

Spiritual Seasons: Vayeshev & Joshua 4

Outline

Summary:

- In this part of the weekly teaching, we have been learning about the spiritual seasons of the year and applying them to the Torah portions and to Joshua. The spiritual seasons are God's yearly curriculum for us, the salvation process in the year. Our main analogy for the changing seasons has been human development – birth, infancy, adolescence, adulthood. By starting in the 8th month with parshah Noach, we actually jumped into the story in the middle, at a point I've been likening to the beginning of adulthood and the point of marriage to God. We're reborn in the spring, we have a bar or bat mitzvah at Shavuot, and by the fall, we've grown up into the bride. The development point of adulthood and marriage is an exciting time. It involves greater independence, a leaving behind of the old life and the finding of a new identity within the marriage, and the bringing of our own freewill offerings to God that go beyond what He has commanded. The development of winter also includes building a home together and being fruitful, giving birth to the life of self-sacrifice. We've connected to this spiritual development phase in the year ideas like the coming of the rains, the growing darkness, the olive harvest, and the sowing of the grain crops. Last week we talked about the growing cold. Let's spend just a bit of time reviewing last week's teaching, which is a critical one.
- Our topic last week was the process of translating the light of truth into action. We said that passion is the key to action. In this season, we need an internal heat, a passion, to counter the external cold.

Let me review this idea with another example. If I hear a prayer request, I might think, "That's important; I should pray about that." But if my emotions are not engaged for that situation because I lack a deeper understanding, a deeper vision, I will have to remind myself to pray about it. Eventually, I will forget; I will falter in that prayer. On the other hand, if I hear that prayer request and I know that person well or I really take the time to see that stranger in that situation, it will touch my emotions, and that becomes a different prayer journey, an empowered journey. If I feel deeply the plight of the person, there is a much greater energy for action, to lift the person up in prayer. And I won't have to try to remember to pray for the person because they will simply come to mind. There is a great power for action locked up in the emotions and lower instincts, and so it is that by God's design, the route to action must pass through these lower aspects of the soul.

So there is a chain through which our spirit works to accomplish good in this world, to bring heaven down to earth, to make a home for God here. That chain begins with the mind; however, the mind is not the center of action. The light of truth must move from the mind to the heart and gut and outward through the limbs.

In last week's discussion, we zoomed in on two keys for moving from the head to the heart: 1) the New Covenant, which is the writing of the Torah on the lower body, the starting of a flame in the lower body and 2) SEEING God, particularly seeing Him in the hidden places at this time of year. With the work of Yeshua at Tishrei beginning this work in the lower body, and via our own work of seeing God between the lines, a fire is built up within us, a passion, and this passion is the key to action and the key to fighting the growing cold that is pushing in on us now. That cold is a kind of apathy toward God, and passion and action are the antidotes to apathy.

Spiritual Season: Kislev-Vayeshev

- Main point: Kislev brings us to a place of internal rest
 - the month of “dreams” implies a kind of rest
 - side point: we don't see between the lines, seeing God in His hiding places, if we aren't at rest; rest is a prerequisite, as the idea of “dreaming” implies
 - this rest is an aspect of Hanukkah, the victory and the cleansing of the Temple
 - this place of internal rest indicates that we have reached a certain point of maturity in the soul, and now we move from the work being mostly on the inside to being mostly on the outside, the body
- This internal rest doesn't mean that we have “arrived”
 - there is still one-fourth of the year, and Purim
 - Tevet 1 is when the mountaintops became visible after the flood
 - implying that a certain work in the darkness (the invisible, the soul) is finished and a new work in the light (physical body) begins
 - the cleansing rains that begin near Sukkot continue all winter long, the early and the latter rains
 - we haven't arrived, but Hanukkah marks a point where a certain internal work for this yearly cycle is coming to completion
- This place of internal rest is associated with light beginning to shine through our vessel
 - this is pictured in the Hanukkiah in the window
 - the shining of the light is related to the beginning of service turning outward into the world; the body and resources are beginning to be burned up for the needs in the world around us
- The shining of our light brings persecution, attack
 - external light exposes the darkness around us, so it brings attack from the outside
 - there is the sense that this first happens internally, which is Hanukkah, and then externally, which is Purim
 - The one who comes through Hanukkah and is the internally rectified person who is at rest and outward-oriented is strong to withstand the onslaught and journey with God through the attack, and God uses this faith journey in mighty, mighty ways in the world.

- this is a vital root of evangelism in the world, this shining light that leads to persecution and the faith journey of the Believer
- Final point: Embrace the “now” with faith and even joy, knowing every “now” is both a kind of destination and a kind of training ground for whatever is next

Parshah Vayeshev

- Kislev brings us to a place of internal rest
 - “Vayeshev” implies a kind of resting place, “and he settled”
 - this is Joseph, who does not struggle with faith, knowledge, emotions, or base instincts; he is transcendent and at rest in all of these areas
- This internal rest doesn’t mean that we have “arrived”
 - obviously the family still has issues
 - they sell their brother, for one thing
 - the haftarah for this portion from Amos speaks of God using Babylon to bring devastation on Judah, the Southern Kingdom, whose namesake we read about in this portion as having a hand in his sale
- This place of internal rest is associated with light beginning to shine through our vessel
 - Joseph is the brother who goes out to the world, and ends up conquering it and ruling over it
- The shining of our light brings persecution, attack
 - external light exposes the darkness around us, so it brings attack from the outside
 - Joseph’s light illuminates the darkness everywhere he goes, first within his family, then within Egypt, resulting in attack in both places
 - the brothers’ jealousy and desire to kill him – rooted in their own insecurities and lack of faith
 - Judah’s likely depression and the revelation: “She is more righteous than I am.”
 - the wife of Potiphar; when her desire is exposed as evil through Joseph’s words and consistent action, she retaliates by framing him
 - However, the internally rectified person who is at rest and outward-oriented is strong to withstand the outward attack
 - Joseph is strong, strong, strong, and the more he’s attacked, the greater his light shines; there’s no hiding that light, and people can see it all the way along, but especially at the end of his story
- Final point: Embrace the “now” with faith and even joy, knowing every “now” is both a kind of destination and a kind of training ground for whatever is next
 - Joseph was undergoing training to lead and manage in both Potiphar’s house and the prison. He could have hated every minute of it, or he could have embraced what God had given him in the moment, understanding that it was all

for God's good purposes. This perspective shift makes all the difference in the world for how we experience life.

Joshua

- This is a generation that has entered into an internal rest, and that state of rest makes them mighty to fight for the land, the external, the body. It's remarkable in Joshua that there is so little internal dissension, if any. The key is that they are all in Joshua, all submitted to Joshua, and not just mentally but emotionally. They are committed.
 - There are no uprisings against Joshua's authority. We're not reading about brother rising up against brother, like with Korah's rebellion.
 - There's a problem with Achan right off the bat, but Achan is not disagreeing with others there. He was just weak. The problem is dealt with swiftly, and it becomes an important teaching moment from the fall of the very first city in the Land, Jericho.
 - We come to find out later that there are some issues removing all the people in Canaan during this time. But for the most part, this is a generation that has achieved a level of internal rest, and this place of internal rest affords them a great unity and power to do, to act as a body, to battle as a unified people.
 - Of course it is God Who slays the enemies in the Land, God Who weakens their root and crown, but part of the hiddenness of God in the winter is that He uses a unified body as a His glove around His fist to crush those who are destined for destruction.
- The memorial stones: Passion fades. It's important to make a record of how we see God, how we see Him working in our lives, how He reveals Himself to us in both the working out of our lives and in the hidden places in the Torah. Passion helps to fix our hearts, but the work of keeping that passion going never stops.
- An idea to think about regarding the different formats of the two crossings: the birth (Red Sea – coming through the birth canal) and the bride (Jordan River: "For the LORD has created a new thing on the earth: a woman encircles a man.") (Jeremiah 31:22).

Yeshua

- Rest in Yeshua:
 - Verse: "Come to me, all who labor and are heavy laden, and I will give you rest." (Matthew 11:28)
 - Yeshua was at rest even in the midst of tumult,
 - as we see when He is literally asleep in the boat that is getting swamped by the storm.
 - He was the ultimate picture of accepting God's judgment over man's, quietly. He wasn't completely silent. But He also wasn't filled with anger and pointing fingers and so emotionally invested in justice that He became enraged. He was very far from that.

- Verse about the light being attacked, Yeshua's promise of persecution
 - It was Yeshua's light that so enraged those who were directly responsible for Yeshua's crucifixion.
 - Some verses to this effect:
 - John 1: "The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God," (John 1:9-12)
 - Matthew 5: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Matthew 5:10)
 - John 15: "If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours." (John 15:18-20)

6 Vayeshev – Tanscript (not exact)

As I start today, I want to mention that some have requested an outline for these teachings, and I'm going to try to do that when possible. There will be an outline link below the video.

In this part of the weekly teaching, we have been learning about the spiritual seasons of the year and applying them to the Torah portions and to Joshua. The spiritual seasons are God's yearly curriculum for us, the salvation process in the year, bringing us a step higher each year with Him. Each step contains all of the elements of our entire salvation journey. That is to say, every year we go through every part of salvation, from rebirth to learning God's ways, to greater intimacy with Him, and to death. Our main analogy for the changing seasons has been human development – birth, infancy, adolescence, and adulthood.

Now, by starting in the 8th month with parshah Noach, we actually jumped into the story near the middle, at a point I've been likening to the beginning of adulthood and the point of marriage to God, the consummation point. We're reborn in the spring, we have a bar or bat mitzvah at Shavuot, and by the fall, we've grown up into the bride.

The development point of adulthood and marriage is an exciting time. It involves increasing independence, a leaving behind of the old life and the finding of a new identity within the marriage, and the bringing of our own freewill offerings to God that go beyond what He has

commanded. The development process in the winter also includes building a home together and being fruitful, learning to live the life of self-sacrifice, which is the real life.

Along the way here, we've connected some elements of the physical seasons to this fall and winter spiritual development phase. We connected the coming of the rains to the reconnection of heaven and earth and to cleansing. We connected the growing darkness to the idea of greater freewill and also the persecution from forces of evil. We connected the olive harvest to a kind of light from below, a returning or reflected light, the light of the bride. We connected the sowing of the grain crops to the New Covenant, the Torah placed in the gut and written on the heart.

Last week we talked about the growing cold. Let's spend some time reviewing last week's teaching, which is a critical one. Our main topic last week was the process of translating the light of truth into action. We said that **PASSION IS THE KEY TO ACTION**. In this season, we need an internal heat, a passion, to counter the external cold.

Let me give another example that might help you to grasp this idea, because it's not at first obvious how the emotions play such a critical role in actually **DOING**. If I hear a prayer request, I might think in my mind, "That's important; I should pray about that." But if my emotions are not engaged for that situation because I lack a deeper understanding, a deeper vision, a deeper connection, I **WILL HAVE TO REMIND MYSELF** to pray about it. Eventually, I will forget; I will falter in that prayer. On the other hand, if I hear that prayer request and I know that person well or I really take the time **TO SEE THAT STRANGER IN** that situation, it will touch my emotions, and that becomes a different prayer journey, an empowered journey. If I feel deeply the plight of the person, there is a much greater energy for action, to lift the person up in prayer. And I won't have to try to remember to pray for the person because they will simply come to mind. There is a great power for action locked up in the emotions and lower instincts, and so it is that by God's design, the route to action must pass through these lower aspects of the soul in order to bring this great energy and connection into the situation.

So there is a chain through which our spirit works to accomplish good in this world, to bring heaven down to earth, to translate truth into action, to make a home for God here. That chain begins with the mind; however, the mind is not the center of action. The light of truth must move from the mind to the heart and gut and outward through the limbs.

In last week's discussion, we zoomed in on two keys for moving from the head to the heart: 1) the New Covenant, which is the writing of the Torah on the lower body, the starting of a flame in the lower body and 2) **SEEING** God, particularly seeing Him in the hidden places at this time of year. With the work of Yeshua at Tishrei beginning this work in the lower body (the inauguration of the New Covenant) and via our own work of **SEEING** God between the lines, a fire is built up within us, a passion, and this passion is the key to action and the key to fighting the growing cold that is pushing in on us now. That cold is a kind of apathy toward God, and passion and action are the antidotes to apathy. That cold can take the

form of the godless culture pushing in on us at this season, the temptation to compromise with the culture.

After that review, let's move on to another aspect of the spiritual season, a kind of rest. I'm not really sure what to connect this rest to in the physical seasons, but I imagine that there's a bit of rest for the ancient Israeli farmer after the grain crops are in and growing. That process requires a lot of work plowing and planting, and harvesting in the spring obviously requires a lot of work. But this middle period of high winter is perhaps a bit less arduous, at least in terms of the grain crops. There's a bit of a lull. I want to connect that to a moment of internal rest we come to with Hanukkah at the end of the 9th month, Kislev. You don't get peace without war. But when the peace comes, we need to recognize that peace and take a breather.

Last week I mentioned that Kislev is the month of dreams. Dreaming implies a kind of rest. When do we dream? When we are resting. And the darkness is connected here, too. This is the dark side of the year. Last week we connected the idea of dreaming more to the INTERPRETATION of dreams, a kind of reading between the lines, a time when God helps us to see Him in His hiding places.

A point I want to make in passing, here, is that WE DON'T SEE GOD BETWEEN THE LINES IF WE'RE NOT AT REST. Dreaming requires resting. Seeing God in these deep places requires actually stopping our movement for a bit, and it also requires a kind of internal rest from worry, a grounded faith that gives our minds the freedom to explore without being too distracted the cares of life. IF WE WANT TO GO DEEP, WE HAVE TO FIND A WAY TO SIT STILL, BOTH EXTERNALLY AND INTERNALLY. Now I know that some phases of life lend themselves to that stillness better than others. Of course we need to make this stillness a priority in every life circumstance. But one thing I want to say is if you are single without children or if you are maybe in a season where the kids are out of the house and your eyes and mind are still working well, and your body isn't yet distracting too much with its constant aches and pains, TAKE ADVANTAGE OF THAT. It won't always be that way. In any event, I'm sure there's much we could add to the idea that seeing God in His hiding places requires being at rest. But we'll move on.

The place of internal rest we find growing as we approach the end of Kislev is obviously reflected in the holiday of Hanukkah, which is a celebration related to the cleansing of the Temple after military victories. Part of Hanukkah celebrates entering into a time of rest of battle.

I want to suggest that this arrival at a place of rest indicates that we have reached a certain point of maturity IN THE SOUL, INTERNALLY, and with the start of the 10th month, Tevet, the work that God is doing moves more to the outside, the body. Deep winter is a challenging time for the body, but the work in the soul for that cycle is largely finished by Hanukkah. It's all connected, of course, and yet God also shows us a progression of salvation in which the emphasis of salvation is always moving inside and out, outside and in.

Obviously this doesn't mean we have "arrived" at a point of maturity after Hanukkah. The cleansing rains that started near Sukkot continue all through the winter, which means CLEANSING continues all through the winter. There's still a quarter of the year left. But there is the sense that as Kislev ends, the focus of growth changes from the dark interior to the brighter exterior.

Interestingly, we actually have a milestone given to us for the first day of the 10th month, the 1st of Tevet. That is the day the mountaintops become visible again during the flood. Whatever God was doing under the darkness of the water was finished at just this point, and the next phase for the earth will now happen in the light of day, starting with the mountaintops, the most exalted points of the land surface, and working downward.

So, point number one for today, we're coming to a place of rest internally when our soulish growth for the year is reaching a milestone and our battles are moving more to the outside.

We at Beth Tikkun are coming to just this place of rest. Have we not had an internal struggle and rectification and cleansing going on? And we are stronger for it. And do we not sense that we are at the cusp of a new and more outward focus for our group? This is exactly where we are at Beth Tikkun as we prepare to celebrate Hanukkah.

Point number two is that this place of internal rest is ASSOCIATED WITH LIGHT BEGINNING TO SHINE THROUGH OUR VESSEL, TO THE OUTSIDE. This is what the hanukkah in the window is picturing. The fire that has been growing internally is now becoming visible on the outside as we turn our attentions outward in service, the self-sacrificial life. We want to burn up these bodies and our resources in this service. That which has been a cleansing fire inwardly eventually begins to burn on the outside, too, as the body gets consumed in service as a living sacrifice. There is a point in our walks where we start to focus outwardly and people start to see this light, this heart for others, these acts of kindness, this ability to discern the hearts of others and really see them for who they are and help to push them one step in the right direction with a bit of truth dropped here and there. This light others can see is associated with increasing maturity.

Now, is it the case that we start to glow with this external fire and the world embraces us like a long-lost relative? Hardly. Some will, of course. But point number three is that THE SHINING OF OUR LIGHT ON THE OUTSIDE BRINGS PERSECUTION, attack. This is because when you shine a light in a dark place, YOU EXPOSE THE DARKNESS FOR WHAT IT IS. You reveal that there is an alternative to the human-centered life, and it's true, and it's much better. And the darkness hates that. And this is especially what we see happening at Purim, when Mordechai won't bow down to Haman and Haman attacks.

Here's another important point: although the attack inevitably comes, the person who has been walking with the Lord to grow stronger internally IS GOING TO BE EQUIPPED TO WITHSTAND THE ONSLAUGHT and will be equipped to journey with God to thrive THROUGH

the attack. The darkness turning to attack the light is all a part of the pattern. Nothing takes God by surprise, and, in fact, God is the Author of the pattern.

You see, when this inwardly strong Believer walks with God through the persecution, clinging to Him with the huge muscles of faith he or she has been developing, God uses that Believer's faith journey TO BE AN EVEN BIGGER AND BIGGER LIGHT IN THE WORLD. That little light gets squeezed, and it ends up becoming a massive beacon in the darkness, calling to those who are ready to leave the darkness behind. God's way to evangelize is often by allowing His lights to be squeezed. We know that when you squeeze and atom hard enough, you get a very big light because God has stored a lot of energy there; He has hidden it there.

One final point here before we turn to the Torah portion: there is no point along this journey that is very easy, so WE NEED TO LEARN HOW TO JUST EMBRACE THE "NOW" WITH FAITH AND EVEN JOY. You see, we recognize that every "now" is both a kind of destination, an arrival, and also a training ground for whatever is next. Enjoy having arrived. And have faith that whatever discomforts are in this moment of arrival, they are preparing you for going higher with God. We need to always know how to be at rest in any given moment, and even joyful. Just look at how far you've come!

Let's turn now to Parshah Vayeshev and apply these ideas of rest and shining and persecution to this portion. The very name "Vayeshev" implies a kind of rest. "Vayeshev" means "and he settled," speaking of Jacob and his family settling and living in the land of his father's sojournings. This portion begins Joseph's story: his dreams of his family bowing down to him, the brothers' jealousy, his sale into Egypt, his framing by Potiphar's wife and imprisonment, and finally his interpretation of the dreams of Pharaoh's cupbearer and baker. Squished in the middle there is the chapter about Judah and Tamar and the birth of her twins.

Joseph is the first of the patriarchal line to really be at rest. Outside, his life is a mess, though not from his own doing. But internally, Joseph is at rest. Joseph doesn't struggle inwardly with faith, with knowledge, with emotions, or with base instincts – none of those. We see him displaying each of these masterfully, and the Bible is not critical of him in any one of these areas. Let me say them again: Joseph shows mastery of faith, knowledge, emotions, and base instincts. The one area he is not in control of is his external world, but we know what happens by the end of his story; he basically controls the known world.

Now, obviously Jacob's family in general has not arrived at a place of this inner maturity. Here, the brothers sold one of their own as a slave, for example, so there are problems, to say the least. Joseph is indicating, though, that the family we have been reading about is achieving at least one level of inner maturity in this generation, and, in fact, the whole family will be pulled upward to some degree at this level.

We said that this maturity is associated with becoming a kind of light. It's interesting to me that of all the brothers, it's Joseph that is sent out into the darkness of the world, particularly the darkness of Egypt. This is God bringing His light to the darkness.

But his light brings persecution, both before and after he is sent out. He gets attacked wherever he goes, in fact. Joseph can't help it anymore than light can hide itself in the darkness – it can't. His light reveals the dark hearts of his brothers, uncovering the fact that they have insecurities there in their own identity in God. They are jealous that their father favors Joseph. Doesn't this mean that they are lesser? Doesn't it mean that they are failures? They don't realize who they are in God. In the end, they doubt their Creator. This is the darkness that Joseph puts a light on. The strange chapter with Judah, too, reveals darkness in Judah's heart. The difference with Judah is that it is Judah, himself, who is humbly admitting to the darkness inside of him, and so he receives a greater healing. He does this when he says, "Tamar is more righteous than I am." Finally, the wife of Potiphar attacks Joseph. When her desire is exposed as evil by Joseph's words and consistent action of rejecting her advances, she retaliates by framing him and watching him be hauled off to jail.

But the internally rectified person at rest in the Lord is STRONG. And Joseph shows himself over and over again to be a spiritual giant. The more he's attacked, the greater his light shines.

Let's hope that Joseph was able to look at his time in jail with the proper perspective, that he knew how to embrace the "now." Everything that had happened to him in his troubled life had happened to prepare him for playing a great role in human history. He learned how to manage a household in Egypt, then a jail, and those experiences were preparing him to run a nation. Let's hope that Joseph was able to find the joy in the "now" of his life.

Let's turn now to Joshua 4, the second chapter dealing with Israel crossing the Jordan. I'd like to make a connection here once again to this generation, generally, the generation that is entering into the Land. This is a generation that has entered into an INTERNAL REST, and it is this state of rest that makes them mighty and unified to fight for the Land, which is the external body for the nation. Their internal peace makes possible their ability to deal with the external. It's remarkable in Joshua that there is so little internal dissension among the tribes, if any. These are tribes that are submitted to their leader, Joshua, and they simply are not fighting with each other. They're at rest. You could say that they are all "in" Joshua, completely submitted to him both mentally and emotionally. They are committed and accepting of their lot. I can't recall there being any ugly uprisings or rebellions or brother fighting brother in the whole book. There's a problem with Achan right off the bat when Achan takes some of the banned things at Jericho and Israel suffers as one for it, but Achan is not disagreeing with others. His matter was between himself and God. The problem is dealt with swiftly, and it becomes an important teaching moment from the first battle.

Let me make one more point here in Joshua 4 that is not directly connected to our topic but is connected to the theme of the bride. Tim helped me to see last week the visual difference between the crossing of the Sea in Exodus and the crossing of the Jordan, here. When they cross the sea, the walls are standing up on both sides and Israel walks down the middle. With the crossing of the Jordan, the people are more like the walls as they stream around the Ark of the Covenant on both sides, probably, at a distance of about a half-mile from the Ark.

Let me just throw out a possible explanation for this difference. The first crossing, during the exodus, is considered a birth moment. The walls of water are described by the sages as the birth canal. So, that makes sense. What's happening as they cross the Jordan, though? At the Jordan, THE PEOPLE ARE SURROUNDING GOD, HIMSELF. God is marking that Ark of the Covenant as especially holy in this moment, so holy that they can't get near it at all, though in later history they do get much closer to it, like when they bring the ark up to Jerusalem. Why aren't they allowed to get within a half-mile? Because God is there, and He is holy.

Still, though, what does it mean that the people surround God as they are crossing? This is an image of the bride. The bride surrounds the husband, and fertility is the result. Let me read a verse from Jeremiah 31, the chapter where we read the New Covenant. Just above the New Covenant is verse 22: "For the LORD has created a new thing on the earth: a woman encircles a man." In that passage, God is describing the restoration of Israel, the restoration of the bride. The restoration of the bride leads to the bride encircling the husband, humanity encircling God, Himself, a new thing on the earth. Maybe we're seeing this picture in Joshua chapters 3 and 4.

Finally, let's bring the discussion to Yeshua. Ultimately, any rest we experience comes from the finished work of Yeshua. Any measure of salvation and sanctification we experience is founded upon Him. He is the Source of rest. In Matthew 11, He says, "Come to Me, all who labor and are heavy laden, and I will give you rest."

Yeshua is not only the Source of rest, but He, Himself was always AT rest. We have that amazing image of Yeshua actually asleep in the storm-tossed boat, then matter-of-factly getting up and rebuking the wind and the sea. We see His incredible inner peace when He is beaten and put on trial, and He refuses to open His mouth to fight for His life. He had accepted God's purposes for Him, and that was that.

Regarding the persecution of the light, Yeshua had much to say about that persecution, that it was part of the pattern. It was the light of Yeshua that so enraged those directly responsible for His death. They were enraged because His light exposed their darkness for what it was. He didn't have to try to expose them. It simply happens when the light is brought near to the darkness.

Let me close with a few verses regarding Yeshua's light and the darkness that surrounded Him and what He had to say about it:

John 1: "The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through Him, yet the world did not know Him. He came to His own, and His own people did not receive Him. But to all who did receive Him, who believed in His name, He gave the right to become children of God." (John 1:9-12)

Matthew 5: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Matthew 5:10)

John 15: "If the world hates you, know that it has hated Me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you..." (John 15:18-20)