

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 drawn in part from commentaries on Hebrews by John Calvin, Simon Kistemaker, Kent Hughes, Bob Utley, 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 Hebrews 2:1-4 Don't drift away

Notes
(See back page for authors)
The author of Hebrews is showcasing Jesus to an assembly of Jewish Christians who are being tempted to give up on Jesus. Chapter after chapter Jesus is held up in all His glory and these Christians are urged to keep on keeping on with Jesus.

Here we have the author continuing to show how much superior Jesus is to the angels. As Kistemaker notes, *the author reminds us that we have been given a portrait of Christ's eminence and greatness and, therefore, ought to listen to what he says. For the higher a person stands in rank, the greater authority he exerts, and the more he demands the listener's attention.*

To not listen is far more than to simply miss a message. It is to drift away from salvation and be lost. The Bible is clear that those who are truly saved will never be lost. But, it is also clear that some will profess for a time, then drift away. Hughes comments that *such dangerous drifting is not intentional, but comes rather from inattention and carelessness...the pressured little church...had become careless about their moorings in Christ...as the storms of opposition rose, some of them were drifting farther and farther away from Christ toward the shoals of shipwreck in their old world of Judaism.* Pay even more attention to Christ. Don't drift away.

- Questions**
(see back page for explanation of symbols)
1. Who is the author warning?
 2. What causes drifting away?
 3. How can and why must we be careful not to drift away?



- Praise Pray**
Psalm 140a²
1. Commit yourselves and your church in prayer to not drift away
 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

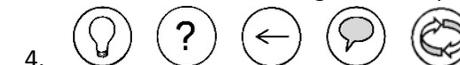
Reading Hebrews 2:17-18 Like His brothers

Notes
(See back page for authors)
The author of Hebrews continues with the significance of Jesus being our blood brothers. He is just like we are – in every way (except He never sinned (see 4:15)). He did not just seem to be a man, He was fully a man, while in some mysterious way, also fully God. This perfect God-man was for us our merciful and faithful high priest.

Utley notes that *Hebrews is unique in the NT in calling Jesus high priest...Hebrews describes Jesus' High Priestly work in several ways: 1. atonement for sin (cf. 2:17; 7:27; 9:14), 2. strength for those tempted by sin (cf. 2:18), 3. grace in time of need (cf. 4:15–16), 4. brings eternal life (cf. 5:9–10), 5. intercession on believers' behalf (cf. 7:25), and 6. confidence to approach a holy God (cf. 10:19–21).*

The focus here is that He turned aside God's wrath to Himself for our sin (propitiation) and that He strengthens and helps us to turn away from sin. We might be wrongly inclined to think that since Jesus never sinned, he didn't really experience temptation fully like we do. Yet the contrary is actually true. As Kistemaker notes *because of his sinlessness, Jesus fully experienced the intensity of temptation. He is able and willing to help us oppose the power of sin and temptation.*

- Questions**
(see back page for explanation of symbols)
1. Didn't Jesus just seem to be a real human? Why or why not?
 2. What kind of high priest is Jesus to us?
 3. How does Jesus' having been tempted matter to us?



- Praise Pray**
Psalm 140a
1. Pray that you will resist temptation, with Jesus' 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 Hebrews 2:13-16 The power of death destroyed

Notes
(See back page for authors)

As our brother, Jesus continues His work. The ultimate work is that He will completely undo the wages of sin – that is, death. Kistemaker notes that *delivering his followers from the curse of sin and the clutches of the devil demanded nothing short of taking the place of those whom God had given him but who stood condemned because of their sin... The result of Christ's death is twofold: he conquered Satan and set his people free from the fear of death.*

Calvin comments that *death here does not only mean the separation of the soul from the body, but also the punishment which is inflicted on us by an angry God, so that it includes eternal ruin; for where there is guilt before God, there immediately hell shows itself.* The RSB notes that *having tempted humanity to sin, the devil then acts as an accuser (Rev. 12:10), demanding that a just punishment be exacted; and "the wages of sin is death" (Rom. 6:23; cf. 1 Cor. 15:56). The devil's power to kill is destroyed only when our sin has been punished—in Christ's death. Then his accusations have no ground (Col. 2:14, 15).* We need no longer fear death and judgment.

This work of destroying the work of the devil, the power of death is for us, His brothers and sisters. Children of the same flesh that He took on. We have blood ties with Him!

Questions
(see back page for explanation of symbols)

1. What do we have in common with Jesus?
2. Why would we (and should we) fear death without Jesus?
3. Why do we no longer have to fear death (with Jesus)?

4.     

Praise Pray

- Psalm 140a
1. Rejoice in prayer that Jesus frees from fear of death
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Hebrews 2:5-8 Man over creation?

Notes
(See back page for authors)

As throughout the whole book, the Old Testament is quoted continually. Even as this human author (unknown) points us to Jesus, it is clear he is not a "New Testament only" Christian. As he shows Christ's superiority over angels he quotes from Psalm 8 which shows God making man over all His creation.

Of course, Psalm 8 is building on the creation mandate of Genesis 1:28: God blessed them, and God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth."

The Psalmist seems surprised at this high place God places man in. What is man? As Hughes comments, *the Psalmist is contemplating the mighty expanse of the evening sky, studded with its orbs of light, and he is so overwhelmed with the greatness of God that he bursts into psalm—first celebrating God's majestic name, then declaring God's worthiness of praise, and next wondering at God's intention for puny little man.* God's intention was that man would rule over the world He created.

But man sinned, and fell, and by consequence he is failing in His creation mandate. We realise this – as the author of Hebrews wants us to. We don't yet see creation in every way subjected to man. God must do something. (He has.)

Questions
(see back page for explanation of symbols)

1. What Psalm does the author of Hebrews quote from here?
2. What does this Psalm say about man's role in God's creation?
3. Why don't we see everything subjected to man?

4.     

Praise Pray

- Psalm 140a
1. Commit in prayer to fulfilling the creation mandate as best you can – even as you wait on the Lord to do more
 2. Pray for a member of your church
 3. Pray for your family
 4. Pray for a non-Christian friend/family member

Reading Hebrews 2:9-10 But we do see Jesus

Notes (See back page for authors)
But. Such a little word and also such an important word. We don't yet see everything in creation subjected to man. But we do see something. Or, more accurately, we do see Someone. We do see Jesus. And, what do we see about Him?

We see Jesus made lower than the angels for a time. The Creator of the universe humbled himself to be born a man. He did this to be Saviour and to undo the failure of the first Adam to rule faithfully over creation.

Not only do we see Him make lower than the angels for a time, but we also see Him suffering and dying. Why should the perfect God-man die?! In order to save all whom the Father had given Him (John 17:6,9,12). Kistemaker notes that *the words to taste death are "a graphic expression of the hard and painful reality of dying which is experienced by man and which was suffered also by Jesus."* Jesus experienced death in the greatest degree of bitterness, not as a noble martyr aspiring to a state of holiness, but as the sinless Savior who died to set sinners free from the curse of spiritual death.

Yet we also see Him, with the eyes of faith, crowned with glory and honour. By His perfect obedience and willing death for His people, Jesus accomplished all that man could not. In Him, all creation is subject to the Man. Jesus reigns supreme over all!

Questions (see back page for explanation of symbols)
1. What do we see?
2. How do we see Jesus in His humiliation?
3. How do we see Jesus in His exaltation?
4.     

Praise Pray Psalm 140a
1. Rejoice in prayer that You see Jesus ruling over all
2. Pray for a member of your church
3. Pray for your family
4. Pray for a non-Christian friend/family member

Reading Hebrews 2:10-12 Not ashamed of His brothers

Notes (See back page for authors)
We might think that this perfect One would scorn the imperfect ones whose sin He had to undo, whose failures He had to make right. But we would misunderstand grace if we thought that.

As Hughes notes, *God has given us Jesus as the divine hero/pioneer of our salvation!... His being made "perfect through suffering" has reference to his being made a perfect pioneer of salvation. The idea is that he was perfectly equipped to do the job.*

And, this "perfect pioneer" who secured our glory and salvation is also our elder brother. And even though we are weak and sinful – even though our sin took Him (willingly) to suffer and die on the cross – in spite of all that, He is not ashamed of us as His brothers! As Kistemaker comments, *the implication is that we, in turn, may call Jesus our brother. What a privilege to be called brothers of the Son of God! He who is seated at the right hand of the Majesty in heaven condescends to sinful man and unashamedly calls him brother (Matt. 28:10; John 20:17).*

And, when we sing His praise from His book of praises – the Psalms of the Bible, we sing with Him. And, He sings with us – telling us, as His brothers, of the glory of God to whom we sing our praise.

Questions (see back page for explanation of symbols)
1. How can Jesus, who is perfect, be made perfect?
2. What is a Christian's relationship to Jesus?
3. What does Jesus tell us when we sing Psalm 22 with Him?
4.     

Praise Pray Psalm 140a, 22d
1. Rejoice in prayer that Jesus unashamedly calls you His brothers and sisters
2. Pray for a member of your church
3. Pray for your family
4. Pray for a non-Christian friend/family member