

LAMP AND LIGHT – WE NEED THEM BOTH!

Tehillim/Psalm 119:105

Shabbat Shalom all,

Luqas/Luke 11:35 “See to it therefore that the light which is in you is not darkness.”

What does this really mean? I mean think about it – how can ‘light’ be darkness? At first this may seem like an odd statement to make, yet I assure you that it is a very powerful instruction that we ought to heed, lest we find ourselves with light that is actually dark!!! Tonight I want us to understand the concept of light as pictured for us in Scripture and look at some key Hebrew words that will help us to do our utmost in ensuring that the light that is in us is in no way darkness! In a message called, ‘LAMP AND LIGHT – WE NEED THEM BOTH!’ turn with me to a very popular verse:

Tehillim/Psalm 119:105 (read).

In diligently searching and studying the Word, I was about to take a portion of this Tehillim as a base for the message tonight, and while I started out with the intent to look at verses 105-112, I very quickly realised that I could not get past this verse and so I got captivated by this one verse that led me to dig and further understand the concept of lamp and light and how we need them both as one in order to live. In this verse we can clearly see that His Word is both a lamp and light for us, yet there is clearly two different aspects to this and the responsibility we have as children of Light in carrying in our daily walk.

Yohanan/John 8:2 “Therefore יהושע spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”

Yohanan/John 9:5 “While I am in the world, I am the light of the world.”

יהושע Messiah also tells us, His disciples, that:

Mattithyahu/Matthew 5:13 “You are the light of the world. It is impossible for a city to be hidden on a mountain.”

So, while He was in the world He is the light of the world, and He has called us to be that light and not hide His truth and as we walk in this ‘dark’ world, we are to walk as children of light as we allow His Word to be a lamp for our feet.

Let us look at the breakdown of the key root words here in **Tehillim/Psalm 119:105** and then identify the further understanding of these words as seen in other Scriptures.

“Your Word is a lamp to my feet and a light to my path.”

Firstly we need to recognise what is the source of the lamp and light or rather what is the lamp and light and clearly we can see here that it is the Word of יהוה! The Hebrew word for ‘Word’ is דָּבָר **dabar** – Strong’s H1697 meaning, ‘*speech, word, commandment, chronicles, message*’ which in its primitive root form - דָּבַר **dabar** – Strong’s H1696 means, ‘*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*’.

After the flood we are clearly told in **Berēshith/Genesis 11:1** that there was one language and one speech, with the word for ‘speech’ being דָּבָר **dabar**; and when man tried to do things his own way and build a tower and make a name for themselves at Babel, יהוה came down and confused the language as a result of man’s neglect to submit to יהוה’s Word; and as a result brought confusion and the inability to understand each other’s speech and from this point forward various languages were birthed and various interpretations and understanding of man was developed, and so the earth was ‘confused’ without the pure restoration of the one language and one Word!

The word בָּבֶל **Babel** – Strong’s H894, which was the name of the site of this event, comes from the verb בָּלַל **balal** – Strong’s H1101 meaning, ‘*to mingle, mix, confuse, confound*’ and so בָּבֶל **Babel** can best be understood as meaning, ‘*confusion (by mixing)*’. Confusion certainly does arise when the True and pure Word is mixed with man-made doctrines, dogmas, theologies and traditions that aspire to build for themselves a ‘tower’ of self-identification!

While not all speak the same language, nor do all adhere to and submit to the same Word today, we know for certainty that in the Millennial reign there will once again be one language and most certainly one Word – דָּבָר יהוה – ‘**Dabar יהוה**’ – **The Word of Yahweh** – as He, The Word Himself, will come and rule and reign as he restores One language and One speech!!!

Hazon/Revelation 19:12-13 “And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself¹³ and having been dressed in a robe dipped in blood – and His Name is called: The Word of יהוה.”

יהושע is the Word and the word is Elohim – and the Word of Elohim, the True Light that enlightens every man came into the world that came to be through Him and the “confused” world did not know Him, and His own did not receive Him; yet those who did receive Him He gave authority to become children of Elohim – and therefore become children of Light and shine that Light in this dark and confused world!

The Word of Elohim – is both a lamp to our feet and a light for our path:

The word used here for ‘lamp’ is נֵר **ner** – Strong’s H5216 meaning, ‘*lamp, candle, light*’. Now a lamp in ancient times would primarily be a vessel with a wick for burning a liquid such as oil in order to produce light; and as one would walk

the lamp would typically be carried in one's hand! The picture here is that as we take each step, our hand (which speaks of our works) needs to hold up (that is to do) the lamp (which is the Word) in order to let our eyes see the path before us! We need not fear the path that lies ahead as we know that Elohim goes before us:

Debarim/Deuteronomy 31:8 “**And it is יהוה who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged.**”

And again we are told that יהושע our High Priest has gone as a forerunner before us, having brought His clear Light for the expectation that is set before us; and by His life, death and resurrection, He made known His Light and showed us the Way, so that we may walk in it, having our lamps filled with His clear oil lighting our path in this dark and confused world:

lbrim/Hebrews 6:17-20 “**In this way Elohim, resolving to show even more clearly to the heirs of promise the unchangeableness of His purpose, confirmed it by an oath, 18 so that by two unchangeable matters in which it is impossible for Elohim to lie, we might have strong encouragement, we who have fled for refuge to lay hold of the expectation set before us, 19 which we have as an anchor of the life, both safe and firm, and entering into that within the veil, 20 where יהושע has entered as a forerunner for us, having become High Priest forever according to the order of Malkitsedeq.**”

This word for lamp - נֵר ner – is also used in:

Shemu'el Bēt/2 Samuel 22:29 “**For You are my lamp, O יהוה, And יהוה makes my darkness light.**”

Shemoth/Exodus 25:37 “**And you shall make seven lamps for it, and they shall mount its lamps so that they give light in front of it.**”

This was part of the instructions given for the construction of the Tabernacle and the lampstand with its seven lamps that were to be in the Set-Part Place giving light over the table of showbread, and this is also a clear pointing to the seven lampstands as seen in Hazon/Revelation 2 & 3, and how יהושע walks in the midst of these!

Shemoth/Exodus 27:20 “**And you, you are to command the children of Yisra'el to bring you clear oil of pressed olives for the light, to cause the lamp to burn continually.**”

The lamp was to burn continually which is the word תָּמִיד tamid – Strong's H8548 which means, ‘*continuity, all times, always, constantly, regularly, continually*’.

This is a clear picture for us in the command to keep our lamps burning continually:

Tehillim/Psalm 119:44 “**That I might guard Your Torah continually, forever and ever**”

How we keep our lamps burning continually is to be a people who are guarding His pure and clear Torah, day and night!

The lamp is for our feet! The root word for ‘feet’ here is רֶגֶל ‘regel’ Strong's H7272 – means ‘*a foot/feet or to walk*’, and in Scripture this often speaks of one's obedience to walking according to the commands of יהוה and obeying His call to keep His feasts as commanded; as this same word is used in **Wayyiqra/Leviticus 23** and translated as ‘times’ in reference to the 3 times a year all males were to appear before Elohim at Yerushalayim which would collectively cover all 7 Feasts/Appointed Times of Elohim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of יהוה!

The Word teaches us how to walk and guides us in paths of righteousness and helps us in recognising the need to guard and keep His Feasts, as opposed to man-made feasts that are rooted in pagan worship practices!

While we may recognise that the Word is a lamp to our feet, we need to understand the source of the lamps ability to light the way, for we can certainly see in the confused world today how many different religions proclaim a way that seems right to them and so they hold up their own ‘lamps’ that lights their path – and what we recognise as true children of light is that the Word must be both our Light and Lamp, lest we are found having our own mixed lamp of confusion that has discarded the need for the Torah to light our path!

Mishlĕ/Proverbs 21:2 “**All a man's ways are right in his own eyes, but יהוה weighs the hearts.**”

The Torah is supposed to be written upon our hearts in order that we do it and have the True Light give light to our lamp as we take each step of faith in total obedience to His Word!

A continual theme that we find all throughout Scripture we see very clearly here in this Creation account, and that is the separating of light from darkness.

The word used for ‘light’ here in **Tehillim/Psalm 119:105** is אֹר ‘oor’ – Strong's H216 which we know in Scripture, in being the opposite to darkness, carries with it the clear significance it has for us in speaking of knowledge and insight and understanding as opposed to ignorance and confusion. In fact in **Berĕshith/Genesis 1:3** when Elohim said, “**let light come to be**”; I firmly believe that He was in essence saying that His Word brings order to the chaos, and wisdom and understanding is established by His Word as His Light brings order that restores confusion!

Right here in the beginning of creation we see the power and effect of the Word of Elohim – it separated the light from the darkness! And when we understand that darkness is a picture of folly and light a picture of wisdom then we see that His Word shows us the clear difference by separating all that is folly from that which is of wisdom:

Qoheleth/Ecclesiastes 2:13 “**Then I saw that wisdom is better than folly, as light is better than darkness.**”

Mishlë/Proverbs 6:23 “For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life”

Here we see both the use of the words ‘lamp’ - נֵר ner; and ‘light’ - אֹר אוּר, and what we understand is that His Torah is the fullness of all His clear instructions, statutes and commands, and we must therefore recognise that His Torah lights our path – as revealed through the life, death and resurrection of Messiah; and therefore we need to realise that the lamp for our feet is brought forth in our diligence to hear, guard and do His clear commands as seen in His Torah!

Mattithyahu/Matthew 6:22-24 “The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened. 23 “But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness! 24 “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”

The eye is the lamp! What are you fixing your eyes on? Eyes without true ‘love’ are blinded to the True Light of the Word, and we know that ‘love’ for Elohim is to obey His commands – so when many claim that the Torah is no longer applicable or valid and cast it behind them, their eyes are clearly blinded by a ‘confused’ application of what is and assumed love with no regard for the fixing of one’s eyes on the Truth! An evil eye is a dysfunctional eye that may have the appearance of seeing yet are unable to ‘know’ or perceive!

We are to fix our eyes on Messiah, as we meditate daily on His Torah and let His Word dwell in us richly:

Qolasim/Colossians 3:16 “Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs.”

The Torah is to be upon our hearts, in order that we shine brighter and brighter until the perfect day when the Light and Word comes and dwells completely in our midst:

Këpha Bët/2 Peter 1:19-21 “And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts, 20 knowing this first, that no prophecy of Scripture came to be of one’s own interpretation, 21 for prophecy never came by the desire of man, but men of Elohim spoke, being moved by the Set-apart Spirit.”

Yoħanan/John 12:46 “I have come as a light into the world, so that no one who believes in Me should stay in darkness.”

יְהוֹשֻׁעַ Messiah came to light our path that we may not walk in darkness and confusion anymore, and as we walk daily in His commands we shine brighter and brighter:

Mishlë/Proverbs 4:18 “But the path of the righteous is like the light of dawn, that shines ever brighter unto the perfect day.”

Just as the instructions were given to make the lamps burn with clear pressed oil in Shemoth/Exodus 27:20 we recognise that we too need to make sure that the ‘oil’ which lights our lamp is clear and pure, and just as the priests were commanded to tend it from evening until morning before יְהוָה as a law forever; and as taught in the parable of the ten virgins we also see the clear need to have our lamps filled with oil and not dare be found empty on the day of His visitation, reminding us how we too are to keep our lamps burning in these ‘dark times’ until the morning comes!

Romiyim/Romans 13:12 “The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light.”

Now if our lamps are to be tended continually then we see the need to constantly be on guard as to what we set our eyes upon – for our eyes are to be looking to יְהוֹשֻׁעַ Messiah (Ib’rim/Hebrews 12:2)!!!

Lamps filled with pure and clear oil! There are many today who have lamps in their hand and presume to be walking on a sure path, while they have been misguided by inherited lies and tradition, as the confusion of man has mixed the clear and pure oil of the Truth with false worship practices, and as a result have contaminated the oil to the point of it becoming a wicked counterfeit that leads many on a path to destruction under the guidance of a false light as its source, which will be proved to be darkness when the True Light appears before all!

The following two verse make it very clear:

Mishlë/Proverbs 13:9 “But the lamp of the wrong is put out.”

Mishlë/Proverbs 24:20 “For there is no future for the evil-doer; the lamp of the wrongdoers is put out.”

What we can notice from these two verse is that we see the use of the word ‘lamp’ - נֵר ner is used, yet we see no connection of this lamp to the True Light - אֹר אוּר of יְהוָה.

Mishlë/Proverbs 21:4 “A haughty look, a proud heart, the lamp of the wrong, are sin.”

As discussed last week we know that Yoħanan spells it out very clearly that ‘sin is lawlessness’, so therefore we can see that the wrong have a lamp, and if the lamp of the wrong is sin then that lamp is a lamp of lawlessness that is leading people astray!

The wrongdoers have a lamp and that lamp claims that the Torah is not necessary, as they allow their lamps of tradition to set their feet on a path of falsehood that intends to change the Appointed Times and laws of Elohim, which I remind you cannot be changed! Those who have lamps without the Torah will find out that the light that is in them is darkness and their lamps will be put out! The lamp of the wrongdoers have a lamp that keeps a different day for assembled worship and celebrates different feasts, while claiming to have a right to the Covenant Promises of Elohim, while casting

His Words and instructions on how to walk in the path of light behind them – and this is what the Master יהוה says to the wrong who have changed His times and laws as a lamp for their paths:

Tehillim/Psalm 50:16-17 “**But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 “While you hated instruction and cast My Words behind you?”**”

Dawid declared that יהוה was His lamp – and we too must declare this clear Truth as The Word of Elohim being evident as our lamp and light. If יהוה is not your lamp then who is? We cannot serve two masters, and sadly today we can clearly see how so many, especially in light of the corrupt season of man-made tradition of worship that we find ourselves in the midst of, will hold fast to the traditions of man, while they neglect the commands of Elohim. Their lamps have a wrong source and so they actually have no true light!

Lamp and Light – we need them both – and both are contained in the revelation of His Word and our submission to walking in His Word!

In the renewed heavens and earth there will be no need for lamp and light, for יהוה Himself will give light:

Hazon/Revelation 22:5 “**And night shall be no more, and they shall have no need of a lamp or the light of the sun, because יהוה Elohim shall give them light. And they shall reign forever and ever.”**”

His Word is a lamp to our feet and a light to our path; and as a true set-apart, chosen, royal priesthood and a people for a possession, we are to continually proclaim the praises of Him who has called us out of darkness into His marvellous Light as we hear, guard and do all He commands and walk in His Torah with joy and gladness of heart, keeping our lamps burning with the pure clear oil of His Truth in us, unhindered by traditions and dogmas of man, so that a pure language and speech may be restored to us, His people!

As you walk from day to day, what lamp is guiding you? Is His Word your lamp and are you guarding to keep His Appointed Times and laws or are you walking in the paths of traditions that run contrary to the plumb line of His Word? As we follow Messiah and walk as He walked, we shall possess the light of life and be able to lift up a tended lamp that will lead our every step.

Have you found at times that your lamp has been soiled with self and as a result found yourself in a dark place?

Yeshayahu/Isaiah 50:10-11 “**Who among you is fearing יהוה, obeying the voice of His Servant, that has walked in darkness and has no light? Let him trust in the Name of יהוה and lean upon his Elohim! 10 See, all you who light a fire, girding on burning arrows: walk in the light of your fire and in the burning arrows you have lit. From My hand you shall have this: you shall lie down in grief!”**”

What is being said here is that if you try to ‘light your own fire’, or carry your own man-made lamp then you will be snuffed out, and if you have found yourself in a dark place then put your trust in יהוה, and not in the confusion of man-made traditions that have resulted in a false language and speech!

As we walk in Messiah, doing our utmost to walk diligently in His commands, may we be careful in making sure that we tend our lamps daily and keep His Light in us burning brightly and allow Him to bring to us daily deliverance from darkness.

Let this often repeated verse in **Tehillim/Psalm 119:105** be a sober reminder to us that we need both lamp and light, and be urgent in proclaiming this truth to others who have lamps yet no light, so to speak. as they reject the need to walk in the Torah.

May we all be true light bearers of the Truth, who have trimmed and oil filled lamps:

Luqas/Luke 12:35-36 “**Let your loins be girded and your lamps burning, 36 and be like men waiting for their master, when he shall return from the wedding, that when he comes and knocks they open to him immediately.”**”

Pilipiyim/Philippians 2:14-15 “**Do all matters without grumblings and disputings, 15 in order that you be blameless and faultless, children of Elohim without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world”**”

As we hear, guard and do all He has commanded us to, may we see to it that the light that is in us is not darkness, in order that the whole body be enlightened and found ready for the soon return of our Maker, Husband and Redeemer - יהושע Messiah, as we hear and consider the clear words of Messiah in:

Mattithyahu/Matthew 5:16 “**Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.”**”

This was right before He said that He did not come to destroy the Torah and the Prophets, but to complete! In other words He was making it clear that in order to be the light and have lamps lit with the truth, you need the Torah and the Prophets to guide your way!

The lamp and light – We need them both, lest our lamps be put out!

Shalom!