

THE PATH OF RIGHTEOUSNESS

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

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

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

Then you will discern Righteousness and Judgment (Right thinking) and equity (uprightness, justice or, right decisions) and every good course (entrenchment, track). **Proverbs 2:9**

Solomon is telling us that when we obtain the fear of אַיָּאָל (Yahuah) we will understand how to live under אַיָּאָל (Yahuah)'s power rather than our own. He explains that we will understand judgment, which is "Right thinking.

The final benefit is that we will understand equity. Equity is a synonym for justice. Justice is defined as "Right decisions." Under the Ruch's leading, we make wise decisions during times of urgent need.

WALKING THE PATH OF RIGHTEOUSNESS

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

Then man prays to Alhym, 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 **וַיָּשׁוּא** (Yahusha).

The Orach (Path) is things like keeping the Sabbath, keeping the Commanded feasts, eating clean foods as outlined in the Turah, how you treat your brothers 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 Ruch (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.

Righteousness 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 Alhym. **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 Ruch Ah Qudesh, whom he poured out on us richly through **וַיָּשׁוּא** (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 Alhym has been manifested apart from the Turah, although the Turah and the Prophets bear witness to it—the Righteousness of Alhym through Amunah (faith) in **OWYʿʿL** (Yahusha) HaMashiach for all who believe. For there is no distinction: for all have Sinned and fall short of the esteem (glory) of **ʿYʿʿL** (Yahuah). **Romans 3:21-23**

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

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

For the kingdom of **ʿYʿʿL** (Yahuah) is not a matter of eating and drinking but of Righteousness, Shalum (Peace) and Joy in the Ruch Ah Qudesh. **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 Barak (Bless) the Righteous, O **ʿYʿʿL** (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**

WHAT IS RIGHTEOUSNESS?

Proverbs 15:9 says, “**ʿYʿʿL** (Yahuah) detests the way of the wicked, but he loves those who Pursue Righteousness.” Before we can Pursue Righteousness, we need to define it.

The word most often translated “Righteousness” can also mean “Justice, Justness, or divine Qadoshness (Holiness).” In the broadest sense, Righteousness can be defined as “the condition of being acceptable to Alhym, enabled by Alhym.”

ʿYʿʿL (Yahuah)’s standard is what defines true Righteousness; His power is what enables it. Unless Alhym 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 Alhym. A heart that is Right with Alhym results in a life that bears “fruit” (**John 15:1–2; Mark 4:20**). **Galatians 5:22-23** lists some of that fruit.

Righteous **𐤏𐤃𐤁** tsa-daq)

𐤏 (Tsad) Journey, Chase, Hunt

𐤃 (Dalet) Hang, Move, Entrance

𐤑 (Quph) Circle, Revolution, Time

The word "Righteous" is a translation of the Hebrew verb tsa-daq (Strong's #6663), which means "to walk a straight line". From this root comes the noun tsadiyq, Strong's #6662) which means "a straight line". This can literally mean a straight line, or figuratively "what is right" which is where we get the words "right" and "righteous". Turah (Teaching and Instructions) is "a way of life" or "a way to

walking", the Turah (Teaching and Instructions) is a straight line and teaches **אֵלֶיךָ** (Yahuah)'s children how to walk a straight line. Therefore, Turah is the "straight line" by which his children are to walk.

When you walk, they will guide you; when you lie down, they will watch over you; when you awake, they will speak to you. 23 For this Commandment is a lamp, this Turah (Teaching and Instructions) is a light, and the reproofs of discipline are the way to life, **Proverbs 6:23; Psalm 119:105**

A tsadyq is "one who walks a straight line" or "a Righteous one". Those who follow the Righteous Turah (Teaching and Instructions) are considered righteous, a tsadyq.

And if we are careful to obey all this Turah (Teaching and Instructions) before **אֵלֶיךָ** (Yahuah) our Alhym, as he has commanded us, that will be our Righteousness (tsadyq). **Deuteronomy 6:25**

Righteousness as rendered in the English Bibles from the Hebrew root "tsaddyq (tsad-deek') Strong's 6662 (Righteous), Weights and Measures are called "tsaddyq (tsad-deek')" ("just" or "right"; (**Deuteronomy 25:15; Leviticus 19:36; Job 31:6; Ezekiel 45:10**). Offerings, when brought in the proper manner and at the right time are tsaddyq (**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" (**Psalm 52**).

Tsadeq (tsaw-dak') Strong's 6663" (to be Just or Righteous), and its derivatives "tsedeq (tseh'-dek) Strong's 6664 (Justice, Righteous cause)," 6665 tsidqah (tsid-kaw') (Right-doing. Righteousness),

Tsedaqah (tsed-aw-kaw') Strong's 6666 (Righteousness). 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**).

The use of "Righteous" as a translation for "Yashar" (upright) is less frequent. Means: "Just, justice, justify".

In many of the passages in which the root has this physical implication an ethical element is present. Right weights may be also known as 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?

The eyes of **אֵלֶיךָ** (Yahuah) are toward the Righteous, and his ears toward their cry. **Psalm 34:15** As the verse above indicates, Alhym 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 barak, 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 tsaddyq (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 **אֵלֶיךָ** (Yahuah), and rejoice, O Righteous (tsaddyq- tsad-deek'), and shout for joy, all you upright (yashar) in heart! **Psalm 32:11**

The Hebrew words tsaddyq (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 אַיָּתָא (Yahuah) upholds the Righteous. **Psalm 37:17**

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 = tsaddyq -(tsaddeek'). 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 אַיָּתָא (Yahuah)'s way.

For I have kept the ways of אַיָּתָא (Yahuah), and have not wickedly departed from my Alhym. We now have a few clues into the meaning of a tsaddyq -(tsad-deek'). He is one who is straight and does not depart from the ways of Alhym. 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 Alhym.

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

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 (וַיְהִי אֵלָיו (Yahusha). **1 John 2:29**

Baruk (Blessed) are they who observe justice, who do Righteousness at all times! **Psalm 106:3**

For in it the Righteousness of Alhym is revealed from Amunah (faith) to 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 אַיָּתָא (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 אַיָּתָא (Yahuah), that he may come and 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 Alhym 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 וַיְהִי אֵלָיו (Yahusha)'s day were masters of Self-Righteousness, but וַיְהִי אֵלָיו (Yahusha) had harsh words for them: "Woe to you, teachers of the Turah (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 live Righteously means we must recognize that we cannot please Alhym in our Sinful state **Romans 8:8**.

We turn from trying to justify ourselves by our good deeds and instead seek the mercy of **אֱלֹהִים** (Yahuah). We desire that He transform our minds (**Romans 12:2**) and conform us “to the image of His Son” (**וְיִשְׁמְרוּ אֶת-צֶדֶק אֱלֹהִים** (Yahusha) **Romans 8:29**).

In the Tanakh (OT), men were declared Righteous when they believed Alhym 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 **אֱלֹהִים** (Yahuah)'s Turah (Law), seeking Qadoshness (Holiness), and “walking humbly with **אֱלֹהִים** (Yahuah)” (**Micah 6:8**). No one was justified by rule-keeping but by the Amunah (faith) that enabled them to obey Alhym (**אֱלֹהִים** (Yahuah)/**וְיִשְׁמְרוּ אֶת-צֶדֶק אֱלֹהִים** (Yahusha) (**Romans 3:20; Galatians 2:16**).

Likewise, today we are justified by the Amunah (faith) that leads us to **וְיִשְׁמְרוּ אֶת-צֶדֶק אֱלֹהִים** (Yahusha) (**Romans 3:28; 5:1; 10:10**). Those who are in Mashiah (Messiah) continue seeking **אֱלֹהִים** (Yahuah) in order to please Him (**Colossians 3:1**). When we come to Amunah (faith) in **וְיִשְׁמְרוּ אֶת-צֶדֶק אֱלֹהִים** (Yahusha), He gives us the Ruch Ah Qudesh who empowers us to Pursue Righteousness for its own sake (**Acts 2:38**).

He commands us to “walk in the Ruch (Spirit)” (**Galatians 5:16, 25**). Walking in the Ruch (Spirit) means we live a lifestyle of total surrender and obedience to **וְיִשְׁמְרוּ אֶת-צֶדֶק אֱלֹהִים** (Yahusha) Ha Mashiah. We cultivate the ability to hear **וְיִשְׁמְרוּ אֶת-צֶדֶק אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah). His heart is steady; he will not be afraid, until he looks in triumph on his adversaries. **Psalms 112:4-8**

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 Yasharal, 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) Alhym. **Ezekiel 18:5-9**

Then you will understand the fear of **אֱלֹהִים** (Yahuah) and find the knowledge of Alhym. 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 ("tsaddyq (tsaddeek)'), though he cannot forego

asking why the wicked prosper (**Jeremiah 12:1**).

יְהוָה (Yahuah) is a "Righteous Judge," probing the motives of human conduct (**Jeremiah 11:20**).

In **Deuteronomy 16:20** the Pursuit of living Righteously 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 Righteousness. 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 יְהוָה (Yahuah) also involves positive activity on 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 Yasharal'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 יְהוָה (Yahuah) is reckoned unto him "for Righteousness" **Genesis 15:6**. In **Isaiah 42:6** the "servant of יְהוָה (Yahuah) is this Righteous one; indeed, the "Righteousness" of יְהוָה (Yahuah) is manifested in the advent of Cyrus (**Isaiah 44:28**). יְהוָה (Yahuah) supports His messengers "with the Right hand" of His "Righteousness" (וְיָשׁוּעָה (Yahusha) (**Isaiah 41:10**)—that is, He will insure their triumph.

This "Righteousness," which is the victorious purpose of יְהוָה (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 Yasharal, having suffered, has been purified and purged of its Sins. Its triumph, therefore, will establish יְהוָה (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**.

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.

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

Righteousness is the major reason וְיָשׁוּעָה (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 (Turah) 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 Yasharal (Israel) will dwell securely. And this is the Name by which he will be called: 'יְהוָה (Yahuah) is our Righteousness.' **Jeremiah 23:6**

Thus, says יְהוָה (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 **יְהוָה** (Yahuah); my soul shall exult in my Alhym, 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, think about these things (and do them). **Philippians 4:8**

THE TURAH AS A WAY OF LIFE

The Turah is a way of life. From birth to death, **יְהוָה** (Yahuah)'s Turah (Teaching and Instructions) teaches his people how to live a Qadosh (holy) life. The Turah (Teaching and Instructions) covers such areas as; community, medicine, diet, health, clothing, housing, safety, morality, ceremonies, Qadosh (Holy) days, worship, relationships between family and neighbors and the list is practically endless. The Turah is a living word to guide, lead and direct the lives of **יְהוָה** (Yahuah)'s people each day.

Like a lamp, the Commands and Turah (Teaching and Instructions) are a light and a way of life, correction and discipline. **Proverbs 6:23**

Baruch (Blessed) is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the Turah (Teaching, Instructions) of **יְהוָה** (Yahuah), and on his Turah (Teaching and Instructions) he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. **Psalms 1:1- 3**

The Psalmist describes the attitude that the man of **יְהוָה** (Yahuah) should have towards the Turah (Teaching and Instructions) when he said "The Turah (Teaching and Instructions) from your mouth is more precious to me than thousands of pieces of silver and gold" (**119:72**). The Turah (Teaching and Instructions) is not meant to be a drudgery of requirements, as the word law implies, but a joy and a delight to the people of **יְהוָה** (Yahuah).

REPENTANCE (שׁוּב)

שׁ (Shin) change, return, steadfast, tooth

ו (Uau/Vav) Add, Secure, the word

ב (Bet) In, Family, House/Tent

7725. shub (shuub): 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 **יְהוָה** (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 **יְהוָה** (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.

וְיָשׁוּב (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 Turah, 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. **Psalm 23:3**

For I tell you, unless your Righteousness exceeds that of the Scribes and Pharisees, you will never enter the kingdom of Shamym (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, Turah is the Moral code by which we are to live. The moral code is the basis of the Turah. 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 father's 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 (Turah/OWYAZL (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 Turah (law) for Righteousness to everyone who believes. **Romans 10:4**

Filled with the fruit of Righteousness that comes through OWYAZL (Yahusha) HaMashiach, to the esteem (glory) and praise (Hallu) of AYAZL (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 Sin, 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 OWYAZL (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 Ruch (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 AYAZL (Yahudah/Judas) said to him, “Adon (Lord/Master), how is it that you will manifest yourself to us, and not to the world?” 23 OWYAZL (Yahusha) answered him, “If anyone loves me, he will keep my Word (Turah), and my Father will love him, and we will come to him and make our home with him (The Ruch (Father) and the Word (Yahusha). 24 Whoever does not love me does not keep my Words (Turah). And the Word (Turah) that you hear is not mine but the Fathers who sent me. 25 “These things I have spoken to you while I am still with you. 26 But the Helper, the Ruch Ah Qudesh, 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, Turah = Mashiach) is not in him, **1 John 2:1**

OWYAZL (Yahusha) said to him, "I am the way (path), and the truth (Turah), 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**

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

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

We live Righteously when we pursue the character of **OWYAZL** (Yahusha) and desire Qadosness (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 Alhym, we become more aware of our own Sin and Shortcomings. Pride and Self-Righteousness cannot remain in the presence of a Qadosh (Holy) Alhym (**AYAZL** (Yahuah)/**OWYAZL** (Yahusha).

Living Righteously begins when a humble heart seeks the continual presence of Alhym **James 4:10; 1 Peter 5:6**.

The humble, believing heart leads to a lifestyle of Righteous action acceptable to Alhym **Psalm 51:10**.

To Live Righteously 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 **AYAZL** (Yahuah) and Him alone can extend it to whoever comes to Him through His provision when He offered His Son **OWYAZL** (Yahusha). On that account therefore, we are only said to be living Righteously and counted Righteous if we accept and allow **OWYAZL** (Yahusha) into our lives.

OWYAZL (Yahusha) the Son of **AYAZL** (Yahuah), who offered Himself as a true sacrifice for the remission of our Sins is the only one by whom we can be Righteous. Now to live Righteously means after having been declared Righteous by the acceptance and allowance of the Lordship of **OWYAZL** (Yahusha) Ha Mashiach over anything, that we seek to keep ourselves Righteous.

Righteousness is only given from Alhym, 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 **OWYAZL** (Yahusha) into one's life and thereby declared Righteous, if they give up on keeping themselves Righteous, Alhym is never happy with them. He is not happy with them on account of not being Righteous. 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.