

LAMP AND LIGHT – WE NEED THEM BOTH!

Tehillah/Psalm 119:105

8th of the 10th month 2020/2021

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!!!

In this message, I want us to understand the concept of light, as pictured for us in Scripture and in doing so, take a look at some of the 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:

Tehillah/Psalm 119:105

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

In diligently searching and studying the Word, I was about to take a portion of this Tehillah as a base for this message, 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 completely captivated by this one verse, which 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 105**, we can clearly see that His Word is both a lamp and light for us, yet there are clearly two different aspects to this and this teaches us the responsibility that we have as children of Light, in carrying the Light of our Master’s presence in our daily walk.

Yohanan/John 8:2 “Therefore יְהוֹשֻׁעַ 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.”

יְהוֹשֻׁעַ 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 was 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 now therefore look at the breakdown of the key root words that are used here in **Tehillah/Psalm 119:105** and then identify the further understanding of these words, as also seen in other passages of Scripture.

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

Firstly, we need to recognise what the source of the lamp and light is or rather, what is the lamp and light and what we can clearly see here, is that the lamp and light that is being referred to here is the Word of יהוה!

The Hebrew root word for ‘Word’ is דָּבָר *dabar* – Strong’s H1697 which means, ‘*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 Hebrew word that is translated as ‘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.

As a result, this brought confusion and the inability to understand each other’s speech and from this point forward, various languages were birthed and various interpretations and understandings 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 which means, ‘*to mingle, mix, confuse, confound*’ and so, the name or place of 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 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 Himself ¹³ 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, gave them the ability to become children of Light and be properly equipped to 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 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 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 that is given here, in this **Tehillah/Psalm 119:105**, 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 clearly see the path that is set 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: **Ib’rim/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 Hebrew 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 verse from **Shemoth/Exodus 25** was part of the instructions that were 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 and the Hebrew word that is translated as ‘continually’ is the word **תָּמִיד** **tamiyd** – **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!

In the ancient pictographic script, the Hebrew word **נֵר** **ner** – **Strong’s H5216** which means, ‘**lamp, candle, light**’, is pictured 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 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 יְהוֹשֻׁעַ Messiah, who is our Head and we know that He is The Seed!

Timotiyos Bět/2 Timothy 2:8 "Remember that יְהוֹשֻׁעַ 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."

יְהוֹשֻׁעַ 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.

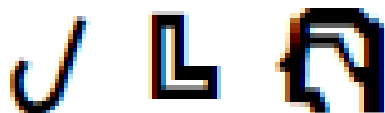
The lamp is for our feet!

The Hebrew root word that is translated as 'feet' is רֶגֶל regel – Strong's H7272 which means 'a foot/feet or to walk', and in Scripture, this often speaks of one's obedience to walking according to the commands of יְהוָה and obeying His call to keep His Feasts as commanded!

I say that, as we take note that this same word is used in **Wayyiqra/Leviticus 23** and is 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 יְהוָה!


Shemoth/Exodus 23:14 "Three times in the year you are to observe a festival to Me."

In the ancient pictographic script, the Hebrew word רֶגֶל regel – Strong's H7272 is written as follows:




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.


Gimel - ג



This is the letter '**gimel**', which in the ancient script in pictured as –  –which is '**a foot**' and carries the meaning to '**walk, gather, carry**', as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that '**feet**' in Hebrew speaks of one's walk and ability to keep the feasts of יְהוָה, and represents one's 'walk!

Lamed – ל



In the ancient script, this is pictured as  , which is pictured as a '**shepherd's staff**', representing '**authority**' and can give the meaning of '**to or toward**' and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by **Authority**, as well as be submitted under the Authority of the Good Shepherd!

When looking at these pictographic letters, in terms of understanding our needed obedience to keeping the Feasts of יְהוָה, we are able to clearly understand the message in these, as:

**IN OUR WALK OF OBEDIENCE,
WE GATHER AS COMMANDED,
AS WE ARE LED UNDER THE AUTHORITY OF OUR HEAD**

The beginning of our walk of obedience is to submit under the authority of our Good Shepherd and guard His Appointed Times of gathering!

The Word teaches us how to walk and it 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 of today, how there are many different religions that proclaim a way that seems right to them and so, they hold up their own 'lamps' that lights their path, so to speak,

What we recognise, as true children of light, is that the Word of Elohim 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!

Mishlê/Proverbs 21:2 “All a man’s ways are right in his own eyes, but יְהוָה weighs the hearts.”

This verse continues the theme of **verse 1**, in that it makes it clear that יְהוָה knows and is in total control of the thoughts, motives and plans that are in the heart of man.

Many may deem that whatever they do is right in their own eyes, yet the question is whether their ways actually line up with the clear Truth and plumb line of יְהוָה and His perfect Word!

This verse carries the similar theme of:

Mishlê/Proverbs 16:2 “All the ways of a man are clean in his own eyes, but יְהוָה weighs the spirits.”

The Torah is supposed to be written upon our hearts, so that we do it and make sure that we have the True Light giving 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, which we are able to see very clearly in the Creation account, is the separating of light from darkness.

The Hebrew root word that is used for ‘light’, here in **Tehillim/Psalm 119:105**, is אֹר **oor** – **Strong’s H216**, which comes from the primitive root verb אָר or – **Strong’s H215** which means, ‘**light (noun) and give light or shine (verb) – bring illumination**’ and from this root word, we see the derivative of אֵר **ur** – **Strong’s H217** which actually means, ‘**a flame, fire, fires, light**’ or ‘**light of fire**’.

In our Master, יְהוֹשֻׁעַ 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’ – אֹר **oor** – **Strong’s H216** and ‘to shine’ - אָר 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!

The plural of the word אור ur – **Strong’s H217** 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 אֲרִיִּים 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 תָּם tom, which carries the meaning of ‘*perfections*’

‘**Light**’, as we know in Scripture, in being the opposite to darkness, carries with it the clear significance that it has for us, in speaking of knowledge, insight and understanding as opposed to ignorance and confusion, which is represented by ‘darkness’.

In fact, in **Berēshith/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 that wisdom and understanding is established by His Word, as His Light brings the order that restores the confusion!

Right in the beginning of creation, we are able to see the power and effect of the Word of Elohim, for it separated the light from the darkness!

And when we understand that darkness is a picture of folly and that light is 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.”

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

Here, in this parable of Shelomoh, we see both of the root words ‘**lamp**’ - נֵר ner – Strong’s H5216; and ‘**light**’ - אֹרֶךְ oor – Strong’s H216 being used, 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 perfectly revealed to us through the life, death and resurrection of Messiah.

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!

Our Master reminds us that our eyes are key to our walk!

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' for Elohim, are blinded to the True Light of the Word, and we know that 'love' for Elohim is to obey His commands.

So, when many people try to claim that the Torah is no longer applicable or valid and cast it behind them, it is abundantly clear that their eyes are blinded by a 'confused' application of what is an "assumed love" that has no regard for the fixing of one's eyes on the Truth, as the assumed 'love' of the lawless is primarily driven by each one's own emotional responses that are driven by selfish motives

An evil eye is a dysfunctional eye, that may have the appearance of seeing yet is unable to 'know' or perceive!

We are to fix our eyes on Messiah, as we meditate daily on His Torah and in doing so, we 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:

Kěpha Bět/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."

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

יהושע Messiah came to light our path, so that we may no longer walk in the darkness and confusion anymore, and as we walk daily in His commands, we shine brighter and brighter:

Mishlě/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 **יהוה** 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 we must do our utmost to not dare be found to be empty vessels 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 יהושע Messiah: **Ih'rim/Hebrews 12:1-2** “**We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Prince and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.**”

The Greek word that is translated here as ‘looking’ is ἀφοράω – aphorao - Strong’s G872 which means ‘**to look/ to turn eyes away from all other things and fix them on something**’. Metaphorically speaking, it means ‘**to fix the mind upon/ give full attention/ looking intently upon/ to take heed**’, and it can also carry the meaning, ‘**to consider carefully, attentively look at**’.

This word ἀφοράω – aphorao - Strong’s G872 comes from the two Greek words:

- 1) ἀπό apo – Strong’s G575 which is a preposition and participle that means, ‘**from, away from, at, in, to**’ and
- 2) the word ὁράω horaō – Strong’s G3708 which means, ‘**to see, perceive, attend to, take heed, see with the mind, beware, to see – as in becoming acquainted with by experience**’.

The two words that are used here, for our Messiah, are the following:

- 1) **PRINCE** – this is from the Greek word ἀρχηγός - archēgos – Strong’s G747 which means, ‘**prince, captain, chief leader and author**’ and describes ‘**one that takes the lead in anything and thus affords an example, a predecessor in a matter, pioneer**’.
- 2) **PERFECTER** – this is from the Greek word τελειωτής - teleiōtēs – Strong’s G5051 – this is the only place in Scripture that this Greek word is found and denotes a ‘**finisher, completer, perfecter**’ and describes ‘**one who has in his own person raised faith to its perfection and so set before us the highest example of faith**’.

This is a description given only to יהושע Messiah who has become the supreme model for us to follow.

We are told to be ‘**looking**’ to Messiah – and what we can see from the verse before this one, is that in order to be able to properly ‘look’ at Messiah, we need to throw off, and lay aside, every weight and sin that easily entangles us and run with endurance, by looking intently at our King, as we run faithfully as servants of the Most-High Elohim!

Many are trying to run, yet find themselves getting tired and unable to endure the hardships and persecutions that come as a result of trying to be set-apart amidst a crooked generation!

The questions that you need to ask yourself, as you take an eye test in the mirror of the Word, so to speak are:

“What are you looking at?” Are you looking at Messiah?

We are to look to Messiah and careful consider our ways; and we are, at the same time, to make sure that our eyes are not looking elsewhere, as we ‘take heed’ of the dangers of the corrupt teachings of man-made dogmas and traditions that lead people astray. If we are not looking to our Master, Saviour, Elohim and King then our eyes may be dangerously looking at that which cannot save us!

Lamps filled with pure and clear oil!

There are many people today, who have lamps in their hand and presume to be walking on a sure path, while they have been grossly misguided by inherited lies and false man-made traditions, as the confusion of man has mixed the clear and pure oil of the Truth with false worship practices and, as a result, they 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 what happens to the lamp of the wrong:

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 verses, is that we see the use of the word ‘lamp’ - נֵר ner – Strong’s H5216 being used, yet we see no connection of this lamp to the True Light - יְהוָה oor – Strong’s H216 of יְהוָה.

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

As discussed previously, we know that Yoḥanan spells it out very clearly for us that ‘sin is lawlessness’, so therefore, we can see that the wrong does 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 is 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 deliberately casting His Words and instructions on how to walk in the path of light behind them – and this is what the Master יְהוָה says to the wrong, who have changed His times and laws, as a lamp for their paths:

Tehillah/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.

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

If יהוה is not your lamp then who is?

We cannot serve two masters, and sadly we can clearly see today, is how so many people, 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, despite their attempts at celebration tehri own corrupted practices of man-made festivals of light!

The True Lamp and Light is what we are to have and we need them both, for both are contained in the revelation of His Word and in our proper 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.”

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 יהוה 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 יהוה shall be your everlasting light, and the days of your mourning shall be ended.”

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.

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!

This we are able to do, as we hear, guard and do all He commands, walking in His Torah with joy and gladness of heart, keeping our lamps burning with the pure clear oil of His Truth continually in us, as we meditate on His Torah day and night, 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 wicked and corrupt 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.

The Hebrew root word that is translated as 'path' is נָתִיב *nathiyb*- Strong's H5410 which means, '*path, pathway, byway*'.

We do not follow the crooked byways and paths of the unrighteous and we called to guard ourselves from allowing our feet to follow their paths!

Tehillah/Psalm 119:35 "Make me walk in the path of Your commands, for I have delighted in it."

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

Do not walk in the way of the nations – walk in the Torah!

This root word is also used to describe the paths of the wrong that we are not to walk in:

Mishlê/Proverbs 1:15 "My son, do not walk in the way with them, keep your foot from their path"

The Hebrew word that is translated as 'keep' is מָנַע *mana* – Strong's H4513 which means, '*restrain, withhold, held back, keep back*', and we are able to understand the clear call being given, in making sure that we restrain from walking in the way of sinners!

This highlights how alert we are to be by making sure that we only walk in the True Lamp and Light of our Master and not be enticed to walk in wicked paths that are lit by the darkness of falsehood.

Have you found at times that your lamp has been soiled with self and, as a result, you have 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 **Tehillah/Psalm 119:105**, be a sober reminder to us all, that we need both The Lamp and Light, and let us be urgent in proclaiming this truth to others, who have lamps yet no light, so to speak, as they are rejecting 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 5:14-16 “**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.**”

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, and we best make sure that we have them and are shining the purity of set-apartness as we should, lest our lamps be put out!

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 **Shemoth/Exodus 27:20**, which we have already looked at.

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!

In **Hazon/Revelation** we are given the clear revelation of the presence of our Master and Elohim being with us forever, as we see that He is both the Light and Lamp:

Hazon/Revelation 21:23 **"And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim lightened it, and the Lamb is its lamp."**

יהושע Messiah is The Lamb that takes away the sins of the world and when our deliverance is made complete, we shall have the full light of His presence with us forever.

The light is the source and the lamp is the form in which the source is contained and able to interact with that which the Light has created.

In **Yohanan/John 1**, we are told that we saw the esteem of Elohim, as the Word became flesh and dwelt among us and in doing so, we saw the esteem of Elohim as of an only brought forth of a father.

This same esteem, that was seen in the form of **יהושע** Messiah, is the same esteem that we will see, as The Lamb is our Lamb and source of Light.

In order to faithfully possess the true witness of the Lamb, we need to guard the commands, as we walk in the Light, even as He is The Light, and The Torah is that Light and Lamp, without which we will not be able to be true ambassadors and witness of the Truth.

LAMP AND LIGHT – WE NEED THEM BOTH!

As you consider this clear revelation of the light and lamp of our Redeemer and King, may you continue to be trustworthy in bringing forth the proper witness of the Light, as you walk as children of light, having cast aside all darkness, with lamps that are continually filled as you walk in the Torah that lights your feet to walk in the narrow path of righteousness, so that you do not step to the left or the right, but guard the way of set-apartness and shine your light ever brighter to the Perfect DAY!!!

יהוה bless you 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