

**THE MEANING AND INTEND OF “THE FIRST DAY OF THE WEEK”
IN 1 COR 16:2**

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Abstrak

Hingga zaman modern ini, frasa “pada hari pertama tiap-tiap minggu” dalam 1 Korintus 16:2 telah menjadi bahan perdebatan diantara para pakar Perjanjian Baru sejak awal kekristenan. Cara pendekatan terhadap anjuran rasul Paulus ini telah menghasilkan penafsiran yang berbeda-beda dan sampai saat ini mereka belum terdapat kesepakatan. Sebahagian berpendapat bahwa frasa ini merupakan bukti bahwa kekristenan telah mengadakan mengadakan pertemuan pada hari Minggu sebagai hari perbaktian secara reguler pada zaman rasul-rasul. Mereka berpendapat perbaktian ini diadakan untuk menghormati hari kebangkitan Kristus sebagai ganti hari Sabat Yahudi. Namun di lain pihak banyak pakar yang menolak penafsiran ini. Menurut mereka bahwa frasa pada hari pertama tiap-tiap minggu” dalam 1 Korintus 16:2 bukanlah merupakan sebuah bukti akan perbaktian pada hari minggu pawa awal kekristenan. Mereka menolak ide ini dan mengatakan bahwa mereka mengatakan bahwa mereka telah salah dalam menggunakan teks ini untuk mendukung perbaktian hari minggu. Mereka yang menolak ide ini berpendapat bahwa frasa ini sebenarnya hanya merupakan suatu waktu untuk mengumpulkan uang persembahan. Berdasarkan analisa secara grammatikal, sintaks dan konteks sejarah, studi sampai kepada kesimpulan bahwa arti frasa ini merujuk kepada hari Minggu sebagai hari pertama, tetapi bukan sebagai hari perbaktian melainkan pengumpulan persembahan kepada orang-orang Kristen di Yerusalem.

Kata Kunci: *The Meaning, Intend, First daya of the Week, 1 Cor 16:2*

Introduction

Background of the Problem

For many Christian scholars the phrase of the “first day of the week,” (Greek: *κατα μιαν σαββατων*) in 1 Cor 16:2 is a proof that early Christians church began meeting on Sundays regularly as a worship day, in honoring the Lord's resurrection, as a day of worship replacing the Sabbath day.¹

¹Anthony C. Thielston, *The First Epistle to the Corinthians* (Grand Rapids, MI: Eerdsmans, 2000), p. 1321

Furthermore, Christians already were meeting on the first day of the week.¹ They believe the transition from Saturday to Sunday worship began right after the resurrection; even though some believe the change as a gradual progression over the course of history. It is universally agreed that this here denotes the first day of the week, or the Lord's Day.² In addition first day of the week-already kept sacred by Christians as the day of the Lord's resurrection, the beginning day both of the physical and of the new spiritual creations: it gradually superseded the Jewish Sabbath on the seventh day (Ps 118:22-24; Joh 20:19, 26; Ac 20:7; Re 1:10).³

On the other hand, many Christian scholars believe that the meaning of this text is not a proof Sunday worship in early Christian. They oppose this notion and asserted that this text mean only for a collection of money to help the saints in Jerusalem. The passage is used incorrectly by some to support a change from Sabbath worship to Sunday worship.⁴ In addition Barrett wrote: "each of week (that is on Sunday) it is not mentioned here as a day when Christians met for worship"⁵

Statement of the Problem

The Apostle Paul's use of the term "first day of the week" in 1 Cor. 16:2 would pose a problem to the interpretation of this text. What does apostle Paul mean the "first day of the week" and what the original reader's understanding of this problematic text? Did early Christian in Apostle Paul's time conducted regular worship on Sunday? What is the correct interpretation this text?

Purpose and Importance of Research

This research attempts to resolve the enigma of the phrase of the "first day of the week" in correlation with the day of regular Christian's meeting or worship day in Paul's time, historically and exegetically. Yet this paper attempts to determine what day early Christian conducted a regular meeting to worship God and what is the theology implication of this text into our modern time.

¹Willi Rordorf, *Sunday: The History of the day of Rest and Worship in the Earliest of the Christian Church* (Philadelphia: Westminster Press, 1968).

²Francis D. Nichol, ed., *SDA Bible Commentary (SDABC)*, rev. ed. (Washington, DC: Review and Herald, 1980), 7:575.

³Barnes, *on the New Testament, Vol. 5*.

⁴W. Larry Richard, *The Abundant Life Bible Amplifier; A practical Guide to Abundant Christian Living in the Book of 1 Corinthians* (Nampa, Idaho; Pacific Press Publishing Association, 1997), p.227.

⁵C.K. Barrett, *The First Epistle to the Corinthians* (Massachusetts: Hendrickson Publisher, 1968), p.387.

Delimitations

The scope of this paper is delimited on the investigation of the meaning and intend of the phrase "first day of the week" and its theology implication as well as its theology application. The text of 1Corinthians 16:1-4 has been chosen for exegesis because: (1) it is a complete self unit; (2) it present one of the most difficult text in the Bible; and (3) it is concise enough for thorough exegesis.

Methodology

This research primarily uses the inductive method to arrive at answers. Through theological reflection the following steps will be taken: first the historical background of context and second literary analysis of the phrase of the "first day of the week" in its lexical-grammatical, structural, contextual aspects; third, broader and extra-biblical sources identified as well as a brief review of scholarly views on the topic. Finally summary and conclusion will be made.

HISTORICAL context

In doing literary analysis we need to understand the background of the Epistle, such as: the author, the addressees, the date, and the purpose. The author of this Epistle is clearly stated in the prologue of the letter; he is the apostle Paul (1 Cor 1:1). Peter Naylor said: "The author of this epistle was a remarkable man. Quite apart from his Jewish upbringing in Jerusalem and his origins in a major Greek University, Tarsus, he was also a Roman citizen¹ and except for some ultra radical critics who go so far as to question whether Paul ever existed, the Pauline authorship of the epistle has been generally accepted.² To whom it was addressed is to the church of God at Corinthians and Paul wrote this first Corinthians epistle from Ephesus (1 Cor. 16:8). The Corinthians, to whom he writes, as well as all other believer, had been set apart because they were called by God to be 'saints', or holy people.³ This city was the scene of Paul's labors for "three years" (Acts 20:31) and the chief center of his activities during his Third Missionary Journey (Acts 19; 20:1). He was about to depart for Greece and Macedonia when the letter was written, but hoped to remain at Ephesus "until Pentecost" (1 Cor. 16:5-8). However, circumstances hastened his departure (Acts 19:21 to 20:3). These observations enable us to date the letter in the spring of A.D. 57.⁴

¹Peter Naylor, *A Commentary on 1 Corinthians* (Durham, NC: Evangelical, 1996), p. 11.

²Francis D. Nichol, ed., *SDA Bible Commentary (SDABC)*, rev. ed. (Washington, DC: Review and Herald, 1980), 7:575.

³Naylor, 22.

⁴Francis D. Nichol, ed., *SDA Bible Commentary (SDABC)*, rev. ed. (Washington, DC: Review and Herald, 1980), 7:575.

Historical Situation in Corinth City

Corinth (Gr. *Korinthos*) is an ancient Greek city lying about 5 mi. (c. 8 km.) southwest of the present canal crossing the Isthmus of Corinth (Paul's First Missionary Tour). To the south was a mountain about 1800 ft. (c. 550 m.) high rising steeply from the lowland, on the summit of which, called the *Acrocorinthus*, stood a citadel and a temple of Aphrodite. The location of Corinth on the only land connection between northern Greece and the Peloponnesus, as well as the fact that the city had harbors on two gulfs (the harbor of Cenchreae, about 7 mi. [c. 11 km.] east of Corinth on the Saronic Gulf, and the harbor of Lechaem, 11/2 mi. [c. 2.5 km.] west on the Corinthian Gulf).¹ This Geographical location accounts for its known success in commercial trades.²

Ancient Corinth in Paul's time was a prosperous city where a good number of inhabitants would have become well-to-do merchants who flourished on the prosperity of the Roman colony.³ Furthermore Strabo writes: "Corinth is called 'wealthy' because of its commerce, since it is situated on the Isthmus and is master of harbors, of which one leads straight to Asia, and the other to Italy; and it makes easy to exchange of merchandise from both countries."⁴ The Corinthian economy was more wide-ranging than that of many other Roman colonies. In addition to agriculture, Corinth was known for manufacturing and trade, especially of bronze, and the Isthmian games.⁵ It is not surprise if Paul pleaded a help from the church member of the Corinthians to help the saint who are poor in Jerusalem.

¹Horn, Siegfried H., *Seventh-day Adventist Bible Dictionary*, (Washington, D.C.: Review and Herald Publishing Association) 1979.

²Wendell Willis, "Corinth" *Eerdmans Dictionary of the Bible*, ed. David Noel Friedman (Grand Rapids: Eerdmans, 2000), p.280.

³Joseph A., *The Anchor Yale Bible: First Corinthians*(New Heaven: Yale University, 2008), p. 32.

⁴Anthony Thieslton C., *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids, MI:, 2000) p. 156.

⁵The [Isthmian games](#) were a big event. They were held very two years on the isthmus in honor of Greek god Poseidon, god of water and sea, horses and earthquakes. When Paul was in Corinth, however, the games may have been held in the city (the games moved back to the isthmus about 50-60 C.E.). Both men and women competed in these popular pan-Hellenic games. For those more interested in the arts or who wanted a mix of physical and intellectual competition, musical and oratorical contests were held at the same time in a [theater on the isthmus](#).

Historical Context of Corinthian Church

The description of Corinth prosperity is the kind of environment with which the Corinthian church members were surrounded. The spirit of individualism was strong in this city, since people came from different nations, lineages and social statuses. In addition there was a constant temptation to immorality and impurity in this city. It is plausible that Corinthians church member had many problems as Paul mentioned in his epistle.

A brief reading of the first Corinthians epistle shows that this church was struggling with various internal problems such as: fraction quarrels among the church member (1 Cor. 1:10-4:21), promiscuities and indifference church member's attitude toward them (1 Cor. 5:1-13; 7:1-39), eating food which was scarified to idols (1 Cor. 8:1-13), rampant immorality (1 Cor. 6:12-20), the Lord's supper (1 Cor. 11:1-33), overvaluing of the gift of the tongues (1 Cor. 12:1-14:39) and women speaking in the church (1 Cor. 14:34-36), as well as the validity of the resurrection of the dead (1 Cor. 15:1-58).

Even though Corinthians church had so many problems in that time, however in spite of this challenges they are facing Paul in his epistle to the Corinthians, Paul wrote: "Now about the collection for God's people: Do what I told the Galatians churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made." Paul was promoting a special project on behalf of needy believers in Jerusalem (cf. 2 Cor. 8; 9). Years before he had been the bearer of a special gift for the famine stricken from the church at Antioch (cf. on Acts 11:28–30; 12:25). Paul carried a burden on his heart for his fellow Jewish Christians (cf. Gal. 2:10).¹⁶ Furthermore Gill expounded:

"The economic conditions and burdens in Palestine were oppressive upon both Jew and Christian. It has been estimated that the combined taxes, both civil and religious, reached the staggering total of almost 40 per cent of a person's income. For the common people there was no hope of escaping poverty. In addition, the church in Jerusalem suffered much persecution. The majority of the believers there were poor, some of them as a result of becoming Christians (cf. Acts 4:34, 35; 6:1; 8:1; 11:28–30). They needed help from their more fortunately situated brethren in other places (see Acts 8:1; AA 70). Paul had undertaken the responsibility of soliciting help for them from other churches that he visited, and he appealed to the Corinthians to do their share by setting before them the example of their sister churches in Achaia and Macedonia (Rom. 15:25, 26; 2 Cor. 8:1–7)."

Paul, who in Ephesus and has gone through the Roman province of Galatia to get there, tell the Corinthians that on the matter of the collection he recommends the steps he gave to the Galatian believers on the same topic.¹⁷

¹⁶Francis D. Nichol, ed., *SDA Bible Commentary (SDABC)*, rev. ed. (Washington, DC: Review and Herald, 1980), 7:575.

¹⁷Paul Sampley, *The New Interpreter Bible v.10; Introduction to Epistolary Literature Roman Corinthians*, (Nashville: Abingdon, 2002), p.996.

LITERARY ANALYSIS

This chapter will examine the question what is the meaning and intend of the *κατα μιαν σαββατων*. Some scholars asserted that the meaning of this phrase is the “first day of the week” is intended by Paul to a Christian day of worship regularly, on the other hand there are many scholars who asserted that this phrase is not intended as regular meeting of the early Christian. Leon Morris stated, *the first day of the week* signifies ‘on every first day of the week’. This is the first piece of evidence to show that the Christians habitually observed that day, though there is no reason to doubt that it was their custom from the very first.¹⁸ In addition Naylor asserted, “Notice that there was to be ongoing ‘collection’ at Corinth. This implies strongly that the money was to be handed in by the worshippers when they assembled together. Although the pressing needs of the churches in Judea were the uppermost in Paul’s mind, it is hardly likely that he intended the Lord’s day offering peter out when those particular gifts had been collected and sent on”.¹⁹

Otherwise, some scholars asserted, such as John Rueft and Alford’d who opposed this interpretation. Here there no mention of their *assembling*, which we have in Acts xx.7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty. The phrase *παρ εαυτω τιθετω*, let each of you lay up at home (reff.) in store whatever he may by prosperity have acquired (lit. ‘Whatsoever he may be prospered in:’ i.e. the pecuniary result any prosperous adventure, or dispensation of providence).²⁰ In addition Rueft stated, The first day of the week... put something aside: There is no evidence here that this putting-aside had anything to do with worship service on Sunday. It sound more like a practical means of making sure that some kind of contribution would be there when Paul arrived.”²¹

Additionally, Joseph A. Fitsmyer, *First Corinthians a New Translation with Introduction and commentary* expounded; *each one of you should lay something aside and store it up, in keeping with your income*. Lit. “let each of you put aside for himself, storing up whatever one gains.’ The phrase *παρ εαυτω* “for himself,” is a problematic, appearing with the distributive pronoun. *ἕκαστος* (1Co 16:2 BGT) and *τιθέτω* (1Co 16:2 BGT): it probably is meant to stress the individual contribution; but sometimes it has been understood as “at home”.²²

¹⁸ Leon Morris, *Tyndale New Testament commentaries*, Grand Rapids; MI: Eerdmans, 1983.

¹⁹ Peter Naylor, *A commentary on 1 Corinthians*, (Durham: Evangelical, 1996), p. 364

²⁰ Alford’d *Greek Testament; an Exegetical and Critical Commentary v.II, Acts-2 Corinthians*, (Grand Rapids MI: Baker Book House 1980), p. 622.

²¹ John Rueft, *Paul’s First Letter to Corinth*, (Philadelphia: The Westminster, 1977), p.181

²² Joseph A. Fitsmyer, *First Corinthians a New Translation with Introduction and commentary*, (New haven: Yale University Press, 2008), p. 614

Variants Text of 1 Cor 16:2

| | |
|---|--|
| Greek NT: Textus Receptus | κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐδοῶται ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται |
| Greek NT: Westcott/hort with diacritics | <u>κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε λογιᾶι γίνωνται.</u> |
| Greek NT: Vaticanus A | κατα μιαν σαββατου εκαστος υμῶν παρ εαυτω τιθετω θησαυριζων ο τι εαν ευοδωται ινα μη οταν ελθω τοτε λογιαι γεινωνται |
| Greek NT: Tischendorf 8th ed. With diacritics | κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται. |
| Greek NT: TBT | κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν εὐδοῶται, ἵνα μὴ, ὅταν ἔλθω, τότε λογίαι γίνωνται |
| Greek NT: Byzantine/Majority Text | Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν εὐδοῶται, ἵνα μὴ, ὅταν ἔλθω, τότε λογίαι γίνωνται. |

Variants Translation of 1 Cor. 16:2

| | |
|------------|--|
| KJV | 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. |
| NAS | On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come. |
| RSV | On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come. |
| niv | On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made. |
| OJB | Every Yom Rishon(T.N. WHICH BEGINS MOTZOEI SHABBOS BY BIBLICAL RECKONING, EACH DAY BEING AN EVENING AND A MORNING) of each week, each of you by himself make something farnumen(set aside), storing up according to his hakhnasah(income), so that collections need not be made when I come. |
| TNT | In some saboth day let every one of you put aside at home, and lay up whatsoever he thinketh meet, that there be no gatherings when I come. |
| GWT | Every Sunday each of you should set aside some of your money and save it. Then money won't have to be collected when I come. |
| ISV | After the Sabbath ends, each of you should set aside and save something from your surplus in proportion to what you have, so that no collections will have to be made when I arrive. |
| WYC | one day of the week (the first day of the week). Each of you keep, (or lay up), at himself, keeping that that pleaseth to him(self), (so) that when I come, the gatherings be not made. |

One can see that most of the English Bible translation translated *κατα μιν σαββατων εκαστος* as on every first day of the week and interpreted them as Sunday. Barness states: "Upon the first day of the week - Greek, "On one of the Sabbaths." The Jews, however, used the word Sabbath to denote the week; the period of seven days; [Matthew 28:1](#); [Mark 16:9](#); [Luke 18:12](#); [Luke 24:1](#); [John 20:1](#), [John 20:19](#); compare [Leviticus 23:15](#); [Deuteronomy 16:9](#).

However there are some scholars who questioned this translation in regarding that the word. According to

them the translation should be, “one of the Sabbaths”. Bullinger asserted that there is a gross mistake in the most English Bible translation.²³

Scholars Interpretation of Phrase *κατα μιαν σαββατων*

According to Anthony C. Thielson, in his book *The First Epistle to the Corinthians, A Commentary on the Greek Text*, 1 Cor 16:2 provide a very early explicit reference to every Sunday as a **worship day** (strictly, every first day of the week; Gk. *κατα μιαν σαββατων*). In accordance with regular LXX rendering of the semitic idiom in the Hebrew text, Paul uses cardinal numeral in place of the more strictly correct ordinal *πρωτον* (Mar 16:9 BYZ). Similarly, the synoptic gospels allude to marry Magdalene and the other women visiting the tomb of Jesus *τη μιᾷ των σαββατων* (Mark 16:2; cf. Luke 24:1). *Κατα* occurs in the distributive sense to denote **every** (as in *καθ' ημεραν* elsewhere). *σαββατων* more usually occurs in the plural to denote *week* as (in Mark 16:2), but sometimes the singular form is used elsewhere in the New Testament (e.g. Luke 18:2, *νηστευω δις του σαββατου*, *I fast twice a week*).²⁴

Furthermore, Hans Conzelmann, in his book, *1 Corinthians; A Commentary on the First Epistle to the Corinthians*, *κατα μιαν σαββατων*, “on the first day of the week”: Paul abides by the Jewish calendar, with one modification; even if the collection is not made during the community meeting, it may be concluded from this statement of date that the Sunday is already the day of meeting.²⁵ In addition Frederic Louis Goded stated in his book, *Commentary on first Corinthians*, “The *kata* is distributive: *every* first day; the cardinal numeral *Mia*, one, used instead of the ordinal *first*, is a Hebraism; comp. mark xvi. 2, 9.

Lexical Study of the Pertinent Words

In order to understand as precisely as possible the meaning of 1 Cor. 16:2, especially the intent of the expression “the first day of the week,” it is essential to study the following five pertinent words: **κατα, μιαν, σαββατου, εκαστος, υμων, παρ', and εαυτω..**

²³“The First Day of the Week” when found in a New Testament translation of the Received Text, TextusReceptus, is in every instance a gross mistranslation. The original Greek text in the TextusReceptus is, in six out of seven of these text passages, as found in KJV (Matthew 28:1, Mark 16:2, Luke 24:1, John 20:1, 19, Acts 20:7, and 1 Corinthians 16:2,) very clearly giving reference to the Seventh Day of Unleavened Bread. Mark 16:9 is an eighth instance of KJV using the phrase “the first day of the week,” which likewise clearly means the same as the first mentioned seven passages, i.e. the Seventh Day of Unleavened Bread. The Seventh Day of Unleavened Bread is a Sabbath of sorts (cf. Leviticus 23:8, Numbers 28:25.) The Greek word “*σαββατων*” in 1 Corinthians 16:2 is also giving reference to the Sabbath and not to Sunday, i.e. not to “the first day of the week,” a fact that is easily confirmed by the fact that 1 Corinthians in its entirety is focusing upon thoughts that have to do with the upcoming Passover and Feast of Unleavened Bread.

²⁴ Anthony C. Thielson, *The First Epistle to the Corinthians, A Commentary on the Greek Text*, (Grand Rapids, MI: Eerdsman, 2000), p.1332

²⁵ Hans Conzelmann, *1 Corinthians; A Commentary on the First Epistle to the Corinthians*, (Philadelphia: Fortress, 1975), p. 296

κατά

The word “κατά,” means, according to, down from, throughout. “A primary particle; (preposition) *down* (in place or time), in varied relations (according to the case [genitive, dative or accusative] with which it is joined).”²⁶ The *kata* is distributive: *every* first day; the cardinal numeral *Mia*, one, used instead of the ordinal *first*, is a Hebraism; comp. mark xvi. 2, 9.²⁷

μίαν

The Greek word “μίαν” is a cardinal number, i.e. denoting number (as opposed to an ordinal number denoting order, first, second, third, etc..) “μίαν” is the accusative feminine form of “μία.” “Greek expresses time by placing the noun of time in the appropriate case, the accusative for extent of time, the genitive for time within which (though the genitive has other temporal uses as well) and the dative for point of time.”²⁸

σαββατων

According to the strong’s reference (p. 32 and 33) “σαββατων” is the genitive plural form of the “second declension noun” “σαββατων.”²⁹ The Hebrew word *sabbaton* is used of weekly Sabbaths (Lev. 23:3), for annual Sabbaths—Feast of Trumpets, Day of Atonement, and first and last day of the Feast of Tabernacles (Lev. 23:24, 32, 39)—and of land Sabbaths in Lev. 25:4-5). It has the same pronunciation in Hebrew as the 3rd declension of the word in Greek. In other words, its plural usage in Greek sounds the same as its original in the Hebrew. It essentially means *to cease* or *pause* in Hebrew. The idea of *ceasing* in order to rest and be refreshed spiritually, mentally and emotionally is the essential purpose of all Sabbaths. The term *sabbaton* (sometimes *sabbas*) and *sabbata* gradually took the meaning of the week; comp. Luke xviii:12; for weeks are measured by Sabbath.³⁰

ἕκαστος

According to strong the word *hékastos* (from *hekas*, "separate") – *each (individual) unit* viewed *distinctly*, i.e. as opposed to "severally" (as a *group*).³¹

Παρά

The word *pará* is an *emphatic* "from," means "from *close* beside" ("alongside"). It stresses *nearness* (closeness) which is often not conveyed in translation. *Pará* is typically theologically significant, even when used as a *prefix*

²⁶*Enhanced Strong’s Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.)1995.

²⁷Frederic Louis Goded, *Commentary on first Corinthians*, (Grand rapids, MI: Kregel Publications, 1977), p. 883

²⁸*Enhanced Strong’s Lexicon*.

²⁹*Enhanced Strong’s Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

³⁰Frederic Louis Goded, *Commentary on first Corinthians*, (Grand rapids, MI: Kregel Publications, 1977), p. 883

³¹*Enhanced Strong’s Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

(i.e. in composition), *pará* usually adds the overtone, "from close beside" (implying intimate participation) and can be followed by the *genitive, dative, or accusative case*.³²

Εαυτω

The word *heautoú* (reflexive pronoun of the 3rd person) – *heautoú* ("himself, herself, itself," etc.) is the *3rd person reflexive* (singular, plural) form which also functions as the reflexive for 1st and 2nd person (A-S).³³

τιθετω

The meaning of *τιθετω* a prolonged form of a primary *theo* { *theh'-o* } (which is used only as alternate in certain tenses); TDNT - 8:152,1176; vAV - lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + 1119 + 3588 5, misc 17; 96 GK - 5502 { *tivqhmi* } 1) to set, put, place 1a) to place or lay 1b) to put down, lay down 1b1) to bend down 1b2) to lay off or aside, to wear or carry no longer 1b3) to lay by, lay aside money 1c) to set on (serve) something to eat or drink 1d) to set forth, something to be explained by discourse 2) to make 2a) to make (or set) for one's self or for one's use 3) to set, fix establish 3a) to set forth 3b) to establish, ordain.

Grammatical And Syntactical Analysis

In order to understand the meaning of the phrase the "first day of the week" (16:2), we need to consider the meaning of the Greek phrase *κατα μιαν σαββατων* and *παρ εαυτω τιθετω*. There are two possible meaning of *κατα μιαν σαββατων*.³⁴ The first possibility denotes to "the every one of the Sabbath". The second possibility refers to the "every one of the week." It means the that phrase "κατα μιαν σαββατων" can be translated to both of them. However, most bible translations³⁵ translated the phrase Greek *κατα μιαν σαββατων* as "the first day of the week".

The greek grammar of and syntax of the rest verse assist our exegesis. *Τιθετω* is present imperative, as we should expect, to underline the continuous and regular nature of the process **putting aside** savings for the needs of fellow

³²*Enhanced Strong's Lexicon.*

³³*Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

³⁵King James Version (KJV), New American Bible (NAB), New American Standard Version (NAS), New International Version (NIV), New Jerusalem Bible (NJB), New King James Version (NKJ), New Revised Standard Version (NRS), Revised Standard Version (RSV).

Christians in Jerusalem. It is not entirely clear why this collection should take place **at home** (παρ εαυτω, at his or her own house).³⁶

BROADER TEXT

The Use Phrase of the “first day of the week” in Matt 28:1

The phrase of “Mia ton Sabbaton” is used Matt 28:1, to describe Jesus’ resurrection. This literal meaning again derived from the Greek “mia ton Sabbaton,” which literally means “one of the Sabbaths.” However we all know that Jesus was raised on the first day of the week, or Sunday, so clearly, this could not be referring to the Sabbath. This ought to confirm the points that have already been made in this study regarding the use of “Sabbaton.”

The Use Phrase of the “first day of the week” in Acts 20:7

Luke recorded in the book of Acts 20:7 the phrase of the “first day of the week” (greek, μιᾷ τῶν σαββάτων (Act 20:7 BGT), when Paul on his third missionary journey, assembled with the Christians in Troas. This phrase the “μιᾷ τῶν σαββάτων ” appears in the most widely used English translations of the New Testament as “first day of the week” and never translated as “the Sabbath day” in these passages. The reason why most all the translation because the word is used in these contexts (as Greek scholars overwhelmingly agree) to denote a “week” Again Translators have assumed the phrase to be idiomatic rather than literal, where ‘εις, ἐν, or μιᾶ (the masculine, neuter, and feminine forms of the Greek word for “one”) means first. Therefore, “first day of the week” is an *interpretation* of the underlying phrase *mia tōn sabbatōn*, rather than a translation, all the more so since *sabbatōn* means “of the Sabbaths,” not “of a week.” SDA commentary wrote:

“There can be no doubt that this corresponds, in general, at least, to our Sunday. Commentators have been divided, however, as to whether the meeting in question took place on the evening following Sunday, or on that preceding it. Those who favor the view that it was a Sunday night meeting point out that Luke, who most probably was a Gentile, presumably used Roman time reckoning, which began the day at midnight. On such reckoning, an evening meeting on the first day of the week could only be on Sunday night. They point out also that the time sequence of the verse, “the first day of the week,” “the morrow,” implies that Paul’s departure took place on the second day of the week; if so, then the meeting must have been on Sunday night. It may be noted, also, that John refers to Sunday night as “the first day of the week” (John 20:19), whereas, according to Jewish reckoning, it was already the second day of the week (see Vol. II, p. 101). It is possible that Luke uses the expression in the same sense here.”³⁷

The Use of Word τοῦ σαββάτου in Luk 18:12

³⁶Anthony C. Thielson, *The First Epistle to the Corinthians, A Commentary on the Greek Text*, (Grand Rapids, MI: Eerdsman, 2000), p.1332

³⁷Francis D. Nichol, ed., *SDA Bible Commentary (SDABC)*, rev. ed. (Washington, DC: Review and Herald, 1980), 7:575.

In understanding the meaning *κατα μιαν σαββατων* we need to consider the use of phrase *νηστεύω δις τοῦ σαββάτου* in Luk 18:12. Again most of the English translation and scholars, translate this phrase as “fasting twice a week”. The context of the passage shows its meaning that he fasted on Mondays and Thursdays.³⁸

SUMMARY AND CONCLUSION

The most reasons why there are many dispute and different interpretations of the text 1 Cor. 16:2, especially the phrase the “first day of the week”. They are caused by different ways to approach this biblical text. Firstly is interpreting this biblical passage beyond their context, and try to adopt the Christian culture about keeping Sunday as a day of worship. Secondly is to read more into the passage than what is there. Thirdly is to not considering the interpretations to the other passages. From the analysis of the grammatical and syntactical, and intertextuality the of the text, we can conclude that meaning of the “first day of the week” is refer to Sunday as the first day of the week, since in Greek Sabbath also means a week.

However the text of 1 Cor. 16:2 does not mention worship but asks that members set aside at home (*παρ' ἑαυτῶ*) an amount for the Jerusalem collection on the first day of the week. The first day of the week was not day of worship to early Christians. They lay aside offering to the saints in Jerusalem to relief them from poverty.

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³⁸*See SDA Bible commentary*. Having drawn up a catalogue of the vices of which he is not guilty, the Pharisee now turns to enumerate the virtues of which he is particularly proud, ones that evidently he is counting on to purchase his salvation. Not even all Pharisees fasted “twice in the week,” that is, on Mondays and Thursdays (see on Matt. 6:16–18). The Pharisees prided themselves on fasting and tithing more than the letter of the law required, thinking that God would appreciate their voluntary efforts beyond the call of duty, as they liked to think (see on Matt. 23:23). They fasted particularly during the seasons between the Passover and Pentecost, and between the Feast of Tabernacles and the Feast of Dedication (see Vol. II, p. 108; Vol. I, pp. 709).

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