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### Commemorative Days

Man loves to have commemorations of certain days such as Remembrance Day, Independence Day in the USA, St. Patricks Day for the Irish, and “Canada Day” 1st of July for those who live in Canada. God also speaks of certain days of importance and seeks to remind us of them constantly.

#### [The First Day of The Week \(Jn. 20:1\)](#)

How delightful it is to read the words of Moses: “On the seventh day God ended His work . . . and He rested on the seventh day” (Gen. 2:2). Interestingly that day was not called Monday. God never gave the days names, He gave them numbers. We can read of the first day, tenth day, fourteenth day, etc., but never Sunday, Monday, etc.

The days of the week, as we know them, came from names given to honour the ancient gods. The names apparently originated with the Babylonians about 700 B.C., but in the passing of time, were replaced with the names of the Roman gods. Sunday was so named to honour the “Sun” god; Monday to honour the Moon god; Tuesday to honour the god of the sky and war, originally it was Mars but changed in anglo-Saxon times and it became Tiw; Wednesday named after Woden to honour the leader of the gods; Thursday to honour Thor the god of thunder; Friday to honour Frigge who was the wife of Woden; and Saturday was named to honour Saturn the god of the crops and harvest.

The first time we read of any designation for the days was when Moses wrote of the Sabbath (Ex. 16:23) but we are not told what the number of that day was. In our ongoing reading of Exodus 16, we read for the first time that the seventh day and the Sabbath is the same day (Ex. 16:26). It was to be the day when no work was to be done (Ex. 20:10) but was to be kept holy (Ex. 20:8). While we do not read specifically that the seventh day and the sabbath were the same day before Exodus 16:26, it must have been clearly understood as such as Exodus 16:23 makes clear. When the Lord rose from the dead it was not a Sabbath, it was a Sunday. It was on the “morrow after the Sabbath” (Lev. 23:15). It was on the day after the sabbath, the first day of the week that the priest brought the sheaf of first fruits to be waved before the Lord (Lev. 23:15). Nowhere in the Acts nor the epistles is there any record of the believers keeping the Sabbath, not even Jewish believers. There is emphasis on that which is to take place on the first day of the week. On that day:

- a) The Lord rose from the dead (Mk. 16:9)
- b) The Lord met with His own on two occasions (Jn. 20:19, 26)
- c) The Spirit of God descended (Acts 2:1)
- d) The disciples met to break bread (Acts 20:7)
- e) There is the collection of the saints (1 Cor. 16:2)

#### [The Day When He Was Taken Up \(Acts 1:2\)](#)

I would have loved to have been with those disciples when they traveled with the Lord to Bethany, from where He ascended to glory (Lk. 24:50). Having spoken His last words to them and lifting up his hands in blessing upon them (Lk. 24:50) He begins His ascent. In moments the cloud, which I believe to be the Shekinah glory, receives Him and God records for all humanity that:

- a) He was “taken up” (Acts 1:9)
- b) “Received up” (Mk. 16:19)
- c) “Ascended up” (Eph. 4:10)
- d) “Went up” (Acts 1:10)
- e) “Carried up” (Lk. 24:51).

Questioningly we ask: “To what heights did He go up?”. The scriptures record:

- a) “He ascended up on high” (Eph. 4:8)
- b) “Entered into that within the veil” (Heb. 6:19)
- c) “Far above all heavens” (Eph. 4:10)
- d) “Was made higher than the heavens” (Heb. 7:26)
- e) “He shall be exalted and made very high” (Isa. 52:13)
- f) “Angels and authorities and powers being made subject unto Him” (1 Pet. 3:22)

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When He came to the Throne of God Himself, He then “sat down” (Heb. 1:3)

See the wonder of this, a man sitting on the right hand of the Majesty on high! What does God think of that? His answer comes clear: “Sit on my right hand, until I make thine enemies thy footstool” (Heb. 1:13).

### The Day of Pentecost (Acts 2:1)

Fifty days after His resurrection, it was the first day of the week, the Holy Spirit came down. It also was a momentous event when God manifested to the world that Christ had been glorified. No one saw Him rise from the dead. They did not need to for they saw Him alive. Saints saw Him rise from the earth, but what evidence had they that He had been glorified? The angels said He had ascended into Heaven but was He glorified? John tells us: “the Holy Ghost was not yet given; because Jesus was not yet glorified” (Jn. 7:39). Now we can rest assured our wonderful Lord not only was received up in glory, but He has been glorified. The desire of the heart then becomes: “Since God has glorified Him, what can I, who am redeemed by His blood, do to glorify Him?”

### *“I can remember Him”*

### Day of Remembrance

While the first day of the week is never called a “remembrance day”, yet for thousands of saints across the world, our “remembrance of our Lord” is the major event of that day, and indeed the week.

It was a dark night, both by creation and morally, when our Lord sat with His disciples in the upper room. It began with thirteen men, but due to Judas going to fulfill His promised betrayal of the Lord, there were now twelve (Jn. 13:30). It was always a solemn feast for the Israelites when they were to remember how that, despite being bondmen in Egypt, the Lord delivered them (Deut. 6:12). This occasion was even more solemn, for the Lord of Glory takes bread, and breaking it said: “This do in remembrance of me” (Lk. 22:19). It was not the remembrance of deliverance from Egypt any longer, or the remembrance of an event, but that was to be superseded by a remembrance of the Lord. Then He took a cup and said: “This do ye, as oft as ye drink it, in remembrance of me” (1 Cor. 11:25). How could those early disciples ever forget Him, or the institution of the Lord’s Supper? This was not to be a “tagged on” happening at the end of a church gathering. It was to be a deliberate setting aside collectively for remembering Him. On the first day of the week He arose from the dead (Mk. 16:9) and He has given to us the sacred privilege of gathering together and collectively “remembering Him”. This is no ordinary gathering but a sacred convocation held exclusively for musing on Him, and what a man we have to remember.

Apart from the manifold glories of Himself, glories which we can retrace from eternity past to eternity future, we can muse and meditate on the glory of His deity, the glories of His condescending grace, His incarnation, His Holy life, His vicarious death, His mighty resurrection, His glorious ascension, His present offices, His future reign as King in the millennium, and His eternally acquired glory because of Calvary. We can muse on the beauty of His love for the Father, for the unlovely, for His own. For the beauty of His truth, power, speech, silences, weakness, authority, approachability, zeal, submission, sensitiveness, sorrows, joys, aversions, disfigurements and at least fifteen others. This is the one who is mighty in victory holding the keys of death and hell (Rev. 1:18); mighty in power holding the seven stars (Rev. 1:20); the seven-sealed book (Rev. 5:6-8), the sharp sickle (Rev. 14:14), and who stands in universal dominion with one foot on the sea, and one on the earth (Rev. 10:2). He can never be superseded in glory and never surpassed in excellency of position.

Blest are we collectively when coming to Calvary and when minds consciously sing His praises and exalt His Name, and when we look on the emblems He has decreed. Who can comprehend the wonder of our hearts and minds when we gaze on Him who was pierced for our sins, and see His body which was bruised and whose visage marred more than any man, and then to realize:

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“It was for me, yes all for me, Oh love of God, so great and free  
O wondrous love, I’ll shout and sing, HE died for me, My Lord and King”

Thank God for the day of remembrance, the foretaste of that which assuredly lies ahead.

**The Day of Salvation**

Following on from that which is just written, we realize that we could never have been guests at that hallowed feast had there not been the day of salvation. The hymn writer has penned the words: “Lord I thank Thee for salvation”, and what a blessing it is to be saved. The most of us can recall that moment in life when we saw the truth and the need of Christ the Saviour. It may have been the sweet strains of his love that drew us, or the fear of an eternity in Hell which He so kindly warned us of, but that which we knew was there was only one Saviour. With the simplicity of a little child, which many of us were, we trusted Christ. How many times since that day have we sung:

“Oh happy day that fixed my choice on Thee my Saviour and my God,  
Well may this happy soul rejoice and tell its raptures all abroad”

To be graciously given the gift of salvation is such a precious blessing on the “Day of my death” (Gen. 27:2) and to know with assurance: “It is well with my soul”.

. . . . *Rowan Jennings*