

Sabbath Sealing Miracle.

Feb 13, 2016

1. Introduction

Gen 2:3 And God **blessed** the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

baw-rak'

A primitive root; **to kneel**; by implication **to bless** God (as an act of adoration), and (vice-versa) man (**as a benefit**); also (by euphemism) to **curse** (God or the king, as treason): - X abundantly, X altogether, X at all, blaspheme, bless, **congratulate**, curse, X **greatly**, X indeed, kneel (down), praise, salute, X **still**, thank.

Kneel down with His children. His proximity to us is closer as He is kneeling.

2. Prosperity, fruitfulness.

Gen 1:22 **And God blessed them, saying**, Be fruitful, and multiply, ...

Prosperity, Dominion, Headship

Gen 1:28 [1] **And God blessed them**, [2] **and God said** unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen 9:1 [1] **And God blessed** Noah and his sons, [2] **and said** unto them, Be fruitful, and multiply, and replenish the earth.

3. How does the Blessing come? By the Spirit

Isa 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: **I will pour my spirit upon thy seed, and my blessing upon thine offspring:**

1 Cor 14:16 **Else when thou shalt bless with the spirit**, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**

Gal 3:14 That **the blessing of Abraham** might come on the Gentiles through Jesus Christ; that we **might receive the promise of the Spirit through faith.**

Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Exo 31:16,17 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath (take breath as God Did) throughout their generations, for a perpetual covenant. It is a **sign** [H226 – miracle] between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was **refreshed**. [H5314 – To take breath]

4. The Blessing in the Sabbath from EGW

Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, **the [33] Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious--a halo of glory was all around it.** I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws. EW 32,33

The little companies assembled to worship God on His holy day **have a right to claim the rich blessing of Jehovah.** They should believe that the Lord Jesus is an honored guest in their assemblies. Every true worshiper who keeps holy the Sabbath should claim the promise: "That ye may know that I am the Lord that doth sanctify you." Exodus 31:13. 477 {CCh 265.4}

All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. **Angels were marking their interest in, and high regard for, this divine institution.** Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and **who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight—these the angels were specially blessing with light and health, and special strength was given them.** 2T 704,705 (FLB 35)

"The Sabbath was made for man, and not man for the Sabbath," Jesus said. The institutions that God has established are for the benefit of mankind. "All things are for your sakes." "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 2 Corinthians 4:15; 1 Corinthians 3:22, 23. **The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing.** "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deuteronomy 6:24. And through the psalmist the message was given to Israel, "Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise." Psalm 100:2-4. And of all who keep "the Sabbath from polluting it," the Lord declares, "Even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7. {DA 288.1}

The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their [288] settings of error and replaced in the framework of truth. This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity. {DA 287.4}

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"Wherefore the Son of man is Lord also of the Sabbath." These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For "all things were made by Him; and without Him was not anything made that was made." John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, **"I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,"**--make them holy. Ezekiel 20:12. **Then the Sabbath is a sign of Christ's power to make us holy.** And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God. DA 288

5. Sabbath Sign – miracle working power of God.

Exo 31:15-17 Six days may work be done; but in the seventh is the **sabbath of rest**, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. (16) Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. (17) **It is a sign [H226] between me and the children of Israel for ever:** for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Exo 4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, [H226] that they will believe the voice of the latter sign. [H226]

Exo 4:17 And thou shalt take this rod in thine hand, wherewith thou shalt do **signs**. [H226]

Exo 7:3 And I will harden Pharaoh's heart, and multiply my **signs** [H226] and my wonders in the land of Egypt.

Num 14:11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the **signs** [H226] which I have shewed among them?

Deu 6:22 And the LORD shewed **signs** [H226] and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

Deu 11:3 And his **miracles**, [H226] and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

Isa 7:14 Therefore the Lord himself shall give you a **sign**; [H226 – miracle] Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Eze 20:12 Moreover also I gave them my sabbaths, to be a **sign** [H226 – miracle] between me and them, that they might know that I am the LORD that sanctify them.

Eze 20:20 And hallow [set apart, consecrate, dedicate, honour, keep sacred] my sabbaths; and they shall be a **sign** [miracle] between me and you, that ye may know that I am the LORD your God.

6. The Blessing or Miracle of Rest by the Spirit

Heb 4:2-4 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (3) **For we which have believed do enter into rest**, [katapausis] as he said, As I have sworn in my wrath, if they shall enter into my rest: **although the works were finished from the foundation of the world.** (4) **For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.**

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you **rest**. [G372, 373 anapausis]

All OT references to this rest. Anapausis in Greek LXX is Shabbaton in Hebrew.

Exo 16:23 And he said unto them, This is that which the LORD hath said, To morrow is the **rest** [H7677 Shabbaton] of the holy **sabbath** [H7676] unto the LORD:

Exo 31:15 Six days may work be done; but in the seventh is the sabbath of rest, [H7677 Shabbaton] [anapausis] holy to the LORD

Exo 35:2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of **rest** [H7677 Shabbaton] to the LORD: whosoever doeth work therein shall be put to death.

Lev 16:31 It shall be a sabbath (miracle) of **rest** [H 7677] (the Spirit) unto you, and ye shall afflict your souls, by a statute for ever.

Lev 23:3 Six days shall work be done: but the seventh day is the sabbath (miracle) of **rest**, (the Spirit of Christ) [H7677 Shabbaton] an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

Lev 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a **sabbath**, [H7677 Shabbaton] a memorial of blowing of trumpets, an holy convocation.

Lev 23:32 It shall be unto you a sabbath (miracle) of **rest**, (the Spirit)[H7677 Shabbaton] and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Lev 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a **sabbath**, (miracle of the Spirit) [H7677 Shabbaton] and on the eighth day shall be a **sabbath**. (miracle) [H7677 Shabbaton]

Lev 25:4 But in the seventh year shall be a sabbath (miracle) of **rest** (the Spirit) [H7677 – Shabbaton] unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

Lev 25:5 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** [H7677 Shabbaton] unto the land.

7. Sermon 20 1893 – A.T Jones

A. Sabbath = Refreshing of the Spirit.

And we are to rest the seventh day, because the Lord rested, and blessed it, and sanctified it and hallowed it. **What kind of rest was that, or is that, which is in the seventh day? [Congregation: "Refreshing."] Whose refreshing? [Congregation: "God's."] What is God? [Congregation: "Spirit."] God is Spirit. The only kind of rest which He could possibly have is spiritual rest.** Then the man who does not obtain and enjoy spiritual rest in the seventh day, he does not keep the Sabbath, because Sabbath rest is spiritual rest; it is God's rest, and that alone. It is spiritual rest, and the sabbath is a spiritual thing, and God's rest is in the day; spiritual rest is in the day. And by observing the day by faith--"spiritual things are spiritually discerned" by observing the day by faith, that spiritual rest comes to him who observes the Sabbath. That spiritual rest which God put into the day, which became a part of the day, that spiritual rest which is there, comes to a man and is enjoyed and known by him who keeps the Sabbath, the only way it can be kept, by faith in Jesus. {March 2, 1893 ATJ, GCDB 450.5}

B. The Blessing is in the day

Then He blessed the day. Then the blessing of God is also in the day; the rest of God is in the day, and the joy that we have found, the refreshing, the delighting, the joy of the Lord is also in the day. The blessing of the Lord is in it, too; for He blessed the day. Now, is that blessing in the day yet? [Congregation: "Yes."] If a man does not observe it or pays no attention to it, is the blessing in it? [Congregation: "Yes."] But it does not reach the man, if he does not believe. {March 2, 1893 ATJ, GCDB 450.6}

Then to all eternity it will remain a fact that God did bless the seventh day. And just as long as it remains a fact that He did it, so long will it remain a fact that the blessing of God is in it and so long it will remain a fact that the man who observes it as only the Sabbath can be observed--by faith in Jesus--he will get the blessing of God out of it and enjoy it as such. {March 2, 1893 ATJ, GCDB 450.7}

Now referring to the first chapter of Genesis, there we read in the twenty-seventh and twenty-eighth verses: "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them." What day was that? [Congregation: "The sixth day."] Then God blessed the man before He blessed the seventh day. That is settled, is it not?

[Congregation: "Yes."] Now is it as much of a certainty that He blessed the day as it is that He blessed the man? [Congregation: "Yes."] Is the blessing with which He blessed the day, as real as the blessing with which He blessed the man? [Congregation: "Just the same."] It is as real. What was the blessing? **Whose blessing was it that He put upon the man? [Congregation: "The blessing of God."] Whose blessing did He put upon the day? [Congregation: "God's blessing."] Well, then, when that blessed man came to that blessed day, did he receive additional blessing in the day beyond what he had, before he came to the day? [Congregation: "Yes."]** {March 2, 1893 ATJ, GCDB 451.1}

Then the Sabbath was intended to bring to the man, who was already blessed of God with spiritual blessings--the Sabbath was to bring to man additional spiritual blessings? Well, is that so still? [Congregation: "Yes."] "The word of God liveth and abideth forever." It is so now. {March 2, 1893 ATJ, GCDB 451.2}

Well then He made the day holy. But what made the day holy? Now I need not go through the texts on this; you have had these in Brother Prescott's talk Sabbath before last. What was it that made the day holy? [Congregation: "The presence of God."] The presence of God makes things holy. It makes a place holy. It makes a man holy. The presence of God made the day holy. Then the holiness of God is attached to the day. The presence of God, the holy presence of God, is attached to the seventh or Sabbath day. Well then when the man comes to that day, as only man can come to it, spiritually-minded--with the mind of the Spirit of God--and receives the spiritual rest, the spiritual refreshing that is in it, the spiritual blessing that is in it, does he not also receive that presence, become a partaker of that presence, in which is the holiness of God to transform him? He does indeed. And that is Sabbath-keeping. {March 2, 1893 ATJ, GCDB 451.3}

Well then He sanctified the day, but I need not rehearse those texts either. What is it that sanctifies? [Congregation: "The presence of God."] Then the presence of God, His sanctifying power is in the seventh day. Is that so? [Congregation: "Yes."] Then the man who comes to the Sabbath of the Lord according to the Lord's idea of the Sabbath of the Lord, and his intent, obtains spiritual rest. He finds that there. He finds spiritual refreshing, delight; he finds spiritual blessing. He finds the presence of God and the holiness which that presence brings to transform him. And he finds that sanctifying power in that presence which sanctified the day to sanctifying him. {March 2, 1893 ATJ, GCDB 451.4}

For what purpose was all this done? Why was the sabbath made? [Congregation: "For man."] It was made for man. Well then, God rested and put His spiritual rest upon the day for man, did He? [Congregation: "Yes."] God's refreshing, His rejoicing in that day was for man. The blessing with which He blessed it was for man. The holiness which His presence brought to it and which His presence gave to it, was for man. His presence sanctifying it was for man. Well then was it not that man through the Sabbath might be a partaker of His presence and be made acquainted by living experience with the spiritual rest of God, the spiritual blessing, the holiness, the presence of God to make holy, the presence of God to sanctify him? Is not that what God intended the Sabbath to bring to man? Well, the man who gets all that in the Sabbath is the man who is a Sabbath-keeper. And he knows it too. He knows it and he is delighted to know it. {March 2, 1893 ATJ, GCDB 451.5}

Now another thing: Who was the real present agent in creating? [Congregation: "Christ."] Who was it that rested? [Congregation: "Christ."] Who was refreshed? [Congregation: "Christ."] Who blessed? [Congregation: "Christ."] Whose presence made it holy? [Congregation: "Christ's"] Whose presence

is in the day? [Congregation: "Christ's."] Then the man whom the presence of Jesus Christ does not sanctify, and does not make holy and does not bless and to whom it does not bring rest, why, he can't keep the Sabbath. Don't you see, it is only with Christ in the man that the Sabbath can be kept; because the Sabbath brings and has in it the presence of Christ. {March 2, 1893 ATJ, GCDB 451.6}

So you see when God set up the Sabbath, He had set creation all before man to start with and man could see God in creation. But the Lord wanted to get nearer to man than that. Man could study creation and find a knowledge about God. But God wanted him to have the knowledge of God. In [452] creation he could know about Him. In the Sabbath he would know Him, because the Sabbath brings the living presence, the sanctifying presence, the hallowing presence, of Jesus Christ, to the man who observes it indeed. Therefore we see the creation was before man and he could study God in creation and thus know about him. But God came nearer than that and set up that which signifies that God is what He is, and when the man would find what God is there, then he would not only know about Him from the created things, but would know Him in Himself. {March 2, 1893 ATJ, GCDB 451.7}

So then the original purpose of God in creation and the Sabbath as the sign of it was that man might know God as He is and what He is to the world in and through Jesus Christ. Is not that so? [Congregation: "Yes."] Do you see that? [Congregation: "Yes."] What is it for now, then? [Congregation: "The same."] {March 2, 1893 ATJ, GCDB 452.1}

C. Sign of a Completed Work

Now another thought here. The Sabbath was thus made at the end of creation and the real thing that made creation week. The Sabbath then was a sign of the power of God manifested in Jesus Christ and the sign of a finished creation--the sign of God as manifested in Jesus Christ in a completed and finished creation. He saw all that He had made in the five days and behold it was good, but when it comes to the sixth day, He saw all things, and behold it was very good. Gen. 1:31. And His purpose stood completed. "thus the heavens and the earth were finished, and all the host of them," and there they were, the expression of the thought that was in His mind, that the word expressed when He spoke them into existence. **Then the Sabbath--the sign "that I am the Lord your God," because in six days He made heaven and earth and on the seventh day He rested and was refreshed--is the sign of the finished and completed work of God in creation.** {March 2, 1893 ATJ, GCDB 452.2}

D. Expanded Experience.

Now let us go on from that. Did man, at that time, in the garden of Eden, standing as God made him, know all of God that he ever could know? [Congregation: "No."] Then as each Sabbath day came, it would bring to him additional knowledge and presence of God. But who is this? [Congregation: "Christ."] **Additional knowledge and presence of Christ in Himself. Then if he had remained faithful, he would still have grown in the knowledge of God, in Himself, in His own experience, growing more and more in all that the nature of God is.** But he didn't stay there. He didn't remain faithful. The creation was completed as God finished it, and all the host of them, and they were according to His own mind. That is so. But Satan came in and swung man and all this world clear out of God's purpose entirely. Didn't he? [Congregation: "Yes."] Reversed God's order, so that, where God was reflected to man's mind in all things above and in man himself before, now Satan is

reflected in man and that puts a blur upon the reflection of God in anything, so that the natural man does not see God, even in nature. {March 2, 1893 ATJ, GCDB 452.3}