

Is. 6.9,10; Mt.13.14,15; Jno.12.40; Ac.29.26,27 (Mk.4.12; Lk.8.10)

Source of quotation: In Mt. and in Ac. the citation follows the LXX exactly, with the very minor variation of the gen. pl. of the pron. appearing with "their eyes" in the NT, but being absent in B. Aleph and Alex. have the reading, and it makes no difference in the sense. Paul varies the introductory line in Ac., but introduces nothing new: "Go to this people and say" instead of "Go and say to this people". The Heb. idiom "hear ye continually" is not uniformly rendered by the LXX: first, "with a hearing hear ye" and then "seeing ye shall see". The imperatives of the Heb.: "make fat", "make heavy", and "smear over" are rendered by aorists. This gives an interesting illustration of the flexibility of the areas of meaning of the two languages and their idiom. To say that the people made their hearts fat, etc. still lies within the causal area of the hiph.: the Gr. has rendered more precisely one aspect of the Heb. The Heb. idiom of 'al and the jussive dependent on a preceding imperative "to express...an assurance of a contingent occurrence" is very adequately rendered by the Gr. "ye shall in no wise", with the emphatic double neg. and subj. The Heb. neg. purpose cl. is rendered by the Gr. mepote and subj. The ~~final~~ last cl. of the Heb., "(lest) one heal them" ~~is at~~ is altered to "I will heal them". No difference in sense, for God is obviously the healer in the OT context.

In John the citation varies much more from the exact form of the LXX. John seems to give an exegetical condensation of the LXX. Instead of the elaborate phraseology of the LXX and the Heb. he simply says, "He has blinded (pf.) their eyes and made their heart impervious". The remainder is also condensed, and the grammatical form varies from the LXX, but there is no alteration of the sense.

Exegesis of Is. 6.9,10.

The vs. in question are found in the account of Is.'s vision of the Lord of Hosts in the year in which King Uzziah died, about 735 BC. Along with the material progress of the reign of Uzziah had gone the continuing idolatry, though not so open: the people still offered sacrifice and burned