured, healing, little river, trench, watercourse. **H5927**—A primitive root; to *ascend*.

CONSTANT COMMUNICATION

“Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. **He is in constant communication with His people.**” *Acts of the Apostles*, 586.

HEAVENLY ANGELS

“The ladder which Jacob saw in the night vision, the base of it resting upon the earth and the topmost round reaching unto the highest heavens; God himself above the ladder, and his glory shining upon every round; angels ascending and descending upon this ladder of shining brightness, is **a symbol of constant communication kept up between this world and heavenly places**. God accomplishes his will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important channel of communication with the inhabitants of this earth. The ladder represented to Jacob **the world's Redeemer**, who links earth and heaven together.” *Christian Education*, 155.

THE CROSS

“The cross of Calvary is placed between heaven and earth as a perpetual memorial, calling the attention to a holier world than this. It is the **medium of a constant communication** with the world of light; the mind is constantly drawn away from the earthly to the heavenly, surveying the attractions of Him who ever liveth to make intercession for us; and those who thus keep the heavenly world in view will be uplifted above this in their affections and pursuits.” *The Medical Missionary*, May 1, 1891.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up **a constant communication with the inhabitants of the earth**. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God’s Spirit, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God’s Holy Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ By receiving the bright beams of the Sun of Righteousness, God’s children shine as lights in the world.” *Review and Herald*, July 20, 1897.

THE HIGHWAY

Isaiah 35; 40:1–5; 62:6–12; Jeremiah 31:21–23

THE FULLER’S FIELD

Isaiah 7:3; Isaiah 36:1–2; Malachi 3:1–4

MALACHI AND THE TWO TEMPLE CLEANSINGS

“In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. **But the Jews had not understood the significance of the building they regarded with so much pride.** They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at

Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.

“In cleansing the temple from the world’s buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1–3 quoted.**” *The Desire of Ages*, 161.

THREE HISTORIES

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, ‘teaching for doctrines the commandments of men’ (Matthew 15:9).

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” *Selected Messages*, book 2, 118.

THE FIELD

NEW FIELDS

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.** Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

“As the controversy extends into new fields and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As **the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers.** They will be threatened with fines and **imprisonment**, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.” *The Great Controversy*, 605–606.

2 KINGS 18 & 19 AND ISAIAH 36 & 37

And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, **they came and stood by the conduit of the upper pool, which is in the highway of the fuller’s field.** 2 Kings 18:17.

Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it not good*, if peace and truth be in my days? And the rest of the acts of Hezekiah, and all his might, and how **he made a pool, and a conduit, and brought water into the city**, *are* they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead. 2 Kings 20:19–21.

ISAIAH 22

THE VALLEY OF VISION

Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he. Proverbs 29:18.

Isaiah 6:9–10; Revelation 3:17

What **aieth** thee now, that thou art wholly gone up to the **housetops**? Isaiah 22:1.

And **them that worship the host of heaven upon the housetops**; and them that worship *and* that swear by the Lord, and that swear by Malcham; [**the king: Molek**] And **them that are turned back from the Lord**; and *those* that have not sought the Lord, nor inquired for him.

Hold thy peace at the presence of the Lord God: for the day of the Lord *is* at hand: for **the Lord hath prepared a sacrifice**, he hath bid his guests. And it shall come to pass in **the day of the Lord’s sacrifice**, that I will punish the princes, and the king’s children, and **all such as are clothed with strange apparel.** In the same day

also will I punish all those that **leap on the threshold**, which fill their masters' houses with violence and deceit. Zephaniah 1:5–9.

And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again.

And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands *were* cut off upon **the threshold**; only *the stump of* Dagon was left to him.

Therefore neither the priests of Dagon, nor any that come into Dagon's house, **tread on the threshold** of Dagon in Ashdod unto this day. 1 Samuel 5:1–5.

Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle. All thy rulers are fled together, they are **bound by the archers**: all that are found in thee are **bound together**, *which* have fled from far. Isaiah 22:2–3.

BOUND INTO BUNDLES

“The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of harvest ye shall ‘return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.’ Malachi 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny.

“The Saviour does not point forward to a time when all the tares become wheat. The wheat and tares grow together until the harvest, the end of the world. Then the tares are bound in bundles to be burned, and the wheat is gathered into the garner of God. ‘Then shall the righteous shine forth as the sun in the kingdom of their Father.’ Then ‘the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.’” *Christ's Object Lessons*, 75.

BOUND BY ARCHERS

And the residue of the number of **archers**, the mighty men of **the children of Kedar**, shall be diminished: for the Lord God of Israel hath spoken *it*. Isaiah 21:17.

KEDAR

And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, Genesis 25:13.

THE MEN OF THE EAST

Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord; Arise ye, go up to **Kedar, and spoil the men of the east**. Jeremiah 49:28.

Therefore said I, Look away from me: I will weep bitterly, labour not to comfort me, because of **the spoiling of the daughter of my people**. For *it is a day of trouble*, and of **treading down**, and of perplexity by the Lord God of hosts in **the valley of vision**, breaking down **the walls**, and of **crying to the mountains**. Isaiah 22:4–5.

THE SUNDAY LAW

“The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God’s law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.” *Prophets and Kings*, 677.

THE HIDDEN ONES

And Elam [**hidden**] bare [**lifted**] the quiver [**the covering**] with chariots [**rider**] of men [**bloody men**] *and* horsemen [**rider**], and Kir [**the wall**] uncovered [**bared**] the shield [**the defense**]. Isaiah 22:6.

Psalm 83:2–3

And **it shall come to pass**, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. Ye have seen also the breaches of the city of David, that they are many: and **ye gathered together the waters of the lower pool**. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also **a ditch between the two walls for the water of the old pool**: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. Isaiah 22:7–11.

And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And **behold** joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die.

And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be **purged** [shall find no atonement] from you till ye die, saith the Lord God of hosts. Isaiah 22:12–14.

LAODICEANS

Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto Shebna [**to grow**], **which is over the house**, *and say*,

What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and **toss thee like a ball** into a large country: there shalt thou die, and there the chariots of thy glory *shall*

be the shame of thy lord's house. And **I will drive thee from thy station**, and from thy state shall he pull thee down. Isaiah 22:15–19.

And it shall come to pass **in that day**, that **I will call** my servant Eliakim [**God of raising**] the son of Hilkiyah: [**the Lord's portion**] And I will clothe him with **thy robe**, and strengthen him with **thy girdle**, and **I will commit thy government into his hand**: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

And **the key of the house of David** will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

And **I will fasten him as a nail in a sure place**; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

In **that day**, saith the Lord of hosts, shall **the nail that is fastened in the sure place** be **removed**, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the Lord hath spoken it. Isaiah 22:20–25.

THE SURE PLACE

And now for a little space grace hath been *showed* from the Lord our God, to leave us a remnant to escape, and to give us **a nail in his holy place**, that our God may lighten our eyes, and give us a little reviving in our bondage. Ezra 9:8.

FASTEN: H8628—A primitive root; to *clatter*, that is, *slap* (the hands together), *clang* (an instrument); by analogy to *drive* (a nail or tent pin, a dart, etc.); by implication to *become bondsman* (by handclasping): - blow ([a trumpet]), cast, clap, fasten, pitch [tent], smite, sound, strike, X **suretiship**, thrust.

BURDEN: H4853—From H5375; a *burden*; specifically *tribute*, or (abstractly) *portage*; figuratively an *utterance*, chiefly a *doom*, especially *singing*; mental, *desire*: - burden, carry away, prophecy, X they set, song, tribute. **H5375**—A primitive root; **to lift**, in a great variety of applications, literally and figuratively, absolutely and relatively: - accept, advance, arise, (able to, [armour], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, **forgive**, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, **pardon**, raise (up), receive, regard, respect, set (up), **spare**, stir up, + swear, **take (away, up)**, X utterly, wear, yield.

REMOVED: H4185—A primitive root (perhaps rather the same as H4184 through the idea of receding by *contact*); to *withdraw* (both literally and figuratively, whether intransitively or transitively): - cease, depart, go back, remove, take away. **H4184**—A primitive root; to *touch*:—feel, handle.

Revelation 3:7–22

THE ORNAMENTS OF THE SANCTUARY

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness.” *Testimonies*, volume 5, 81.

THE JUDGMENT OF THE LIVING

“Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: ‘These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.’ Revelation 3:7, 8.

“It is **those who by faith follow Jesus** in the great work of the atonement who receive the benefits of His mediation in their behalf, while **those who reject the light which brings to view this work of ministration** are not benefited thereby. The Jews who rejected the light given at Christ’s first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

“The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.” *The Great Controversy*, 430–431.