

Isaiah



**ASSIGN  
BUSTER**

Justice in Isaiah “ Maintain justice and do what is right” (Isaiah, 56) Justice, the most fundamental aspect of every theological and political concern is too complex to understand and apply in practical life without any chance of a flaw. Justice is one of the significant aspects that have been discussed throughout the Holy Bible in order to purport the cause of divine intervention in the history of Judaism. It has been argued that there is no unanimous opinion or consistency regarding the concept of justice among its advocates/prophets. However, close reading would help us understand that the Scriptures have been interpreting the various facets of the same issue based on the same solid conviction.

To illustrate, Isaiah is the outstanding proponent of justice we find in the Old Testament. What makes Isaiah different from others is his exceeding concern on political issues of Judea. He is the sole individual who advises the kings to rely on God’s infallible justice instead of seeking assistance from Assyria or Egypt in order to encounter the invaders. He interprets all foreign invasions as Yahweh’s interference that persuades his people to repent. According to him, sufferings and injustice will not prevail, instead only the eternal justice will sustain ultimately. He also condemned all sorts of social injustice like oppression of widows and orphans (Isaiah 1: 11-17), corruption and bribery (5: 23), and disposition of the poor (5: 8-10). There was not even a single area of political or spiritual significance that he left out. He observed the pertaining discrepancy between actual religious beliefs and practices. “ Is that what you call fasting; a day acceptable to Yahweh?” (58: 5) (cited in Gray, 2006, p. 73). He convinced them of the fallacy of performing rituals with little understanding of the real virtue of justice. For instance, he asks, “ What need have I of your sacrifices, says the lord, put your evil deeds away  
<https://assignbuster.com/isaiah/>

from my sight” (1: 11).

While comparing with other prophets, Isaiah can be called a political prophet for he had a key role in the political events of Judea between 740-681 BC.

Amos and Jeremiah also focus on the injustice prevailing among the aristocrats whom they found greedy and unreasonably exploiting the poor.

Jeremiah reminds them to be loyal to Yahweh otherwise inevitable punishment would come upon them as part of the divine justice (Jer: 1, 2).

Jeremiah also predicts the Babylonian captivity which they would undergo to compensate their injustice (Jer: 27). The major injustice the prophets like Jeremiah, Amos and Josiah find with Israel was their unfaithful spiritual endurance.

The concept of justice we find in Torah is not different from the justice of Isaiah or other prophets. The quote “ an eye for an eye” is often considered as the indicator of justice in Torah. Obviously it envisages the equitable payback of the offence. However, it also proposes the idea that justice and truth is determined by God’s commandments. The unseen side of the quote “ an eye for an eye” is that punishment must not surpass the limit. The law must be relevant to the period when punishment usually went beyond all limits. Therefore, as plaintiff has the right to see his offender being punished, the offender also has the right for not being punished beyond limits. These are the dual sides of the justice that Torah puts forward. It also speaks the idea that men have no reason to avenge anyone because justice is determined by God (Deut: 19: 19). Finally, according to the concept found in Torah, logic is inherently faulty and therefore two witnesses are required to determine the reality of a case.

References

<https://assignbuster.com/isaiah/>

Gray M. (2006). Rhetoric and Social Justice in Isaiah. Continuum International Publishing Group.

The Holy Bible, Old Testament.