

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 commentaries on Proverbs by Matthew Henry, Jim Newheiser, James Smith, Derek Kidner, 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** Proverbs 24:1-6 Words of the wise

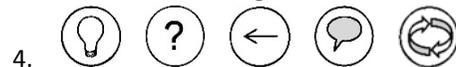
**Notes** (See back page for authors)  
Proverbs 22:17 begins a section that runs through the end of chapter 24 of “the words of the wise.” These are clustered together – though shorter instructions than chapters 1-9. But, as Kidner notes we again have *sayings that spread into paragraphs and speak directly to the reader. There is a hand on our shoulder again.* These are grouped into 30 sayings which 22:20 may be referencing plus 5 more (v23). We will take a stroll through 16 in this chapter.

V1-2 Usually the people we hang around with are the ones who influence us the most. Hanging around with sinners, even if their life looks attractive, is a destructive influence.

V3-4 The HCSB notes that *just as God established the world through wisdom... understanding, and knowledge (3:19-20), so a house is established by the same. Treasure represents both material and spiritual blessings. Sinners also hope to fill their houses, but their methods are self-destructive (1:13,18).*

V5-6 Smith comments that *a wise man does not need the reinforcement of gang association for he is, literally, “in strength.” Even in circumstances where physical strength is the deciding factor, the possession of wisdom is helpful in overcoming the opponent.* Added to that strength of his own wisdom is wise counsel.

- Questions** (see back page for explanation of symbols)
1. Why does it matter who we want to be around?
  2. How can we establish our house (family/life)?
  3. Where does strength for the battle come?



**Praise** Psalm 116a<sup>2</sup>

- Pray**
1. Commit you and your family in prayer to be wise, by 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

<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** Proverbs 24:30-34 A little sleep...

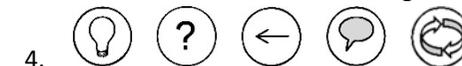
**Notes** (See back page for authors)  
Here, as Smith comments, *in the closing verses of chapter 24 the subject of slothfulness is taken up again. The form is that of a short moral tale similar to those found earlier in the book (e.g., 4:3ff.; 7:6–23). The teacher recounts his own experiences— whether real or fictional in order to make a point.*

*The wise one had passed by the field of the sluggard and the vineyard of the person “without understanding.” The vineyard and the field were the two chief objects of the farmer’s care, which needed constant labor if they were to prove productive. The sluggard does not have the good sense to perceive that hard work is essential if a farm is to flourish. The wise one found the fields of the sluggard overgrown with thistles and nettles (weeds). The wall which protected the crops from trespassers and straying cattle had fallen into disrepair (24:30–31).*

*The teacher learned an important lesson at the farm of the sluggard. He saw in that field and vineyard the end result of a lazy lifestyle which craves sleep when work is necessary (cf. 6:10f.). The “poverty” and “scarcities” of that man come “marching ... like an armed man,” i.e., their coming is inevitable and irresistible (24:32–34).*

Sin makes our ruling over and subduing the creation, as God commanded, more difficult. Let us apply ourselves to diligent labour in the Lord, knowing our labour in the Lord is not in vain.

- Questions** (see back page for explanation of symbols)
1. Why are there thistles and weeds to battle?
  2. What is the result if we are not diligent in our work?
  3. What is the result of abounding in our labour in the Lord?



**Praise** Psalm 116a

- Pray**
1. Pray that you and your family will labour in the Lord, 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**

Proverbs 24:23-29 More sayings of the wise

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

V23-25 The author/compiler here introduces 5 additional “Sayings of the wise.” The HCSB notes that *to show partiality is literally "to take notice of a face" (28:21; Dt 16:19)—to treat people differently based on their status or position. A judge should treat "small and great alike" (Dt 1:17). People hate an unjust judge (17:15). That the phrase blessing will come is in the passive voice implies that the blessing comes from God.*

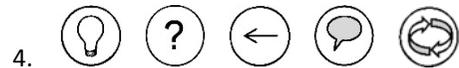
V26 The RSB notes that *this comparison to the most intimate expression of friendship highlights the value of a just and right answer (cf. 27:6).*

V27 Henry comments that *we must not think of building till we can afford it...Some understand it as advice to young men not to marry (for by that the house is built) till they have set up in the world, and not wherewith to maintain a wife and children comfortably.*

V28-29 Smith notes that *we must avoid frivolous testimony... either officiously as busybodies, or maliciously as slanderers...Such a person was in danger of becoming a deceiver. And avoid seeking revenge. One should not plan to do to a neighbor what that neighbor has done to him...This proverb may suggest why one would be tempted to give the false testimony alluded to in the preceding verse.*

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

1. Why and how might we show partiality? How can we avoid it?
2. How might you “prepare our field” in your life today?
3. How are honest answers and deceitful testimony contrasted?



**Praise Pray**

Psalm 116a

1. Ask God to continue giving you His wisdom in life and relationships
2. Pray for a member of your church
3. Pray for your family
4. Pray for a non-Christian friend/family member

**Reading**

Proverbs 24:7-12 Foolish schemes or wise rescue?

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

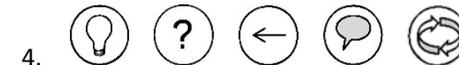
V7. In a rare 2-line “word of the wise” (although some translations group vs. 7-9) the fool is exposed as not wanting nor being able to attain wisdom. Or course, if he were to ask wisdom of God, God would give it generously. (James 1:5)

V8-9. The RSB notes that *in a well-ordered society, social values act beneficially to suppress evil. Here the one who schemes is shamed. Folly is not lack of intellect, but active rebellion against truth and the order derived from it.*

V10-12 How much effort will you go to in order to rescue someone? Kidner suggests that *exceptional strain (10) and avoidable responsibility (11,12) are fair tests, not unfair, of a man’s mettle. It is the hireling, not the true shepherd, who will plead bad conditions (10), hopeless tasks (11) and pardonable ignorance (12); love is not so lightly quieted – nor is the God of love. The RSB adds that one’s accountability to God is stressed. Here the eternal rather than the merely social consequences of failing to help others are considered.*

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

1. Why can’t a fool get wisdom?
2. Why does society not even want a schemer?
3. How much effort should we make to rescue someone? Who can you think of who might need rescued?



**Praise Pray**

Psalm 116a

1. Commit yourself and your family in prayer to rescuing sinners, with God’s strength and wisdom
2. Pray for a member of your church
3. Pray for your family
4. Pray for a non-Christian friend/family member

**Reading** Proverbs 24:13-18 Wisdom is delightful, resilient, and humble

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

V13-14 Henry notes that *wisdom will be very pleasant. We eat honey because it is sweet to the taste...Thus should we feed upon wisdom, and relish the good instructions of it. And, it will be very profitable. Honey may be sweet to the taste and yet not wholesome, but wisdom has a future [reward] attending it, as well as a present sweetness in it.*

V15-16 Smith comments that *wisdom is resilient. Criminals are exhorted not to waste their time in attacking the “dwelling” or “resting-place” of the righteous. A righteous person may fall “seven times,” i.e., often; but since he is under the power of God he is resilient. The verb “fall” is not used here of moral indiscretions but of setbacks which are inflicted upon the righteous by life. In the midst of worldly cares, the righteous person never loses his trust in God.*

V17-18 How do you respond when your enemy falls? Kidner points out that *verse 18 shows that 17 is far from optional, for the point of 18b is that your glee may well be a more punishable sin that all the guilt of your enemy. A comparable warning appears in Romans 11:18-21.*

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

1. How is wisdom like honey? How is it better?
2. How can a righteous person get up again and again?
3. How should we respond when our enemy falls? Why?

4.     

**Praise Pray**

- Psalm 116a
1. Commit yourself and your family in prayer to tasting and practicing wisdom, 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** Proverbs 24:19-22 Wisdom is patient and respectful

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

V19-20 Smith comments that *wisdom is patient. The student of wisdom must guard against agitation (lit., make yourself hot) over the temporary ascendancy of evildoers. Neither should he be envious of these wicked people. The wicked have no future in this life nor the one to come. “The lamp of the wicked shall be put out,” i.e, his end will come suddenly.*

V21-22 Smith notes here that *wisdom is respectful. On the positive side, the student of wisdom should cultivate in his heart the fear of Yahweh and the king, i.e., he should be respectful of authority. The order is to be observed here: first Yahweh, then the king. Godly people obey the laws of legitimate authorities in so far as those ordinances do not contradict the higher laws of God. The godly will not “mix with” those who are committed to change, i.e., those who revolt against the laws of both God and man. Such revolutionaries will suddenly experience calamity and ruin arising from the anger of God and/or the wrath of the king.*

Are you asking God for wisdom like we are learning about in this chapter?

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

1. Why is it so easy to be agitated by evildoers?
2. Why is it wise to avoid being so?
3. How should we respond to God and to civil authorities?

4.     

**Praise Pray**

- Psalm 116a
1. Rejoice with your family in prayer that God is King
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member