



# JUSTICE AND WORSHIP

## GENERAL COMMENTS

1. Patterns:
  - a. 5 metaphors: father/son, doctor/patient, husband/wife, metal/dross, wine/water
  - b. Judgment (1:2-31); Hope (2:1-4); Judgment (2:5-4:1); Hope (4:2-6); same pattern 5-12
  - c. Isa1=way Jerusalem is; Isa2=way Jerusalem could be
  - d. Orientation/disorientation/Reorientation
2. Dominance of the LORD
3. Linkage of sin (1:2-6), war (1:7-9; 24, 25), worship (1:10-15), injustice (1:16-23, 29-31), and hope (1:18, 26, 28)
  - a. Injustice in community leads to loss of peace & ineffective worship
  - b. Renewal is not based on Jerusalem but on the LORD
  - c. A just & righteous community must pay attention to its weakest members (here oppressed, widows, orphans)
    - i. Dan Waugh WHOS: widows, homeless, orphans, sojourners
  - d. Way a community treats weakest members affects its worship (horizontal affects vertical; TC; 1 John4:20)
    - i. God rejects worship of those who neglect vulnerable
    - ii. Those who attend to vulnerable find enriched worship

## ISAIAH 1:1-31

<sup>1</sup>The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

1. Ezekiel 18 pattern
2. Source: Isa; subject: Jerusalem & Judah; time: 4 kings in late 8<sup>th</sup> century BC form: vision

<sup>2</sup> Hear, O heavens, and give ear, O earth; for the LORD has spoken: "Sons have I reared and brought up, but they have rebelled against me. <sup>3</sup> The ox knows its owner, and the ass its master's crib; but Israel does not know, my people does not understand." <sup>4</sup> Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.

1. Contrast who listens and who does not listen

2. Vs2: rebelled: intentionality
3. Issue: trust
4. Gary Smith: “make the average donkey look like a genius”
5. Underlined words represent full OT vocabulary of sin

<sup>5</sup> Why will you still be smitten, that you continue to rebel? The whole head is sick, and the whole heart faint. <sup>6</sup> From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and bleeding wounds; they are not pressed out, or bound up, or softened with oil. <sup>7</sup> Your country lies desolate, your cities are burned with fire; in your very presence aliens devour your land; it is desolate, as overthrown by aliens. <sup>8</sup> And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city. <sup>9</sup> If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.

1. Vv 5-8=consequences of v4
2. Jerusalem does not want to get well
3. Vv 5-7 Sin compared to wound/sickness (11 descriptions of disease underlined)
4. Vv 7-9 explain metaphor of v5, 6: God has invaded in v9

<sup>10</sup> Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah! <sup>11</sup> “What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of he-goats. <sup>12</sup> When you come to appear before me, who requires of you this trampling of my courts? <sup>13</sup> Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies -- I cannot endure iniquity and solemn assembly. <sup>14</sup> Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them. <sup>15</sup> When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.

1. Sodom & Gomorrah
2. 14 Acts of Worship underlined; 12 responses of God (highlighted)
3. Worship & justice & righteousness: Isa 58:1-14; Mic 6:6-7; Amos 4:4-5; 5:21-25; Jer 7:1-12; 21, 22

<sup>16</sup> Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, <sup>17</sup> learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow. <sup>18</sup> Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. <sup>19</sup> If you are willing and obedient, you shall eat the good of the land; <sup>20</sup> But if you refuse and rebel, you shall be devoured by the sword; for the mouth of the LORD has spoken.”

1. 9 imperatives underlined
2. 2 paths: scarlet/white; red/wool; willing/refuse; obedient/rebel; life/death (Dt30:15-20); wide/narrow, good/bad fruit/ wise/foolish

<sup>21</sup> How the faithful city has become a harlot, she that was full of justice! Righteousness lodged in her, but now murderers. <sup>22</sup> Your silver has become dross, your wine mixed with water. <sup>23</sup> Your princes are rebels and companions of thieves. Every one loves a bribe and runs after gifts. They do not defend the

fatherless, and the widow's cause does not come to them. <sup>24</sup> Therefore the Lord says, the LORD of hosts, the Mighty One of Israel: "Ah, I will vent my wrath on my enemies, and avenge myself on my foes. <sup>25</sup> I will turn my hand against you and will smelt away your dross as with lye and remove all your alloy. <sup>26</sup> And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city."

<sup>27</sup> Zion shall be redeemed by justice, and those in her who repent, by righteousness. <sup>28</sup> But rebels and sinners shall be destroyed together, and those who forsake the LORD shall be consumed. <sup>29</sup> For you shall be ashamed of the oaks in which you delighted; and you shall blush for the gardens which you have chosen. <sup>30</sup> For you shall be like an oak whose leaf withers, and like a garden without water. <sup>31</sup> And the strong shall become tow, and his work a spark, and both of them shall burn together, with none to quench them.

1. Outline: 21-26 purification; 27-31 fate of righteous & wicked
2. Vv21-23: Jerusalem is a harlot=false worship
3. Four stages in Jerusalem: formerly faithful; now unfaithful; will be purged; city faithful again

## CONCLUSIONS

1. God knows about lack of righteousness and injustice
2. 2 biblical principles
  - a. 1 John 4:20
  - b. Communities judged by how they treat the weakest members
3. Horizontal relationships between people affect the vertical relationship we have with God.
4. Ways we treat weakest members of our community affects our relationship with God
5. When we say we love/worship God, but ignore what he says, our worship is vain & rejected
6. Worship comes from trusting worshippers who trust God to guide their lives.
7. Worship enhanced by practice of justice and righteousness