

The Septuagint, Isaiah Chapter 1, Interlinear English – G.T. Emery.

ΟΡΑΣΙΣ, ἣν εἶδεν Ἡσαΐας υἱὸς Ἀμώς, ἣν εἶδε κατὰ τῆς Ἰουδαίας καὶ
A vision, which saw Isaiah son of Amos, which he saw against the Juda and
κατὰ Ἱερουσαλήμ, ἐν βασιλείᾳ Ὀζίου, καὶ Ἰωάθαμ, καὶ Ἀχαζ, καὶ Ἐζεκίου,
against Jerusalem, in reign of Ozias,¹ and Joatham, and Achaz, and Ezekias,
οἱ ἐβασίλευσαν τῆς Ἰουδαίας.
who reigned over the Juda.

A Nation in Revolt

2 Ἄκουε οὐρανέ, καὶ ἐνωτίζου γῆ, ὅτι Κύριος ἐλάλησεν, υἱοὺς ἐγέννησα
Let you hear O heaven, and let you harken O earth, for Lord spoke, Sons I begot
καὶ ὑψωσα, αὐτοὶ δέ με ἠθέτησαν.
and raised, they but me they set aside.

3 Ἔγνω βοῦς τὸν κτησάμενον, καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ.
Knew ox the its possessor, and ass the manger of the master of it;
Ἰσραὴλ δέ με οὐκ ἔγνω καὶ ὁ λαὸς με οὐ συνῆκεν.
Israel but me not knew and the people me not observed.

4 Οὐαὶ ἔθνος ἀμαρτωλόν, λαὸς πλήρης ἀμαρτιῶν, σπέρμα πονηρόν, υἱοὶ ἄνομοι·
Woe a nation sinful, a people full of sin, seed evil, sons lawless;
ἐγκατελίπατε τὸν Κύριον καὶ παρωργίσατε τὸν ἅγιον τοῦ Ἰσραήλ.
you forsook the Lord and you roused to wrath the Holy One the of Israel.

5 Τί ἔτι πληγῆτε προστιθέντες ἀνομίαν; πᾶσα κεφαλὴ εἰς πόνον,
Why still should you be struck increasing in lawlessness? Whole head in pain,
καὶ πᾶσα καρδιά εἰς λύπην.
and whole heart in sorrow.

6 Ἀπὸ ποδῶν ἕως κεφαλῆς οὐκ ἔστιν ἐν αὐτῷ ὀλοκληρία, οὔτε τραῦμα οὔτε μώλωψ οὔτε
From feet unto head not is in it perfect soundness, neither wound nor bruise nor
πληγὴ φλεγμαίνουσα· οὐκ ἔστιν μάλαγμα ἐπιθῆναι οὔτε ἔλαιον οὔτε καταδέσμους.
sore nor being inflamed; not is a dressing to lay on nor oil nor bandages.

7 Ἡ γῆ ὑμῶν ἔρημος, αἱ πόλεις ὑμῶν πυρὶ καυστοί· τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν
The land of you a desert, the cities of you burned down; the country of you in face of you
ἀλλότριον κατεσθίουσι αὐτήν, καὶ ἠρήμωται κατεστραμμένη ὑπὸ λαῶν ἀλλοτρίων.
strangers devour her, and made deserted having been overturned by peoples of strangers.

1 **Uzziah** A contracted form of Azariah the Lord is my strength. One of Amaziah's sons, whom the people made king of Judah in his father's stead ([Kg2 14:21](#); [Ch2 26:1](#)). His long reign of about fifty-two years was "the most prosperous excepting that of Jehosaphat since the time of Solomon." He was a vigorous and able ruler, and "his name spread abroad, even to the entering in of Egypt" ([Ch2 26:8](#), [Ch2 26:14](#)). In the earlier part of his reign, under the influence of Zechariah, he was faithful to Jehovah, and "did that which was right in the sight of the Lord" ([Kg2 15:3](#); [Ch2 26:4](#), [Ch2 26:5](#)); but toward the close of his long life "his heart was lifted up to his destruction," and he wantonly invaded the priest's office ([Ch2 26:16](#)), and entering the sanctuary proceeded to offer incense on the golden altar. Azariah the high priest saw the tendency of such a daring act on the part of the king, and with a band of eighty priests he withstood him ([Ch2 26:17](#)), saying, "It appertaineth not unto thee, Uzziah, to burn incense." Uzziah was suddenly struck with leprosy while in the act of offering incense ([Ch2 26:19](#)), and he was driven from the temple and compelled to reside in "a several house" to the day of his death [Kg2 15:5](#), [Kg2 15:27](#); [Ch2 26:3](#)). He was buried in a separate grave "in the field of the burial which belonged to the kings" ([Kg2 15:7](#); [Ch2 26:23](#)). "That lonely grave in the royal necropolis would eloquently testify to coming generations that all earthly monarchy must bow before the inviolable order of the divine will, and that no interference could be tolerated with that unfolding of the purposes of God, which, in the fulness of time, would reveal the Christ, the true High Priest and King for evermore" (Dr. Green's Kingdom of Israel, etc.).

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8 Ἐγκαταλειφθήσεται ἡ θυγάτηρ Σιών ὡς σκηνὴ ἐν ἀμπελῶνι, καὶ ὡς ὄπωροφυλάκιον ἐν σικυηράτῳ, ὡς πόλις πολιορκουμένη·
Shall be abandoned the daughter of Zion as a tent in a vineyard, and as a fruit store in a vegetable garden, as a city being besieged;

9 Καὶ εἰ μὴ Κύριος σαβαώθ ἔγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν. ☩
And except Lord Sabaoth left behind us a seed, as Sodom we should have been and as Gomorrha we would have been likened. ☩

10 Ἀκούσατε λόγον Κυρίου, ἄρχοντες Σοδόμων· προσέχετε νόμον Θεοῦ λαὸς Γομόρρας.
Let you hear word of Lord, rulers of Sodom; Let you heed Law of God people of Gomorrha.

11 Τί μοι πλεῖθος τῶν θυσιῶν ὑμῶν; λέγει Κύριος· πλήρης εἰμι ὀλοκαυτωμάτων κριῶν, καὶ στέαρ ἀρνῶν καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι,
What to me plethora of sacrifices of you? says Lord; full I am of whole burnt offerings of rams, and fat of lambs and blood of bulls and male goats not I wish for,

12 οὐδ' ἂν ἔρχησθε ὀφθῆναι μοι· τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν; πατεῖν τὴν αὐλήν μου οὐ προσθήσεσθαι.
neither should you come to appear to me; who for sought after these things out of the hands of you? To tread the court of me not shall you proceed.

13 Ἐὰν φέρητε σεμίδαλιν, μάταιον θυμίαμα βδέλυγμά μοι ἐστι· τὰς νομηνίας ὑμῶν, καὶ τὰ σάββατα, καὶ ἡμέραν μεγάλην οὐκ ἀνέχομαι· νηστείαν, καὶ ἀργίαν, καὶ τὰς νομηνίας ὑμῶν, καὶ τὰς ἐορτὰς ὑμῶν μισεῖ ἡ ψυχὴ μου· ἐγενήθητέ μοι εἰς πλησμονήν, οὐκέτι ἀνήσω τὰς ἀμαρτίας ὑμῶν.
If you should bring finest wheat flour, a vanity; incense an abomination to me it is; the new moons of you, and the sabbaths, and days great not I endure; fastings, and orgies, and the new moons of you, and the festivals of you hates the soul of me; you became to me for an excess, no more shall I loose the sins of you.

15 Ὅταν ἐκτείνητε τὰς χεῖρας ὑμῶν πρὸς με, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀφ' ὑμῶν, καὶ ἐὰν πληθύνητε τὴν δέησιν, οὐκ εἰσακούσομαι ὑμῶν· αἱ γὰρ χεῖρες ὑμῶν αἵματος πλήρεις.
Whenever you may stretch out the hands of you unto me, I shall turn away the eyes of me from of you, and if you should increase the supplications, not will I listen to you; the for hands of you of blood full.

16 Λούσασθε καὶ καθαροὶ γίνεσθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου, παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν,
Let you was and clean let you become. Let you remove the evil from of the souls of you before the eyes of me, let you cease from of the wickedness of you,

17 μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ρύσασθε ἀδικούμενον, κρίνατε ὀρφανῶ, καὶ δικαιοῦσατε χήραν.
let you learn good to do, let you seek justice, let you rescue being hurt, let you plead for orphans, and let you make justice for widow

18 Καὶ δεῦτε διαλεχθῶμεν, λέγει Κύριος· καὶ ἐὰν ᾧσιν αἱ ἀμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λευκανῶ, ἐὰν δὲ ᾧσιν ὡς κόκκινον, ὡς ἔριον λευκανῶ.
And come now! Let us reason together, says Lord; and if may be the sins of you as purple, as snow I shall make white, if but they may be as scarlet, as wool I will make white.

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19 Καὶ ἐὰν θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε.
And if you should will, and you should listen to me, the good things of the earth you shall eat.
20 Ἐὰν δὲ μὴ θέλητε, μηδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται.
If but not you should wish, nor should you listen to me, a sword you shall devour;
τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.
The for mouth of Lord spoke these things.

The Harlot City of Zion

21 Πῶς ἐγένετο πόρνη πόλις πιστὴ Σιών, πλήρης κρίσεως; ἐν ἣ δικαιοσύνη ἐκοιμήθη
How became a whore city faithful Zion, full of judgment? in which righteousness slept
ἐν αὐτῇ, νῦν δὲ φονευταί.
in her, now but murderers.

22 Τὸ ἀργύριον ὑμῶν ἀδόκιμον· οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι.
The silver of you rejected; the tavern keepers of you mix with the wine water.
23 Οἱ ἄρχοντές σου ἀπειθοῦσι, κοινωνοὶ κλεπτῶν ἀγαπῶντες δῶρα, διώκοντες
The rulers of you are disobedient, partners of thieves loving gifts, pursuing
ἀνταπόδομα, ὀρφανοῖς οὐ κρίνοντες, καὶ κρίσιν χηρῶν οὐ προσέχοντες.
recompense, orphans not appealing, and cause of widows not they are heeding.

24 Διὰ τοῦτο τάδε λέγει Κύριος ὁ δεσπότης σαβαώθ, οὐαὶ οἱ ἰσχύοντες Ἰσραὴλ·
On account of this thus says Lord the Master Sabaoth, Woe the being strong of Israel;
οὐ παύσεται γὰρ μου ὁ θυμὸς ἐν τοῖς ὑπεναντίοις, καὶ κρίσιν ἐκ τῶν ἐχθρῶν μου
not shall cease for of me the wrath in the adversaries, and judgment on the enemies of me
ποιήσω.
I shall execute.

25 Καὶ ἐπάξω τὴν χειρὰ μου ἐπὶ σέ, καὶ πυρώσω σε εἰς καθαρὸν,
And I will bring the hand of me upon you, and I shall purge you into cleanness,
τοὺς δὲ ἀπειθοῦντας ἀπολέσω, καὶ ἀφελῶ πάντα ἀνόμους ἀπὸ σοῦ.
the but not obeying I will destroy, and I will take away all lawless from you.

26 Καὶ ἐπιστήσω τοὺς κριτὰς σου ὡς τὸ πρότερον, καὶ τοὺς συμβούλους σου ὡς τὸ ἀπ' ἀρχῆς·
And I shall restore the judges of you as before, and the counsellors of you as the from
καὶ μετὰ ταῦτα κληθήσῃ πόλις δικαιοσύνης, μητρόπολις
beginning; and after these things you shall be called City of Righteousness, mother city
πιστὴ Σιών·
faithful of Zion;

27 μετὰ γὰρ κρίματος σωθήσεται ἡ αἰχμαλωσία αὐτῆς, καὶ μετὰ ἐλεημοσύνης.
with for judgment shall be saved the captives of her, and with mercy.

28 Καὶ συντριβήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα, καὶ οἱ ἐγκαταλιπόντες
And shall be trodden down the lawless and the sinners together, and the deserting
τὸν Κύριον συντελεσθήσονται.
the Lord shall be made an end of.

29 Διότι αἰσχυνθήσονται ἐν τοῖς εἰδώλοις αὐτῶν, ἃ αὐτοὶ ἠβούλοντο,
For they shall be ashamed in the idols of them, which they favoured,
καὶ ἐπαισχυνθήσονται ἐπὶ τοῖς κήποις αὐτῶν, ἃ ἐπεθύμησαν.
and they shall be made ashamed over the gardens of them, which they lusted after.

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30 Ἔσονται γὰρ ὡς τερέβινθος ἀποβεβληκυῖα τὰ φύλλα,

They shall be for as a terebinth tree ² having thrown down the leaves,

καὶ ὡς παράδεισος ὕδωρ μὴ ἔχων.

and as a pleasure ground water not having.

31 Καὶ ἔσται ἡ ἰσχὺς αὐτῶν ὡς καλάμη στιππύου, καὶ αἱ ἐργασίαι αὐτῶν ὡς

And will be the strength of them as a stalk of flax, and the works of them as

σπινθῆρες, καὶ κατακαυθήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα,

sparks, and shall be burned up the lawless and the sinners together,

καὶ οὐκ ἔσται ὁ σβέσων.

and not will be the quenching.

2 **Terebinth**, the *Pistacia terebinthus* of botanists; a tree very common in the south and east of Palestine, also called the 'turpentine tree' - turpentine being extracted from its resin.