

# ARISE, SHINE, FOR YOUR LIGHT HAS COME!

Yeshayahu/Isaiah 60:1-2

8<sup>th</sup> of the 10<sup>th</sup> month 2020/2021

Shalom all,

As part of this week's Torah portion readings, from **Debarim/Deuteronomy 26:1-29:9**, we will also be reading **Yeshayahu/Isiah 60**, which is an extremely encouraging chapter, giving us a wonderful call to rise up and be fervent ambassadors of our Master's coming reign!

In a message called, '**ARISE, SHINE, FOR YOUR LIGHT HAS COME!**' I would like to take a look at this chapter, and give a brief overview of the context that this chapter can have for us today, highlighting some encouragement that we can take from this, so that we can truly shine the light of our Master, in all we say and do!

Please read **Yeshayahu/Isaiah 60**

The opening verse of this chapter, is one that bears a very urgent call for the remnant Bride of Messiah, to take a firm stand in Him and be bold in being trustworthy servants of the Most-High, declaring His Good News through our words and deeds, before a people who are groping about in the drunken darkness of ignorance.

Let us start with **verse 1**:

**Yeshayahu/Isaiah 60:1** "**Arise, shine, for your light has come! And the esteem of יהוה has risen upon you.**"

This chapter opens with a call for Yisra'el to rise up and shine, and in following on from the previous chapter, we are able to understand the clear prophetic context that is being given here, with the urgent call to stand up, shine and hold fast till the end.

**Chapter 59** highlights the clear promise of the deliverance of יהוה, as He would reveal His Hand, that is not too short to save, and come and redeem His beloved Bride and renew His Covenant with His returning Bride!

With the Good News of His deliverance, this chapter opens with an awakening call to arise and shine, as clear ambassadors of the reign of our Redeemer and King, and this we can do, because His light has come to equip us to do just that!

That is Good News!

This prophetic call for the returning Bride to rise and shine, is a great shadow picture of the clear call that our Wonderful Master and Redeemer gave to us, when He came in the flesh in order to redeem us from sin, and made it clear that we are to shine:

**Mattithyahu/Matthew 5:14-16** "**You are the light of the world. It is impossible for a city to be hidden on a mountain. 15 Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house. 16 Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.**"

Do not hide your light, stand up and let it shine!

Yeshayahu/Isaiah 60:1 is written in the Hebrew text as follows:

קוּמִי אוֹרִי כִּי בָּא אוֹרְךָ וְכִבּוֹד יְהוָה עָלֶיךָ זָרַח

For those of you who like to be able to speak this phrase, in the Hebrew, it can be transliterated as follows:

**Qumiy oriy kiy ba oreyk ukebod YAHWEH alayik zarah**

The Hebrew word that is translated as 'Arise' is קוּמִי qumiy, which comes from the root verb קוּם qum – Strong's H6965 which means, '*to arise, stand up, stand*' and in the tense that this is written in, we see that with it being in the active, imperative voice, it is a clear command, which renders the clear meaning of, '*to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure*'.

This is an extremely authoritative command that is being given here, with a clear call to stand up and become strong!

We see this word קוּמִי qumiy being used in the following verse, where it is translated as 'rise up':

**Yeshayahu/Isaiah 51:17 "Awake, awake yourself! Rise up, O Yerushalayim, you who have drunk at the hand of יהוה the cup of His wrath. You have drunk the dregs of the cup of reeling, and drained it out."**

The reason for me highlighting this, is imply to emphasise the urgency with which the true remnant Bride is to respond.

Here, in **Yeshayahu/Isaiah 51:17**, the call to rise up, is being given along with the clear call to wake up! While this may make perfect sense, as one cannot rise up or shine when you are still asleep, we take note that this is a call that emphasises more than a physical awakening, as it is a call to wake up from the drunkenness of lawlessness and rise up and start shining the true light of obedience!

Sha'ul tells us, in:

**Romiyim/Romans 13:11-14 "And do this, knowing the time, that it is already the hour for us to wake up from sleep, for now our deliverance is nearer than when we did believe. 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. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh."**

Sha'ul was making a great appeal back then, in his letter to the believers in Rome!

It is an urgent appeal that is still being made very loud and clear today... especially as we consider that our deliverance is nearer than many would care to believe!

The call is clear – **WAKE UP AND SHINE!**

Put off darkness and put on the light!

And the choice is clear – walk in life or sleep in death!

As we consider these words of Sha'ul, we need to make sure that we are 'awake to the Truth' and be urgent in our need to be perfecting our set-apartness before Elohim, which we are able to do as we rise up and shine.

The Greek word that is translated as ‘wake up’ comes from the root word ἐγείρω egeirō – Strong’s G1453 which means, ‘to raise up, to waken, stand’.

A derivative of this root is the word γρηγορέω grēgoreō – Strong’s G1127 which means, ‘to be awake, keep watch, alert, vigilant, be cautious, give strict attention to’, which is translated as ‘staying awake’, in:

**Ḥazon/Revelation 16:15** “See, I am coming as a thief. Blessed is he who is staying awake and guarding his garments, lest he walk naked and they see his shame.”

The call that we see being given repeatedly, throughout Scripture, is a call to wake up from sleep and walk in the Truth!

Sadly, there are still so many who are not being awakened to the Truth, as they continue to shut their ears and eyes from hearing and seeing the Truth, even while they are ‘physically awake’.

The hour has come for us to wake up from sleep and here, in these words of Sha’ul, the Greek word that is translated as ‘sleep’ comes from the word ὕπνος hupnos/hypnos – Strong’s G5258 which means, ‘sleep’; and while it certainly means, ‘sleep’, it also carries the understanding of ‘being under, put under’.

In fact, we get our English word ‘hypnosis’ from this word.

**Hypnosis is a trance-like state that resembles sleep, but is induced by a person whose suggestions are readily accepted by the subject!**

In Greek mythology, ‘Hypnos’ was considered to be the personification of ‘sleep’ and was, according to their mythology, the Greek mighty one of sleep, whose palace was located in a dark cave, where the sun never shone; and at its entrance there were poppies and other hypnotic plants.

The Roman equivalent, to this Greek mythological pagan mighty one, was ‘Somnus’, from which the English word ‘insomnia’ is derived, coming from the construct of two root words:

1) ‘in..’ meaning ‘no or to not’ and

2) ‘somnus’ meaning sleep!

So, what we are able to clearly understand, in this clear call to ‘wake up from sleep’ is that we are to ‘keep awake, be vigilant’ and make sure that we **DO NOT SLEEP**, or get hypnotised under the spell of the false doctrines of man!

This is a huge wake-up call, that should warn us against complacency and the vain assumption that many often have, thinking that they are standing strong, while there are subtle compromises in their lives and are clearly not being a true light!

We are to put off ‘darkness and sleep’ and put on the Master **יהושה׳** Messiah – The Light – and walk in His Torah, as children of light!

**Eph’siyim/Ephesians 5:14** “That is why He says, “Wake up, you who sleep, and arise from the dead, and Messiah shall shine on you.”

**Qorintiyim Aleph/1 Corinthians 15:33-34** “Do not be led astray, “Evil company corrupts good habits.” <sup>34</sup> Wake up to soberness, righteously, and do not sin, for some do not have the knowledge of Elohim. I speak this to your shame.”

For far too long, we have seen how the enemy has caused many to fall into a deep sleep, by promoting lawlessness as an acceptable means of worship! And we, who are in Messiah, must recognise that we have a great responsibility in guarding the charge to be sober and alert, while being trustworthy watchmen on the walls as we are diligently proclaiming the Kingdom and Besorah (Good News) of Messiah.

## **ARISE, SHINE, FOR YOUR LIGHT HAS COME!**

This is a call to be done with sin and lawlessness and put on the Truth and let your obedience to the Master be clearly seen, with no hidden compromises that can cause a defilement, lest your light be put out by Him!

**Galatians 3:27** “For as many of you as were immersed into Messiah have **put on Messiah.**”

**Iyob/Job 29:14** “I **put on righteousness, and it robed me; right-ruling was my cloak and turban.**”

**Tehillah/Psalm 132:9** “Let Your priests **put on righteousness, and Your lovingly-committed ones shout for joy.**”

These are just a few verses that highlight for us the clear need for us to ‘**put on**’ the Master and righteousness!

To put on righteousness is to put on the Master and vice versa!

Many, who claim to have put on the Master יהושע Messiah, yet show no regard for walking in righteousness (which is to guard the commands of Elohim), are clearly deceived and are not dressed as the set-apart priesthood and bride should be, but are simply lawless counterfeits, who will be cast out of the Master’s presence, when He comes for His ready Bride!

The Greek word that is translated as ‘**put on**’ is ἐνδύω enduō – Strong’s G1746 which means, ‘**to clothe or be clothed with (in the sense of sinking into a garment)**’, and is made up of two words:

**1 - ἐν en** – Strong’s G1722 which is a primary preposition denoting a fixed position (in place, time or state) meaning, ‘**in or on, with, by**’; and

**2 - δύνω dunō** which is a form of δύω duō – Strong’s G1416 which means, ‘**to enter, sink into, setting**’.

With the idea of ‘**setting**’, we can see how the 12 stones of the breastplate of the High priest were ‘**set**’ into the ephod (Breastplate).

This word simply carries the understanding of putting on something or clothing oneself with something!

Hear the clear call to wake up and walk in life, and be urgent in calling those who are asleep to wake up too, as they see your good works of obedience, as you stay dressed in the righteousness of Messiah, stay oiled and overcome, as you continue to shine the light of His Truth, showing that you are being wise and not foolish, having lamps filled with oil and pursuing set-apartness!

Wake up, stand up, get dressed and shine, could be a more specific way of emphasising the call being given here!

The Hebrew word that is translated as 'shine' is אֹרִי oriy, which comes from the root word אֹר or – Strong's H215 – *'light (noun) and give light or shine (verb) – bring illumination'* and from this root word we see the derivative of אֹר ur – Strong's H217 which actually means, *'a flame, fire, fires, light'* or *'light of fire'*.

The plural of the word אֹר ur is used in:

**Shemoth/Exodus 28:30** *"And into the breastplate of right-ruling you shall put the Urim and the Tummim, and they shall be on the heart of Aharon when he goes in before יהוה. And Aharon shall bear the right-ruling of the children of Yisra'el on his heart before יהוה, continually."*

The Hebrew word אֹרִי Urim – Strong's H224 which means, *'lights, illuminations'* and was that which was placed in the breastplate of right-ruling of the High Priest, together with the תִּמְמִים Tummim, which is the plural of the word תֹּם tom, which carries the meaning of *'perfections'*

While there is no evidence to clearly tell us what the Urim and Tummim consisted of, be it stones or any other substance, what we can see is that the High Priest would use these in order to get right-ruling and so speaks of seeking the perfect truth from יהוה.

What is very interesting, and worthy of noting, is that the first letter of the word אֹרִי Urim – Strong's H224 is the letter א 'aleph', which is the first letter of the Hebrew alphabet, and the first letter of the word תִּמְמִים Tummim is the letter ת 'taw', which is the last letter of the Hebrew alphabet.

**Hazon/Revelation 1:8** *"I am the 'Aleph' and the 'Taw', beginning and end," says יהוה "who is and who was and who is to come, the Almighty."*

**Yeshayahu/Isaiah 44:6** *"Thus said יהוה, Sovereign of Yisra'el, and his Redeemer, יהוה of hosts, 'I am the First and I am the Last, besides Me there is no Elohim."*

**What are the urim and tummim?**

They are the things that illuminate and perfect.

We know that יהושע is the Light and He was the Perfect Lamb, and so this represents for us our need to hunger and thirst for righteousness and be perfect before Elohim, for He is perfect and we are called to be the salt and light, which we can only be when we seek out His Right-Ruling and walk according to that which is to be upon our heart – His Torah (notice the positioning of the Urim and Tummim in the breastplate – by the heart!!!)

He writes His Torah on our hearts and so it is our hearts and mouths that we may do it!

In our Master, יהושע Messiah, is life and the life is the light of men!!! (Yohanan/John 1:4) Those who are in the Master and stay in Him have life and life abundantly and need not fear the darkness of evil.


When we consider the clear picture of Yisra'el having light while Mitsrayim were in thick darkness we are also able to recognise the joy of having the strength and power of our Master giving us secure light in our sojourning.

What is worth taking note of, in terms of the Hebrew word for light, we are able to see a powerful Truth being given to us through the ancient pictographic of this word:


The Hebrew words that are translated as 'light' – אור **oor** – Strong's H216 and 'to shine' - אור **or** – Strong's H215, is written in the ancient pictographic script, as follows:




### Aleph – א:

This is the letter 'aleph', in the ancient script is pictured as , 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice that יהושע Messiah fulfilled!

### Waw/Vav – ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook' as well as 'bind'.

### Resh – ר:

The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as 'chief, top, begging or first'. It has the meaning of 'top', as in the top or head of a body, and 'chief', as in a head of a tribe or people; as well as the one who rules the people.

Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

When we consider these ancient pictographic letters that render the word for 'light' we can clearly see a powerful lesson, in terms of our Master, the Light of the world, giving us the rendering:

## STRENGTH SECURED IN THE HEAD!

We have great confidence and security in being able to be strong and courageous as we walk in the Light as our Master, who is our Head, is in the Light and in Him we have been secured into His Covenants of promise, having called us out of darkness into His marvellous light, for His Word lights our path in a dark and depraved world!

As we consider the command being given, to 'SHINE', being written as אֹרִי ory, we can see this in the ancient text as follows:



As you will notice, with this root word written in the active imperative tense, being given in the singular, as a collective of a call for a unified Bride, there is the letter 'yod' at the end:

Yod – י

In the Ancient Script, this is the letter 'yad or yod' which is pictured as - י - which is the picture of **an arm and hand** and carries the meaning of 'work, make, throw' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this.

This also reveals to us a stretched-out arm and hand.

Therefore, in understanding this call to SHINE, as true children of light, we can see the following:

## STRENGTH SECURED IN THE HEAD – TO WORK!

In our Head, יְהוֹשִׁעַ Messiah, we are strengthened and secured, in order to work righteousness, as our works reflect the garments that He has clothed us in, and we are therefore able to SHINE, as we work our deliverance with fear and trembling, by having the proper works of obedience to His Torah, showing our belief by what we do!


With this pictographic of SHINE being clear that we are equipped in the Master to shine, we recognise that if we do to rise up, or ARISE, then we cannot shine!

So, coming back to the root word for 'arise', verb קָוַם qum – Strong's H6965 which means, 'to arise, stand up, stand', which is also translated in Scripture, as 'establish', we are able to glean great insight from the pictographic of this word too.

As we consider this root word קָוַם qum – Strong's H6965, in the ancient pictographic script, we are able to see how we have been caused to be built up and established in our Master, and it is pictures as follows:




### Quph – ק:

This is the letter ‘quph’, which is pictured as , and is a ‘horizon’ and depicts the elements of ‘time’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘circle’ or ‘to go around’, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.


### Waw/Vav – ו:



The ancient script has this letter pictured as , which is a ‘peg or tent peg’, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is ‘to add, secure or hook’.

### Mem – מ:



The ancient script has this letter as  and is pictured as ‘water’, and also carries the meaning of ‘chaos’ (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood** that flows!

With this picture representing the understanding of being established in Covenant, we are able to see the following meaning:

## CONTINUALLY/FOREVER SECURED BY THE WASHING!

This highlights how our Husband, יהושע Messiah, washes us through His Word, having shed His Blood for us, once for all time and therefore, we have been given access to His continual cleansing that establishes us and secures us as His set-apart and washed covenant bride!



**Eph'siyim/Ephesians 5:25-27 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."**

When we therefore look at the command to 'arise', we see the additional letter 'yad' being added to this root and the word קומי קומי (ARISE), in pictured as follows:



Once again, we are able to see the equipping call being given to rise up and work!

## **CONTINUALLY/FOREVER SECURED BY THE WASHING – TO WORK!**

This call to ARISE and SHINE, highlights for us that our Master, who has washed us and secured for us His Covenants of Promise, in His Blood, has done so, in order that we work righteousness, as we should, as a faithful Bride who has been cleaned, equipped, secured and set-apart for service!

**Debarim/Deuteronomy 6:25 "And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us."**

**Yeshayahu/Isaiah 32:17 "The work of righteousness shall be peace, and the service of righteousness be rest and safety forever."**

**Tehillah/Psalm 119:165 "Great peace have those loving Your Torah, and for them there is no stumbling-block."**

**Tehillah/Psalm 119:172 "My tongue sings of Your word, for all Your commands are righteousness."**

I have listed these verses, to simply highlight that it is righteousness for us to hear, guard and do the Torah of our Master, and while I could make mention of many more, I ma simply emphasizing, for purposes of this message, how vitally important it is for us to hear the call to **ARISE** and **SHINE**, and not only be hearers, but be those who have ears to hear what the Spirit says and be proper doers of the Word.

From the pictographs of קומי קומי (ARISE) and אורי oriy (SHINE), we are able to see that, in Messiah, who is the Light, we can able to ARISE and SHINE, as we continue to stand firm in the Master, as an established priesthood that keeps clean the washing that He has brought for us, in order to serve Him without spot and blemish, finding our complete strength in our Master and Elohim, who has revealed His Arm to His own!

The Hebrew root word for **shine**, can also be understood as ‘to **brighten up**’, and hence the clear command being given by our Master, Redeemer and King, to get up, be bright!  
With this call, we could, in many ways, see this also making a clear command to not be dull!  
**DO NOT BE DULL!!!**

Yes, יהוה has highlighted your sins and He has disciplined you!

Now get up and shine and stop being dull!

If you handle His discipline as one should, then His discipline will reap the abundant fruit of righteousness!

**Ib’rim/Hebrews 12:11-14 “And indeed, no discipline seems pleasant at the time, but grievous, but afterward it yields the peaceable fruit of righteousness to those who have been trained by it. 12 So, strengthen the hands which hang down and the weak knees, 13 and make straight paths for your feet, lest the lame be turned aside, but instead, to be healed. 14 Pursue peace with all, and pursue apartness without which no one shall see the Master.”**

We can respond to this call to arise and shine, for our light has come!!!

The Hebrew word that is translated as ‘**your light**’ is אורֶיךָ **oreyk**, coming from the root word אור **oor** – **Strong’s H216**, which we have already looked at, in the ancient pictographic script.

**Yohanan/John 8:12 “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.”**

Our LIGHT - יהושע Messiah – has come!!!

The Hebrew word אורֶיךָ **oreyk**, which means, ‘**your light**’ is only written in this way, in 3 verses.

Here, in **Yeshayahu/Isiah 60:1**, and again in the following 2 verses:

**Yeshayahu/Isaiah 58:8 “Then your light would break forth like the morning, your healing spring forth speedily. And your righteousness shall go before you, the esteem of יהוה would be your rear guard.”**

**Tehillah/Psalm 43:3 “Send forth Your light and Your truth! Let them lead me, let them bring me to Your set-apart mountain and to Your dwelling places.”**

As we consider these two verses, in regards to the word אורֶיךָ **oreyk** (**your light**) being used, we can see a wonderful lesson, which flows in unity of the call being given in **Yeshayahu/Isaiah 60:1**.

In **Yeshayahu/Isaiah 58:8**, the promise of our light breaking forth like the morning, is the resulting action of proper obedience and in **Tehillah/Psalm 43**, with the cry of deliverance being made, the psalmist asks for the Light and Truth of Elohim to be sent, so that he could be led in complete set-apartness, in order to draw near to Elohim!

We ere once far off from the covenants of promise and were without Elohim in the world, but now, through the blood of Messiah, we have been brought near and grafted in to His Covenants and are cleaned up to be equipped to be a Bride that is making Herself ready, by allowing the Light of His Torah to lead, guide, protect and cause us to be able to stand, shine and serve, in compete set-apartness, as we worship Elohim in Spirit and Truth!

The Torah is our light:

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

**Tehillah/Psalm 119:105** “**Your word is a lamp to my feet and a light to my path.**”

This equipping call, to arise and shine, for your light has come, is a clear declaration being given to a once captive and lost bride, making it clear to Her that:

## **THIS IS THE TIME OF YOUR DELIVERANCE!**

Knowing this, we recognise the urgency we are to have in working out our deliverance with fear and trembling, by walking in the light, guarding to do His Word and obey His Torah, as children of light!

That means:

## **NO MORE DARKNESS!**

**Eph’siyim/Ephesians 5:8-11** “**For you were once darkness, but now you are> light in the Master. Walk as children of light – 9 for the fruit of the Spirit is in all goodness, and righteousness, and truth – 10 proving what is well-pleasing to the Master. 11 And have no fellowship with the fruitless works of darkness, but rather convict them.**”

The Greek word that is used here in Sha’ul’s letter to the believers in Ephesus for ‘darkness’ is σκότος skótos – Strong’s G4655 which means, ‘*physical darkness, darkened eyesight, blindness*’ and is also used to metaphorically describe, ‘*spiritual darkness, implying error and ignorance, sin and misery and immorality*’.

Sha’ul makes it very clear to us, that we are to walk as children of light and have nothing to do with the fruitless works of darkness and the Greek word that is used here for ‘walk’ is περιπατέω peripateō – Strong’s G4043 and carries the meaning, ‘*to walk, behaviour, to conduct one’s self, to make one’s way, to tread with the feet, to make one’s life*’.

We are children of the Most-High Master and Elohim, and we are to walk as such, for those who overcome shall be called children:

**Ḥazon/Revelation 21:7** “**The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.**”

**Yoḥanan Aleph/1 John 2:6** “**The one who says he stays in Him ought himself also to walk, even as He walked.**”

In speaking of the Day of יְהוָה, Sha’ul made it clear to the believers in Thessalonica that they were not to be ignorant of the times of our Master:

**Tas’loniqim Aleph/1 Thessalonians 5:4-5 “But you, brothers, are not in darkness, so that this Day should overtake you as a thief. 5 For you are all sons of light and sons of the day. We are not of the night nor of darkness.”**

As we guard the Word of Elohim and walk as children of light then we shall not be caught unawares at our Master’s coming but will be a prepared Bride that has made herself ready!

As we consider these various passages that I have quoted from, we need to be diligent in our walk, as true children of light, and recognise the trust we are to have in our Master and Elohim and make sure that we diligently guard to walk in righteousness, as we walk in the light of His face, being equipped to stand armed in His Torah of Light, so that we can withstand the fiery darts of the enemy and not fear what man can do to us!

Even though thick darkness covers the earth, we are called to shine the light of the Truth and not let our light be snuffed out by the depravity and darkness of lawlessness and sin!

**Yeshayahu/Isaiah 60:2** makes it clear to us that the word is extremely dark, yet this should not deter us from shining the light, nor should we be afraid to rise and shine.

Let the dark world see our good works of light, and even though they speak against us, do not hide your light!

**Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the being, 12 having your behaviour among the nations good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”**

Let the dark world see your good works of light!!!

**Yeshayahu/Isaiah 60:2** is a wonderful parallel to that which took place in Mitsrayim, when יהוה sent the plague of darkness and a thick darkness was felt for 3 days, and while there

was darkness in all Mitsrayim, there was light in Goshen, for the children of Yisra’ël!

And in this equipping call to **ARISE AND SHINE**, these words are a great encouragement to those who have ears to hear, as they remind us of that which took place in Mitsrayim and the deliverance that יהוה brought for His chosen!

These words are still an encouragement to us today, just as it was in the days of Yeshayahu, for we recognise that the world is an extremely dark place, and while we may often feel the effects of the thick darkness of depravity and lawlessness, we who have the light are able to walk in the light and shine that light, without fear of the darkness that surrounds us!

The Hebrew word that is translated as ‘darkness’ comes from the root word חֹשֶׁךְ **hoshek** –

**Strong’s H2822** which means, ‘**darkness, obscurity**’, and comes from the root verb חָשַׁךְ

**hashak** – **Strong’s H2821** which means, ‘**to be or grow dark, make it dark**’, and we take note of the following:

**Tehillah/Psalm 112:4 (a) “Light has risen in the darkness to the straight ones, those showing favour.”**

When Elohim created the heavens and the earth ‘darkness’ was on the face of the deep, and Elohim said ‘Let Light come to be’ and He separated the ‘light’ from the ‘darkness’ and called the ‘light’ day and the ‘darkness’ He called night.

**Tas’loniqim Aleph/1 Thessalonians 5:4-5 “But you, brothers, are not in darkness, so that this Day should overtake you as a thief. 5 For you are all sons of light and sons of the day. We are not of the night nor of darkness.”**

In the plague of darkness over Mitsrayim, we are told that thick darkness came over the land and they could not even see each other for 3 days!!!

This darkness represented the complete removal of the presence of יהוה from the Mitsrians, while the ‘Light’ of His presence remained with the children of Yisra’el, who had light in their dwellings!

**Shemoth/Exodus 10:22-23 “And Mosheh stretched out his hand toward the heavens, and there was thick darkness in all the land of Mitsrayim for three days. 23 They did not see one another, nor did anyone rise from his place for three days, while all the children of Yisra’el had light in their dwellings.”**

Darkness snuffed out life for Mitsrayim; and without light life ceased.

Scripture said that no one could move.

They were literally paralyzed for those three days.

Without the life support of light, even the air around them was thickened and immobile and breathing was even difficult for many. Fire could not even burn. This plague was so terrible they could actually *feel* the darkness.

In **Shemoth/Exodus 10:22** the Hebrew word translated as ‘thick’ is אֶפְלַח *aphelah* – Strong’s H653 which means, ‘darkness, gloominess, calamity, thick, gloom’.

**Mishlê/Proverbs 4:19 “The way of the wrong is like darkness; they do not know at what they stumble.”**

This word speaks of a very thick darkness – the blackest darkness! We also see here a shadow picture reference to the Day of יהוה, as we see this word used in speaking of the Day of יהוה in:

**Yo’el/Joel 2:2 “a day of darkness and gloom, a day of clouds and thick darkness, like the morning clouds spread over the mountains – a people many and strong, the like of whom has never been, nor shall there ever be again after them, to the years of many generations.”**

The wrong who forsake the path of straightness walk in darkness and are walking without Elohim!!!!

In other words, they are simply groping about in the dark being led by others who are in the dark!

The wrong grope around in the dark and they do not even know at what they stumble!!!

The wrong who refuses to walk in The Light of the Truth, by not walking in the Torah of Elohim, are like the blind leading the blind, as they grope around in the dark and have no clue as to what they are doing wrong!

**Yoḥanan Aleph/1 John 2:9-11** “**The one who says he is in the light, and hates his brother, is in the darkness until now. 10 The one who loves his brother stays in the light, and there is no stumbling-block in him. 11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.**”

**Yoḥanan/John 12:35** “**יהושע**, therefore, said to them, “**Yet a little while the light is with you. Walk while you have the light, lest darkness overtake you. And he who walks in darkness does not know where he is going.**”

The blessing of obedience, is that, in the midst of the darkness of ignorance and sin, Messiah came and let His Light shine so that the straight ones, who believe in Him, will find favour and be equipped to see, and in turn, be able to shine that light for others to see!!!  
Are you shining as you should?

The Hebrew word that is translated as ‘**thick darkness**’ in **Yeshayahu/Isaiah 60:2** is not אֶפְלָה **aphelah** – **Strong’s H653**, but is the word עֲרָפֶל **araphel** – **Strong’s H6205** which means, ‘**cloud, heavy cloud, deep darkness, gloom, thick gloom**’ and is used 15 times in 15 verses, all in relation to the thick and dark cloud of Elohim, representing His presence or impending wrath.

This therefore gives us a powerful picture being given here, in **Yeshayahu/Isaiah 60:2**, with the clear reality that darkness covers the earth and thick darkness the peoples, from which we are able to see the clear call to rise up and shine because the Day of **יהוה** draws near and if you are not awake His darkness will cover you – meaning His judgement will come upon you, whereas those who respond to the call to **ARISE** and **SHINE**, will have His esteem shine upon them!

The unbelieving ones (those who are not doers of the Word) are blinded by the mighty one of this age and the enlightening of the Good News of the esteem of Messiah, who is the likeness of Elohim, does not shine on them, as they refuse to hear the call to **ARISE AND SHINE!**

We who have turned to the Master, the veil has been taken away and our minds we are no longer blinded by the deceit of lawlessness, but are equipped to offer up the proper praises to Him who called us out of darkness into His marvellous light!

As we walk in the light, we guard the path of righteousness which shines brighter and brighter to eth perfect day of our Master.

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

In contrast to the path of the wicked, what is made perfectly clear here is that the path of the righteous shines brighter and brighter.

The Hebrew word for righteous is צַדִּיק *tsaddiq* – Strong’s H6662 which means, *‘just, righteous, blameless, lawful’* and comes from the primitive root צַדֵּק *tsadeq* – Strong’s H6663 which means, *‘to be just or righteous, justified, properly restored’*. רָשָׁע *rasha* – Strong’s H7563 which means, *‘wicked, criminal, evil, offender’*, is frequently placed in Scripture, especially in Proverbs, as being in direct and unequivocal opposition to צַדִּיק *tsaddiq* – Strong’s H6662.

The book of **Mishlë/Proverbs** contains a great deal of antithetical parallelism, which contrasts the רָשָׁע *rasha* and the צַדִּיק *tsaddiq* in black and white terms. The focus is on both the quality of lifestyle and the results of these two ways of living.

Whereas the wicked forsake יְהוָה, the righteous cling to him.

Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc.

**Debarim/Deuteronomy 28** clearly deals with the blessings for the righteous (**verses 2-14**) and the curses for the wrong (**verses 15-68**)!

Here in this **verse 18**, Shelomoh praises the brightness of the way of righteousness after having warned the hearer to not be enticed or led astray by the ways of the wrong, which is evil and dark.

This verse echoes a clear picture of growth and a continual growing of a true set-apart one from day to day.

In Yeshayahu, we see the clear call to walk in the light of יְהוָה:

**Yeshayahu/Isaiah 2:5** *“O house of Ya’aqob, come and let us walk in the light of יְהוָה.”*

When Yeshayahu was describing the coming reign of our King, he urged all to be urgent in their walking in the Truth and Light of the Torah of יְהוָה.

The urgency of this command is clear, in saying *‘come and let us walk’* and we see the repetition of the root word to “walk” being used in the intensive form, literally commanding the following, *‘walk, let us walk!’*

This call identifies that there is no time to be sitting still and waiting for The Day to come – we are to be about walking in Him right now! This urgency in commanding and calling for an active walk was due to the current circumstances that had plagued Yehudāh.

Yehudāh had grown comfortable in their circumstances and as a result were being filled with all the wrong stuff!

Yeshayahu was calling the people to walk in the light and as he looked around, he saw what could be described as ‘dark living’ by a people who claimed to follow יְהוָה!

## THE PERFECT DAY!

The Hebrew word for ‘perfect’ here in **Mishlĕ/proverbs 4:18** is the root word כּוּן *kun* – **Strong’s H3559** which means, ‘*ready, steadfast, established, firm, set up, determined, prepared*’, and it is written in the ‘niphil passive’ tense, rendering it to mean, ‘*be prepared, be ready, be steadfast, be secure, be enduring, be stable, be settled*’.

The perfect, ready and established day of יְהוָה is coming – a perfect day, of which we are shining the light of, as we sojourn faithfully as ambassadors of the coming reign of our Master and Elohim.

That perfect day will be perfect, in the sense that The Light of the world will be the light and lamp among us, having no need for the sun or the moon, that is given to us for the Appointed Times!

In **Yeshayahu/Isaiah 60:19-20** we are given the clear prophetic language that highlights that our Master will be with us forever!

**Yeshayahu/Isaiah 60:19-20** “**No longer is the sun your light by day, nor does the moon give light to you for brightness, but יְהוָה shall be to you an everlasting light, and your Elohim your comeliness. 20 “No longer does your sun go down, nor your moon withdraw itself, for יְהוָה shall be your everlasting light, and the days of your mourning shall be ended.”**

This is clear prophetic language that we see being given to us in Hazon/Revelation, in the clear revelation of all wickedness being destroyed and the perfect Light of our Master being with us forever:

**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 יְהוָה Elohim shall give them light. And they shall reign forever and ever.”**

As mentioned, the sun and the moon have been given to us for the Appointed Times. The sun and the moon and the stars were appointed, in Creation week, to be that which is used in the expanse of the heavens to separate the day from the night, be used for signs and appointed times, and for days and years. When our Master comes to dwell with us forever, then there will no longer be need for the lights in the expanse to show us when we are to meet with Him, as He will be with us forever, as the Perfect Day of His Presence will be revealed, and we shall reign with Him forever.

What Shelomoh is clearly reminding us of here, in **Mishlĕ/Proverbs 4:18**, is that we are on a righteous path – a path that leads to the perfect day, and as we stay on the narrow path of righteousness, we will shine brighter and brighter, perfecting our set-apartness as a Bride that makes herself ready!

As we consider the opening 2 verses of **Yeshayahu/Isaiah 60**, which I have certainly expanded a great deal on, for good reason, we are able to see the urgency of this call to **ARISE** and **SHINE**, along with the warning against not responding to the clear command being given!



In fact, **Yeshayahu/Isaiah 60:1-2** is still a clear command being given today, and those who respond correctly, can hold fast to the sure promises that are presented very clearly, from **verses 3-22**, which highlight that which is still to come, when our Master comes for those who have been faithful in shining the light of His Truth and have not walked in darkness!

As one goes through the rest of the chapter, we are able to take note that these are clear prophetic words that can be mirrored with that which we find in **Hazon/Revelation 21 & 22**, which highlights that which takes place after wickedness is destroyed and our Master comes to dwell with His Redeemed Bride forever!

These **verses 3-22** in **Yeshayahu/Isaiah 60**, are prophetic promises, of what will take place when our Master comes for His ready Bride and establishes His reign here on earth!

I encourage you to read through **Hazon/Revelation 21 & 22** alongside this chapter 60 of Yeshayahu/Isaiah, for in doing so, I firmly believe that you will be further equipped to keep standing strong in the Master, and be firmly established in His Truth, dressed in the armour of Light, guarding His Torah, and shining the brightness thereof, right here and now, amidst a very dark world!

This chapter highlights the clear revelation that **יהוה us יהושע** our Saviour and Redeemer, and for more on that, please see the article called, '**YHWH our Saviour – YHWH our Messiah**', which can be found on our site (<https://atfotc.com>) under the **articles** menu or by clicking on the following link:

<https://atfotc.com/yhwh-our-saviour-yhwh-our-messiah/>

As one goes through the rest of the **chapter 60** of **Yeshayahu/Isaiah**, we are able to see how many will come and ask you about your light, while at the same time, we also know that most will scoff at your light! And for this we must be prepared and always ready to give a reason for the hope we have.

In **verse 3** we are told that nations will come to our light and sovereigns to the brightness of your rising.

As a foreshadowing prophetic picture of this, we are able to see how the sovereignty of Sheba came to see the wisdom of Shelomoh and the house that he had built and she brought an abundance of gifts and was in awe of his wisdom, which she came to see for herself.

You can read about this in **Melakim Aleph/1 Kings 10**

The reason for me making mention of this, is to reiterate our need to always be ready to declare our belief and answer anyone who would ask.

While we must always be ready to answer, we must also realise that our actions of obedience are also a way that we are always ready to answer, as we do our utmost in making sure that everything that we do, in word and deed, is done in the Name of **יהושע** Messiah, for then we are able to confidently declare that we have indeed responded to the command that our Master has given to us:

# ARISE, SHINE, FOR YOUR LIGHT HAS COME!

Let me remind you of the words of Kěpha:

**Kěpha Aleph/1 Peter 2:9** “**But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light**”

ARISE, SHINE and proclaim the praise of our Master!!!

He who has ears to hear, hear what the Spirit says!!!

Our Master is coming soon, and He is coming for His Ready Bride! A Bride who has risen and is shining, keeping Her lamp trimmed and burning bright!

How ready are you?

I will repeat the clear words of our Master, that is quoted at the beginning of this message, reminding us that we are the light of the world, as seen in:

**Mattithyahu/Matthew 5:14-16** “**You are the light of the world. It is impossible for a city to be hidden on a mountain. 15 “Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house. 16 “Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.”**

These words of our Master and Elohim, **יְהוֹשֻׁעַ** Messiah, are words we need to carefully consider as we earnestly seek to serve Him in Spirit and Truth, making sure that we are shining the light of His Truth continually and consistently, as we do our utmost to properly reflect His Truth in our daily lives before all!

We, as taught ones (disciples) of Messiah, are the light of the world!

This is certainly a wonderful thing indeed, yet comes with a very clear responsibility – and that is to shine continually!

The Greek word that is translated as ‘light’ in **Mattithyahu/Matthew 5:14** is **φῶς phōs** – **Strong’s G5457** which means, ‘**light, fire**’, which comes from the word **φάος phaos** which means, ‘**to shine or make manifest, especially by rays**’.

This Greek word is used in the **LXX** (Septuagint – Greek translation of the Tanak – O.T.) in the following verse:

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

The Hebrew word that is translated as ‘light’, in this verse, is **מָאֹר ma’or** – **Strong’s H3974** which means, ‘**a luminary, light, shining**’, and comes from the root word **אָוַר or (oor)** – **Strong’s H215** meaning, ‘**to be or become light, give light, shine**’, which we have already looked at in the ancient pictographic script.

The Hebrew word that is used here for 'lamp' is נֵר ner – Strong's H5216 which means, **'lamp, candle, light'**.

Now a lamp, in ancient times, would primarily be a vessel with a wick in it 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 Greek word that is used in **Mattithyahu/Matthew 5:15** for 'lamp' is λύχνος **luchnos** – Strong's G3088 and is the Greek word used in the LXX (Septuagint), as being equivalent for the Hebrew word נֵר ner – Strong's H5216 and this call to keep our lamps burning, reminds us of the clear instruction for the priesthood, who were to make sure that the lampstand would burn continually!

There is a responsibility for all of Yisra'el (that includes you and me), to be bringing clear oil and allowing the lamp of His word to continually burn in us.

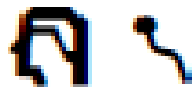
We must not be found to be without oil like the 5 foolish maidens who were shut out for not having oil in their lamps.

We keep the lamp burning, so to speak, through obedience to His Word as we walk in His Word that leads us.

The command given in **Shemoth/Exodus 27:20** is seen again in:


**Wayyiqra/Leviticus 24:2** **"Command the children of Yisra'el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually."**

In the ancient pictographic script, the word for נֵר ner – Strong's H5216 – lamp, would look as follows:




**Nun - נ:**



This is the letter 'nun' (נ), which in the ancient text is pictured as , which is a **'spouting seed'**, and gives the idea of **'continuation or an offspring or an heir'**, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.

**Resh - ר:**



The ancient script has this letter as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

In terms of us seeing these letters, being expressed as 'lamp', we are able to clearly identify who it is who gives us our light and who is our lamp – יהושע Messiah, The Word made flesh, who is our Head and is The Seed!

This pictograph rendering of the word for lamp, נֵר ner – Strong's H5216, can have the following meaning:

## LIFE IN THE HEAD!

In terms of us seeing these letters, being expressed as 'lamp', we are able to clearly identify who it is that gives us our light and who our lamp is – it is יהושע Messiah, who is our Head and we know that He is The Seed!

**Timotiyos Bět/2 Timothy 2:8 "Remember that יהושע Messiah, of the seed of Dawid, was raised from the dead according to my Good News"**

**Galatiyim/Galatians 3:16 "But the promises were spoken to Abraham, and to his Seed. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Messiah."**

We who are grafted in to Messiah by His blood become the seed of Abraham:

**Galatiyim/Galatians 3:29 "And if you are of Messiah, then you are seed of Abraham, and heirs according to promise."**

יהושע Messiah, The Light of the world, has caused us to be equipped to shine His truth and be a light to the nations, as we walk according to His commands.

As we, the remnant seed who are guarding the commands of Elohim and possess the witness of יהושע Messiah, and shine the Truth will be under severe attack from the enemy who will try to put out the Light of Elohim in our lives:

**Hazon/Revelation 12:17 "And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of יהושע Messiah."**

This word for lamp - נֵר ner – Strong's H5216 – is also used in:

**Shemu'el Bět/2 Samuel 22:29 "For You are my lamp, 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!**

To the assembly in Ephesos in **Hazon/Revelation 2** יהושע reveals Himself as the One who walks in the midst of the 7 golden lampstands and warns the assembly at Ephesos that if they do not repent and return to their first works (that of walking in the Torah – the good works prepared beforehand for us to do!) then He would remove their lampstand!

**Tehillah/Psalm 119:105** tells us that The Word of יהוה is a lamp for our feet, and as we understand, in the Hebraic mind-set, that ‘feet’ is a term that is often used in reference to the keeping His Feasts and His commands, which speaks of actively walking out our belief in obedience, in doing the ‘works of faith’, then, it becomes clear that the ‘clear oil’ that we are have and bring, is a clear picture of our **‘belief/faith with works’** – that is – works of obedience to the commands of Elohim, in being a set-apart people who guard His commands and keep His Feasts.

And this we do as we walk ‘in’ Messiah, for then we are able to ‘bring our oil’, as we walk in the Spirit, to Him, so that He can continually keep our lampstand alight!  
Fools without oil are not burning bright as they should, for their lack of obedience has drained any chance of them having any possible oil that they may have thought to have had.

As we walk in His Word and guard His commands, we not only walk in the light of His face, but we are also equipped to shine as His light... and this can only be done ‘if’ we are **‘burning continually’**, which, can only be done ‘if’ we have oil!

Let His Word cause you to be one who hears the call to **ARISE AND SHINE**, and be sober and awake, having eyes to see and ears to hear, being properly equipped with His strengthening joy, giving continual thanks to Elohim and do so by rejoicing with the voice of song, declaring His praises continually, for His esteem has risen upon you!

קוּמִי אֲוִרִי כִּי בָּא אֲוִרְךָ וּכְבוֹד יְהוָה עָלֶיךָ זָרַח

**Qumiy oriy kiy ba oreyk ukebod YAHWEH alayik zarah**

**ARISE, SHINE, FOR YOUR LIGHT HAS COME!**

יהוה bless your and guard you; יהוה make His face shine upon you and show favour to you; יהוה lift up His face upon you and give you Shalom