

“the Lord’s day”  
(Rev 1:10-13)



Truth Matters Church, Inc.

# Scripture Reading



Revelation 1:9-20 (NASB)

9 I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, 11 saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

# Scripture Reading



12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; 13 and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. 14 His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. 15 His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters. 16 In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.

# Scripture Reading



17 When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not be afraid; I am the first and the last, 18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades. 19 Therefore write the things which you have seen, and the things which are, and the things which will take place after these things. 20 As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

# Exposit Rev 1:10



10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet.

❧ "I was in the Spirit" or "John was in the pneuma"

❧ In context, "John was in the Holy Spirit" or "John was moved along by the Holy Spirit"

❧ "on the Lord's day" [more on this]

❧ "loud voice like the sound of a trumpet" [more on this]

# “the Lord’s day”



- ❧ “the Lord’s day” is the “kuriakos hēmera”
- ❧ The root for kuriakos is Kurios, which is one of God’s titles with authority
- ❧ The “’s” after Lord makes it a possessive noun
- ❧ Hēmera means day, occasion or time
- ❧ The “Lord’s day” or the “kuriakos hēmera” quite literally means the Lord’s day or the Lord’s appointed time
- ❧ What day is that? [don’t peek]

# “the Lord’s day”



- ❧ It is NOT Sunday!
- ❧ Nowhere in Scripture is the 1<sup>st</sup> day of the week (Sunday) called the Lord’s day or even a holy day!
- ❧ But wait a minute, didn’t Jesus rise on the 1<sup>st</sup> day of the week?
- ❧ Yes, but technically Jesus did NOT rise on a Sunday, Jesus rose after the 7th Day (Sabbath) ended on a Saturday night!
  - ❧ The 1<sup>st</sup> day of the week starts on Sat night and lasts until Sun night
- ❧ Now there was one mention in Acts of breaking bread on the 1<sup>st</sup> day of the week and this seems to have contributed to the assumption that the Lord’s day = Sunday
- ❧ Let’s take a look at that...

# “the Lord’s day”



Acts 20:7-12 (During Paul’s 3<sup>rd</sup> Missionary journey in Troas)

7 On **the first day of the week**, when we were **gathered together to break bread**, Paul began talking to them, intending to leave **the next day**, and he prolonged his message **until midnight**. 8 There were many lamps in the upper room where we were gathered together. 9 And there was a young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up dead. 10 But Paul went down and fell upon him, and after embracing him, he said, “Do not be troubled, for his life is in him.” 11 When he had gone back up and **had broken the bread and eaten**, he talked with them a long while **until daybreak**, and then left. 12 They took away the boy alive, and were greatly comforted.

# “the Lord’s day”



Acts 20:7-12 (Allow me to enter the day/time of the week based on Hebrew days)

7 On the first day of the week (Saturday night), when we were gathered together to break bread (the Lord’s Supper), Paul began talking to them, intending to leave the next day (Sunday morning), and he prolonged his message until midnight (Sunday 12am). 8 There were many lamps in the upper room where we were gathered together. 9 And there was a young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up dead. 10 But Paul went down and fell upon him, and after embracing him, he said, “Do not be troubled, for his life is in him.” 11 When he had gone back up and had broken the bread and eaten, he talked with them a long while until daybreak (Sunday 6am), and then left. 12 They took away the boy alive, and were greatly comforted.

# “the Lord’s day”



- ❧ So even on the single mention of the Lord’s day and the Lord’s Supper being observed on the same day, it was on a Saturday night until early daybreak, not Sunday during the day
- ❧ In fact, the 1<sup>st</sup> century believers (primarily Jewish believers) did not meet once a week on a Sunday, they met daily and broke bread (the Lord’s Supper) throughout the week and we’ll look at Acts again...

# “the Lord’s day”



Acts 2:44-47 (After Peter’s Great Sermon during Pentecost; 3,000 souls saved)

44 And all those who had believed were together and had all things in common; 45 and they began selling their property and possessions and were sharing them with all, as anyone might have need. 46 **Day by day** continuing with one mind **in the temple**, and **breaking bread from house to house**, they were taking their meals together with gladness and sincerity of heart, 47 praising God and having favor with all the people. And the Lord was adding to their number **day by day** those who were being saved.

☞ Even the breaking of bread (the Lord’s Supper) wasn’t limited to the 1<sup>st</sup> day of the week

☞ Hence Paul’s instructions of the Lord’s Supper (“as often as you do it”)

# “the Lord’s day”



- ☞ CASE IN POINT #1: “the Lord’s day” is not a Sunday. And not even did the 1<sup>st</sup> century Jewish converts just meet on Sundays
- ☞ Which begs the question...
- ☞ Why is “the Lord’s day” often associated in Christian churches as Sunday?
- ☞ And why do Christian churches generally meet on Sundays?
- ☞ Don’t want to digress too much but would like to pull in a little church history
- ☞ The short answer is the Catholic Church took it upon themselves to make Sunday a holy day
- ☞ I’d like to take a moment to show you...

# Converts Catechism of Catholic Doctrine



In the *Convert's Catechism of Catholic Doctrine*, it reads:

Q. Which is the Sabbath day?

A. Saturday is the Sabbath day.

Q. Why do we observe Sunday instead of Saturday?

A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, (AD 336) transferred the solemnity from Saturday to Sunday....

Q. Why did the Catholic Church substitute Sunday for Saturday?

A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.

Q. By what authority did the Church substitute Sunday for Saturday?

A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her!

- Rev. Peter Geiermann, C.S.S.R., (1946), p. 50.

# The Council of Laodicea, 4<sup>th</sup> Cent.



- ☞ The Catholic church convened and enacted 60 observances as “canons”
- ☞ I'd like to call out a couple of them with implications of the Lord's day

## Canon 16

“Among the Greeks the Sabbath was kept exactly as the Lord's day except so far as the cessation of work was concerned, wherefore **the Council wishes that, as on Sundays**, after the other lessons there should follow the Gospel.”

## Canon 29

Christians must not Judaize by resting on the Sabbath, but must work on that day, **rather honouring the Lord's Day**; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.

# “the Lord’s day”



☞ CASE IN POINT #2: Churches traditionally meet on Sundays because of the decisions by the Catholic Church back in the 4<sup>th</sup> Century. Even after the reformation (early 16<sup>th</sup> Century) churches continue to meet on Sundays even to this day because of some of the reasoning the Catholic Church used (i.e. Jesus rose on a Sunday, their belief that the gospels support this, the 1<sup>st</sup> century believers met on Sundays, etc.).

☞ So what is the Lord’s day biblically?

# “the Lord’s day”



- ❧ TRUTH: “the Lord’s day” must be on a Sabbath day that God set aside for Himself and made holy!
- ❧ IMPORTANT NOTE: In addition to the Weekly Sabbath (7<sup>th</sup> day of the week), there are 7 annual “high Sabbath” days
  - ❧ **Weekly Sabbath:** 7<sup>th</sup> day of the week (Fri night/Sat night)
  - ❧ **High Sabbath:** = 7 Annual Sabbaths = 7 Feast Sabbaths (Biblical Feasts)
    - ❧ “double Sabbath”: If both weekly/high Sabbath fell on 7<sup>th</sup> day of week
- ❧ From here I’d like to give you a brief overview of those 7 high Sabbaths...

# 7 Annual High Sabbaths (3 out of 7: Spring Feasts)



- ❧ **Passover** (day of Preparation, Pesach)
  - ❧ Nisan 14 (lamb killed at twilight)
- ❧ **Feast of Unleavened Bread** (also called Passover or Pesach Week)
  - ❧ Nisan 15: Day 1 (**high Sabbath #1**)
  - ❧ Nisan 16: Day 2 (Countdown to Pentecost begins: 1of50)
  - ❧ Nisan 17: Day 3 (day 2of50 for Pentecost)
  - ❧ Nisan 18: Day 4 (day 3of50 for Pentecost)
  - ❧ Nisan 19: Day 5 (day 4of50 for Pentecost)
  - ❧ Nisan 20: Day 6 (day 5of50 for Pentecost)
  - ❧ Nisan 21: Day 7 (**high Sabbath #2**; day 6of50 for Pentecost)
- ❧ **Feast of Weeks** (Pentecost, Shavuot)
  - ❧ 50<sup>th</sup> day after high Sabbath #1 (**high Sabbath #3**)

# 7 Annual High Sabbaths (4 out of 7: Fall Feasts)



❧ **Feast of Trumpets** (Rosh Hashanah, Yom Teruah)

❧ Tishrei 1: **high Sabbath #4**

❧ **Day of Atonement** (Yom Kippur)

❧ Tishrei 10: **high Sabbath #5**

❧ **Feast of Booths** (Feast of Tabernacles, Sukkot)

❧ Tishrei 15: Day 1 (**high Sabbath #6**)(rejoice with palm branches)

❧ Tishrei 16: Day 2

❧ Tishrei 17: Day 3 (ark rested on mountains of Arart)

❧ Tishrei 18: Day 4

❧ Tishrei 19 Day 5

❧ Tishrei 20: Day 6

❧ Tishrei 21: Day 7

❧ Tishrei 22: Day 8: the Great day of the Feast (Shemini Atzeret, **high Sabbath #7**)

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☞ Tishrei 21: Day 7

☞ Tishrei 22: Day 8: the Great day of the Feast (Shemini Atzeret, **high Sabbath #7**)

John 7:37-38 (during Jesus's "Living Water" claim)  
37 Now **on the last day, the great day of the feast**, Jesus stood and cried out, saying, " If anyone is thirsty, let him come to Me and drink. 38 He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

# “the Lord’s day”



- ❧ ONE LAST NOTE on “Sabbath”, as we learned in our Daniel study, there is also a Sabbatical year and year of Jubilee
- ❧ In a 7 day week: 6 days of work and 7<sup>th</sup> day is a day of rest (Sabbath);
- ❧ In a 7 year “week”: 6 years of work and on the 7<sup>th</sup> year is a year of rest
  - ❧ Sabbatical year
- ❧ The 50<sup>th</sup> Sabbatical year is the year of Jubilee
  - ❧ Sabbatical year
  - ❧ Debts cancelled
  - ❧ Property returned to original owners
- ❧ NOTE: We can eliminate these from consideration as these are “years” and John did not say “the Lord’s year”, but wanted to point out other Sabbaths

# “the Lord’s day”



- ❧ Back to the point at hand: In v. 10 “the Lord’s day” must be on a Sabbath day that God set aside for Himself and made holy!
- ❧ With that here are the potential “Lord’s day”:
  - ❧ **Weekly Sabbath:** 7<sup>th</sup> day of the week (Fri night/Sat night)
  - ❧ **high Sabbath #1:** Feast of Unleavened Bread
  - ❧ **high Sabbath #2:** Feast of Unleavened Bread
  - ❧ **high Sabbath #3:** Pentecost
  - ❧ **high Sabbath #4:** Feast of Trumpets
  - ❧ **high Sabbath #5:** Day of Atonement
  - ❧ **high Sabbath #6:** Feast of Booths
  - ❧ **high Sabbath #7:** Great day of the Feast

Which one is it?

# “the Lord’s day”



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# “the Lord’s day”



- ❧ Why do I favor the weekly Sabbath?
- ❧ When John says he was in the Spirit on the Lord’s day, because he used a possessive noun and because the 7<sup>th</sup> day of the week is the day He blessed, sanctified, made it holy and rested on that day I favor the weekly Sabbath
- ❧ However, there is also another plausible option
- ❧ In this same verse John says he heard behind him a loud voice like the sound of a trumpet
- ❧ So if you were to come to me and say, the Lord’s day is one of the high Sabbaths that include the blowing of the trumpet, I’d say that is possible
- ❧ So which of the high Sabbaths have the blowing of a trumpet?

# “the Lord’s day”



☞ With that here are the potential “Lord’s day”:

☞ **Weekly Sabbath:** 7<sup>th</sup> day of the week (Fri night/Sat night)

☞ **high Sabbath #1:** Feast of Unleavened Bread

☞ **high Sabbath #2:** Feast of Unleavened Bread

☞ **high Sabbath #3:** Pentecost

☞ **high Sabbath #4:** Feast of Trumpets

☞ **high Sabbath #5:** Day of Atonement

☞ **high Sabbath #6:** Feast of Booths

☞ **high Sabbath #7:** Great day of the Feast

NOTE: In the year of Jubilee, there is a blowing of the trumpet on the Day of Atonement. This is unlikely, but a remote possibility

# “the Lord’s day”



- ❧ CASE IN POINT: So when John says I was in the Spirit on the Lord’s day, don’t automatically assume it was on a Sunday
- ❧ Let’s keep not only the Hebrew days in view, but keep the holy days in tact
- ❧ When John says he was in the Spirit on the Lord’s day, using Scripture I favor the Weekly Sabbath for He blessed it and sanctified it made it holy and rested on that day.
- ❧ But since in our passage John heard a loud voice like a trumpet, it could also mean John saw this great vision during the feast of Trumpets (Tishrei 1) or a remote possibility the day of Atonement if it was a Jubilee that year.
- ❧ Let’s revisit verses 10-11...

# Exposit Rev 1:10-11



10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, 11 saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

☞ John was commanded to write what he saw in this great vision

☞ John was commanded to send what he wrote to the 7 churches

☞ "Every Smart Person That Says Philly Loves"

☞ Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea

☞ The primary intended recipients of this letter are the 7 churches that existed at the time John penned this book

☞ Solid hermeneutics: keep this in view; while recognizing it contains truths and prophecies that is beyond those 7 churches

# The Seven Churches of Revelation



# Exposit Rev 1:12-13



12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; 13 and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.

- ☞ John begins to write what he was commanded to write
- ☞ The voice like a loud trumpet was behind him and he turned to see who was speaking with him and he saw
- ☞ “seven lampstands” the interpretation is given in v.20 are the 7 churches
- ☞ Remember ROE#4 Must interpret w/literal fulfillment
- ☞ So John saw 7 (1,2,3,4,5,6,7) golden lampstands (luchnia) which means a lamp, lantern or candlestick that represents the 7 churches. More on luchnia

# Exposit Rev 1:12-13



✧ Luchnia is the same word Jesus used in some of His parables...

Matthew 5:14-16 (in the Beatitudes)

14 “You are the light of the world. A city set on a hill cannot be hidden; 15 nor does anyone light a lamp (luchnos) and put it under a basket, but on the **lampstand (luchnia)**, and it gives light to all who are in the house. 16 Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

✧ The luchnia (candlestick) is what is going to hold the luchnos (lamp, lantern)

# Exposit Rev 1:12-13



Luke 11:33-36 (after the sign of Jonah declaration)

33 “No one, after lighting a lamp (luchnos), puts it away in a cellar nor under a basket, but on the **lampstand (luchnia)**, so that those who enter may see the light. 34 The eye is the lamp (luchnos) of your body; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness. 35 Then watch out that the light in you is not darkness. 36 If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp (luchnos) illumines you with its rays.”

☞ Same as the other parable, the luchnos (lamp) is put on a luchnia (lampstand) so that it will project the light

☞ We'll look at one more example with a Hebrew context...

# Exposit Rev 1:12-13



Hebrews 9:1-2 (speaking of the Old vs. New Covenant)

1 Now even the first covenant (Mosaic covenant) had regulations of divine worship and the earthly sanctuary. 2 For there was a tabernacle prepared, the outer one, in which were the **lampstand (luchnia)** and the table and the sacred bread; this is called the holy place.

☞ In a Greek context, luchnia can mean a general single lampstand

☞ In a Hebrew context, luchnia means the golden menorah in the tabernacle a single lampstand with 7 stems

☞ So which one did John see in Rev 1:12-13...



A.



B.



C.

# Exposit Rev 1:12-13



- ☞ Remember ROE #4: 7 means 7
- ☞ 7 golden lampstands = 7 (1,2,3,4,5,6,7) golden lampstands
- ☞ Option A: has 7 single lampstands, but because it is not consistent with the golden menorah in the Tabernacle (which is a representation of the true Tabernacle that is in heaven), this loses its luster for me
- ☞ Option B: is plausible on the surface, there was 1 menorah in the Tabernacle, but because luchnia is the stand that holds the fire, and there are 7 luchnias (7 lampstands), this loses its luster for me
- ☞ Option C: is both consistent from the earthly Tabernacle standpoint (it's an actual menorah) and is a true word-for-word literal interpretation
  - ☞ ROE #4: There were 7 literal lampstands

# In Closing



- ✧ John was given this great vision on the Lord's day
- ✧ Let's let the Scripture tell us what day that is, not man
- ✧ I submit to you that John was given this great vision on a Weekly Sabbath, the day of the week God sanctified for Himself and made holy
- ✧ The original Tabernacle (which is a type of the heavenly one) had only 1 menorah with 7 stems, but in this vision John saw not 1, but 7 golden lampstands (7 golden menorahs) which represent the 7 churches

# In Closing



- ✧ In this vision, John sees the risen Jesus clothed in a robe reaching to the feet, and girded across His chest with a golden sash
- ✧ The robe and sash were part of the garments of the priests (Aaron and his sons) and also consisted of a breastpiece, an ephod, a tunic of checkered work, a turban made with gold, blue and purple scarlet material and fine linen
- ✧ So what we're starting to see is John is seeing in his vision the Son of Man (the risen Jesus) standing in the middle of 7 golden lampstands (golden menorahs) and wearing attire consistent with the priestly attire prescribed in the Law
- ✧ For our next study we'll continue to look more closely on features and characteristics of this risen Son of Man in Priestly attire. AMEN. Amen.