

## 1: sermons on the book of micah | Download eBook pdf, epub, tuebl, mobi

*Calvin, as a 'Doctor of the Church' was charged with preaching and teaching responsibilities and was the best known of the preachers who labored in Geneva on behalf of the growing reform movement in the churches At the end of and the beginning of , Calvin turned his attention to the book of Micah.*

They were preached in quick succession, and formed a small portion of the some 4, sermons that Calvin preached in Geneva. The city, which begged him to return after exiling him three years prior, was a place where anti-French sentiments abounded. By , the small counsel saw fit to try and decrease their influence. This small city of about 12, saw , mostly French immigrants come through her gates between and Benjamin Wirt Farley Phillipsburg: Eerdmans, , Wallace McDonald Grand Rapids: Calvin in the Public Square: Liberal Democracies, Rights, and Civil Liberties. The Calvin Series. Yale University Press, , , As he walked the streets, he could hear lewd songs sung to the tunes of the Psalms. I have been from derision saluted of an evening before my door with forty or fifty shots of an arquebuseâ€They set the dogs at my heels, crying, Here! This animosity was not always present in their relationship. Perrin was influential in brining Farel to Geneva<sup>12</sup> and it was he whom Geneva sent to bring Calvin back in , a sign of their amiability. The Libertines formed a mob to riot outside of a meeting of the Small Counsel, a group more favorable to the French reformer. Banner of Truth Trust, lii. Oxford University Press, , Oxford University Press, During the time that Calvin was delivering these sermons on Micah, the pastors and the counsel disagreed about the observance of Christmas. While Calvin and others did not want communion observed on Christmas and other holidays unless it was Sunday, they supported observing them. Indeed, it would be more proper <sup>18</sup> Gordon, The Small Counsel sought to override their decision, but Calvin would have none of it. With a continual influx of French refuges, in Perrin lost control of the Counsel, in part due to his support of Servetus in October of During the course of the riot, Perrin seized the baton of the new Syndic Pierre Bonna. By contrast, his His letter to the young King Edward VI demonstrates his wish for the rulers of his day. But he is himself a Fatehr, and know best what is good for his children. I have been bereaved of the best companion of my life, of one who, had it been so ordered, would not only have been the willing sharer of my indigence, but even of my death. During her life she was the faithful helper of my ministry. It was not until August of that year that the deacons recruited the services of the talented stenographer <sup>29</sup> Cottret, Later in life, Calvin would be accused by Baudouin of a failure to have children. God hath taken my little boy. This [Baudouin] reckons up among my misdeeds, that I have no children. I have myriads of sons through the Christin world. Westminster Press, , <sup>89</sup> citing OC 10a, He was able to record about words per hour. After the service concluded, he would dictate the sermon to secretaries who wrote the text out long hand. In fact, the preacher must first be impacted by the sermon before he can preach it to another. An Introductory Guide, expanded ed. Westminster John Knox Press, , For his efforts, Raguénier made half the pay of a pastor in Geneva. In fact, Calvin emphasized the importance of a proper lifestyle <sup>46</sup> on the part of the person who preached. His style was exposition followed by application to the people, though the form was flexible. It is noteworthy that of the eighteen or so preachers in Geneva and the surrounding area who preached some fifteen sermons every <sup>44</sup> Cottret, Rather, sound preaching was tied to the Word, and thus had the same effect as the Word. The <sup>54</sup> McNeill, IVP Academic, , Scripture supplies him with the means of doing both. It is not just the preaching, but the receiving of it as well that forms an act of worship. As we have seen, Calvin was wary to have his sermons published as they were preached to a specific group of people in a specific context. This preaching affected not only thought, but morality as well. While Calvin felt that sins must be clearly chasened from the pulpit, the complaints of the people to the consistory show that not all Genevans appreciated this,<sup>69</sup> as the reactions of the Libertines to his preaching clearly demonstrates. Yet, it did have a positive effect on many. Shortly after his sermons on <sup>62</sup> Wallace, <sup>95</sup>, citing Comm. Utramque facultatem scriptura suppeditat. Hall, Calvin in the Public Square: Micah, the Council of Two Hundred urged citizens to accept as true the entirety of the Institutes. He had a wide reach in the city. Pierre, on other days he would preach in other churches. Prayer was an important part of this. He was to bring the Word, but he was also to plead for the people as well. His preaching is at home in

the context in which he lived. These are not abstract timeless truths, but truths applied in a historical context. In these sermons, we get a feel for the style of his preaching, a demonstration of how he interacted with the structures and powers of his day, and an understanding of how Calvin applied the truths of 70 Hall, Public Square, Scripture to the everyday world of his audience. Style To communicate these truths clearly, Calvin sought to communicate not only the truth, but to communicate them in a way that they could be understood. He will explain a passage, then restate it as a paraphrase. He would preach the text, and when he felt he had covered it, he would move on to the next verse if there was time, even if the next verse brought up a different subject altogether. Sermons, on Micah 2. Their parentage and blood out to inspire them to love one another. Similarly, if he feels he was not able to cover a verse, he will pick it up the next day. Both of these things occur passim. God has spoken and approves of what we preach to others. The pope never acknowledges that his doctrines are human in origin. It is not that they deny his rule explicitly, but they 83 Sermons, Micah 3. He echoes this in his sermon on Micah 6. Instead of this, they follow the civil leaders in evil. When either the magistrates, who exercise the power of the sword and govern the people, or those who are responsible for teaching them, fail in their office, then you blind the body in one eye. But when both fail, then the whole body becomes blind. The people should be guided by the governing officials in obedience to God. Calvin makes the point often in these sermons that Micah speaks to the leaders first, not because the 88 Sermons, For he has a right to raise his scepter above us, and we to render ourselves obedient to him. Manchester University Press, , His pupose is to threaten the public officials<sup>93</sup> because he knows of their haughty and arrogant spirit. Farley, in his introduction to the sermons, points out four groups of particular concern. These groups are the civic leaders and merchants, the Roman Church, the Anabaptists, and the Libertines. There is overlap among these groups, particularly the first and last. The Catholics, Anabaptists, and Libertines were each a subject of treatise penned by Calvin prior to these sermons. Contra the Anabaptist, saw the publication of the Treatise Against the Anabaptists x. Finally, in Calvin penned the Treatise Against the Libertines xi. Institutes of the Christian Religion: Translated by Robert White. The Banner of Truth Trust, Translated by Elsie Anne McKee. The Library of Christian Classics,. II, Institutes of the Christian Religion. Calvin, Jean, Institutio Christianae religionis. Excudebat Robertus Stephanus, Translated by Ford Lewis Battles.

## 2: A God Second-to-None - Micah 7

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Does God continue to deal with his world in judgment? While justly angry God did not turn his back on a world bent on destruction; he turned his face to it in love. With patience and tender care he set out on the long road of redemption to reclaim the lost as his people and the world as his kingdom. And has God always remained faithful to his promise? God remembered his promise to reconcile the world to himself; he has come among us in Jesus Christ, the eternal Word made flesh. He is the long-awaited Savior, fully human and fully divine, conceived by the Spirit of God and born of the virgin Mary. And what is our hope for the future? Then his kingdom shall come fully, and our Lord shall rule forever. Be careful to make the intent of the Advent season clear. Advent is preparation; Christmas is celebration. In both the Call to Worship and the Offertory, we suggest two different approaches. Many congregations include the lighting of the Advent Candles as an integral part of their Advent observances in order to prepare for the coming of Christ. The Worship Sourcebook describes the Advent Candle lighting this way: This action most often functions as a call to worship, but it can also function as a response to the assurance of pardon or to the sermon. The traditional Advent wreath has four purple candles lit on the four Sundays of Advent grouped around a white Christ candle lit on Christmas Day. These associations may be helpful for a congregation at a particular time, but they are not in any way necessary to a worshipful celebration. Similarly, a tradition calling for the third candle to be pink is not especially important. It is based on a medieval tradition in which the second to last Sunday of Advent and Lent accented Christian joy in the middle of a penitential season. We also suggest that you include a variety of persons in the readings and the lighting of the candles. Include families, singles, and several generations of people. The complete information for all five weeks is included here. This material is found in The Worship Sourcebook p. Each week new readings are added to increase the spirit of anticipation and to provide more complete revelation of the purpose of the coming of the Messiah. Lighting the Advent Candles: I will turn the darkness before them into light, the rough places into level ground. These are the things I will do and I will not forsake them. For the darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you. Nations shall come to your light, And kings to the brightness of your dawn. Let us walk in the light of the Lord. Suppose that you are driving a long distance on your way back home from a large Thanksgiving Day family reunion. You feel fatigued, somewhat bored, and you find it hard to concentrate on traffic. Unexpectedly you spot a Highway Patrol car coming up fast behind you, lights flashing. Suddenly you become completely alert with your eyes wide open, and your edge of sharpness has returned. You are jarred to alertness in what we call a "wake-up moment. This prophet from a small rural village sees the evil and apostasy in Jerusalem and Samaria. A quick walk-through of the book shows the judgments of God he brings, yet in the closing verses 7: You will find helpful material about this powerful book in New International Biblical Commentary: His wake-up call is captured in the intensity of the words of our text, Micah 1: Amos utters similar words in 4: We can only imagine and ought to try to describe the feelings of both fear and defensiveness that this announcement must have stirred up in the hearts of his hearers. The Bible says many similar feelings will be stirred up when he comes again! He is displeased with their worship see 1: He is also displeased with the corruption of their society see 2: Organ Music for the Seasons, vol. Augsburg [] E-M Cherwien, David. Augsburg [] D Cherwien, David. Augsburg Organ Library " Christmas. Hymns Settings for Organ. Triptych and Pastorale on Divinum Mysterium. Concordia [] E-M Near, Gerald. Eleven Pieces for the Church Organ. Hope [] E-M Handbells: The refrain would both begin and end this response. The instrumental suggestions for offertory music can be found in the following: Oh, Come, Oh, Come, Emmanuel. Augsburg [] E-M Krapf, Gerhard. Augsburg [] E-M Schaffner. Five Christmas Carols in Baroque Style. Concordia [] E-M Piano: As the Grains of Wheat. Lillenas MB [] M Handbells: O Come, O Come Immanuel. The Liturgical Year ed. Ditson [] E-M Buxtehude, Dietrich. Fischer [] E-M Manz, Paul. Ten Chorale Improvisations, set 7.

## 3: Here Comes God! - Micah 1

*Michael Parsons, Calvin's preaching on the prophet Micah: The Sermons in Geneva. Lewiston, New York: The Edwin Mellen Press, Pp. \$ cloth (ISBN ). Calvin's sermons have in the last few years increasingly become the subject of study in Calvin research.*

Pulpit Commentaries Verse 1 This inscription, in the first place, shows the time in which Micah lived, and during which God employed his labors. And this deserves to be noticed: This is the reason why the Prophets are wont to mention the time in which they executed their office. But how long Micah followed the course of his vocation we cannot with certainty determine. It is, however, probable that he discharged his office as a Prophet for thirty years: If then Micah was called at the beginning of the first reign, he must have prophesied for thirty-two years, the time of the two kings. Then the reign of Hezekiah followed, which continued to the twenty-ninth year: I have said that he was contemporary with Isaiah: Why then was Micah joined to him? That the Lord might thus break down the stubbornness of the people. It was indeed enough that one man was sent by God to bear witness to the truth; but it pleased God that a testimony should be borne by the mouth of two, and that holy Isaiah should be assisted by this friend and, as it were, his colleague. And we shall hereafter find that they adopted the very same words; but there was no emulation between them, so that one accused the other of theft, when he repeated what had been said. Nothing was more gratifying to each of them than to receive a testimony from his colleague; and what was committed to them by God they declared not only in the same sense and meaning, but also in the same words, and, as it were, with one mouth. It means then that he came furnished with commands, as one sustaining the person of God himself; for he brought nothing of his own, but what the Lord commanded him to proclaim. But as I have elsewhere enlarged on this subject, I now only touch on it briefly. This vision, he says, was given him against two cities Samaria and Jerusalem 60 It is certain that the Prophet was specifically sent to the Jews; and Maresah, from which he arose, as it appears from the inscription, was in the tribe of Judah: We have said elsewhere, that though Hosea was specifically and in a peculiar manner destined for the kingdom of Israel, he yet by the way mingled sometimes those things which referred to the tribe or kingdom of Judah: We hence see, that though Micah spent chiefly his labors in behalf of the Jews, he yet did not overlook or entirely neglect the Israelites. But the title must be restricted to one part of the book; for threatenings only form the discourse here. But we shall find that promises, full of joy, are also introduced. The inscription then does not include all the contents of the book; but as his purpose was to begin with threatenings, and to terrify the Jews by setting before them the punishment that was at hand, this inscription was designedly given. There is, at the same time, no doubt but that the Prophet was ill received by the Jews on this account; for they deemed it a great indignity, and by no means to be endured, to be tied up in the same bundle with the Israelites; for Samaria was an abomination to the kingdom of Judah; and yet the Prophet here makes no difference between Samaria and Jerusalem. This was then an exasperating sentence: Let us now proceed â€” Verse 2 The Prophet here rises into an elevated style, being not content with a simple and calm manner of speaking. We hence may learn, that having previously tried the disposition of the people, he knew the stubbornness of almost all classes: There is then no doubt but that the obstinacy of the people and their wickedness were already fully known to him, even before he began to address one word to them. He found it necessary in the meantime to add vehemence to his teaching; for he saw that he addressed the deaf, yea, stupid men, who were destitute of every sense of religion, and who had hardened themselves against God, and had not only fallen away through want of thought, but had also become immersed in their sins, and were wickedly and abominably obstinate in them. Since then the Prophet saw this, he makes here a bold beginning, and addresses not only his own nation, for whom he was appointed a Teacher; but he speaks to the whole world. For what purpose does he say, Hear, all ye people? We hence see how emphatical are the words, when the Prophet calls on all nations and would have them to be witnesses of the judgment which God had resolved to bring on his people. He afterwards adds, Let also the earth give ear and its fullness We may take the earth, by metonymy, for its inhabitants; but as it is added, and its fullness, the Prophet, I doubt not, meant here to address the very earth itself, though it be without reason. He means that so dreadful would be the judgment of

God, as to shake created things which are void of sense; and thus he more severely upbraids the Jews with their stupor, that they heedlessly neglected the word of God, which yet would shake all the elements by its power. He then immediately turns his discourse to the Jews: Nor is this addition superfluous, The Lord from the temple of his holiness: And this presumption so blinded them that they despised all the Prophets; for they thought it unlawful that any thing should be said to their disgrace, because they were the holy people of God, his holy heritage and chosen nation. Inasmuch then as the Lord had adopted them, they falsely boasted of his favors. Since then the Prophet knew that the people insolently gloried in those privileges, with which they had been honored by God, he now declares that God would be the avenger of impiety from his temple; as though he said, Ye boast that God is bound to you, and that he has so bound up his faith to you as to render his name to you a sport: We hence see that the Prophet beats down that foolish arrogance, by which the Jews were inflated; yea, he turns back on their own heads what they were wont boastingly to bring forward. The verse literally is this, "Hear, ye nations, all of them; Give ear, thou earth, even its fullness; And the Lord Jehovah shall be against you a witness The Lord from the temple of his holiness. Verse 3 The Prophet pursues the same subject; and he dwells especially on this that God would be a witness against his people from his sanctuary. For as the Jews imagined that God was connected with them as long as the temple stood, and this false imagination proved to them an allurements, as it were, to sin, as on this account they took to themselves greater liberty, this was the reason why the Prophet Ezekiel declares that God was no longer in the temple; and the Lord had shown to him by a vision that he had left his temple, so that he would no longer dwell there. Some, as I have said, give a similar explanation of this passage; but this sense does not seem to suit the context. I therefore take another view of this sentence that God would go forth from his place. But yet it is doubted what place the Prophet refers to: Then the going forth of God is by no means ambiguous in its meaning, for he means that God would at length go forth, as it were, in a visible form. With regard then to the place, I am inclined to refer it to the temple; and this clause, I have no doubt, has proceeded from the last verse. But why is going forth here ascribed to God? Because the Jews had abused the forbearance of God in worshipping him with vain ceremonies in the temple; and at the same time they thought that they had escaped from his hand. As long then as God spared them, they thought that he was, as it were, bound to them, because he dwelt among them. Besides, as the legal and shadowy worship prevailed among them, they imagined that God rested in their temple. Such was the senselessness of that people. The Prophet therefore does not say without reason that God would go forth, that he might prove to the Jews that they were deluded by their own vain imaginations, when they thus took away from God what necessarily belonged to him, and confined him to a corner in Judea and fixed him there, as though he rested and dwelt there like a dead idol. The particle, Behold, is emphatical: Hence that they might no longer cherish this willfulness, he says, Behold, come shall the Lord, forth shall he go from his place Isaiah has a passage like this in an address to the people, Isaiah He shall tread, he says, on the high places of the earth. By the high places of the earth I do not understand superstitious places, but those well fortified. We know that fortresses were then fixed, for the most part, on elevated situations. The Prophet then intimates, that those, who were become proud through a notion of their own superiority would not be exempt from punishment. Verse 4 And he afterwards adds, that this going forth of God would be terrible, Melt, he says, shall the mountains under him It hence appears, that the Prophet did not speak in the last verse of the departure of God, as though he was going to forsake his own temple, but that he, on the contrary, described his going forth from the temple, that he might ascend his tribunal and execute punishment on the whole people, and thus, in reality, prove that he would be a judge, because he had been very daringly despised. Hence he says, Melt shall the mountains under him, the valleys shall be rent, or cleave, as wax before the fire, as waters rolling into a lower place 63 The Prophets do not often describe God in a manner so awful; but this representation is to be referred to the circumstance of this passage, for he sets forth God here as the judge of the people: And other similar passages we shall hereafter meet with, and like to those which we found in Hosea. God then is said to melt the mountains, and he is said to strike the valleys with such terror that they cleave under him; in short, he is said so to terrify all elements, that the very mountains, however stony they may be, melt like wax or like waters which flow, because he could not otherwise produce a real impression on a people so obstinate, and who, as it has been said, so flattered themselves even

in their vices. We may further easily learn what application to make of this truth in our day. We find the Papists boasting of the title Church, and, in a manner, with vain confidence, binding God to themselves, because they have baptism, though they have adulterated it with their superstitions; and then, they think that they have Christ, because they still retain the name of a Church. Had the Lord promised that his dwelling would be at Rome, we yet see how foolish and frivolous would be such boasting: We further know, that it is folly to bind God now to one place, for it is his will that his name should be celebrated without any difference through the whole world. Wheresoever, then, the voice of the Gospel sounds, God would have us to know that he is present there. What the Papists then proudly boast of "that Christ is joined to them" will turn out to their own condemnation; "why so? Because the Lord will prove that he is the avenger of so impious and shameful a profanation, as they not only presumptuously lay claim to his name, but also tear it in pieces, and contaminate it with their sacrilegious abominations. Again, since God is said to melt the mountains with his presence, let us hence learn to rouse up all our feelings whenever God comes forth not that we may flee to a distance from him, but that we may reverently receive his word, so that he may afterwards appear to us a kind and reconciled Father. For when we become humble, and the pride and height of our flesh is subdued, he then immediately receives us, as it were, into his gentle bosom, and gives us an easy access to him, yea, he invites us to himself with all possible kindness. That the Lord then may thus kindly receive us, let us learn to fear as soon as he utters his voice: It is here in Hithpael, and only in one other place, Joshua 9: They shall be molten under him. They shall be cleft, or rent, "and be wasted away as the ground is by the waters that are poured down a steep place. Verse 5 The Prophet teaches, in this verse, that God is not angry for nothing; though when he appears rigid, men expostulate with him, and clamor as though he were cruel. That men may, therefore, acknowledge that God is a just judge, and that he never exceeds moderation in punishments, the Prophet here distinctly states that there was a just cause, why God denounced so dreadful a judgment on his chosen people, "even because not only a part of the people, but the whole body had, through their impiety, fallen away; for by the house of Jacob, and by the house of Israel, he means that impiety had everywhere prevailed, so that no part was untainted. The meaning then is, "that the contagion of sin had spread through all Israel, that no portion of the country was free from iniquity, that no corner of the land could bring an excuse for its defection; the Lord therefore shows that he would be the judge of them all, and would spare neither small nor great. The Prophet then testifies that the punishment, then near at hand, would be just. He now adds, What is the wickedness of Jacob? The Prophet, no doubt, indirectly reproves here the hypocrisy which ruled dominant among the people. Of what sort is that transgression? If you wish to know what your wickedness is, it is Samaria; and where your high places are, they are at Jerusalem. But as they thought that Jerusalem and Samaria would be safe, though the whole country were destroyed, the Prophet threatens them by name: So great an arrogance could not be subdued, except by sharp and severe words, such as the Prophet, as we see, here employs. He then says, that the wickedness of Israel was Samaria; the fountain of all iniquities was the royal city, which yet ought to have ruled the whole land with wisdom and justice: When therefore kings thus fall from their dignity, an awful ruin must follow. This is the reason why the Prophet says that the wickedness of Israel was Samaria, that thence arose all iniquities. But we must at the same time bear in mind, that the Prophet speaks not here of gross crimes; but, on the contrary, he directs his reproof against ungodly and perverted forms of worship; and this appears more evident from the second clause, in which he mentions transgressions in connection with the high places. We hence see, that all sins in general are not here reproved, but their vicious modes of worship, by which religion had been polluted among the Jews as well as the Israelites. But it might seem very unjust, that the Prophet should charge with sin those forms of worship in which the Jews laboriously exercised themselves with the object of pacifying God. But we see how God regards as nothing whatever men blend with his worship out of their own heads. And this is our principal contest at this day with the Papists; we call their perverted and spurious modes of worship abominations: We diligently labor, they say, for this end "that God may be worshipped. True; but, at the same time, ye profane his worship by your inventions; and it is therefore an abomination. We now then see how foolish and frivolous are those delusions, when men follow their own wisdom in the duty of worshipping God: Now with regard to the high places, we must notice, that there was a great difference between the Jews and the Israelites

at that time as to idolatry. The Israelites had so fallen, that they were altogether degenerated; nothing could be seen among them that had an affinity to the true and legitimate worship of God: Something like this was the mixture at Jerusalem.

## 4: Micah 4 Calvin's Commentaries

*Recognizing the centrality of John Calvin's preaching to his reforming program, this book elucidates the reformer's teaching within the very concrete historical situation in Geneva in*

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. *Accidet ultimis diebus, ut sit mons domus Jehovae dispositus in capite montium, et extollentur ipse prae sublimitatibus; et venient ad eum populi:* And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: *Et proficiscentur gentes multae et dicent, Venite, et ascendemus ad montem Jehovae, et ad domum Dei Jacob; et docebit nos de viis suis, et ambulabimus in semitis ejus; quia ex Sion prodibit lex, et verbum Jehovae ex Jerusalem.* Here Micah begins his address to the faithful, who were a remnant among that people; for though the infection had nearly extended over the whole body, there were yet a few, we know, who sincerely worshipped God. Let them therefore have what they have deserved. But now I address the children of God by themselves, for I have something to say to them. And we know that we meet with the same thing in the writings of the Prophets, and that it is a practice common among them to add consolations to threatening, not for the sake of the whole people, but to sustain the faithful in their hope, who would have despaired, had not a helping hand been stretched forth to them: We hence see how necessary it is to moderate threatenings and terrors, when prophets and teachers have a regard to the children of God; for, as I have said, they are without these fearful enough. Let us then know that Micah has hitherto directed his discourse to the wicked despisers of God, who yet put on the cloak of religion; but now he turns his address to the true and pious worshippers of God. And he further so addresses the faithful of his age, that his doctrine especially belongs to us now; for how has it been, that the kingdom of God has been propagated through all parts of the earth? How has it been, that the truth of the gospel has come to us, and that we are made partakers with the ancient people of the same adoption, except that this prophecy has been fulfilled? Then the calling of the Gentiles, and consequently our salvation, is included in this prophecy. But the Prophet says, And it shall be in the extremity of days, [] that the mount of the house of Jehovah shall be set in order [] on the top of mountains The extremity of days the Prophet no doubt calls the coming of Christ, for then it was that the Church of God was built anew; in short, since it was Christ that introduced the renovation of the world, his advent is rightly called a new age; and hence it is also said to be the extremity of days: On this subject some remarks were made on Joel 2. Paul gives us the reason for this mode of speaking in 1 Corinthians It shall then be in the last of days; that is, when the Lord shall have executed his vengeance by demolishing the temple, by destroying the city, and by reducing the holy place into a solitude, this dreadful devastation shall continue, not for one year, nor for two; in a word, it will not remain only for forty or fifty years, but the Lord will let loose the reins of his wrath, that their minds may long languish, and that no restoration may be evident. He calls the mount, the mount of the house of Jehovah, [] in a sense different from what he did before; for then it was, as we have stated by way of concession; and now he sets forth the reason why God did not wish wholly to cast aside that mount; for he commanded his temple to be built there. It is the same, then, as though he said, -- "This ought not to be ascribed to the holiness of the mountain, as if it excelled other mountains in dignity; but because there the temple was founded, not by the authority of men, but by a celestial oracle, as it is sufficiently known. It is certain, that by these words of the Prophet is to be understood no visible eminence of situation: But he speaks here of the eminence of dignity, -- that God would give to mount Zion a distinction so eminent, that all other mountains would yield to its honor. And how was this done? The explanation follows in the next verse. Lest, then, any one thought that there would be some visible change in mount Zion, that it would increase in size, the Prophet immediately explains what he meant and says, at the end of the verse, Come shall nations to God. It is now easy to see what its elevation was to be, -- that God designed this mount to be, as it were, a royal seat. As under the monarchy of the king of Persia, the whole of the east, we know, was subject to one tower of the Persian; so also, when mount Zion became the seat of sovereign power, God designed to reign there, and

there he designed that the whole world should be subject to him; and this is the reason and the Prophet said that it would be higher than all other mountains. Hence his meaning, in this expression, is sufficiently evident. There follows, however, a fuller explanation, when he says, that many nations would come He said only before that nations would come: The Prophet now shows that it would be a spiritual kingdom. When David subdued the Moabites and the Amorites, and others, he imposed a certain tribute to be paid annually but he was not able to establish among them the pure and legitimate worship of God, nor was he able to unite them in one faith. Then the Moabites and other nations, though they paid a tribute to David, did not yet worship the true God, but continued ever alienated from the Church. But our Prophet shows that the kingdom, which God would set up at the coming of the Messiah, would be spiritual. For they shall say, [] Let us you and ascend to the mount of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: But the remainder we shall defer till to-morrow. It comes from *kvn*, which Leigh justly says, means "aptly and timely to frame, and likewise to make firm and sure;" and he adds, "The word noteth the ordering, perfecting, and fast establishing of anything. Here the consent of moderns exceeds that of the ancients; and it is no doubt sounder and wiser. It is flowing like that of a river, or of a strong current, and implies copiousness and spontaneity. Instead of "peoples," *mym*, Isaiah has *kl chgvym*, "all the nations. Has the same here, and three have *kl* before *mym*, and this seems to be the correct reading. In the two lines referred to, there is also an addition of *d rchvq*, "afar of," in Micah. With this verse the passage ends in Isaiah; Micah adds another: It is true that he has improved it after the manner of imitators. Or, the Spirit may have inspired both with this prediction: How could it be, that the mount of the house of Jehovah should be firmly fixed on the top of mountains, etc.? The answer is here given, "for go forth shall a law from Zion," etc. And this was literally fulfilled at the commencement of the Gospel; it was first preached at Jerusalem: It is said, "on top of the mountains," not of a mountain. The Church was not to be confined to one place, but was to be preeminent throughout the earth. It was to be coextensive with the word that was to go forth from Zion. Grant, Almighty God that as thou hast been pleased to erect the throne of thy Son among us, we may rely on his protection and learn to resign ourselves wholly to thee, and never turn aside here and there, but with tulle obedience so submit ourselves to the King who has been appointed by thee, that he may own us as his legitimate people, and so glorify thy name, that we may not at the same time profane it by an ungodly and wicked life, but testify by our works that we are really thy subjects. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: *Et judicabit inter populos multos, et arguet vel, corripiet gentes robustos usque in longinquum, et concident gladios suos in vomeres, et lanceas suas in falces*: The Prophet here describes the fruit of Divine truth, -- that God would restore all nations to such gentleness, that they would study to cultivate fraternal peace among themselves, and that all would consult the good of others, having laid aside every desire for doing harm. As then he has lately showed, that the Church of God could not be otherwise formed than by the Word, and that the legitimate worship of God cannot be set up and continued, except where God is honored with the obedience of faith; so now he shows that Divine truth produces this effect, -- that they, who before lived in enmity towards one another and burned with the lust of doing harm, being full of cruelty and avarice, will now, having their disposition changed, devote themselves wholly to acts of kindness. But, before the Prophet comes to this subject, he says, -- He will judge [] among many people, and will reprove strong nations. The word judge, in Hebrew, means the same as to rule or govern. It is certain that God is spoken of here: God has indeed ever governed the world by his hidden providence, as he does still govern it: God does indeed govern the devil and all the wicked, but not by his word, nor by the sanctifying power of his Spirit: The peculiar government of God is that of his Church only, where, by his word and Spirit, He bends the hearts of men to obedience, so that they follow him voluntarily and willingly, being taught inwardly and outwardly, -- inwardly by the influence of the Spirit, -- outwardly by the preaching of the word. Hence it is said in Psalm , Thy willing people shall then assemble. But as men must first be subdued before they render to God such obedience, the Prophet expressly adds, And he will reprove *corripiet* or convince *arguet* many people. And this sentence ought to be carefully noticed; for we hence learn, that such is our innate pride, that not one of us can become a fit disciple to God, except we be by force subdued. Truth then would of itself freeze amidst such

corruption as we have, except the Lord proved us guilty, except he prepared us beforehand, as it were, by violent measures. We now then perceive the design of the Prophet in connecting reproof with the government of God: This, then, is the beginning of the kingdom of Christ. But when he says, that strong nations would be reproofed, he hereby eulogizes and sets forth the character of the kingdom of which he speaks: Correction is indeed necessary, but God employs no external force, nor any armed power, when he makes the Church subject to himself: Hence then is seen the power of truth: Since then the Lord, without any other helps, thus corrects the perverseness of men, we hence see with what inconceivable power God works, when he gathers his own Church. It is to be added, that there is not the least doubt, but that this is to be applied to the person of Christ. Micah speaks of God, without mentioning Christ by name; for he was not yet manifested in the flesh: We hence conclude that Christ is true God; for he is not only a minister to the Father, as Moses, or any one of the Prophets; but he is the supreme King of his Church. Before I proceed to notice the fruit, the expression, *rchvq d, od rechuk*, "afar off" must be observed. It may intimate a length of time as well as distance of place. Jonathan applies it to a long continuance of time, -- that God would convince men to the end of the world. But the Prophet, I doubt not, intended to include the most distant countries; as though he had said, that God would not be the king of one people only, or of Judea alone, but that his kingdom would be propagated to the extremities of the earth. He will then convince people afar off He afterward adds, with respect to the fruit, They shall beat their swords into plowshares, and their spears into pruninghooks I have already briefly explained the meaning of the Prophet: But by speaking of swords and spears he briefly intimates, what men, until they are made gentle by the word of the Lord, are ever intent on iniquitous tyranny and oppression; nor can it be otherwise, while every one follows his own nature; for there are none who are not wedded to their own advantages, and the cupidity of men is insatiable. As then all are thus intent on gain, while every one is blinded by self-love, what but cruelty must ever break forth from this wicked principle? Hence then it is, that men cannot cultivate peace with one another; for every one seeks to be the first, and draws every thing to himself; no one will willingly give way: This is what the Prophet intimates. And then he adds, that the fruit of the doctrine of Christ would however be such, that men, who were before like cruel wild beasts, would become gentle and meek. Forge then shall they their swords into plowshares, and their spears into pruninghooks. Raise, he says, shall not a nation a sword against a nation, and accustom themselves they shall no more to war He explains here more fully what I have before said, -- that the Gospel of Christ would be to the nations, as it were, a standard of peace: Hence as men are naturally impelled by so blind an impulse, the Prophet declares, that this madness cannot be corrected, that men will not cease from wars, that they will not abstain from hostilities, until Christ becomes their teacher: But gentleness, whence does it proceed? Even from the teaching of the Gospel. This passage ought to be remembered; for we here learn, that there is not growing among us the real fruit of the Gospel, unless we exercise mutual love and benevolence, and exert ourselves in doing good. Though the Gospel is at this day purely preached among us, when yet we consider how little progress we make in brotherly love, we ought justly to be ashamed of our indolence. God proclaims daily that he is reconciled to us in his Son; Christ testifies, that he is our peace with God, that he renders him propitious to us, for this end, that we may live as brethren together. We indeed wish to be deemed the children of God, and we wish to enjoy the reconciliation obtained for us by the blood of Christ; but in the meantime we tear one another, we sharpen our teeth, our dispositions are cruel. If then we desire really to prove ourselves to be the disciples of Christ, we must attend to this part of divine truth, each of us must strive to do good to his neighbors. But this cannot be done without being opposed by our flesh; for we have a strong propensity to self-love, and are inclined to seek too much our own advantages. We must therefore put off these inordinate and sinful affections, that brotherly kindness may succeed in their place. We are also reminded that it is not enough for any one to refrain from doing harm, unless he be also occupied in doing good to his brethren. The Prophet might indeed have said only They shall break their swords and their spears; so that they shall hereafter abstain from doing any hurt to others: Except then we endeavor to relieve the necessities of our brethren, and to offer them assistance, there will not be in us but one part of true conversion, as the case is with many, who are not indeed inhuman, who commit no plunder, who give no occasion for complaint, but they live to themselves, and enjoy unprofitable leisure. This indolence the Prophet here indirectly condemns, when he

speaks of the plowshares and the pruning hooks.

*Bishop Paul Morton Preaching for Bishop G E Patterson Back in the Day.*

You do not stay angry forever, but delight to show mercy. You will again have compassion on us; you will tread our sins underfoot, and hurl all our iniquities into the depths of the sea. O preserve us in this mercy forever and ever, so that we may walk in the light of your Word, and may escape all the dangers from Satan and the world, through Jesus Christ, your Son and our Redeemer. This sermon is not an ordinary "Christmas Sermon. Therefore, the reading of the text and the sermon are preceded with the reading of the Christmas narrative. It presents the superiority of God, a second-to-none-God in contrast to all the inferior gods that are presented around us. Many of these little gods make their way into our Christmas celebrations. These exclamations are cumulative, based on all that he has spoken of in earlier chapters. The result is a doxology! Our immersion in the Christmas story should not result merely in sentimentality, but in doxology. Notice that in our text v. All are similar but with slight nuances of expression, and the repetition serves to reinforce the power of the words and the assurance the repentant Christian has. All this is possible through the ministry of his Son, Jesus Christ, and because of the incarnation at Christmas! This message can be a healthy corrective balance to the sentimentality that often is conveyed with the Christmas story. Congregations come to worship on Christmas ready to sing. We encourage you to use additional instruments in accompanying these songs; brass on the strong carols and strings on the quieter carols can be very effective in combination with either piano or organ. Encourage your high school instrumentalists to participate by asking them, preparing music well in advance of the service and practicing with them. Have your vocal ensembles add descants where possible, or have them provide 4-part accompaniment for the congregational singing for some stanzas. Suggestions for prelude and opening hymn accompaniments are as follows: Five Familiar Carols for Christmas. Hope [] E-M Burkhardt, Michael. Five Christmas Hymn Improvisations, set 3. A Christmas Triptych, set 3. Augsburg Organ Library Christmas. Easy Hymn Preludes for Organ, vol. Five Christmas Carols in Baroque Style. Concordia [] adaptable for piano, M Carter, John. Hope [] E-M Carter, John. Still More Carols for Piano. Hope [] E-M Larson, Lloyd. Joy to the World. Alfred [] E-M Handbells: Agape [] octaves, M Dobrinski, Cynthia. Agape [] octaves with organ and opt. The Twelve Bells of Christmas. Concordia [] octaves, D Alternative Harmonization for Organ: As Though the Whole Creation Cried. Hymn Harmonizations for Organ, bk. Ludwig O [] Goode, Jack C. Thirty-four Changes on Hymn Tunes. Partita on Adeste Fideles. Concordia [] E-M Cherwien, David. Variations on Adeste Fideles. Concordia [] E-M Krapf, Gerhard. Concordia [] adaptable for piano, M Whitford, Homer. Five Choral Paraphrases, set 1. Grey [] E-M Handbells: O Come, All Ye Faithful. O Come All Ye Faithful. Agape [] octaves, M Alternative Harmonization for Organ: Easy Hymn Settings Christmas. Creative Hymn Accompaniments for Organ,. Alternative harmonizations and choral resources on the following hymns coordinated in the service with readings from Luke 2 can be found in the following: At the Piano, vol. Away In a Manger. Creative Hymn Accompaniments for Organ, vol. Free Harmonizations of Twelve Hymn Tunes. Augsburg [] Farlee, Robert Buckley. CPH [] Ferguson, John. Organ Music for the Seasons, vol. Noels on Christmas Themes. Augsburg [] E-M Handbells: Augsburg [] Resources for the closing hymn can be found in: Go, Tell It on the Mountain. As though the Whole Creation Cried. Ludwig O [] Alternative Harmonization for Piano: Augsburg [] Suggestions for the postlude could include: McAfee [] Lovelace, Austin C. Bring a Torch, Jeannette, Isabella. Concordia [] Uehlein, Christopher. Augsburg [] Handbells: Bring A Torch, Jeanette, Isabella. Easy Hymns for 4 Hands. Hope [] E-M Handbells: Agape [] octaves, M Sanders, Patricia A. Agape [] 2 octaves, E-M Liturgy Notes: Many churches customarily have visitors on Christmas. These may be relatives who have come to be with family members for the holiday season, or people who do not normally attend worship except for Christmas. Therefore, the opening of worship should be warm, welcoming and hospitable. Words of welcome should be included in the Call to Worship, and the time of greeting one another should be informal and especially warm. The Christmas narrative from Luke 2 is read in four parts in this service. It is important that the Christmas story is set before the worshipers since some many may be visitors and not regular worshipers. We suggest

that multiple lay readers be included. Consider the inclusion of children as readers, especially for the opening readings from Luke 2. It may be wise to consider providing some encouragement and coaching to children who are readers so they can do so clearly and confidently. Notice that all the Advent Candles are lit today. The four outer candles are lit at one time, and after the readings the center white Christ Candle is lit. Again, consider including multiple lay members in these readings. The prayer of application is a very historic Christian prayer. Though the language of it has been updated, this prayer was written and prayed by Jerome, a church leader about years after Christ. Shortly after the Protestant Reformation, Martin Luther prayed this prayer to end his study of Micah. As the prayer is prayed by worshipers today, we sense our unity with the Body of Christ who pin their hopes on the mercy of Christ. You may wish to state this in your transitional statements into the prayer or provide a historical note in the bulletin. You may wish to lead this prayer individually, or print it and have everyone pray it in unison.

## 6: Preaching Through Micah at Christmas | Reformed Worship

*When preaching through this prophetic book, John Calvin had no more difficulty applying Micah's prophecies to his sixteenth-century countrymen than do preachers today. Calvin's twenty-eight sermons on Micah were preached in no political or theological vacuum.*

O my people, what have I done unto thee? Popule mi, quid feci tibi? Et in quo exhibui tibi molestiam? Here God, in the first place, offers to give a reason, if he was accused of any thing. It seems indeed unbecoming the character of God, that he should be thus ready as one guilty to clear himself: It is a personification, by which a character; not his own, is ascribed to God. It ought not therefore to appear inconsistent, that the Lord stands forth here, and is prepared to hear any accusation the people might have, that he might give an answer, My people! By using this kind expression, my people, he renders double their wickedness; for God here descends from his own elevation, and not only addresses his people, in a paternal manner, but stands as it were on the opposite side, and is prepared, if the people had anything to say, to give answer to it, so that they might mutually discuss the question, as it is usually done by friends. Now the more kindly and indulgently the Lord deals with his people, the more enhanced, as I have said, is their sin. He says first, What have I done to thee? He adds In what have I caused trouble [] to thee? Testify, he says, against me. This testifying was to be made to the mountains and hills; as though he said, "I am ready to plead my cause before heaven and earth; in a word, before all my creatures. Testify, he says, against me; that is, there are witnesses present; make public now thy case by stating particulars, I am ready for the defense. We hence see the truth of what I have before stated, -- that a character, not his own is ascribed to God: He afterwards adds -- Footnotes: Quo fatigavi te -- In what have I wearied thee? Ti elupesa se -- how have I caused thee to grieve? Quo labore te pressi -- with what labor have I oppressed thee? This last contains the full meaning. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. Certe vel, quia, vel, nempe quod ascendere te feci e terra Aegypti, et ex domo servorum redemi te, et misi coram te Mosen, Aaron, et Mariam. God, having testified that he had in nothing been troublesome to the people, now states with how great and with how many benefits he had bound them to himself. But we may prefer taking the words as explanatory and somewhat ironical that he records his benefits in the place of trouble or vexation; though, in my judgment, it is better to read the two clauses apart. I have brought thee, he says, from the land of Egypt, from that miserable bondage; and then he says, I have redeemed thee [] By the word, redeem, he expresses more clearly and more fully illustrates his kindness. Then he adds, I have set over thee as leaders Moses, and Aaron, and Miriam, the sister of them both. Benefits, we know, are often accompanied with injuries; and he who obliges another destroys all his favor, when he turns kindness as it often happens, into reproach. It is hence frequently the case, that he who has been kind to another brings so serious an injury, that the memory of his kindness ought not to continue. God mentions here these two things, -- that he had conferred vast benefits on the people, -- and yet that he had in nothing been burdensome to them; as though he said "Many are those things which I can, if necessary, on my part bring forward, by which I have more than a hundred times made thee indebted to me; now thou canst not in thy turn bring anything against me; thou canst not say that I have accompanied my benefits with wrongs, or that thou hast been despised, because thou were under obligations to me, as it is often the case with men who proudly domineer, when they think that they have made others bound to them. I have not then thought proper to accompany my great favors with anything troublesome or grievous to thee. That redemption was so great, that the people ought not to have complained, had it been the will of God to lay on their shoulders some very heavy burdens: There is therefore no reason why any thing should be now burdensome to you; for the bondage of Egypt must have been bitterer to you than hundred deaths; and I redeemed you from that bondage. I have made thee to ascend, he says, from Egypt; and then, I have redeemed thee. He goes on, as we have said, by degrees. He afterwards adds, I have sent before thy face Moses, Aaron, and Miriam. God means here that it had not been a momentary kindness; for he continued his favor towards the Jews when he set over them Moses and Aaron, and Miriam, which was an evidence of his constant care, until he had completed his work of delivering them.

For Moses was a minister of their deliverance in upholding civil order, and Aaron as to the priesthood and spiritual discipline. With regard to Miriam, she also performed her part towards the women; and as we find in Exodus 15, she composed a song of thanksgiving after passing through the Red Sea: It is at the same time right to mention, that it was an extraordinary thing, when God gave authority to a woman, as was the case with Deborah that no one may consider this singular precedent as a common rule. It now follows -- Footnotes: The Septuagint has *ex oikou douleias* -- from the house of slavery. They are the same words as we find in Exodus. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. *Popule mi, recordare nunc vel, quaeso, est eadem particula quid cogitaverit Balak, rex Moab, et quid responderit ei Balaam, filius Beor, a Sittim usque ad Gilgal, ut cognosceres vel, cognoscas justitias Jehovae.* God briefly records here what happened in the desert, -- that the people had need of some extraordinary help in addition to the many benefits which he had conferred on them. Now, had God permitted Balaam to curse the people, what could have taken place, but that they must have been deprived of all their blessings? This is the reason why the Prophet specifically refers to this history, -- that the cursing of Balaam was miraculously turned into a blessing, even through the secret purpose of God. Remember, he says, what Balak devised, that is, how crafty was his counsel: For certain it is, that though Balaam was an impostor and full of deceits, as it is probable that he was a man given to profane superstitions, he was yet endued with the gift of prophecy. This was the case no doubt; and we know that God has often so distributed the gifts of his Spirit, that he has honored with the prophetic office even the ungodly and unbelieving: Balaam then was a Prophet. Now when Balak saw that he was unequal in power to oppose the people, he thought of this expedient -- to get some Prophet to interpose for the purpose of exciting the wrath of God against the people. The answer is easy: And no doubt Balak was wise enough to know, that the Israelites could not be resisted by human power, and that, therefore, nothing remained for him but the interposition of God; and as he could not bring down God from heaven, he sent for a Prophet. He now subjoins, And what Balaam, the son of Beor, answered him. There is here shown, on the one hand, a danger, because Balaam was craftier than all the other enemies of the people, for he could have done more by his artifice than if he had armed against them the whole world: But, on the other hand, we know what he answered; and it is certain that the answer of Balaam did not proceed from himself, but, on the contrary, from the Spirit of God. As Balaam spoke by the secret influence of the Spirit, contrary to the wish of his own heart, God thus proved that he was present at that very time, when the safety of the people was endangered. Think, then, or remember, what Balaam answered; as though he said, -- "Balaam was very nigh cursing thee, for his mouth was opened: What did this mean? Did not the wonderful favor of God shine forth in this instance? He afterwards adds generally, From Shittim even to Gilgal. This is not connected with the last clause; for Balaam did not follow the people from Shittim to Gilgal; but a verb is to be understood, [] as though he said, -- "Thou knowest what things happened to thee from Shittim to Gilgal, from the beginning to the end; at the time when thou didst enter the wilderness, thou hadst begun to provoke the wrath of God. Hence God shows here that he, in his goodness and mercy, had contended with the ungodly ways of the people even to Gilgal; that is, "Thou hast never ceased to provoke me. In short, then the Prophet shows that God had so mercifully dealt with the people, that he had, in a most astonishing manner, overcome their wickedness by his goodness. He at length subjoins, That thou mayest know the righteousnesses of Jehovah. By righteousnesses he means acts of kindness, as the sense of the word is in many other passages: It betokens therefore the relation between God and his Church, whenever the word, righteousness, is to be understood in this sense. That thou mayest then know the righteousnesses of Jehovah; that is, that experience itself may prove to thee how faithful, how beneficent, how merciful has God ever been towards your race. Shittim was in the land of Moab, and Gilgal was beyond Jordan, in the land of Canaan. Grotius and many others repeat the word "Remember," and supply, "what I have done," or, "what happened. It is far more probable that a word or words have been somehow left out: I would then render the verse thus: Wherewith shall I come before the Lord, and bow myself before the high God? *In quo occurram Jehovae? Incurvabo me coram Deo excelso? Occurramne ei in holocaustis? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? An complacitum erit Jehovae in millibus arietum? In decem millibus vallium olei vel,*

pinguedinis? An dabo primogenitum peccatum meum hoc est, piaculum peccati mei? Fructum ventris mei, piaculum sceleris animae mea? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Indicavit tibi, homo, quid bonum; et quid Jehova quaerit abs te nisi facere iudicium et deligere clementiam vel, bonitatem, et humiliari ut ambules cum Deo tuo. The Prophet now inquires, as in the name of the people, what was necessary to be done: But the Prophet shows what has been often stated before, -- that whenever God chides his people, he opens to them the door of hope as to their salvation, provided those who have sinned repent. As this then must have been well known to all the Jews, the Prophet here asks, as with their mouth, what was to be done. He thus introduces them as inquiring, With what shall I approach Jehovah, and bow down before the high God? But at the same time there is no doubt, but that he indirectly refers to that foolish notion, by which men for the most part deceive themselves; for when they are proved guilty, they indeed know that there is no remedy for them, except they reconcile themselves to God: This dissimulation has always prevailed in the world, and it now prevails: Hence they wish to discharge their duty towards God as a matter of necessity; but at the same time they seek some fictitious modes of reconciliation, as though it were enough to flatter God, as though he could be pacified like a child with some frivolous trifles. The Prophet therefore detects this wickedness, which had ever been too prevalent among them; as though he said, -- "I see what ye are about to say; for there is no need of contending longer; as ye have nothing to object to God, and he has things innumerable to allege against you: He afterwards adds, He has proclaimed to thee what is good. The Prophet reproves the hypocrisy by which the Jews willfully deceived themselves, as though he said, -- "Ye indeed pretend some concern for religion when ye approach God in prayer; but this your religion is nothing; it is nothing else than shamelessly to dissemble; for ye sin not either through ignorance or misconception, but ye treat God with mockery. But ye close your eyes to the teaching of the Law, and in the meantime pretend ignorance. This is extremely childish. God has already proclaimed what is good, even to do judgment, to love kindness and to walk humbly with God. As then he says here, With what shall I appear before God? When men litigate one with another, there is no cause so good but what an opposite party can darken by sophistries.

### 7: Micah 6 Calvin's Commentaries

*Sermons on the Book of Micah by John Calvin translated and edited by Benjamin Wirt Farley. pages | Direct Price: \$ \$ | Paperback | Published: Summary: When John Calvin preached through the book of Micah in , he addressed a social situation not unlike Micah's, or ours today. The prophet Micah confronted idolatry, superstition, confusion, alienation, inhumane acts, and personal and social desolation in his own day.*

### 8: Sermons on the Book of Micah

*One of ten sermons delivered at the 72nd annual Indian Springs Holiness Camp Meeting.*

### 9: Micah 1 Commentary - John Calvin's Commentaries on the Bible

*A God Second-to-None - Micah 7. A Christmas or Christmas Eve service focusing on the Christmas story through the eyes of Micah, presenting God's gift of grace and forgiveness through his son. This is the final service in an Advent series on Micah and the hope that he pronounced.*

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