

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 Micah by John Calvin, James Boice, Gordon Fee/James Stuart, 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 Micah 5:1 Attack! Grief! Siege!

Notes
(See back page for authors)

Micah is a prophet primarily to Judah a generation after Amos. His ministry was one of warning – yet unlike most of the prophets – his warnings were heeded. Jeremiah 26:17–19 tell us, some 100 years after Micah, that the people listened, repented, and God spared Judah for a time. Nevertheless it was not until Hezekiah’s reign that repentance came, so he preached at least 16 years, but likely more, before the message was heeded.

As with many of the prophets, his message was a mixture of warning and hope. Calvin comments that *when the Prophets threaten us, or denounce the punishment we have deserved, we either become [sluggish], or grow angry with God, and murmur: but when they set forth any thing of comfort, we then indulge ourselves and become too secure. It is therefore necessary to connect threatenings with promises, so that we may be always ready to endure temporal evils, and that our minds, sustained by hope, may, at the same time, depend on the Lord, and [rest] on him.*

This chapter begins with warning of defeat. The nation is under siege (perhaps Sennacherib king of Assyria is in mind – 2 Kings 18). Yet hope is coming!

Questions
(see back page for explanation of symbols)

1. What do we know about Micah (1:1)?
2. Why does God mix warnings with hope?
3. What was the state of things as this chapter begins?

4.     

Praise Pray

- Psalm 139c²
1. Commit in prayer to heed God’s warnings in the Bible
 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 Micah 5:15 God’s vengeance

Notes
(See back page for authors)

Our God is a God of vengeance. Obey Him or be destroyed. Smith notes that *God’s promise of peace would be realized because he would “execute vengeance.” “Vengeance” is a legal term for the action of a royal [lord] against rebels who do not acknowledge his sovereignty. The reference is to the exercise of legitimate sovereignty in a punishment which must occur if the rule of God is to be maintained in the midst of hostile humanity. The ultimate manifestation of the vengeance of God will be at the second coming of Christ (2 Thess 1:8).*

Even the glorified saints cry out for God’s vengeance to be carried out. *I saw under the altar the people slaughtered because of God’s word and the testimony they had. They cried out with a loud voice: “Lord, the One who is holy and true, how long until You judge and avenge our blood from those who live on the earth?” So a white robe was given to each of them, and they were told to rest a little while longer until the number would be completed of their fellow slaves and their brothers, who were going to be killed just as they had been. Revelation 6:9–11 (HCSB)*

Of course, none of us can obey God sufficiently. That is why His promised shepherd-King, Jesus, came. By trusting in His perfect obedience, we can (and we must) be saved from God’s righteous anger and wrath.

Questions
(see back page for explanation of symbols)

1. Why is it right for God to execute vengeance?
2. Why is it right for God to act in anger and wrath?
3. How can we be saved from God’s just wrath?

4.     

Praise Pray

- Psalm 139c
1. Rejoice you are delivered from God’s wrath by Jesus’ obedience
 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

Micah 5:10-14 False hope removed

Notes
(See back page for authors)

Micah now tells the people God’s declaration of what God will remove from them. Although the language is of removing and destroying it is of removing and destroying what hinders God’s people from serving Him, and His King, Jesus, from the heart. Calvin notes that *God shall take away all those impediments, which would otherwise close up the way against his favour. [It is] as though he said, “God has hitherto dealt bountifully with you... Now as he sees that you abuse these gifts...Inasmuch as your horses and your chariots engross your attention, you in a manner drive God far away from you. That he may therefore come to you, he will open a way for himself, by removing all the obstacles and hinderances.”*

Smith comments that *all the political and religious props upon which ancient Judah leaned for support would be removed in the age of Messiah.* Yet we know ourselves how easy it is even now to put false hope in God’s blessings. Or to put hope in false gods. Otherwise, John would not have to write, *Little children, guard yourselves from idols* (1 John 5:1)

When God removes these things – even if it seems painful – it is for the good of His people. It is to bring us back to saving trust in Him alone. He disciplines His people as a father disciplines the child he loves. Do not despise the Lord’s discipline.

Questions
(see back page for explanation of symbols)

1. What would God remove from His people?
2. How can even God’s blessings become a snare for us?
3. How can we be ensnared by false “religious props”?

4.     

Praise Pray

- Psalm 139c
1. Confess that you need God’s loving, Fatherly, discipline
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading

Micah 5:2-5a a ruler from Bethlehem

Notes
(See back page for authors)

From an unexpected place, little Bethlehem, will come this promised hope – God’s appointed ruler. We know from the New Testament (Matt 2:4-6) that Jesus is this promised ruler. Yet we also know it from Micah’s portrayal of this eternal God-man – one who would be born of a woman yet whose origin is from eternity.

Smith notes that *numerous blessings would follow the birth of Messiah in Bethlehem. The first blessing is that of conversion which Micah expresses by use of the verb “return.” ...Second, Bethlehem’s Ruler would “stand and shepherd” the flock of the Lord. ...Third, the Ruler would be ... worthy of the throne... not subject to human weakness. ...Fourth, the Ruler reflects ... would possess the same glory in which Yahweh manifests his deity on the earth. ...Fifth, this Ruler’s authority is delegated to him by “his God.” ...Sixth, the Ruler’s power would provide security and stability for God’s people. ...Seventh, the future Ruler would rule over a universal kingdom. ...Eighth, the future Ruler would be the hope of deliverance...[bringing] “Peace” (shalom)...salvation.*

Yet even this glorious, promised hope comes with a warning. God will abandon His people until this one is born (3a). Micah writes some 700 years before Jesus. God’s people will go up and down, but mostly down, until Jesus comes to empower them (and us!) to faithfully serve Him.

Questions
(see back page for explanation of symbols)

1. How do we know the Ruler from Bethlehem is Jesus?
2. What blessings come with Jesus’ reign?
3. What warnings come with the announcement of His rule?

4.     

Praise Pray

- Psalm 139c
1. Rejoice in the promised Ruler from Bethlehem – now ruling
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Micah 5:5-6 Rescued from invading Assyria

Notes
(See back page for authors)

Assyria is coming! Fee/Stuart note that *Assyria is a constant threat on the international scene as she begins reasserting her power in the Near Eastern world...Thus Assyria looms large in Micah, but her role is ambivalent: Although she is God's agent of judgment on Samaria (1:6-7, 10- 16), she will fail against Judah (5:5-6) and will eventually experience God's judgment (5:15; 7:10)*. The promised Shepherd-King, even before His coming, will bring hope when Assyria invades so that “under-shepherds” will be God’s agent of rescue against Assyria.

Calvin comments that *there is a circumstance here expressed which ought to be noticed: Micah says, that when the Assyrians shall pass through the land and tread down all the palaces, God would then become the deliverer of his people. It might have been objected, and said, “Why not sooner? Would it have been better to prevent this? Why! God now looks, as it were, indifferently on the force of the enemies, and loosens the reins to them, that they plunder the whole land, and break through to the very middle of it. Why then does not God give earlier relief?” But we see the manner in which God intends to preserve his Church: for as the faithful often need some chastisement, God humbles them when it is expedient, and then delivers them.*

Questions
(see back page for explanation of symbols)

1. What role would Assyria have against Israel? Judah?
2. What is the relationship between shepherds and The Shepherd?
3. Why does God not bring rescue *before* Assyria invades?

4.     

Praise Pray

- Psalm 139c
1. Rejoice that help and deliverance will always come for God’s people – even if enemies have their way for a time.
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Micah 5:7-9 The remnant of Jacob

Notes
(See back page for authors) *All of today’s notes are from Smith*

A second way Messiah would prove himself to be peace for his people is by empowering them to overcome their enemies. The “remnant of Jacob,” i.e., the saved—the redeemed, those who embrace Messiah—“will be in the midst of many peoples.” Those who have come to Zion for divine instruction would then spread out into the world to share the message of Messiah with all who would listen. Two figures are used to convey the result of the work of the redeemed among the unbelieving nations.

1. The refreshing dew (5:7). The message of salvation falls like dew or showers from heaven on the barren hearts of the heathen. In these words the promise to Abraham (“bless them that bless you”) is projected into the age of Messiah. Those who treat the spiritual descendants of Abraham sympathetically and listen to the word which they preach will find refreshment and life. ...

2. The rending lion (5:8–9). The remnant may bring a refreshing message to the nations, but that remnant would be anything but feeble. ... The relationship between the people of God and the nations would be like that between a powerful lion and weaker wild and domestic animals. When this lion passes by he “treads down and tears.” Here is the reverse side of Genesis 12:3, viz., “I will curse those who curse you.” Those who attempt to resist the victorious march of God’s church will be crushed... Those who do not believe the message of saving grace will be condemned (Mark 16:16). From this condemnation “there is no deliverer” (5:8).

Questions
(see back page for explanation of symbols)

1. What is the significance of the remnant being like dew?
2. What is the significance of the remnant being like a lion?
3. Why will Jesus’ church be victorious?

4.     

Praise Pray

- Psalm 139c
1. Rejoice that God has made you among His remnant
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member