

The Septuagint, Isaiah, Chapter 7, Interlinear English – G.T. Emery

War Against Jerusalem

1 Καὶ ἐγένετο ἐν ταῖς ἡμέραις Ἀχαζ τοῦ Ἰωαθαμ τοῦ υἱοῦ Ὀζίου βασιλέως Ἰουδα,
And it came to pass in the days of Ahaz¹ of the Jotham of the son Ozias² king of Judah,
ἀνέβη Ῥασιν βασιλεὺς Ἀραμ, καὶ Φακεε υἱὸς Ῥομελίου βασιλεὺς Ἰσραηλ ἐπὶ Ἱερουσαλημ
came up Rasin king of Aram, and Phakee son of Romelias king of Israel upon Jerusalem
πολεμῆσαι αὐτήν, καὶ οὐκ ἠδυνήθησαν πολιορκῆσαι αὐτήν.
to wage war on it, and not he could besiege it.

2 Καὶ ἀνηγγέλη εἰς τὸν οἶκον Δαυιδ λέγοντες, Συνεφώνησεν Ἀραμ πρὸς τὸν
And it was announced to the house of David saying, Speak together Aram with the
Ἐφραιμ· καὶ ἐξέστη ἡ ψυχὴ αὐτοῦ, καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ, ὃν τρόπον ὅταν
Ephraim; and halted the soul of him, and the soul of the people of him, in which manner whenever
ἐν δρυμῶ ξύλον ὑπὸ πνεύματος σαλευθῆ·
in a coppice a tree by wind may be unsettled;

3 καὶ εἶπεν Κύριος πρὸς Ἰσαϊαν, Ἔξελθε εἰς συνάντησιν Ἀχαζ σὺ, καὶ ὁ
and said Lord unto Isaiah, Let you go forth to meet with Ahaz you, and the
καταλειφθεὶς Ἰασουβ ὁ υἱὸς σου, πρὸς τὴν κολυμβήθραν τῆς ἄνω ὁδοῦ τοῦ ἀγροῦ
having been left Jasub the son of you, unto the swimming pool of the upper road of the field
τοῦ κναφέως.
of the fuller.

4 Καὶ ἐρεῖς αὐτῶ, Φύλαξαι τοῦ ἡσυχάσαι, καὶ μὴ φοβοῦ, μηδὲ ἡ ψυχὴ σου
And you shall say to him, Guard the to be quiet, and not let you fear, nor the soul of you
ἀσθενείτω ἀπὸ τῶν δύο ξύλων τῶν δαλῶν τῶν καπνιζομένων τούτων·
let it be weak from of the two trees of the firebrands of the smoking of these;
ὅταν γὰρ ὀργὴ τοῦ θυμοῦ μου γένηται, πάλιν ἰάσομαι.
whenever for anger of the fury of me should become, again I will heal.

1 **Ahaz** Possessor. The son and successor of Jotham, king of Judah (2 Kings 16; Isa. 7-9; 2 Chr. 28). He gave himself up to a life of wickedness and idolatry. Notwithstanding the remonstrances and warnings of Isaiah, Hosea, and Micah, he appealed for help against Rezin, king of Damascus, and Pekah, king of Israel, who threatened Jerusalem, to Tiglath-pileser, the king of Assyria, to the great injury of his kingdom and his own humiliating subjection to the Assyrians ([Kg2 16:7](#), [Kg2 16:9](#); [Kg2 15:29](#)). He also introduced among his people many heathen and idolatrous customs ([Isa 8:19](#); [Isa 38:8](#); [Kg2 23:12](#)). He died at the age of thirty-five years, after reigning sixteen years (740-724 B.C.), and was succeeded by his son Hezekiah. Because of his wickedness he was "not brought into the sepulchre of the kings."

2 **Uzziah** A contracted form of Azariah the Lord is my strength. (1.) 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"

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5 Καὶ ὁ υἱὸς τοῦ Ἄραμ, καὶ ὁ υἱὸς τοῦ Ῥομελίου, ὅτι ἐβουλεύσαντο βουλήν πονηράν·
And the son of the Aram, and the son of the Ramelias, because they resolved a counsel evil;
6 Ἀναβησόμεθα εἰς τὴν Ἰουδαίαν, καὶ συλλαλήσαντες αὐτοῖς, ἀποστρέψομεν
We will go up into the Judea and having talked together with them, we shall turn around
αὐτούς πρὸς ἡμᾶς, καὶ βασιλεύσομεν αὐτῆς τὸν υἱὸν Ταβεηλ·
them unto us, and we will make king of it the son of Tabeel;³
7 Τάδε λέγει Κύριος σαβαωθ, Οὐ μὴ ἐμείνη ἡ βουλή αὕτη, οὐδὲ ἔσται,
Thus he says Lord of Hosts, Certainly not may abide the counsel this, nor will it be,
8 ἀλλ' ἡ κεφαλὴ Ἄραμ, Δαμασκός, καὶ ἡ κεφαλὴ Δαμασκός Ῥασιν· ἀλλ' ἔτι ἐξήκοντα
but the head of Aram, Damascus and the head of Damascus Resin, but yet sixty
καὶ πέντε ἐτῶν ἐκλείψει ἡ βασιλεία Ἐφραιμ ἀπὸ λαοῦ,
and five years shall fall short the kingdom of Ephraim from a people,
9 καὶ ἡ κεφαλὴ Ἐφραιμ Σομορων, καὶ ἡ κεφαλὴ Σομορων, υἱὸς τοῦ Ῥομελίου, καὶ ἐὰν μὴ
and the head of Ephraim Somoron, and the head of Somoron, son of the Romelias, and if not
πιστεύσητε, οὐδὲ μὴ συνῆτε.
you should believe, neither not should you understand.

The Sign of Emmanuel

10 Καὶ προσέθετο Κύριος λαλῆσαι τῷ Ἀχαζ, λέγων,
And went on Lord to speak to the Ahaz, saying,
11 Αἴτησαι σεαυτῷ σημεῖον παρὰ Κυρίου Θεοῦ σου εἰς βάθος, ἢ εἰς ὕψος.
Let you ask for yourself a sign by Lord God of you in depth, or in height.
12 Καὶ εἶπεν Ἀχαζ, Οὐ μὴ αἰτήσω, οὐδ' οὐ μὴ πειράσω Κύριον.
And said Ahaz, Certainly not shall I ask, nor certainly not shall I tempt Lord.
13 Καὶ εἶπεν, Ἀκούσατε δὴ οἶκος Δαυιδ· μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν
And he said, Let you hear then O house of David; not a small thing to struggle to render
ἀνθρώποις, καὶ πῶς Κυρίῳ παρέχετε ἀγῶνα;
to men, and how to Lord you render struggle?
14 Διὰ τοῦτο δώσει Κύριος αὐτὸς ὑμῖν σημεῖον· ἰδοὺ ἡ παρθένος ἐν γαστρὶ
On account of this shall give Lord self to you a sign; behold the virgin in womb
λήψεται, καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουηλ.
shall conceive, and she shall bear a son, and you shall call the name of him Emmanuel.⁴
15 Βούτυρον καὶ μέλι φάγεται πρὶν ἢ γινῶναι αὐτὸν ἢ προελεσθαι πονηρά,
Butter and honey he will eat before which to know him which to take up evil,
ἐκλέξεται τὸ ἀγαθόν·
choose the good;
16 διότι πρὶν ἢ γινῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν, ἀπειθεῖ πονηρία, τοῦ ἐκλέξασθαι
for before which to know the child good or bad, rejects evil, of the to choose
τὸ ἀγαθόν· καὶ καταλειφθήσεται ἡ γῆ ἣν σὺ φοβῆ, ἀπὸ προσώπου τῶν δύο βασιλέων.
the good; and abandons the land which you fear, from of face of the two kings.
17 Ἀλλὰ ἐπάξει ὁ Θεὸς ἐπὶ σέ καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὸν οἶκον τοῦ πατρός
But shall bring the God upon you and upon the people of you and upon the house of the father
σου ἡμέρας, αἱ οὐπω ἦκασι ἀφ' ἧς ἡμέρας ἀφείλεν Ἐφραιμ ἀπὸ Ἰουδα
of you days, which not yet are present from which day took away Ephraim from Judah

3 **Tabeel** A Persian governor of Samaria, who joined others in the attempt to prevent the rebuilding of Jerusalem ([Ezr 4:7](#))

4 Matthew 1:23 - <"Mark! The maiden will be with child and will give birth to a son, and they will call His name Immanuel!"> --a word which signifies <'God with us'> (Weymouth NT).

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τὸν βασιλέα τῶν Ἀσσυρίων.

the king of the Assyrians.

18 Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συριεῖ Κύριος μυΐαις, ὃ κυριεύει μέρους ποταμοῦ

And it will be in the day that shall hiss Lord for a fly, which shall be master of part of river

Αἰγύπτου, καὶ τῇ μελίσση, ἣ ἔστιν ἐν χώρᾳ Ἀσσυρίων·

of Egypt, and for the bee, which is in country of Assyrians.

19 Καὶ ἐλεύσονται πάντες ἐν ταῖς φάραγξι τῆς χώρας, καὶ ἐν ταῖς τρώγλαις τῶν

And they shall come all in the ravines of the country, and in the holes of the

πετρῶν, καὶ εἰς τὰ σπήλαια, καὶ εἰς πᾶσαν ῥαγάδα.

rocks, and in the caves, and into every rent.

20 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ξυρῆσει Κύριος τῷ ξυρῶ τῷ μεμισθυσμένῳ πέραν τοῦ ποταμοῦ

In the day that shall shave Lord to the razor to the hired beyond of the river

βασιλέως Ἀσσυρίων τὴν κεφαλὴν, καὶ τὰς τρίχας τῶν ποδῶν, καὶ τὸν πώγωνα ἀφελεῖ.

of king Assyria the head, and the hairs of the feet, and the beard he will remove.

21 Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θρέψει ἄνθρωπος δάμαλιν βοῶν, καὶ δύο πρόβατα·

And it will be in the day that shall bring up a man a heifer of oxen, and two sheep;

22 καὶ ἔσται ἀπὸ τοῦ πλεῖστον ποιεῖν γάλα, βούτυρον καὶ μέλι φάγεται πᾶς

and it will be from of the much to drink milk, butter and honey they shall eat everyone

ὁ καταλειφθεὶς ἐπὶ τῆς γῆς.

the having been left upon of the earth.

23 Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, πᾶς τόπος οὗ ἂν ὦσιν χίλια ἄμπελοι χιλίων

And will be in the day that, every place where if about a thousand vines a thousand

σίκλων, εἰς χέρσον ἔσονται καὶ εἰς ἄκανθαν.

shekels, into barren land they shall become and into thorns.

24 Μετὰ βέλους καὶ τοξεύματος εἰσελεύσονται ἐκεῖ· ὅτι χέρσος καὶ ἄκανθα ἔσται

With arrow and bow they shall enter there; for waste places and thorns will be

πᾶσα ἡ γῆ,

all the land,

25 καὶ πᾶν ὄρος ἀροτριώμενον ἀροτριαθήσεται· καὶ οὐ μὴ ἐπέλθῃ ἐκεῖ φόβος·

and every mountain being ploughed will be ploughed; and certainly not shall come there fear;

ἔσται γὰρ ἀπὸ τῆς χέρσου καὶ ἀκάνθης εἰς βόσκημα προβάτου,

will be for from of the waste places and thorns for flock of sheep,

καὶ εἰς καταπάτημα βοός.

and for treading of oxen.