



ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.
Exodus 12:49

Zerubbabel ben Emunah

Light and Darkness

Understanding their nature

B'reshit (Genesis) 1:5

And Elohim called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

Natural light and darkness

The natural light and darkness are the easy ones to grasp. It is something that every single person grows up knowing. The light of the sun gives us daytime and when it sets, and then we have darkness or night. Basically, this type of darkness is simply the absence of light.

We will not spend much time on this as it is quite elementary.

Experiential light and darkness

In this context, light and darkness applies to what one has experienced (has light on) or not experienced (is in the dark). There is some experiential light which is desired and some which is not desired. There is some experiential darkness which is also desired, while some is not desired.

For example, helping the homeless is a good and right experiential light. Being in the dark of this experience is not desirable.

On the other hand, being raped is not desirable and not an experiential light that one should have. It is better to be in the dark about these types of evil than to have light.

Thus, having light on doing good is the light one should desire, while having light on doing sinful acts one would be better to be in the darkness.

Spiritual light and darkness

Yochanan (John) 8:12

Again therefore Yeshua spoke unto them, saying, "I am the light of the world; he that follows Me shall not walk in the darkness, but shall have the light of life."

Spiritual light equals truth. Yeshua said that He is the truth. Those who follow Him walk in the light (truth).

However, those who do not walk in the light (truth) walk in darkness.

Yochanan (John) 12:46

"I have come as light into the world, that whosoever believes on Me may not abide in the darkness."

Our Creator and heavenly Father does not desire anyone to walk in this type of darkness. But it is up to the individual to choose to walk in the light of truth.

Are you Paying attention?

There is a light and a darkness that is quite different than those already mentioned above. Both are spoken of in Scripture which we shall see below. In essence, not all light is good and not all darkness is bad.

First, a type of darkness that is neither natural nor a lie, but rather a blessing.

Devarim (Deuteronomy) 5:23

And it came to pass, when you heard the Voice out of the midst of the darkness, while the mountain was burning with fire, that you came near unto me, even all the heads of your tribes, and your elders;

When YHWH came down upon the mountain, He covered in a darkness that no natural or spiritual light could penetrate. This is a created darkness for the express purpose of concealing His light from fallen mankind. Otherwise, we should perish.

Tehillim (Psalm) 18:11

***He made darkness his hiding-place,
His pavilion round about Him,
Darkness of waters, thick clouds of the skies.***

Malakim Aleph 1 Kings 8:12

Then spoke Solomon, "YHWH has said that He would dwell in the thick darkness."

The darkness mentioned in the above passages is not natural, neither is it evil.

2 Corinthians 11:14

And no marvel; for even Satan fashions himself into an angel of light.

Likewise, not all light is good and righteous.

This is one of the reasons why we are admonished to test the spirits.

1 John 4:1

Beloved, believe not every spirit, but test the spirits, whether they are of Elohim; because many false prophets are gone out into the world.

How is your discernment concerning light and darkness?

Are you paying attention to what the Spirit has said?

Can you hear His Voice?

Zerubbabel ben Emunah

www.onetorahforall.com

zerubbabel@onetorahforall.com

© All material is copyrighted and no part may be changed, added to, shortened or edited; however, the entirety of the article may be reproduced as long as the author's name remains attached to the article. It is encouraged and a blessing for others to forward these teachings to others, and permission is hereby granted for this as long as the teaching is kept wholly intact, which includes the author's name and contact information, the "One Torah For All" header, and this copyright paragraph. Furthermore, it must be passed on without any cost whatsoever to those who receive it. The act of forwarding or sharing this teaching in any way constitutes agreement by the party forwarding it that he agrees to the terms and conditions of this paragraph.