

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/WTrpcf

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 2 Chronicles by Andrew Stewart 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

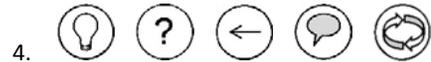
Reading 2 Chronicles 36:1-8 Josiah's sons

Notes (See back page for authors) Josiah was the last of the good kings of Israel. He led the people in obedient life and worship and covenant renewal. It seems, though, that he neglected his own house. As the nation of Judah draws to a close, we meet two of Josiah's sons – both, sadly, did evil in God's sight.

The people of Judah chose Jehoahaz to be king upon Josiah's death rather than his older brother. (see 1 Chron 3:15) His name means, "Yahweh has seized," and God made him live up to his name. His reign was only 3 months before Egypt's king seized him and put him in exile in Egypt. Kings tells us that Jehoahaz did what was evil in the Lord's sight. (2 Ki 23:31)

Then Egypt's king established Jehoahaz's brother (but still not the firstborn) Jehoiakim as king. Smith notes that *Jehoiakim was the villain of the closing years of Judah's history. He was everything that is despicable in a national leader. He was a spendthrift, a bigot, an arrogant and irreverent tyrant who brooked no criticism, not even when that criticism came from a man of God. A prophet named Uriah was too bold in his denunciation of the king, and paid for his boldness with his life (Jer 26:21).* Nebuchadnezzar takes evil Jehoiakim captive to Babylon. Judah is falling.

- Questions** (see back page for explanation of symbols)
1. What was the reign like of these two sons of Josiah?
 2. Why do Godly men (Josiah) have wicked sons?
 3. Does God always punish evil rulers? Explain.



- Praise Pray** Psalm 104a²
1. Pray for your and your church's sons and daughters to be godly
 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 2 Chronicles 36:22-23 The Restoration

Notes (See back page for authors) The prophets acknowledge God's just wrath against His people's sin and rebellion. Yet, the plea of Habakkuk resonates throughout God's dealings with His disobedient people, "In wrath, remember mercy," (Hab 3:2). Although the Chronicler does not mention that plea, it is clear his intent is to remind post-exile people of God of that hope.

As Stewart notes, *These verses record the decree of King Cyrus in 538 B.C. that the Jews in exile were to return to Jerusalem to rebuild the city. It is not on a note of destruction, but of restoration, that the Chronicler ends his history. The working of God's providence in history speaks of his sovereign mercy to undeserving men and women. Even a pagan ruler like Cyrus was an instrument in God's hands and a shepherd for the flock of God (see Isa. 44:24-45:3).*

This is also a Messianic note on which to end. The Lord's anointed will be a mighty king who will deliver his people. Like the rest of the Old Testament, the Chronicler leaves us with the hope of a Saviour who will provide deliverance for his people. 'But when the time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under law that we might receive the full rights of sons' (Gal. 4:4-6).

- Questions** (see back page for explanation of symbols)
1. What is our hope when faced with God's wrath?
 2. How does the Chronicler end his writing?
 3. What is our hope for deliverance as God's people?



- Praise Pray** Psalm 104a
1. Pray that you and your family will know God's deliverance 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 2 Chronicles 36:21 God’s Word is True

Notes (See back page for authors) Although Judah had often despised God’s words, scoffing and ridiculing, God will always be proven true. This end would not be forever for Judah, but for 70 years they would be exiled in Babylon. God had determined and prophesied this (Jer 25:11–12; 29:10), and it would (and did) take place.

All of God’s word is true. All things God says will happen will happen. His promise of salvation is true – as is His promise of judgment. In Jesus, the New Testament tells us, all God’s promises are “Yes” and “Amen” (2 Cor. 1:20).

The RSB notes that *this observation [that the land enjoyed its Sabbath rest] shows that God had His own purposes in allowing the Babylonian exile of the Jews. During it the land could enjoy the Sabbath rests it had been denied (Lev. 26:40–45).*

Although God had brought severe judgment, His purpose for many was disciplinary. Those the Lord loves, He disciplines. Even in these 70 years of exile He would care for His people. And, the 70 years, as long as that is, would come to an end. And, then... we’ll have to read tomorrow.

- Questions** (see back page for explanation of symbols)
1. Will God’s word always be true? How do we know?
 2. Where do we see all of God’s promises come true?
 3. Why would the exile last for 70 years?
 4.     

- Praise Pray** Psalm 104a
1. Confess, with your family, that God’s word is true
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading 2 Chronicles 36:9-14 Jehoiakim’s sons

Notes (See back page for authors) The unravelling continues with another set of brothers – sons of Jehoiakim. The firstborn, Jehoiachin, reigned just over 3 months, doing evil. Smith comments that *Jeremiah called this king “a despised, broken jar” and “a vessel wherein is no pleasure” (Jer 22:28).* After a siege by Nebuchadnezzar, Jehoiachin surrenders, is taken to Babylon, and his brother is made king.

Smith notes that *Nebuchadnezzar appointed Mattaniah, another son of Josiah, to reign on the throne of David. Mattaniah took the throne name of Zedekiah (“righteousness of Yahweh”). This last king of Judah certainly made no attempt to live up to his new name (2 Kgs 24:17). He allowed the people to continue their pollutions and abominations (2 Chr 36:14).*

Zedekiah rebelled against God, doing evil, and also against Nebuchadnezzar. Neither God nor Nebuchadnezzar would stand idly by, so God used Nebuchadnezzar to bring temporal judgment. But, the Chronicler makes it clear that Zedekiah’s rebellion against God was the most severe. Hard-hearted and stiff-necked, not only did Zedekiah sin against the Lord, he led the nation to multiply their unfaithful deeds. What a disgrace when those named as God’s people delight in their sin rather than God.

- Questions** (see back page for explanation of symbols)
1. What was the reign like of these two sons of Jehoiakim?
 2. What command(s) did Zedekiah break?
 3. How can we guard against pursuing sin rather than God?
 4.     

- Praise Pray** Psalm 104a
1. Commit yourself and your family in prayer to flee from sin, 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 2 Chronicles 36:15-16 Yahweh’s wrath

Notes
(See back page for authors)
These 2 verses summarise Judah’s straying and God’s response.
Over and over God had shown mercy. We see His patience, His provision, His compassion, and His justice. These are not merely temporary actions or attitudes of God in this particular situation. This is God’s character. His words to Moses reflect His character in a similar way, *Yahweh is a compassionate and gracious God, slow to anger and rich in faithful love and truth, maintaining faithful love to a thousand generations, forgiving wrongdoing, rebellion, and sin. But He will not leave the guilty unpunished, bringing the consequences of the fathers’ wrongdoing on the children and grandchildren to the third and fourth generation* (Ex. 34:6-7).

The response of the people, again and again, was ridicule, despising, and scoffing. While we hope we would not have such a response, are we tempted at times to think God’s messengers are ridiculous, out of touch, etc.? Are we tempted to despise God’s words – believing instead the scientists, psychologists, educators of our day over God’s words? Are we tempted to scoff at those who say, “this is what the Lord says.”?

If we do, may we quickly repent and may God show us His compassion, His patience, and His mercy. May we never come to the point where there is no remedy (v16b, see Heb 6:4-6).

- Questions**
(see back page for explanation of symbols)
1. What do these verses tell us about God?
 2. What do these verses tell us about Judah?
 3. How can we avoid God’s wrath?



Praise Psalm 104a

- Pray**
1. Commit yourself and your family in prayer to hear, believe, and follow God’s message, 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 2 Chronicles 36:17-20 Deportation

Notes
(See back page for authors)
Because Judah had so stirred up God’s wrath, He brought the Babylonians against them (v17). This was no ordinary warfare; rather, God used an idolatrous, heathen nation to bring about His judgment on those people called by His name. Although the writer of the book of 2 Kings takes a full chapter to describe the exile, here we have only a brief summary. Brief, but still terrible.

No pity. Death to many – including the choice young men. Looting of the articles from the temple. Burning of the temple. Destruction of the wall around Jerusalem. Fierce wrath. But the wrath of God, not merely of Nebuchadnezzar.

As the HCSB notes, *after God had graciously offered the people of Judah many opportunities to repent, He finally sent Nebuchadnezzar to eradicate Jerusalem and carry the people off to Babylon. When individual kings repented, God repeatedly provided a remedy (lit "healing"; 7:14; 30:20), but the accumulation of wrath against evil finally reached the tipping point. This passage is similar to the comment the Chronicler made about some of the northern tribes (1Ch 5:25-26).*

Today is always the day of repentance. Any who live for self, rebelling against God and supposing they will yet some day turn (back) to God are, day by day, in a place of great danger. May we never presume on His grace for tomorrow but rather live in His grace today.

- Questions**
(see back page for explanation of symbols)
1. What was the consequence of Judah’s sin?
 2. Why did this happen?
 3. How must we live today? Why?



Praise Psalm 104a

- Pray**
1. Plead with God that He keep you living daily repentant lives
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member