

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](http://frankstonrp.org.au) [bit.ly/WTrpcaf](http://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](http://airdrierpcs.org)

The readings are from Tim Chester’s 3-year weekly reading plan. [bit.ly/WkBbl](http://bit.ly/WkBbl) or [bit.ly/3yrBbl](http://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 Ezekiel by Peter Jeffrey, Derek Thomas, Iain Duguid, and James Smith, 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** Ezekiel 25:1,7 I am Yahweh

**Notes** (See back page for authors)  
The RSB notes that *between warnings of the destruction of Jerusalem (chs. 1–24) and prophecies of hope and restoration (chs. 33–48), Ezekiel includes a section of oracles against foreign nations*. Many Christians tune out for these chapters. Yet, we find much about God and about sinners here.

The warnings are primarily against the 7 nations most closely surrounding Israel – Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt. Babylon is noticeably absent. All these nations would fall to Babylon as she expands. Thomas comments that *in effect, these chapters summarize the extent of the Neo-Babylonian empire*.

Duguid notes that *oracles against foreign nations...typically include a direct address by God to the nation concerned, charges of arrogant attitudes and/or actions (esp. against Israel), and a prediction of the nation’s doom*.

The aim of the oracles, as God notes himself (v7) is that the nations would know that God is Yahweh – the eternal Ruler. Of course, the primary audience is Israel, so the oracles are also intended to let God’s people know that too.

**Questions** (see back page for explanation of symbols)  
1. What nations are addressed in these warnings?  
2. What 3 elements do such oracles typically include?  
3. Why is it important, for believers and unbelievers alike, to know that God is Lord??

4.     

**Praise Pray** Psalm 126b<sup>2</sup>  
1. Confess with your family that God is Yahweh  
2. Pray for a member of your church  
3. Pray for your family  
4. Pray for a non-Christian friend/family member

<sup>1</sup> 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

<sup>2</sup> 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 19:11-16, 21:5-8 the fierce anger of God

**Notes** (See back page for authors)  
We move for today from the oracles of Ezekiel against the nations to the Revelation of John – the end pages of the Bible. Many Christians will read Ezekiel, if they read it, and conclude, “The God of the Old Testament is full of wrath but the God of the New Testament is love and grace.”

Yet here, we see Jesus as the Warrior King (exactly as He had been predicted to be). He judges and makes war in righteousness. He strikes the nations with the sword. He will trample the winepress of God’s fierce (and righteous) anger.

He will throw all His enemies into the lake of fire. The Bible sets the good news of God’s grace (in both testaments!) against the fierce reality of God’s judgment. Fierce wrath of God is not simply something we can ignore. And it is not merely an Old Testament reality.

R.C. Sproul writes in *Essential Truths of the Christian Faith*, that *Hell, then, is an eternity before the righteous, ever-burning wrath of God, a suffering torment from which there is no escape and no relief. Understanding this is crucial to our drive to appreciate the work of Christ and to preach His gospel*.

**Questions** (see back page for explanation of symbols)  
1. Why are unbelievers to be judged by Jesus?  
2. How are unbelievers to be judged by Jesus?  
3. What is at least one lesson we can learn from this truth?

4.     

**Praise Pray** Psalm 126b  
1. Pray that you and your family will proclaim God’s judgment in Jesus and God’s saving grace in Jesus, with God’s help  
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** Ezekiel 25:15-17 Against Philistia...

**Notes**  
(See back page for authors)

Like Edom, Philistia took part in adding pain to Judah's misery. The RSB notes that *the Philistines were Israel's most prominent enemy in the time of the judges and of Saul, David, and Solomon.*

They acted with malice, with deep hatred, adding to Judah's destruction. Smith notes that *their sin was acting in revenge. In fact they had "taken vengeance with scorn of soul," i.e., mockery accompanied their vengeful acts. Their intent was to "destroy" the people of God because they had "everlasting enmity" toward them.*

Duguid notes lessons for Israel in these oracles against their enemies. (1) *They are being assured that God does not operate on a double standard, whereby he judges only Israel's sins while the nations are free to behave as they like. (2) In spite of the outpouring of God's wrath on his people, they nonetheless remain his people, who are infinitely precious to him...To take God's people lightly is never a safe thing to do in the Old Testament. (3) Ezekiel's Judean hearers are reminded that God has his own consistent designs behind all the events of history, the prime purpose of which is to bring glory to himself. Judgment will fall on these nations who mock and abuse Judah in her hour of distress for the same reason that it fell originally on Judah herself: The Lord will thereby be recognized as a powerful and holy God, who acts in and through history.*

**Questions**  
(see back page for explanation of symbols)

1. Why was Philistia to be judged by God?
2. How was Philistia to be judged by God?
3. What is at least one lesson we can learn from this oracle?



**Praise Pray**

- Psalm 126b
1. Ask God in prayer to teach You lessons even in difficulty
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member

**Reading** Ezekiel 25:1-7 Against Ammon...

**Notes**  
(See back page for authors)

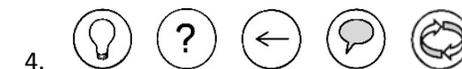
Ammon is accused by God of rejoicing over His judgment against Israel. As God judged His people, their enemies often took a perverse delight. Of course, such delight is taken today as well. When a prominent Christian falls and received some measure of judgment, how the unbelievers howl with glee.

Yet, God says, watch out! Judgment may begin with the house of God, but it does not end there. God will judge whom He pleases. Surely one aim of these oracles is to reassure God's faithful remnant that God cares when His people are mocked.

Thomas comments that *we all too frequently find our amusement in the misfortunes of others...The lesson is one of failure to appreciate that the fall of a neighbour is one that can befall us too, apart from the grace of God. Every time we see another fall into sin, even if he is our enemy, we should show no gleeful delight, but rather compassion and thankfulness: compassion, for we are to love even our enemies, and thankfulness that 'There go I, but for the grace of God.'*

**Questions**  
(see back page for explanation of symbols)

1. Why was Ammon to be judged by God?
2. How was Ammon to be judged by God?
3. What is at least one lesson we can learn from this oracle?



**Praise Pray**

- Psalm 126b
1. Commit yourself and your family in prayer to respond with humility and compassion when others fall, with God's help.
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member

**Reading** Ezekiel 25:8-11 Against Moab...

**Notes**  
(See back page for authors)

Moab is accused by God of failing to recognise Israel’s distinctiveness as God’s people. “They’re no different from us,” Moab says. Of course, one of the painful ironies of such a response by God’s enemies is that Israel had, to significant measure, become just like the nations. No longer was their existence marked by faith and life that had been intended to make them stand out from the nations and make them a means of drawing the nations to God. As Thomas notes, *Judah’s witness to the nations had been one of compromise and worldliness.*

Yet, Moab’s accusation against Judah, as Duguid comments, *could never be true in the sense in which Moab had intended, so that this statement is nothing short of blasphemy on her lips. They meant, “Judah’s fall demonstrates that her claims to elect status by the Lord are worthless; she is a reject nation, thrown onto the scrap heap of history along with her god.”*

This oracle must drive the question home to us: Are we different from the unbelievers around us? Are our lives distinct and holy. Is our light shining before men, or hidden under a basket? Is there any reason to expect that unbelievers will ask us to give a reason for the hope that we have?

**Questions**  
(see back page for explanation of symbols)

1. Why was Moab to be judged by God?
2. How was Moab to be judged by God?
3. What is at least one lesson we can learn from this oracle?

4.     

**Praise Pray**

- Psalm 126b
1. Commit yourself and your family in prayer to live visibly holy lives before unbelievers, with God’s help.
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member

**Reading** Ezekiel 25:12-14 Against Edom...

**Notes**  
(See back page for authors)

Edom not only gloated against Judah’s downfall, they took part. Thomas notes that *‘Edom’ or ‘Seir’ (25:8) was where Jacob’s twin brother Esau went (Gen. 32:3), and ‘Edomites’ is the Bible’s name for Esau’s descendants. Following the siege of Jerusalem, Judah was powerless to prevent Edomite raids on southern towns and villages. It is to this ‘revenge’ that verse 12 refers.*

Duguid comments *that instead of the Lord’s judgment on his people putting the fear of Israel’s God into their neighbors, they viewed it simply as an opportunity for personal gain and the settling of old scores. The result of their seeking revenge on Judah, however, will be God’s execution of vengeance on them, using his own people to do so (Ezek. 25:14).*

We, of course, would never do such a thing, would we? We know that vengeance is God’s – He alone is permitted (and certain) to avenge, right? Yet, sometimes we do – gloating *and* kicking another when they are down. May these things not be.

Judah, having received Edom’s raids as “adding insult to injury,” was here assured that God had not forgotten them. Even if He had disciplined them. He will take vengeance.

**Questions**  
(see back page for explanation of symbols)

1. Why was Edom to be judged by God?
2. How was Edom to be judged by God?
3. What is at least one lesson we can learn from this oracle?

4.     

**Praise Pray**

- Psalm 126b
1. Commit yourselves to leave vengeance to God and rejoice that He does take vengeance
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member