

Righteousness As The Light

The Wise and Foolish Virgins all had their Lamps. At one time, they all had Oil, enabling their Lamps to provide Light. But the lamps of the Foolish Virgins had gone out, and there was no more "Light." What had happened?

It is to our advantage to look into each aspect of the Parable of the Wise and Foolish Virgins, so that when the Bridegroom arrives, we might avoid being among the Foolish. In this brief writing we will look at the 'prophetic' meaning of "Light" in Scripture, as the "Light" was missing after the Lamps of the Foolish went out.

Throughout the Scriptures, we see a parallel picture of Light and Righteousness. We will begin with the following passage:

And he shall bring forth thy righteousness <06664> as the light, and thy judgment as the noonday. (Psalms 37:6)

Here we are told that our Righteousness will be as the Light, that can be seen. But what fundamental Truth does Scripture reveal to us about Righteousness? Lets look:

Drop down, ye heavens, from above, and let the skies pour down righteousness <06664>: let the earth open, and let them bring forth salvation, and let righteousness <06666> spring up together; I YHWH have created it. (Isaiah 45:8)

In this one parable, we see YHWH's plan for our Righteousness. Here we see that it is YHWH that plants the Seed, springs up the tree, and produces the Fruit. He does it all, and He also tells us in this parable just how He accomplishes this Righteousness.

Seed and Fruit of Righteousness

In the above passage in Isaiah 45:8, we see Righteousness as the male-gender noun, Strong's number <06664>, picturing the seed sown from Heaven. Then we see Righteousness as the Female-gender noun, Strong's number <06666>, as a plant that springs up, and as fruit produced.

We see that Yahushua is the Seed of Righteousness, poured out from heaven, and is planted in the "earth" of the heart of man. Yahushua Himself IS man's righteousness. Thus we are "born again" of incorruptible Seed, the Word of YHWH.

Then we see that the Seed sprouts, and eventually springs up within us, in order to grow, and to bring forth the fruit of Righteousness. The apostle Paul describes this Fruit of Righteousness:

Being filled with the fruits of righteousness, which are by Yahushua Messiah, unto the glory and praise of Elohim. (Philippians 1:11)

Here we are told that these "Fruits of Righteousness" are by Yahushua Messiah Himself. Thus we see that this Fruit of Righteousness is simply what we allow "Messiah-in-us" to produce, to the glory and praise of YHWH. Let's look at some additional passages:

Commit thy way unto YHWH; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness<06664> as the light, and thy judgment as the noonday. (Psalms 37:5-6)

In the previous passages, we saw that our Righteousness is as the Light. We then saw it as a Seed planted, and as a Fruit produced. In this passage we see that YHWH Himself is the one who brings forth your Righteousness — which will be as the Light — it can be seen.

In this passage, we also see that the word for Righteousness is the male-gender noun <06664>. This tells us that this word used here refers to the male Seed, Yahushua Himself, who is our Righteousness; and it is His life that will be brought forth in us, and shine as the light. It is the allowing of the Life of "Yahushua-in-us" that becomes the Light of men.

Throughout the Old and New Testaments, we see examples of the Righteousness that YHWH desires to bring forth in our life. First, we see that Yahushua is the Seed, and "He-in-us" is also the Tree. Likewise He is also the one who produces the Fruit of Righteousness in us — the good work of obedience to His Word, that He brings about in us, as we allow Him to live in us. Here is one passage describing this picture:

And Elohim is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth for ever. Now **He** that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and **increase the fruits of your righteousness;**) (2 Corinthians 9:8-10)

Here we see that it is YHWH Himself, that makes His Grace abound to us, so that it is He Himself that will multiply your seed sown, and it is He Himself, that will increase the Fruits of your Righteousness. Now let's look at two parallel pictures of "Seed:"

And the fruit of righteousness is sown in peace of them that make peace. (James 3:18)

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

In the above passages, we see the parallel pictures of light and righteousness, as seed sown. The initial purpose of the seed is to bring forth a tree.

Trees of Righteousness

In Isaiah 61:1-3 we are told of the anointing of the Set-apart Spirit, and some of the activities that result from this anointing. But notice the purpose for this anointing:

"...that they might be called trees of righteousness, the planting of YHWH, that he might be glorified." (Isaiah 61:3b)

His purpose is to bring forth trees of Righteousness that He has planted, that will glorify Him. We must remember, however, that YHWH plants the seed for only one reason: to produce a tree — that will eventually produce fruit. Let us notice two passages:

For every tree is known by his own fruit. (Luke 6:44a)

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. (Isaiah 3:10)

A Peach tree is known by its fruit — the peach. The Pear tree is known by its fruit — the pear. Likewise, the "Trees of Righteousness" are called so, because they produce the "Fruit of Righteousness." The "Fruit" is our doings — our Fruit is what we do. So how does this fruit come about? Let's look.

For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His apartness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (Hebrews 12:10-11)

Here we see that chastening by the Father yields the peaceable fruit of Righteousness. Let's look at another passage:

Unto the upright there ariseth light in the darkness: He is gracious, and full of compassion, and righteous. (Psalms 112:4)

Here we see that Light arises unto those who live in an upright (righteous) manner — who have the Righteous Seed, and are already producing fruit. So the chastening must occur when we stray from the "upright" Way, where no lasting fruit is produced.

Two Kinds of Fruit

In order to understand the kind of Fruit YHWH desires to produce within man, we will look briefly at two examples. Let's look at a pair of passages together:

The labour of the righteous tendeth to life: the fruit of the wicked to sin. (Proverbs 10:16)

Whosoever committeth sin transgresseth also the Law: for sin is the transgression of the Law. (1 John 3:4)

The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. (Proverbs 13:9)

In the above passages, we see that the Righteous have the "Light" — they are producing the Fruit of Righteousness, by allowing "Messiah-in-them" to labour within them, as they walk in obedience to the Law — the Torah. The Fruit of the wicked is likewise their doings, and we see the result of this is "wickedness," and is called Sin — which we are told is simply Transgression of the Law. The final result of this wickedness, of ignoring Torah, causes the Lamp of the one doing the wickedness to be put out.

Let's look at another passage that relates Light and Righteousness:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness (Lit. "transgression of the Law")? and what communion hath light with darkness? (2 Corinthians 6:14)

Here we see Light is contrasted with Darkness, in the same way Righteousness is contrasted with "Unrighteousness" — which is "transgression of the Law." This Parallel/Contrast confirms to us that Righteousness is as the Light, and does NOT "transgress the Law" which is as darkness. Let's look further at how this Fruit of Righteousness is produced in us.

Obedience and the Fruit of Righteousness

There is abundant Scripture revealing the relationship between Righteousness and obedience to the Commandments. Let us notice the following:

"...O that thou hadst hearkened to "my commandments!" then had thy peace been as a river, and thy righteousness as the waves of the sea..." (Isaiah 48:18)

In this passage, we see that Righteousness and Peace is the result for those that would Harken to "My Commandments." Again, we see peace as a fruit of one's actions:

There is no peace, saith YHWH, unto the wicked. (Isaiah 48:22)

Here we see there is no peace to the wicked - thus showing from both passages above, that it is the "wicked" that do not Harken to "My Commandments."

Let's see what "My Commandments" are:

Keep "My Commandments," and live; and "my Law" (My Torah) as the apple of thine eye. (Proverbs 7:2)

Here we see "My Commandments" is the same with "My Torah." And this same appeal is repeated by Yahushua:

If ye love me, keep "My Commandments." (John 14:15)

Here we see that keeping of "My Commandments" is the measure of our Love for Yahushua. Again, Yahushua appeals to us:

He that loveth Me not keepeth not My Sayings: and the Word which ye hear is not Mine, but the Father's which sent Me. (John 14:24)

So we are told that "My Sayings" are not Yahushua's words, but are the Father's words. Yahushua tells us that His Commandments are none other than the Father's Commandments.

How Shall You Believe My Words?

Yahushua asked the Pharisees a question. Notice that He was referring to the **Commandments that He Himself gave to Moses**. Notice carefully what Yahushua asked:

But if ye believe not his (Moses') writings, how shall ye believe My words? (John 5:47)

Yahushua continues to ask the same question of us today. When we understand that Yahushua was the one that gave the Commandments to Moses, we then realize it is impossible to be a "do-er" of Yahushua's words, if we refuse to be a "do-er" of Moses' words. For they are one and the same!

Most today do not realize that **Moses' Commandments are Yahushua's Commandments**. Look again at the following words of Yahushua:

If ye love Me, keep "My Commandments." (John 14:15)

Do we keep Yahushua's Commandments — which are His Father's Commandments — the same as Moses' Commandments — the Torah? Yahushua says if you love me, you do. If you do not, then you do not "know" Him — you do not know who He really is. You must think it was someone else's finger that wrote the Tablets given to Moses. You do not "know" Him.

Do we keep "My Sabbaths" — the prescribed Feasts of YHWH? Yahushua tells us that those who do, are those who love Him. He tells us also, that those who do, are those that "know" Him (Ex 31:13; Eze 20:12; Eze 20:20). In fact, it was this very issue of refusing to keep the Commandments, Statutes, Judgments, and Sabbaths — the Torah of YHWH — that caused the Children of Israel to fall in the Wilderness, of which we are warned of in two full chapters in the Book of Hebrews.

A Warning for Us Today

The Israelites were refused entry into the Promised Land for specific reasons, which we are told serve as a warning to us, that we might not be refused entry because of the same example of their disobedience. Let's look at the following verses:

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. (Hebrews 4:1)

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (Lit. Greek is the word for 'Disobedience'). (Hebrews 4:11)

What was the Israelites' unbelief all about? What was their disobedience? Let's look at some detail of why they fell in the wilderness:

I lifted up Mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; Because they had not executed My judgments, but had despised My statutes, and had polluted My Sabbaths, and their eyes were after (followed after) their fathers' idols<01544>. (Ezekiel 20:23-24)

Notice the above word translated 'idols,' Strong's # <01544>, is from the root word <01556>, which is the same word as <01557>, meaning "dung." This usage gives us a very strong implication that YHWH is saying that the Children of Israel were pleased to follow the same "Doctrinal Dung" received from their fathers!

But what was the Doctrine and practice of their Fathers? Ezekiel tells us: They despised Yah's "Law" and they polluted — profaned and desecrated — His Sabbaths! This was what their Fathers followed. And this "Doctrine" they followed is what appears to be just so much Dung in the eyes of YHWH!

When YHWH shocks us with His Word, He is chastening us, and exhorting us to produce Fruit. "Without Me, you can do nothing" — we can not produce good Fruit on our own. We must fully allow "Yahushua-in-us" to produce the Fruit that He desires. The only way "Yahushua-in-us" can produce this Fruit, is for us to turn, and begin to walk in obedience to His Word ONLY — obeying Him because we Love Him!

However, in order to allow Yahushua-in-us to produce good Fruit, we must first come out, and forsake the popular Doctrines and Commandments of Men that we have been taught. These twisted versions of Scriptural Truth have been made to be Un-Scriptural by men. These are the "Doctrines" that have shaped our behaviour and actions, and in the past they have trained us to prevent "Messiah-in-us" from obedience to the Scriptures! But now we are able to choose whom we will serve.

We have seen in this short writing, that the 'prophetic' meaning of "Light" in Scripture is the Fruit of Righteousness that is produced by "Messiah-in-us," as we allow Him to do so. This is the "Light" that the Wise Virgins had, and is the same Light that is missing when the Lamps of the Foolish Virgins went out.

YHWH will bring forth our Righteousness as the Light, as we allow Him to do so.
He will then bring forth our judgment as the noonday, for all to see.