

The Righteous Life

Proverbs Various

The proverbs of Solomon son of David, king of Israel:
for receiving instruction in prudent behavior,
doing what is right and just and fair;

Blessings crown the head of the righteous,
but violence overwhelms the mouth of the wicked.

The name of the righteous is used in blessings,
but the name of the wicked will rot.

The wages of the righteous is life,
but the earnings of the wicked are sin and death

In the way of righteousness there is life;
along that path is immortality

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What the wicked dread will overtake them;
what the righteous desire will be granted.

When the storm has swept by, the wicked are gone,
but the righteous stand firm forever.

The desire of the righteous ends only in good,
but the hope of the wicked only in wrath

Those who trust in their riches will fall,
but the righteous will thrive like a green leaf.

The righteous care for the needs of their animals,
but the kindest acts of the wicked are cruel.

The light of the righteous shines brightly,
but the lamp of the wicked is snuffed out.

The Lord detests the way of the wicked,
but he loves those who pursue righteousness.

Better a little with righteousness
than much gain with injustice.

When justice is done, it brings joy to the righteous
but terror to evildoers.

Whoever pursues righteousness and love
finds life, prosperity and honor.

The righteous care about justice for the poor,
but the wicked have no such concern

Righteousness exalts a nation,
but sin condemns any people

When the righteous prosper, the city rejoices;
when the wicked perish, there are shouts of joy.

Through the blessing of the upright a city is exalted,
but by the mouth of the wicked it is destroyed.

Proverbs 1:1, 3; 10:6-7, 16; 12:28; 10:24-25; 11:23, 28; 12:10; 13:9; 15:9; 16:8;
21:15, 21; 39:7; 14:34; 11:10-11

It would be so much easier to deal with the Change [in San Francisco] if it were a matter of right and wrong; if it were like the city's worst mistake, the destruction of the Western Addition and the attending evisceration of the city's African-American community in the name of "urban renewal"... But this is not a case of history repeating itself... Urban renewal was a conscious, racist, top-down policy to remake entire neighborhoods. The Change, on the other hand, is organic and inevitable, the result of forces beyond anyone's ability to control.

The simple truth is that the unprecedented gentrification of San Francisco is being caused by the most banal of facts: People want to live here. They're not just techies, who make up only 8 percent of the city's workforce, albeit a very highly paid 8 percent. They're people in all kinds of professions from all around the world, and they are drawn here for the usual reasons: San Francisco is a spectacularly beautiful city with a Mediterranean climate, American opportunities, a European vibe, a romantic history, and progressive politics—oh, and it's a pulsing center of the economic engine that's driving today's world. What's not to like, other than the housing prices? It's not the least bit surprising that once again, the world is rushing in to San Francisco.

-Gary Kamiya, San Francisco is DEAD. LONG LIVE San Francisco.

The wisdom we need
as individuals has
civic and communal
implications.

Righteousness & Justice

Hendiadys

Righteousness

&

Justice

Heb: tsedekah mishpat

Genesis 18:18-19

Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord *by doing what is right and just* (tsedekah and mishpat), so that the Lord will bring about for Abraham what he has promised him.

The dimensions of Righteousness:

First sense is forgiveness and
acceptance.

“I am fully a child of God”

Second sense is moral character

“I am growing in God-like
character”

His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.

For this very reason, *make every effort* to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, mutual affection; and to mutual affection, love. For if you possess these qualities in *increasing measure*, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. But whoever does not have them is nearsighted and blind, forgetting that they have been cleansed from their past sins.

2 Peter 1:3-9

Righteousness is a pattern of life, not merely specific acts. What is at stake is personhood, not merely performance, disposition rather than mere deeds; character behind and beyond conduct . . . this kind of life and behavior has a religious dimension as well as an ethical one, since the righteous depend on the LORD. . . . “righteousness” refers to the moral quality that establishes right order and “justice” refers to the moral quality that restores that order when disturbed...

The righteous are willing to disadvantage themselves to advantage the community. The wicked are willing to disadvantage the community to advantage themselves.

Bruce Waltke, *Proverbs 97-98*

Biblical righteousness is inevitably social, because it is about relationships. When most modern people see the word “righteousness” in the Bible, they tend to think of it in terms of private morality, such as sexual chastity or diligence in prayer and Bible study. But in the Bible *tzedekah* refers to day-to-day living in which a person conducts all relationships in family and society with fairness, generosity, and equity.

Tim Keller, *Generous Justice* 10

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Israel encountered the good in a quite different way; the good was experienced by her quite simply as a force, as something which determined life, something experienced daily as effective, that is as something present, about which there need to be as little discussion as about light and darkness... 'Good' is that which does good; 'evil' is that which causes harm. Both good and evil create social conditions; in a completely 'outward' sense they can build up or destroy the community, property, happiness, reputation, welfare of children and much more besides. It is a question not only of movements and tendencies inside a man's heart, but of life-forming forces whose power was obvious to all. It was a question of reactions which could always be identified. -Gerhard von Rad *Wisdom in Israel* 77

The good man is one who knows about the constructive quality of good and the destructive quality of evil and who submits to this pattern which can be discerned in the world. He is the righteous man, the diligent, the temperate, the one who is ready to help, the one for whom this goodness of his, itself turns out to be good...The good is that which does good. Goodness was, therefore, always something public, never something merely internal; it was a social phenomenon. 'When it goes well with the righteous, a city rejoices.' 'By the blessing of the upright a city is exalted'. The behavior and activity of the individual are always viewed both with regard to their consequences and with regard to their effect of society.

-Gerhard von Rad *Wisdom in Israel* 78

Isaiah 5:7

The vineyard of the Lord Almighty
is the nation of Israel,
and the people of Judah
are the vines he delighted in.
And he looked for justice
(mishpat), but saw bloodshed;
for righteousness (tsedekah), but
heard cries of distress.