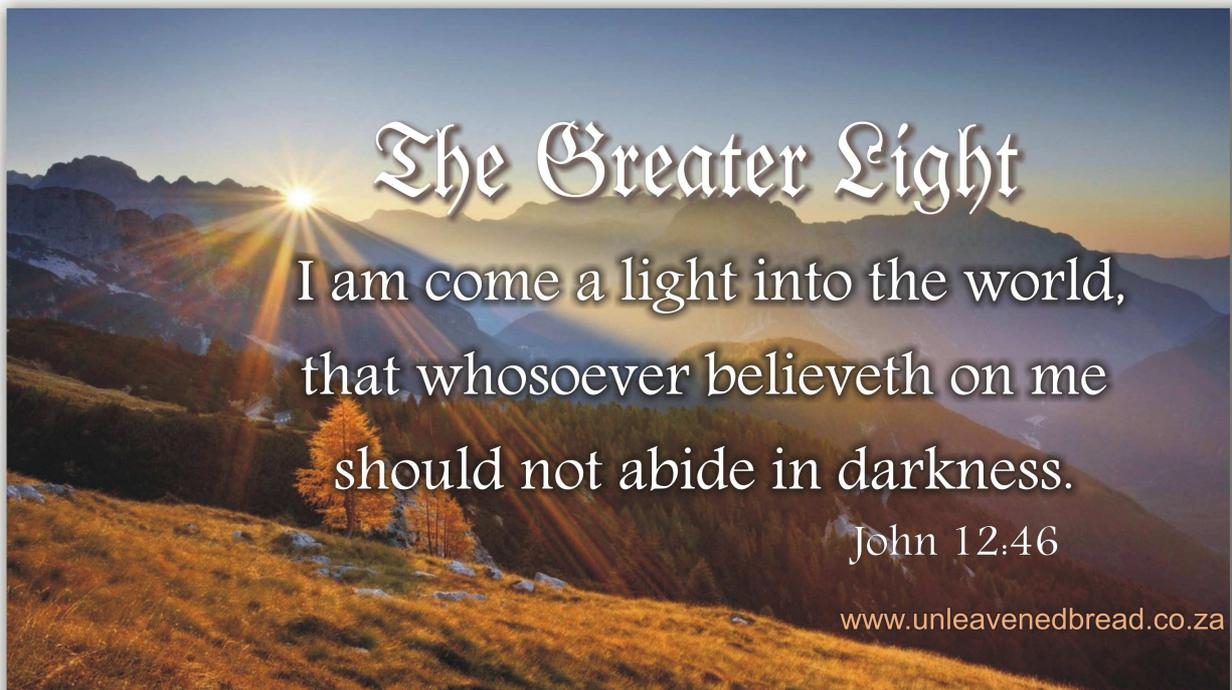


Fear Elohim, and keep His commandments:
for this is the whole duty of mankind
Ecclesiastes 12:13

The 'Greater Light'

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Introduction

There are many religious leaders out there today who teach that the Torah* (commandments/law) of the 'Old Testament' are done away with or have been replaced by the 'New Testament' teachings of the Messiah Yahushua (Jesus). Conversely there are many leaders within the Hebrew Roots and Messianic movements that teach that we are to return to the ways of Torah and embrace the instructions provided through Moses. I support this second view but also believe that it often occurs that in our zeal to return to the ways of old, we often neglect to pay attention to the invaluable lessons taught by Y'Shua on the issue of **Righteousness**.

Y'Shua stated the following in **Matthew 5 verse 20**:

“For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens.

The previous verses **5:17 - 19** are of fundamental importance as well i.e.:

“Do not think that I came to destroy the Torah or the Prophets.¹ I did not come to destroy but to complete. Footnote: ¹*The Law and the Prophets is a term used for the pre-Messianic Scriptures.*

“For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done.

“Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

These passages clearly illustrate that the **Torah is still valid for all believers today** and serves as the **foundation** for the pursuit of righteousness. What Y'Shua was revealing in verse 20 though is that there is more to righteousness than just following the Torah as a set of rules and regulations with no deeper spiritual understanding and application— which He introduced and taught.

The purpose of this article is to show that the Torah* of Moses in the Old Testament does not represent the full Righteousness of the Father. The Torah* is in many respects a preparatory standard (foundation) laid down through Moses to guide us out of a life of '**darkness**' towards and into the '**light**' of the Father's Righteousness. With the appearance of the Messiah Yahushua, as the '**greater light**', the spiritual application of Torah was revealed. I believe that one can not fully understand the Torah without having the spiritual mind of Y'Shua (**1 Corinthians 2:14-16**). I want to show in this article how the Torah* of Moses is the '**lesser light**' to rule the night and that the Messiah Yahushua is the '**Greater Light**' to rule the day.

In order to support this claim though, I need to lay some foundational background first.

* When reference is made in this article to the '**Torah**' I am more specifically referring to the '**Mosaic Law**' detailed in the 2nd to 5th books of the Old Testament i.e. Exodus, Leviticus, Numbers and Deuteronomy .

Symbolism in 'light' and 'dark'

In the beginning we read how the darkness was on the earth:

Genesis 1:2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters.

And Elohim then brought His character i.e. 'light' into the world and separated His 'light' from the existing darkness.

Genesis 1:3/4 And Elohim said, “Let light come to be,” and light came to be. And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.

We must not confuse this 'light' with the lights outlined later in Genesis in verse 14 which were created to provide light during the 'day' and the 'night'. This 'spiritual' light of Genesis 1:3&4 is different. Contrary to some false assumptions out there, this 'light' does not mean an object that emits light i.e. the sun, the moon, or stars. This light represents the **righteousness** or the **set-apart character** of YHWH and the darkness represents existence without it. This also symbolises the distinction and separation of 'good/righteousness' from 'evil/sin'. YHWH separated His light/character from the darkness and the evil of sin.

The Hebrew word translated into 'light' found here in Genesis 1:3&4 is 'owr' - Alef-Vav-Resh. The word is reflected in Strong's dictionary as 'or' but the Hebrew word H216 actually contains the letter 'vav' in the middle – becoming 'owr'. It is important to remember that "every jot and tittle," that is, the smallest of letters and markings, are significant in Scripture (Matthew 5: 18). Each letter has a purpose and each offers a unique understanding and revelation.

The letter Vav is the sixth letter in the Hebrew Alefbet and the letter represents a hook - a connection, and when it appears before a word it usually means 'and'.

In Hebrew, the letter vav is referred to as 'vav hachibur', the vav of connection—"and." The first vav of the Torah in Genesis 1:1 – "*In the beginning God created the heaven **and** [vav] the earth*"—serves to join spirit and matter - heaven and the earth. By joining heaven and earth it suggests the connection between spiritual and earthly matters.

So after YHWH connected the Heavens with the Earth, and after His Spirit moved across the waters (Gen. 1: 2); He spoke **Light** into this world. And this light, within the context, reveals a connection. Alef-Vav-Resh...'**owr**'.

What was being connected? The first letter in the word 'owr' is 'Alef', which is recognized in Judaism as representing YHWH. The third letter in the word is 'Resh', which is recognized as representing man. Alef-vav-resh....therefore means YHWH connected to man through His 'Light'/illumination.

What does 2 Corinthians suggest about this connection between YHWH and man?:

2 Corinthians 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

When the Scriptures state that YHWH is light it says He is Owr. When we read about the 'first day', the Hebrew sages understand that YHWH created the light and saw that it was tov – good. This light was divided from the darkness and only the light (owr) is called good and not the darkness.

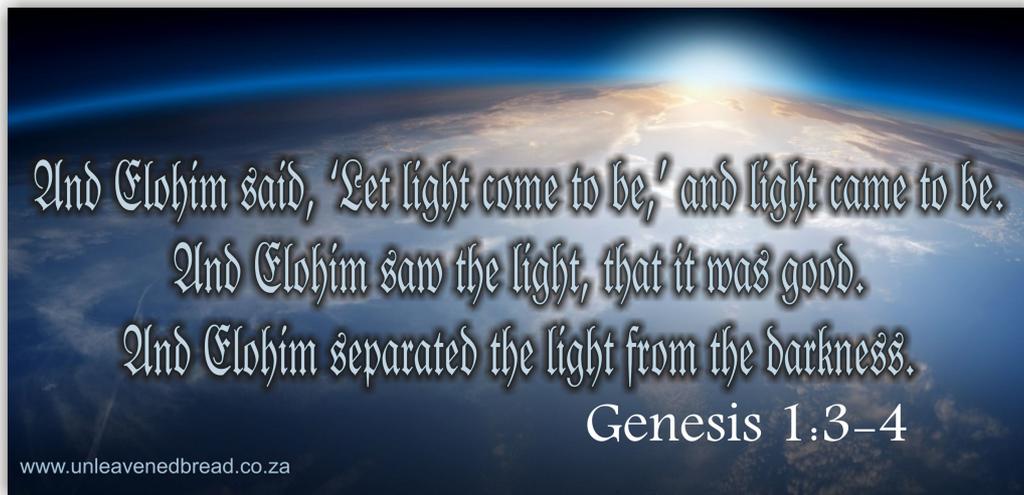
In verse 14 of Genesis, the word used for light is 'maor' – which means an object that emits light. This verse talks about lights which are created for the purpose of penetrating and separating darkness.

Darkness must have been an unsatisfactory state otherwise YHWH would not have brought forth the 'light'(owr). It would appear that darkness was not capable of supporting life. When He created the lights – the maorot, He created objects that emit light waves. Light waves of a certain type were created that allow humans and animals to use our light sensors - our eyes, and also stimulates plants to engage in their method for sustaining life – photosynthesis.

We will find out as we read later parts of Exodus/Leviticus that things that go against life, inhibit or terminate life, are considered against YHWH .

The Hebrew word for darkness is Choshek. This word is used as the opposite of 'owr' – the opposite of 'illumination'. Choshek carries in it the sense of blindness/ misery/falsehood/ ignorance - a tangible darkness. It means something that leads to death and destruction. This is not a word that is used for the opposite of daytime i.e. the good phenomenon of 'night time'. In Hebrew, 'night time' is 'layil', which is entirely different to Choshek. Choshek is negative in its nature. Choshek carries an evil spiritual overtone with it. Layil is simply the opposite of Yom (daytime).

Let's be clear then that in Genesis verses three and four that what YHWH created was illumination and enlightenment of which He is the source. It also divided and separated away from what was the opposite of those things – darkness/blindness/falsehood.



In Hosea we read that YHWH uses similitudes to provide understanding and to teach divine truth. He uses literal things from the natural world in a spiritual context because these things are similar to something divine - things that we have neither seen nor have any reference or association with.

Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

YHWH uses the idea of sending forth light to give a similitude of His character/glorious. The power of YHWH is seen in this first 'good' light, shining out from the utterance of the very Word of YHWH. We see the **'Word' of YHWH** bringing forth the **'light' of YHWH**. This was a picture of the Messiah Y'Shua who would come into the world as the 'Word' made flesh – **John 1:14**. Y'Shua is the 'light' of the world – **John 9:5**. Again the 'Word' brings forth the 'light'. The 'Word' was the 'life' and the 'life' was the 'light' - **John 1:4**

This is the very same light that is mentioned in **2 Corinthians 4 vs. 6/7**. The glory of YHWH must shine in our hearts:

2Corinthians 4:6 For God, who commanded the light to shine out of darkness, hath shined **in our hearts**, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. **4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God**, and not of us.

Just as the Father separated 'light' from 'darkness', He separated His ways from the ways of evil/sin by making two trees available in the garden of Eden. The one tree - **'the tree of life'**, represents or brings forth 'life' or 'light' (the ways and character of The Creator YHWH).

In **John 8:12** Y'Shua shows that following the light leads to life:

'Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life'.

And in **John 1:4** we read that **life** produces **light**:

'In him was life; and the **life was the light** of men'.

In **Proverbs 6:23** we see that the Father's 'ways' are the light that leads to life:

'For **the commandment is a lamp**; and **the law is light**; and **reproofs of instruction are the way of life**'

Therefore if one wants to have 'life' then one would need to embrace the 'light' - by eating only the fruit of 'the tree of life' (the ways of the Father). By eating this

fruit of obedience one then radiates the light and produces the fruit (works/deeds) of righteousness.

The other tree – ‘**the tree of knowledge of good and evil**’, represented ‘darkness’ i.e. the ways of sin.

We read in **1 John** that there is no darkness in YHWH at all:

1John 1:5 And this is the message which we have heard from Him and announce to you, that **Elohim is light and in Him is no darkness at all.**

In Matthew and Acts we read that evil is seen as darkness:

Matthew 6:23 But if thine eye be **evil**, thy whole body shall be full of **darkness**. *See also Luke 11:34*

Act 26:18 ...to open their eyes, **to turn them from darkness to light, and the authority of Satan to Elohim...**

And the way of the wicked is as darkness:

Proverbs 4:19 The way of the wicked *is* as darkness: they know not at what they stumble.

Men are lovers of darkness:

John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

The wisdom is ‘light’ and foolishness is ‘darkness’:

Ecclesiastes 2:13/14 Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes *are* in his head; but the fool walketh in darkness:

We are not to call evil or darkness good:

Isaiah 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

We are called to be focused on the light only in order to be filled with the light:

Luke 11:34/35 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. Take heed therefore that the light which is in thee be not darkness. See also Matthew 6.22/23

Righteousness should not mix or fellowship with wicked sinfulness:

2Corinthians 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Ephesians 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

In **Psalm 97:11** we see how light is sown to bring forth the righteous as seeds are sown in the ground to produce a harvest:

Psalm 97:11 Light is sown for the righteous, and gladness for the upright in heart.

Light represents Truth:

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Yahushua came into the world as the 'light', the 'greater light', but the 'stiff-necked' and the wicked who walk in darkness did not receive or understand Him. They despised Him and rejected Him. Just as darkness has no affinity for light and if one exists, the other must be displaced. Yahushua's life of righteousness produced the good light.

John 1:4 In him was life; and the life was the light of men. 1:5 And the light shineth in darkness; and the darkness comprehended it not.

Following on from this understanding of the separation of 'light' and 'darkness', 'day' and 'night', we can accept that daytime is used to **symbolise** 'righteousness' or a time of 'righteousness' and night time - a period of the presence of sinfulness. This is why Elohim separated the light (day) from the dark (night). Light and dark must be separate. They can not mix. YHWH knew from the very beginning that there would be righteousness and wickedness/sin (the absence of righteousness) in the world and He prepared for this in the creation of time.

Genesis 1:5 And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day.

What was Yahushua referring to when He said in **John 9:4**:

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Was he referring to a time when there was still the presence of righteousness in the world i.e. daytime, as opposed to a time, soon to come, where sinfulness would abound (night) and His message would not be readily or widely received. He was most certainly referring to the time of His presence (daytime) since he is the light of the world – **John 9:5**. We certainly live in a world now that is full of 'darkness' and where few are open to receive the true 'light' of Righteousness. People are generally lovers of darkness - **John 3:19**:

“And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, for their works were wicked.

There appears to be some religious righteousness but it is rather 'the ways of man' rather than the unadulterated righteousness from above. We can certainly see that we are living in a time that is far advanced into the deep darkness of the night.

For those who seek the 'light' though there is hope. We must become 'children of the 'light':

Romans 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

1Thesalonians 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

The sun, moon and stars

After separating the 'light' from the 'dark', YHWH then proceeded to introduce lights into the heavens:

Genesis 1:14 And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, **1:15** and let them be for lights in the expanse of the heavens to give light on the earth.” And it came to be so.

In **Genesis 1:16** we see that YHWH made two lights – one for the daytime and the other for the night:

1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

Notice that the light to rule the day is referred to as the '**greater light**' and the light to rule the night the '**lesser light**'. If we apply the understanding that - daytime is sometimes used to symbolise a time of 'righteousness' and night time a period of the presence of sinfulness, then what differentiates the day from the night or the time of righteousness from the time of sinfulness?

The '**greater light**' –the sun

Clearly the difference between daytime and night time is the sun. When the sun arises in the morning sky, daytime begins. The setting and thereafter the absence of the sun results in night time. So the '**greater light**' in the daytime portrays a time of righteousness and the absence of the sun results in a period of darkness or absence of righteousness (sinfulness) – symbolically speaking that is.

Now let's consult the Word to find out what or who the sun represents symbolically. In **Malachi 4:2** the reference is to the Messiah. Yahushua as the '**Sun of righteousness**' justifies any sinners who will leave their cover of darkness and who will look to Him and obey Him. Just as the sun provides light, joy and life to all who turn toward it.

Malachi 4:2 But unto you that fear my name shall the **Sun of righteousness** arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

In **Isaiah 9:2** the prophet is making reference to Yahushua as a '**great light**':

Isaiah 9:2 The people that walked in darkness have seen a **great light**: they that dwell in the land of the shadow of death, upon them hath the light shined.

John Gill has the following commentary for this:

have seen a great light; Christ himself, who conversed among the Galileans, preached unto them, and caused the light of his glorious Gospel to shine into many of their hearts; by which their darkness was removed, so that they not only saw Christ, this great light, with their bodily eyes, but with the eyes of their understanding; who may be called the "light", because he is the author and giver of all light, even of nature, grace, and glory; and a "great" one, because he is the sun, the greatest light, the sun of righteousness, the light of the world, both of Jews and Gentiles; he is the true light, in distinction from all typical ones, and in opposition to all false ones.

And **Albert Barnes**:

Light is not only an emblem of knowledge in the Scriptures, but of joy, rejoicing, and deliverance. It stands opposed to moral darkness, and to times of judgment and calamity.

I see no reason to doubt that the language of the prophet here is adapted to extend into that future period when the Messiah should come to that dark region, and become both its light and its deliverer. Isaiah may have referred to the immediate deliverance of the nation from impending calamities, but there is a fullness and richness of the language that seems to be applicable only to the Messiah.

When Y'Shua went to Capernaum and preached repentance to the people there, they are recorded as seeing '**great light**':

Matthew 4:16 The people which sat in darkness saw **great light**; and to them which sat in the region and shadow of death light is sprung up.

And also

Isaiah 9:2 The people that walked in darkness have seen a **great light**: they that dwell in the land of the shadow of death, upon them hath the light shined.

In **Revelation 1:16** Yahushua's face is referred to as shining as the sun:

Revelation 1:16 And in His right hand He held seven stars, and out of His mouth went a sharp two-edged sword, and His face was as the sun shining in its strength.

Psalms 19:1-5 describes how the heavens proclaim the esteem of Elohim and in them He set up a tent for the **sun**, which is described as a '**bridegroom**' – a reference to Y'Shua

19:1 To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament sheweth his handywork.

19:2 Day unto day uttereth speech, and night unto night sheweth knowledge.

19:3 *There is no speech nor language, where their voice is not heard.*

19:4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a **tabernacle for the sun**,

19:5 **Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.**

In **2 Samuel 23:4** Y'Shua is compared to the welcoming and warm light of dawn - through the rising of the sun:

And he shall be as the light of the morning, when the sun riseth

Y'Shua is seen as the light, the glory and the leader of his people. The one who provides guidance and righteous instruction. The one who's loving warmth provides comfort and brings forth life. Yahushua is the true light that shines – the light of the world **for as long as there is a sun in the sky**:

Psalm 72:17 His name shall endure for ever: his name shall be continued as long as the sun:

2 Samuel 23:4 *And he shall be as the light of the morning, when the sun riseth*

John 12:35 Then Jesus said unto them, **Yet a little while is the light with you.** Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

John 12:36 While ye have light, believe in the light, that ye may be the children of light.

John 9:5 **As long as I am in the world, I am the light of the world.**

Barnes commentary:

John 9:5

As long as I am in the world ... - As the sun is the natural light of the world, even while it sinks away to the west, so am I, although my days are drawing to a close, the light of the spiritual world. What a sublime description is this! Jesus occupied the same place, filled the same space, shed his beams as far, in the moral world, as the sun does on natural objects; and as all is dark when that sun sinks to the west, so when he withdraws from the souls of men all is midnight and gloom. When we look on the sun in the firmament or in the west, let us remember that such is the great Sun of Righteousness in regard to our souls; that his shining is as necessary, and his beams as mild and lovely on the soul, as is the shining of the natural sun to illumine the material creation.



The darkening of the sun at the crucifixion

What was the meaning of the darkening of the sun at the time of Y'Shua's crucifixion? It makes sense in view of what we have seen so far that without the presence of Y'Shua, who is the 'light of the world' - the **Greater Light**, the entire world is in darkness.

Amos 8:9-10 says:

9- And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day **10-** And I will turn your feasts into mourning....

The Jews should have recognised the event as the fulfilment, or at least part fulfilment, of this prophecy. There is really no suggestion at the crucifixion that the sun set, but the darkness does apply. The sun going down at noon has yet a future fulfilment, as required not only by the context in which the passage is found, but also by the words of Y'Shua himself in **Matthew 24:29** and also in **Mark 13:24**.

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

The darkness that covered the land/earth for three hours was recorded by three of the four Gospel writers:

1. **Matthew 27:45** Now from the sixth hour there was **darkness over all the land** unto the ninth hour.
2. **Mark 15:33** And when the sixth hour was come, there was **darkness over the whole land** until the ninth hour.
3. **Luke 23:44** And it was about the sixth hour, and there was a **darkness over all the earth** until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst.

The three Gospels testify that the darkness lasted three hours, and it 'covered all the land'. In Luke it mentions 'there was darkness over all the earth'.

The darkness was not the result of an eclipse:

We should not think that the strange darkness was caused by an extended eclipse of the Sun, for that could not have occurred on the day of the Crucifixion. An eclipse of the Sun only occurs when the Moon is directly between the Sun and the Earth, thus blocking out its light. The day of the Crucifixion was on the 14th Nisan the day before the traditional Passover. On the 14th Nisan there was a full Moon, as was always the case at Passover time. The Moon was therefore on the far side of the Earth away from the Sun.

Furthermore, no eclipse of the Sun can last more than seven and a half minutes in any one place, and this strange darkness lasted for three hours. A supernatural event caused darkness to fall after Y'Shua's death.

Albert Barnes has this commentary on **Matthew 27:45**:

Now from the sixth hour - That is, from our twelve o'clock. The Jews divided their day into twelve hours, beginning to count at sunrise.

There was darkness - This could not have been an eclipse of the sun, for the Passover was celebrated at the time of the full moon, when the moon is opposite to the sun. Luke says **Luke 23:45** that "the sun was darkened," but it was not by an eclipse. The only cause of this was the interposing power of God - furnishing testimony to the dignity of the sufferer, and causing the elements to sympathize with the pains of his dying Son. It was also especially proper to furnish this testimony when the "Sun of righteousness" was withdrawing his beams for a time, and the Redeemer of men was expiring. A thick darkness, shutting out the light of day, and clothing every object with the gloom of midnight, was the appropriate drapery with which the world should be clad when the Son of God expired. This darkness was noticed by one at least of the pagan writers. Phlegon, a Roman astronomer, speaking of the 14th year of the reign of Tiberius, which is supposed to be that in which our Saviour died, says "that the greatest eclipse

of the sun that was ever known happened then, for the day was so turned into night that the stars appeared.”

Could it be that the three hours that the sun was darkened is symbolic or represents the three days and three nights that Y’Shua was in the grave.

The light of Y’Shua dispels darkness completely as does the sun. In this time of darkness only those who follow Y’Shua shall have light:

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

The wise man Solomon describes what a benefit it is to those who observe the sun. To ‘see’ and ‘behold’ would imply those who properly perceive and observe the sun in the context of the ‘greater light’:

Ecclesiastes 7:11 Wisdom is good with an inheritance: and by it there is profit to them that see the sun.

Ecclesiastes 11:7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

The Sun is also just a very prominent Star. In **Revelation 22:16** Y’Shua states that He is the ‘**bright and morning star**’. What is this bright and morning star other than the sun that appears in the early morning sky to introduce the day – bringing comfort and light:

Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. **I am** the root and the offspring of David, **and the bright and morning star.**

And for those who overcome in this world they are promised the ‘morning star’ – as a Bride receives her Bridegroom:

Revelation 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Revelation 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Revelation 2:28 And I will give him the morning star.

The sun is a source of life as is the light of Y’Shua. It is the very light necessary for life on earth to exist. The Sun is used symbolically to describe one who has absolute rulership.

Yahushua is described as, “the Sun of Righteousness” in His capacity as King.

He is the ‘greater light’ to rule the day.

And according to the Word of YHWH this light is for all of mankind:

Because He makes His sun rise on the wicked and on the good.
Matthew 5:45

The Stars

We read in **Genesis 1:16** that in addition to the Sun (the greater light to rule the day) and the Moon (the lesser light to rule the night) YHWH also created the stars:

1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

In Revelation Y'Shua is referred to as the 'bright and morning star', which we saw in the previous section is the sun:

Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

The sign of the coming of the Messiah Y'Shua was represented by a star:

Matthew 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Matthew 2:10 When they saw the star, they rejoiced with exceeding great joy.

Numbers 24:17 refers both to David and prophetically Y'Shua as a star:

Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

In Genesis Abraham is told by YHWH that his seed will be multiplied like the stars:

Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Genesis 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven

Genesis 26:4 And I will make thy seed to multiply as the stars of heaven

Moses confirms the fulfilment of the promise to Abraham and states that they are as the stars – in number that is:

Deuteronomy 1:10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

Deuteronomy 10:22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

Like Y'Shua we are called to be a light in the 'dark' world i.e. to reflect righteousness through obedience to the Torah and the deeper spiritual understandings taught by Y'Shua:

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Isaiah 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

Isaiah 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Matthew 5:14 **Ye are the light of the world.** A city that is set on an hill cannot be hid.

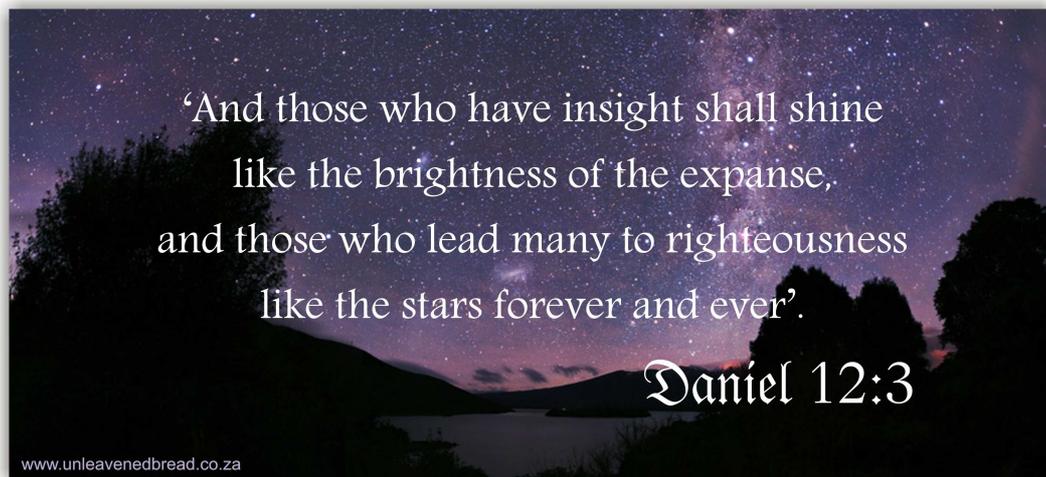
Matthew 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Matthew 5:16 **Let your light so shine before men,** that they may see your good works, and glorify your Father which is in heaven.

In Daniel we read that the righteous shall shine like the stars:

Daniel 12:3 "And those who have insight shall shine like the brightness of the expanse, and those who lead many to righteousness like the stars forever and ever.

Could it be that the shining **light** of the righteous, both having lived and those now living in a dark world, is reflected in the stars in the night sky.



The world likes to refer to its very own prominent people as ‘stars’ or ‘superstars’. What sort of light do these individuals reflect in order to be honoured with the title of ‘Star’? According to Scripture YHWH created the stars to provide light in the night sky, as well as for signs etc. The only light that comes to my mind is the light of righteousness. Darkness has no light therefore only those who are truly following the righteous ways of YHWH would ever be able to be a light (star) in this dark world – **Daniel 12:3**.

Could it be that each one that has ever lived as Abraham’s seed, to the degree that they reflect the **light** of righteousness, is represented in the heavens by their very own star? Does this not reflect the magnificent glory of all-knowing YHWH?

This would truly bring another dimension to the promise to Abraham that He would make his seed as the stars in the sky.

Would we be tempted though, if we were explicitly made aware of this, to have a tendency to bow down and worship the stars? I guess so:

Deuteronomy 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

In this time of darkness, the night time of the age, our light must flicker away in the darkness as do the stars in the night sky.

The lesser light - The Moon

So far we have seen that the sun and the stars are symbolic of Y’Shua and His faithful servants shining forth the Glory of the Father who is the perfect light. What then does the moon represent? The moon is not a star and has no light of its own. The moon reflects the light from the sun even when the sun can not be seen. What the sun projects onto the moon the moon reflects back in lesser power, but in the darkness of the night sky has great glory because the sun is out of sight.

The moon reflects the light from the sun and the sun symbolically represents the righteousness of Y’Shua – the Word of YHWH. It must be accepted then that the moon does not mirror the **full**, animated, righteousness of Y’Shua but rather a much dimmer reflection.

Psalm 89:37 tells us that the moon is a faithful witness:

‘It shall be established for ever as the moon, and as a faithful witness in heaven. Selah’.



The moon determines the timing of the months, years and the feast days:

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

The moon is used to foretell prophetic events:

Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

Revelation 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

When the Israelites were taken out of Egypt they left in the middle of the night by the light of a full moon. At this same 'Passover' time, when Y'Shua died on the cross, the sun darkened for three hours but the literal moon was at its full. This represents the fact that the Israelites could have then been ready to accept their Messiah. Their Law had led them to the Messiah and was shining at it's brightest at that very time.

Because they rejected their Messiah the moon was diminished in size from that point on.

What then could have such significance but at the same time not be as great a light as Y'Shua?

Y'Shua said in **John 9:5** that as long as He was in the world that He was the light of the world:

'As long as I am in the world, I am the light of the world'.

Clearly we know that Y'Shua is no longer with us in body but rather in Spirit. And surely this statement made by Y'Shua also refers to the Word being present in the world as light, even today. What we have to accept though is that the time that we are living in is very much symbolised by night time and the full manifestation of the glory of the Word left with Y'Shua at His crucifixion. What we are now left with then is the reflected 'light' from the 'Lesser Light' that rules the night, as a faithful witness to the Word of YHWH – Yahushua our Messiah.

For the period up until the coming of Y'Shua the Israelites and the religious leaders had the teachings and writings from the Scriptures to guide them along the path of righteousness. In addition to the Torah they also used their 'traditions' passed down from their forefathers - which Y'Shua highly criticised. It was not until Y'Shua came that the fullness of the Word was revealed.

In **John 11** Y'Shua made this comment:

John 11:9 Y'Shua answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

John 11:10 “But if anyone walks in the night, he stumbles, because the light is not in him.”

This is revealing to us who live in this period of darkness that we may stumble because we no longer have the light with us i.e. the One who provides clarity and purity of light – the proper interpretation of the Word. The One who is the ‘**Greater Light**’.

Am I saying then that it is impossible to reflect righteousness in this time because Y’Shua is not present? Absolutely not. I believe that the Father is our teacher and if we earnestly seek His heart and righteousness, He will be faithful to teach us, and through obedience, our light will shine:

Job 36:22 See, Ēl is exalted by His power; **who is a Teacher like Him?**

1John 2:27 But the anointing which ye have received of him abideth in you, and **ye need not that any man teach you: but as the same anointing teacheth you of all things**, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Matthew 5:6 “Blessed are those who hunger and thirst for righteousness, because they shall be filled.

We must seek out the ‘**greater light**’ (the spiritual mind of Messiah) and not only be satisfied with the light provided by the ‘**lesser light**’.

So what is this ‘**lesser light**’? I believe that the ‘**lesser light**’ is a symbol of the Torah - the moon as a faithful witness (**Psalms 89:37**). Prior to Y’Shua the Israelites were instructed through the teaching and instruction provided in the Torah as given to Moses. This was viewed as the way to righteousness.

Y’Shua makes it clear that the Torah and the writings of the Prophets are still very much alive and applicable:

Matthew 5:17 “Do not think that I came to destroy the Torah or the Prophets.¹ I did not come to destroy but to complete. Footnote: ¹The Law and the Prophets is a term used for the pre-Messianic Scriptures.

Matthew 5:18 “For truly, I say to you, till the **heaven and the earth pass away**, one jot or one tittle shall by no means pass from the Torah till all be done.¹ Footnote: ¹Lk. 16:17.

Matthew 5:19 “Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

Y’Shua stated in **Matthew 5:20** that our righteousness **must** exceed that of the teachers of the day:

“For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens.

Following this statement Y’Shua said:

Matthew 5:21 “You heard that it was said to those of old, ‘You shall not murder,’ and whoever murders shall be liable to judgment.

Matthew 5:22 “But I say to you that whoever is wroth with his brother without a cause shall be liable to judgment.

But was this stated as such in the Torah or was Y’Shua casting his ‘**greater light**’ on the requirement for righteousness that was to exceed that of the Pharisees?

What did Y’Shua have to say about adultery?:

Matthew 5:27 “You heard that it was said to those of old, ‘You shall not commit adultery.’

Matthew 5:28 “But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart.

How did he respond to the question of divorce that was provided for in the Torah?:

Mark 10:3 And he answered and said unto them, What did Moses command you?

Mark 10:4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

Mark 10:5 And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept.**

Mark 10:6 But from the beginning of the creation God made them male and female.

Mark 10:7 For this cause shall a man leave his father and mother, and cleave to his wife;

Mark 10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh

Matthew 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

Matthew 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Matthew 19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Matthew 19:4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

Matthew 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Matthew 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Matthew 19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

Matthew 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Matthew 19:9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

In the Torah we read of how justice was prescribed to fit the crime. This was understood to be a fair way of dealing with an individual's loss or harm. But what does Y'Shua teach in Matthew 5 concerning this approach to justice:

Matthew 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

Matthew 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Matthew 5 Verse 38 is referring to Torah passages from Deuteronomy 19:21 & Exodus 21:24.

What do other passages of Scripture have to say about revenge and punishment? Are they not stating that YHWH should be the One to repay the guilty with punishment and wrath? Let's read and see:

Deuteronomy 32:35

It is mine to avenge; I will repay. (NIV)

To me *belongeth* vengeance, and recompence; (KJV)

Psalms 94:1

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.(KJV)

The LORD is a God who avenges. O God who avenges, shine forth.(NIV)

Nahum 1:2

God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.(KJV)
The LORD is a jealous and avenging God; the LORD takes vengeance and is filled with wrath. The LORD takes vengeance on his foes and vents his wrath against his enemies.(NIV)

Romans 12:19

Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.(KJV)

Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.(NIV)

Hebrews 10:30

For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.(KJV)

For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people."(NIV)

And Matthew 5 verse 44 goes on to say:

Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

It would seem that there was a time when the '**Lesser Light**' of the Torah was an appropriate guideline for overseeing justice and punishment. From Matthew it appears that the '**Greater Light**' of Y'Shua's teaching is taking us back to the original heart of YHWH i.e. that He alone is the One who avenges. Y'Shua is also showing us a better way to treat those who transgress against us and to leave the judgement and punishment to our Father.

What about the Torah guidelines for the eating of meats i.e. clean and unclean. Were we not shown in Genesis that we were provided every herb bearing seed and fruit for meat? Is the eating of meat then just the desire and 'lust of the flesh'?:

Genesis 1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

What about the cleansing out of the leaven at Passover. The deliverance out of Egypt was remembered by an annual memorial Feast:

Exodus 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Exodus 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Exodus 12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Exodus 12:20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Leaven is synonymous with sin in Scripture. The Israelites were required to cleanse their homes/lives of leaven/sin for seven days as a memorial. They were to leave the sinful ways of Egypt behind when they departed and were instructed to take no leaven with them. Was it YHWH's will that they be allowed to continue with leaven/sin after the seven days? Surely not.

Could it be that the 'leaven free' 'seven days' is a picture or rehearsal of the Father's will for us to live the full duration of this age (7 days = 7 thousand years) without leaven/sin in our lives? Is this not then the righteousness of the '**Greater Light**'?

Was this Feast requirement then just another lesson provided through the grace of YHWH to teach them/us to seek His perfect will in this regard i.e. **‘the greater light’**?

Did YHWH change His mind on what was written in the Torah? I don't think so:

Numbers 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

Malachi 3:6 For I *am* the LORD, I change not

James 1:17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of turning

The meaning of **Numbers 23:19** is clear: “YHWH is not a man, that He should lie, nor a son of man, that He should change His mind. Does He speak and then not act? Does He promise and not fulfill?” No, YHWH does not change His mind. These verses declare that He is unchanging and unchangeable.

How then do we explain verses such as **Genesis 6:6**, “The LORD was grieved that He had made man on the earth, and His heart was filled with pain”? Also, **Jonah 3:10**, which says, “When YHWH saw what they did and how they turned from their evil ways, He had compassion and did not bring upon them the destruction He had threatened.” Similarly, **Exodus 32:14** proclaims, “Then the LORD relented and did not bring on His people the disaster He had threatened.” These verses speak of YHWH “repenting” of something and seem to contradict the doctrine of YHWH’s immutability. However, close examination of these passages reveals that these are not truly indications that YHWH is capable of changing. In the original language, the word that is translated as “repent” or “relent” is the Hebrew expression “to be sorry for.” Being sorry for something does not mean that a change has occurred; it simply means there is regret for something that has taken place.

Consider **Genesis 6:6**: “...the LORD was grieved that He had made man on the earth.” This verse even goes on to say “His heart was filled with pain.” This verse declares that YHWH had regret for creating man. However, obviously He did not reverse His decision. Instead, through Noah, He allowed man to continue to exist. The fact that we are alive today is proof that YHWH did not change His mind about creating man. Also, the context of this passage is a description of the sinful state in which man was living, and it is man’s sinfulness that triggered YHWH’s sorrow, not man’s existence. Consider **Jonah 3:10**: “...He had compassion and did not bring upon them the destruction He had threatened.” Again, the same Hebrew word is used, which translates “to be sorry for.” Why was YHWH sorry for what He had planned for the Ninevites? Because they had a change in heart and as a result changed their ways from disobedience to obedience. YHWH is entirely consistent. YHWH was going to judge Nineveh because of its evil. However, Nineveh repented and changed its ways. As a result, YHWH had mercy on Nineveh, which is entirely consistent with His character.

Romans 3:23 teaches us that all men sin and fall short of YHWH’s standard. **Romans 6:23** states that the consequence for this is death (spiritual and physical). So the people of Nineveh were deserving of punishment. All of us face this same situation; it is man’s choosing to sin that separates us from YHWH. Man cannot hold YHWH responsible for his own predicament. So it would be contrary to the character of YHWH to not punish the Ninevites had they continued in sin. However, the people of Nineveh turned to obedience, and for that YHWH chose not to punish them as He had originally intended. Did the change on the part of the Ninevites obligate YHWH to do what He did? Absolutely not! YHWH cannot be placed in a position of obligation to man. YHWH is righteous, and chose not to punish the Ninevites as a result of their change of heart. If anything, what this passage does is point to the fact that YHWH does not change, because had He not preserved the Ninevites, it would have been contrary to His character.

The Scriptures that are interpreted as YHWH seeming to change His mind are human attempts to explain the actions of the Creator. YHWH was going to do something, but instead did something else. To us, that sounds like a change. But to YHWH, who is omniscient and sovereign, it is not a change. YHWH always knew what He was going to do. YHWH does what He needs to do to cause humanity to fulfill His perfect plan. “...declaring the end from the beginning, and from the past

things which were not done, saying, My purpose shall stand, and I will do all My pleasure ... What I have said, that will I bring about; what I have planned, that will I do” (**Isaiah 46:10-11**). YHWH threatened Nineveh with destruction, knowing that it would cause Nineveh to repent. YHWH threatened Israel with destruction, knowing that Moses would intercede. YHWH does not regret His decisions, but He is saddened by some of what man sometimes does in response to His decisions. YHWH does not change His mind but rather acts consistently with His Word in response to our actions.

What about YHWH’s Words in Hosea 13.11? When one reads the Scripture you would tend to understand that it was the Father’s desire that we were to be ruled by an earthly king. But it is YHWH’s will that He is ultimately worshipped as the King:

Hosea 13:11 I gave thee a king in mine anger, and took *him* away in my wrath.

Is it becoming clearer that the instructions outlined in the Torah of Moses are the ‘**lesser light**’ to rule the night. It seems pretty clear to me that the Torah is not reflecting the intensity of light (righteousness) as that of the ‘**greater light**’ – Y’Shua.

Could it be then that the Torah of Moses contained certain ‘concessions’ because YHWH knew that the people were stiff necked and hard hearted:

Exodus 32:9 And the LORD said unto Moses, **I have seen this people, and, behold, it is a stiffnecked people:**

Exodus 33:3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; **for thou art a stiffnecked people:** lest I consume thee in the way.

Deuteronomy 9:6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; **for thou art a stiffnecked people.**

Mark 10:5 And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept.**

Is the Torah of Moses a foundational work to build upon?

In the beginning Adam and Eve had a direct relationship with YHWH. From the moment that they sinned, this direct relationship ended. The relationship established through Moses was one of an intermediary and what was provided through Moses was a ‘**Lesser Light**’ to rule the night. This was up until Y’Shua came into this world as the ‘**Greater Light**’ and replaced Moses as the intermediary through His shed blood.

It must be understood that although the Torah of Moses is valid as a lesser light in this darkest time of the night today, to the point of every jot and tittle remaining as significant, we must seek the Truth and Righteousness of the Father through the lessons taught by Y’Shua – the ‘**Greater Light**’. Only then can our righteousness begin to exceed that of the scribes and the Pharisees. It is correct for all seeking Truth and Righteousness to return to the ways of the Torah and embrace them fully, because this is what repentance actually means – to return to the place from where we became lost. We must however hunger and thirst for more of the ‘**Greater Light**’ of His Righteousness and embrace the teachings of Y’Shua. In the seeming absence of the ‘**greater light**’ (which is only physical) we should not limit ourselves to the reflective glow of the ‘**lesser light**’ – **the Torah:**

Matthew 5:6 “Blessed are those who hunger and thirst for righteousness, because they shall be filled

It is of more value when one celebrates the Feast days to have an understanding of the meaning contained within them. Whether we continue to celebrate them in terms of their historical fulfilment or part fulfilment i.e. Pesach/Unleavened Bread, Shavuot or their future prophetic significance i.e. Yom Teruah, Yom Kippur and Sukkot. Read Matthew 5:6 again – if we hunger for the Truth YHWH will deliver.

Likewise we need to seek the deeper meaning in keeping the weekly Sabbath; after all it is of such importance that we keep/rehearse this day every week. Do you think maybe that the Father really wants us to understand something in this cycle of a weekly day of rest?

This logic applies to the whole of the Torah. We need to seek the '**greater light**' in all that is written.

When reading **Deuteronomy 33:14** one can now see the deep Truth in this verse as one considers the Righteous Fruit brought forth by the Messiah Y'Shua and the precious things put forth by the Torah:

Deuteronomy 33:14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

Notice how this verse reveals how the sun (Y'Shua) **brings forth** the precious fruit (deeds of righteousness) and how the moon (Torah) rather **puts forth** (expels) - just as something would do, that reflects from another rather than generating that of its own.

This does not render the **Torah of Moses** of less importance than the '**Greater Light**'. It should be seen in a proper perspective. Like a mirror reflects the image of the person looking into it. The reflection represents an accurate image of the person but does not present the full 3d, living/breathing being that it reflects. So much more knowledge is revealed in the 'real thing' as opposed to the 'image' i.e. the reflected image. There is no better way to describe the difference other than the '**Lesser Light**' and the '**Greater Light**'. Both are 'Lights' but one is Greater. And who is the 'all wise' author of these titles?

Using the understanding of the similitude of the sun as the '**Greater Light**' i.e. *the acceptable righteousness of Y'Shua*, many more verses of Scripture begin to reflect a much deeper meaning than previously considered without this insight. Take for example this message from **Ephesians 4**:

Ephesians 4:26 Be ye angry, and sin not: **let not the sun go down upon your wrath:**
Ephesians 4:27 Neither give place to the devil.

It is suggesting that one can be angry but one should not fall into sin whilst experiencing this emotion. Is this stating then that we must not let our 'righteousness' (Y'Shua's light) degenerate when we become angry, but that we should rather maintain a character of love and right standing, even though we may be expressing feelings of anger. We must not allow the darkness of sin to enter us as we experience anger. This could escalate and become a sinful emotion leading to hatred and perhaps the physical harm to others.

I don't believe that this passage is merely stating that we should not remain angry beyond the close of day i.e. sunset as is commonly understood. The passages that follow expand on the need to maintain a righteous conduct and avoid actions and words that deteriorate into the realm of sinfulness.

Ephesians 4:29 **Let no corrupt communication proceed out of your mouth**, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Ephesians 4:31 **Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:**

Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

This then brings us back to Y'Shua's Words in **Matthew 5:44**

Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

A further 'similitude' example is found in **Malachi 1:11**:

Malachi 1:11 My name will be great among the nations, **from where the sun rises to where it sets**. In every place incense and pure offerings will be brought to me, because my name will be great among the nations," says the LORD Almighty.

My interpretation of this passage is that His name will be great among the nations where righteousness exists i.e. where the sun – the '**Greater Light**' is present and manifests through the behaviour of the people. His name will not be great in the nations where the 'sun' does not shine i.e. where the people live in the darkness of sin (night) - the wicked nations.

There are many other deeper teachings provided by Y'Shua that appear to contradict or replace the teachings contained in the Torah. This is not so. Y'Shua is simply presenting the 'Greater Light' or greater understanding of righteousness through these lessons. Some of them are documented in Matthew 5

Closing comments

1Corinthians 15:41 reveals that each of the Sun, Moon and the Stars have a measure of glory. Only the Father knows the measure of glory reflected by each individual star. As the verse states – one star differs from another in glory. Isn't that amazing that we are all unique and differentiated by the brightness of our light. The Scriptures reveal the Glory of the sun of righteousness and the Torah:

1Corinthians 15:41 There is one glory of the sun (**Y'Shua**), and another glory of the moon (**Torah**), and another glory of the stars (**Saints**): for *one* star differeth from *another* star in glory.

The sun (the 'Greater Light' – Y'Shua) and the moon (the 'Lesser Light' – Torah) were created for a purpose in time and for a specific period of time:

Psalms 104:19 He appointed the moon for seasons: the sun knoweth his going down.

The moon, 'the lesser light' (Torah), itself is appointed for a season as is the sun. Y'Shua knew of His limited time until sunset – when darkness would prevail on the earth.

In **Matthew 5:18** Y'Shua states that the Torah will exist until heaven and earth pass away:

Matthew 5:18 "For truly, I say to you, till the **heaven and the earth pass away**, one jot or one tittle shall by no means pass from the Torah till all be done

This may appear at first glance to mean that the Torah will exist for eternity and will never end. This is not so. In **Revelation 21:1** we read that there will be a new heaven and a new earth:

Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

There will also come a time when YHWH's light will shine and there will be no need for the sun and the moon:

Isaiah 60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: **but the LORD shall be unto thee an everlasting light**, and thy God thy glory.

Isaiah 60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: **for the LORD shall be thine everlasting light**, and the days of thy mourning shall be ended.

Revelation 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

Revelation 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

Revelation 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

May I suggest that the light mentioned above is the same 'owr' light outlined in Genesis 3&4-The righteousness of the Creator YHWH.

These verses reflect the time when Y'Shua will hand the reign over to YHWH and He, The Father, will take up His position as King:

1Corinthians 15:24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Zechariah 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and His name one.

There are many prophetic passages in Scripture that make reference to occurrences and signs in the sun, moon and the stars. These passages could be better understood with a clearer insight into the symbolism used by YHWH when referring to these heavenly bodies.

We belong to the Day

1Thessalonians 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. **5:5** Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Although we live in a time of great darkness, the darkest time of night, we are told that we are children of light and of the day. As such we must live as those do who live in the day. We must live with the light and warmth of the '**Greater Light**' which shines brightly in the day. If we continue to be children of the night then we will continue to be restricted to the light of the '**Lesser Light**'.

Let the words of Y'Shua in John 1:5 and 1John1:6 not be true for us today. Let us receive His Light and be the children of the day:

John 1:5 And the light shineth in darkness; and the darkness comprehended it not.

1John 1:6 If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth.

In the encouraging words of Y'Shua referring to His '**Greater Light**':

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Just as the sun has set, bringing forth this time of darkness to the world, so also will this **Sun of righteousness** soon return again - and appear once again as the **'bright morning star'**:

Ecclesiastes 1:5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.

Proverbs 4:18/19

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; That ye might walk worthy of the Master unto all pleasing, being fruitful in every good work, and increasing in the knowledge of Elohim; Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us fit to share in the inheritance of the set-apart ones in the light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son:

Colossians 1:9-13

