

June 1, 2024

I AM The Light

As we continue our journey through Yeshua's statements of I AM, we come to the backdrop of Sukkot when Yeshua went up to the Moad and offered some of His most profound teachings.

He would share about the Living Water and the truth setting us free. During this time he legitimacy would also be challenged.

We witness an interaction between Yeshua and the P'rushim in a rather public setting

Joh 8:3 The Torah-teachers and the P'rushim brought in a woman who had been caught committing adultery and made her stand in the center of the group.

Joh 8:4 Then they said to him, "Rabbi, this woman was caught in the very act of committing adultery.

Joh 8:5 Now in our Torah, Moshe commanded that such a woman be stoned to death. What do you say about it?"

Did they only bring the woman caught in the act of committing adultery to test Him in relation to what He would say as it pertains to Torah or was there another subtle dig being made as to whether Yeshua was conceived through an adulterous relationship?

Remember Yoseph struggled as to whether he should continue with Miryam.

Mat 1:18 Here is how the birth of Yeshua the Messiah took place. When his mother Miryam was engaged to Yosef, before they were married, she was found to be pregnant from the Ruach HaKodesh.

Mat 1:19 Her husband-to-be, Yosef, was a man who did what was right; so he made plans to break the engagement quietly, rather than put her to public shame.

Mat 1:20 But while he was thinking about this, an angel of Adonai appeared to him in a dream and said, "Yosef, son of David, do not be afraid to take Miryam home with you as your wife; for what has been conceived in her is from the Ruach HaKodesh.

Mat 1:21 She will give birth to a son, and you are to name him Yeshua, [*which means 'Adonai saves,'*] because he will save his people from their sins."

[Mat 1:22](#) All this happened in order to fulfill what Adonai had said through the prophet,

[Mat 1:23](#) "The virgin will conceive and bear a son, and they will call him `Immanu El." (The name means, "God is with us.")

[Mat 1:24](#) When Yosef awoke he did what the angel of Adonai had told him to do—he took Miryam home to be his wife,

[Mat 1:25](#) but he did not have sexual relations with her until she had given birth to a son, and he named him Yeshua.

Hence, who knew what about Yeshua and His birth? The point I am making has to do with the possibility of there being an additional agenda associated with bringing a woman caught in the act of committing adultery, hence, alluding to the possibility of an affair, yet the passage above dismisses that possibility all together.

They brought her to Him with the intention of setting a trap for Him to ultimately speak against the Law of Moshe...

[Joh 8:6](#) They said this to trap him, so that they might have ground for bringing charges against him; but Yeshua bent down and began writing in the dust with his finger.

In our *Torah* Moshe commanded that such a woman be stoned to death.

[Lev 20:10](#), [Deu 22:22-24](#); see also [Num 5:11-31](#). Under Roman rule it was illegal for Jewish courts to enforce a death sentence, but that did not always succeed in preventing stonings ([Act 7:58-59](#)) or attempts ([Joh 8:59](#), [Joh 10:31](#)).

[Joh 8:54](#) Yeshua answered, "If I praise myself, my praise counts for nothing. The One who is praising me is my Father, the very one about whom you keep saying, 'He is our God.'

[Joh 8:55](#) Now you have not known him, but I do know him; indeed, if I were to say that I don't know him, I would be a liar like you! But I do know him, and I obey his word.

[Joh 8:56](#) Avraham, your father, was glad that he would see my day; then he saw it and was overjoyed."

[Joh 8:57](#) "Why, you're not yet fifty years old," the Judeans replied, "and you have seen Avraham?"

[Joh 8:58](#) Yeshua said to them, "Yes, indeed! Before Avraham came into being, I AM!"

[Joh 8:59](#) At this, they picked up stones to throw at him; but Yeshua was hidden

and left the Temple grounds.

They kept questioning Him, provoking a response. Their goal to have Him speak against Moshe, then they would know He is not the Prophet, Mashiach.

Joh 8:7 When they kept questioning him, he straightened up and said to them, "The one of you who is without sin, let him be the first to throw a stone at her."

Yeshua's response showed four things:

- he was not against the *Torah*
- he was merciful toward the woman
- he opposed her sin ([Exo 20:13](#) ([Exo 20:14](#)))
- he could silence hecklers and put them to shame

You caught her in the act so let one of you cast the first stone...yet he continued...

Joh 8:8 Then he bent down and wrote in the dust again.

Joh 8:9 On hearing this, they began to leave, one by one, the older ones first, until he was left alone, with the woman still there.

I have often speculated as to what Yeshua wrote in the dust of the ground. My opinion to this day as they had come to realize and left one by one, the oldest first that is the most wise and learned...

"where is the man"

Upon hearing what Yeshua said and what He wrote in the ground they left to where Yeshua responds to the woman...

Joh 8:10 Standing up, Yeshua said to her, "Where are they? Has no one condemned you?"

Joh 8:11 She said, "No one, sir." Yeshua said, "Neither do I condemn you. Now go, and don't sin any more."

In essence saying, you are guilty of your transgression but because the man is not there, that they didn't bring him, I do not condemn you to the punishment of your transgression.

Here is what Torah actually says...

Deu 22:22 "If a man is found sleeping with a woman who has a husband, both of

them must die—the man who went to bed with the woman and the woman too. In this way you will expel such wickedness from Isra'el.

Deu 22:23 "If a girl who is a virgin is engaged to a man, and another man comes upon her in the town and has sexual relations with her;

Deu 22:24 you are to bring them both out to the gate of the city and stone them to death—the girl because she didn't cry out for help, there in the city, and the man because he has humiliated his neighbor's wife. In this way you will put an end to such wickedness among you.

He didn't forgive her sin but acknowledged it by telling her to sin no more

This time of Sukkot was the backdrop for many things pertaining to Yeshua's teachings.

After this moment, Yeshua would speak to the very ones who were intended to catch him.

Joh 8:12 Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

His remark was specifically suited to the feast of *Sukkot*; for, according to the Mishna, at the Temple

"there were four golden *menorahs* with four golden bowls at the top of each, and four ladders each leading to a bowl. Four strong young *cohanim* would climb up with pitchers each holding 9 liters of oil which they would pour into the bowls. From the worn-out drawers and girdles of the *cohanim* they made wicks, and with them they lit the *menorahs*; and there was not a courtyard in Jerusalem that was not lit up by the light of the *Beit-HaSho'evah* [festivities]. Pious men and men of good deeds would dance around [the *menorahs*] with lit torches in their hands, singing songs and praises, while the Levites played harps, lyres, cymbals, trumpets and innumerable other musical instruments...." (Sukkah 5:2-4)

The Gemara on this passage says the *menorahs* were 75 feet high (Sukkah 52b). Thus, the water-drawing festival was accompanied by bright lights and dancing—for *Sukkot* is specifically a festival of rejoicing. As before, when the water from Shiloach was being poured and Yeshua used the occasion to invite people to come to him and drink, now he uses the fact that the feast is accompanied by a blaze of light to announce, "I am the light of the world," adding a promise with implications for both this life and eternity. For background see [Joh 7:2](#) [Joh 7:37](#).

Joh 8:13 So the P'rushim said to him, "Now you're testifying on your own behalf;

your testimony is not valid."

What is he Testifying to?

Being the light of the world...

Gen 1:3 Then God said, "Let there be light"; and there was light.

Gen 1:4 God saw that the light was good, and God divided the light from the darkness.

Gen 1:5 God called the light Day, and the darkness he called Night. So there was evening, and there was morning, one day.

Going back to the first day of creation. God was the light, for the sun, moon and stars had not yet been spoken into existence. That would not be until the fourth day...

Gen 1:14 God said, "Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years;

Gen 1:15 and let them be for lights in the dome of the sky to give light to the earth"; and that is how it was.

Gen 1:16 God made the two great lights—the larger light to rule the day and the smaller light to rule the night—and the stars.

Gen 1:17 God put them in the dome of the sky to give light to the earth,

Gen 1:18 to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

Gen 1:19 So there was evening, and there was morning, a fourth day.

And what has been revealed to us as believers? That same light in Genesis 1 will be the same light at the beginning of Eternity Future.

Rev 21:22 I saw no Temple in the city, for Adonai, God of heaven's armies, is its Temple, as is the Lamb.

Rev 21:23 The city has no need for the sun or the moon to shine on it, because God's Sh'khinah gives it light, and its lamp is the Lamb.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

And..

Rev 22:1 Next the angel showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb.

Rev 22:2 Between the main street and the river was the Tree of Life producing twelve kinds of fruit, a different kind every month; and the leaves of the tree were for healing the nations—

Rev 22:3 no longer will there be any curses. The throne of God and of the Lamb will be in the city, and his servants will worship him;

Rev 22:4 they will see his face, and his name will be on their foreheads.

Rev 22:5 Night will no longer exist, so they will need neither the light of a lamp nor the light of the sun, because Adonai, God, will shine upon them. And they will reign as kings forever and ever.

A few would be privy to a preview of this light and the aspect of it...

Mat 17:1 Six days later, Yeshua took Kefa, Ya`akov and his brother Yochanan and led them up a high mountain privately.

Mat 17:2 As they watched, he began to change form—his face shone like the sun, and his clothing became as white as light.

Mat 17:3 Then they looked and saw Moshe and Eliyahu speaking with him.

Mat 17:4 Kefa said to Yeshua, "It's good that we're here, Lord. I'll put up three shelters if you want—one for you, one for Moshe and one for Eliyahu."

Mat 17:5 While he was still speaking, a bright cloud enveloped them; and a voice from the cloud said, "This is my Son, whom I love, with whom I am well pleased. Listen to him!"

As Yeshua had made this bold and profound statement and thus the P'rushim's response, He would convey...

Joh 8:14 Yeshua answered them, "Even if I do testify on my own behalf, my testimony is indeed valid; because I know where I came from and where I'm going; but you do not know where I came from or where I'm going.

Alluding to the woman caught in the act of committing adultery Yeshua responded...

Joh 8:15 You judge by merely human standards. As for me, I pass judgment on no one;

Joh 8:16 but if I were indeed to pass judgment, my judgment would be valid; because it is not I alone who judge, but I and the One who sent me.

Joh 8:17 And even in your Torah it is written that the testimony of two people is valid.

Joh 8:18 I myself testify on my own behalf, and so does the Father who sent me."

Joh 8:19 They said to him, "Where is this 'father' of yours?" Yeshua answered, "You know neither me nor my Father; if you knew me, you would know my Father too."

Joh 8:20 He said these things when he was teaching in the Temple treasury room; yet no one arrested him, because his time had not yet come.

If you knew me you would know the Father. Again connecting Yeshua's other teachings of I AM. All are revealing the truth of who Yeshua is. All, thus far have been consistent and not contradictory.