

March 15, 2025

## **Righteousness**

Adonai said to the Adversary, "Have you considered my servant Iyov (Job)?"

My question to you today is...

Have you every considered the word righteousness?

Have you ever looked at the word Righteousness?

In English it is defined as...

Righteousness is the quality of being morally correct and justifiable, often associated with acting in accordance with divine or moral law. It reflects a state of purity, integrity, and virtue in one's character and actions.

It is interesting first that this word is not a verb but a noun.

A noun is a word that names a person, place, thing, or idea. Nouns can be singular or plural and can serve various roles in a sentence, such as the subject or object.

So Righteousness is not a verb, an action but it is an identity, an aspect an idea that exists and thus an identification.

So, what is this quality?

1. The quality or state of being righteous; holiness; purity; uprightness; rectitude.

Similar: [holiness](#) [purity](#) [uprightness](#) [rectitude](#)

2. A righteous act, or righteous quality.

3. The act or conduct of one who is righteous.

4. The state of being right with God; justification; the work of Christ, which is the ground of justification.

Similar: [justification](#)

5. The quality or state of being [righteous](#); holiness; purity; uprightness; rectitude. Righteousness, as used in [Scripture](#) and [theology](#), in which it chiefly occurs, is nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law.

6. The state of being [right](#) with God; [justification](#); the work of Christ, which is the ground justification.
7. Adhering to moral principles.

Exactly what is righteousness and how should we view this word through the eyes of Adonai and how we are to apply it to our lives?

This Hebrew word in Scripture is...

צַדִּיק

tsaddi<sup>^</sup>yq

*tsad-deek'*

From [H6663](#); *just*: - just, **lawful**, righteous (man).

**Total KJV occurrences: 206**

It's identity is that of a righteous person who is just and lawful.

Interesting, did you every associate righteousness with being lawful?

The most obvious example comes with Avraham.

**Rom 4:1** Then what should we say Avraham, our forefather, obtained by his own efforts?

**Rom 4:2** For if Avraham came to be considered righteous (**lawful**) by God because of legalistic observances, then he has something to boast about. But this is not how it is before God!

**Rom 4:3** For what does the Tanakh say? "Avraham put his trust in God, and it was credited to his account as righteousness."

Sha'ul quotes the same verse as cited in the Midrash Rabbah above ([Rom 4:1-2](#)). The one "deed" that "earned" Avraham being declared righteous by God was not a deed at all, but the non-act (the heart attitude) of trusting God.

There was no Torah in the life of Avraham, yet Adonai declares him to be Righteous. There were no written mitzvot given to Moshe that existed in the life of Avraham.

What existed in the life of Avraham?

The Word of Adonai.

What was written at the time of Moshe, for a people to follow when they became a nation, first living in exile, then in the land promised to them.

Sha'ul references this passage from Bereshit, Genesis...

**Gen 15:1** Some time later the word of Adonai came to Avram in a vision: "Don't be afraid, Avram. I am your protector; your reward will be very great."

**Gen 15:2** Avram replied, "Adonai, God, what good will your gifts be to me if I continue childless; and Eli`ezer from Dammesek inherits my possessions?"

**Gen 15:3** You haven't given me a child," Avram continued, "so someone born in my house will be my heir."

**Gen 15:4** But the word of Adonai came to him: "This man will not be your heir. No, your heir will be a child from your own body."

**Gen 15:5** Then he brought him outside and said, "Look up at the sky, and count the stars—if you can count them! Your descendants will be that many!"

**Gen 15:6** He believed in Adonai, and he credited it to him as righteousness **(lawful)**.

The promise of a child at his advanced age was something that He would come to trust in God's promise to Him.

Avraham's life was full of these moments. We see them in Adonai's testing of Avraham. Identified as 10 tests, Adonai would refine Avraham, making him a pillar of the patriarchs, who's name is remembered to this day.

Maimonides lists them as follows:

1. G-d tells him to leave his homeland to be a stranger in the land of Canaan. B'midbar (Genesis) 12:1
2. Immediately after his arrival in the Promised Land, he encounters a famine. B'midbar (Genesis) 12:10
3. The Egyptians seize his beloved wife, Sarah, and bring her to Pharaoh. B'midbar (Genesis) 12:15
4. Abraham faces incredible odds in the battle of the four and five kings. B'midbar (Genesis) 14:14
5. He marries Hagar after not being able to have children with Sarah. B'midbar (Genesis) 16:3
6. G-d tells him to circumcise himself at an advanced age. B'midbar (Genesis) 17:24
7. The king of Gerar captures Sarah, intending to take her for himself.

- B'midbar (Genesis) 20:2
8. G-d tells him to send Hagar away after having a child with her. B'midbar (Genesis) 21:12
  9. His son, Ishmael, becomes estranged. B'midbar (Genesis) 21:12
  10. G-d tells him to sacrifice his dear son Isaac upon an altar. B'midbar (Genesis) 22:2

We see this testimony of Avraham expressed during his interaction with Adonai in relation to Sodom and Amarah...

When I share this with you I am going to substitute a word.

As you read, substitute lawful / lawfulness for righteous / righteousness and see the impact this word has when it comes to viewing these verses in a much different light. Righteousness is associated with Torah and doing what is right. Even when Torah didn't exist, there was still Adonai and His WORD. First, consider Kayan and Havel...

**Gen 18:22** The men turned away from there and went toward S'dom, but Avraham remained standing before Adonai.

**Gen 18:23** Avraham approached and said, "Will you actually sweep away the righteous with the wicked?"

**Gen 18:24** Maybe there are fifty righteous (**lawful**) people in the city; will you actually sweep the place away, and not forgive it for the sake of the fifty righteous who are there?

**Gen 18:25** Far be it from you to do such a thing—to kill the righteous along with the wicked, so that the righteous (**lawful**) and the wicked are treated alike! Far be it from you! Shouldn't the judge of all the earth do what is just?"

**Gen 18:26** Adonai said, "If I find in S'dom fifty who are righteous (**lawful**), then I will forgive the whole place for their sake."

**Gen 18:27** Avraham answered, "Here now, I, who am but dust and ashes, have taken it upon myself to speak to Adonai.

**Gen 18:28** What if there are five less than fifty righteous (**lawful**)?" He said, "I won't destroy it if I find forty-five there."

The lawful aspect of Righteousness existed before Torah. It existed because Adonai exists. Where Adonai is there is His Word and in essence His Laws because His Word is His Torah.

Avraham trusted Adonai in everything He said to him. He received instruction

directly from the source. This would be like congress legislating in real time and enacting laws in real time. No gap in between.

Tzaddik is found in Torah 16 times and the rest of the Tanakh 183 times. It is found most prominently in Psalms (65 times) and Proverbs (63 times)

The Greek word used in the New Covenant and translated as righteousness is...

δίκαιος

dikaios

dik'-ah-yos

From [G1349](#); *equitable* (in character or act); by implication *innocent, holy* (absolutely or relatively): - just, meet, right (-eous).

**Total KJV occurrences: 81**

Dikaios conveys that of being innocent and holy that is to be set apart and implies being righteous.

I am really not surprised that the concept of this word lack anything having to do with being lawful. Greek doesn't seem to do well with the concept of law from A Jewish perspective. I have shared with you how Torah is identified as nomos in Greek, yet falls short in truly capturing the essence and dynamic of Torah. Thus Dikaios seems to fall short of capturing the Jewish concept of being Righteous. True, these attributes I have shared with you are part of what we experience with Tzhadek yet it only alludes to that righteousness being found as being lawful, not from the aspect of man but from the reality of Adonai.

As part of today's music, I intentionally included "Days of Elijah" with the intent of sharing this verse with you...

**These are the days of Elijah,  
Declaring the Word of the Lord  
And these are the days of your servant Moses,  
Righteousness (lawfulness)being restored**

Declaring the Word of the Lord...

Righteousness (**lawfulness**) being restored...

Ponder that for a moment, now with what I have shared with you.

What is being restored?

The lawful expectations of Adonai. This does not negate nor contradict that of Yeshua when He shared during His sermon on the mount...

**Mat 5:17** "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.

**Mat 5:18** Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud ( י ) or a stroke will pass from the Torah—not until everything that must happen has happened.

**Mat 5:19** So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

**Mat 5:20** For I tell you that unless your righteousness (**lawfulness**) is far greater than that of the Torah-teachers and P'rushim, you will certainly not enter the Kingdom of Heaven!

Yeshua conveys that which is Righteous in Adonai's eye, the standard by which we are to live, in lawful harmony with our creator is not being abrogated, that is to be abolished, subordinated by any other standard or changed by any human entity.

That which is right (righteous) is lawful in the eyes of Adonai.

**Heb 10:37** For "There is so, so little time! The One coming will indeed come, he will not delay.

**Heb 10:38** But the person who is righteous (**lawful**) will live his life by trusting, and if he shrinks back, I will not be pleased with him."

**Heb 10:39** However, we are not the kind who shrink back and are destroyed; on the contrary, we keep trusting and thus preserve our lives!

I want to conclude with Psalm 37.

Listen to how David guides us to Adonai and His ways.

Remember that righteousness is doing that which is right, that which is lawful from the perspective of Adonai, that being Torah. Nothing more, nothing less.

Anything additional being place on you is legalism, while anything being ignored is lawlessness.

**Psa 37:1** [*By David:*] Don't be upset by evildoers or envious of those who do

wrong,

**Psa 37:2** for soon they will wither like grass and fade like the green in the fields.

**Psa 37:3** Trust in Adonai, and do good; settle in the land, and feed on faithfulness.

**Psa 37:4** Then you will delight yourself in Adonai, and he will give you your heart's desire.

**Psa 37:5** Commit your way to Adonai; trust in him, and he will act.

**Psa 37:6** He will make your vindication shine forth like light, the justice of your cause like the noonday sun.

**Psa 37:7** Be still before Adonai; wait patiently till he comes. Don't be upset by those whose way succeeds because of their wicked plans.

**Psa 37:8** Stop being angry, put aside rage, and don't be upset—it leads to evil.

**Psa 37:9** For evildoers will be cut off, but those hoping in Adonai will inherit the land.

**Psa 37:10** Soon the wicked will be no more; you will look for his place, and he won't be there.

**Psa 37:11** But the meek will inherit the land and delight themselves in abundant peace.

**Psa 37:12** The wicked plots against the righteous (**lawful**) and grinds his teeth at him;

**Psa 37:13** but Adonai laughs at the wicked, knowing his day will come.

**Psa 37:14** The wicked have unsheathed their swords, they have strung their bows to bring down the poor and needy, to slaughter those whose way is upright.

**Psa 37:15** But their swords will pierce their own hearts, and their bows will be broken.

**Psa 37:16** Better the little that the righteous (**lawful**) has than the wealth of all the wicked.

**Psa 37:17** For the arms of the wicked will be broken, but Adonai upholds the righteous.

**Psa 37:18** Adonai knows what the wholehearted suffer, but their inheritance lasts forever.

**Psa 37:19** They will not be distressed when times are hard; when famine comes, they will have plenty.

**Psa 37:20** For the wicked will perish; Adonai's enemies will be like sheep fat, ending up as smoke, finished.

**Psa 37:21** The wicked borrows and doesn't repay, but the righteous (**lawful**) is generous and gives.

**Psa 37:22** For those blessed by [*Adonai*] will inherit the land, but those cursed by

him will be cut off.

**Psa 37:23** Adonai directs a person's steps, and he delights in his way.

**Psa 37:24** He may stumble, but he won't fall headlong, for Adonai holds him by the hand.

**Psa 37:25** I have been young; now I am old; yet not once have I seen the righteous **(lawful)** abandoned or his descendants begging for bread.

**Psa 37:26** All day long he is generous and lends, and his descendants are blessed.

**Psa 37:27** If you turn from evil and do good, you will live safely forever.

**Psa 37:28** For Adonai loves justice and will not abandon his faithful; they are preserved forever. But the descendants of the wicked will be cut off.

**Psa 37:29** The righteous **(lawful)** will inherit the land and live in it forever.

**Psa 37:30** The mouth of the righteous articulates wisdom, his tongue speaks justice.

**Psa 37:31** The Torah of his God is in his heart; his footsteps do not falter.

**Psa 37:32** The wicked keeps his eye on the righteous **(lawful)**, seeking a chance to kill him.

**Psa 37:33** But Adonai will not leave him in his power or let him be condemned when judged.

**Psa 37:34** Put your hope in Adonai, keep to his way, and he will raise you up to inherit the land. When the wicked are cut off, you will see it.

**Psa 37:35** I have seen a wicked man wielding great power, flourishing like a shade tree in its native soil.

**Psa 37:36** But I passed by again, and he was no longer there; I looked for him, but he could not be found.

**Psa 37:37** Observe the pure person, consider the upright; for the peaceful person will have posterity.

**Psa 37:38** But transgressors will all be destroyed; the posterity of the wicked will be cut off.

**Psa 37:39** Adonai is the one who saves the righteous **(lawful)**; he is their stronghold in time of trouble.

**Psa 37:40** Adonai helps them and rescues them, rescues them from the wicked and saves them; because they take refuge in him.