

~RIGHTEOUSNESS (952)

[Hebrew, *tse'dheq*, *tsedha-qah'*, Greek, *di-kai-o sy'ne*]

- God Sets The Standard
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• The Hebrew *tse'dheq* and *tsedha-qah'* as well as the Greek *di-kai-o sy'ne* have the thought of rectitude, uprightness, indicating a **standard** or **norm** determining what is upright.

• Righteousness is frequently used in connection with a judge, or with judgment, giving the term a somewhat legal flavor, hence, the original-language terms are at times translated, justice.

• Judge me according to your **righteousness**, O Yehowah my God, and may they not rejoice over me. (**Psalms 35:24**)

• May he plead the cause of your people with **righteousness** and of your afflicted ones with judicial decision. (**Psalms 72:2**)

• Before Yehowah. For he has come, for he has come to judge the earth. He will judge the productive land with **righteousness** and the peoples with his faithfulness. (**Psalms 96:13**)

• And with **righteousness** he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. And he must strike the earth with the rod of his mouth, and with the spirit of his lips he will put the wicked one to death. (**Isaiah 11:4**)

• And I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in **righteousness**. (**Revelation 19:11**)

• In the Mosaic Law, at;

- You should prove to have accurate scales, accurate weights, an accurate ephah and an accurate hin. Yehowah your God I am, who have brought you out of the land of Egypt. (**Leviticus 19:36**)
- *Tse'dheq* is used four times in connection with business transactions. You should prove to have accurate, or just, AT, KJ, LE scales, accurate weights, an accurate ephah and an accurate hin.

· God Sets The Standard

- Greek scholar **Kenneth S. Wuest** says: God is the objective standard which determines the content of meaning of *dikaios*, **righteous**, and at the same time keeps that content of meaning constant and unchanging, since He is the unchanging One.
- He then quotes **Cremer** as saying, **Righteousness** in the biblical sense is a condition of rightness the standard of which is God, which is estimated according to the divine standard, which shows itself in behavior conformable to God, and has to do above all things with its relation to God, and with the walk before Him. It is, and it is called *dikaiousune theou*, righteousness of God.
- But now apart from Law God's righteousness has been made manifest, as it is borne witness to by the Law and the Prophets. (**Romans 3:21**)
- For in it God's **righteousness** is being revealed by reason of faith and toward faith, just as it is written: But the **righteous** one, by means of faith he will live.
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- **Righteousness** as it belongs to God, and is of value before Him, Godlike **righteousness**, see
- And should put on the new personality which was created according to God's will in true **righteousness** and loyalty. (**Ephesians 4:24**)
- With this **righteousness** thus defined, the gospel.

- For in it God's **righteousness** is being revealed by reason of faith and toward faith, just as it is written: But the **righteous** one, by means of faith he will live. (**Romans 1:17**)
- Comes into the world of nations which had been wont to measure by a different standard. [Studies in the Vocabulary of the Greek New Testament, 1946, p. 37]
- Luke shows the sense of ones being **righteous** in saying of the priest Zechariah and his wife Elizabeth, the parents of John the Baptizer;
- They both were **righteous** before God because of walking blamelessly in accord with all the commandments and legal requirements of Yehowah. (**Luke 1:6**)
- **Righteousness** is measured by conformity to God's will and his commands. His specific commands may vary from one time to another and from one person to another his command to Noah to build an ark has never been repeated nor does his command regarding circumcision apply to Christians.
- Nevertheless, God's personal standards, his personality, and what he **is**, as expressed in his words and ways, remain ever constant and hence provide a perfect standard, rocklike in firmness and stability, with which to measure the conduct of all his creatures.
- The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice. Righteous and upright is he. (**Deuteronomy 32:4**)
- Therefore, you men of heart, listen to me. Far be it from the true God to act wickedly, and the Almighty to act unjustly! (**Job 34:10**)
- To tell that Yehowah is upright. He is my Rock, in whom there is no un**righteousness**. (**Psalms 92:15**)
- And you people will certainly say; The way of Yehowah is not adjusted right. Hear, please, O house of Israel. Is not my own way adjusted right? Are not the ways of you people not adjusted right? (**Ezekiel 18:25**)
- When someone righteous turns back from his **righteousness** and

he actually does injustice and dies on account of them, for his injustice that he has done he will die. ([Ezekiel 18:26](#))

- And when someone wicked turns back from his wickedness that he has committed and proceeds to execute justice and **righteousness**, he is the one that will preserve his own soul alive. ([Ezekiel 18:27](#))
- When he sees and he turns back from all his transgressions that he has done, he will positively keep living. He will not die. ([Ezekiel 18:28](#))
- And the house of Israel will certainly say; The way of Yehowah is not adjusted right. As for my ways, are they not adjusted right, O house of Israel? Are not the ways of you people the ones that are not adjusted right? ([Ezekiel 18:29](#))
- Therefore each one according to his ways is how I shall judge you, O house of Israel, is the utterance of the Sovereign Lord Yehowah. Turn back, yes, cause a turning back from all your transgressions, and let nothing prove to be for you people a stumbling block causing error. ([Ezekiel 18:30](#))
- Throw off from yourselves all your transgressions in which you have transgressed and make for yourselves a new heart and a new spirit, for why should you die, O house of Israel? ([Ezekiel 18:31](#))
- And the sons of your people have said; The way of Yehowah is not adjusted right, but, as for them, it is their way that is not adjusted right. ([Ezekiel 33:17](#))
- When someone righteous turns back from his **righteousness** and actually does injustice, he must also die for them. ([Ezekiel 33:18](#))
- And when someone wicked turns back from his wickedness and actually carries on justice and **righteousness**, it will be on account of them that he himself will keep living. ([Ezekiel 33:19](#))
- And you people have said; The way of Yehowah is not adjusted right. It will be each one according to his ways that I shall judge you, O house of Israel. ([Ezekiel 33:20](#))

•• **Goodness And Righteousness**

- The apostle Paul seems to make a distinction between goodness and **righteousness** when, speaking of Christ's sacrificial death, he says; For hardly will anyone die for a righteous man, indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love to us in that, while we were yet sinners, Christ died for us.
- For hardly will anyone die for a righteous man. Indeed, for the good man, perhaps, someone even dares to die. (**Romans 5:7**)
- But God recommends his own love to us in that, while we were yet sinners, Christ died for us. (**Romans 5:8**)
- A man can be termed, **righteous**, if he fulfills his proper obligations, is just, impartial, honest, not guilty of wrongdoing or immorality, hence one known for integrity of conduct and uprightness. Paul's statement, however, implies a certain superiority in the good man.
- To be good, the individual could not, of course, be **unrighteous** or unjust, yet other qualities distinguish him from the man primarily known for his **righteousness**.
- The use of the **Greek** term shows that the person noteworthy for, or distinguished by, goodness is one who is benevolent, disposed to do good or bring benefit to others, and beneficent, actively expressing such goodness.
- He is not merely concerned with doing what justice requires but goes beyond this, being motivated by wholesome consideration for others and the desire to benefit and help them.
- The good man out of his good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things. (**Matthew 12:35**)
- So, when the first came, they concluded they would receive more, but they also received pay at the rate of a denarius. (**Matthew 20:10**)
- On receiving it they began to murmur against the householder (**Matthew 20:11**)
- And said; These last put in one hours work, still you made them

**equal to us who bore the burden of the day and the burning heat!
(Matthew 20:12)**

- **But in reply to one of them he said; Fellow, I do you no wrong. You agreed with me for a denarius, did you not? (Matthew 20:13)**
- **Take what is yours and go. I want to give to this last one the same as to you. (Matthew 20:14)**
- **Is it not lawful for me to do what I want with my own things? Or is your eye wicked because I am good? (Matthew 20:15)**
- **Then Jesus said to them; I ask you men; Is it lawful on the Sabbath to do good or to do injury, to save or to destroy a soul? (Luke 6:9)**
- **And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same. (Luke 6:33)**
- **To the contrary, continue to love your enemies and to do good and to lend without interest, not hoping for anything back, and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked. (Luke 6:35)**
- **Continue becoming merciful, just as your Father is merciful. (Luke 6:36)**
- **And there was a lot of subdued talk about him among the crowds. Some would say; He is a good man. Others would say; He is not, but he misleads the crowd. (John 7:12)**
- **Although, indeed, he did not leave himself without witness in that he did good, giving you rains from heaven and fruitful seasons, filling your hearts to the full with food and good cheer. (Acts of Apostles 14:17)**
- **But, if your enemy is hungry, feed him, if he is thirsty, give him something to drink, for by doing this you will heap fiery coals upon his head. (Romans 12:20)**
- **Do not let yourself be conquered by the evil, but keep conquering the evil with the good. (Romans 12:21)**

- See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others. (**1 Thessalonians 5:15**)
- Thus, Paul evidently is showing that, while the man noted for being **righteous** may win the respect, even the admiration, of others, he may not appeal to their heart so strongly as to impel anyone to die for him.
- However, the man outstanding for his goodness, who is warm, helpful, considerate, merciful, actively beneficial, wins affection, and his goodness may appeal to the heart sufficiently that, for such a one, a person might be willing to die.
- It may be noted that, in the Scriptures, that which is **good** is contrasted with that which is **vile**.
- And come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment. (**John 5:29**)
- For when they had not yet been born nor had practiced anything good or vile, in order, that the purpose of God respecting the choosing might continue dependent, not upon works, but upon the One who calls. (**Romans 9:11**)
- For we must all be made manifest before the judgment seat of the Christ, that each one may get his award for the things done through the body, according to the things he has practiced, whether it is good or vile. (**2 Corinthians 5:10**)
- **Wicked**
- That you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. (**Matthew 5:45**)
- Let your love be without hypocrisy. Abhor what is wicked, cling to what is good. (**Romans 12:9**)
- **Evil**

- For your obedience has come to the notice of all. I therefore rejoice over you. But I want you to be wise as to what is good, but innocent as to what is evil. (**Romans 16:19**)
- **Bad**
- But let him turn away from what is bad and do what is good, let him seek peace and pursue it. (**1 Peter 3:11**)
- Beloved one, be an imitator, not of what is bad, but of what is good. He that does good originates with God. He that does bad has not seen God. (**3 John 1:11**)
- The **righteous** one, on the other hand, is contrasted with the **sinner**, the **unrighteous** person.
- Upon hearing this Jesus said to them; Those who are strong do not need a physician, but those who are ill do. I came to call, not righteous people, but sinners. (**Mark 2:17**)
- I tell you that thus there will be more joy in heaven over one sinner that repents than over ninety-nine righteous ones who have no need of repentance. (**Luke 15:7**)
- Just as a person may be a sinner, because he fails to meet righteous standards, and yet not necessarily be termed or classed as, **vile**, **wicked**, or **evil**, so, too, one may be a **righteous** person and yet not necessarily be termed or classed as a good person, in the sense described earlier.
- Joseph of Arimathea was known as being both good and **righteous**, these terms, of course, always being used in a relative sense when applying to imperfect human's.
- And, look! A man named Joseph, who was a member of the Council, a **good** and **righteous** man. (**Luke 23:50**)
- Now, look! A certain one came up to him and said; Teacher, what good must I do in order to get everlasting life? (**Matthew 19:16**)
- He said to him; Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually. (**Matthew 19:17**)

- And as he was going out on his way, a certain man ran up and fell upon his knees before him and put the question to him; Good Teacher, what must I do to inherit everlasting life? (**Mark 10:17**)
- Jesus said to him; Why do you call me good? Nobody is good, except one, God. (**Mark 10:18**)
- The commandments of God's Law to Israel were holy, being from God, and **righteous**, being perfect in justice, and good, being beneficial in **every respect** for those observing them.
- Wherefore, on its part, the Law is holy, and the commandment is holy and righteous and good. (**Romans 7:12**)
- For the fruitage of the light consists of every sort of goodness and **righteousness** and truth. (**Ephesians 5:9**)

See Also **GOODNESS (Yehowah's Goodness)**

•• **Yehowah, The Righteous One**

- The **Hebrew** words *tse'dheq* and *tsedha-qah'* and the **Greek** *di-kai-o-sy'ne* appear frequently with reference to the **rightness** of God's ways: as Sovereign.
- As for the Almighty, we have not found him out, he is exalted in power, and justice and abundance of **righteousness** he will not belittle. (**Job 37:23**)
- Your **righteousness**, O God, is up to the height, as respects the great things that you have done, O God, who is like you? (**Psalms 71:19**)
- **Righteousness** and judgment are the established place of your throne, loving-kindness and trueness themselves come in before your face. (**Psalms 89:14**)
- In administering and executing judgment and justice.
- And he himself will judge the productive land in **righteousness**, he will judicially try national groups in uprightness. (**Psalms 9:8**)
- Trueness itself will sprout out of the very earth, and

righteousness itself will look down from the very heavens.
(**Psalms 85:11**)

- With my soul I have desired you in the night, yes, with my spirit within me I keep looking for you, because, when there are judgments from you for the earth, **righteousness** is what the inhabitants of the productive land will certainly learn. (**Isaiah 26:9**)
- For if the code administering condemnation was glorious, much more does the administering of **righteousness** abound with glory. (**2 Corinthians 3:9**)
- In the punishing of his professed people.
- For although your people, O Israel, would prove to be like the grains of sand of the sea, a mere remnant among them will return. An extermination decided upon will be flooding through in **righteousness**. (**Isaiah 10:22**)
- In vindication of himself in judgment.
- Against you, you alone, I have sinned, and what is bad in your eyes I have done, in order, that you may prove to be **righteous** when you speak, that you may be in the clear when you judge. (**Psalms 51:4**)
- Never may that happen! But let God be found true, though every man be found a liar, even as it is written: That you might be proved **righteous** in your words and might win when you are being judged. (**Romans 3:4**)
- However, if our **unrighteousness** brings God's righteousness to the fore, what shall we say? God is not unjust when he vents his wrath, is he? I am speaking as a man does. (**Romans 3:5**)
- And in vindication of his people
- The raging of Yehowah I shall bear, for I have sinned against him, until he conducts my legal case and actually executes justice for me. He will bring me forth to the light, I shall look upon his **righteousness**. (**Micah 7:9**)
- Yehowah himself is called, **the abiding place of righteousness**.

- All those finding them have eaten them up, and their own adversaries have said; We shall not become guilty, due to the fact that they have sinned against Yehowah the abiding place of **righteousness** and the hope of their forefathers, Yehowah. (**Jeremiah 50:7**)
- He is therefore the **Righteous One**, and all **righteousness** on the part of his creatures comes from their relationship with him. Yehowah abides by his own standard of **righteousness** without deviation.
- Therefore, his creatures can have the utmost confidence in him. Of him it is written: **Righteousness** and judgment are the established place of your throne.
- **Righteousness** and judgment are the established place of your throne, loving-kindness and trueness themselves come in before your face. (**Psalms 89:14**)

•• Righteous While Exercising Mercy

- Yehowah's **righteousness**, justice, holiness, and purity are such that no sin can be condoned by him.
- For you are not a God taking delight in wickedness, no one bad may reside for any time with you. (**Psalms 5:4**)
- And this one called to that one and said; Holy, holy, holy is Yehowah of armies. The fullness of all the earth is his glory. (**Isaiah 6:3**)
- And I proceeded to say; Woe to me! For I am as good as brought to silence, because a man unclean in lips I am, and in among a people unclean in lips I am dwelling, for my eyes have seen the King, Yehowah of armies, himself! (**Isaiah 6:5**)
- You are too pure in eyes to see what is bad, and to look on trouble you are not able. Why is it that you look on those dealing treacherously, that you keep silent when someone wicked swallows up someone more righteous than he is? (**Habakkuk 1:13**)
- But, in accord with the Holy One who called you, do you also become holy yourselves in all your conduct. (**1 Peter 1:15**)

- Consequently he could not forgive the sins of mankind without satisfying justice in effect, without a legal basis. But through his undeserved kindness he made this just arrangement by providing his Son as a sacrificial offering, a propitiation, or a covering for sins.
- In this way he can righteously exercise mercy toward sinners who accept this arrangement. Paul expresses the matter in the following manner;
- But now apart from Law God's **righteousness** has been made manifest, yes, God's **righteousness** through the faith in Jesus Christ. For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared **righteous** by his undeserved kindness through the release by the ransom paid by Christ Jesus that he God **might be righteous even when declaring righteous the man**, the inherently sinful man, that has faith in Jesus.
- But now apart from Law God's **righteousness** has been made manifest, as it is borne witness to by the Law and the Prophets. (**Romans 3:21**)
- Yes, God's **righteousness** through the faith in Jesus Christ, for all those having faith. For there is no distinction. (**Romans 3:22**)
- For all have sinned and fall short of the glory of God. (**Romans 3:23**)
- And it is as a free gift that they are being declared **righteous** by his undeserved kindness through the release by the ransom paid by Christ Jesus. (**Romans 3:24**)
- God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own **righteousness**, because he was forgiving the sins that occurred in the past while God was exercising forbearance. (**Romans 3:25**)
- So as to exhibit his own **righteousness** in this present season, that he might be **righteous** even when declaring **righteous** the man that has faith in Jesus. (**Romans 3:26**)

See Also DECLARE RIGHTEOUS

· **Seek God's Righteousness**

- **Jesus admonished his hearers;**
- **Keep on, then, seeking first the kingdom and his **righteousness**, and all these other things will be added to you. (Matthew 6:33)**
- **A person needs to keep seeking the Kingdom, he must desire that government and be loyal to it. But he cannot forget that it is the Kingdom of **God**, he must conform to God's will, to God's standard of right and wrong in conduct, and he must continually make his mind over so that every facet of his life is in accord with God's **righteousness**.**
- **And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God. (Romans 12:2)**
- **He must put on the new personality which was created according to God's will in true **righteousness** and loyalty.**
- **But that you should be made new in the force actuating your mind. (Ephesians 4:23)**
- **And should put on the new personality which was created according to God's will in true **righteousness** and loyalty. (Ephesians 4:24)**
- **The Jews thought that they were safe and would receive God's Kingdom by seeking to establish their own **righteousness**, but they did not subject themselves to the righteousness of God.**
- **Brothers, the goodwill of my heart and my supplication to God for them are, indeed, for their salvation. (Romans 10:1)**
- **For I bear them witness that they have a zeal for God, but not according to accurate knowledge. (Romans 10:2)**
- **For, because of not knowing the **righteousness** of God but seeking to establish their own, they did not subject themselves to the righteousness of God. (Romans 10:3)**

- That is why Jesus said to his disciples; For I say to you that if your **righteousness** does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens.
- These men had a form of **righteousness** in their obedience to certain of the requirements of the Law and to their added traditions. But they had actually made the word of God invalid because of their tradition, and they rejected Christ, the way provided by God through whom they could have obtained real **righteousness**.
- Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill. (**Matthew 5:17**)
- For truly I say to you that sooner would heaven and earth pass away than for one smallest letter or one particle of a letter to pass away from the Law by any means and not all things take place. (**Matthew 5:18**)
- Whoever, therefore, breaks one of these least commandments and teaches mankind to that effect, he will be called least in relation to the kingdom of the heavens. As for anyone who does them and teaches them, this one will be called great in relation to the kingdom of the heavens. (**Matthew 5:19**)
- For I say to you that if your **righteousness** does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens. (**Matthew 5:20**)
- In reply he said to them; Why is it you also overstep the commandment of God because of your tradition? (**Matthew 15:3**)
- For example, God said; Honor your father and your mother, and, Let him that reviles father or mother end up in death. (**Matthew 15:4**)
- But you say; Whoever says to his father or mother; Whatever I have by which you might get benefit from me is a gift dedicated to God. (**Matthew 15:5**)
- He must not honor his father at all. And so you have made the word of God invalid because of your tradition. (**Matthew 15:6**)
- You hypocrites, Isaiah aptly prophesied about you, when he said; (**Matthew 15:7**)

- This people honors me with their lips, yet their heart is far removed from me. (**Matthew 15:8**)
- It is in vain that they keep worshiping me, because they teach commands of men as doctrines. (**Matthew 15:9**)
- For Christ is the end of the Law, so that everyone exercising faith may have **righteousness**. (**Romans 10:4**)

·· Righteousness Not By ones Own Works

- Consequently, it is clear that imperfect men could never attain true **righteousness** they could not measure up to the righteousness of God either by dependence on works of the Mosaic Law or by their own works of **self-righteousness**.
- Just as it is written: There is not a **righteous** man, not even one. (**Romans 3:10**)
- What shall we say; then? That people of the nations, although not pursuing **righteousness**, caught up with **righteousness**, the **righteousness** that results from faith. (**Romans 9:30**)
- But Israel, although pursuing a Law of **righteousness**, did not attain to the law. (**Romans 9:31**)
- For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the stone of stumbling. (**Romans 9:32**)
- I do not shove aside the undeserved kindness of God, for if **righteousness** is through law, Christ actually died for nothing. (**Galatians 2:21**)
- Is the Law, therefore, against the promises of God? May that never happen! For if a Law had been given that was able to give life, **righteousness** would actually have been by means of law. (**Galatians 3:21**)
- Owing to no works in **righteousness** that we had performed, but according to his mercy he saved us through the bath that brought us to life and through the making of us new by Holy Spirit. (**Titus 3:5**)

- The men whom God called **righteous** were men who had exercised faith in God and who did not trust in their own works but backed up that faith by works in harmony with his righteous standard.
- And he put faith in Yehowah, and he proceeded to count it to him as **righteousness**. (**Genesis 15:6**)
- For what does the scripture say? Abraham exercised faith in Yehowah, and it was counted to him as **righteousness**. (**Romans 4:3**)
- Now to the man that works the pay is counted, not as an undeserved kindness, but as a debt. (**Romans 4:4**)
- On the other hand, to the man that does not work but puts faith in him who declares the ungodly one **righteous**, his faith is counted as **righteousness**. (**Romans 4:5**)
- Just as David also speaks of the happiness of the man to whom God counts **righteousness** apart from works. (**Romans 4:6**)
- Happy are those whose lawless deeds have been pardoned and whose sins have been covered. (**Romans 4:7**)
- Happy is the man whose sin Yehowah will by no means take into account. (**Romans 4:8**)
- Does this happiness, then, come upon circumcised people or also upon uncircumcised people? For we say; His faith was counted to Abraham as **righteousness**. (**Romans 4:9**)
- Nevertheless, a certain one will say; You have faith, and I have works. Show me your faith apart from the works, and I shall show you my faith by my works. (**James 2:18**)
- You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. (**James 2:19**)
- But do you care to know, O empty man, that faith apart from works is inactive? (**James 2:20**)
- Was not Abraham our father declared righteous by works after he had offered up Isaac his son upon the altar? (**James 2:21**)

- You behold that his faith worked along with his works and by his works his faith was perfected. (**James 2:22**)
- And the scripture was fulfilled which says; Abraham put faith in Yehowah, and it was counted to him as **righteousness**, and he came to be called, Yehowah's friend. (**James 2:23**)
- You see that a man is to be declared righteous by works, and not by faith alone. (**James 2:24**)

· The Law Was Righteous

- This is not to say that the Law given through Moses did not contain God's standard of **righteousness**. It did. The apostle argues:
 - Wherefore, on its part, the Law is holy, and the commandment is holy and righteous and good. (**Romans 7:12**)
 - And what great nation is there that has righteous regulations and judicial decisions like all this Law that I am putting before you today? (**Deuteronomy 4:8**)
 - It served God's purpose in making transgressions manifest and being a tutor to lead the Jews of honest heart to Christ, as well as having a shadow of the good things to come.
 - Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. (**Galatians 3:19**)
 - Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. (**Galatians 3:24**)
 - For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (**Hebrews 10:1**)
 - But it could not bring real, complete **righteousness** to those under it. All of them were sinners, they could not keep the Law perfectly, and their High Priest was unable to remove their sins by his

sacrifices and services. Therefore, only through acceptance of God's provision of his Son could they attain righteousness.

- **For, there being an incapability on the part of the Law, while it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh. (Romans 8:3)**
- **That the righteous requirement of the Law might be fulfilled in us who walk, not in accord with the flesh, but in accord with the spirit. (Romans 8:4)**
- **Certainly, then, there occurs a setting aside of the preceding commandment on account of its weakness and ineffectiveness. (Hebrews 7:18)**
- **For the Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God. (Hebrews 7:19)**
- **Also, to the extent that it was not without a sworn oath. (Hebrews 7:20)**
- **For there are indeed men that have become priests without a sworn oath, but there is one with an oath sworn by the One who said respecting him: Yehowah has sworn, and he will feel no regret; You are a priest forever. (Hebrews 7:21)**
- **To that extent also Jesus has become the one given in pledge of a better covenant. (Hebrews 7:22)**
- **Furthermore, many had to become priests in succession because of being prevented by death from continuing as such. (Hebrews 7:23)**
- **But he because of continuing alive forever has his priesthood without any successors. (Hebrews 7:24)**
- **Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them. (Hebrews 7:25)**
- **For such a High Priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than**

the heavens. (**Hebrews 7:26**)

- He does not need daily, as those High Priests do, to offer up sacrifices, first for his own sins and then for those of the people, for this he did once for all time when he offered himself up. (**Hebrews 7:27**)
- For the Law appoints men High Priests having weakness, but the word of the sworn oath that came after the Law appoints a Son, who is perfected forever. (**Hebrews 7:28**)
- Those accepting Christ were declared righteous, not as something earned, but as a **gift**, and Christ became to them wisdom from God, also **righteousness** and sanctification and release by ransom.
- Accordingly, real **righteousness** can come only through Christ. This exalts Yehowah, giving him, and not man or self-works, the credit as the Source of all righteousness, that it may be just as it is written: He that boasts, let him boast in Yehowah.
- But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also **righteousness** and sanctification and release by ransom. (**1 Corinthians 1:30**)
- That it may be just as it is written: He that boasts, let him boast in Yehowah. (**1 Corinthians 1:31**)
- For if by the trespass of the one man death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of **righteousness** rule as kings in life through the one person, Jesus Christ. (**Romans 5:17**)

•• **Benefits Of Righteousness**

- God loves the **righteous** and cares for them. David wrote; A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread.
- A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread. (**Psalms 37:25**)
- Solomon said,

- Yehowah will not cause the soul of the **righteous** one to go hungry, but the craving of the wicked ones he will push away. (**Proverbs 10:3**)
- God is to judge the inhabited earth in **righteousness** by Jesus Christ, and he will create new heavens and a new earth in which **righteousness** is to dwell.
- Because he has set a day in which he purposes to judge the inhabited earth in **righteousness** by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead. (**Acts of Apostles 17:31**)
- But there are new heavens and a new earth that we are awaiting according to his promise, and in these **righteousness** is to dwell. (**2 Peter 3:13**)
- Eventual possession of the earth is promised to the **righteous**, the wicked are to be cleared out of the earth as a ransom for the righteous, for as long as the wicked are in control, the **righteous** cannot have peace.
- And the possessions of the wicked will go to the **righteous**, as the proverb states;
- One who is good will leave an inheritance to sons of sons, and the wealth of the sinner is something treasured up for the righteous one. (**Proverbs 13:22**)
- The wicked is a ransom for the **righteous** one, and the one dealing treacherously takes the place of the upright ones. (**Proverbs 21:18**)
- The person who perseveres in **righteousness** is assured of God's goodwill and the approval of righthearthed men now and for all time to come, for the remembrance of the **righteous** one is due for a blessing and will be to time indefinite, but the very name of the wicked ones will rot.
- The remembrance of the righteous one is due for a blessing, but the very name of the wicked ones will rot. (**Proverbs 10:7**)
- For at no time will he be made to totter. The righteous one will prove to be for remembrance to time indefinite. (**Psalms 112:6**)

•• **Respect And Heed Righteous Ones**

- **It is the course of wisdom to respect those whom Yehowah counts righteous and to follow their counsel and reproof, which will bring good to those accepting it.**
- **David received reproof from Yehowah through righteous men, God's servants and prophets, and he said,**
- **Should the **righteous** one strike me, it would be a loving-kindness, and should he reprove me, it would be oil upon the head, which my head would not want to refuse. For still there would be even my prayer during their calamities. (Psalms 141:5)**

•• **The Breastplate Of Righteousness.**

- **Because the Bible tells us, More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life, Christians need to have on **the breastplate of righteousness**.**
- **More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life. (Proverbs 4:23)**
- **Stand firm, therefore, with your loins girded about with truth, and having **on the breastplate of righteousness**. (Ephesians 6:14)**
- **As a protection against his heart turning bad, it is essential that a person follow God's **righteousness** since the heart of fallen, sinful man is treacherous and desperate.**
- **The heart is more treacherous than anything else and is desperate. Who can know it? (Jeremiah 17:9)**
- **The heart needs much discipline and training. The Christian can be assured of this course only by sticking close to the Scriptures, which, the apostle Paul says, are;**
- **All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in **righteousness**. (2 Timothy 3:16)**
- **That the man of God may be fully competent, completely equipped for every good work. (2 Timothy 3:17)**

- **He should accept gratefully the discipline that is received from righteous men who make such use of God's Word.**