

Christian student ministry workers in Sweden developed a series of questions to ask when reading a Bible passage. Called the “Swedish Method” because of its origins, these questions can be used when reading the Bible by yourself or with others.

The daily readings in this family worship guide have a few questions. However, we encourage you, as appropriate for your family, to ask the following general questions of the text each day.



Is there something that ‘shines’ from the passage—whatever impacts most, or draws attention?



Is there something you don’t understand, or a question the passage raises in your mind?



Is there a personal application to your life?



Is there something you plan to share with someone else – and who will you share it with?



How do ideas in the passage interrelate? Or with other passages in this book – or in the whole Bible?

Worshipping Together is part of the vision and is a ministry of the Reformed Presbyterian Church of Frankston, Victoria, Australia. frankstonrp.org.au bit.ly/WTrpcaf

The concept and layout draws heavily from *Let’s Worship God*, a ministry of the Reformed Presbyterian Church in Airdrie, Scotland. airdrierpcs.org

The readings are from Tim Chester’s 3-year weekly reading plan. bit.ly/WkBbl or bit.ly/3yrBbl

The quote on the cover is from the article *What Shampoo and Family Worship Have in Common*, Written by Randy Greenwald, (Quoted from *Tabletalk* magazine, Nov 1997.)

Notes this week are written by Henry Fang and are drawn in part from commentaries on Jeremiah by Gerald L. Keown, and John Guest, as well as notes from the Reformation Study Bible.

Worshipping Together



We love God because He first loved us.

And we love to tell God that we love Him.

Joyful and faithful worship together twice each Lord’s Day is the highlight of our week. We are glad that they said, “Let us go to the House of the Lord.” Corporate worship prepares us for the week and prepares us for Heaven.

In addition, we regularly worship God as families and as individuals.

One father put it this way:

The back of my shampoo bottle says, “Lather, rinse, repeat.” Simple enough that even I can do it. Though family worship may be a bit more complicated than shampooing hair, it ought not to be rated with “home dentistry” in the scale of difficulty.



If you could buy family worship in the store, it would come in the form of a Bible, and the directions would simply say, “Read, pray, repeat.” Men should gather their families at least once daily. They should read a portion of the Scriptures to them. And they should pray with them. There need be no fireworks or pizzazz to keep the kids interested. There needs to be only a father* with a heart-love for God – who desires to see that love appropriated by his children.*

Read, pray, repeat.

* Fathers leading their family in worship is always the goal. When, in the Lord’s providence, the father is absent or uninterested a godly mother will lead her children

Reading Jeremiah 36:1-3 Compilation

Notes
(See back page for authors)

Jeremiah 36 is an excellent example of the timelessness and dynamic nature of the “word of the Lord.”

We understand that the compilation and preservation of God’s revelation into written form was also included in how He chose to “speak” to his people in various ways (cf. Heb 1:1-2).

In this chapter, we have before us a treatment of the way that God’s word functions. Its intent is first and foremost the salvation of God’s people. The possibility of “hearing” and “turning” is inevitably present- “Perhaps when the house of Judah hears about all the disaster I am planning to bring on them, each one of them will turn from his evil way. Then I will forgive their wrongdoing and their sin” (Jer 36:3).

God wants to do more than convict; He wants to convert. The lengths to which He will go in that purpose are most striking. The fact that God’s revelation is written does not render it any less lively or relevant, and in fact, the sheer volume afforded (“all the words” Jer 36:2) in the written form which would otherwise be impractical orally, should serve to convict and convert us more.

Questions
(see back page for explanation of symbols)

1. Who was Jehoiakim?
2. How did Jehoiakim’s father respond to God’s word?
3. What is God trying to reveal to Jehoiakim?

4.     

Praise Psalm 96a²

- Pray**
1. Pray for conviction and conversion by God’s written word
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

¹ You will notice we only have a printed guide for 6 days. We recommend each Lord’s Day you review the previous week’s readings and/or the previous or current week’s sermons and pray together

² Psalm selections are taken from the *Book of Psalms for Worship*. We encourage our congregation to sing the same selection each day for a week to gain familiarity with the selection

Reading Jeremiah 36:27-32 Timeless words

Notes
(See back page for authors)

God’s word and its message cannot be invalidated by the destruction of a scroll. After the king burned the scroll, God said to the prophet, “Take another scroll, and once again write on it the very words that were on the original scroll” (v. 28). Not only was the second scroll compiled like the first, but specific words (cf. v. 32b) were added for Jehoiakim in light of his rejection of the first scroll. Jehoiakim could not thwart the word of the Lord, and to attempt to do so brings inevitable consequences.

We see Jehoiakim’s indictment in this passage, which includes a voiding of the Davidic covenant for Jehoiakim and his descendants. His descendants would cease from being upon the throne of David. This was fulfilled in the short-lived reign of Jehoiachin (Jehoiakim’s son), who after being king for three months and ten days, was dethroned by the king of Babylon and exiled.

God has the last word. He goes on not only to pronounce the demise of Jehoiakim, but also the demise of Jerusalem. A whole city went down with the king. May we never underestimate the importance of righteous leadership.

Questions
(see back page for explanation of symbols)

1. What was the Davidic covenant?
2. How did God respond to Jehoiakim?
3. Did God totally forsake his covenant promise to David? Why or why not?

4.     

Praise Psalm 96a

- Pray**
1. Pray for God-fearing leaders in our country
 2. Pray for your family
 3. Pray for a non-Christian friend/family member
 4. Pray for the reading and preaching of God’s word tomorrow

Reading Jeremiah 36:20-26 History unheeded

Notes
(See back page for authors)

The contrast between Jer 36 and 2 Kgs 22–23 represents one of the more powerful messages of this passage.

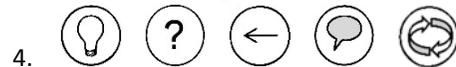
In 2 Kgs 22-23, Jehoiakim’s father comes across God’s word due to an accidental discovery in the temple, and heeds its message. Jehoiakim himself however, comes across God’s word after it is deliberately compiled and proclaimed in the temple, and yet rejects its message.

The similarities between Jer 36 and 2 Kgs 22-23 don’t just stop there. Both episodes involve “tearing” on the part of the king. Josiah “tears” his garments, the traditional sign of distress and mourning for sin. Jehoiakim, on the other hand, “tears” the sections of the scroll from the whole and casts them into the fire. “Burning” is important to both episodes. Josiah burns altars in an attempt at reform; Jehoiakim attempts to invalidate the message by burning the scroll. Josiah “heard” the word of the LORD, while Jehoiakim pointedly does not “hear.” Finally, the end result is that God “hears” Josiah, but the outcome for Jehoiakim and Judah is another matter, as Jer 36:30–31 clearly indicates.

What a difference even one generation makes!

Questions
(see back page for explanation of symbols)

1. Why did Jehoiakim respond in the way that he did?
2. Why did Josiah respond in the way that he did?
3. How would church history judge the condition of the church in our present generation?



Praise Pray

- Psalm 96a
1. Pray for a greater appreciation of the message afforded us in Christ this very day
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Jeremiah 36:4-8 Restricted from the temple

Notes
(See back page for authors)

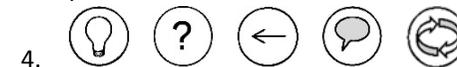
“So Jeremiah summoned Baruch son of Neriah. At Jeremiah’s dictation, Baruch wrote on a scroll all the words the Lord had spoken to Jeremiah.” (v. 4). A new dimension opened in Jeremiah’s ministry as well. Now he was more than an orator. He was also a writer whose work was to be read in public, extending the reach of his prophetic ministry, in the face of physical limitations.

No specific reason is given for why Jeremiah is restricted from the temple. Speculation has ranged from the hostile reaction to earlier words of Jeremiah (chap. 26) by the authorities, to ceremonial impurity that affected him.

Baruch takes his place as one of those few people who chose to be a friend to the controversial personage of Jeremiah. It was a costly choice. “so you must go and read from the scroll—which you wrote at my dictation—the words of the Lord in the hearing of the people at the temple of the Lord on a day of fasting. You must also read them in the hearing of all the Judeans who are coming from their cities” (v. 6). Just when the king thought he had eliminated the voice of Jeremiah, up pops the voice of Baruch. God uses them together to forge a way despite the restriction.

Questions
(see back page for explanation of symbols)

1. Who was Baruch?
2. What are some restrictions today to gospel witness?
3. How might Christians today bring God’s word into a hostile place?



Praise Pray

- Psalm 96a
1. Pray that we might be good witnesses of Jesus Christ
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Jeremiah 36:9-10 Public fast

Notes
(See back page for authors)

Verse 9 gives a specific date for the fast day on which Baruch carries out his responsibility- which most likely would have corresponded to December (winter) 604 B.C.

Momentous events took place in the spring of the previous year (605 B.C.), when Nebuchadnezzar defeated the Egyptians in the battle of Carchemish. Now the Babylonians were the dominant world power. Judah stood bereft of her protection from Egypt. The new configuration threatened her safety and stirred the prophet to even more aggressive ways to warn her.

The impending political crisis caused by Nebuchadnezzar's march into Syria-Palestine may have been the reason behind the public fast. Other reasons include a possible delay of winter rains- cf. Mishna (*Ta'an*. 1:5).

This public occasion meant Baruch's first audience was the largest. It took place in the temple from the chamber of Gemariah, who perhaps had endorsed this occasion and maybe even assembled the listeners. We remember Shaphan privately reading the Book of the Law to king Josiah (2 Kgs 22:10). A generation later in Jer 36, we have Baruch publicly reading God's word from the chamber of Shaphan's son Gemariah, during the reign of Josiah's son Jehoiakim.

Questions
(see back page for explanation of symbols)

1. How long did it take between Jer 36:1 and Jer 36:10?
2. Why did Jeremiah wait for the occasion of a public fast?
3. What might a public fast look like today?

4.     

Praise Pray

- Psalm 96a
1. Pray for your ongoing sanctification as believers, turning away from sinful ways and seeking after God.
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Jeremiah 36:11-19 Relaying to the leadership

Notes
(See back page for authors)

One very important listener was Gemariah's own son, Michaiah, Shaphan's grandson. "When Micaiah...heard all the words of the Lord from the scroll, he went down to the scribe's chamber in the king's palace. All the officials were sitting there...Micaiah reported to them all the words he had heard when Baruch read from the scroll in the hearing of the people." (vv. 11-13).

First there was Jeremiah who received the word. Then there was Baruch who recorded it and read it. Then there was Michaiah who repeated what he heard in such an inviting way that others wanted to hear. Can you see here the various ministries of communicating the Word of God and how all of us are called to some aspect of them?

Michaiah's mission field was the princes, particularly those who had ears to hear. These kinds of people were growing more and more scarce under the reign of Jehoiakim. "When they had heard all the words, they turned to each other in fear and said to Baruch, 'We must surely tell the king all these things.'" (v. 16). The words that Jehoiakim had thought to stifle had come full circle from the people to the princes and back to him all because of the corporate ministry of responsive hearers and faithful servants.

Questions
(see back page for explanation of symbols)

1. Why did the officials tell Baruch and Jeremiah to hide?
2. In what ways do we receive of God's revelation today?
3. Do you see yourself as a relayer of the gospel?

4.     

Praise Pray

- Psalm 96a
1. Rejoice that God is pleased to use us as workers in his kingdom
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member