

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 entirely from R. Kent Hughes’s commentary on 2 Timothy

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 Timothy 3:16-17 All Scripture is God-breathed

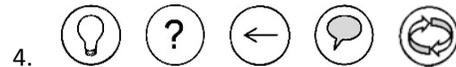
Notes (Notes this week are entirely from R. Kent Hughes's commentary on 2 Timothy)

The mention of the holy writings occasioned Paul's classic statement about the nature and sufficiency of the Bible: "All Scripture is God-breathed ..." (vv. 16, 17).

Scripture is inspired. Paul affirmed with elegant finality that "All Scripture is God-breathed." You can hear the meaning in the transliteration of the Greek word *Theopneustos* (God-breathed—*Theo* = "God" and *pneustos* = "breath"). More literally, "All Scripture is breathed into by God." When you speak, your word is "you-breathed"—your breath, conditioned by your mind, pours forth in speech. You breathe out your words. This belief that Scripture was "breathed into by God" perfectly expresses the view of the first-century Jews about the Old Testament writings.

The early church believed exactly the same thing. As Peter declared, "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:20, 21). The Old Testament Scriptures were God's breath, God's words.

- Questions** (see back page for explanation of symbols)
1. Name each of the descriptions of Scripture from these 2 verses that you can
 2. What does it mean that Scripture is God-breathed?
 3. What portion of our Bibles was Paul discussing here?



- Praise Pray** Psalm 136a²
1. Thank God in prayer for breathing out the Scriptures for us
 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 Timothy 3:16-17 All Scripture – our food, our life

Notes (Notes this week are entirely from R. Kent Hughes's commentary on 2 Timothy)

The testimony of God's Holy Word is that it is his breath and that it is everything to believers. The book of Deuteronomy records that when Moses had finished writing the words of the law and had given it to the Levites to place beside the ark and had sung his song, the Song of Moses, he said, "Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. They are not just idle words for you—they are your life" (Deuteronomy 32:46, 47; cf. 31:9–13; 32:1–43).

When Jesus began his ministry and was tempted by Satan, his encyclopedic knowledge of the Word enabled him to defeat the tempter with three deft quotations from Deuteronomy (see Luke 4:1–13; cf. Deuteronomy 8:3; 6:13, 16). Jesus Christ, God incarnate, leaned on the sufficiency of Scripture in his hour of need. Indeed, his summary response to the tempter was like a bookend to Moses' declaration that the Scriptures are "your life," for Jesus insisted that they are the soul's essential food—"It is written, 'Man does not live on bread alone, but on every word that comes from the mouth of God'" (Matthew 4:4; cf. Luke 4:4; Deuteronomy 8:3).

The Scriptures were life to Moses and food to Jesus. They cannot and must not be anything less to us. They are the very breath of God. They are our breath, our life, our food.

- Questions** (see back page for explanation of symbols)
1. How did Moses speak of the Scriptures?
 2. How did Jesus speak of the Scriptures?
 3. How must we speak of and use the Scriptures?



- Praise Pray** Psalm 136a
1. Pray that you will breathe in the Bible, 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 Timothy 3:16-17 All Scripture equips

Notes (Notes this week are entirely from R. Kent Hughes's commentary on 2 Timothy)

The man of God is super-equipped by the Word of God. The man of God is before all else a man of the Bible.

History records that John Calvin took the logic of this to heart. He believed that the Scripture was God-breathed and useful and thoroughly equipping. According to the recent Calvin translator and biographer T. H. L. Parker, commenting on the content of Calvin's preaching, "On Sunday he took always the New Testament, except for a few Psalms on Sunday afternoon. During the week ... it was always the Old Testament." He took five years to complete the book of Acts. He preached forty-six sermons on Thessalonians, 186 on Corinthians, eighty-six on the Pastorals, forty-three on Galatians, forty-eight on Ephesians. He spent five years on his harmony of the Gospels. That was just his Sunday work! During the weekdays in those five years he preached 159 sermons on Job, 200 on Deuteronomy, 353 on Isaiah, and 123 on Genesis.

All this because of what Calvin believed about the Bible. He believed that the whole of Scripture was the Word of God and must be mined by exposition. "We must not pick and cull the Scriptures to please our own fancy, but must receive the whole without exception," wrote Calvin.

- Questions** (see back page for explanation of symbols)
1. What is the relation of a man of God and the Word of God?
 2. Why did Calvin preach so many sermons through books of the Bible?
 3. How many of the books of the Bible have you read?

4.     

- Praise Pray** Psalm 136a
1. Ask God in prayer to equip you by His word
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading 2 Timothy 3:16-17 All Scripture is God-breathed

Notes (Notes this week are entirely from R. Kent Hughes's commentary on 2 Timothy)

The Old Testament Scriptures were God's breath, God's words. Beautifully, we see that this is also how the early church regarded the Gospels and the epistles. In 1 Tim 5:18 Paul uses the same word for Scripture (*graphe*) that he uses here in 3:16 to refer to quotations from both the Old Testament and New Testament: "For the Scripture says, 'Do not muzzle the ox while it is treading out the grain' [Deut 25:4] and 'The worker deserves his wages' [Luke 10:7]."

Similarly, the Apostle Peter includes Paul's writings in the category of Scripture (*graphe*): "His [i.e., Paul's] letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures" (2 Peter 3:16). It is clear that Peter regarded Paul's writings to be Scripture!

Add to this Paul's insistence that his own writings be read (1 Thess 5:27), exchanged and shared (Col 4:16), and obeyed (1 Cor 14:37; 2 Thess 2:15), and his claim that the very words of his message were "words taught by the Spirit" (1 Cor 2:13). It is evident that he regarded his own writings as Scripture.

Therefore, when he says, "All Scripture is God-breathed," he is including the apostolic writings. This is certainly what the early church came to believe and died for! For Timothy, this awesome view of Scripture is meant to make firm the ground of his continuance.

- Questions** (see back page for explanation of symbols)
1. What portion of our Bibles was Paul discussing here?
 2. Should we be Old Testament or New Testament Christians?
 3. What did Paul say should be done with his writings?

4.     

- Praise Pray** Psalm 136a
1. Commit in prayer to know the Scriptures better, 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 Timothy 3:16-17 All Scripture is useful for teaching & rebuking

Notes (Notes this week are entirely from R. Kent Hughes's commentary on 2 Timothy) For Timothy, this awesome view of Scripture is meant to make firm the ground of his continuance. And this is what Paul affirms as he goes on to describe Scripture's usefulness and sufficiency.

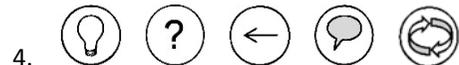
Scripture is useful. The apostle uses two pairs of words to flesh out Scripture's usefulness—"and is useful for teaching, rebuking, correcting and training in righteousness" (v. 16b). The first pair—"teaching, rebuking"—have to do with *doctrine*. Positively, all Scripture is "useful for teaching." That is why the whole of both Testaments must be studied—not just Romans, not just the narratives of the Old Testament, not just the Gospels. All the didactic, poetic, narrative, apocalyptic, proverbial, and epical sections together are to make up the tapestry of our teaching. "All Scripture is God-breathed and is useful for teaching."

And of course when this is done, there will also be "rebuking." Those true to the Scriptures cannot escape this duty. Together the "teaching" and the "rebuking" produce the boon of sound doctrine. It is for want of both that the church has so often fallen into error.

Questions 1. How is Scripture useful (or profitable)?

(see back page for explanation of symbols)

- 2. How does Scripture teach us?
- 3. How does Scripture rebuke us?



Praise Psalm 136a

- Pray**
- 1. Commit in prayer to seek teaching and rebuking, as needed, when you read or study or hear the Bible preached
 - 2. Pray for a member of your church
 - 3. Pray for your family
 - 4. Pray for a non-Christian friend/family member

Reading 2 Timothy 3:16-17 All Scripture is useful for correcting and training

Notes (Notes this week are entirely from R. Kent Hughes's commentary on 2 Timothy) For Timothy, this awesome view of Scripture is meant to make firm the ground of his continuance. And this is what Paul affirms as he goes on to describe Scripture's usefulness and sufficiency.

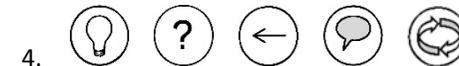
The second pair—"correcting and training in righteousness"—have to do with *conduct*. "Correcting" comes from the Greek word for "straight," which the *New Living Translation* helpfully renders, "It straightens us out." God's Word is useful in a practical way. Those who accept its reproof will begin to find their lives straightening out. Then they will be ready for the Word's positive effect of "training in righteousness." The righteousness that has come to the believer by faith is actualized by the training of God's Word. In sum, the God-breathed Word is "useful" for all of life, all doctrine and all duty, all creed and all conduct—everything!

Scripture equips. Paul ends this section on the sufficiency of Scripture by saying, "so that the man of God may be thoroughly equipped for every good work" (v. 17). Though we cannot see it in English, Paul here uses two forms of the Greek word for *equip* (an adjective and a participle) to make his point. The man of God is super-equipped by the Word of God. The man of God is before all else a man of the Bible.

Questions 1. How does Scripture correct?

(see back page for explanation of symbols)

- 2. How does Scripture train in righteousness?
- 3. How does Scripture equip?



Praise Psalm 136a

- Pray**
- 1. Commit in prayer to seek correction and training, as needed, when you read or study or hear the Bible preached
 - 2. Pray for a member of your church
 - 3. Pray for your family
 - 4. Pray for a non-Christian friend/family member