

## The 'Lords Day' - A Christian Myth

The phrase 'Lords Day' has become synonymous with Sunday, the basis being the Church's allegation that their Christ rose on the Sunday following His Friday crucifixion: even though a Friday death and Sunday resurrection does not correlate with the three days and three nights scenario described by Mashiach in (Matt.12:40).

The phrase 'Lord's Day' is nowhere to be found in the Scriptures and before anyone screams Revelation chapter 1 verse 10 let me make a point. The use of the phraseology 'the Lord's Day' did not come into being until over one hundred years after John had written Revelation thus, it was a term unknown to him and therefore could not have been used by him. Furthermore, the actual day of the week on which John had his revelation is of no relevance, so why would John make reference to it. So let us consider what John really wrote and maybe we can tease out the root of a deception.

The earliest Aramaic manuscripts have *b'yoma'MaranaYah* which correctly translates 'day of our Master YHWH.' Thus Rev.1:10 should have read,

*'I was in the Spirit on the **day** of our Master YHWH' (Rev.1:10).*

What John is portraying in this verse is the actual timing of the events shown to him that is, all of what he saw would occur on the particular day repeatedly prophesied in the Tanakh (Old Testament) and referred to as the 'great and terrible day of YHWH' a time of awe and judgement.

*Howl, for the day of YHWH is near! It comes as a destruction from the Almighty. Therefore all hands go limp, every man's heart melts. And they shall be afraid. Pangs and sorrows take hold of them, they are in pain as a woman in labour; they are amazed at one another, their faces aflame! See, the day of YHWH is coming, fierce, with wrath and heat of displeasure, to lay the earth waste, and destroy its sinners from it. (Isa.13-6-9).*

*For this is the day of the Master YHWH of hosts, a day of vengeance, to revenge Himself on His adversaries. And the sword shall devour and be satisfied and be made drunk with their blood. For the Master YHWH of hosts has a slaughtering in the land of the north by the River Euphrates. (Jer.46:10).*

We know this to be a correct understanding from the context of the subsequent verses.

The phrase 'Day of YHWH' is to be found in several places in the Tanakh and what follows is a detailed description of how YHWH will deal with the earth, thus John was being shown what will happen on YHWH's **day** of wrath. It is described in Zeph.1:1-15. Incidentally, verse 16 mentions a trumpet as does John in Rev.1:10: Joel 1:15 makes similar reference to the destruction that will occur on the day of YHWH. John was there, he saw all the destruction and wrath, he was actually experiencing the 'Day of YHWH.' These and many other verses in the Tanakh would support Rev.1:10 as translated above.

I have referred to the Aramaic because Mashiach and the apostles were all Jewish as was their initial audience, they would have spoken in either Hebrew or Aramaic, what is certain is that they would not have spoken in Greek, as confirmed by the Jewish historian Josephus,

*I have also taken a great deal of pains to obtain the learning of the Greeks, and to understand the elements of the Greek language, although I have so accustomed myself to speak our own tongue, that I cannot pronounce with sufficient exactness. For our nation does not encourage those that learn the language of many nations. On this account, as there have been many who have done their endeavours, with great patience, to obtain the Greek learning, there have hardly been two or three who have succeeded therein, who were immediately rewarded for their pain. (Antiquities XX).*

According to Josephus, Greek was not a language of Israel not even a second language. It had to be deliberately studied and from what Josephus says, learning a second language was discouraged in the land by the Jewish leaders consequently very few Jews mastered the language. However, even in the earliest Greek manuscripts no actual day is mentioned in this verse, the insertion of the phrase 'the Lord's Day' is a late change.

In support of the above comments, the first undisputed reference to Lord's Day is in the apocryphal Gospel of Peter which was also written approximately 100 years after John wrote Revelations. Thus there is absolutely no evidence that any of the apostles used this term. Now let us look at Acts 20:7 which several Christian bibles use as corroboration for the 'Lord's Day' in Rev.1:10,

*And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*  
(Acts20:7)

Note there is no term 'Lord's Day' in the verse only 'the first day of the week.' However, it is alleged that this verse is referring to Sunday worship and with this allegation we take the quantum leap that this verse provides corroboration that John is referring to Sunday in Revelation 1:10.

Interpreting Acts in this manner compounds the issue by adding a second misconception, that the Scriptures support a Sunday Sabbath. This second misconception arises from interpreting the phrase 'came together to break bread' to mean they came together in worship and performed the Eucharist. The verse does not mention worship it merely says they met together to 'break bread,' a Hebrew generalisation for having a meal. Acts 2:46 is clear evidence of such a generalisation when it couples breaking bread with eating meat. Eating meat is not a part of Christianity's Eucharist.

Another verse quoted in support of this misinterpretation of Acts 20:7 is 1Cor.10:16. In this verse breaking bread is tied to the body of Mashiach and Matt.26:26 and so the verse is very specific. If 'breaking bread' was generically meant to refer to Mashiach or worship there would be no need for specifics in 1Cor.10:16. The apostle could have simply said "remember the cup of blessing and the breaking of bread" and all would know he was referring to Matt.26:26. The fact that he felt the need to be specific is evidence this phrase was generally used in a different context that is, having a meal.

The term 'Lords Day' is a phrase that has its origins purely within the Church and without any Scriptural support. Even the term 'Sunday' to which this phrase refers cannot be found in the Scriptures. The Scriptural never use the names of the days of the week only the number of the day in respect of its position within the seven days, hence the terminology in Mark.16:9.