

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, you are encouraged, 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. frankston.rpca.org.au

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. tiny.cc/WkBb1 or tiny.cc/3yrBb1

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 drawn in part from commentaries on the Pentateuch by John Calvin and other authors.

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 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 Leviticus 8:1-36 (1-5, 31-36)²

Notes God had determined that one tribe, the sons of Levi, would be his special workers. Of that tribe, some would have the special designation of priests. They would be the ones to lead God’s people in worship and be the go-between for people and God.

Aaron, a Levite, and his sons were to be set apart for this special task. And so Moses did, just as the Lord commanded. They were washed, then they were given special clothes. After that they were, and the tabernacle was, anointed with special oil to set it and them apart for God’s special use.

Then, because even cleansed and anointed, Aaron and his sons were sinners, a burnt offering was sacrificed to make atonement for the altar and for them. This ceremony and the period of consecration (dedication to service) was to take a whole week. God was serious about their duties and about how he was to be approached. We are reminded repeatedly in the chapter that they did just what God commanded.

- Questions**
1. What tribe of Israel was to be God’s special workers?
 2. Of that tribe, what particular task were some to be set apart for?
 3. Does God care about how He is to be approached?



- Praise Pray** Psalm 20a³
1. Commit you and your family in prayer to do as God commands, by His help
 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 Shorter readings are in parentheses

³ Psalm selections are taken from the *Book of Psalms for Worship*. The same selection is sung each day for a week to gain familiarity with the selection

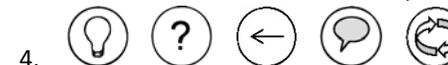
Reading Leviticus 10:1-20 (1-7)

Notes God’s regulation of worship is often stated in this way. *What God has commanded in worship is required. What God has not commanded in worship is forbidden.* Not all Christians hold this view. Rather, they would say, so long as God has not forbidden it we can do it. For them, the burden of proof remains as to why God so clearly emphasised that Nadab and Abihu “offered strange fire before the Lord, which He had not commanded them.”

In many ways, rather than being restrictive, the regulative principle of worship is freeing. Pastor Kevin DeYoung offers 5 freedoms which the regulative principle of worship brings: 1. Freedom from cultural captivity, 2. Freedom from constant battles over preference, 3. Freedom of conscience, 4. Freedom to be cross-cultural, 5. Freedom to focus on the center.⁴

When we believe that “the acceptable way of worshipping the true God is instituted by himself and so limited by his own revealed will” (WCF 21.1) we are driven to the Word of God. Because we desire to acknowledge God’s holiness and glorify Him; because we love Him; we desire to know what He has said is acceptable to Him from us in worship.

- Questions**
1. What is the “regulative principle of worship”?
 2. What freedoms does it offer us in worship?
 3. How do we decide what is acceptable worship?



- Praise Pray** Psalm 20a
1. Ask God to lead you to His acceptable worship
 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

⁴ Kevin DeYoung. The Freedom of the Regulative Principle. bit.ly/RegPW

Reading Leviticus 10:1-3

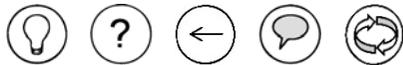
Notes God tells us what was wrong with Nadab and Abihu’s offering. Moses tells Aaron God’s words – “I will be regarded as holy by those who come near me, I will be glorified by all.” Nadab and Abihu did not acknowledge the holiness of God nor glorify Him.

We often think of holiness as “goodness.” Its more basic meaning is “set-apart-ness.” In other words, we have to regard God as different than us. (And, as we become more holy, we become more like God’s character and less like the world and our former nature.) To do other than to recognise and honour God’s holiness is to steal His glory.

And, how did Nadab and Abihu fail to honour God’s holiness? We’re not told they had wrong motives. We’re not told they did something God had forbidden. Rather, we are told, that in their act of worship they did something “which He had not commanded them.”

Many Christians are convinced from this and other similar teachings in the Bible that God regulates His worship. He decides what “in Spirit and in truth” (John 4:24) is. Not us. We don’t decide how God wants to be worshipped, how God wants to be regarded as holy. Rather, we search the Bible to see how He has revealed that to us.

- Questions**
1. What did Nadab and Abihu not do?
 2. In what way did they not honour God’s holiness?
 3. How do we know how God wants to be worshipped?



- Praise Pray** Psalm 20a
1. Confess, with your family, that your worship is not always in Spirit and in truth.
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Leviticus 9:1-24 (1-6, 22-24)

Notes Once the period of consecration was finished, Aaron and his sons began their priestly work. Their first task was Aaron’s – to teach the people through an atonement burnt offering of their sin and of God’s promise of acceptance. Aaron’s sons brought the animals to Aaron and he prepared them for the offering.

First Aaron himself needed atonement, then he was to offer an offering to make atonement for the people. Our English word atonement has the meaning of “being at one with another”. We can see that in the word itself. We are sinners and these sacrifices remind us that although our sin separates us from God, He has made a way for us to be at-one (or at peace) with Him.

The word in the Hebrew carries the meaning of satisfaction by covering. But, we must be clear it is God that does the covering, not us. When we try to cover over our sin our guilt remains. When God covers it over it is removed and we are accepted.

Aaron and his sons had prepared and offered these sacrifices on their first day of duty. As they came down to the people to remind them of God’s blessing, God reminded them that He was the one who was accepting them. Fire came down from heaven and burned up the remains of the offering which were on the altar. The people shouted and fell down – a mixture of great joy and humble worship.

- Questions**
1. What was Aaron to offer first? Why?
 2. How were the people to be made at one with God?
 3. What special sign from God showed this was his doing?



- Praise Pray** Psalm 20a
1. Rejoice with your family that God has made a way for you to be at one with Him through Jesus.
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Leviticus 10:1

Notes Nadab and Abihu, two of Aaron’s sons must have been, along with the people, in awe as God had brought fire from heaven to consume the burnt offering. Now, we are told, they would have a part in bringing worship to God. It is likely they were proud of the honour they had just been set apart to.

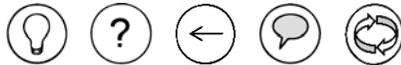
They would bring an incense offering before the Lord. But, in contrast to chapter 8 which reminded us that Moses, Aaron, and his sons did everything God had commanded, Nadab and Abihu did something else.

We notice carefully that they did not do something God had forbidden. Rather, the Bible tells us, they offered something God had not commanded. Some translations call this incense fire “profane,” other call it “strange”, others call it “unauthorised.”

We’re given nothing to suggest their actions were calculated to do anything other than honour God in their service. We’re given no reason to suspect their motives were anything less than the best. But, we are told (with severe consequences to come) that they offered incense in a different way from that which God had commanded.

But isn’t sincerity enough? If we have the right motives in worship isn’t that all that God asks? We’ll have to keep reading.

- Questions**
1. What was the action that Aaron’s sons did?
 2. Did they do something that God had forbidden?
 3. Did they do something that God had commanded?



4.

Praise Psalm 20a

- Pray**
1. Commit yourself and your family in prayer to keep from worshipping other than as He commands, with His help.
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Leviticus 9:23-10:2

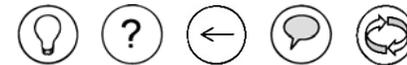
Notes The excitement and wonder of this new role for Aaron and his sons ended quickly. We were just told about God sending fire from heaven to consume the burnt offering. Then Aaron’s sons, Nadab and Abihu, brought their unauthorised fire before the Lord – certain they would be accepted.

Instead, God sent fire from heaven again. This time not to consume the burnt offering, but to consume Nadab and Abihu. What?! Why?! Doesn’t this just confirm, as many sceptics claim, that the God of the Bible is bloodthirsty and unfair? We have to say, “no, it doesn’t confirm that.” Rather, we might say, “it confirms that God is not a tame God.”

And, to those who claim it instead confirms that the God of the Old Testament is a God of judgment while the God of the New Testament is a God of love, we have to say, “no,” too. For, of course, the New Testament is full of teaching on the final judgement of the eternal fires of hell for all who do not believe the gospel. And, we find this same consuming fire in Hebrews 12 where we are called to come to Jesus to worship in grace and in that grace to worship God acceptably “for our God is a consuming fire.” (Hebrews 12:29)

So, something was clearly unacceptable to God in Nadab and Abihu’s strange fire offering. Just what was it? Once again, we’ll have to keep reading.

- Questions**
1. What happened to Nadab and Abihu?
 2. Is God bloodthirsty and unfair? Why or why not?
 3. Is God different in the Old Testament and the New? Why/not?



4.

Praise Psalm 20a

- Pray**
1. Commit you and your family to worship acceptably, by grace
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member