

## Psalm 150B

1. O praise the LORD! Give praise to God  
Within His holy place;  
And in His mighty, vast expanse  
Sing out to Him your praise.

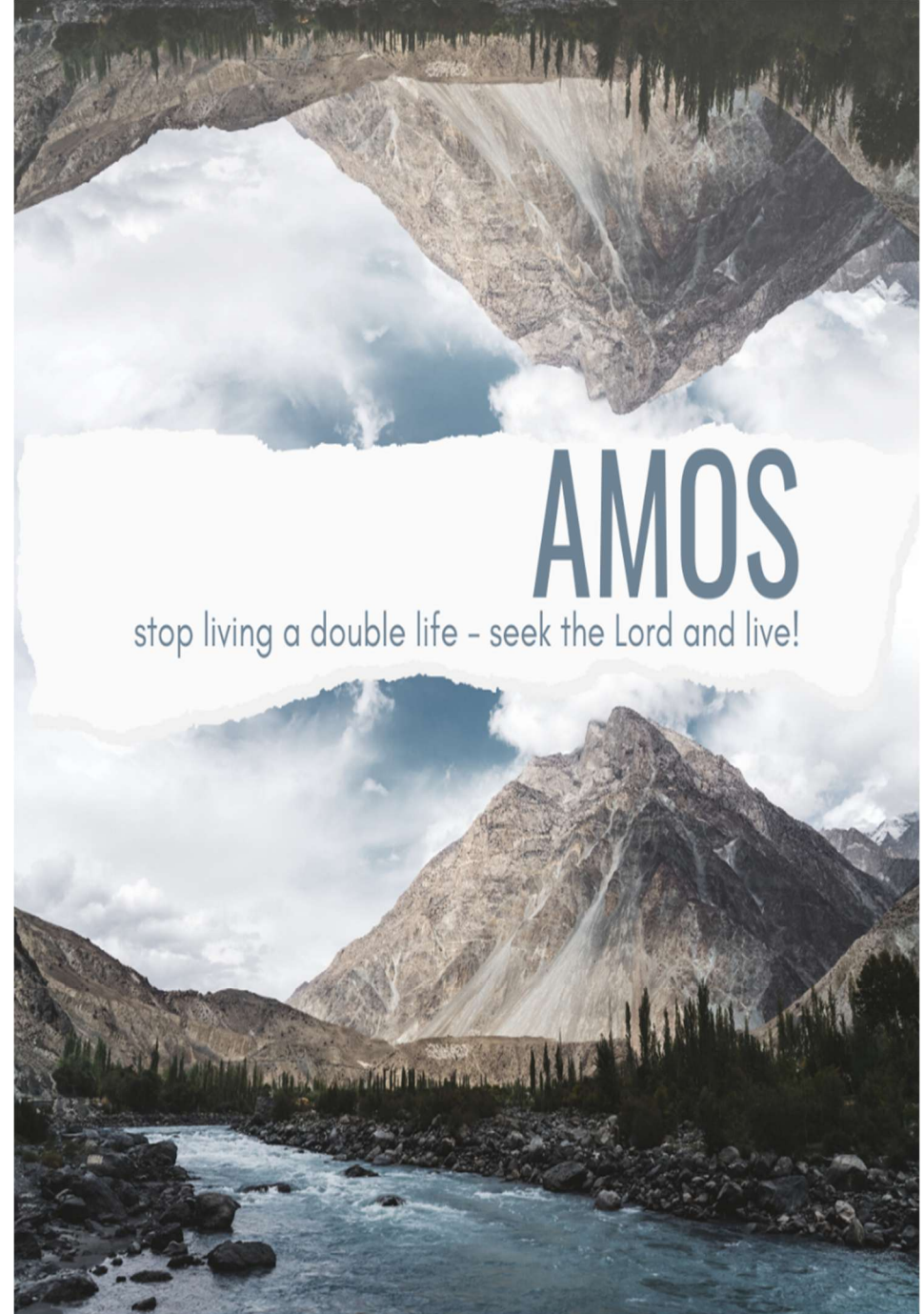
2. O praise Him for His valiant works,  
His acts of providence;  
And give Him praise according to  
His lofty excellence.

3. O praise Him with the trumpet's blast;  
Praise Him with harp and lute.  
Praise Him with tambourine and dance,  
Praise Him with strings and flute.

4. O praise Him with the cymbals' crash,  
With cymbals praise accord.  
Let all things living praise the LORD;  
You, also, praise the LORD.

# Daily Worship Booklet

June 2<sup>nd</sup> – 6<sup>th</sup>, 2025



## Westminster Shorter Catechism

*Question 31:* What is effectual calling?

*Answer:* Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

*Scripture Proofs:*

Acts 26:18; 1 Corinthians 2:10, 12; 2 Corinthians 4:6; Ephesians 1:17-18; Ephesians 1:17-18; Deuteronomy 30:6; Ezekiel 36:26-27; John 3:5; Titus 3:5; John 6:44-45; Acts 16:14; Isaiah 45:22; Matthew 11:28-30; Revelation 22:17.

*Comment:* There are two ways in which God calls man from death to life – there is the outward call through his word, and there is the inward or effectual Call by the Holy Spirit. This effectual call has four parts:

1. Conviction – the person is made conscious that they are a sinner.
2. Enlightenment – the person is made aware of what salvation is.
3. Renewal and Regeneration – the mind and heart of the person are made renewed and made capable of receiving the gift of faith.
4. Faith – The Holy Spirit grants the gift of faith in the Lord Jesus Christ to the person.

**Psalm of the Week:** Psalm 150 B. The words are on page 8.

**Please pray for:**

Mon - Joy Ayer

Tues - Gabe and Maria and Olívia Braden

Wed - Eric and Ivanna Cai

Thur - Spencer Clifton

Frid - Evan and Kaylea, Lauren, Nash, Axl and Lennox Clarke

**Bible Questions for the week:**

1. What did Jacob see in his dream?

*Answer - Genesis 28:12*

**Please pray for the Holy Spirit's help as you study God's Word.**

*These notes have been based upon notes prepared by  
Rev. Lee Hutchings of Trinity Church PCA in North Canton, Ohio.*

## Friday – Amos 7:10-17 - Amaziah Responds - Amos' Opposition.

It's telling about the state of preachers and ministers in the Northern kingdom that God would have to send a missionary from the Southern kingdom to convey His message. The establishment of preachers in Israel is quite content with the status quo of empty formalism in worship and religious life. Therefore, it's not shocking that opposition would foment against Amos and his preaching of Yahweh's righteousness. In this passage today, we meet Amaziah, the priest of Bethel (verse 10). His opposition would likely have been common for those with an outward antagonism to the truth of God's word. He calls upon the King, Jeroboam, to accuse Amos. Amos' message, after all, does indict the King for his wickedness and spiritual atrophy. Amaziah wants to eliminate Amos politically. He attacks the minor prophet personally before bringing up anything Amos has said. This is typical of an 'ad hominem' fallacy, where one attacks the person by making an argument, rather than addressing the argument itself. Amaziah believes that Amos is a menace to society, a great and dangerous threat to the peace and prosperity of Israel. In verse 12, he attacks Amos as a foreigner. It's as if he is saying, "Get out of here, Amos! You don't belong here. Go back home to Judah. You don't get our way of life." His arguments in this section reveal a complacency over Amos' warnings; they are fine for Judah, but don't you dare disturb our beloved Israel! Israel had no appetite for repentance or turning from their evil ways. And so Amaziah tries to banish Amos from ever preaching at Bethel again. Notice, in verse 13, he recognizes the owner of the temple. It's not God's dwelling place, but he calls it "the king's sanctuary". Amaziah's speech only reinforces the message of condemnation that Amos has been prophesying.

So, how does Amos respond to these accusations and threats? He defends his commission from God. He was no mere professional prophet (an insinuation Amaziah makes in verse 12). He's a professional farmer who is more than capable of providing for himself. He does not need to earn a living off the people of Israel. He has spoken because God has called him! In the final analysis, that is all the justification any of us needs for obedience. God, who is faithful, calls us, and we are to answer that call in whatever circumstance and situation He has equipped us for. Amos concludes this section with a specific prophecy of devastation for the priests of Bethel (verse 17). Amos will not be silenced. God's word cannot be stopped! It will not return void (Isaiah 55:11).

**Question.** Q1. How can this passage remind us of the importance of addressing principles and not just personalities?

**Memory Verse** "Bless the Lord, O my soul, O Lord my God, you are very great, you are clothed with splendor and majesty." Psalm 104:1

## **Thursday – Amos 7:7-9 – A Third Vision of Warning.**

The third vision is not as devastating, at least immediately, as the first two, but is nonetheless apprehensive. The Lord is seen in verses 7-9 as a building inspector. He stands behind a wall, representing the people of Israel, and is about to measure it with a plumb line. The plumb line detects where the wall is sagging or flush with the ground. If it is sagging, then the wall is not sound and must be torn down. God measures Israel in this way and finds them wanting. In other translations, verse 8 is rendered “I will spare them no longer”. So God is stating that He will no longer pass over their rebellion. He then goes on to detail the destruction that will come upon them. This time, the prophet has no prayer to offer. And God does not relent.

As the church, we live between the first and second advent of our Lord Jesus Christ. When we encounter passages like these in the Old Testament, they serve a purpose, and it's not simply to provide a historical account of what took place in Israel. The writings of these Spirit-filled prophets serve to warn us to consider who we are and what we are doing with the numerous blessings which God has given to us. They are given to lead us to repent of the sins of our hearts, if, having been put to the plumb line test, we have been found wanting.

Our focus must constantly be upon the life of the Lord Jesus, who lived His life as a perfect substitute for our broken and sagging lives. He is the true cornerstone upon which the walls of the church and our Christian life are built. We can praise God and give thanks for the duration of His life and for His death on the Cross. No plumb line ever found him wanting.

### **Questions**

Q1. How do you fare when measured against God's plumb line for righteousness and faithfulness?

Q2. What about the church when she is measured?

### **Memory Verse**

“Bless the Lord, O my soul, O Lord my God, you are very great, you are clothed with splendor and majesty.” Psalm 104:1

## **Monday – Amos 6:1-7 - Beware a life of ease!**

The shepherd prophet from Tekoa speaks to a people who believe they are safe and blessed, but are, in reality, living in a fantasy. To them and their complacency comes perhaps the most famous words of his entire prophecy, “woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria” (6:1).

The first thing we see in this verse is that God challenges their complacency (6:1-3): It's notable that God is not just speaking to the Northern Kingdom here. Judah is also rebuked for their love of ease and comfort. God directs their attention to other kingdoms that are even smaller with less military might than Israel. This is akin to us when we compare our sanctification with those around us: “Well, I know I am not perfect, but at least I'm better than...”. As one commentator writes, “Israel is just a big fish in a small puddle”. If Israel feels secure by comparison to these small city-states, then it needs to think again. Their complacency has been counterproductive. It has only brought the day of exile and reckoning closer (6:3).

The second thing we see is that God brings an end to their wealth (6:4-7): As mentioned earlier, Israel lived lavishly. And that has resulted in the injustice and oppression of those in need. Israel became completely inward-focused. Their pleasure and entertainment mattered more than anything else. But their “revelry...shall pass away” (6:7). They should have grieved over the ruins of Joseph, their forefather, and the spiritual welfare of their nation. But their God was no longer Yahweh; it was mammon.

### **Questions**

Q1. How can we become complacent in pursuing God and his ways?

Q2. Where are we putting our trust? Material possessions? Numerical success?

### **Memory verse**

“Bless the Lord, O my soul, O Lord my God, you are very great, you are clothed with splendor and majesty.” Psalm 104:1

## **Tuesday – Amos 6:8-14 - Beware of pride!**

Yesterday, we saw two issues that the people in Israel faced, which God addressed: first, their complacency (6:1-3), and second, God brought an end to their lavish lifestyles by striking at their wealth (6:4-7). In the verses before us today, we see that God puts an end to their power (6:8-14). As Solomon warned in Proverbs 16:8, “Pride goes before destruction, and a haughty spirit before a fall”, pride precedes the fall of the nation of Israel. (verse 8). Israel had trusted in its resources and military might. But as Psalm 20:7 warns, it is foolish to put your trust in princes and chariots, rather than the Lord.

In 1 Samuel 4, Israel had taken the Ark of the Covenant into battle, proud in the idea that it would be their ‘defense’, only to find that God would not be part of their scheme and permitted the Philistines to defeat Israel. We read that a great slaughter took place with 30,000 Israelite foot soldiers dying, and the Philistines captured the Ark. In the events that followed, the wife of Phineas, the priest and son of the High Priest Eli, on hearing the news that her husband had died in the battle, as she was dying in giving birth to their son, she called the boy “Ichabod”, saying, “The glory had departed from Israel.” Here again is a time when the name ‘Ichabod’ could have been used to describe what was happening in Israel because of their pride and arrogance in the abuse of their relationship with God.

These verses call us to think upon two things:

1. Whoever controls the government in our nation, it is still the Lord who rules and reigns overall. Israel boasted of its past success, failing to recognize that it was the Lord who gave victory (6:13).
2. We must always examine/search our hearts or ask God to do so to see if there is anything prideful in them.

### **Questions**

Q1. Who rules the nations?

Q2. Is pride an issue in your heart?

### **Memory Verse**

“Bless the Lord, O my soul, O Lord my God, you are very great, you are clothed with splendor and majesty.” Psalm 104:1

## **Wednesday – Amos 7:1-6 – Two Visions of Warning.**

We have seen how Amos predicted five judgments that would befall Israel due to their sin (Amos 3:1-6:14). Now, Amos will reveal five visions that illustrate Israel’s condition and predicament. Each of these visions intensifies the urgency of the prophet’s message, as well as preparing the way for the final section, which speaks of the promise of revival under the Messiah to come.

The first two visions are contained in verses 1-6. They essentially teach the same truth. The only difference is in the progression and severity of the succession of judgments. However, we also witness God’s relenting grace and mercy when he responds to Amos’ prayer and does not bring about the disasters of locusts and fire that He had promised. In verses 1-3, the swarms of locusts mentioned arise from the first crop. That first crop was typically saved for the King’s horses (1 Samuel 8, 1 Kings 18:5-6), and the second crop would be for the people’s cattle (and thus themselves). Amos, whose ministry saw virtually no positive response in Israel from his hearers and likely from a human standpoint was incredibly discouraging, pleads with God for mercy, “O Lord GOD, please forgive!” (7:2). James reminds us, “the prayer of a righteous person has great power as it is working” (James 5:16). God hears and relents. Praise Him for His mercy, as well as His justice!

The second vision (v.4-6) reveals a great ‘judgement of fire’, such that even the waters or ‘the great deep’ are devoured and destroyed. These seemingly natural disasters are revealed to be providential, not merely circumstantial.

The Bible teaches that all events that occur in this world fall within God’s eternal plan and purpose. There may be immediate or secondary causes and consequences, but, as our Westminster Confession reminds us, God “freely and unchangeably ordains whatsoever comes to pass” (WCF 3:1). But, again, Amos petitions the throne of grace, and, again, God hears and will not bring the judgement to fruition.

### **Questions**

Q1. How can Amos’ prayers for Israel inform our prayers for our world and culture? As well as God’s character?

**Memory Verse**, “Bless the Lord, O my soul, O Lord my God, you are very great, you are clothed with splendor and majesty.” Psalm 104:1