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**THE BOOK OF MICAH**  
(Who is like Jah?)

PREVIEW (WORK IN PROGRESS)

## WHO IS LIKE JAH?

**Chapter 6** reveals the identity, the sealing or numbering of Micah; those who are (and those who are not) like Jah as measured by the rod, seven precepts or statutes of Y'hovah's Law, the same precepts that was unveiled in the first seven days of Earth's history at Creation. This commentary employs it as the 'measuring rod' to understand the chapter and reveals the expansive nature of this instrument, herein precepts are taught upon precept, line upon line, line upon line, here a little there a little Isaiah 28:10.

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## Jehovah's Controversy with His People!

The six chapter of the book of Micah (Who is like Jah?) records a suit in progress, where -in Israel (he rules as God) has been brought before the Court of Heaven, a natural setting, where the Mountains and the Hills, being the sure foundations of the Earth represent the Eternal Statutes of Heaven, they will hear the case. It is the Lord's case against his people and Israel though counselled of Jehovah to 'arise and speak' uttered not a word, instead the Lord presented His rhetoric, a series of self answered questions to substantiate His suit against Israel; a mock case in session; or perhaps a warning of imminent judgement against the sins of his people. Whatever, you consider it to be we will do well to heed the lessons thereof. Had Israel spoken it would be self-incrimination. Perhaps, the setting of the Mountains and the Hills speak to the twin Hills of Jerusalem (Yaw-raw, yaw-raw Salem), especially since the judgement or conviction is against the city.

### 1. The Name of God: Section 1 (first seven verses)

#### 1. His Name:

The first counsel of Jehovah found in **verse one** is the answer to Israel's problem. We would do well if we take heed, "Hear what the Lord says," also prefaced the counsel (Faith comes by hearing, and hearing by the word of God). The word identified the counsel as that of the Lord, the Hebrew pronounced Y'hovah, 'The Self Existent and Eternal One,' hence the suit is before the strong or permanent foundations of the Earth, The Mountains and the Hills. The hearers, Israel is counselled to 'Arise and contend before the Mountains and 'let the hills hear your voice.' The position Israel has been counselled to take is not just a physical position of standing upright, but its inference is of substantial weighting. Imagine for a moment the contrast presented in the imagery of the verse, between, humans, though standing upright at its base, and an imposing, overpowering several of thousands of times more their height structure, The Mountains and Hills. Together this is a stark contrast and scene of Awesomeness. By themselves the Mountains and the Hills is a picture of Grandeur and Majesty. How can humans, therefore, contend before such a Person personified in these symbols. Firstly, they have to be honest and truthful. The counsel to 'Arise' is therefore a call to standing up in righteousness (for righteousness exalted a nation) and this righteousness is only possible by faith in the name of

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God, Y'hovah. When we trust God, He moves mountains at our request in our behalf, the level of our trust is reflected in the consistency and quality of our discourse with Him. What Jacob did in wrestling with God is what his descendants are being called to do in this verse, remember though first his prayer of confession, 'I am not worthy of all the mercy and truth you have showed to me.' Faith as a grain of a mustard seed is what is able to move mountains, Matthew 17: 20; and this is fostered by prayer and fasting. If we heed the counsel in this verse we would have exercise our faith in Him who gave the counsel, Y'hovah. The alternate to exercising our faith and claiming salvation is exercising our faith in claiming our destruction, Revelation 6: 16: 'say to the mountains and rocks fall on us and hide us from the face of Him.' Why not exercise your faith in Y'hovah? The call to arise and contend before the mountains and let the hills hear your voice is a call to a life of faith in the Self Existent Eternal One. Only then can we contend or wrestle with the One who is permanent and eternal, we have to be like Jah to wrestle with Him.

### 2. His Spirit:

The second appeal to: "hear" is found in **verse 2**, this time it's addressed to the 'Mountains.' The subject is: 'Y'hovah's Controversy or Suit with His people and He will plead, convict, judge, rebuke or correct Israel. This line identifies a spiritual disagreement between The Eternal, and those who have been blessed and called by His Name, Israel. Holiness is agreement with Y'hovah and Israel, though called by His name, did not live in accordance with the power thereof, they did not live by the eternal and permanent statutes, they were not like Jah. (By his life Jacob had come into this state of being, Israel, and received the blessing of this new name because of spiritual maturity, the blessings of this lifestyle and hence the name Israel was not only his to keep but for all who are the friends and of the family of God. Prophetically, in type, it pointed to the Seed who would come from his line, The Messiah, who rules as God. The name ISRAEL, therefore speaks to a state of being, that which is also described in Ephesians 4:13: 'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.' This name is therefore of God.) The Mountains, being the Statutes personified could agree with this suit. His people were blessed with the power to rule as God, that is, God speak and it is done, He commands and all things stood fast, similarly Israel had the

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right or privilege to speak to God and it is done. Faith in God is what moves mountains; prayer does all things. Not by might nor by power but by My Spirit says the Lord. But the unholy has no part or lot with the Holy Spirit, hence the controversy. The same way mountains are moved; characters are also formed and moulded.

### 3. The Genesis:

The beginning of this matter was not wrought in God, he had no part, nor lot in it, hence this rhetoric in **verse 3**: O my people what have I done unto you, and wherein have I wearied you? It all had its genesis with Israel and their lack of diligence and steadfastness in serving God. Israel like God could not be wearied, because they wait (kaw-vaw) upon the Lord God Almighty, they would renew their strength they would mount up on wings as eagles, they would run and not weary, walk and not faint, Isaiah 40:31. The Hebrew pronounced kaw-vaw spoke to binding or bonding together, or becoming like Jah. To bind together with the Lord they had to diligently 'bind up the testimony,' take it captive as a prisoner and 'seal the law (precept or statutes),' close up or imprison it, as his disciples, Isaiah 8:16. This means like Joshua the book of the law would not depart out of their mouth but they would meditate in it day and night to observe to do all that is written therein, for then would they be prosperous and then would they have good success, Joshua 1:8. This is how Israel was to be born again and to abide or live in God, and He in them. Israel could not testify against God, it was their fault; they were in the present dilemma.

### 4. Exothos:

The out of the abundance of the heart the mouth speak experience is God's term of reference with His people, herein, ample and sufficient evidence is provided to incubate and nurture their faith in Him, His Name, causing it to grow and mature and come to fruition. As was His terms of reference when He formally introduced Himself to His people in Exodus 20, with His Name and this addendum, in the first commandment, He now reminds them, in **verse 4**, that He brought them up out of Egypt, and redeemed them out of the house of servants and send before them teachers, and role models, Moses, and his brother Aaron, and even the converted rebel, his sister, Miriam. This provided a sure and sufficient basis to nurture the nation to holiness, to be like Jah, had they heeded the counsels.

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### 5. Levi:

In the **fifth verse** of chapter one of the Book: 'Who is like Jah?' The Eternal ask His people to recount or recollect what it means to be joined or attached to Him: to know the righteousness of Y'hovah. Marriage affords intimacy and Israel was Y'hovah's Bride and experienced His righteousness: and this is life eternal that they might know 'You', the Only True God and Jesus Christ whom 'You' have sent. There was a time in her history, when Israel was impregnable because of her righteousness. At that time the Prophet who blesses and no man curses and who curses and no man blesses, Balaam, was summoned by Balak, the Waster, Annihilator or Destroyer, the king of Moab to curse and defy Israel, what follows is a description of that incident in Numbers 22-24. Balak, the king of Moab made a pact with the Midian, the Annihilator and the Contentious agreed that he who ruled as God, Israel was too strong, and many and they could not on their own drive them out of the land, therefore, they consulted Balaam, the foreigner, not of the people Israel, for spiritual intervention. Balaam knew how to summoned The Eternal in his behalf and therefore, whom he blessed was consecrated and whom he cursed or defied was execrated or stabbed with words and foamed or fraught with anger. He was therefore consulted to curse and defy Israel, that perhaps Moab and Midian might drive them out of the land. The terror of God was upon Balak and the Midian when they saw what Israel had done to the Amorites, not only so, they considered Israel a threat to their eco-system for they thought the land could not sustained them both and so they made a pact to drive them out. A similar contention arose between Abraham herdsmen and his relative, Lot's herdsmen, that resulted in them going separate ways; the same drama would unfold again. Remember, Midian was one of Abraham sons and Moab was Lot's children. The plan to consult The Prophet for his blessing or rather cursing was a good one. Spiritual things must take priority in all that is done for success. Therefore great care was taken in his solicitation. Royal Ambassadors or emissaries were sent by Moab and Midian with the promise of great reward. At God's rebuttal more honourable Emissaries were dispatched. Great importunity was displayed by Moab and Midian in not yielding to the Prophet's refusal to come until finally the Prophet and God made a pact having almost lost his life because of evil thinking: the Prophet could not go beyond what God said in the matter. So far their importunity yielded fruit.

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But, would the Righteous and Eternal One agree with the Destroyer and the Contentious to curse, defy and execrate him who rules as God? Can God curse himself or the righteous? The answer: in short, The Eternal and Self Existing One can not and will not execrate the righteous, therefore the things that befalls them, in the end is but only for their good and salvation. This is the answer from Shittim to Gilgal, the three witnesses; that establish this eternal or permanent decree:

- Shittim is the place of acacia wood, east of Jordan, a depiction of the Throne Room of God, The Ark; God's Throne, being made of acacia wood overlaid with gold. Balaam and Balak viewed this outmost part, the fourth or last quarter of Israel, the section of the North, from the high place of baal of a city of Moab, Kirjath-huzoth, a city of many streets. The portrayal is: here encamped Israel in the presence of God. Balaam then intercedes in behalf of Balak to God by the burnt offerings of sevens: seven altars, seven oxen or bullocks and seven rams; each altar having a bullock and a ram and then went to a high place, leaving Balak and his princes beside the offering to meet with God. God's answer was this parable, the words He put in Balaam's mouth:
- **BLESSING 1:**
  - Balak, the king of Moab brought me from Aram, out of the mountain of the east, come curse me Jacob and come defy Israel. How shall I curse, whom God have not cursed? Or how shall I defy, Y'hovah have not defied? For from the top of the rocks I see him, from the hills I behold him: lo, the people shall dwell alone and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth of Israel? Let me die the death of the righteous, and let my last end be like his!



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- The witness of Gilgal, where God rolled away (from off of them) or forgave the reproach or sins of Egypt: here all or the whole of Israel is seen not just the fourth or utmost part. This view was possible from the vantage point offered by Moab's field, an open place, of Zophim, or Watchers, its high place being the top of Pisgah, a mountain east of Jordan, here they could contemplate fully, or cut up, all of Israel and Jacob. The Prophet again call on the Name of God as he did before to hear His pronouncement and he went as before and God met him and gave him this answer:
- **BLESSING 2:**
  - Rise up, (the same and first counsel that Israel got in Micah chapter 6 above) Balak, and hear, hearken unto me you son of Zippor: God is not a man, that he should lie; neither the son of man that he should repent: have he said, and shall he not do? Or have He spoken, and shall he not make it good? Behold, I have received to bless: and He have blessed; and I cannot reverse it. He has not beheld iniquity in Jacob, neither have he seen perverseness in Israel: Y'hovah his God is with him and the shout of a king among them. God brought them out of Egypt; he has as it were the strength of a unicorn (wild bull). Surely no enchantment against Jacob neither any divination (divine sentence) against Israel, according to this time it shall be said of Jacob and of Israel, What have God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat the prey, and drink the blood of the slain.
- Another place between Shittim and Gilgal? This place is not named but is viewed from Moab's vantage point, the top of Peor, which means a gap or opening, also a mountain east of Jordan, and also an idol of Moab that

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looks towards Jeshimon, or desolation (to lie waste). Again the Prophet called on the Name of God, as at other times, but this time he went not for enchantment but set his face toward the wilderness, and he got a vision as the answer:

- **BLESSING 3:**
  - Balaam the son of Beor (Lamp) have said, and the man whose eyes are open have said, which heard the words of God, which saw the vision of the Almighty, falling, but having his eyes open: How goodly are your tents, O Jacob, your tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes, which Y'hovah has planted, as cedar trees beside the waters. He shall pour the water out of his buckets and his seed shall be in many waters, and his king shall be higher than Agag (Flame), and his kingdom shall be exalted. God brought him forth out of Egypt, he has as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed, is he that blesses you and cursed is he that curses you.

Balak was angry at Balaam's third blessing and clapped his hands together furiously to wake him out of the trance he had fallen into, but Balaam insisted that he could not go beyond what the Lord commands to do good or bad of his own mind. He finished his last parable with this last day or end time prophecy:

- **BLESSING 3 (continued):**
  - Balaam, the son of Beor (lamp) have said, the man whose eyes are opened, have said: He

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have said, which heard the words of God and knew the knowledge of the Most High, which saw the vision of the Almighty, falling, but having his eyes open: I shall see him but not now, I shall behold him but not nigh: there shall come a Star (in the sense of blazing as round and shining) out of Jacob, and Scepter shall rise out of Israel, and shall smite the corners of **Moab**, and destroy all the children of Sheth. And **Edom** shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remains of the city. And when he looked on **Amalek**, he took up his parable, and said, Amalek, the first of the nations; but his latter end that he perished forever. And he looked on the **Kenites**, and took up his parable, and said, Strong is your dwelling place and you put your nest in a rock. Nevertheless, the Kenites shall be wasted until **Asshur** shall carry them away captive. And he took up his parable, and said, Alas, who shall live when God does this! And ships shall come from the coast of **Chittim**, (Greeks and Romans) and shall afflict Asshur, and shall afflict **Eber**, and he also shall perish forever.

### 6. Numbers:

The rhetoric of **verse 6** of “Who is like Jah” asks: Wherewith shall I come before Y’hovah and bow before the high God; shall I come before him with burnt offerings, calf of a year old? Penance cannot buy the privilege of His Presence. In other words where, and with what can I come before the Self-existent and Eternal One? The second part of the rhetoric identifies that the where, when, and what has to be the superlative to come before the Lofty One. How we worship determines ‘whom?’ we worship and identifies whose we are. These two questions are answered in verse 8, but suffice it

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to say: 'The kingdom of God is not meat and drink but righteous, peace and joy in the Holy Ghost' Romans 14:17.

### 7. Dueteros:

The rhetoric of the sacred full **verse, 7** state: will the Y'hovah be pleased with thousand of rams and tens of thousands of rives of oil? Will you give your first born for your transgression; the fruit of your body for the sin of your soul? The answer to both questions in this and the preceding verse is a resounding no! True religion reconciles us to God and we are at rest with him by its merits. For these are the sacrifices of God a broken spirit and a contrite heart, he will not despise. Psalms 51: 17. God do not expect us to produce the means of our salvation, by offering our first born, but that we would accept His Salvation, yielding the fruit of our soul, righteousness. This is the difference between Idolatry and True religion, the former has no truth, nor morality only forms.

### Summary and Conclusion:

In these seven verses God measured His Name again, revealing the full length of His rod to His people. This is His signature style. This is how I know that these words proceed out of His mouth. Verse 1 reveals His mark of individuality or appellation:

Y'hovah, the Self-existent, Eternal One; verse 2 His Spiritual nature; verse 3 His pre-eminence, yet being Sovereign permits him to allow every man the freedom of choice and accountability for his action, He took the ultimate responsibility by dying in every man stead if we so will. Verse 4 His faithfulness and deliverance; Verse 5 His Oneness and righteousness, His house is not divided but united; Verse 6, His seal or mark of identity and Verse 7, His peace and rest that He offers. This is the 'Name of God,' Hebrew pronounced 'shame' a mark of individuality, an appellation that infers honour or power, authority and character.

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### 2. THE SPIRIT: (second seven verses)

#### **Y'hovah's Spiritual requirement and the city's dilemma**

##### Introduction:

God is a Spirit and they that worship Him must worship Him in spirit and in truth. To worship Him one has to become like Jah, possessing His Spirit. To do so, you have to drink of, and eat of His Words or Law. In this section the answer is given to the rhetoric in verses 7 and 6 and this is the explanation of how Jacob became Israel and how that nation had matured and grew such that none could count or numbered the fourth part much less the nation itself. This is the righteousness of Y'hovah, referred to in verse 5, whose we are if we hold fast the profession of our faith firm to the end. This is our identity, our sealing, and our election, yea, our calling.

Jacob was blessed of Isaac, his father, and in obedience to his command he left his house at Beer-sheba, land of Canaan, to Padan-aram, the land of the east, to choose a wife from among his mother's family. That night, because he obeyed, the blessing of his father, begun, when he met Y'hovah in a vision, who stood a top of the ladder upon which angels were ascending and descending and gave to him the same promise that he gave, firstly, to Abraham, his grandfather, and to Isaac, his father. There he covenanted with Y'hovah that he would be his God if he took care of him, and he would honour that relationship by returning his tithes and offerings. He also named that meeting place Bethel. That blessing continued throughout his sojourn of twenty years in the land of the east, culminating, in an affirmation of his faith and trust in Y'hovah, when his name was changed to Israel, when having climbed the last rung of the spiritual ladder he met Y'hovah face to face at Peniel, on his return to the land of Canaan. This he did when he was faced with the potential threat of destruction when his brother came with 400 men to meet him. Jacob's blessings were given to his children; who like him was steadfast in faithfulness to Y'hovah.

Moses was sent by God to lead the nation of Israel out of Egypt, out of slavery. His brother Aaron; was also chosen by God to accompany him when he made excuses to go. Their Sister Miriam; shared in the leadership role, being Moses older Sister. Collectively, they were the fathers and mother of the Nation of Israel at that time. Just like Isaac blessing Jacob,

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and instructing him to go to Padan-aram to choose a wife. Moses, Aaron and Miriam (MAM) leadership would be a blessing to the Nation, if they would obey, but as it turned out, only two (Caleb and Joshua) was not only willing but steadfast in faith. Therefore, what followed from the judgement of Egypt and the miraculous delivery from bondage at the institution of the Passover (Death of Christ) and the crossing of the Sea of Reeds (Baptism); was forty years of chastening and wandering in the wilderness, for God to build His great nation, Israel. The same holds true for (spiritual) Israel today. Now, the Nation had matured and grown spiritually, and was on the brink of crossing over Jordan, being on the last rung of Jacob's ladder, to inherit and possess the land of Canaan (Heavenly) and the Destroyer and Contentious, the enemy of souls, was in the high places surveying Israel to curse or execrate the nation.

### 1. The Name of God: (Bearers)

Y'hovah had taught the nation as one man 'the good,' pleasant and superlative things, His requirements, Jesus rehearsed them in the beatitudes, in Matthew 5, Jacob's ladder, each rung when taken advances the climber to the heavenly atmosphere, the dwelling place of Y'hovah, until lo! Our abiding place on earth is His dwelling place. Such was the experience of Israel: 'but his delight is in the law of God and in it he meditate day and night. He shall be like a tree that is planted by the rivers of waters and shall bring forth his fruits in his season.' Psalms 1. This was the portrayal of Jacob's Tent and Israel's tabernacle in the first part of blessing number 3. But how did Jacob and Israel become the dwelling place of Y'hovah? **Verse 8** of chapter 6, of the book of (Micah) 'Who is like Jah?' tells us: 'do justly (mish-pawt), love mercy and walk humbly with your God.' Who understand this verse, let them tell you, let them sing them in a song and write it as frontlets between your eyes, that you will never forget? The Hebrew pronounced mish-pawt, is the same that is translated Judgement. His Law (Penta-tuech or Decalogue) contains His judgements, the first is revealed and accompanies the Decalogue in Exothos 21. **To 'do justly,'** simply means to 'do his law' and no violence! Y'hovah hates violence! Israel stirred Him into action to judge Egypt because of this same reason. None can do His Law, except we search for Him with all our hearts and like Jehoshua, Y'hovah delivers or saves, make it our dwelling place, such that this book of the law does not depart out of our mouth, but is our meditation day and night, that we may observe to do all that is written

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therein, for then shall we be prosperous and have good success. This means to believe on Jesus, the Word of God, with all your heart, therefore, out of your belly or 'bucket' will flow rivers of living waters and your seed shall be in 'many waters' or nation. (John 7:38) **To 'love mercy'** means to be a friend of mercy. Who knows who is mercy's friend? Let them tell you! Let them declare it from the summit of the highest hill! That all knows, that none needs to err on the side of mercy or judgement, none needs to be merciless save and except to walk in verity! Come hear the words: Mercy and Truth are met; Righteousness and Peace shall kiss each other. (Psalms 85:10). Only Truth is Mercy's friend! To love or be a friend of mercy, we must partake of the Divine (the-Vine's branches) nature and be His Truth. Your Law is Truth. (Psalm 119: 142). We must so embrace His Truth or Law, that by beholding we are changed into the same image: "Blessed are they that hunger and thirst after righteousness for they shall be filled." Then and only then, will we experience the intimacy of God's salvation: 'righteousness and peace' shall kiss each other. **'To walk humbly or lowly with your God'** is the height or summit or the last (or first?) wrung on the spiritual ladder, that is, being a bearer of the Presence of God: such a one has become a living sacrifice, holy, an acceptable unto God. Therefore, He exudes the very nature and presence of God and He bears His Name wherever he goes. He lives in the Presence of God, for God dwells in him and he in God. This is how verse 8 summarizes the beatitudes; God will allow violence and temptations to test the character and steadfastness of his converts but our minds should be so stayed on Him that none can trouble our peace: You will keep him in perfect peace, him whose mind his stayed on You. Simply, verse 8 calls us to do His Law, to become His Law and to humbly be a bearer of His Name or Presence (these three are one and the same, therefore, it's a threefold witness or repeat of the same), therefore, there is no periodic coming before the high God (verse 6), for we move and live and have our being in Him.

There is yet hope for all, Moses had slain a man, Aaron had led the nation into Idolatry and Miriam had rebelled against the counsels of God; and yet all three repented and did His Law, became His Law, and humbly bore His Name. These are they that were His faithful stewards in the nation. This is the place that Israel and Jacob had been brought to when Balak and Midian sought by Balaam to execrate and defy them. They sought judgement from God and by his servant to destroy another servant of God. The setting reminds the careful reader of that which was recorded in Job when the

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enemy of souls came in the midst of the sons of God when they came before Him and accused His servant Job. Israel's enemies, similarly, viewed them from three vantage points in the high places, geographically, East of Jordan, viz. east meaning the forefront of place or time, that is antiquity or eternity and Jordan meaning to descend to the lower region or territory, that is, the grave. Hence, this place conjures the meaning of Eternity and Heaven. But the answers to the three consultations were all one and the same a Blessing. Blessing number 1 identifies that God's righteousness is not to curse and defy his righteous servant Jacob: Israel though in the world is not of the world, therefore, Balak had no need to be concerned about this nation, they will not be reckoned or numbered among the nations. They were a peculiar people whom God had brought unto Himself. Balaam when he beheld them desired to be like them, even desiring to die as they would. Blessed are the dead who die in the Lord from henceforth, yea, says the Spirit; that they may rest from their labours, and their works do follow them. (Revelation 14:13) Blessing number 2 identifies God's righteousness as unchangeable as the blessings he pronounces on his righteous people (His work), in whom there is no iniquity; nor perverseness, in fact, He himself dwells among them as their King, and it behoves all, including the destroyer, to arise and to hear. It also alluded, in general terms, to the leading of Judah, likening the people rising up as a lion. Blessing number 3, first part, identifies Jacob's tents and Israel's tabernacles as goodly, the dwelling place of God as described in Psalms 1 and Revelation 22:1. The description is of the spiritual state of the nation rather than its physical habitation. Here God's righteousness is imparted and shared with those who desire him with the whole heart. The ultimate blessing of God incarnate, Israel's King is referred to, as being higher than the flame, Agag and His Kingdom shall be exalted. The second, and last part of Blessing number 3, reveals The Strength (Unicorn), The Courage and Leader (Lion of Judah), The Lord and King of Jacob and the nation and His Kingdom as a Star and Scepter, a Star, for He is from above, blazing, round and shining, as the sun that rises from beyond the mountain of the east, the son of the lamp or light from mountain of the east, Balaam, points to Him as the Light and Kingdom that is higher than the flame, Agag, for He is from above. It reveals Him as Israel and His ultimate purpose in His Kingdom's triumph and destruction of all (seven) earthly kingdoms, namely: Moab, Edom, (Seir), Amalek, Kenites, Asshur, Chittim and Eber. To understand this prophecy of nations it would be wise to compare it with that in Daniel. We all shall behold Him in that day as Balaam says he will see Him. In



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conclusion, the answer from the high place of the modern city with streets (Kirjath-huzoth); from the high place of Pisgah of the open field of Watchers (Zophim); and from the high place of Peor of the desolate, uninhabited, wilderness (Jeshimon) is one and the same, a blessing: **God's righteousness is a blessing and no curse.**

We become a curse (Numbers 31:8), when we conspire with the enemy and sin and cause others also to sin against God: this Balaam did when Balak drove him a way, and Midian willily found the gap or opening (Peor); inviting him home, entertained him and at his weakest moment engaged him and receive counsel on how to make Israel sin. This they did by sending the fairest of their women folk into the camp of Israel and led them away to worship their idols and committing whoredom and moral uncleanness, so that a plague went out from God and 24,000 of the Israelites were slain; until it was stayed by swift Judgement from the leaders in slaying one of the chief conspirators and the hanging up of the heads of those involved on poles in full view of the camp. (Numbers 25) Notwithstanding this, Israel repented, and at Gilgal, over on the other side of Jordan, God forgave them and rolled from off the nation their reproaches, even the sins of Egypt. This is the greatest testimony of God's righteousness: I have no pleasure in the death of the sinner; Y'hovah is not willing that any should perish but that all should come unto repentance. All this Y'hovah reminded Israel in 'Micah's days' hoping for them to repent and turn again unto him. These are the days of 'Who is like Jah?' when there is an intense desire to be like the Most High. The counsel holds true to day as they ever were.

### 2. The Spirit:

**Verse 9:** "Y'hovah's voice cries unto the city and the **man of wisdom** shall see your **name**: hear **the rod** and who appointed it. In the previous verse, 8, his people are personified as the Word of God being transformed into His Law: Judgements and truth and the means of humbly bearing His Name. Herein is the Word of God written and made alive, a physical depiction of God, Man: formed by the hand of God of the dust of the ground in His image and after His likeness and then God breathe into his nostrils the Spirit, the breathe of life and the soul. The same holds true in this verse 9, here the Word of God is identified in audible tones and sounds, Y'hovah's Voice, energizing silence and space into its form. The Spirit or Breathe of the Speaker, always accompanies the spoken Word or 'Voice', especially, if

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one considers that to speak one has to breathe. Y'hovah's voice is described as 'cries unto the city:' here is prefigured God breathing into the nostrils of the body or nation of his people, Israel. The hearers and mountains of verses 1 and 2 are collectively now called, 'the city,' Yaw-raw, Yaw-raw Salem,' or Jerusalem. This is the air or life passage (nostrils) of Israel, the place that God put His Name or Presence. Here is the Sanctuary, God's dwelling place and all the instruments designed and so laid out to teach Israel, how to be safe in mind and body or at peace: 'Yaw raw, Yaw raw Salem' or Jerusalem. As God inhabited the body of Man by His Breathe or Spirit and Man became a living Soul, so Israel was made alive by God inhabiting it's Capital, Jerusalem and its subjects. God purposes to so do again by His Spirit hence he 'cries' (kaw-raw) unto the city. Kaw-raw means to call out, to name, publish, in other words God breathe upon His people by preaching unto them. This is how His Church is infused with life to live to accord with His Law, yes His Spirit. Notice though, that not all Israel is Israel, for only Wisdom, the man who fears or loves God, the Man personified in verse 8, having His Spirit, is able to discern 'The Word preached,' as the revelation of 'His Name.' My sheep hear my voice, and I know them, and they follow me. John 10:27

Notice also, that as we humbly bear His Name as described in verse 8, even so, the words preached, Y'hovah's Voice, bears His Name, viz.: His mark of individuality, His honour or power, authority and character. Herein is the definition of the Spirit of Prophecy or the testimony of Jesus Christ. See the first section, or group of seven verses so titled: 'Name of God.' The counsel comes again to 'hear' and the last reference is made to the Word of God as "Rod," like the Reed or measuring Rod that was given to John in Revelation 11:1, seven-ed as outlined herein, for chastening and discipline: able to make you wise unto salvation, profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim 3:15 – 17 It can also be a Rod as a Sceptre like that used by Moses in leading the Nation, the means by which God rules.

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Jerusalem's dilemma is identified clearly from the next 5 verses:

### 3. Genesis:

The origin of the city's dilemma is made clear from the rhetoric of **verse 10**: "Is there yet treasures of wickedness in the house of the wicked; and the **scant measure** that is abominable?" The city valued and loved the abominable things of wickedness, these are identified in Psalms 1 as: 'counsels of the ungodly, standing in the way of sinners and sitting in the seat of the scornful.' As long as they desired these things they would remain the way they were until ripe for destruction. They 'loved not mercy,' the statutes or precepts of God's Weights and Measuring Rod but they chose the weak and beggarly things, the lean and scant measure, they could not come up to the measure nor the fullness of the stature of Christ unto a perfect man.

### 4. Exothos:

Shall I count them pure, clean, cleanse, or innocent with wicked balances, and with the bag of deceitful weights? Reads **verse 11**. NO! Raised to the power of infinity, for 'we conclude a man is justified, innocent, free or righteous by faith.' Romans 3: 28 Faith or the Exothos is the only just scales: balances and weights to measure or appropriate righteousness. It has for a sure foundation the Word of God: for the Law of the Lord is perfect, converting the soul: the Testimony of the Lord is sure, making wise the simple; the Statutes of the Lord are right, rejoicing the heart: the Commandment of the Lord is pure enlightening the eyes; the Fear of the Lord is clean, enduring forever: the Judgements of the Lord are true and righteous altogether; more are they to be desired than gold, sweeter than honey and honeycomb; moreover by them is your servant warned and in keeping of them is great reward; who understand is errors? Cleanse me of secret faults. Psalms 19:7 – 12

### 5. Levi:

The rich men, or inhabitants of the city and their practices of deceit have been explicitly described in **verse 12**, much to the contrast of verse 8: they 'are full of violence' (they do not 'do justly'); 'they have spoken lies' (they do not 'love mercy') and lastly 'their tongue is deceitful in their mouth'

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(they do not 'walk humbly with God'). Clearly, the means of their wealth is identified as ill gotten; and they will not prosper. They are in contrast to those who have joined or become attached to God and have benefited from the efficacy of His Grace. They are not joined to but are detached from God and will eventually perish unless they repent.

### 6. Numbers:

The city's dilemma was evident by their sins, a controversy between whom, they should represent, 'The Yaw-raw, Yaw-raw, Y'hovah,' the Man of Peace, 'Salem' and how they lived, by violence, deceit and lies. The fruit of such seeds sown is death; this is the natural and spiritual law, therefore their days were numbered in the words of **verse 13**: 'I will make you **sick**, in **smiting** you, and in making you **desolate**.' "By their fruits shall they be known": the enemies of God were found in His City, they will, therefore die from the taking away of the glory of His Presence.

### 7. Dueteros:

In the judgement of verse 13 to make the city desolate, the land only in that time will celebrate her Sabbaths; **verse 14** expounds further to note that life for the city would be disquieting such that they would "eat and shall not be satisfied, and your casting down (empty stomach or hunger) shall be in the midst of you; and you shall take hold and shall not deliver, and that which is delivered shall be given to the sword." The soul is fed with good when the requirements of verse 8 is obeyed, for man shall not live by bread alone but by every word that proceed out of the mouth of God, otherwise, there is no peace, no rest, no recounting of the holiness of God. Israel, though consuming thousands of burnt offerings and tens of thousands of rivers of oil would have a gape in the spiritual stomach, a hunger and a thirst that is not met, simply because the requirements of verses 8 and 9 are ignored. The fear of the Lord is to eschew evil and he that have it shall abide satisfied. The city missed this mark; therefore, salvation's rest is not theirs. They had reached a point where judgement was sure and their best efforts; even surrender, could not deliver, nor save them. Their last end rest in their destruction as the presence of God would leave Jerusalem, the stomach of the nation, therefore the gape and void. We should not take lightly the pleadings of God's grace and longsuffering, He has no pleasure in the death of the wicked, but that all come to

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repentance. Seeing then it is also a memorial of His Holiness to requite to evil doers evil, as they have sown so shall they reap, for in righteousness He exercises judgement, we should take heed to seek Him early for there is also such a point in this business of salvation, a point of no return.

### **Conclusion:**

In the second section of seven verses (8-14), we have a portrayal of how the Spirit and Y'hovah functions as described in Revelation 22:1-5: He flows as water or rain, light or voice, Hebrew pronounced Yaw-raw, Yaw-raw, by the means of His Law, Hebrew pronounced Torah, Torah and fills the body and soul with His breath, life and water, such that we do His Law, because we become His Law and as such are humble bearers of His Name or Presence like the 144,000 of Revelation 14:1. Given this, our whole lives are measured by the Torah Torah, these seven precepts and statutes: especially the Decalogue, Hebrew pronounced Mar-too-reon, and the Penta-tuech, Hebrew pronounced Hoo, He. We are now unto the fullness of the measure of Christ unto a perfect man, not being tossed to and fro with every wind of doctrine, but speaking the truth in love. The same measure by which we are counted righteous and enjoy salvation, His Rest, these Seven Precepts or Statutes, is the same measure that others will be counted ungodly and destroyed.

### **3. The Genesis: Section 3 (only 2 verses):**

The genesis speaks to nativity or birth, origin, beginning or first (also pre-eminence), generation, period or age and nature. The 'natural' law coincides and mirrors the Torah Torah, The Law of the Spirit. Those who transgress the Torah Torah will also reap the same harvest of the seeds sown in the natural realm as only the fear of the Lord pertain to life. These two verses are God's testimony that He by His Name and His Spirit, 'Yaw-raw Yaw-raw,' will accomplish this.

### **1. Name of God or Presence:**

The rich men and the inhabitants of the city who lived by violence, deceit and lies would now experience the injustice or violence they once practiced upon others in that now they sowed their fields and would not reap; they

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would tread olives, and sweet wine but would not be able to anoint themselves with the oil nor drink of the wine they produce for others would plunder them. This discipline of evil would be their experience because God's Presence would no longer be there to keep the enemy at 'bay'. This is the first testimony of **verse 15**.

### **2. The Spirit:**

The Spirit of God is what is despised by the city and they have chosen instead principalities, powers, the rulers of darkness of this world and spiritual wickedness in high places; these are collectively referred to as the statutes of Omri (heaping for merchandise or figuratively to chastise) and the works of Ahab (like father, who I believe was Omri), which is mammon whose contemporary is the love of money: lust of the eyes and pride of life, whose counsels they walked in. Therefore **verse 16**, testifies that God would make the city a desolation and the inhabitants thereof a 'hissing' or derision and they as the scapegoat will bear the reproach of his people.

### **Conclusion:**

Chapter Six of Micah: Who is like Jah? Identifies for us those who are God's and numbered in His ranks, bearing His Name, having His Spirit; conversely his enemies are likewise identified and their destruction revealed. There are seven chapters in the book each of you should attempt to measure or understand the chapter that coincide with your number. I have done chapter six, Colin's chapter to elucidate the precepts or statutes for which each of you represent. When you are finish we will consolidate all the chapters and it will become the guiding rule for **S.O.P.**

### **S.C.R.I.B.E. 21.**

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