

READING

ISAIAH 6

Encountering God and Knowing God

ABSTRACT

In this workshop we will explore the prerequisites of giving Bible studies. Essentially, we will discover that the task and efficacy of giving Bible studies comes from the anvil of one's intimate experience with God. Such an overflow fuels the drive and power of sharing how one's spiritual lived experience brings life to the Biblical text.

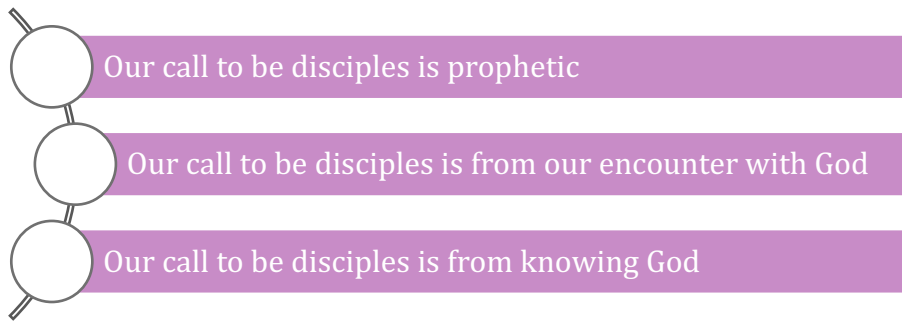
Dr Gifford Rhamie

How to Give Bible Studies Series

READING ISAIAH 6

Encountering and Knowing God

TASK FOR THE DAY



A. Introduction

This workshop is a safe space for you to ask your questions. It's ok not to know. There are no silly questions. The more questions you ask, the better your questions will be. It's not just about the answer, per se, but what we do with it So, let's reflect and ask and decide and act.

i. Method of Learning and Development

We want to hear your lived experience, discuss questions, brainstorm ideas, identify problems, make decisions, and develop visible and tangible solutions. We will do this through presentation, visual media, multiple choice, note taking, discussion, feedback and face-to-face.

Members are encouraged to discuss topics respectfully while learning to sit together in the discomfort of their uneasiness. The desired outcome is for all participants to take individual and collective responsibility of their own discipleship journey and their respective roles, be engaged, be enabled, be empowered to operate at a high level of excellence.

B. Programme Overview

The focus of the Bible Study workshops is to inspire and equip its participants to reach out to the unchurched, through bible studies. It will be discovered that giving bible studies to the unchurched is about emphasising one's experience of God. One's existential walk with God must be evident when we discuss biblical truths with our friends.

Therefore, the proposed topics of the sessions are:

SESSION 1

I saw the Lord...

SESSION 2

Toolkit for giving Bible studies...

SESSION ONE

C. To draw inspiration from Isaiah 6:1–9 as a source of our inhabited discipleship

Isaiah 6:1–9

1. In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple.
2. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew.
3. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."
4. The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke.
5. And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!"
6. Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs.
7. The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed, and your sin is blotted out."
8. Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"
9. And he said, "Go and say to this people: "Keep listening, but do not comprehend; keep looking, but do not understand."

ISAIAH: A TEXT IN CONSTANT INTERPRETATION

D. Isaiah is primarily used as a text which points towards Christ

- Birth narrative - Advent and Epiphany
- Passion narrative – Holy Week
- What are the limits of using Isaiah only in this way?



Notes

E. What is a Prophet?

- ii. One who tells the future?



- iii. One who makes pronouncement about the present?



- iv. One who provokes change by challenging injustices?



- v. One who reveals the divine will of God?



F. What are the Hebrew words for Prophet?

- Ro'eh –
- Na'bi –

Old Testament prophecy normally saw the future not as predetermined by divine foreordination but as a divinely just consequence of the past and present actions on the part of the individual or of Israel as a whole.

READING ISAIAH 6 WITH DIFFERENT LENS

G. A Calling Text; Inaugural Text; Worship Template



A BIBLICAL MODEL OF THE CALL

ISAIAH 6:1-9	CONTEMPORARY PARALLEL
1 In the year that King Uzziah died,	Sociohistorical context: Existential moment. <ul style="list-style-type: none"> • Divine-human encounter is grounded in history • Often unexpected • Purposeful
I saw the Lord	<ul style="list-style-type: none"> • God calls. It is always God who calls
sitting on a throne, high and lofty; and the hem of his robe filled the temple. 2 Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. 3 And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory." 4 The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke.	<ul style="list-style-type: none"> • God reveals. • He is holy and righteous, with a passion for social justice and fair dealing.
5 And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!"	<ul style="list-style-type: none"> • Human inadequacy: the people God enlisted are unsuitable, not up to it by human standards.
6 Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. 7 The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed, and your sin is blotted out."	<ul style="list-style-type: none"> • Divine reassurance & restoration. • God begins to make up for human inadequacy.
8 Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?"	<ul style="list-style-type: none"> • God prepares. • Time for study, reflection and prayer.
And I said, "Here am I; send me!"	<ul style="list-style-type: none"> • Human responds in the affirmative. • Act of faith: tasks are beyond capabilities & require courage.
9 And he said, "Go and say to this people: 'Keep listening, but do not comprehend; keep looking, but do not understand.'	<ul style="list-style-type: none"> • God gives the message.



Notes

H. A Personal Encounter

AND ISAIAH SAID (by *Pamela Lee Cranston*)

Bright pinwheels of glory,
sputtering star-shreds sparked from the core
of God's volcanic bestowing –
flew to his face,

Bearing the hot coal of Christ,
the Tao, the Torah,
the unuttered, unlettered Word
and seared his lips open.

Smudged clean by the ashes
of adoration,
two words fell like embers
from his scorched lips:

"Send me."

vi. ISAIAH 6: A Calling Text – What was Isaiah called to do?

<ul style="list-style-type: none">• A call to:	<ul style="list-style-type: none">• Do we read as:
<ul style="list-style-type: none">• social justice?• right worship	<ul style="list-style-type: none">• as victims• as oppressors• as prophets?



Notes

READING ISAIAH 6 WITH DIFFERENT LENS?

vii. An Inaugural Text

Isaiah	Acts
<ul style="list-style-type: none"> <input type="checkbox"/> The house was full of his glory 6:1 <input type="checkbox"/> The thresholds shook at the voices of those who called, and the house filled with smoke 6:4 	<ul style="list-style-type: none"> <input type="checkbox"/> There came a sound like the rush of a violent wind, and it filled the entire house where they were sitting 2:2 <input type="checkbox"/> All of them were filled with the Holy Spirit 2:4
<ul style="list-style-type: none"> <input type="checkbox"/> House setting is that of the Jerusalem Temple (house of the Lord) 	<ul style="list-style-type: none"> <input type="checkbox"/> Private resident... Not in house of the Lord
<p>Inaugurates a spiritual imagination of liberation to disrupt the oppressive regime of institutionalised, structural sin – the organised powers that are structured to make and keep the masses poor, destitute and marginalised so that they might prosper</p>	



Notes

viii. A Template for Worship

Isaiah 6: A Theophany

- God appears to Isaiah:
 - God's awesomeness overwhelms him
 - God's holiness exposes his sinfulness, inadequacies and finiteness
 - Angel purges his lips
 - God calls Isaiah
 - Isaiah responds
- Worship pattern discerned:
 - underlying worship dynamics

Notes



WORSHIP TEMPLATE

I. A Psychological Pattern

1. Praise

We see God as He is & praise Him:

"I saw the Lord seated on a throne, high and exalted ...Holy, holy, holy is the Lord
...the whole earth is full of his glory...."

2. Confession

We see ourselves as unclean:

"Woe is me...I am a man of unclean lips"

3. Forgiveness

God takes away our guilt:

"Then one of the seraphs flew to me with a live coal....With it he touched my mouth
and said... 'your guilt is taken away...'"

4. God calls us to commitment

"Whom shall I send?"

5. We respond

"Here I am. Send me!"

Notes



YOU ARE A DISCIPLE: Disciples Make Disciples

J. The Great Commission: Matthew 28 (Praise, Confession, Forgiveness, Call, Response)

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.

17 When they saw him, they worshiped him; but some doubted.

18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

19 Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit,

20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

K. How do you make disciples?

The Task – main verb?

Make disciples (Greek: mathēteuō; μαθητεύω)

The Means – 3 participles

- i. Going
- ii. Baptising
- iii. Teaching – Mentoring



L. Making Disciples:

- You are a Witness (discipler)
- You have a saving experience
- You have a story
- You can mentor
- Your student will soon become a discipler



M. YOU COUNT:

- You are loved
- Your strength is made from your weakness
- You are human – beggar telling other beggars where to find bread; sinner telling other sinners where to find a Saviour
- You are humble

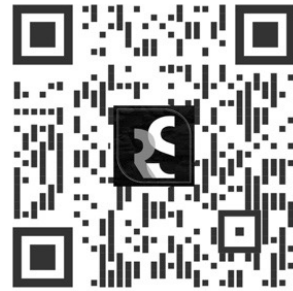


Notes





Your leaders working
better as rockstones.



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