

PROPHECY IS DISCURSIVE

In interpreting and understanding the prophetic scriptures it is important to realize that prophecy is discursive. "Discursive" basically means that the speaker or writer often moves from one subject to another with no reference to time, timing, or a particular order. As this term applies to prophecy it refers to the fact that the prophets saw visions and reported what they saw. However, their visions did not necessarily relate to one another in any sequential, chronological, or orderly way. Two prophecies in sequence may end up being fulfilled chronologically, in reversed order, or they may not be directly connected to each other at all. In other cases, the prophet would not be aware of large gaps of time within his own prophecy. In much the same way an observer may look at a range of mountains but not be able to specify the size of the valleys between sets of peaks within the total range, the time between prophecies would elude the prophet. Again, a prophet may have visions that overlap, as though he were seeing the same event from a series of different perspectives. The discursive nature of prophecy is one of the most basic things to realize about prophecy in the Bible.

<p>Section 1: 4:1-5</p>	<p>¹Now it shall come to pass in the latter days <i>That</i> the mountain of the LORD's house Shall be established on the top of the mountains, And shall be exalted above the hills; And peoples shall flow to it. ²Many nations shall come and say, "Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion the law shall go forth, And the word of the LORD from Jerusalem. ³He shall judge between many peoples, And rebuke strong nations afar off; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war any more. ⁴But everyone shall sit under his vine and under his fig tree, And no one shall make <i>them</i> afraid; For the mouth of the LORD of hosts has spoken. ⁵For all people walk each in the name of his god, But we will walk in the name of the LORD our God Forever and ever.</p>
<p>Section 2: 4:6-8</p>	<p>⁶"In that day," says the LORD, "I will assemble the lame, I will gather the outcast And those whom I have afflicted; ⁷I will make the lame a remnant, And the outcast a strong nation; So the LORD will reign over them in Mount Zion From now on, even forever. ⁸And you, O tower of the flock, The stronghold of the daughter of Zion, To you shall it come, Even the former dominion shall come, The kingdom of the daughter of Jerusalem."</p>
<p>Section 3: 4:9, 10</p>	<p>⁹Now why do you cry aloud? <i>Is there</i> no king in your midst? Has your counselor perished? For pangs have seized you like a woman in labor. ¹⁰Be in pain, and labor to bring forth, O daughter of Zion, Like a woman in birth pangs. For now you shall go forth from the city, You shall dwell in the field, And to Babylon you shall go. There you shall be delivered; There the LORD will redeem you From the hand of your enemies.</p>
<p>Section 4: 4:11-13</p>	<p>¹¹Now also many nations have gathered against you, Who say, "Let her be defiled, And let our eye look upon Zion." ¹²But they do not know the thoughts of the LORD, Nor do they understand His counsel; For He will gather them like sheaves to the threshing floor. ¹³"Arise and thresh, O daughter of Zion; For I will make your horn iron, And I will make your hooves bronze; You shall beat in pieces many peoples; I will consecrate their gain to the LORD, And their substance to the Lord of the whole earth."</p>
<p>Section 5: 5:1</p>	<p>¹Now gather yourself in troops, O daughter of troops; He has laid siege against us; They will strike the judge of Israel with a rod on the cheek.</p>
<p>Section 6: 5:2-5a</p>	<p>²But you, Bethlehem Ephrathah, <i>Though</i> you are little among the thousands of Judah, <i>Yet</i> out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth <i>are</i> from of old, From everlasting." ³Therefore He shall give them up, Until the time <i>that</i> she who is in labor has given birth; Then the remnant of His brethren Shall return to the children of Israel. ⁴And He shall stand and feed <i>His flock</i> In the strength of the LORD, In the majesty of the name of the LORD His God; And they shall abide, For now He shall be great To the ends of the earth; ⁵And this <i>One</i> shall be peace.</p>
<p>Section 7: 5:5b, 6</p>	<p>When the Assyrian comes into our land, And when he treads in our palaces, Then we will raise against him Seven shepherds and eight princely men. ⁶They shall waste with the sword the land of Assyria, And the land of Nimrod at its entrances; Thus He shall deliver <i>us</i> from the Assyrian, When he comes into our land And when he treads within our borders.</p>
<p>Section 8: 5:7-9</p>	<p>⁷Then the remnant of Jacob Shall be in the midst of many peoples, Like dew from the LORD, Like showers on the grass, That tarry for no man Nor wait for the sons of men. ⁸And the remnant of Jacob Shall be among the Gentiles, In the midst of many peoples, Like a lion among the beasts of the forest, Like a young lion among flocks of sheep, Who, if he passes through, Both treads down and tears in pieces, And none can deliver. ⁹Your hand shall be lifted against your adversaries, And all your enemies shall be cut off.</p>
<p>Section 9: 5:10-15</p>	<p>¹⁰"And it shall be in that day," says the LORD, "That I will cut off your horses from your midst And destroy your chariots. ¹¹I will cut off the cities of your land And throw down all your strongholds. ¹²I will cut off sorceries from your hand, And you shall have no soothsayers. ¹³Your carved images I will also cut off, And your sacred pillars from your midst; You shall no more worship the work of your hands; ¹⁴I will pluck your wooden images from your midst; Thus I will destroy your cities. ¹⁵And I will execute vengeance in anger and fury On the nations that have not heard."</p>

- When will Section 1 be fulfilled?
- How does Section 2 compare to Section 1 chronologically?
- To what event does Section 3 refer?
- In Section 4 what role does the "daughter of Zion" hold with respect to the nations?
- In Section 5 is Judah victorious or being oppressed?
- To whom does Section 6 refer?
- Compare Micah 5:3 with 4:10.
- In Section 7, who delivers Judah from the Assyrians? (Note the context in Section 6.)
- In Section 8 is Israel victorious or being oppressed?
- What action is the Lord taking in Section 9?
- To whom is the Lord speaking in Section 9?
- Compare Section 4 and Section 8.
- Micah 4:6 and 5:10 both use the phrase "in that day." Are they referring to the same time? Explain.
- Which of the sections possibly overlap?
- How would you put the sections in chronological order?

The above investigation should help one understand the discursive nature of prophecy. Micah jumps back and forth from the latter days to future Babylonian captivity to their contemporary struggle with Assyria to the coming of the Messiah to Jacob's being victorious among the nations and the Lord's cleansing His people and judging the wicked. All of that is covered in just 28 verses! Let us look at some additional examples of discursive elements in prophecy.

EXAMPLE OF NON-SEQUENTIAL PROPHECY

Isaiah 9

	<p>¹Nevertheless the gloom <i>will not be</i> upon her who <i>is</i> distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed <i>her</i>, <i>By</i> the way of the sea, beyond the Jordan, In Galilee of the Gentiles.</p> <p>²The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined.</p>
	<p>³You have multiplied the nation <i>And</i> increased its joy; They rejoice before You According to the joy of harvest, As <i>men</i> rejoice when they divide the spoil.</p> <p>⁴For You have broken the yoke of his burden And the staff of his shoulder, The rod of his oppressor, As in the day of Midian.</p> <p>⁵For every warrior's sandal from the noisy battle, And garments rolled in blood, Will be used for burning <i>and</i> fuel of fire.</p>
	<p>⁶For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.</p>
	<p>⁷Of the increase of <i>His</i> government and peace <i>There will be</i> no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.</p>
	<p>⁸The LORD sent a word against Jacob, And it has fallen on Israel.</p> <p>⁹All the people will know—Ephraim and the inhabitant of Samaria—Who say in pride and arrogance of heart:</p> <p>¹⁰"The bricks have fallen down, But we will rebuild with hewn stones; The sycamores are cut down, But we will replace <i>them</i> with cedars."</p> <p>¹¹Therefore the LORD shall set up The adversaries of Rezin against him, And spur his enemies on,</p> <p>¹²The Syrians before and the Philistines behind; And they shall devour Israel with an open mouth. For all this His anger is not turned away, But His hand <i>is</i> stretched out still.</p> <p>¹³For the people do not turn to Him who strikes them, Nor do they seek the LORD of hosts.</p> <p>¹⁴Therefore the LORD will cut off head and tail from Israel, Palm branch and bulrush in one day.</p> <p>¹⁵The elder and honorable, he <i>is</i> the head; The prophet who teaches lies, he <i>is</i> the tail.</p> <p>¹⁶For the leaders of this people cause <i>them</i> to err, And <i>those who are</i> led by them are destroyed.</p> <p>¹⁷Therefore the LORD will have no joy in their young men, Nor have mercy on their fatherless and widows; For everyone <i>is</i> a hypocrite and an evildoer, And every mouth speaks folly. For all this His anger is not turned away, But His hand <i>is</i> stretched out still.</p> <p>¹⁸For wickedness burns as the fire; It shall devour the briers and thorns, And kindle in the thickets of the forest; They shall mount up <i>like</i> rising smoke.</p> <p>¹⁹Through the wrath of the LORD of hosts The land is burned up, And the people shall be as fuel for the fire; No man shall spare his brother.</p> <p>²⁰And he shall snatch on the right hand And be hungry; He shall devour on the left hand And not be satisfied; Every man shall eat the flesh of his own arm.</p> <p>²¹Manasseh <i>shall devour</i> Ephraim, and Ephraim Manasseh; Together they <i>shall be</i> against Judah. For all this His anger is not turned away, But His hand <i>is</i> stretched out still.</p>

When was Isaiah 9:1, 2 fulfilled?

When was Isaiah 9:6 fulfilled?

Is Isaiah 9:7 already fulfilled, yet to be fulfilled, or ongoing in its fulfillment?

What do verses 8–21 refer to? Has this been fulfilled? When?

What does the sequence of these prophecies in chapter 9 show us about the discursive nature of prophecy?

EXAMPLE OF OVERLAPPING PROPHECY

Daniel 2	603-602 BC	<p>³⁶"This is the dream. Now we will tell the interpretation of it before the king. ³⁷"You, O king, <i>are</i> a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; ³⁸"and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given <i>them</i> into your hand, and has made you ruler over them all—you <i>are</i> this head of gold. ³⁹But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth.</p>
Daniel 7	553 BC	<p>¹In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head <i>while</i> on his bed. Then he wrote down the dream, telling the main facts. ²Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. ³"And four great beasts came up from the sea, each different from the other. ⁴"The first <i>was</i> like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it. ⁵"And suddenly another beast, a second, like a bear. It was raised up on one side, and <i>had</i> three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!' ⁶After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it. ⁷After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It <i>was</i> different from all the beasts that <i>were</i> before it, and it had ten horns. ⁸"I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, <i>were</i> eyes like the eyes of a man, and a mouth speaking pompous words.</p>
Daniel 8	551 BC	<p>⁵And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat <i>had</i> a notable horn between his eyes. ⁶Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power. ⁷And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand. ⁸Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.</p>
Daniel 11	536 BC	<p>¹Also in the first year of Darius the Mede, I, <i>even</i> I, stood up to confirm and strengthen him.) ²"And now I will tell you the truth: Behold, three more kings will arise in Persia, and the fourth shall be far richer than <i>them</i> all; by his strength, through his riches, he shall stir up all against the realm of Greece. ³Then a mighty king shall arise, who shall rule with great dominion, and do according to his will. ⁴"And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.</p>

EXAMPLE OF TIME GAPS IN PROPHECY

Joel 2	<p>²⁸"And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. ²⁹And also on My menservants and on My maidservants I will pour out My Spirit in those days.</p>
	<p>³⁰"And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. ³¹The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. ³²And it shall come to pass <i>That</i> whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls.</p>

- When was this prophecy fulfilled?
- Was the entire prophecy fulfilled?
- Where is the break between the portion that has come to pass and the portion that is yet to be fulfilled?
- In Joel's original prophecy is there any indication of this time gap?
- We see in this example a time gap that, thus far, has been over 1,900 years. Joel apparently had no idea that the gap existed. He saw the last days coming with an outpouring of the Spirit and with God's judgment.

Another example of a time gap in prophecy is in Ezekiel's prophecy of the destruction of Tyre. Let us examine the history of that event and then see how it relates to Ezekiel's prophecy.

Tyre was a great trade center in Phoenicia at the time of Nebuchadnezzar. The city was built in two parts: one section of the city was on the mainland, and a second part was built on an island about 1/2 mile offshore. In 585 B.C. Nebuchadnezzar laid siege to Tyre, a siege that lasted thirteen years. The end result is unclear, but it is probable that Nebuchadnezzar destroyed the mainland portion of the city. Most of the people and the wealth of Tyre escaped to the island city. Nebuchadnezzar may have received a token surrender in 572 B.C.

In 332 B.C. Alexander the Great attacked Tyre. He was determined to subdue Tyre, for he could not afford to have a strong, unconquered city threatening from the rear when he went on to Egypt and Babylon. During a seven-month siege he built a mole, or causeway, across the channel between the mainland and the island. Although hampered by Tyrian naval attacks on the mole, he succeeded in spanning the channel by literally scraping the rubble off the site of the city that Nebuchadnezzar had destroyed. Then, with a combination of naval and land forces, he managed to breach the defenses of the city and destroy it.

Ezekiel 26	<p>⁷For thus says the Lord GOD: 'Behold, I will bring against Tyre from the north Nebuchadnezzar king of Babylon, king of kings, with horses, with chariots, and with horsemen, and an army with many people. ⁸He will slay with the sword your daughter <i>villages</i> in the fields; he will heap up a siege mound against you, build a wall against you, and raise a defense against you. ⁹He will direct his battering rams against your walls, and with his axes he will break down your towers. ¹⁰Because of the abundance of his horses, their dust will cover you; your walls will shake at the noise of the horsemen, the wagons, and the chariots, when he enters your gates, as men enter a city that has been breached. ¹¹With the hooves of his horses he will trample all your streets; he will slay your people by the sword, and your strong pillars will fall to the ground. ¹²They will plunder your riches and pillage your merchandise; they will break down your walls and destroy your pleasant houses; they will lay your stones, your timber, and your soil in the midst of the water. ¹³I will put an end to the sound of your songs, and the sound of your harps shall be heard no more. ¹⁴I will make you like the top of a rock; you shall be a <i>place</i> for spreading nets, and you shall never be rebuilt, for I the LORD have spoken,' says the Lord GOD.</p>
Ezekiel 29	<p>¹⁷And it came to pass in the twenty-seventh year, in the first <i>month</i>, on the first <i>day</i> of the month, that the word of the LORD came to me, saying, ¹⁸'Son of man, Nebuchadnezzar king of Babylon caused his army to labor strenuously against Tyre; every head <i>was</i> made bald, and every shoulder rubbed raw; yet neither he nor his army received wages from Tyre, for the labor which they expended on it. ¹⁹'Therefore thus says the Lord GOD: 'Surely I will give the land of Egypt to Nebuchadnezzar king of Babylon; he shall take away her wealth, carry off her spoil, and remove her pillage; and that will be the wages for his army. ²⁰'I have given him the land of Egypt <i>for</i> his labor, because they worked for Me,' says the Lord GOD.</p>

- Who would come against Tyre according to Ezekiel's prophecy?
- What pronoun is used for the attacker in 26:8–11?
- What pronoun is used for the attacker in verse 12?
- What does Ezekiel 29:17–20 say about Nebuchadnezzar's success against Tyre?
- How did this come to pass historically?
- In view of the historical background, who is referred to by "they" in Ezekiel 26:12?
- How much time passed between the fulfillment of Ezekiel 26:7–11 and 26:12–14?

MULTIPLE FULFILLMENT OF PROPHECY

Having seen examples of the various aspects of the discursive nature of prophecy, we turn to another characteristic of prophecy that is important to understand in order to interpret prophecy. Frequently, a message given by a prophet will have more than one fulfillment: a proximate, or more immediate, short-term fulfillment, as well as a more distant (in time) fulfillment. This is important to keep in mind in studying prophecy. It is quite possible that more than one application of a biblical prophecy is correct, for the prophet's vision could see a fact, but not necessarily know or see how, from different aspects, the same prophecy would be fulfilled in its own way at different times.

Isaiah 7	<p>¹Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, <i>that</i> Rezin king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to <i>make</i> war against it, but could not prevail against it. ²And it was told to the house of David, saying, "Syria's forces are deployed in Ephraim." So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.</p> <p>³Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field, ⁴"and say to him: 'Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying, ⁶"Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel!"— ⁷thus says the Lord GOD:</p> <p style="padding-left: 40px;">"It shall not stand, Nor shall it come to pass.</p> <p>⁸ For the head of Syria <i>is</i> Damascus, And the head of Damascus <i>is</i> Rezin. Within sixty-five years Ephraim will be broken, <i>So that it will not be</i> a people.</p> <p>⁹ The head of Ephraim <i>is</i> Samaria, And the head of Samaria <i>is</i> Remaliah's son. If you will not believe, Surely you shall not be established." ' ' "</p> <p>¹⁰Moreover the LORD spoke again to Ahaz, saying, ¹¹"Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above." ¹²But Ahaz said, "I will not ask, nor will I test the LORD!" ¹³Then he said, "Hear now, O house of David! <i>Is it</i> a small thing for you to weary men, but will you weary my God also? ¹⁴"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. ¹⁵"Curds and honey He shall eat, that He may know to refuse the evil and choose the good. ¹⁶"For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings. ¹⁷"The LORD will bring the king of Assyria upon you and your people and your father's house—days that have not come since the day that Ephraim departed from Judah."</p>
Isaiah 9	<p>¹Moreover the LORD said to me, "Take a large scroll, and write on it with a man's pen concerning Maher-Shalal-Hash-Baz. ²"And I will take for Myself faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah." ³Then I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, "Call his name Maher-Shalal-Hash-Baz; ⁴"for before the child shall have knowledge to cry 'My father' and 'My mother,' the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria."</p> <p>⁵The LORD also spoke to me again, saying:</p> <p>⁶"Inasmuch as these people refused The waters of Shiloah that flow softly, And rejoice in Rezin and in Remaliah's son;</p> <p>⁷Now therefore, behold, the Lord brings up over them The waters of the River, strong and mighty— The king of Assyria and all his glory; He will go up over all his channels And go over all his banks.</p> <p>⁸He will pass through Judah, He will overflow and pass over, He will reach up to the neck; And the stretching out of his wings Will fill the breadth of Your land, O Immanuel.</p> <p>⁹"Be shattered, O you peoples, and be broken in pieces! Give ear, all you from far countries. Gird yourselves, but be broken in pieces; Gird yourselves, but be broken in pieces.</p> <p>¹⁰Take counsel together, but it will come to nothing; Speak the word, but it will not stand, For God <i>is</i> with us."</p>

- Who was the ultimate fulfillment of this prophecy? (Compare Matt. 1:18–25.)
- Consider Isaiah 7:16. Was there another more immediate or proximate fulfillment of this prophecy?
- Compare Isaiah 7:16 and 8:4; also consider the use of the name “Immanuel” in 8:8 and the phrase “God is with us” in 8:10. Who was the child who initially fulfilled the prophecy of Isaiah 7:14?

In 1952 the Revised Standard Version was published and caused no small stir in its treatment of Isaiah 7:14. Because they translated the Hebrew word *almah* as “young woman” rather than giving the traditional Authorized Version reading of “virgin,” the translators were accused of denying the virgin birth. The fact of the matter is that the word *almah* can mean either “young woman” or “virgin.” Earlier translators, recognizing the messianic fulfillment of this prophecy, had translated *almah* as “virgin.” The translators of the Revised Standard Version saw that this prophecy was fulfilled in Isaiah 8 as well as in the birth of Jesus. With that in view, they chose the translation “young woman.” Some may still extend the controversy, but it is unnecessary. The New Testament gives clear witness to the truth of the virgin birth. The Greek word *parthenos*, which indisputably means “virgin,” is used in speaking of the birth of Christ (Luke 1:27) even though the dual application of the Isaiah 7:14 passage required the use of a less precise, but no less pure, term.

Micah 7	<p>¹Woe is me! For I am like those who gather summer fruits, Like those who glean vintage grapes; <i>There is no</i> cluster to eat Of the first-ripe fruit <i>which</i> my soul desires. ²The faithful <i>man</i> has perished from the earth, And <i>there is</i> no one upright among men. They all lie in wait for blood; Every man hunts his brother with a net. ³That they may successfully do evil with both hands— The prince asks <i>for gifts</i>, The judge <i>seeks</i> a bribe, And the great <i>man</i> utters his evil desire; So they scheme together. ⁴The best of them <i>is</i> like a brier; The most upright <i>is sharper</i> than a thorn hedge; The day of your watchman and your punishment comes; Now shall be their perplexity. ⁵Do not trust in a friend; Do not put your confidence in a companion; Guard the doors of your mouth From her who lies in your bosom. ⁶For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies <i>are</i> the men of his own household. ⁷Therefore I will look to the LORD; I will wait for the God of my salvation; My God will hear me.</p>
Matthew 10	<p>³⁴“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. ³⁵“For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; ³⁶“and ‘a man's enemies will be those of his <i>own</i> household.’ ³⁷“He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. ³⁸“And he who does not take his cross and follow after Me is not worthy of Me. ³⁹“He who finds his life will lose it, and he who loses his life for My sake will find it.</p>

- What is Micah speaking of directly in 7:1–7?
- To what does Jesus apply verse 6 from Micah's prophecy?

Isaiah 6:8	<p>⁸Also I heard the voice of the Lord, saying: "Whom shall I send, And who will go for Us?" Then I said, "Here <i>am</i>!! Send me." ⁹And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; Keep on seeing, but do not perceive.' ¹⁰"Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed." ¹¹Then I said, "Lord, how long?" And He answered: "Until the cities are laid waste and without inhabitant, The houses are without a man, The land is utterly desolate, ¹²The LORD has removed men far away, And the forsaken places <i>are</i> many in the midst of the land. ¹³But yet a tenth <i>will be</i> in it, And will return and be for consuming, As a terebinth tree or as an oak, Whose stump <i>remains</i> when it is cut down. So the holy seed <i>shall be</i> its stump."</p>
Matthew 13	<p>¹⁰And the disciples came and said to Him, "Why do You speak to them in parables?" ¹¹He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. ¹²"For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. ¹³"Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴"And in them the prophecy of Isaiah is fulfilled, which says:</p> <p style="padding-left: 40px;">'Hearing you will hear and shall not understand, And seeing you will see and not perceive; ¹⁵ For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with <i>their</i> eyes and hear with <i>their</i> ears, Lest they should understand with <i>their</i> hearts and turn, So that I should heal them.'</p> <p>¹⁶"But blessed <i>are</i> your eyes for they see, and your ears for they hear; ¹⁷"for assuredly, I say to you that many prophets and righteous <i>men</i> desired to see what you see, and did not see <i>it</i>, and to hear what you hear, and did not hear <i>it</i>."</p>

- How do these passages illustrate a multiple fulfillment of prophecy?