

# The First Day of the Week

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## PREFACE

### REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20<sup>th</sup> century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

**Note:** Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.

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*"The **FIRST DAY OF THE WEEK** cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." [Joh.20:1]*

The first mention of the "*first day of the week*" in the New Testament is concerning Christ's resurrection. That phenomenal event gave the day a peculiar value. Ever after, the disciples met for worship on the first day of the week (study Joh.20:19 and 26).

On what day did the early saints come together to break bread? "*Upon the **FIRST DAY OF THE WEEK***" [Act.20:7]. If anyone has a doubt on this subject, that verse should settle it. 1 Corinthians 16:2 agrees with this view: "*Upon the **FIRST DAY OF THE WEEK** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*"

Furthermore, the Holy Spirit gave powerful sanction to them gathering on that day; for He was poured out upon them 7 weeks later on the **first day of the week**. Carefully compare Acts 2:1 with Leviticus 23:11, 15-16. The sheaf waved as the firstfruit of the harvest "*on the morrow after the Sabbath,*" typified Christ's resurrection the **first day of the week** as the firstfruit of the saints' resurrection [1Co.15:20]. Exactly 7 weeks later, "*even unto the morrow after the seventh Sabbath,*" the Holy Spirit descended upon the waiting disciples.

Mark plainly expresses the time of our Lord's arising, saying,

*"Now when Jesus was risen early the **FIRST DAY OF THE WEEK**, He appeared first to Mary Magdalene."*  
[Mar.16:9]

After the 2 Emmaus-bound disciples had met Jesus, they returned to Jerusalem and "*found the eleven gathered together*" [Luk.24:33] that same evening, which John declares was "*the **FIRST DAY OF THE WEEK***" [Joh.20:19]. Jesus appeared unto them and twice said, "*Peace be unto you*" [Joh.20:19, 26]. He sanctioned their meeting on that day by breathing on them the Holy Spirit (a little earnest of Pentecost), and by giving them authority to bind and loosen men.

Had Jesus risen on the Sabbath, His body would have been in the tomb only 48 hours; but "*three days and three nights*" was the time foretold and the time recorded as fulfilled. Let us believe "*the record that God gave of His Son*" [1Jo.5:10-11].

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