

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 drawn in part from commentaries on Habakkuk by John Calvin, James Smith, and Gordon Fee/James Stuart, and notes from the HCSB Study Bible, and 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 Habakkuk 3:1-2 Lord, I have heard...

Notes
(See back page for authors)

In chapters 1-2, Habakkuk complains to God about sin in Judah. God's response is to tell Habakkuk that He will send Babylon to punish Judah. Habakkuk disliked this even more than Judah's sin – yet expresses his willingness to listen to and learn from God.

Chapter 3 is a collection of Habakkuk's thoughts in response – set in song form. First, Habakkuk states the wonder of His God. He stands in reverent awe at the things he has heard about God. This may well include God's promised discipline of Judah by Babylon. Then he prays for three things.

First, Habakkuk prays for revival. Genuine revival, not emotionalism or any other manufactured counterfeit. No, Habakkuk asks God to do the reviving work.

Second, he asks God to make this reviving work known to His people. As Calvin puts it, *"Show it to be in reality your work."*

Finally, Habakkuk asks for God's mercy. Again, quoting Calvin, *he flees to the gracious favour of God, however much he perceived that the people would have to suffer the just punishment of their sins, such as they deserved. We too can hope for, ask for, and expect such mercy even in God's discipline.*

Questions
(see back page for explanation of symbols)

1. What had Habakkuk heard about God?
2. For what three things does he pray?
3. What is the connection between God's wrath and mercy?

4.     

Praise Pray

- Psalm 147a²
1. Pray v2 as your prayer to God
 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 Habakkuk 3:17-19 Yet I will rejoice in God

Notes
(All of Today's notes are from Smith, The Minor Prophets, Old Testament Survey Series)

Terrible devastation would come to Judah as a result of the Chaldean invasion. Habakkuk is not contemplating mere hypothetical possibilities. He recognizes that the ravages of war on Judah would be dreadful. The fig trees, the vineyards, the olive groves and grain fields would not yield their crops. Flocks and herds would be cut off. Neither luxuries nor necessities of life would be available. Habakkuk imagined the worse possible scenario (3:17).

Habakkuk could accept the coming judgment now that he had seen the ultimate manifestation of God's justice...His joy was in the person of God, even when he could no longer rejoice in the physical gifts of God (3:18a).

Habakkuk calls Yahweh "the God of my salvation." He could rejoice in the person of Yahweh because he understood that ultimately the Lord would accomplish his purpose for his people...The concept of "salvation" in the Old Testament included material well-being as well as a new relationship with the Lord (3:18b).

The revelation of the ultimate victory of God gave spiritual strength to Habakkuk...God had made his feet "like hinds feet." The Lord would help him walk on "high places" conquering one obstacle after another...

He would keep on trusting in God despite any calamity which might befall him and his country.

Questions
(see back page for explanation of symbols)

1. What sort of calamity does Habakkuk anticipate here?
2. And how will he respond to this calamity?
3. How would he be able to stand in the face of such trouble?

4.     

Praise Pray

- Psalm 147a
1. Pray that you will rejoice in God, even in trouble
 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

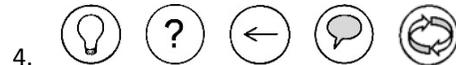
Reading Habakkuk 3:16 Now I must quietly wait

Notes (See back page for authors)
The RSB notes that *Habakkuk describes in physical terms the profound effect that the divine self-revelation had on him (cf. Jer. 4:19)*. Knowing what God had done in the past and knowing what was coming brought physical turmoil to the Prophet. Smith comments that *first, his body trembled. Second, his lips quivered at the thunderous voice of God (cf. Ps 29:3–5, 7–9). Third, he felt that his bones were rotting away within him, i.e., his frame did not seem to be strong enough to hold him up. Fourth, his legs were trembling under him.*

We might experience some sense of that inner, even physical, turmoil when facing difficulty. Yet Habakkuk not only tells of the effect of knowing what God will do – including God bringing Babylon to discipline His people, but also that he will wait quietly for that distress to come. Calvin notes that *this exhortation is also very necessary for us in the present day. We see how inclined we are by nature to indifference; and when God brings before us our sins, and then sets before us his wrath, we are not moved; and when we entertain any fear, it soon vanishes... But there is no way of obtaining rest, except for a time we tremble within ourselves, that is, except God's judgment awakens us, yea, and reduces us almost to nothing.* In the knowledge of God's judgment and of God's deliverance, the believer can rest.

Questions (see back page for explanation of symbols)

1. What were the effects on Habakkuk of God's revelation?
2. How can we quietly wait for distress to come or when it comes?
3. How should the believer respond to God's judgment?



Praise Pray Psalm 147a

1. Confess in prayer your submission to God's even hard providences
2. Pray for a member of your church
3. Pray for your family
4. Pray for a non-Christian friend/family member

Reading Habakkuk 3:3-6 His splendour covers the heavens

Notes (See back page for authors)
In this middle section (v 3-15) of his song, Habakkuk sings of God's activity among His people. The imagery is striking – yet because it is imagery there are many and varied views as to the precise references. Fee/Stuart suggest that *Habakkuk weaves together (1) God's dominion over the chaotic waters in creation, (2) his causing the sun to stand still for Joshua, (3) the theophany at Sinai, and (4) poetic descriptions of the exodus.*

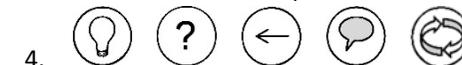
Smith comments that *Habakkuk sees a theophany (a visible manifestation of God's presence) in vision. He describes the fact of Yahweh's coming, as well as the glory and effects of that coming.*

Verses 3-7 seems to reflect God's former activity in rescuing His people from Egypt and bringing them to the promised land. Teman and Paran mark the route of the exodus. The plague and pestilence are a sobering reminder of God's plagues against Pharaoh and Egypt. The shaking/quaking mountains remind us of Sinai when God gave His commandments to Moses.

In remembering these things, Habakkuk seems to be reminding the people of Judah that as the oppressors come from Babylon they would do well to remember God's previous deliverance of His people from the oppressors of Egypt. The earth is full of His praise!

Questions (see back page for explanation of symbols)

1. What are some of the statements praising God in these vs?
2. What are some of the statements of God's actions?
3. How do these descriptions lead us to fear God?



Praise Pray Psalm 147a

1. Remember in prayer the works of God
2. Pray for a member of your church
3. Pray for your family
4. Pray for a non-Christian friend/family member

Reading

Habakkuk 3:7-12 You trample down the nations in wrath

Notes
(See back page for authors)

These verses seem to reflect a reference to the time of Israel in the promised land – especially that time during the period of the judges. During this time, even though foreign nations oppressed Israel, God smashed their tents. Smith notes that *after bringing judgment upon wayward Israel, these... foreign oppressors were themselves smashed by Yahweh. The figure of trembling tents suggests how vulnerable these powerful peoples were to the actions of Yahweh. Habakkuk had learned through revelation that the Chaldeans were about to unleash another disciplinary invasion of Israel. Their fate would be that of Cushan and Midian.*

The waters of the Red Sea and of the Jordan were piled up for God’s people to pass through. The Red Sea and the Kishon River swept God’s enemies away. This watery upheaval was not representing God’s anger at the rivers, but rather His care for His people. The sun stood still for Joshua and Israel to gain victory over the Amorites. Again, God controls even the natural world which He has created and which is under His constant control.

Calvin notes that *what, therefore, we have already referred to, ought to be borne in mind—that in this place there is no frigid narrative, but such things are brought before the faithful as avail to confirm their hope, that they may feel assured, that the power of God is sufficient for the purpose of delivering them; for it was for this end that he formerly wrought so many miracles.*

Questions
(see back page for explanation of symbols)

1. What references to God’s care of His people are made here?
2. How do we see God’s power over nature here?
3. Why do God’s people need to remember His past works?

4.     

Praise Pray

- Psalm 147a
1. Remember in prayer the works of God for His people
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading

Habakkuk 3:13-15 You came out to save Your Anointed

Notes
(See back page for authors)

These verses seem to be a reference to God’s care over His anointed King, David, even before ascending to the throne would crush the leader of the wicked (Goliath) and would pierce his head with his own spears.

Yet many see in these words also the prophetic victory of Christ over God’s enemies. Smith comments that *this coming of Yahweh is seen again (cf. v. 8) as a rescue mission for God’s people. Salvation would be accomplished “with” ...God’s anointed one... or Messiah. Habakkuk seems to be anticipating the coming of that great Davidic king anticipated by his prophetic predecessors (cf. Amos 9:11; Hos 3:5; Isa 9:7). Christian theology teaches that the salvation of the elect was effected by the work of Christ on the cross and by his glorious resurrection victory over death (3:13a).*

Calvin notes that *the Prophet applies again to the present state of the people what he had before recorded—that God went forth with his Christ for the salvation of his people... Hence it was easy for the faithful to draw this conclusion—that they were to hope from God the same help as what he had formerly granted to the fathers.*

We too will always do well to remember this same hope. God will help His people. As Paul notes to the Romans, the God of peace will soon crush Satan under the feet of His people. Rom 16:20

Questions
(see back page for explanation of symbols)

1. Who is God’s anointed?
2. How did David’s reign point to King Jesus?
3. How will Satan ultimately be defeated?

4.     

Praise Pray

- Psalm 147a
1. Rejoice in prayer that God will help His people
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member