

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 Revelation by Bob Utley, Ralph Bass, Simon Kistemaker, Ken Gentry, and R.C. Sproul, and 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 Revelation 1:1-3 The beginning of the end of the story

Notes
(See back page for authors)

Revelation. The last book in the Bible – yet one of the most debated and one that raises many questions. For many it is a confusing book – filled with secret meanings. Some who have taught or preached from it have a reputation of complicated scenarios and diagrams. Yet, here in the book’s own introduction, we see it is a book for revealing, not hiding. In this book, Jesus reveals to John, things that will soon (or quickly) take place.

As Gentry notes, John *expressly states that he intends to “reveal,” “to show,” to “communicate” something to them—not to hide information from them. Then two verses later, he directs them to hear with understanding so that they might keep the obligations found in his book.*

But to understand this book, we need to know our Bibles – Bass quotes Benjamin Warfield as saying, *“John’s Apocalypse need not be other than easy: all its symbols are either obvious natural ones, or else have their roots planted in the Old testament poets and prophets and the figurative language of Jesus and his apostles. No one who knows his Bible need despair of reading this book with profit.”*

Questions
(see back page for explanation of symbols)

1. Whose revelation is Revelation?
2. What is promised to those who hear and heed this book?
3. What might make Revelation hard to understand?

4.     

Praise Pray

- Psalm 149b²
1. Commit in prayer to hear and heed this Revelation of Jesus
 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 Revelation 1:17-20 I am...

Notes
(See back page for authors)

John’s response, as was nearly always the response of any mere humans when encountering the Persons of God in His glory, was to fall down like a dead man. Overwhelmed with Jesus’ glory and his own unworthiness, John nearly dies – literally, I think.

But Jesus graciously overcomes John’s fear and tells John what to tell the 7 churches. The description which John gives in vs 12-14 and the description which Jesus tells John here is one that is repeated in at least one aspect in each of the individual letters of chapters 2-3. To the “angel” of each of these seven churches Jesus has a message. Some believe the angel (the word can also mean “messenger”) is a pastor/elder of each church – others that a literal angelic spirit being is to communicate the message to each church. Either way, the churches are to know and take comfort (and so are we) that Jesus is the eternal God, the resurrected Saviour, and the One who can release others from death and Hades.

Bass comments that Jesus *has authority to unlock the grave and let its inhabitants out! With this power Christ unlocks and opens the gates to eternal bliss to His resurrected saints and judges and sentences His enemies to eternal damnation. Therefore, as Christ Himself warns, the greatest thing to fear is not death, but rather He who can destroy “both body and soul in hell” (Matt 10:28).* Is this great Saviour your Saviour?

Questions
(see back page for explanation of symbols)

1. How did John respond to seeing Jesus?
2. Who will be released by Jesus from death and Hades?
3. How should we respond to seeing Jesus here?

4.     

Praise Pray

- Psalm 149b
1. Rejoice if Jesus has released you from death and Hades
 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 Revelation 1:12-16 Whose voice spoke...

Notes
(See back page for authors)
John now reveals seeing the One who spoke to him. Many Christians are convinced that the book Revelation must be read and understood “literally.” Yet none take John’s words here to be a literal description of what Jesus looks like. Instead we find quite general agreement that Jesus is being described in symbolic language that emphasises His overwhelming glory.

Kistemaker quotes Hendriksen noting *that the Son of man is here pictured as clothed with power and majesty and with awe and terror. That long royal robe; that golden belt buckled at the breast; that hair so glistening white that like snow on which the sun is shining it hurts the eye; those eyes flashing fire, eyes which read every heart and penetrate every hidden corner; those feet glowing in order to trample down the wicked; that loud, reverberating voice, like the mighty breakers booming against the rocky shore of Patmos; that sharp, long, heavy great-sword with two biting edges; that entire appearance “as the sun shines in its power,” too intense for human eyes to stare at—the entire picture, taken as a whole, is symbolical of Christ, the Holy One, coming to purge His churches (2:16, 18, 23), and to punish those who are persecuting His elect (8:5ff.).*

Jesus’ enemies would (and I believe did, in 70 AD) know the awe and terror of this glorious Jesus. We who have been rescued by His grace will one day know the beauty and power and awe of this glorious Saviour!

- Questions**
(see back page for explanation of symbols)
1. Why do we not interpret vs 12-14 literally?
 2. How does John describe Jesus?
 3. What is this description telling us about Jesus?
 4.     

- Praise Pray** Psalm 149b
1. Confess in prayer the glory of Jesus
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Revelation 1:4-6 Grace to you from the One Who is

Notes
(See back page for authors)
John here identifies his particular audience – the 7 churches of Asia. He will go on to write Jesus’ message to these churches in chapters 2-3. But we must not forget these are the original hearers. To understand Revelation, we need to understand it the way these 7 churches would. As we’ll read shortly (v9ff) these churches are facing tribulation for serving Jesus.

To these 7 suffering churches, Jesus reveals, through John, grace and peace. And, it seems, all three Persons of the One God are represented – the eternal God, the fullness of His Spirit, and King Jesus. Further Jesus has made a people for Himself. Kistemaker notes that *Jesus shows us his abiding love, which comes to expression in his finished work on Calvary’s cross. There he released us from sin and guilt once for all.*

The response to Jesus for His gracious salvation is worship and praise. As the RSB notes, *the theme of worship and praise of God extends throughout Revelation. Note the praises in 4:8, 11; 5:9, 13; 7:12; 11:15; 12:10–12; 15:3, 4; 19:1–8. Utterances of praise are an integral part of the spiritual war.*

As ones set free, by Jesus’ blood, worship Him.

- Questions**
(see back page for explanation of symbols)
1. To whom is John writing Jesus’ revelation?
 2. What does John reveal about Father, Son, and Spirit?
 3. How should we respond to Jesus’ gracious salvation?
 4.     

- Praise Pray** Psalm 149b
1. Rejoice in prayer in Jesus’ freeing you from sin by His blood
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

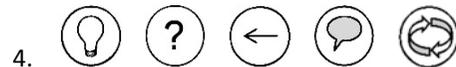
Reading Revelation 1:7-8 Look, He is coming!

Notes
(See back page for authors)
Now John moves from worship to prophecy. Jesus is coming. He is coming with the clouds. For many readers, this can be nothing other than the final (often called “second”) coming of Jesus. We know from the Bible that there will be such a final coming. Yet is that what Jesus is revealing to John for these 7 persecuted churches?

Bass writes that *at this point, John gives us the theme of the Book of Revelation. He is coming (v7) and He is coming to judge those who murdered Him.* The question becomes then, when is He coming? Gentry notes that *in Isaiah 19, we find a warning to Old Testament Egypt. In that prophecy God threatens judgment upon that ancient nation, a judgment which transpires...in 671 B.C. Yet notice the language Isaiah employs: The oracle concerning Egypt. Behold, the Lord is riding on a swift cloud, and is about to come to Egypt... (Isa. 19:1). Clearly, the prophecy applies to Egypt. And just as clearly it claims the Lord “is about to come” to Egypt. Yet no interpreter believes the Egyptians saw God Almighty sitting on a cloud and descending among them in judgment.*

Many believe it is better to understand the coming of Jesus in v7 as His coming to judge the nation of Israel for rejecting and for murdering Him. Sproul comments that *the coming of Christ in A.D. 70 was a coming in judgment on the Jewish nation, indicating the end of the Jewish age and the fulfillment of a day of the Lord. Jesus really did come in judgment at this time.*

- Questions**
(see back page for explanation of symbols)
1. How would the 7 persecuted churches find hope in Jesus soon coming in judgment?
 2. How can 70 AD fulfil Jesus’ promised coming here?
 3. How is Jesus described in these verses?



- Praise** Psalm 149b
Pray
1. Rejoice that Jesus has and will come in judgment
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

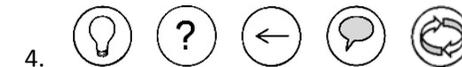
Reading Revelation 1:9-11 Where, who, and when?

Notes
(See back page for authors)
John now informs his readers of his partnership with them. He is in the tribulation with them – on an Island called Patmos – either as a prisoner or as an exile. He was also in the kingdom with them. Bass notes that *he was not waiting for a kingdom...John was already in the kingdom (1:9), as are all believers. John the Baptist had preached that the kingdom of God was at hand, and the apostle John entered that kingdom (1:9) through repentance and faith in the Messiah. We do as well. All of God’s children are a part of God’s kingdom (1:9), not just Jews, and not in some distant point in the future.*

In addition to being in the tribulation and the kingdom, John writes that he is partner with these Christians in endurance. (Note that each of these three are “in Jesus”.) Kistemaker comments *how...the kingdom relate[s] to both tribulation and patient endurance? Members of this kingdom must of necessity suffer and endure, as is evident from the letters to the churches in Ephesus, Smyrna, Pergamum, Thyatira, and Philadelphia. On the one hand, Christians face tribulation because they are in the kingdom; on the other hand, they are told to endure patiently so that the kingdom may come through their faithfulness to Christ.*

Also, John tells them this revelation came while he was in the Spirit on the Lord’s Day – on the first day of the week as he remembers Jesus’ resurrection.

- Questions**
(see back page for explanation of symbols)
1. How was John partner with his hearers?
 2. Where and when did he write?
 3. What is the relationship between tribulation, kingdom, and endurance?



- Praise** Psalm 149b
Pray
1. Rejoice in prayer that you are in God’s kingdom
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member