COME, AND LET US GO UP

This is a discussion guide for the Chief Apostle Service, held on November 8th in London (streamed from Kalamazoo, MI). If you would like to review the service before your discussion - watch it by scanning the QR code.

BIBLE VERSE

Micah 4:2 - *Many nations shall come and say, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths." For out of Zion the law shall go forth, and the word of the Lord from Jerusalem.*

QUESTIONS

Read Micah 3. Micah prophesied during a time of corruption, injustice, and violence. Despite the darkness surrounding the people, God offered a vision of a different future: a kingdom characterized by His presence, teaching, and peace (**Micah 4:1-3**). The Chief Apostle draws a connection between Micah's time and our own, noting that *"we also live in dark times."*

1. When you read Micah's description of the world in chapter 3, what stands out to you?

2. What aspects of the future vision in 4:1-3 would have been particularly meaningful to people living in Micah's time?

3. Micah prophesied that Jerusalem would be destroyed and it was. But that was not the end of the story. Why is it important to remember that difficult circumstances do not mean God has abandoned His people?

4. How does having a hope that extends beyond our present circumstances influence the way we face challenges, injustice, and uncertainty today?

Read Micah 4:2. This verse contains an invitation: *"Come, and let us go up to the mountain of the Lord."* Apostle Wagner described this invitation as an opportunity to *"change the position of our heart, mind and soul."* Going up means recognizing that where we are now is not enough; we are called to continue journeying toward the kingdom.

5. The invitation is *"Come, and let us go up."* What does it mean that this is a shared invitation rather than an individual journey?

6. Why are self-reflecting and meditating an important part of the journey?

7. In the opening prayer, the Chief Apostle asked God to *"sanctify our hearts, mouths, and ears"*. What might it look like to be more intentional about what we listen to, what we say, and what we allow to shape us inwardly?

One of the striking characteristics of Micah's vision is that *"many nations shall come."* God's invitation is not limited to one people, culture, or group. The kingdom of peace is characterized by openness and inclusion. The Chief Apostle challenges us to consider whether our congregations already reflect this characteristic of the coming kingdom.

8. Are we open to *all nations*? What might genuine openness look like in our congregations?

9. What is the difference between simply allowing someone to be present in our congregation and making them feel genuinely welcomed, respected, and appreciated?

10. Think about the people you encounter in your everyday life. How can showing respect and appreciation to someone who is different from you become a practical expression of the coming kingdom?

Read Micah 4:2 again. The Chief Apostle interpreted "walking in His paths" to mean that we put Christ in the center of our lives and congregations.

11. The verse says, *"He will teach us His ways, And we shall walk in His paths."* What is the relationship between being taught God's ways and actually walking in them?

12. Is there an area of your faith, attitude, or daily life where you sense God inviting you to take a next step?

13. What would change in our congregation if we put Christ in the center?

Micah writes, *"For out of Zion the law shall go forth, And the word of the LORD from Jerusalem."* The Chief Apostle highlighted that the Hebrew meaning behind "law" is teaching or instruction. What goes forth from Zion is God's teaching, His word, and ultimately His love.

14. How does understanding God's instruction through the lens of love influence the way we understand and live out His word?

15. What makes a congregation attractive in a way that reflects Christ?

16. What does it mean for *"love [to] rule as the law of the congregation"*? How might this influence the way we handle disagreements, welcome newcomers, care for those in need, or interact with one another?

Read Micah 4:3. Micah's vision continues with a remarkable image: *"They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, neither shall they learn war anymore."*

This is a picture of the perfect peace that God will ultimately establish. Yet the kingdom of peace is not only something to anticipate. Its characteristics should already be visible in our congregations today. We are called to offer a foretaste of what is to come.

17. What does the image of swords becoming plowshares communicate about the kind of peace God promises? How is this vision different from simply having an absence of conflict?

18. How do we balance our responsibility to work toward peace with our recognition that its ultimate fulfillment belongs to Christ?

19. Where do you see opportunities to be a peacemaker in your family, workplace, congregation, or community? What might it mean to turn a metaphorical sword into a tool for cultivating something good?

The Chief Apostle described communion as *"a foretaste of heaven, of the coming of Christ, of the coming kingdom, of the new creation and the glorious bright future of God."* It is a visible and tangible reminder of God's love. Even when doubts arise, we are reminded that we are not alone.

20. Are there moments when the promise of Christ's return brings you more anxiety than joy?

21. What could help you shift your focus from uncertainty or fear toward the hope and joy of Christ's promised future?

22. When you receive Holy Communion, how does the physical and tangible experience of the sacrament remind you of God's love? What does it mean to you to be reminded that "you are not alone"?

23. The Chief Apostle described the peace of the Risen Christ as "a gift and a task." Where have you experienced Christ's peace as a gift? Where might you have an opportunity to share that peace with someone else?

Closing reflection: God promises a coming kingdom of peace in which Christ will be at the center, all people will be invited, and His teaching of love will guide His people. While we await this kingdom, we are called to reflect its characteristics in our congregations and daily lives. Through our words, actions, relationships, and congregations, we can offer others a foretaste of the peace of the Risen Christ.

What is one practical change you could make this week so that someone around you experiences a little more of the love, openness, or peace that characterizes God's coming kingdom?

Consider these three questions as a personal reflection:

Christ at the center: Is Christ at the center of my decisions, relationships, and priorities?

An open heart: Am I making room for others, showing respect and appreciation to those around me?

A life of love: Can others experience the love and peace of Christ through the way I live?