

Becoming a Tzaddik

1 Peter 1:14-16 HCSB As obedient children, do not be conformed to the desires of your former ignorance (15) but, as the One who called you is holy, you also are to be holy in all your conduct; (16) for it is written, **Be holy, because I am holy.**

Tzaddik is a Hebrew word that occurs hundreds of times in the Old Testament.

Tzaddik (tsah-DEEK; Strong's #6662) Genesis 6:9; 7:1; 18:23-26, 28; 20:4; Exodus 9:27; 23:7-8; Deuteronomy 4:8; 16:19; 25:1; 32:4; 1 Samuel 24:17; 2 Samuel 4:11; 23:3; 1 Kings 2:32; 8:32; 2 Kings 10:9; 2 Chronicles 6:23; 12:6; Ezra 9:15; Nehemiah 9:8, 33; Job 12:4; 17:9; 22:19; 27:17; 32:1; 34:17; 36:7; Psalm 1:5-6; 5:12; 7:9, 11; 11:3, 5, 7; 14:5; 31:18; 32:11; 33:1; 34:15, 19, 21; 37:12, 16-17, 21, 25, 29-30, 32, 39; 52:6; 55:22; 58:10-11; 64:10; 68:3; 69:28; 72:7; 75:10; 92:12; 94:21; 97:11-12; 112:4, 6; 116:5; 118:15, 20; 119:137; 125:3; 129:4; 140:13; 141:5; 142:7; 145:17; 146:8; Proverbs 2:20; 3:33; 4:18; 9:9; 10:3, 6-7, 11, 16, 20-21, 24-25, 28, 30-32; 11:8-10, 21, 23, 28, 30-31; 12:3, 5, 7, 10, 12-13, 21, 26; 13:5, 9, 21-22, 25; 14:19, 32; 15:6, 28-29; 17:15, 26; 18:5, 10, 17; 20:7; 21:12, 15, 18, 26; 23:24; 24:15-16; 24:24; 25:26; 28:1, 12, 28; 29:2, 6-7, 16, 27; Ecclesiastes 3:17; 7:15-16, 20; 8:14; 9:1-2; Isaiah 3:10; 5:23; 24:16; 26:2, 7; 29:21; 41:26; 45:21; 49:24; 53:11; 57:1; 60:21; Jeremiah 12:1; 20:12; 23:5; Lamentations 1:18; 4:13; Ezekiel 3:20-21; 13:22; 18:5, 9, 20, 24, 26; 21:3-4; 23:45; 33:12-13, 18; Daniel 9:14; Hosea 14:9; Amos 2:6; 5:12; Habakkuk 1:4, 13; 2:4; Zephaniah 3:5; Zechariah 9:9; Malachi 3:18

It's a name of God. Tzaddik can be literally translated "righteous person." A tzaddik is a holy person who dedicates themselves to serve God and to reconcile others to Him. Tzaddik (Righteous One) is also one of God's names, as we see in...

- **Exodus 9:27 HCSB** Pharaoh sent for Moses and Aaron. "I have sinned this time," he said to them. "The LORD is the Righteous One, and I and my people are the guilty ones.
- **Deuteronomy 32:4 HCSB** The Rock - His work is perfect; all His ways are entirely just. A faithful God, without prejudice, He is righteous and true.

...where even wicked Pharaoh was forced to acknowledge Hashem's righteousness in disciplining Egypt.

It's a requirement. Becoming a tzaddik, being holy as God is holy, should be a primary goal in each of our lives.

- **1 Peter 1:14-16 HCSB** As obedient children, do not be conformed to the desires of your former ignorance (15) but, as the One who called you is holy, you also are to be holy in all your conduct; (16) for it is written, **Be holy, because I am holy.**
- **Romans 12:2 HCSB** Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of God.

It's an impossibility (alone). We could never, ever be good enough to earn our way to heaven. We had to have the righteousness of the Messiah imputed to our record, so that our righteousness could "exceed that of the Pharisees".

- **Matthew 5:19-20 HCSB** *Therefore, whoever breaks one of the least of these commandments and teaches people to do so will be called least in the kingdom of heaven. But whoever practices and teaches these commandments will be called great in the kingdom of heaven. (20) For I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will never enter the kingdom of heaven.*

The Messiah's coming did not cancel all the Law. He carefully taught us that the one who breaks the Lord's commands will be considered the "least" in the kingdom and the one who practices and teaches others the Lord's holy ways will be called "great." However, He warned

us that it was not in the practice of righteousness alone that our salvation lies. He said that our righteousness had to “exceed that of the Pharisees”, something that would be considered very difficult – even impossible – if we did not understand the doctrine of imputation.

1: Acquire “imputed” righteousness

“Imputation” means someone else’s credit is applied to our account. We had to have Jesus’ righteousness credited to our account. He had to pay the penalty of our sins in order for us to even have a chance at heaven. For without holiness, no one will see the Lord.

- **Hebrews 12:14 HCSB** Pursue peace with everyone, and holiness--without it no one will see the Lord.

And in regards to the New Jerusalem, the capital to which we “Highlanders” or “Adonaists” pledge our allegiance, the Scriptures say,

- **Revelation 21:27 HCSB** Nothing profane will ever enter it: no one who does what is vile or false, but only those written in the Lamb's book of life.
- **Revelation 22:14-15 HCSB (14)** "Blessed are those who wash their robes, so that they may have the right to the tree of life and may enter the city by the gates. (15) Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices lying.

So in order to pursue holiness and become a tzaddik we must first have the righteousness of the Messiah imputed to us. Only He will do.

- **1 Timothy 2:3-6 HCSB** This is good, and it pleases God our Savior, (4) who wants everyone to be saved and to come to the knowledge of the truth. (5) For there is one God and one mediator between God and man, a man, Christ Jesus, (6) who gave Himself--a ransom for all, a testimony at the proper time.

2: Understand salvation/imputation is only the first step

If we ever want to please Adonai we must be saved and come to the knowledge of the truth. The only hope of that ever happening is through the mediation of Christ Jesus. His ransom must be applied to our sin debt or we can go no further. As the Master said,

- **John 15:4-6 HCSB** Remain in Me, and I in you. Just as a branch is unable to produce fruit by itself unless it remains on the vine, so neither can you unless you remain in Me. (5) "I am the vine; you are the branches. The one who remains in Me and I in him produces much fruit, because you can do nothing without Me. (6) If anyone does not remain in Me, he is thrown aside like a branch and he withers. They gather them, throw them into the fire, and they are burned.

It is not enough to be saved. We must “remain in Him.” Justification, which means having one’s sin account wiped clean as though we’d never sinned, is an instantaneous thing. Sanctification, which means making that become real in our day to day life is another creature all together. That is going to take a lifetime of sweat. As the Apostle Paul said,

- **Philippians 2:12-13 HCSB (12)** So then, my dear friends, just as you have always obeyed, not only in my presence, but now even more in my absence, work out your own salvation with fear and trembling. (13) For it is God who is working in you, enabling you both to will and to act for His good purpose.

We have been adopted into Adonai’s family. We are princes and princesses in a family of royal priests – but we must start ACTING like it. If we ever do achieve this, it will only be because God is working in us and enabling to even WANT to do it.

We need to develop a sense of holy discontent. We should be content with our Savior, but discontent with ourselves; content with His provision but discontent with our stewardship; content with His love but discontent with ours. This holy discontent will drive us to spiritual maturation.

- **Hebrews 5:11-14 HCSB** We have a great deal to say about this, and it's difficult to explain, since you have become slow to understand. (12) For though by this time you ought to be teachers, you need someone to teach you again the basic principles of God's revelation. You need milk, not solid food. (13) Now everyone who lives on milk is inexperienced with the message about righteousness, because he is an infant. (14) But solid food is for the mature--for those whose senses have been trained to distinguish between good and evil.

It will enable us to discover newer, better ways to serve our Master. It will cause us to simultaneously rejoice in our state of grace but constantly seek to go deeper in our d'vekut with God. Those who understand this principle will understand the Psalmist's teaching when he said:

- **Psalms 63:8 HCSB** I follow close to You; Your right hand holds on to me.

We follow Him even as His right hand holds on to us. Seek Him, find Him and then seek Him out yet again. We drink deeply from His living waters but want to develop an ever greater thirst. This is a mystery to Lowlanders. They seek gratification and satiation in worldly things but never find them. With THEIR dissatisfaction comes discontent and uneasiness. Simultaneous with godly discontent comes peace and satisfaction. It is a mystery – but it is one that must be understood in order to become a tzaddik in practice as well as status.

Just as we had to have salvation given to us, we also had to have grace and instruction to learn how to make that holiness we'd been granted real in our lives. Having been stricken by a sinful nature at birth, we are unable to truly understand what is required to achieve this goal. We had to be shown. So the merciful God recorded many, many examples of righteousness in His holy Scriptures and left them there for us to examine.

3: Understand the power of practical holiness

Noah was a righteous and blameless man. His righteousness gave his family an opportunity to be rescued from the coming calamity. It is no small matter. The ramifications extended far beyond the deliverance of six individuals. Noah's righteousness actually saved humanity from complete devastation. This gives us our first intimation of the powerful effectiveness of righteousness.



- **Genesis 6:9 HCSB** These are the family records of Noah. Noah was a righteous man, blameless among his contemporaries; Noah walked with God.
- **Genesis 7:1 HCSB** Then the LORD said to Noah, "Enter the ark, you and all your household, for I have seen that you *alone* are righteous before Me in this generation.

From Noah we learn at the very least this lesson on how to be a tzaddik.

4: Obey God even if you don't understand and no matter what it costs.

Building the ark required years to build and an enormous financial investment not counting the sweat! And all the while Noah preached righteousness to the wicked, immoral and unheeding world around him.

- **2 Peter 2:5 HCSB** and if He didn't spare the ancient world, but protected Noah, a preacher of righteousness, and seven others, when He brought a flood on the world of the ungodly;

Yet over and over again, the principle description we see of Noah is this: Noah obeyed.

- **Genesis 6:22 HCSB** And Noah did this. He did everything that God had commanded him.

- **Genesis 7:5 HCSB** And Noah did everything that the LORD commanded him.

In the following passage we see another example of the true power of righteousness. God decided that the wickedness of the Sodomites had gotten to a point where they were no longer viable. They were causing so much damage that He had to put them down. Amazingly, He decided to let His friend Abraham know what He was about to do.



- **Genesis 18:23-32 HCSB** Abraham stepped forward and said, "Will You really sweep away the righteous with the wicked? (24) What if there are 50 righteous people in the city? Will You really sweep it away instead of sparing the place for the sake of the 50 righteous people who are in it? (25) You could not possibly do such a thing: to kill the righteous with the wicked, treating the righteous and the wicked alike. You could not possibly do that! Won't the Judge of all the earth do what is just?" (26) The LORD said, "If at Sodom I find 50 righteous people in the city, I will spare the whole place for their sake." (27) Then Abraham answered, "Since I have ventured to speak to the Lord--even though I am dust and ashes - (28) suppose the 50 righteous lack five. Will you destroy the whole city for lack of five?" He replied, "I will not destroy *it* if I find 45 there." (29) Then he spoke to Him again, "Suppose 40 are found there?" He answered, "I will not do *it* on account of 40." (30) Then he said, "Let the Lord not be angry, and I will speak further. Suppose 30 are found there?" He answered, "I will not do *it* if I find 30 there." (31) Then he said, "Since I have ventured to speak to the Lord, suppose 20 are found there?" He replied, "I will not destroy *it* on account of 20." (32) Then he said, "Let the Lord not be angry, and I will speak one more time. Suppose 10 are found there?" He answered, "I will not destroy *it* on account of 10."

In a city that certainly held hundreds of people and possibly held thousands, a mere ten righteous people could have turned the tide. Unfortunately only one could be found - Lot.

- **2 Peter 2:6-7 HCSB** and if He reduced the cities of Sodom and Gomorrah to ashes and condemned them to ruin, making them an example to those who were going to be ungodly; (7) and if He rescued righteous Lot, distressed by the unrestrained behavior of the immoral

Unfortunately, though Lot had imputed righteousness and went as far as being distressed by the unrestrained behavior of the immoral and tried to establish himself as a judge to do something about it – he lost his family. His testimony was not good enough to win them. He had to be removed and in the process his wife died. Though they survived the cataclysm, Lot lost his two daughters to immorality.

What do we learn from Abraham?

5: Prayerfully intervene – even for the wicked. Haggle with God.

What do we learn from Lot?

6: Do what you can to change the world but don't lose your family in the process.

7: Realize and use the Law of Leverage.

Righteousness and its accompanying clean conscience will protect you from further sin as well. Righteousness can lead to more righteousness. Every sin leads to more sin. Abimelech, a pagan but godly king illustrates this principle.

- **Genesis 20:3-6 HCSB** But God came to Abimelech in a dream by night and said to him, "You are about to die because of the woman you have taken, for she is a married woman." (4) Now Abimelech had not approached her, so he said, "Lord, would you destroy a nation even though it is innocent? (5) Didn't he himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' I did this with a clear conscience and clean hands." (6) Then God said to him in the dream, "Yes, I know that you did this with a clear conscience. I have also kept you from sinning against Me. Therefore I have not let you touch her.

Because he practices what truth he knew, God used that to keep him from sinning even further and reaping some pretty terrible consequences. So in Abimelech's case the Law of Leverage, which I'll define in a second, worked positively.

On the other hand, we see throughout the Bible that sin breeds sin.

- **Exodus 23:7-8 HCSB** Stay far away from a false accusation. Do not kill the innocent and the just, because I will not justify the guilty. (8) You must not take a bribe, for a bribe blinds the clear-sighted and corrupts the words of the righteous.

False accusation, if left untended, will grow to murdering the innocent and the just. We saw that very well illustrated by the Nazis didn't we? They promoted the false accusation of blood libel and Zionist imperialism and very soon, millions of people were dying.

You accept a bribe and soon you lose your clear sight and shortly thereafter YOU'RE speaking corruptly.

So what is the Law of Leverage exactly? As I have read and reread the Scriptures, constantly trying to find the underlying principles that drive God's mitzvot, I have found (so far) six major principles. These principles can be illustrated many ways throughout the Word. They unlock difficult passages when properly applied and understood. The Six Laws I've found so far are:

The Six Laws

1. **Law of Focus** – *We become our mental focus.*
2. **Law of the Heart** – *Why is more important than what.*
3. **Law of Leverage** – *A little goes a long way.*
4. **Law of Light** – *Use it or lose it.*
5. **Law of Odd Symmetry** – *What goes around comes around!*
6. **Law of Reciprocity** – *The Golden Rule!*

Let's focus for a second on the one law, the Law of Leverage. It is this:

LAW OF LEVERAGE *A little goes a long way! (aka the mustard seed principle)*

God takes the little that we do and amplifies it. But a little sin allowed to take root can take us a long way in the other direction too.

This is why you could also call the Law of Leverage the "mustard seed principle".

- Even a small amount of faith (the size of a mustard seed) can be leveraged into mountain moving power.
- A couple of loaves and fishes can end up feeding thousands if given over to God.
- Simply and humbly loving Christ as a brother (phileo) is sufficient if it is applied to "feeding the sheep". That's enough to become an apostle in the church.

This is why Adonaic Christians emphasize the fact that practical righteousness is not something that is granted. You are not going to get zapped with practical holiness someday. You can be given the status of "righteous person" by the mercy and grace of Christ (imputation), but to actually live it (sanctification), to (as the Apostle Paul put it) "work it out into your life" is going to require effort.

You become holy by doing the right thing over and over again until it becomes a habit. Or you become wicked by doing evil again and again until **IT** becomes a habit. You can be holy your entire life and give into sin once and guess what happens? Sin becomes a little easier to accept and indulge. You can be a wicked sinner your entire life, accept Christ and try to do the right thing once and guess what? Holiness becomes a little easier the next time you try. This is a critical notion to grasp when we are trying to become holy in both the imputed and the sanctified manner.

Another critical issue in becoming a tzaddik is:

8. Understand the role of Grace and Halakha; faith and works. (Deuteronomy 4:8; Matthew 5:17-19; Romans 2:13; 3:20, 23-28; Hebrews 10:19-24; Ephesians 2:8-10)

God gave us everything we need to successfully run a nation in His Scriptures. Listen to what Moses had to say about the Law.

- **Deuteronomy 4:8 HCSB** And what great nation has righteous statutes and ordinances like this entire law I set before you today?

That high regard for the Law did not end with the coming of the Messiah. Jesus also stated:

- **Matthew 5:17-19 HCSB** "Don't assume that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. (18) For I assure you: Until heaven and earth pass away, not the smallest letter or one stroke of a letter will pass from the law until all things are accomplished. (19) Therefore, whoever breaks one of the least of these commandments and teaches people to do so will be called least in the kingdom of heaven. But whoever practices and teaches *these commandments* will be called great in the kingdom of heaven.

And Paul, the great apostle of grace said:

- **Romans 2:13 HCSB** For the hearers of the law are not righteous before God, but the doers of the law will be declared righteous.

So what is the balance? We find the key in Romans 3:20.

- **Romans 3:20 HCSB** For no flesh will be justified in His sight by the works of the law, for through the law *comes* the knowledge of sin.

Adonaic Christians understand that no one can earn their way into heaven.

- **Romans 3:23-28 HCSB** For all have sinned and fall short of the glory of God. (24) They are justified freely by His grace through the redemption that is in Christ Jesus. (25) God presented Him as a propitiation through faith in His blood, to demonstrate His righteousness, because in His restraint God passed over the sins previously committed. (26) He presented Him to demonstrate His righteousness at the present time, so that He would be righteous and declare righteous the one who has faith in Jesus. (27) Where then is boasting? It is excluded. By what kind of law? By one of works? No, on the contrary, by a law of faith. (28) For we conclude that a man is justified by faith apart from works of law.

We encourage good works, not in order to BE saved but out of gratitude for having BEEN saved!

- **Hebrews 10:19-24 HCSB** Therefore, brothers, **since** we have boldness to enter the sanctuary through the blood of Jesus, (20) by the new and living way that He has inaugurated for us, through the curtain (that is, His flesh); (21) and **since** we have a great high priest over the house of God, (22) **let us draw near** with a true heart in full assurance of faith, our hearts sprinkled *clean* from an evil conscience and our bodies washed in pure water. (23) Let us hold on to the confession of our hope without

wavering, for He who promised is faithful. (24) **And let us be concerned about one another in order to promote love and good works,**

- **Ephesians 2:8-10 HCSB** For by grace you are saved through faith, and this is not from yourselves; it is God's gift-- (9) not from works, so that no one can boast. (10) For we are His creation--created in Christ Jesus for good works, which God prepared ahead of time so that we should walk in them.

9. Understand the role of Halakha and start trying to apply it to daily life.

The Old Covenant's Halakha has a very important role to play in our lives. It provides case histories against which we can set the principles described throughout the Scriptures in order to better understand how to interpret and apply them.

For instance, Jesus summarized Halakha in the following manner:

- **Matthew 7:12 HCSB** **Therefore, whatever you want others to do for you, do also the same for them--this is the Law and the Prophets.**
- **Luke 6:31 HCSB** **Just as you want others to do for you, do the same for them.**

If this is the summarization of the Old Covenant's use, can anyone explain to me why so many Christians object to using the Old Covenant in their lives? Might this be a reason why Christianity's divorce rate is no different from the pagans and why it is reputed that the rate of porn consumption at motels during Promise Keepers conventions actually *spikes*?

To hear a simple phrase like "as you want others to do for you, do the same for them" and to APPLY that simple phrase are two very different things! What does it mean? If I like jiu-jitsu and like people trying to throw me and punch me, does that mean I should walk around throwing people and punching people? Of course not – that example is ridiculous on its very face and so it's easy to understand the limitations that apply. Unfortunately many other situations are not so easy. So Halakha spells out:

- **Deuteronomy 16:19 HCSB** Do not deny justice or show partiality *to anyone*. Do not accept a bribe, for it blinds the eyes of the wise and twists the words of the righteous.

By the way, that Golden Rule (as many Christians refer to it) actually stems from the Old Covenant's Halakha. You can find its roots in Leviticus 19:18, 34. I find deliciously ironic the fact that the passage many so-called Christians use to say they no longer need to pay attention to the Old Covenant, namely the Golden Rule, is actually Jesus quoting the Halakha!

10. Understand the role of elders, use them and live up to those standards even if you're not one.

The office of elders was created in the Old Covenant.

- **Exodus 18:13-26 HCSB** The next day Moses sat down to judge the people, and they stood around Moses from morning until evening. (14) When Moses' father-in-law saw everything he was doing for them he asked, "What is this thing you're doing for the people? Why are you alone sitting as judge, while all the people stand around you from morning until evening?" (15) Moses replied to his father-in-law, "Because the people come to me to inquire of God. (16) Whenever they have a dispute, it comes to me, and I make a decision between one man and another. I teach *them* God's statutes and laws." (17) "What you're doing is not good," Moses' father-in-law said to him. (18) "You will certainly wear out both yourself and these people who are with you, because the task is too heavy for you. You can't do it alone. (19) Now listen to me; I will give you some advice, and God be with you. You be the one to represent the people before God and bring their cases to Him. (20) Instruct them about the statutes and laws, and teach them the way to live and what they must do. (21) But you should select from all the people able men, God-fearing, trustworthy, and hating bribes. Place

them over the people as officials of thousands, hundreds, fifties, and tens. (22) They should judge the people at all times. Then they can bring you every important case but judge every minor case themselves. In this way you will lighten your load, and they will bear *it* with you. (23) If you do this, and God so directs you, you will be able to endure, and also all these people will be able to go home satisfied." (24) Moses listened to his father-in-law and did everything he said. (25) So Moses chose able men from all Israel and made them leaders over the people as officials of thousands, hundreds, fifties, and tens. (26) They judged the people at all times; the hard cases they would bring to Moses, but every minor case they would judge themselves.

Notice that their job included direct oversight of varying sizes of groups, indirect oversight over the congregation and from time to time they were required to act as "dayanim" or "judges".

- **Deuteronomy 25:1 HCSB** "If there is a dispute between men, they are to go to court, and the judges will hear their case. They will clear the innocent and condemn the guilty.

Again, we see this supported and enhanced in the New Covenant. The eldership is still used as a source of arbitration.

- **1 Corinthians 6:1-6 HCSB** Does any of you who has a complaint against someone dare go to law before the unrighteous, and not before the saints? (2) Or do you not know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest cases? (3) Do you not know that we will judge angels - not to speak of things pertaining to this life? (4) So if you have cases pertaining to this life, do you select those who have no standing in the church to judge? (5) I say this to your shame! Can it be that there is not one wise person among you who will be able to arbitrate between his brothers? (6) Instead, brother goes to law against brother, and that before unbelievers!

Desiring to be an elder is thus a noble thing.

- **1 Timothy 3:1 HCSB** This saying is trustworthy: "If anyone aspires to be an overseer, he desires a noble work."

Why? Because of the qualifications:

Twenty Positive Traits

1. Self-controlled / disciplined 1 Tim. 3:2; Titus 1:8; Gal. 5:23
2. Able to teach 1 Tim. 3:2; 5:17; Titus 1:9
3. Holds to the truth 1 Tim. 3:8; Titus 1:9
4. Hospitable 1 Tim. 3:2; Titus 1:8
5. Good reputation with outsiders 1 Tim. 3:7
6. Above reproach / respectable 1 Tim. 3:2, 8-9; Titus 1:6
7. Loves what is good Titus 1:8; Gal. 5:22
8. Upright / holy Titus 1:8
9. Married to one wife 1 Tim. 3:2, 12; Titus 1:6
10. Manages family well 1 Tim. 3:4, 12
11. Has obedient children 1 Tim. 3:4-5, 12; Titus 1:6
12. Temperate 1 Tim. 3:2, 8; Titus 1:7
13. Sincere 1 Tim. 3:8
14. Serves others in love Gal. 5:13-14, 22
15. Joyous Gal. 5:22
16. Gentle 1 Timothy 3:3; Titus 1:7; Gal. 5:23
17. Peaceful Gal. 5:22
18. Patient Gal. 5:22
19. Kind Gal. 5:22
20. Faithful / Tested 1 Tim. 3:10

Twelve Negative Traits (with some definitions or clarifications)

1. Recent convert 1 Tim. 3:6
2. Abusing grace Gal. 5:13

3. Proud (Gal. 5:26; Proverbs 6:17; 1 Cor 6:10; Titus 1:7)
4. Divisive (Gal. 5:20-21, 26; Pro.6:18-19; 1 Tim. 3:3)
5. Rebellious (1 Tim. 1:9-10)
6. Dishonest (Pro. 6:17, 19; 1 Tim. 1:10)
7. Unholy (1 Tim. 1:9; Pro. 6:18)
8. Greedy (1 Tim. 3:3, 8; Titus 1:9; 1 Cor. 6:10)
9. Addicted (1 Tim. 3:3, 8; Titus 1:7; Gal. 5:21; 1 Cor. 6:10)
10. Sensual (Gal. 5:19; 1 Tim. 1:10; 1 Cor. 6:9)
11. Violent (1 Tim. 1:9-10; 3:3; Titus 1:7; Gal. 5:20; Pro. 6:17)
12. Idolatrous (1 Cor. 6:9; Gal. 5:20)

Obviously, for anyone desiring to become a tzaddik, the qualifications and training of the eldership are a great place to start.