

## The Meaning and Purpose of "The First Day of the Week" IN 1 COR 16:1-4

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### Abstract

For centuries, the word "κατα μιαν σαββατων" which meaning "first day of the week" in 1 Corinthians 16:2, has been a contentious term in Christianity. Many Christian scholars have accepted the phrase "first day of the week" as proof that early Christians observed Sunday as a day of worship. On the other hand, due to the context of the text, some scholars consider that this statement does allude to retaining Sunday as a day of worship, but for a different reason. As a result, the study's goal is to figure out what day early Christians worshiped and what it means today. In order to comprehend the meaning of the phrase "κατα μιαν σαββατων" and avoid misunderstanding among Christians, the author attempted to analyze the meaning and intent of that phrase through research. The meaning of each Greek word in the texts, the grammatical and syntactical structure of the texts, the broader context of the problematic phrase, and the use of extra Biblical literature. The finding of the study shows that that the meaning of "first day of the week" refers to Sunday as the first day of the week, since in Greek Sabbath also means a week. However, the language of 1 Corinthians 16:2 does not mention worship; rather, it instructs members to lay aside an amount for the Jerusalem collection on the first day of the week at home.

**Key Words:** First day, Week, 1 Corinthians 16:2

### Introduction

Many Christian scholars believe that the phrase "first day of the week" (Greek: *κατα μιαν σαββατων*) in 1 Cor 16:2 proves that early Christians began assembling on Sundays as a regular worship day, replacing the Sabbath day.<sup>1</sup> Furthermore, Christians already were meeting on the first day of the week.<sup>2</sup> Most of them argued that the move from Saturday to Sunday worship occurred immediately after the resurrection, despite the fact that some believe it happened gradually through time. It is widely agreed that this refers to the first day of the week, also known as the Lord's Day.<sup>3</sup> That day, which Christians hold sacred as the day of the Lord's resurrection, the start of both physical and spiritual creations, progressively

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

<sup>2</sup>Willi Rordorf, *Sunday: The History of the day of Rest and Worship in the Earliest of the Christian Church* (Philadelphia: Westminster Press, 1968).

<sup>3</sup>Francis D. Nichol, ed., *SDA Bible Commentary (SDABC)*, rev. ed. (Washington, DC: Review and Herald, 1980), 7:575.

supplanted the Jewish Sabbath on the seventh day. (Ps 118:22-24; Joh 20:19, 26; Ac 20:7).<sup>4</sup>

However, many Christian scholars argue that the meaning of this text does not prove early Christian Sunday worship. They disagree with this interpretation, claiming that the passage solely refers to a fund-raising effort to aid Jerusalem's saints. Some people cite this text wrongly to justify switching from Sabbath to Sunday worship.<sup>5</sup> Each week (that is, on Sunday), it is not listed here as a day when Christians congregated for worship, as Barrett noted.<sup>6</sup>

Paul utilized the term "first days of the week" in 1 Cor 16:2 may be a problem to illustrate this content. What does Paul see as the "first day of the week" and what is the first reader's understanding of this problematic content? Did the early Christians in the time of the apostle of Paul establish normal worship on Sunday? The purpose of the study is to identify the meaning of *κατα μιαν σαββατ* and based on this, to determine the day of worship of early Christian and to provide an implication for today.

### **Method**

This study is an exegetical approach in nature. Through philosophical thinking, the following steps will be taken: First, to define the expression "the first day of the week" in his relevant grammatical. Second, to provides the broader context of the problematic phrase. Third, to analyze the wider recognized sources outside the Bible in order to provide a brief review of insights in relation to the study. However, a brief background of the context is given before proceeding to the main discussion.

### **Discussion**

#### **Background of 1 Corinthians**

We need to understand the background of the message, such as: author, senders, date, and purpose before we do analysis to the texts in a particular passage. The author of this letter is clearly mentioned in the introduction to the letter; He is the Apostle Paul (1 Corinthians 1:1). Peter noted that the writer of this letter was a special man. Aside from his Jewish upbringing in Jerusalem and his origins at a major Greek university, Tarsus, he was also a Roman citizen<sup>7</sup> and, with the exception of radical critics who questioned whether Paul existed, Pauline's author of the letter has generally been accepted.<sup>8</sup>

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<sup>4</sup>Albert Barnes, *on the New Testament, Vol. 5* (Grand Rapids, MI: Baker Book House Publisher, 1962).

<sup>5</sup>W. 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.

<sup>6</sup>C.K. Barrett, *The First Epistle to the Corinthians* (Massachusetts: Hendrickson Publisher, 1968), p.387.

<sup>7</sup>Peter Naylor, *A Commentary on 1 Corinthians* (Durham, NC: Evangelical, 1996), p. 11.

<sup>8</sup>Francis D. Nichol, ed., *SDA Bible Commentary (SDABC)*, rev. ed. (Washington, DC: Review and Herald, 1980), 7:575.

It was written to the Church of God before Corinth, and Paul wrote this first letter to Corinthians from Ephesus (1 Corinthians 16:8). The Corinthians to whom he wrote, and all other believers, were set apart because they were called by God to be "saints" or holy people.<sup>9</sup> This city was Paul's "three-year" labor ground (Acts 20:31) and the center of his work during the Third Missionary Journey (Acts 19; 20: 1). When the letter was written, he was about to leave for Greece and Macedonia, but wanted to stay in Ephesus "until Pentecost" (1 Corinthians 16: 5–8). However, the situation hastened his departure (Acts 19:21 to 20: 3). These observations allow us to date the letter in the spring of a. d. 57.<sup>10</sup>

### **Corinth and Its Situation**

Korinthos (Greek) was an ancient Greek city which was located 5 miles southwest of the canal now crosses the Isthmus of Corinth (Paul's first missionary journey). To the south is a mountain about 1,800 feet (550 meters) high, rising abruptly from the lowlands, and on top of it, called Acrocorinthus, stands a castle and a temple of Aphrodite. Corinth lies on the only land link between northern Greece and the Peloponnese, and the city is located in two bays (Cengare Port, about 7 miles [about 11 km] east of Corinth) Saronic Bay and Lechaem Port, 11/2 miles [c. 2.5 km] west of the Gulf of Corinth).<sup>11</sup>

As the geographical location accounts for its known success in commercial trades<sup>12</sup> the ancient Corinth was a prosperous city in Paul's time, where a significant number of residents would have become wealthy merchants, capitalizing on the prosperity of the Roman colony.<sup>13</sup> Strabo argues that Corinth was called 'rich' for its commerce, because it was located on the isthmus, and was the master of ports, one leading directly to Asia and the other to Italy; it enabled the goods of both countries exchange becomes easier.<sup>14</sup> It is not surprising that Paul asked Corinthians to help the poor saints in Jerusalem, because Corinthian economy was broader than that of many other Roman colonies. In addition to agriculture, Corinth is also known for its manufacture and trade (especially bronzes) and the Isthmus Games. The Isthmian games were held in honor of Poseidon, the Greek deity of the sea, horses, and earthquakes. These popular Pan-Hellenic games featured both men and women competing. Musical and oratorical contests were staged at the same time in a theater on the isthmus for individuals who were more interested in the arts or who sought a mix of physical and cerebral competition.

### **Corinthian church**

The description of Corinth prosperity is the kind of environment with which the Corinthian church members were surrounded. Individualism was strong in this

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<sup>9</sup>Naylor, 22.

<sup>10</sup>Francis D. Nichol, ed., *SDA Bible Commentary (SDABC)*, rev. ed. (Washington, DC: Review and Herald, 1980), 7:575.

<sup>11</sup>Horn, Siegfried H., *Seventh-day Adventist Bible Dictionary*, (Washington, D.C.: Review and Herald Publishing Association, 1979)

<sup>12</sup>Wendell Willis, "Corinth" *Eerdmans Dictionary of the Bible*, ed. David Noel Friedman (Grand Rapids: Eerdmans, 2000), 280.

<sup>13</sup>Joseph A., *The Anchor Yale Bible: First Corinthians* (New Haven: Yale University, 2008), 32.

<sup>14</sup>Anthony Thiselton C., *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids, MI: 2000), 156.

city, where people came from different nations, lineages and social statuses. It is plausible that Corinthians church member had many problems as Paul mentioned in his epistle. As the result of prosperity and individualism there was a constant temptation to immorality and impurity in this city.

As we can see from the first Corinthians epistle, this church was dealing with a variety of internal issues, including faction quarrels among church members (1 Cor. 1:10-4:21), promiscuities and church members' indifference toward them (1 Cor. 5:1-13; 7:1-39), eating food that was scarified to idols (1 Cor. 8:1-13), rampant immorality (1 Cor. 6:12-20), the Lord's supper (1 Cor. 11:1-3 (1 Cor. 15:1-58). Furthermore, Siegfried elaborated on the issues that the Corinthians congregation was facing such as numerous doctrinal and practical problems had arisen.<sup>15</sup>

Despite the fact that the Corinthians church was experiencing numerous difficulties at the time, Paul wrote in his epistle to the Corinthians: "Now regarding the collection for God's people: Follow the instructions I gave to the Galatians churches. Each of you should set away a quantity of money in accordance with his income on the first day of every week, saving it up so that when I come, no collections would be necessary." Paul was pushing an unique effort on behalf of Jerusalem's poor believers (cf. 2 Cor. 8; 9). Years previously, he had been the bearer of a unique gift for the Antioch church's hunger victims.<sup>16</sup> Paul, who is now at Ephesus and has traveled through the Roman province of Galatia to get there, tells the Corinthians that when it comes to the collection, he suggests the same instructions he provided to the Galatian believers..<sup>17</sup>

### **Problems in 1 Cor 16:2**

Despite the fact that the apostle couldn't decide whether or not to go to Corinth, he had planned to see these people on his way to Macedonia, he wrote to the people of Corinthians in the last chapter of his epistle. He doesn't say why he couldn't go, but he does express some uncertainty about his sojourn at Corinth when he returns from Macedonia; if the Lord permits, he might linger there for a little time. In his second epistle, he will make this obvious. He might not be able to see them because of his heart's current condition. He, on the other hand, treats them with tenderness, providing them with proper directions for the conditions at hand. They were to raise a collection for Jerusalem's needy saints, as had been planned with the apostles before Paul eventually left Jerusalem as the accepted apostle of the Gentiles. When he arrived, this was to be done not in a hurry, but by laying up every week in proportion to their wealth. He would most likely send or take people picked by the Corinthians whenever he traveled to Jerusalem. He pondered staying in Ephesus until Pentecost, where a huge door had been opened for him and he faced many foes.

It is his purpose in remaining if these two things collide; the open door is an inducement on God's behalf, and the action of adversaries makes it essential by

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<sup>15</sup>Horn, Siegfried H., *Seventh-day Adventist Bible Dictionary*, (Washington, D.C.: Review and Herald Publishing Association, 1979).

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

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

employing respect for the adversaries. Opposition is not the same as a closed door. When the door is shut, people do not pay attention; God does not move to gain notice. If God is at work, the enemy's perseverance is merely a motivation to keep going. Paul appears to have already suffered greatly at Ephesus (chap. 15:32), but he continued his work there. Given the status of the Corinthians, he was unable to express his feelings on the matter. When the first Epistle has created the desired impact, he does it in the second. Following that, there was a commotion at Ephesus, which was sparked by the craftsmen, and as a result, Paul fled the city.

### Analysis of the Texts

Some scholars claim that the "first day of the week, *κατα μιαν σαββατων*" is meant by Paul to be a Christian day of worship on a regular basis, while others claim that this phrase is not meant to be a regular meeting of early Christians. The first day of the week, according to Leon Morris, means "on every first day of the week." This is the first indication that the Christians observed that day on a regular basis, though there is no reason to doubt that it was their custom from the beginning.<sup>18</sup> Notice that there was to be a continual 'collection' at Corinth," Naylor added. This strongly suggests that the worshippers were to hand up the money when they gathered together. Despite the fact that the urgent needs of the churches in Judea were foremost in Paul's thoughts, it is unlikely that he intended the Lord's day offering to terminate until those specific gifts had been collected and sent on.<sup>19</sup>

Some researchers, such as John Ruef and Henry Alford argued that this reading was incorrect. There is no mention of their gathering here, as there is in Acts 7, but there is a clear indication that the day was already deemed a special one, one that was more suitable than others for the execution of a holy duty. According to them, it "is a phrase that can be used in a variety of ways. Allow every one of you to store whatever he may have obtained via prosperity (lit. 'whatsoever he may be prospered in:' i.e. the pecuniary fruit of any prosperous adventure or providential dispensation)."<sup>20</sup> Furthermore, Ruef added, "On the first day of the week, put something aside": There is no evidence that this putting-aside had anything to do with Sunday worship. It sounds more like a realistic way of ensuring that Paul would be able to contribute in some way when he arrived.<sup>21</sup>

Furthermore, according to Joseph A. Fitsmyer, the word "for himself," which appears with the distributive pronoun, is controversial (1Co 16:2 BGT) and (1Co 16:2 BGT): it is probably meant to emphasize the individual contribution; yet, it has been misunderstood as "at home."<sup>22</sup>

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

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

<sup>20</sup>Henry Alford, *Alford's Greek Testament; An Exegetical and Critical Commentary II, Acts-2 Corinthians*, (Grand Rapids MI: Baker Book House 1980), p. 622

<sup>21</sup>John Ruef, *Paul's First Letter to Corinth*, (Philadelphia: The Westminster, 1977), 181.

<sup>22</sup> Joseph A. Fitsmyer, *First Corinthians a New Translation with Introduction and commentary*, (New Haven: Yale University Press, 2008), 614.

**Various Text of 1 Cor 16:2 in Greek**

Greek NT: Byzantine/Majority Text	<i>Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῶ τιθέτω, θησαυρίζων ὃ τι ἂν εὐδοῶται, ἵνα μὴ, ὅταν ἔλθω, τότε λογίαι γίνωνται.</i>
GreekNT:Westcot	<i>κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῶ τιθέτω θησαυρίζων ὃ τι εἰάν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.</i>
Greek NT: Tischendorf 8th ed. With diacritic	<i>κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῶ τιθέτω θησαυρίζων ὃ τι ἂν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.</i>
Greek NT: TBT	<i>κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῶ τιθέτω, θησαυρίζων ὃ τι ἂν εὐδοῶται, ἵνα μὴ, ὅταν ἔλθω, τότε λογίαι γίνωνται</i>

**Several Translation of 1 Cor. 16:2**

<b>KJV</b>	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.
<b>RSV</b>	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.
<b>NAS</b>	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.
<b>NIV</b>	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.
<b>OJB</b>	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.
<b>WYC</b>	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.
<b>GWT</b>	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.
<b>ISV</b>	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.
<b>TNT</b>	In some Sabbath 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.

Interestingly, the Greek word *κατα μίαν σαββατων εκαστος* was rendered as Sunday on the first day of the week by mostly English Bible translations. "On the first day of the week - Greek, "on one of the Sabbaths," says Barness. The Jews, on the

other hand, used the term Sabbath to refer to the week, or the seven-day period. Matthew 28:1; Mark 16:9; Luke 18:12; Luke 24:1; John 20:1, John 20:19; Leviticus 23:15; Deuteronomy 16:9; 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. Some scholars, however, have questioned this translation in relation to the word. According to them, the correct translation is "one of the Sabbath." Bullinger claims that the majority of English Bible translations include a major error.<sup>23</sup>

### Lexical Words of the Texts

It is critical to study the following five key terms in order to fully comprehend the meaning of 1 Cor. 16:2, particularly the intent of the phrase "the first day of the week.": *κατὰ, μίαν, σαββάτου, ἕκαστος, ὑμῶν, παρ', and ἑαυτο*.

#### *κατὰ*

*Κατὰ* is a preposition which means "according to," "down from," and "all around." A fundamental particle that (prepositions) down (in space or time) in a variety of ways (according to the case [genitive, dative or accusative] with which it is joined)<sup>24</sup> The *kata* is distributive: *every* first day; the cardinal numeral *Mia*, one, used instead of the ordinal *first*, is a Hebraism.<sup>25</sup> However, it is understandable that the word appears multiple times throughout the Bible, with a wide range of interpretations.<sup>26</sup>

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<sup>23</sup>When found in a New Testament translation of the Received Text, Textus Receptus, "The First Day of the Week" is always a terrible mistranslation. The original Greek language in the Textus Receptus definitely refers to the Seventh Day of Unleavened Bread in six out of seven of these text sections (Matthew 28:1, Mark 16:2, Luke 24:1, John 20:1, 19, Acts 20:7, and 1 Corinthians 16:2). Mark 16:9 is the eighth time in the KJV that the phrase "first day of the week" is used, and it plainly signifies the same thing as the preceding seven passages, i.e. The Seventh Unleavened Bread Day the Seventh Day of Unleavened Bread functions as a form of Sabbath (cf. Leviticus 23:8, Numbers 28:25.) The Greek word "v" in 1 Corinthians 16:2 also refers to the Sabbath, not to Sunday, i.e., not to "the first day of the week," a fact that is easily confirmed by the fact that the entire book of 1 Corinthians is devoted to thoughts about the upcoming Passover and Feast of Unleavened Bread.

<sup>24</sup>*Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.), 1995.

<sup>25</sup>Frederic Louis Godet, *Commentary on first Corinthians*, (Grand rapids, MI: Kregel Publications, 1977), p. 883

<sup>26</sup>According to Bible Work 9; *κατὰ* in the Friberg *Analytical Greek Lexicon* is preposition; generally downward movement; I. with the genitive; (1) of place; (a) *down from* (MK 5.13); figuratively *down into*; ἡ κ. βάθους πτωχεία *extreme poverty* (2C 8.2); (b) *throughout* (LU 4.14); (2) figuratively, with verbs of oath-taking *by* (MT 26.63); (3) figuratively, in a hostile sense *against* (1P 2.11); II. with the accusative; (1) of place; (a) as showing extension in space *on, though, over, (down) along* (LU 8.4; 10.4); (b) as indicating direction *toward, to, down to* (LU 10.32); (c) as indicating isolation or separation *καθ ἑαυτόν by oneself* (AC 28.16); κ. μόνοσ *alone, by oneself* (MK 4.10); *in* (a separated place) (RO 16.5); (d) as a distributive *from* (place) *to* (place) (AC 5.42); *in every single* (place) (AC 15.21; TI 1.5); (2) of time; (a) as indicating the time within the range of which something takes place *during* (HE 3.8); *at* (AC 12.1), *in* (HE 1.10); *in agreement with* (MT 2.16); (b) as indicating indefinite time *toward, about* (AC 16.25); (c) distributively *every καθ ἡμέραν daily* (MT 26.55); κ. πᾶν σάββατον *weekly* (AC 13.27); κ. μῆνα *monthly* (RV 22.2); *κατ ἔτος*

### μία

The Greek word “μία” denotes a cardinal number, i.e. a number (as opposed to an ordinal number denoting order, first, second, third, etc..) as an adjective accusative feminine singular no degree from εἷς. The word “μία” communicates time by inserting the noun of time in the appropriate case, the accusative for the length of time, the genitive for the period within which (though the genitive has other temporal applications as well), and the dative for the point of time.<sup>27</sup> In the Bible, this word is used in a variety of ways.<sup>28</sup>

### σαββατων

The word as a noun genitive neuter plural. The Hebrew word sabbaton is utilized to depict week by week Sabbaths (Lev. 23:3), yearly Sabbaths (Lev. 23:24, 32, 39), and arrive Sabbaths (Lev. 25:4-5). It bears the same Hebrew sound as the Greek word's third declension. In other words, its plural frame in Greek sounds precisely just like the Hebrew unique. In Hebrew, it essentially implies "to halt" or "to delay." All Sabbaths are based on the concept of stopping in arrange to rest and be revived profoundly, rationally, and candidly. The terms *sabbaton* and *sabbata* inevitably came to suggest week; see Luke xviii:12; weeks are tallied by Sabbath.<sup>29</sup> According to the Strong's reference (“σαββατων”) is the genitive plural form of the “second declension noun” “σαββατον.”<sup>30</sup> There are numerous understanding and nuance of the word σαββατων that able to see as composed below.<sup>31</sup>

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annually (LU 2.41); (3) distributively, with numerals: καθ' ἓν ἕκαστον *one by one, in detail* (AC 21.19), κ. δύο ἢ τρεῖς *two or three at a time* (1C 14.27), εἷς κ. εἷς *one after the other* (MK 14.19), etc.; (4) to indicate goal or purpose *for the purpose of, to, for* (JN 2.6); (5) to indicate standard or norm *in agreement with, corresponding to, in conformity with* (MT 9.29; 16.27; LU 1.38); (6) to indicate reason *because of, in accordance with* (EP 3.3); *on the basis of, as a result of* (MT 19.3; EP 1.5); (7) to denote relationship to something; (a) *in respect to, in relation to* (RO 1.3, 4); (b) with the κ. phrase qualifying like an adjective (EP 6.5); showing possession like a pronoun (AC 17.28) or a noun (AC 26.3)

<sup>27</sup>Enhanced Strong's Lexicon, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

<sup>28</sup>According to Bible Work 9 in the Friberg *Analytical Greek Lexicon*, the word “μία” often substantively; (1) as a cardinal number *one* (MT 5.29); (2) emphatically, in contrast to more than one *only one, single* (MK 12.6); *one and the same* (LU 12.52); *alone* (LU 18.19); (3) as equivalent to τις *someone, certain one, anyone* (MT 19.16); (4) in special combinations: (a) εἷς ἕκαστος *each one, every one, every single one* (EP 4.16); (b) εἷς τὸν ἕνα *one another, one and the other* (1TH 5.11); (c) εἷς . . . καὶ εἷς *the one . . . and the other* (MT 20.21); (d) καθ' ἕνα, καθ' ἓν *one by one, one after the other* (1C 14.31); (e) ἀπὸ μιᾶς *one by one, one after the other* (LU 14.18); (5) from the Hebrew, as an ordinal number *first*, in time notations (MT 28.1)

<sup>29</sup>Frederic Louis Godet, *Commentary on first Corinthians*, (Grand rapids, MI: Kregel Publications, 1977), p. 883

<sup>30</sup>Enhanced Strong's Lexicon, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

<sup>31</sup>Sabbath; strictly *ceasing from labor, rest*; (1) both singular and plural used for the seventh day of the week (Saturday) (MT 12.1, 2); (2) as the sacred festival held each week on the seventh day, beginning with sundown Friday evening and ending at sundown Saturday



### ἕκαστος

The word ἕκαστος as adjective nominative masculine singular no degree from ἕκαστος. Strong uses the term *hékastos* (from hekas, "apart") to describe each (individual) unit being perceived separately, as opposed to "severally" (as a group).<sup>32</sup> The use of this word in the Bible has many nuances.<sup>33</sup>

### Παρά

The word *pará* is an unequivocal "from," implies "from near adjacent to" ("nearby"). It stresses closeness (closeness) which is frequently not passed on in interpretation. *Pará* is ordinarily philosophically critical, indeed when utilized as a prefix (i.e. in composition), as a rule includes the suggestion “from near next to” (suggesting) hint interest) and can be taken after by the genitive, dative, or accusative case<sup>34</sup> and each one passing on a particular subtlety.<sup>35</sup>

### ἑαυτοῦ

The word *heautoú* (reflexive pronoun of the 3rd person) – /*heautoú* ("himself, herself, itself," etc.) is the 3rd person reflexive (single, plural) outline which as

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evening (JN 19.31); (3) singular and plural as a designation for the span of seven days *week* (MT 28.1b; LU 18.12); (4) combined into phrases *κατὰ πᾶν ζ.* (*on*) *every Sabbath* (AC 13.27); *σαββάτου ὁδός* literally *Sabbath day's journey*, i.e. 2,000 cubits or paces, about 800 meters or 75 yards, denoting the distance the traditional law allowed a Jew to travel on the Sabbath (AC 1.12); *κατὰ μίαν σαββάτου* *every Sunday, on the first day of every week* (1C 16.2); (*ἡ*) *μία (τῶν) σαββάτων* *the first day of the week* (JN 20.1); *δις τοῦ σαββάτου* *twice a week* (LU 18.12, Friberg *Analytical Greek Lexicon*).

<sup>32</sup>*Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

<sup>33</sup>ἕκαστος,η,ον [cp. ἐκάς ‘far from, far away from’] in ref. to an individual pers. or thing each, every J 19:23; Hb 3:13; cp. Lk 6:44. As noun each one, every one Mt 16:27; Lk 13:15; J 6:7; Ro 2:6; Hb 11:21; w. numeral in heightened aspect εἰς ἕκαστος *each one, every single one*. Mt 26:22; Lk 4:40; Ac 2:3; Eph 4:7; sim. Rv 21:21 (where ἀνά is adverbial). Danker, *Greek NT Lexicon*

<sup>34</sup>*Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

<sup>35</sup>παρά prep. with three cases—1. w. gen. *from (the side of)* Mt 18:19; Mk 12:2; 14:43; Lk 2:1; J 6:46; 8:26, 40; 16:27; Ac 9:2, 14; Gal 1:12; Eph 6:8; 2 Ti 3:14; Js 1:5; Rv 3:18. *παρὰ κυρίου* *at the Lord's command* Lk 1:45. *παρὰ θεοῦ* *by God* J 1:6. *τὰ παρ' αὐτῆς* *her property, what she had* Mk 5:26; *τὰ παρ' αὐτῶν* *their gifts, what they give* Lk 10:7. *οἱ παρ' αὐτοῦ* *his family, his relatives* Mk 3:21.—2. w. dat. *at or by the side of, beside, near, with* Mt 6:1; 22:25; Lk 2:52; 9:47; 11:37; J 14:25; 19:25; Ac 9:43; 21:7, 16; Ro 2:11; 1 Cor 16:2; Eph 6:9; Col 4:16. *For* Mt 19:26. *In the sight or judgment of* Ro 2:13; 12:16; 1 Pt 2:4, 20.—3. w. acc.—a. of space *to (the side of)* Mt 15:29; Mk 2:13; Ac 16:13. *By, along* Mt 4:18; Mk 4:1; Ac 10:6, 32. *Near, at* Lk 7:38; 17:16; Ac 5:2; 22:3. *On* Mt 13:4, 19; Mk 4:15; Lk 18:35; Hb 11:12.—b. in a comparative sense: *in comparison to, more than, beyond* Lk 3:13; 13:2, 4; Ro 14:5; Hb 2:7, 9; 9:23; 12:24. *Instead of, rather than, to the exclusion of* Lk 18:14; Ro 1:25; Hb 1:9. *Beyond* 2 Cor 8:3.—c. other uses: *because of* 1 Cor 12:15f. *Against, contrary to* Ac 18:13; Ro 1:26; 4:18; 11:24; 16:17; Gal 1:8f. *Less* 2 Cor 11:24. [*para-*, combining form, as in *parody; parenthesis*] [pg 147] Gingrich, *Greek NT Lexicon (GIN)*

well capacities as the reflexive for 1st and 2nd person. The word *heautoú* (reflexive pronoun of the 3rd person) – *heautoú* ("himself, herself, itself," etc.) is the 3rd person reflexive (single, plural) shape which as well capacities as the reflexive for 1st and 2nd person (A-S).<sup>36</sup> Each one passing on a unmistakable nuance and for more understanding of the meaning and utilize of this the word *heautoú* as composed below.<sup>37</sup>

### τιθετω

According to strong 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. For more distinct nuance of the meaning and use of this the word *τιθετω* see footnote.<sup>38</sup>

<sup>36</sup>Enhanced Strong's Lexicon, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

<sup>37</sup>*ἑαυτοῦ, ἧς, οὗ* (also *αὐτοῦ*) a reflexive pronoun referring action in a verb back to its own subject; plural *ἑαυτῶν*; (1) with the third-person *himself, herself, itself* (MT 18.4); (2) used also for the first-person and second-person plural *ourselves* (RO 8.23), *yourselves* (MT 23.31); (3) as equivalent to the reciprocal pronoun *ἀλλήλων* (MT 21.38); (4) used in place of the possessive pronoun *his, her, their* (MT 8.22); (5) used with prepositions: (a) *ἀφ' ἐ.* of one's own accord, voluntarily, spontaneously (JN 5.19); (b) *δι' ἐ.* by itself, in its own nature (RO 14.14); (c) *ἐν ἑαυτῷ* to or within oneself, used of not speaking audibly (LU 7.39; MK 2.8) or of being aware of something inwardly (AC 12.11); (d) *εἰς ἑαυτὸν ἔρχεσθαι* come to oneself, come to one's senses (LU 15.17); (e) *ἐξ ἑαυτῶν* of (our) own strength (2C 3.5); (f) *καθ' ἑαυτὸν* expressing manner by oneself (AC 28.16); *against itself* (MT 12.25). Friberg, *Analytical Greek Lexicon*

<sup>38</sup>*τιθέτω*, verb imperative present active 3rd person singular from *τίθημι .τίθημι* impf. *ἐτίθουν*; fut. *θήσω*, mid. *θήσομαι*; 1aor. *ἔθηκα*; 2aor. subjunctive *θῶ*, second-person plural imperative *θέτε*, inf. *θεῖναι*, ptc. *θείς*, mid. *ἐθέμην*; pf. *τέθεικα*; pf. pass. *τέθειμαι*; 1aor. pass. *ἐτέθην*; a bland verb with a basic meaning *put, place, lay* and the sense often derived from its object and the context; I. active/passive; (1) generally in a local sense; *lay* (a foundation) (LU 14.29), *lay out* to be seen by someone passing by (MK 6.56), *lay away, bury* (MK 6.29); *lay on* (the hands) (MK 8.25); *put, place* (a light) (MK 4.21); (2) figuratively, of endowment with the Spirit *put* (MT 12.18); *put down* (enemies) (MT 22.44); economically *invest, deposit* (money) (LU 19.21); *set aside, store up* (money) (1C 16.2); (3) idiomatically *τιθέναι τὰ γόνατα* literally *place the knees*, i.e. *bend the knees, kneel down* (MK 15.19); *τιθέναι ἐν καρδίᾳ* literally *place in the heart or mind*, i.e. *make up one's mind, decide, purpose* (LU 21.14); *τιθέναι ἐν τῷ πνεύματι* literally *place in the spirit*, i.e. *make up one's mind, resolve* (AC 19.21); *τιθέναι τὴν ψυχὴν* literally *lay down one's life*, i.e. *die voluntarily* (JN 10.11); etc.; (4) with a double accusative *establish, appoint, make* someone something, *destine* someone to or for something (AC 13.47; RO 4.17); II. middle, with same meanings but with more self-involvement; (1) especially of God's designed self-activity *arrange, establish, fix*,

### Grammatical And Syntactical Analysis

To understand the meaning of the phrase "first day of the week" (16:2), we must first understand the meaning of the Greek words *κατα μιαν σαββατων* and *παρ εαυτω τιθετω*. There are two possible interpretations of the *κατα μιαν σαββατων*<sup>39</sup> The first option refers to "everyone who observes the Sabbath." The second option is "every single one of the week." It indicates that the phrase "*κατα μιαν σαββατων*" can be interpreted in both of their languages. The majority of bible translations, on the other hand,<sup>40</sup> translated the phrase Greek *κατα μιαν σαββατων* as 'the first day of the week'.

The second phrase *παρ εαυτω τιθετω* is the phrase which has essential to understand the meaning of *κατα μιαν σαββατων*. Although 1 Cor 16:2 has usually been interpreted as implying that Sunday was a special day for Christians, one key issue to this perspective is the private character of the collection, as Laanasma points out, *παρ εαυτω τιθετω* is understood to mean *let him or her put aside at home*. However, in a sense he also hedges his bets: 'If it is implied that the church did not gather on that day, this argument... can be used to prove too much.'<sup>41</sup>

Our exegesis is aided by the Greek grammar and syntax of the rest of the verse. As we would expect, the immediate objective is to emphasize the ongoing and regular nature of the process of putting money away for the needs of fellow Christians in Jerusalem. It's unclear why this collecting should be done at home. (*παρ εαυτω*, at his or her own house).<sup>42</sup>

### The Phrase *κατα μιαν σαββατων* According to Scholars' Interpretation

In his work 1 Corinthians: A Commentary on the First Epistle to the Corinthian, Hans Conzelmann says, *κατα μιαν σαββατων*, "on the first day of the week": Paul follows the Jewish calendar with one exception: even though the collection is not taken during the community meeting, it is possible to deduce from this statement of date that Sunday is already the meeting day.<sup>43</sup> Furthermore, in his book Commentary on First Corinthians, Frederic Louis Godet wrote, "The kata is distributive: every first day; the cardinal numeral Mia, one, employed instead of the ordinal first, is a Hebraism; comp.

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*entrust* (AC 1.7; 2C 5.19; 1T 1.12); (2) *keep in mind, think of, resolve* (LU 1.66; AC 5.4). Friberg, *Analytical Greek Lexicon*.

<sup>40</sup>King 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).

<sup>41</sup>Laanasma, "Lord'd Day," Laanasma's work is based on in part on doctoral thesis (Ph.D. dissertation, University of Aberdeen, 1995).

<sup>42</sup>Anthony C. Thielson, *The First Epistle to the Corinthians, A Commentary on the Greek Text*, (Grand rapids, MI: Eerdsman, 2000), p.1332

<sup>43</sup>Hans Conzelmann, *1 Corinthians; A Commentary on the First Epistle to the Corinthians*, (Philadelphia: Fortress, 1975), p. 296

Mark xvi. 2, 9. The terms sabbaton (occasionally sabbas) and sabbata progressively came to signify "week"; see Luke xviii:12; weeks are counted by Sabbath.<sup>44</sup>

Moreover, according to Anthony C. Thielson 1 Corinthians 16:2 has an early explicit reference to every Sunday as a worship day. Paul uses cardinal numeral instead of the more strictly correct ordinal in accordance with regular LXX rendering of the semitic idiom in the Hebrew text *πρῶτον* (Mar 16:9 BYZ). Similarly, the synoptic gospels mention Mary Magdalene and the other women who came to visit Jesus' tomb *τῇ μιᾷ τῶν σαββάτων* (Mark 16:2; cf. Luke 24:1). *Κατα* occurs in the distributive sense to denote **every** (as in *καθ' ἡμέραν* elsewhere), *σαββάτων*. Although it is more commonly used in the plural to imply week (as in Mark 16:2), the solitary form is occasionally found elsewhere in the New Testament. (e.g. Luke 18:2), *ηστεύω δις τοῦ σαββάτου*, *I fast twice a week*.<sup>45</sup>

### A larger context

#### The use phrase of the "first day of the week" in Matt 28:1

Matt 28:1 uses the word "Mia ton Sabbaton" to describe Jesus' resurrection. The literal meaning is "one of the Sabbaths," which is derived from the Greek "*mia ton Sabbaton*." We all know, however, that Jesus was risen on the first day of the week, or Sunday, therefore this can't possibly be referring to the Sabbath. This should reaffirm the comments made earlier in this study about the use of the term "*Sabbaton*."

#### The use of word *τοῦ σαββάτου* in Luk 18:12

We must evaluate the phrase's use in *ηστεύω δις τοῦ σαββάτου* in Luk 18:12. order to comprehend the meaning of *κατα μιαν σαββάτων*. This term is translated as "fasting twice a week" by the majority of English translations and experts. He fasted on Mondays and Thursdays, according to the context of the scripture.<sup>46</sup>

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<sup>44</sup>Frederic Louis Goded, Commentary on first Corinthians, (Grand rapids, MI: Kregel Publications, 1977), p. 883

<sup>45</sup> Anthony C. Thielson, The First Epistle to the Corinthians, A Commentary on the Greek Text, (Grand rapids, MI: Eerdsman, 2000), p.1332

<sup>46</sup>SDA Bible commentary note: 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, 710; Lev. 23:2–42; see on John 10:22). According to Pharisaic theology, a sufficient credit of supposedly meritorious deeds would cancel out a debit of evil deeds. The Feast of Dedication (see p. 30) came on the 25th day of the 9th month, approximately two months after the Feast of Tabernacles, which closed on the 22d day of the 7th month. Seven weeks, inclusive, elapsed between the Passover and Pentecost. Later on, zealous Christians fasted on Wednesdays and Fridays at certain seasons of the year, in order to avoid being mistaken for Jews, who fasted on Mondays and Thursdays. In the Didache (Ch. 8:1), a non-canonical Christian document of the 2d century, the admonition is given, "But let not your fasting be appointed in common with the hypocrites; for they fast on

### 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, *μῆ τῶν σαββάτων* (Act 20:7 BGT), When Paul gathered with the Christians in Troas on his third missionary voyage. The term "μῆ τῶν σαββάτων" is translated as "first day of the week" in the most widely used English versions of the New Testament, and it is never translated as "Sabbath day" in these places. The rationale for much of the translation is that the word is used to represent a "week" in these circumstances (as Greek experts unanimously concur). Again The phrase 'or' (the masculine, neuter, and feminine forms of the Greek word for "one") has been deemed to be metaphorical rather than literal by translators. As a result, "first day of the week" is an interpretation rather than a translation of the underlying phrase *mia tn sabbatn*, especially since *sabbatn* means "of the Sabbaths," not "of a week." According to the SDA commentary”

“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.”<sup>47</sup>

### Extra Biblical Literature

What does "the first day of the week" represent in non-biblical accounts? Justyn Martyr's writings contain a direct remark about the "first day of the week." We keep the eighth day [Sunday] with joyfulness, the day also on which Jesus rose again from the dead." (The Epistle of Barnabas, 100 AD 15:6-8). b. 150AD JUSTIN: "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according

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the second day of the week and on the fifth; but do ye fast during the fourth, and the preparation [day].”

<sup>47</sup>Francis D. Nichol, ed., *SDA Bible Commentary (SDABC)*, rev. ed. (Washington, DC: Review and Herald, 1980), 7:575.

to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."<sup>48</sup>

### **Theological Implication**

Since the collection of the offering to aid the saint in Jerusalem was done at home, the text clearly does not teach that Christians held a regular meeting on Sunday. It is clear that the text does not support a shift in Christian worship from Saturday to Sunday.

### **Conclusion**

The most common reasons for disagreement and differing readings of 1 Corinthians 16:2, particularly the phrase "first day of the week." They are the result of several approaches to this biblical passage. The first step is to take this Bible scripture out of context and try to embrace Christian culture's practice of keeping Sunday as a day of worship. Second, read more into the passage than what is already there. Finally, don't think about the other sections' interpretations. We can conclude from the text's grammatical and syntactical analysis, as well as its intertextuality, that the meaning of "first day of the week" refers to Sunday as the first day of the week, since in Greek Sabbath also means a week.

However, the language of 1 Corinthians 16:2 does not mention worship; rather, it instructs members to lay aside an amount for the Jerusalem collection on the first day of the week at home (*παρ' ἑαυτῶ*). To early Christians, the first day of the week was not a day of worship. They set aside an offering for the saints in Jerusalem in order to be relieved of their poverty.

Since the collection of the offering to aid the saint in Jerusalem was done at home, the text clearly does not teach that Christians held a regular meeting on Sunday. It is clear that the text does not support a shift in Christian worship from Saturday to Sunday. Moreover, the implication for today is, the problematic text does not support worship on Sunday on those days until today. However, Christians are allowed to worship God in any day of the week but not to replace the Sabbath.

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<sup>48</sup>First apology of Justin, Weekly Worship of the Christians, Ch 68

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