

in place of Ahaiz a man of far different stamp, one who can indeed represent God's presence with his people for he will be a man after God's own heart as David was. One whom we are even told here is to be born of a virgin. Izziah continues with telling what is to happen in the near and immediate future and also for the sake of the Godly among the nation looking on to the very distant future and showing how Emmanuel is eventually to reign in righteousness and to send his power over the whole earth. The vision of the wonderful coming change and his glorious change he is going to establish over the whole earth forms one of the outstanding features of this book of Emmanuel. Now this other section, of which we spoke a few minutes ago 28 to 35 forms a parallel. It is clear enough that this section is given at the same time and has the same historic background. However it is addressed not only to the King but to the nobles, the emphasis is not on the replacement of the wicked king by a righteous king, but on the replacement of the wicked leaders of the people with people who will truly follow God and who will be true to him. The same general matters are considered. Deliverance from the invasion then deliverance by God's power alone from the power of the great Assyrian attacks and the great eventual question which God is going to bring when he sets up his own reign of perfect righteousness over the earth.

Now we have not yet looked at the sections composed of chapters 1 to 6. In this section I always find it possible first to study the book of Micca. I find a remarkable similarity between the Book of Micca and the first six chapters of Izziah. The Book of Micca with its seven chapters and the first six chapters of Izziah have this in common that each of them has a three-fold structure. In each of them there is first a message of rebuke to the people for their sins and then the attention of the prophets is turned to the Godly and we hear God's message of blessing