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All quotations of the Old Testament (OT) in the New Testament (NT) are significant. However, when a particular OT passage is cited several times, we do so to examine why NT individuals and writers view this text as so important. So commit to Isaiah 6:9-10, the text quoted in the NT five times in connection with the rejection of national Israel from Jesus as the Messiah. The context of Isaiah 6:9-10 is the commission of the prophet Isaiah of disobedient Israel around 740 BC. Keep looking, but I don't get it. Make the hearts of this people insensitive. Their ears blunt, and their eyes dim, otherwise they could see with their own eyes, hear with their ears, understand with their hearts, and come back and heal. Isaiah 6:9-10 is quoted once by each of the four writers of the Gospel- Matthew 13:14-15; Mark 4:11-12; Luca 8:10; John 12:40- and once Paul in Acts 28:26-27. All quotes of Isaiah 6:9-10 in the NT occur in the context of the disbelief of national Israel in Jesus as the Messiah and the Kingdom of God He presented as close (Matthew 4:17). This passage applies to Israel as a legal entity, even though some individual Jews believed in Jesus. In Matthew 13:14-15 Jesus applied Isaiah 6:9-10 to disbelieving Israel: In their case, Isaiah's prophecy is fulfilled, which says, You will continue to hear, but you will not understand; You will continue to see, but will not perceive; For the heart of this people has become dull, with their ears they can barely hear, and they have closed their eyes, otherwise they will see with their own eyes, hear with their ears, and will understand with their hearts and come back, and I will heal them. The context of this statement is important. According to Matthew 3:2: 4:17; and 10:5-7 the closeness of the kingdom was presented to Israel. Matthew 10:5-7 shows that the message of the kingdom at this time was only for the lost sheep from the house of Israel. The cities of Israel have been the focus here. However, according to Matthew 11:20-24, Jesus rebuked the cities of Israel for disbelief: Then He began to condemn the cities in which most of His miracles were performed because they did not repent (Matthew 11:20). Then, with Matthew, 12, Israel's religious leaders expressed their rejection of Jesus as the Messiah when they attributed His miracles to Satan and thus committed blasphemy against the Holy Spirit (Matthew 12:25-32). There is a national rejection of Jesus. Therefore, when Jesus quotes Isaiah 6 in Matthew 13 and says, Isaiah's prophecy is fulfilled, he connects Isaiah 6 with Israel's disbelief during His earthly ministry. One may ask, How can Isaiah's prophecy be fulfilled centuries ago in the time of Jesus? the answer is that Israel is a corporate national entity that has intergenerational implications. Israel in the time of Isaiah may be reinforced or fulfilled by Israel's disbelief during the first coming of Jesus. In both The Days of Isaiah and the Time of Jesus, national Israel exhibited hardened disbelief. Jesus Isaiah's quote 6:9-10 in connection with the disbelief of national Israel and the gift of Jesus parable is also in March and Luke: And He said to them, You have been given the mystery of the Kingdom of God, but those who are outside receive everything in the parables, so that seeing them can see and not perceive, and hearing, they may not hear and not understand, otherwise they may come back and be forgiven. (Mark 4:11-12) His disciples began to ask him what the parable meant. And He said, You have been granted to know the secrets of the Kingdom of God, and the rest to know the parables, so that seeing what they can't see and hearing that they may not understand. (Luke 8:9-10) With John 12, the Apostle John also quoted Isaiah 6:10 with some comment: For this reason they could not believe, for Isaiah again said, He blinded their eyes, and He hardened their hearts so that they would not see with their own eyes and did not perceive with their hearts, and were converted, and I healed them. These things Isaiah said because he saw his glory, and he talked about him. However, many even rulers believed in him, but because of the Pharisees they did not recognize Him, fearing that they would be made out of the synagogue (John 12:39-42). Three factors are notable. First, Jesus directed the words of Isaiah 6 to Israel's disbelief. Secondly, John says that Isaiah understood his words in connection with Jesus: These things Isaiah said because he saw his glory, and he spoke of him. This shows that Isaiah had a specific messianic hope. And thirdly, we are told that many of the rulers of Israel believed in Him (Jesus). This shows that Isaiah's words refer primarily to Israel as a legal entity, not just to individual Jews. Although many rulers in Israel believed in Jesus, the leadership generally did not do so, in the sense that it intimidated other Jewish leaders who believed. Thus, Israel's national rejection of Jesus, even despite the faith of many ... rulers of Israel, is the reason for the application of Isaiah 6:10 to the corporate education of Israel in the time of Jesus. Acts 28:17-29 This last chapter of the Acts describes an important meeting between Paul and the leading people of the Jews in Rome (Acts 28:17). This meeting of Jewish leaders is a formality of this meeting and points not only to the meeting of individual Jews. Although these Jewish leaders do not believe in Jesus Paul, he calls them Brothers and he identifies with them, referring to our people and our fathers (28:17). He also told them, I wear this chain for the sake of Israel's hope (28:20). So there is a heavy Israel context to this meeting and Paul takes the Jewish element of this meeting very There certainly do not know that the church has replaced the traditional concept of Israel. Then we are told that these Jewish leaders came to Paul in his dwelling in large numbers (28:23). Paul then testified about the Kingdom of God and tried to convince them of Jesus from the Law and the Prophets (i.e. the Hebrew Scriptures) from morning to evening. The result of this meeting throughout the day is described in verse 24: Some were persuaded by the said things, and others did not believe. Thus, some Jewish leaders were convinced by Paul and believed, but others did not. We are not told which of these two groups was larger, but there seems to be a significant number of those who believed. This should not be overlooked. Some Jewish leaders believed in Jesus the Messiah. Of course, Paul must have been pleased with these Jewish believers, but his strong words indicated that he hoped for more. Verse 25 indicates that both groups could not agree, and this prevented Israel's unified faith in Jesus as the Messiah as a legal entity. This led to a stinging rebuke of corporate Israel, using the words of Isaiah 6:9-10 in Acts 28:25-27: And when they did not agree with each other, they began to leave after Paul said one saying goodbye: The Holy Spirit rightly spoke through Isaiah of the prophet of your fathers, saying: Go to this people and say: You will continue to hear, but will not understand; And you will continue to see, but will not perceive; For the heart of this people has become dull, and with their ears they can barely hear, and they have closed their eyes; Otherwise they could see with their own eyes, and hear with their ears, and understand the heart and come back and I would heal them . Disagreements between believers and unbelieving Jews led Paul to quote Isaiah 6:9-10 with his message of judgment for the unbelieving corporate Israel. But why would Paul do that when some Jewish leaders in Rome believed in Jesus? Shouldn't this be considered a successful meeting, as some Jewish leaders believed? Kinzer asks the relevant question: why does Paul react so negatively to what Christians today might consider a fairly successful evangelical meeting? His furious reaction seems disproportionate to the mixed relationship of his audience. But for Paul it was not a successful meeting. Although probably inspired by the remnants of Jewish people who believed (Rome 11:1-6), this meeting will not lead to the corporate acceptance of Jesus as the Messiah by the Jewish leadership. It was what Paul sought-belief in Jesus as the Messiah of Israel represented by his leadership. As for the meeting in Acts 28 Kinzer notes: This scene makes no sense if we view Paul's audience as a gathering of Jewish people and Paul's purpose in addressing them as saving as many of them as possible. 1. Instead of what Paul was after there was a communal solution to faith in Jesus as the Messiah, as Tannehill points out: the existence of disagreements among the Jews is enough to show that Paul has not achieved what he was aiming for. He sought a community solution, a recognition by the Jewish community as a whole that Jesus was the fulfillment of Jewish hope. The presence of significant opposition shows that this will not happen.2 This meeting in Acts 28 parallels John 12, when Jesus quoted Isaiah 6:9-10, although many Jewish leaders believed. But in John 12 and in Acts 28, the leadership as a whole as representatives of national Israel did not believe. Thus, the condemnation of Isaiah 6:9-10 is again applied. The meaning of Isaiah 6:9-10 in the New Testament Five references to Isaiah 6:9-10 relate to the disbelief of National Israel in Jesus the Messiah and the rejection of the Kingdom of God. Although some Israelis believed in Jesus and thus made up the remnants of Israel (see Rom 11:1-6), Israel's lack of corporate faith brings stinging rebukes in which Jesus and Paul rely on Isaiah 6:9-10 for their current Jewish audience. This situation will be reversed one day when the national Israel believes in Jesus as the Messiah, as passages as zacharia 12:10 and the Romans 11:26 indicate. 1 Mark S. Kinzer, zionism - bow-acts, in New Christian zionism: Fresh Perspectives of Israel and the Land (Downers Grove, IL: InterVarsity Press, 2016), 160. 2 Robert C. Tannehill, Narrative Unity Luke-Acts, vol. 2, Acts of the Apostles (Minneapolis: Fortress, 1990), 347, 347. isaiah 6 9- 10

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