

Some people speak of Micah then as Isaiah's younger contemporary. But actually I don't think he was younger. He might even have been a little bit older, or they might have been the same age. Its no ~~men~~ evidence he was younger that he mentions Uzziah. Because in Isaiah's book there is only one reference to Uzziah and that's the beginning of chapter 6 where he says "in the year that king Uzziah died." Uzziah had ceased to be an active king when he became a leper and he lived for many years in his upper ~~n~~ room and therefore it is quite natural Micah would not mention him--he had no part in the government during those years, but the year that he died everyone's attention would again be called to him even though most of them had forgotten he even existed. Their attention would be called to him. They would recall the tragedy of his life and Isaiah had his great vision in the year Uzziah died (Is 6 where he mentions Uzziah) but Micah mentions only the other kings.

Otherwise they start the same way naming the kings during whose reigns God gave them visions and used them for His purposes. Of course Micah is much shorter than Isaiah. It may be he gave his prophecies in a much shorter time or it may be that less of it was preserved. But it is indeed a wonderful book and I would like to explain and look at some of its features. I was hoping I could look at about everything in the book but I see that I am going -- it takes longer than I had expected and I am going to have to rush over some sections rather rapidly.

The first chapter we won't pay a great deal of attention to. It is a wonderful literary work. It really begins with verse 2 because v. 1 is just introduction. "Here O peoples all of you. Listen O earth and all who are in it." It's interesting that 1:1 begins "Hear O people." Chapter 3 begins, "Listen you leaders of Jacob" and chapter 6 begins "Listen to what the Lord says." The book naturally divides into three parts. In this case the word "listen" introduces each of the three. But I think we should be careful not to think we can divide books up according to the start of paragraphs like that. That is an extra indication sometimes given but not nearly always. In this case it does divide it, it shows the division into three different parts.

The first part begins, Listen O people all of you. Listen O earth and all who are in it, that the Sovereign Lord may witness against you, the Lord from His holy temple." So we have here the declaration of God's greatness and then it proceeds telling about the sin of the people and telling about the punishment that is to come and I'm going to skip down to v. 6, "Therefore --or v. 5, let's say, "All this is because of Jacob's transgression, because of the sins of the house of Israel. What is Jacob's transgression? Is it not Samaria? What is Judah's high place? Is it not Jerusalem?" So he mentions the two capitol cities. The capitol city of the northern part, the northern kingdom, which was nearly three times as large as the southern kingdom, he says it is Samaria. Then he mentions the capital of the southern kingdom at Jerusalem. In the day of Isaiah and Micah, Samaria was probably three times as large as Jerusalem. If you ~~sit-up~~ stood up on that great hill over there in northern Palestine where Samaria was, you look out there is a wonderful outlook there. From Jerusalem as you look out you get a glimpse of certain important historical places, but from Samaria you have a wider outlook and more a feeling of being on top of things and the area of Samaria is much larger than the area of Jerusalem, and the city was probably 2 or 3 times as large as the city of Jerusalem at that time. But Samaria turned away from God even more than Jerusalem had, and sooner than Jerusalem had and the result was, as Micah says