

Pursue Righteousness

1 Timothy 6:10-11 For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the Amuanah (faith) and wounded themselves with many griefs. 11 But as for you, O man of Aluahym, flee these things. Pursue Righteousness, Devotion, Amunah (faith), Ahabah (love), Steadfastness, Gentleness.

2 Timothy 2:21-22 21 Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as Kadosh (holy), useful to the master of the house, ready for every good work. 22 So flee youthful Passions and Pursue Righteousness, Amunah (faith), Ahabah (love), and Shalum (peace), along with those who call on אַיָּהּ (Yahuah) from a pure heart.

Whoever Pursues Righteousness and Covenant Loyalty finds Life, Righteousness and Honor. **Proverbs 21:21**

“Baruch (Blessed) are those who hunger and thirst for Righteousness, for they shall be satisfied. **Matthew 5:6**

WHAT DOES IT MEAN TO PURSUE RIGHTEOUSNESS?

The word "pursue" means:

- 1) To strive to gain; seek to attain or accomplish (Righteousness)
- 2) To proceed in accordance with (Righteousness)
- 3) To follow (Righteousness) in order to overtake, capture, kill (unrighteousness)
- 4) To practice (Righteousness)
- 5) To follow close upon (Righteousness)

We are told the only Righteousness we need is the imputed Righteousness of the Mashiach (Messiah) and that there is nothing more for us to do to become Righteous, except to believe in him and he will do it for us.

Most do not understand that there is the Mashiach's role and then there is our Role. Righteousness is something we do, as the Mashiach has already done his Righteous part, which we could never do.

For what does the Scripture say? “Abraham believed אַיָּהּ (Yahuah), and it was counted to him as Righteousness.” **Romans 4:3**

WHAT IS RIGHTEOUSNESS?

Proverbs 15:9 says, “אַיָּהּ (Yahuah) detests the way of the wicked, but he loves those who Pursue Righteousness.”

If Aluahym wants us to Pursue Righteousness, then what about verses such as **Romans 3:10** that say, “There is none Righteous, no not one”? If no one is Righteous, then who can really pursue it?

Before we can Pursue Righteousness, we need to define it. The word most often translated “Righteousness” can also mean “justice, justness, or divine kadoshness

(holiness).” In the broadest sense, Righteousness can be defined as “the condition of being acceptable to Aluahym as made possible by Aluahym.” אַיָּאֵל (Yahuah)’s standard is what defines true Righteousness; His power is what enables it. Unless Aluahym is its author, we will never possess Righteousness. No amount of man-made effort will result in Righteousness. To be Righteous is to be right with Aluahym. A heart that is Right with Aluahym results in a life that bears “fruit” (**John 15:1-2; Mark 4:20**). **Galatians 5:22-23** lists some of that fruit.

Righteousness as rendered in the English Bibles for the Hebrew root "tsaddiq (tsad-deek') Strong's 6662 (Righteous)," and "tsadeq (tsaw-dak') Strong's 6663" (Righteous) and its derivatives "tsedeq (tseh'-dek) Strong's 6664 (Righteousness)," 6665. tsidqah (tsid-kaw') (Righteousness) "tsedaqah (tsed-aw-kaw') Strong's 6666 (Righteousness)." The use of "Righteous" as a translation for "yashar" (upright) is less frequent. "Just," "justice," "justify" also occur as equivalents for these Hebrew terms.

The original implications of the root "tsadeq (tsaw-dak')" are involved in doubt. To be "hard," "even," and "straight" (said of roads for instance) has been suggested as the primitive physical idea. More acceptable is the explanation that the root-notion conveyed is that a thing, man, or even אַיָּאֵל (Yahuah), is what it, or he, should be, that is, "normal," "fit." That conception may, without much difficulty, be recovered from some of the applications of the terms in Scripture.

Weights and measures are called "tsaddiq (tsad-deek')" ("just" or "right"; **Deuteronomy 25:15; Leviticus 19:36; Job 31:6; Ezekiel 45:10**). Paths are "tsaddiq (tsad-deek')," that is, as they should be, easy to travel (**Psalms 23:3**). So with offerings, when brought in the proper manner and at the right time (**Deuteronomy 33:19; Psalm 4:6 5, 19**). When a king or judge is as he should be he is "just" (**Leviticus 19:15; Deuteronomy 1:16; Proverbs 31:9**).

When speech is as it should be is "truthful" (**Psalms 52**). The outcome of the battle being favorable, it is called "tsedaqah (tsed-aw-kaw')" (= "victory"; **Judges 5:11**). To justify oneself, or another, is also expressed by the root, as it really means to prove oneself, or another, to be innocent of a charge, or in the right (that is, as one should be; **Job 9:15, 20; 11:2; 13:18; Isaiah 43:9; Psalm 143:2**).

In many of the passages in which the root has this physical implication an ethical element may be discovered. "Right" weights may be also "righteous" weights. The battle may be looked upon as a sort of divine ordeal, and hence the issue may be said to be "righteous" (tsedaqah (tsed-aw-kaw')). So in its earliest use, among Hebrews, the term "righteousness" seems to have had a moral intention.

Righteousness guards him whose way is blameless, but Sin overthrows the wicked. **Proverbs 13:6**

WHO ARE THE RIGHTEOUS?

tsaddiq (tsad-deek') אַיָּאֵל

The eyes of אַיָּאֵל (Yahuah) are toward the Righteous, and his ears toward their cry. **Psalm 34:15**

As the verse above indicates, Aluahym sees and listens to the Righteous, so it would be in our best interest to have a Scriptural definition of Righteousness. Every

Hebrew word in the mind of the Ancient Hebrew paints a picture of action.

The first (1st) step in finding a more concrete meaning to a word is to find it being used in that context. For example, the word barach, Strong's #1288 is almost always translated as "Bless," but being an abstract word we need to find it being used in a more concrete manner, which we do in **Genesis 24:11**, where it means "to kneel". This gives us a more concrete picture of the word. The problem with the word tsaddiq (tsad-deek'), Strong's #6662 is that it is never used in a concrete manner.

The next method is to compare its use in Hebrew poetry where words are commonly paralleled with similar meaning words, such as in the following passage.

Be glad in אַיָּאֵל (Yahuah), and rejoice, O Righteous, and shout for joy, all you upright in heart! **Psalms 32:11**

The Hebrew words tsaddiq (tsad-deek'), translated as Righteous, and yashar, Strong's #3477, translated as upright, are paralleled many times in Scripture indicating that in the Hebrew mind they were similar in meaning. Upright is another abstract word but it is used in a concrete manner, such as in **Jeremiah 31:9**, where it means "straight" as in a straight path.

Hebrew Poetry will also parallel antonyms, words of opposite meaning, such as in the following verse.

For the arms of the wicked shall be broken; but אַיָּאֵל (Yahuah) upholds the Righteous. **Psalms**

Here we find the word wicked (rasha, Strong's #7563) being used as an antonym, here as well as in many other passages, to the word righteous = tsaddiq -(tsad-deek'). While the word wicked is an abstract, we can find its concrete meaning in the verb form, rasha (raw-shah') Strong's #7561, which means to "depart" in the sense of leaving אַיָּאֵל (Yahuah)'s way.

For I have kept the ways of אַיָּאֵל (Yahuah), and have not wickedly departed from my Aluahym

We now have a few clues into the meaning of a tsaddiq -(tsad-deek'). He is one who is straight and does not depart from the way of Aluahym. The next step is to understand these concepts from the Ancient Hebraic culture and thought.

The Ancient Hebrews were a nomadic people who traveled a circuit through the wilderness, following the same paths from pasture to pasture, campsite to campsite and watering hole to watering hole. Anyone leaving this path can become lost and wander aimlessly as one who has "departed" from the path.

A Righteous person is not one who lives a religiously pious life, the common interpretation of this word, he is one who follows the correct path, the path (way) of Aluahym.

In the path of Righteousness is life, and in its pathway there is no death. **Proverbs 12:28**

And it will be Righteousness for us, if we are careful to do all this Commandment before אַיָּאֵל (Yahuah) our Aluahym, as he has Commanded us.' **Deuteronomy 6:25**

Little children, let no one deceive you. Whoever practices Righteousness is Righteous, as he is Righteous. **1 John 3:7**

If you know that he is Righteous, you may be sure that everyone who practices Righteousness has been born of him (OWYאָל (Yahusha). **1 John 2:29**

Baruch (Blessed) are they who observe justice, who do Righteousness at all times!
Psalms 106:3

For in it the Righteousness of Aluahym is revealed from Amunah (faith) for Amunah (faith), as it is written, “The Righteous shall live by Amunah (faith).” **Romans 1:17**

To do what is Righteousness and Right ruling is more acceptable to אַיָּאָל (Yahuah) than sacrifice. **Proverbs 21:3**

Therefore, confess your Sins to one another and pray for one another, that you may be healed. The prayer of a Righteous person has great power as it is working **James 5:16**

Sow for yourselves Righteousness; reap steadfast love; break up your fallow (uncultivated, unplowed, untilled, unplanted, unsown) ground, for it is the time to seek אַיָּאָל (Yahuah), that he may come and teach/throw Righteousness upon you.
Hosea 10:12

And a harvest of Righteousness is sown in Shalum (Peace) by those who make Shalum (Peace). **James 3:18**

A common substitute for true Righteousness is Self-Righteousness. Self-Righteousness is the opposite of what Aluahym desires. Self-Righteousness makes a list of rules and checks them off, congratulating themselves on how well they are doing compared to others. The Pharisees of OWYאָל (Yahusha)’s day were masters of Self-Righteousness, but OWYאָל (Yahusha) had harsh words for them: “Woe to you, teachers of the Torah (law) and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. In the same way, on the outside you appear to people as Righteous but on the inside you are full of hypocrisy and wickedness”
Matthew 23:27–28.

To Pursue Righteousness means we must recognize that we cannot please Aluahym in our Sinful state **Romans 8:8**. We turn from trying to justify ourselves by our good deeds and instead seek the mercy of אַיָּאָל (Yahuah). We desire that He transform our minds (**Romans 12:2**) and conform us “to the image of His Son” (OWYאָל (Yahusha) (**Romans 8:29**). In the Tanakh (OT), men were declared Righteous when they believed Aluahym and acted on it (**Genesis 15:7; Galatians 3:6; James 2:23**). Before Shavu'ot (Pentecost) (**Acts 2:1–4**), people Pursued Righteousness by keeping אַיָּאָל (Yahuah)’s Torah (Law), seeking Kadoshness (holiness), and “walking humbly with אַיָּאָל (Yahuah)” (**Micah 6:8**). No one was justified by rule-keeping but by the Amunah (faith) that enabled them to obey Aluahym (אַיָּאָל (Yahuah)/OWYאָל (Yahusha) (**Romans 3:20; Galatians 2:16**).

Likewise, today we are justified by the Amunah (faith) that leads us to OWYאָל (Yahusha) (**Romans 3:28; 5:1; 10:10**). Those who are in Mashiach (Messiah) continue seeking אַיָּאָל (Yahuah) in order to please Him (**Colossians 3:1**). When we come to Amunah (faith) in OWYאָל (Yahusha), He gives us the Ruach HaKodesh who empowers us to Pursue Righteousness for its own sake (**Acts 2:38**). He commands us to “walk in the Ruach (Spirit)” (**Galatians 5:16, 25**). Walking in the Ruach (Spirit)

means we live a lifestyle of total surrender and obedience to **OWYAZL** (Yahusha) Ha Mashiach. We cultivate the ability to hear **OWYAZL** (Yahusha) and the habit of obeying His voice in everything.

Light dawns in the darkness for the Upright; he is Gracious, Merciful, and Righteous. It is well with the man who deals generously and lends; who conducts his affairs with justice. For the Righteous will never be moved; he will be remembered forever. He is not afraid of bad news; his heart is firm, trusting in **AYAZL** (Yahuah). His heart is steady; he will not be afraid, until he looks in triumph on his adversaries. **Psalm 112:4-8**

WALKING THE PATH OF RIGHTEOUSNESS

All Scripture is breathed out by Aluahym and profitable for teaching, for reproof, for correction, and for training in Righteousness. **2 Timothy 3:16**

Then man prays to Aluah, and he accepts him; he sees his face with a shout of joy, and he restores to man his Righteousness. **Job 33:26**

The Hebrew word Derek (1870), means: The way, road, distance, journey, manner. This derek is a narrow path (Strong's 5410 nathiyb (naw-theeb') or the Hebrew word Orach (o'-rakh – Strong's 734), which means the path which one walks that goes from where we are right currently and leads us to the Dalet (door) to the kingdom (eternity), which is **OWYAZL** (Yahusha). The Orach (Path) is things like keeping the Sabbath, keeping the Commanded feasts, eating clean foods as outlined in the Torah, how you treat your bothers and sisters, along with your obedience to the Commandments which is all considered your Righteousness. Your Righteousness is what gets you from where you are right now to the Dalet (door) of the Kingdom. You can't do it by yourself, you will need the Father to help you and the Ruach (Spirit) to lead, guide and teach you and you are going to need the interventions of the Mashiach (Messiah), but you have to walk it out. It is your Righteousness that gets you to the door. It is the Mashiach that is the door. It is the shed blood of the Mashiach (Messiah) that covers you and opens the door to those that believe and walk in Righteousness. It is at the door that the Righteousness of the Mashiach (Messiah) has imputed unto you that allows you entrance into the kingdom.

For our sake he made him to be Sin who knew no Sin, so that in him we might become the Righteousness of Aluahym. **2 Corinthians 5:21**

He Saved us, not because of works done by us in Righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Ruach HaKodesh, whom he poured out on us richly through **OWYAZL** (Yahusha) Ha Mashiach our Savior, so that being justified by his unmerited favor (grace) we might become heirs according to the hope of eternal life. **Titus 3:5-7**

If we confess our Sins, he is faithful and just to forgive us our Sins and to cleanse us from all unrighteousness. **1 John 1:9**

But now the Righteousness of Aluahym has been manifested apart from the Torah, although the Torah and the Prophets bear witness to it— the Righteousness of Aluahym through Amunah (faith) in **OWYAZL** (Yahusha) HaMashiach for all who believe. For there is no distinction: for all have Sinned and fall short of the esteem (glory) of **AYAZL** (Yahuah). **Romans 3:21-23**

And the Scripture was fulfilled that says, "Abraham believed Aluahym, and it was counted to him as Righteousness"—and he was called a friend of Aluahym. **James 2:23**

For the promise to Abraham and his offspring that he would be heir of the world did not come through the Torah (law) but through the Righteousness of Amunah (faith). **Romans 4:13**

For the kingdom of אַיָּהּ (Yahuah) is not a matter of eating and drinking but of Righteousness, Shalum (Peace) and Joy in the Ruach HaKodesh. **Romans 14:17**

Along the journey of life as we walk along the way (Derek) on the path of Righteousness that leads to the eternal kingdom, we walk under the covering of the Mashiach (Messiah).

I put on Righteousness, and it clothed me; my Justice was like a robe and a turban. **Job 29:14**

For you Barach (Bless) the Righteous, O אַיָּהּ (Yahuah); you cover him with favor as with a shield. **Psalms 5:12**

Along the journey of life we will have many choices along the way and depending on our choices, determines if we stay on the narrow path of Righteousness or leave the narrow path and walk after the lust (pleasures) of this life and when we step off the path of Righteousness, we also step out from under the covering of the Mashiach (Messiah) and is the most dangerous place we can be.

But when a Righteous person turns away from his Righteousness and does injustice and does the same abominations that the wicked person does, shall he live? None of the Righteous deeds that he has done shall be remembered; for the treachery of which he is guilty and the Sin he has committed, for them he shall die. **Ezekiel 18:24**

REPENTANCE

7725. shub (shoob) : means to turn back to the path, return to the path also found in the term "teshubah" (lit. "return"; from the verb). This implies: (1) All transgression and sin are the natural and inevitable consequence of man's straying from אַיָּהּ (Yahuah) and His Commandments (**Deuteronomy 11:26-28; Isaiah 1:4; Jeremiah 2:13, 16:11; Ezekiel 18:30**).

Getting back on the path is an act of unmerited favor (mercy) and chen (Grace) which depends on where you are in your walk. If you are new to the walk then it is the unmerited favor (Mercy) of אַיָּהּ (Yahuah) to call you to Shub (repentance), but if you have been on the walk and step off the path of Righteousness, then it is the Chen (Grace) that allows you to Shub (Repent) and get back on the path. This is walking in your Righteousness. OYָּהּ (Yahusha) did everything he had to do to be the door of the kingdom, he did the things you can't do. But he did not do what we need to do to stay on the path of Righteousness (the Sabbath, keeping the Commanded feasts, eating clean foods as outlined in the Torah, how you treat your brothers and sisters, your obedience to the Commandments, etc...).

He restores my Soul. He leads me in paths of Righteousness for his Name's sake. **Psalms 23:3**

For I tell you, unless your Righteousness exceeds that of the Scribes and Pharisees, you will never enter the kingdom of Shamyim (Heavens). **Matthew 5:20**

But seek first (1st) his Kingdom and his Righteousness, and all these things will be given to you as well. **Matthew 6:33**

Overcoming the lusts and desires of this life is what this walk is all about, it is a testing ground. Walking in Righteousness is the most important thing we can do as believers, as it the highest things we can do. Being morally right, Torah is the Moral code by which we are to live. The moral code is the basis of the Torah. Being Righteous in your character, being transformed into the image and likeness of the Mashiach (Messiah), being transformed (changed/molded) into his character, which he is the exact representation of his fathers character. This is called Righteousness.

For the works that the Father has given Me to accomplish—the very works I am doing—testify about Me that the Father has sent Me. 37 And the Father who sent Me has Himself testified about Me. You have never heard His voice nor seen His form, 38 nor does His word (Torah/OWYAZ (Yahusha) abide/dwell in you, because you do not believe the One He sent. **John 5:37**

For Mashiach (Messiah) is the aim/purpose of the Torah (law) for Righteousness to everyone who believes. **Romans 10:4**

Filled with the fruit of Righteousness that comes through OWYAZ (Yahusha) HaMashiach, to the esteem (glory) and praise (Hallu) of AYAZ (Yahuah). **Philippians 1:11**

But for you who fear my Name, the sun of Righteousness shall rise with healing in its wings. **Malachi 4:2**

He himself bore our Sins in his body on the tree, that we might die to Sin and live to Righteousness. By his wounds you have been healed (Spiritually & Physically). **1 Peter 2:24**

For if, because of one (1) man's Sins, Death reigned through that one (1) man, much more will those who receive the abundance of unmerited favor (grace) and the free gift of Righteousness reign in life through the one (1) man OWYAZ (Yahusha) Ha Mashiach. **Romans 5:17**

And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Ruach (Spirit) of Truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. 18 “I will not leave you as orphans; I will come to you. 19 Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 Whoever has my Commandments and keeps them, it is he who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” 22 AYAZ (Yahudah) (Judas) said to him, “Adon (Lord/Master), how is it that you will manifest yourself to us, and not to the world?” 23 OWYAZ (Yahusha) answered him, “If anyone loves me, he will keep my Word (Torah), and my Father will love him, and we will come to him and make our home with him (The Ruach (Father) and the Word (Yahusha)). 24 Whoever does not love me does not keep

my Words (Torah). And the Word (Torah) that you hear is not mine but the Father's who sent me. 25 "These things I have spoken to you while I am still with you. 26 But the Helper, the Ruach HaKodesh, whom the Father will send in my Name (OWYAZL (Yahusha), he will teach you all things and bring to your remembrance all that I have said to you. **John 14:16-26**

My little children, I am writing these things to you so that you may not Sin. But if anyone does Sin, we have an advocate with the Father, OWYAZL (Yahusha) HaMashiach (the Messiah) the righteous one (1). 2 He is the atoning sacrifice for our Sins, and not for ours only but also for the Sins of the whole world (those that believe). 3 And by this we know that we have come to know (intimate relationship) him, if we keep (Do/Guard) his Commandments. 4 Whoever says "I know him" but does not keep (Do/Guard) his Commandments is a liar, and the truth (Word, Torah = Mashiach) is not in him, **1 John 2:1**

OWYAZL (Yahusha) said to him, "I am the way (path), and the truth (Torah), and the life (Giver of life and life eternal). No one comes to the Father (AYAZL (Yahuah) except through me (OWYAZL (Yahusha). **John 14:6 6**

Your Righteousness is Righteous forever, and your Torah is Truth. **Psalm 119:142**

The sum of your Word (Torah) is Truth, and every one of your Righteous rules endures forever. **Psalm 119:160**

In the beginning was the Word (Torah), and the Word (Torah) was with Aluah (God), and the Word (Torah) was Aluahym (god/OWYAZL (Yahusha). **John 1:1**

And the Word (Torah) became flesh and dwelt among us, and we have seen his esteem (glory), Esteem (glory) as of the only Son from the Father, full of esteem (grace) and truth (Torah). **John 1:14**

Thus the Truth = Word = Torah = Mashiach = OWYAZL (Yahusha)!

But whoever keeps his Word (Torah), in him truly the love of Aluahym is perfected. By this we may know that we are in him: 6 whoever says he abides in him ought to walk in the same way in which he walked. 7 Beloved, I am writing you "NO" new Commandment, but an "OLD" Commandment that you had from the beginning. The "OLD" Commandment is the Word (Torah) that you have heard. 8 At the same time, it is a new Commandment that I am writing to you, which is true in him (OWYAZL (Yahusha) and in you, because the darkness is passing away and the true light (OWYAZL (Yahusha) is already shining. 9 Whoever says he is in the light (OWYAZL (Yahusha) and hates his brother is still in darkness. **1 John 2:5**

We pursue Righteousness when we pursue the character of OWYAZL (Yahusha) and desire Kadoshness (holiness) more than fleshly indulgence. We avoid the temptation to become Self-Righteous when we understand that true Righteousness begins with Righteous humility (**Psalm 25:90**). We remember that OWYAZL (Yahusha) said, "Apart from me you can do nothing" (**John 15:5**). When we spend time in the presence of Aluahym, we become more aware of our own Sin and Shortcomings. Pride and Self-Righteousness cannot remain in the presence of a Kadosh (Holy) Aluahym (AYAZL (Yahuah)/OWYAZL (Yahusha). Pursuing Righteousness begins when a humble heart seeks the continual presence of Aluahym **James 4:10; 1 Peter 5:6**. The humble, believing heart leads to a lifestyle of Righteous action acceptable to Aluahym **Psalm**

51:10.

To Pursue Righteousness therefore can be defined in terms as written in (**1 Timothy 6:11, 2 Timothy 2:22, Isaiah 51:1**). Recall that no human being can be Righteous of themselves. Righteousness is exclusively of אַיָּהּ (Yahuah) and Him alone can extend it to whoever comes to Him through His provision when He offered His Son OWHYAH (Yahusha).

On that account therefore, we are only said to be Pursuing Righteousness and counted Righteous if we accept and allow OWHYAH (Yahusha) into our lives. OWHYAH (Yahusha) the Son of אַיָּהּ (Yahuah), who offered Himself for a true sacrifice for the remission of our Sins is the only one by whom we can be Righteous. Now to Pursue Righteousness means after having been declared Righteous by the acceptance and allowance of the Lordship of OWHYAH (Yahusha) Ha Mashiach over anything, that we seek to keep ourselves Righteous. Righteousness is only given from Aluahym, but maintaining it is of us. Thus the scripture; "...Pursue Righteousness..."

Hebrews 10:38 says; "The Righteous shall live by Amunah (faith), but if anyone draws back, my soul has no pleasure in him" What I understand here is that after having accepted and allowed OWHYAH (Yahusha) into ones life and thereby declared Righteous, if they give up on keeping themselves Righteous, Aluahym is never happy with them. He is not happy with them on account of not being Righteous, for He knows it is not of us to be Righteous, but it is of us to keep Righteous once we have been declared so when we have accepted and let OWHYAH (Yahusha) into our lives.

Additionally, **Hebrews 10:39** says; "But we are not of those who draw back, but of those who believe to the saving of the Soul" By this, I understand that I have to apply some effort in order to maintain myself Righteous, for it is about the saving of the Soul. Many things present themselves in our way of Salvation, many of which are very tempting. Some of them have to do with our fellow human beings, some of whom we may be close to but are not for the enrichment of our inner man, but simply for our bodily pleasures and thereby denying us the love to keep ourselves pure for ourselves and for the work of Aluahym. But other things which seem to appear to be opportunities have to do with ourselves as well. Such may be our personal struggles as body lusts, uncontrolled appetite for riches, power and sex. These stand in our way of Salvation and if we give in to them, we will have given up our Righteousness. For Righteousness also can be said to be the mind of Aluahym. If you possess the mind like the one of Aluahym, you can never be held subject to any of them. For subjecting yourself to such is the fruit of unrighteousness.

So, the fact that the word "Pursue" is used here means there has to be a continued effort to apply. It will not be as easy, but by the unceasing grace of our Aluahym, we can surely get to the finishing line. For Paul says in **1 Corinthians 9:27**, "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified".

RIGHTEOUSNESS AS SPOKEN BY THE PROPHETS

But it is in the early prophecies that the ethical aspect of Righteousness is forcibly accentuated. Used by Amos in the forensic sense, "Righteousness" and "Justice" are urged as higher and nobler and more pleasing in the sight of אַיָּהּ (Yahuah) than ritual religiousness (**Amos 2:6; 12, 23**). "Social Righteousness" alone will save

Yisrael. The fate of the personally guilty and the personally innocent alike is involved in that of the whole people. This social Righteousness, then, may be said to be in the eyes of this prophet a religious service.

Hosea marks another step in the evolution of the concept of Righteousness. He would have Righteousness potentialized by Love, or Mercy. Social justice as a matter merely of outward conduct, and manifest only in public adjustments of institutions and conditions, will not bring about the rejuvenance of the nation. Inner repentance, spiritual consideration of one's neighbor and brother, yielding love, not mechanical justice alone, are the components of Righteousness **Hosea 6:1-4, 12**.

Isaiah proceeds along the lines indicated by his predecessors. "Justice," or "Righteousness," is solicitude for the weak and helpless (**Isaiah 1:16, 27; 10:2**). This Righteousness is true belief; Yisrael is expected to be devoted to it. The moral order of the world is founded in such Righteousness, which measures out strict justice (**Isaiah 28:17, 29:13**). This justice, inherent in אֱלֹהִים (Yahuah)'s supreme providence, will bring about the Salvation of the Remnant of Yisrael (**Isaiah 7:9**). Isaiah looks forward to the coming of a time when Yerusalem, no longer enslaved to mere ritual piety while steeped in injustice, will be called "the fortress of Righteousness" **Isaiah 1:26**.

RIGHTEOUSNESS IS SYNONYMOUS WITH MORALITY

"If a man is Righteous and does what is Just and Right— if he does not eat upon the mountains or lift up his eyes to the idols of the house of Yisrael, does not defile his neighbor's wife or approach a woman in her time of menstrual impurity, does not oppress anyone, but restores to the debtor his pledge, commits no robbery, gives his bread to the hungry and covers the naked with a garment, does not lend at interest or take any profit, withholds his hand from injustice, executes true justice between man and man, walks in my statutes, and keeps my rules by acting faithfully—he is Righteous; he shall surely live, declares אֱלֹהִים (Yahuah) Aluahym. **Ezekiel 18:5-9**

Then you will understand the fear of אֱלֹהִים (Yahuah) and find the knowledge of Aluahym. For אֱלֹהִים (Yahuah) gives wisdom; from his mouth come knowledge and understanding; he stores up sound wisdom for the upright; he is a shield to those who walk in integrity, guarding the paths of justice and watching over the way of his chosen believers. Then you will understand Righteousness, Justice and Equity, every good path. **Proverbs 2:5-20**

Jeremiah's understanding of Righteousness is virtually the same as Isaiah's (**Jeremiah 22:3**, which seems to embody his ideas of what it embraces, though the term is not used). He looks forward to the reestablishing of the Davidic kingdom under "a Righteous Branch," a ruler who will do justice and who will deserve the Name "אֱלֹהִים (Yahuah) our Righteousness" (**Jeremiah 23:5**). Jeremiah's Amunah (faith) in the Righteous character of אֱלֹהִים (Yahuah)'s government was sorely put to the test both by his own personal experience and by the conditions prevailing in his own day. Yet he acknowledges that אֱלֹהִים (Yahuah) is in the Right ("tsaddiq (tsad-deek)'), though he can not forego asking why the wicked prosper (**Jeremiah 12:1**).

אֱלֹהִים (Yahuah) is a "Righteous judge," probing the motives of human conduct (**Jeremiah 11:20**). In **Deuteronomy 16:20** the Pursuit of Righteousness is solemnly instilled. "Righteous" in these prophetic passages is synonymous with

"Morality." He deserves the designation who not only refrains from wrong-doing but is strenuous in his efforts to establish Right. To suffer wrong to be done to another is almost equivalent to doing it. Hence the Righteous endeavor to see that the weak, the poor, the orphaned, and the widowed secure their Rights. The conception that the Righteousness of אַיָּאֵל (Yahuah) also involves positive activity in behalf of Right, not mere abstinence from wrong-doing, is accentuated. The moral law is so administered that justice will be done.

In the lives of the "Righteous" whose names and characters both have-been preserved in Yisrael's national history, these qualities were dominant. Noah was "a Righteous" man in his generation. He was spared while the wicked perished (**Genesis 6:9, 7:1**). If there had been Righteous ones in Sodom they would not have shared the fate of the city. Abraham was warned of the impending catastrophe because it was certain that he would teach his descendants "to do Judgment and Righteousness" (**Genesis 18:19, 23-25**). Abraham's trust in אַיָּאֵל (Yahuah) is reckoned unto him "for Righteousness" **Genesis 15:6**

In Habakkuk "the Righteous" has taken on an entirely new meaning. It stands for Yisrael as represented by the "pious," the "meek," the "poor," the "remnant." Yisrael will not be disturbed by the seeming falsification of its trust and confidence involved in the actual conditions of the day. For the moment Babylon, the "unrighteous," may be victorious; but ultimately the Righteousness of אַיָּאֵל (Yahuah)'s government will be manifest in the victory of the "Righteous." In **Isaiah 42:6** the "servant of אַיָּאֵל (Yahuah) is this Righteous one; indeed, the "Righteousness" of אַיָּאֵל (Yahuah) is manifested in the advent of Cyrus (**Isaiah 44:28**). אַיָּאֵל (Yahuah) supports His messengers "with the Right hand" of His "Righteousness" (OBYAAL (Yahusha) (**Isaiah 41:10**)—that is, He will insure their triumph. This "Righteousness," which is the victorious purpose of אַיָּאֵל (Yahuah)'s providence, is not conditioned or expressed by ritual practices. The contrary is the case. The people who believe that they have done Right (**Isaiah 58:2**) are told that fasting is inoperative, that justice and love are the contents of Righteousness. The remnant of Yisrael, having suffered, has been purified and purged of its Sins. Its triumph, therefore, will establish אַיָּאֵל (Yahuah)'s Righteousness, for the triumph of the wicked (*i.e.*, Babylon) is unthinkable in view of the moral order of things (**Isaiah 47:6**).

Individual Righteousness After the Exile.

With the Exile the individual Righteousness begins to be recognizable in Hebrew thought. The accountability of man for his conduct is phrased most strongly by writers of this period (**Jeremiah 31:29-30; Ezekiel 18:2-4**). In Ezekiel, a few instances not included (**Ezekiel 16:52, 23:45, 45:9-10**), "Righteous" and "Righteousness" express the relation of individuals to אַיָּאֵל (Yahuah) (**Ezekiel 13:22, 14:14, 18:5**). The plural of "tsedaqah (tsed-aw-kaw)" (if the text is correct) implies good deeds proceeding from one's Righteous character (**Ezekiel 3:20, 18:24, 33:13**). The content of this Righteousness is ethical, not ritual.

The Book of Job approaches the problem of אַיָּאֵל (Yahuah)'s Righteousness from a new point of view. The suffering of the Righteous is its theme as it is that of other Scriptural passages (**Malachi 3:15-18; Psalm 37, 39, 49, 73**). That Sin and Suffering are corresponding terms of one equation is the thesis defended by Job's

friends; but Job will not accept it; conscious of his rectitude, he rebels against it. He challenges the Almighty to meet him in a regular judicial proceeding. The book states the problem, but furnishes no answer. It must, however, be noted that the terms for Righteousness are often used in the Book of Job in a technical, juridical sense, namely, for "being Right" (in reference to a pleader). In the other Wisdom books (Proverbs and Ecclesiastes) the "Righteous," contrasted with the "wicked," are ethically normal individuals. Righteousness is the supreme moral category. On the whole, the contention of these books is that the Righteous are sure to reap rewards while the wicked are as certain to be punished, though Ecclesiastes is not consistent in the exposition of the doctrine of retribution.

In the Book of Psalms "the Righteous" more frequently represents a party than individuals—"the meek," "the lowly"; that is, the faithful who, in spite of persecution, cling to אַיָּהּ (Yahuah)'s Torah. Their triumphs are sung and their virtues and Amunah (faith) are extolled. Their Righteousness is both social and personal (**Psalm 7, 18, 25, 32, 33, 37, 41, 64, 97, 106, 109**).

In conclusive terms, Righteousness is the clear product of the acceptance and allowance of **וַיְהִי** (Yahusha) Ha Mashiach as one's Master and Savior. It is the one (1) single reason we will be able to see Aluahym.

Righteousness is the major reason **וַיְהִי** (Yahusha) came, for He came to unlock it for us. We are only counted Righteous on account of Him. It is therefore very important that we keep it preciously.

For everyone who lives on milk is unskilled in the word (Torah) of Righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. **Hebrews 5:13-14**

In his days **יְהוּדָה** (Yahudah/Judah) will be saved, and Yisrael will dwell securely. And this is the Name by which he will be called: 'אַיָּהּ (Yahuah) is our Righteousness.' **Jeremiah 23:6**

Thus says אַיָּהּ (Yahuah): "Keep Justice, and do Righteousness, for soon my Salvation will come, and my Deliverance be revealed. **Isaiah 56:1**

I will greatly rejoice in אַיָּהּ (Yahuah); my soul shall exult in my Aluahym, for he has clothed me with the garments of Salvation; he has covered me with the robe of Righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels. **Isaiah 61:10**

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise (hallu), think about these things (and do them). **Philippians 4:8**