

“THE FIRST DAY OF THE WEEK”

(Specially set apart for the Worship of the Lord, by Apostolic Believers.)

TO HONOUR the first day of the week and specially devote it to the worship and service of *Yahweh Elohim* is to follow the example set before us by the apostles of our Lord. It was upon this day that they, together with the disciples, met for the special object of commemorating the sufferings, death and resurrection of our beloved Saviour. The practice of assembling together on that day was instituted by the Lord himself, as we learn from the record of John 20:19, 26: “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them: ‘Peace be with you.’ And after eight days, again his disciples were within and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said: ‘Peace be with you.’”

In order that there may be no misunderstanding concerning the views which were held by the Dr. Upon this subject, we will quote from his own words, as recorded in *Elpis Israel*: “On the first day of the creation week, God said: ‘Let there be light, and there was light;’ so on the first day of the week, the ‘TRUE LIGHT’ came forth from the darkness of the tomb, like dew from the womb of the morning. This event constituted the day after the Sabbath, or eighth day, the day of the Lord’s resurrection. This day is also notable on account of the special interview which occurred between Jesus and his disciples after his resurrection. He ascended to heaven on this day, even the forty-third from his crucifixion; and, seven days after, that is the fiftieth, being that Lord’s day styled the Day of Pentecost, the gift of the Holy Spirit was poured out on the apostles, and the gospel of the kingdom preached for the first time IN HIS NAME. Power being in the hands of their enemies, the Christians of the Hebrew nation still continued to observe the seventh day according to the custom. Hence we find the apostles frequenting the synagogues on the Sabbath Days and reasoning with the people out of the Scriptures. To have done otherwise would have been to create an unnecessary prejudice and to let slip one of the best opportunities of introducing the gospel to the attention of the Jewish public. While they frequented these, however, on the seventh day, they assembled themselves together with the disciples whose assemblies constituted the churches of the saints and of God. . . In Paul’s letter to the Hebrew Christians, he exhorts them ‘not to forsake the assembling of themselves together.’ Such an exhortation as this implies a stated time and place of assembly. On what day, then, did the churches of the saints meet to exhort one another to provoke to love and good works? Certainly not on the seventh day; for then the apostles were in the synagogues. What day more appropriate than the Lord’s day, or first day of the week? Now it cannot be affirmed that the saints were commanded to meet on this day, because there is no testimony to that effect in the New Testament; but it is beyond dispute that they did assemble themselves together on the first day of the week, and the most reasonable inference is that they did so in obedience to the instructions of the apostles, from whose teaching they derived all their faith and practice which constituted them the disciples of Jesus. The ‘dispensation of the fulness of times,’ popularly styled the

millennium, will be the antitype or substance of the Mosaic feast of tabernacles, which was a 'shadow of things to come.' In this type or pattern, Israel were to rejoice before the Lord for seven days, beginning on the fifteenth day of the seventh month, when they had gathered the fruit of the land. In reference to the first day of the seven, the law says: 'It shall be a holy convocation; ye shall do no servile work therein.' This was what we call Sunday. The statute then continues: 'on the eighth day,' also Sunday, 'shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly, and ye shall do no servile work therein.' Again: 'On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath.' Thus in this 'pattern of things in the heavens,' the first and eighth days are constituted holy days, in which no work was to be done. It also represents the palm-bearing or victorious ingathering of the Twelve Tribes of Israel from their present dispersion to the land of their fathers, when the Lord shall set his hand a second time to recover the remnant of His people. After the declaration of certain things, the prophet Ezekiel is commanded to show them the description of the temple, which is destined to be 'the house of prayer for all nations, with the ordinances, forms and laws thereof. The Lord God then declares 'the ordinances of the altar, in the day when they shall make it,' and when the Levites of the seed of Zadok shall approach unto Him.' The cleansing of the altar and the consecration of the priests is then effected by the offerings of seven days. 'And when these days are expired, it shall be that upon the eighth day, and so forward, the priest shall make you burnt offerings upon the altar, and your peace offerings; and I will accept you, O, Israel, saith the Lord.' Thus the Lord's day—the day of his resurrection from the tomb—becomes the Sabbath Day of the future age, which shall be hallowed by the priests of Israel, and be observed by all nations as a day of holy convocation, in which they shall do no manner of servile work at all. This change of the Sabbath from the seventh to the eighth or first day of the week, is the full development and establishment of the observance of the Lord's day by the disciples of Jesus since the times of the apostles. Constantine, though not a Christian himself, paid homage to the truth so far as to compel the world to respect the day on which Christ Jesus rose from the dead."—(*Elpis Israel*, pp. 16, 18, 19, 20.)¹

¹ (2001). *The Christadelphian*, 16(electronic ed.), 6–7.