

Sermon transcript  
Frank Borg  
20<sup>th</sup> August 2011

I wanted to use this time today to revisit the subject of when a day begins and ends. This is an extremely important issue and it is vital that everyone deeply understands what the Bible has to say on this subject... it is *crucial* that we understand what God is communicating to us on this subject! Over the last week or so, we received some very positive emails on the new teaching on this subject from those outside the FCGL and they're obviously individuals who are evidently watching closely. So that's very encouraging. And of course, I've also had the opportunity to speak to, and I've also received emails from some of the members of the FCGL. Some have posed *extremely* good questions. Some have brought a number of scriptures to our attention to ensure that our teaching is correct. And again, questions are good, bringing scriptures to our attention is what we want because this is what helps us to study every angle of a given subject and they help us to ensure that we continue to grow in grace and knowledge. Questions are always welcomed because they help us to dig deep into the Word of God and that in itself helps us to ensure that we correctly implement God's commands and instructions.

And we all know that there are groups were if you ask a question, or if you ask too many questions, you're kind of blacklisted or you're seen as being a trouble maker, and before you know it you're put out of that group! But that's not the way we operate...that's not the way God operates. We certainly welcome questions, we certainly want to reason together, we want to reason with God and He wants to reason with us (as it says there in Isaiah 1:18) and if and when we are scripturally shown to have made a mistake on anything, then we must humbly go to God and ask for repentance and we must change ... and in the process we all grow stronger and we all grow in grace and knowledge (1 Pet. 3:18).

So what I'd like to do today is to discuss the scriptures which were brought to our attention over the last week or so, and discuss those. And some of these scriptures which we will discuss might *seem* to have apparent contradictions, or they seem to go contrary to the day beginning in the morning, so I think its important that we are all aware of these scriptures and that we discuss them so we can clearly understand what is being said through them. We will find that these scriptures in fact support the teaching that a day begins at sunrise. We simply have to have an open mind, and we must allow God's spirit to guide us in understanding what He is communicating.

Let's just begin in Genesis 1:5

*[This is an important scripture. It was the focal point of our last message, and I think it would be good to begin there so that we can set the scene for this message].*

**Gen 1:5** And God called the **light Day**, and the **darkness** he called **Night**.

This part of the verse is very clear...it is telling us in no uncertain terms that "light" is what God calls day. The word "light" is 216 in Strong's and could be translated, among other things, as:

"illumination, *happiness*, bright, *light*, *morning or sun*".

So what God is telling us in Gen. 1:5 is that the "sun" is what God refers to as "day"....the "sun", the brightness of sun which brings happiness, it brings the morning...this is what God calls "day"..... and then the darkness is what He calls "night"...I don't think anyone can dispute any of this that I are saying because it is coming right out of our Bible! God calls "light" day! Period.

Now, it's interesting to note that the word "darkness" in Gen. 1:5 is 2822 in Strong's and could be translated as... now listen to this:

*“dark, misery, destruction, death, ignorance, sorrow, wickedness, obscurity, night”.*

This is the meaning of darkness. So what God is doing in Gen. 1:5 is that He is comparing and contrasting night and day...or night from day. There was night before the recreation, (and we all know what took place before the recreation) and the night (we are told by Strong's) is symbolic of misery, wickedness, obscurity and darkness. Whereas the “Day” which God recreated is symbolic of “light and happiness”, the “Night” is symbolic of “misery, destruction, sorrow, wickedness and obscurity”. Again, very easy to understand what God is saying in the first half of Genesis 1:5. God is comparing and contrasting the *day* with the *night*. The day being light which is representative of happiness, the night being darkness and representative of obscurity. So there was darkness – there was night already, and then God made light and he called that light day. He separated the two from each other! This is what scripture tells us!

Now, once we've understood the first part of Genesis 1:5, we can understand the second half of the verse where it states:

*“...And the evening and the morning were the first day”.*

Now again, remember that the first part of verse 5 just told us that “day” is light, so evidently, since we know that light is day, we know that the day consists of evening and morning. Evening and morning *have to* make up the light hours otherwise what God is saying in the second half of verse 5 would contradict what He is saying in the second half of the verse. We must understand this: In Genesis 1:5 God tells us that the light is day, and the day is made up of morning and evening!

Now, despite the fact that God clearly defines what a day is, some will still argue that because the word “evening” is listed before the word “morning”, they insist that the day must begin the previous sunset. Most say this because they obviously don't understand what the word “Evening” means...they don't understand that “evening” refers to the a portion of a 24-hour period!

I'll give you an easy example....we are repeatedly told in the Old Testament that the Passover lambs were killed in the “evening” .... and we also know that the perfect fulfillment of the Passover Lamb, Jesus Christ, was killed at about 3pm in the afternoon....in broad daylight, as the sun was descending. He was killed at “even”, or in the “evening”...or at 3pm in the afternoon. Anyone who honestly and genuinely wants to find out the Truth on this important subject can prove it and will agree! “Evening” is a part of the daylight time, there are numerous scriptures which prove this to be the case.

But again there are some who insist that because Genesis 1:5 states “And the evening and the morning were the first day” – in that order...insist that the “evening” comes before “morning”. Most think that the word “evening” is referring to “night”, even though “evening” is 6153 in Strongs and “night” is 3915 in Strongs – two totally different words.

But I just want to go to two scriptures, one in the old and the other in the New Testament, that indicate that “morning” does in fact come before “evening”:

**Exo 18:13** And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses **from the morning unto the evening.**

**Act 28:23** And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, **from morning till evening.**

These verses go to prove that whichever way it is written – evening and morning, or morning and evening - the morning comes before evening in time sequence. And we've proven and proven this fact beyond doubt, and if anyone wants to see that proof again, its all documented in the FCGL booklet on Passover.

But in the last message I gave, we went through all the scriptures proving that a day begins at sunrise. Let us now look at a few scriptures to freshen our memories:

*[For clarities sake, let us just go through a few of these scriptures again]:*

**John 11:9:** “Jesus answered, Are there *not twelve hours in the day?* If any man walk in the day, he stumbleth not, because he seeth the light of this world”.

Interesting scripture...these are the words of Jesus Christ: “Are there not twelve hours in a day?”. Let's keep this in our minds as we go along here... A day has twelve hours in it. This is what Christ said and this totally corresponds with the definition given of a “Day” in Genesis 1:5.

But I'd like to read from page 5 of the FCGL's latest article entitled “When does a Biblical day begin?” We write:

“Something very interesting is revealed and confirmed in Matthew 28. Notice:

**“In the end of the sabbath, as it began to dawnG2020 toward the first day of the week,** came Mary Magdalene and the other Mary to see the sepulcher” (Matt. 28:1).

Notice carefully that which is being stated. We are told that the two Mary's came to the sepulcher *at the end of the Sabbath* as it began to dawnG2020 towards the first day of the week. This clearly indicates that the end of the Sabbath came just before dawnG2020 on the first day of the week. Read the above scripture again!

If we allow the Bible to interpret itself, it clearly proves that the end of the Sabbath came just before dawnG2020 on the first day of the week! The word “dawnG2020” in Matthew 28:1 continues to confirm this Biblical truism. “Dawn” is translated from the Greek word “epiphosko” and could be translated as:

“begin to grow light, dawn”.

So, Matthew 28:1 could be translated as follows:

“In the end of the sabbath, as it began to grow lightG2020 toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher” (Matt. 28:1).

Is it not so clear that the end of the Sabbath (or the end of any day) came as it began to grow light the next day? In other words, the Sabbath did not end before sunset, but before the following sunrise!”

Let's just go to Matt. 28:1 and see this...we have to get this...we must understand exactly what scripture is telling us:

**Mat 28:1 In the end of the sabbath, as it began to dawn (to grow light) toward the first day of the week,** came Mary Magdalene and the other Mary to see the sepulchre.

Isn't this crystal clear in demonstrating that the end of a day comes right before sunrise? If we say that the end of day is at sundown...*as we previously thought*...if we say that the end of a day is just before dark...*as we previously thought*...we would be going against this very clear verse in the Bible...this verse which is reiterated in all the four gospels...which tells us that the day ends just before dawn! This verse very clearly tells us that “the end of the Sabbath” was “as it began to grow light toward the first day of the week”, it does not tell us that the end

of the Sabbath was as it began to grow dark toward the first day of the week. We must understand and believe that which was inspired and canonized to be recorded in scripture!

On page 6 of the latest FCGL article on this subject we refer to Luke 23:54. Let us go there:

“And that day was the preparation, *and the sabbath drew on*G2020”

In the article we write:

“Notice that verse 54 (above) concludes by stating that the Sabbath “drew on G2020”, or “began to grow lightG2020”!...The Sabbath did not begin at sunset when it began to grow dark, but it began before sunrise, when it began to grow light. *[This is another very clear scripture proving when a day begins!]*

Notice the following Bible translations for Luke 23:54 which continue to give us further clarity:

“**It was the day of Preparation [for the Sabbath], and the Sabbath was *dawning*...**” (Amplified Bible).

“**And [the] day was [the] preparation and [the] Sabbath *lighted up*...**” (Greek Interlinear).”

So, if preparation came before the Sabbath lit up, as it states in scripture, preparation evidently went on until dawn --- clearly indicating that the Sabbath began at sunrise! Again, if the day does not begin at sunrise, then there is a gross error recorded in the Bible, and I am convinced that God would not have inspired or allowed a repeated mistake of such magnitude to be inspired and canonized, and I’m sure that all those who are honest about this will agree with scripture.

On page 8 of the article we continue:

“The word “day” is translated from the Hebrew word “yom”. Strong’s gives the following definition which confirms what is plainly being communicated in Gen. 1:5 regarding “day”:

“From an unused root meaning to be hot; a day (as the warm hours)...from sunrise to sunset...”.

The *warm hours* of a day are of course the hours between *sunrise and sunset*! Interestingly, in the New Testament, the word “day” is translated from the Greek word “hemera” (Strong’s number 2250). Strong’s gives the following definition for “hemera”: “*the time space between dawn and dark*”.”

Then, further on in page 8, we discuss the Passover and we demonstrate that what is told to us on the Passover is in fact bullet proof evidence that a day begins at sunrise. We write, and I quote:

“The instructions on the Lord’s Passover continue to confirm that a new day begins at sunrise. Notice the following passage from Exodus 12:

“And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the

blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning H1242; and that which remaineth of it until the morning H1242 ye shall burn with fire” (Ex. 12:1-10).

The fourteenth day of the first month is the Passover. The Israelites were told to kill the lamb in the “evening” (or in the afternoon, as proved earlier on in this script). They were further instructed to eat the flesh “in that night” – *not* the next day! In other words, the Israelites were to kill the lamb in the afternoon on the fourteenth and eat it in “that night”, which was reckoned with the fourteenth! Furthermore, they were to leave none of the Passover lamb remain “until the morning H1242”, or until the “morrow H1242”. Notice another scripture:

“Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month... And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron... So ALL THE SERVICE of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah” (2 Chron. 35:1, 13-14, 16).

In the above verses we are told that “all the service of the Lord was prepared the same day”. In other words they killed, cooked and ate the lamb on the 14th. They killed the lamb at 3pm, they cleaned, prepared and cooked the lamb after that, and they ate it sometime after sundown – in that night. The time after sundown was still the fourteenth. And as we read earlier on in Ex. 12:10, whatever remained of the Passover lamb until the next day in the morning, they were required to burn. Remember – the death angel PASSED OVER in that same night. It PASSED OVER on PASSOVER which was the fourteenth and not the beginning of the next day, or the fifteenth!”

So there is definitely overwhelming scriptural evidence that a day begins in the morning...it begins at sunrise and not at sunset.

Now there is one scripture which I want to go to here in the book of Nehemiah....Neh. 13:19....which some use to try to prove that the Sabbath begins at sunset. Let us go there because we need to look at all scriptures to ensure that we are accurately following what God is communicating to us:

**Neh 13:19** And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

Some say that since this scripture states that the gates of Jerusalem were closed when it began to be dark before the Sabbath...since it states this, some believe that the Sabbath must begin at sundown. However, you will find that the gates were *always* closed at sunset [we will see this in scripture in a moment]. The working day ended at sunset and so the gates of Jerusalem were closed at that time because no business was done after sunset...and the gates were not opened again till after the Sabbath, as we just read in verse 19. With this understanding, it would follow that the gates to Jerusalem were opened again at sunrise after the Sabbath ended on the first day of the week. I hope that is clear to those who asked this question. This is a good question, but it is easily explained. The gates to Jerusalem were closed at sundown of day 6, they remained closed through the night as no trading or

business was done at night, they remained closed through the Sabbath day because that was Holy time, they remained closed through the next night again because no trading was done at night and then they were finally opened at sunrise on the first day of the week when people began doing business again. That should explain Neh. 13:19.

Let us just notice two scriptures where it indicates that the gates of Jerusalem were always closed at sunset...this is why Neh. 13:19 states that the gates were closed when it began to be dark before the Sabbath. Notice Josh. 2:5:

**Jos 2:5** And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out:

Let us see another scripture that states the same thing. Neh. 7:3:

**Neh 7:3** And I said unto them, **Let not the gates of Jerusalem be opened until the sun be hot;** and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

A few have asked questions about a day being 24 hours long. In a sense they are quite correct, but I think that with all that we have seen, including what Christ Himself stated in John 11:9, it would perhaps be more technically correct to state that *a twenty four hour period which consists of day and night carry the same date*. I think this would be more technically correct.

What I mean by this is that, for example the first of the month (just to illustrate using a random day), the first of the month begins at sunrise and ends the following sunrise. The fourteenth of the first month which is Passover, begins at sunrise and ends the following sunrise.....the Passover lambs were killed at about 3pm on the 14<sup>th</sup>, then they were cleaned, blood was painted on the door posts, the lambs were cooked and they were eaten, and the death angel **passed over** at midnight – *after* sundown....but the whole sequence of Passover took place between 3pm and midnight – it all took place on the same date and was not spread over two days. This demonstrates that the 14<sup>th</sup> of the first month lasted through the night again indicating that the 14<sup>th</sup> lasted from sunrise to sunrise. The date does not change until sunrise...the 14<sup>th</sup> became the 15<sup>th</sup> at sunrise. This indicates a twenty four hour period of day and night...both carrying the same date.

So, strictly speaking, the “day” portion of a 24 hour period begins at sunrise and ends at sunset, but the day and the night carry the same date. I hope I’m making myself clear. Let us go to a few scriptures to demonstrate what I am saying:

**Mar 14:30** And Jesus saith unto him, Verily I say unto thee, That **this day, *even in this night***, before the cock crow twice, thou shalt deny me thrice.

For arguments sake we could say that a day or a twenty four hour period lasts from sunrise to sunrise, but for clarity's sake it is beneficial to say that a particular “date” lasts from sunrise to sunrise. I believe that this is more technically correct. Mark 14:30 *could* more clearly be translated as follows:

“And Jesus saith unto him, Verily I say unto thee, That “***this date***”, ***even in this night***, before the cock crow twice, thou shalt deny me thrice”.

The Greek word for "day" is 2250 in Strong's and the definition is as follows; " . . . *day*, ie. (lit.) The time space between dawn and dark, or the whole 24 hours . . .".

So a day, or better stated a “specific date” is made up of day (which is the time space between dawn and dark) and night (which is the time space between dark and dawn). It is unfortunate that in the English language the word

“day” is used to refer to the time period between sunrise and sunset and it is also used for the 24-hour period. In many foreign languages, the word “day” is used for the time period between sunrise and sunset, and a different word altogether is used for a 24-hour period which makes it easier to understand this whole concept.

Let us go to Luk 2:11 to emphasize the point we are making:

**Luk 2:11** For unto you is born **this day** [*or perhaps better translated “this date”*] in the city of David a Saviour, which is Christ the Lord.

Now let’s read verse 8 which tells us that Christ was born at night:

Luk 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Luk 2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

Luk 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

**Luk 2:11** For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

**The scriptures here also allude to the fact that night is also “this day”...and while this is certainly not wrong to say, it would perhaps be more accurate if it was translated as “this date”....**

**There are a few other verses which some have brought to our attention which I would like to discuss. And again, these verses prove the point that while the day begins at sunrise, the same “date” runs through to the following sunrise.**

**Notice:**

**Lev 6:19** And the LORD spake unto Moses, saying,

Lev 6:20 This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD **in the day when he is anointed** [*or this could read “in the date when he is anointed”*]; the tenth part of an ephah of fine flour for a meat offering perpetual, **half of it in the morning, and half thereof at night.**

Again, this clearly proves that the date goes from morning to night (day and night). Day and night make up a specific date on the calendar.

Another scripture:

**Lev 8:31** And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Lev 8:32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

Lev 8:33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

Lev 8:34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

Lev 8:35 Therefore shall ye abide *at* the door of the tabernacle of the congregation **day and night seven days**, and keep the charge of the LORD, that ye die not: for so I am commanded.

Day and night – seven days. Now notice that here it states day and night...night being 3915 in Strong’s, and not “evening” being 6153 in Strong’s...so, again, evidently the light and dark portion of a 24 hour period (beginning with the light or sunrise) are both reckoned by the same “date”. You can refer to the night portion as the same date as the previous light portion.

So far we have seen that a new day begins at sunrise, and we have also seen that a “date”, or a 24 hour period, runs from one sunrise to the next...the day and night are both reckoned with the same date.

And now that we have proven that a day begins at sunrise, and that the day and night are reckoned with the same date, the final question which I want to ask is “which part of the day is Holy time?” ... “is Holy time from sunrise to sunset, or is it from sunrise to the following sunrise?”

**Exo 20:8** Remember the sabbath day, to keep it holy.

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

Exo 20:11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

As we have seen, when the commandment was given, work was done during the day – during the light part. This is the way God intended it to be done.

Notice Ps 104:23:

**Psa 104:23** Man goeth forth unto his work and to his labour **until the evening**.

So, scripture tells us that man worked till sunset. So when the commandment tells us that we are to do no work on the Sabbath, it is evidently referring to the light portion of the day. We are to keep the *light portion* of the day Holy, and I feel quite confident in saying this because if we look at other examples we see that in Ex. 12:18, where it discusses the Feast of ULB we are to eat unleavened bread till the seventh day of the Feast *at sunset!* The night of the seventh day of the Feast is reckoned with the preceding day part but God does not command us to eat unleavened bread during the night of the last date of the Feast of ULB! So that tells us that we can eat unleavened bread after sunset on the last 24-hour period of the Feast, which to me indicates that God sees the *daylight* portion as the holy time portion of the 24 hour period. Same with the Day of Atonement...we are to fast till sunset. Same thing! If we prove that the day begins at sunrise, which I believe we have done beyond doubt, if we prove that the day begins at sunrise and God tells us to fast till sunset on the day of Atonement, then evidently God must regard the light hours of a twenty four hour period as Holy time.

And again remember that in John 11:9 Christ Himself told us that there are 12 hours in a day. When God said “keep the Sabbath day Holy”, was He not referring to the 12 hours of light, which He referred to in Genesis 1:5 and which Christ confirmed in John 11:9? Also remember the definitions for “day” and night” which we gave at the beginning of the message. I’ll repeat them:

Day (Strong’s 3117): “illumination, *happiness*, bright, *light*, *morning or sun*”.

Night: (Strong’s 3915): “*dark, misery, destruction*, death, ignorance, *sorrow, wickedness, obscurity, night*”.

Is it not clearly obvious that when God tells us to hallow the Sabbath day, He is referring to the light portion of a twenty-four hour period?

We must also remember the preparation day that leads into the Sabbath. God tells us that the sixth day of the week is the preparation day. We must keep it as such to prepare us for the Sabbath, and it is important that after sundown on the 6<sup>th</sup> day of the week, we are to certainly continue to get ourselves “in the zone”, for lack of a better term, in preparation for the following morning, the Sabbath day.