

## Isaiah 6:1-13

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.

<sup>2</sup>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.

<sup>3</sup>And one called to another  
and said:

'Holy, holy, holy  
is the LORD of hosts;  
the whole earth  
is full of his glory.'

<sup>4</sup>The pivots on the thresholds shook  
at the voices of those who called,  
and the house filled with smoke.

<sup>5</sup>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!'

<sup>6</sup> Then one of the seraphs flew to me,  
holding a live coal  
that had been taken  
from the altar  
with a pair of tongs.

<sup>7</sup>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.'

<sup>8</sup>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!'

<sup>9</sup>And he said,

'Go  
and say  
to this people:

"Keep listening,  
but do not comprehend;

keep looking,  
but do not understand."

<sup>10</sup> Make the mind  
of this people  
dull,

and stop their ears,  
and shut their eyes,

so that they may not  
look with their eyes,  
and listen with their ears,  
and comprehend with their minds,  
and turn and be healed.'

<sup>11</sup> Then I said,  
'How long, O Lord?'

And he said:  
'Until cities lie waste  
without inhabitant,  
and houses without people,  
and the land is utterly desolate;

<sup>12</sup> until the LORD sends everyone far away,  
and vast is the emptiness  
in the midst of the land.

<sup>13</sup> Even if a tenth part remains in it,  
it will be burned again,  
like a terebinth or an oak  
whose stump remains standing  
when it is felled.'

The holy seed  
is its stump.

## Reading the Prophet This Week

Last week, Jeremiah's call story, this week, Isaiah's -  
Uzziah (aka Azariah) king of Judah died in 733BCE  
A century after Jerry's call story, Hezekiah here an infant)

c.1-5, corruption cries, c.7, Israel & Aram besiege Jerusalem,  
Judah reaches out to Assyria, start of imperial subjection  
by 720BCE, a century before Jeremiah's call,

The vision is beyond time-space, history-geography  
Imagined in the 'heavenly court' or transpersonal entities  
Solomon's temple barely the skirts of this God-vision  
It's worth pausing to re-enchant our disenchanting worldview

The drama of seraphs singing in the smoke  
One cauterizing the prophet's unclean lips  
Prepares for the divine sending (not calling)

The content of the message seems contradictory  
Imperatives of failure to receive communicate  
Provoking the prophet's 'how long, O Lord?'

Destruction, desolation, diaspora  
Repeated wasting and burning of city, people, place, nation  
Leaving only a stump, then revealed as a seed

Meanwhile,  
The prophet sent with unwelcome news  
To an audience unwilling to see, hear, understand

21 years ago, at a baptism:

<http://www.billbrucewords.com/2004/02/call-or-conversion-2.html>

## **1 Corinthians 15:1-11**

Now I should remind you,  
brothers and sisters,  
of the good news  
that I proclaimed to you,

which you in turn received,  
in which also you stand,

<sup>2</sup>through which also  
you are being saved,

if you hold firmly  
to the message  
that I proclaimed to you—  
unless  
you have come to believe  
in vain.

<sup>3</sup> For I handed on to you  
as of first importance  
what I in turn had received:

that Christ died  
for our sins  
in accordance  
with the scriptures,

<sup>4</sup>and that he was buried,

and that he was raised on the third day  
in accordance with the scriptures,

<sup>5</sup>and that he appeared to Cephas,  
then to the twelve.

<sup>6</sup>Then he appeared  
to more than five hundred brothers and sisters  
at one time,  
most of whom are still alive,  
though some have died.

<sup>7</sup>Then he appeared to James,  
then to all the apostles.

<sup>8</sup>Last of all,  
as to someone untimely born,  
he appeared also to me.

<sup>9</sup>For I am the least of the apostles,  
unfit to be called an apostle,  
because I persecuted the church of God.

<sup>10</sup>But by the grace of God  
I am what I am,  
and his grace towards me  
has not been in vain.

On the contrary,  
I worked harder than any of them—  
though it was not I,  
but the grace of God  
that is with me.

<sup>11</sup>Whether then  
it was I  
or they,

so we proclaim  
and so you have come to believe.

## Reading the Epistle This Week

This begins 3 lectionary weeks from 1 Cor 15  
The 5<sup>th</sup> of the 5 1922 fundamentals of Fundamentalist  
The death and resurrection line of every creed  
(and arguably the 4<sup>th</sup>, substitutionary atonement)

What events happened, empirically?  
How were they witnessed and construed?  
What difference does it make?

We may prefer to avoid the 'culture wars'  
Hurry to reassure skeptical reason of what we reject  
But what can we affirm in face of our own mortality?  
What do you make of physical resurrection, his or ours?

(again, I'd bracket atonement in verse 3b,  
'for our sins in accordance with the scriptures',  
not to avoid that thread braided with 'raised' and 'resurrected')

Paul places himself in relation to first disciples,  
Not just Cephas and 'the twelve' –  
But more than 500, then James and apostles

(we leap to the powerful Acts biography of Damascus Road –  
but stick with the autobiographical confession –  
both of sin and of faith – Paul's and ours)

again, 21 years ago at a baptism:

<http://www.billbrucewords.com/2004/02/call-or-conversion-2.html>

last time, in 2022:

<http://www.billbrucewords.com/2022/02/called-out-or-called-in.html>

## Luke 5:1-11

Once  
while Jesus was standing  
beside the lake of Gennesaret,  
and the crowd was pressing in on him  
to hear the word of God,

<sup>2</sup>he saw two boats there  
at the shore of the lake;  
the fishermen had gone out of them  
and were washing their nets.

<sup>3</sup>He got into one of the boats,  
the one belonging to Simon,  
and asked him to put out  
a little way from the shore.

Then he sat down  
and taught the crowds  
from the boat.

<sup>4</sup>When he had finished speaking,  
he said to Simon,  
'Put out into the deep water  
and let down your nets for a catch.'

<sup>5</sup>Simon answered,  
'Master, we have worked all night long  
but have caught nothing.  
Yet if you say so,  
I will let down the nets.'

<sup>6</sup>When they had done this,  
they caught so many fish  
that their nets were beginning to break.

<sup>7</sup>So they signalled  
to their partners  
in the other boat  
to come and help them.

And they came  
and filled both boats,  
so that they began to sink.

<sup>8</sup>But when Simon Peter saw it,  
he fell down at Jesus' knees,  
saying,

'Go away from me, Lord,  
for I am a sinful man!'

<sup>9</sup>For he and all who were with him  
were amazed at the catch of fish  
that they had taken;

<sup>10</sup>and so also were James and John, sons of Zebedee,  
who were partners with Simon.

Then Jesus said to Simon,  
'Do not be afraid;  
from now on you will be catching people.'

<sup>11</sup>When they had brought their boats to shore,  
they left everything and followed him.

## Reading the Gospel This Week

Moving past c.4 synagogue and eviction from Nazareth,  
on the Genessaret shore of the lake/sea Galilee/Tiberias,  
Luke's Jesus board's Simon's fishing boat, one of two  
(where's Andrew? Is boat 2 James' and John's?)  
Compare Matthew 4:18-22 and Mark 1:16-20

Luke's Jesus doesn't stand on the shore,  
Calling the 2 pairs of brothers to leave their boat –  
But uses them as a speaking platform,  
Then makes them resume fishing

The fishers have not been succeeding  
Cleaning nets, they don't resist the speaking time,  
resist being sent back to work again, but obey

The marvellous bountiful catch requires help,  
Too much for both boats, abundance evokes awe  
Simon (only here also Peter) confesses sin  
Compare to Mark 4 – then to John 21

Jesus delivers the 'pronouncement' of the form  
Then they (Simon, James, John) leave everything  
(including the bounty)  
And follow him – away from fishing?

In 2007:

<http://www.billbrucewords.com/2007/02/done-fishing-luke5.html>

last time, in 2022:

<http://www.billbrucewords.com/2022/02/called-out-or-called-in.html>