

Notes on the Book of Isaiah (LXX):

1:1—The use of κατὰ + the genitive usually means “against” though it is possible that the translator didn’t make the best choice for translating על. This would retain the meaning of “concerning” Judah and Jerusalem, rather than “against” Judah and Jerusalem. Ottley translates it as “concerning”. Silva translates it as “against”. Brenton translates it as “against” as well.

In the MT the list of Uzziah, Jotham, Ahaz, and Hezekiah is followed by the designation “kings of Judah” (מלכי יהודה). The LXX changes it from a title of sorts to a temporal description: “who *reigned* (3P AAI) over Judah”.

1:4—The first use of ἔθνος is a reference to Judah. There is nothing strange about this grammatically (translation of גוי), but it does make me wonder if this is something to which I should pay attention, especially considering how Paul adopts this book’s message as his own in Romans.

It is interesting that both חטא and עון are translated as forms of ἀμαρτία, - ωλός. I imagine that the difference between “sin” and “iniquity” could be expressed differently.

Another translation that caught my attention was ἄνομοι for משחיתים. I don’t know if there is a better translation available, but “lawless” seems odd.

It appears that גזרו אהור is ignored (or did not exist in the Hebrew text used by the translator)?

1:5—The word ἀνομίαν appears here making it the second mention of lawlessness in the first five verses. I will want to keep an eye on this. It has been used to interpret עון and סרה.

There was a good question asked on the Facebook group about whether πᾶσα should be translated “every” or “all” as in “every head...every heart” or “all of the head...all of the heart”. I tend to agree with the person who advocated “every” based on context here. It seems like there is a similar interpretive problem with כל. “All” makes sense if the meaning is collective though.

1:6—The phrase ἀπὸ ποδῶν ἕως κεφαλῆς leads me to think that v. 5 should be interpreted as a collective when read in the light of v. 7, “Your country lies desolate...”

1:8—The LXX “will be forsaken” (ἐγκαταλειφθήσεται, future) for the MT “is forsaken” (ונוותרה, perfect) is interesting, though I don’t know what to make of it.

1:9—The MT does a play on יתר in v. 8 (ונוותרה) and v. 9 (הותיר): “Zion is left like a shelter in a vineyard...unless YHWH had left us few survivors...” The LXX follows: ἐγκαταλειφθήσεται in v. 8 and ἐγκατέλιπεν in v. 9.

While the MT speaks of being left with “a few survivors” (שריד כמעט) the LXX speaks of being left with “offspring” (σπέρμα).

1:13—קרא מקרא translated as ἡμέραν μεγάλην. Interesting discussion [here](#).

1:16—MT: “remove your evil deeds from before my eyes” (הסירו רע מעלליכם מנגד עיני) LXX: “take the evil from your life/soul before my eyes” (ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου) = Interpretive gloss?

1:17—A few quirks with the MT. “Learn to do/cause good” (למדו היטב) is easy enough as is “seek justice” (דרשו משפט), but should the next part (אשרו חמוץ) be “set straight the ruthless” (negative) or “set straight the oppressed” (positive)? אשרו can have a positive meaning, like make right or make happy, so maybe setting straight has to do with making things right on the behalf of someone rather than correcting them? חמוץ changes depending on the verbal marker. According to a fn. in the NET (translated there as “Give the oppressed reason to celebrate!”) the difference is between a holem-waw or a shureq with one being the oppressor and the other being the oppressed. “Judge the orphan” (שפטו יתום) probably means something like defend, so not to odd. “Contend for the widow” (חדלו הרע) is a similar idea.

As to the tricky part the LXX goes with ῥύσασθε ἀδικούμενον, which means something like “rescue the one who is wronged”, so that shows how the translator read it.

1:22—There seems to be an interpretive move in οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι. In the MT “Your strong drink is weakened with water” becomes “Your bartenders mingle the wine in water.”

1:24—I wondered what the LXX would do with יהוה יהודון. The answer = δεσπότης κύριος. I admit, I was hoping for κύριος κύριος.

Neat word play between v. 23 and 24. The evil rulers withhold judgment (κρίσιν) on the matters brought to them by the widows. God will not withhold his judgment (κρίσιν) on his enemies. This doesn’t work in the MT because it says that the “plea of the widow” doesn’t come before the rulers, then God decides to avenge his enemies.

1:25—While the MT focuses upon the dross of the people being burnt with lye, then LXX has them being burnt for purification (πυρώσω σε εἰς καθαρὸν). This v. expands quite a bit on the judgment motif. The lawless will be removed and the arrogant humbled, neither statement in MT.

1:26—In the MT there are parallel words for “beginning”—בבראשנה and כבתחלה. Genesis 1:1 in the LXX translates בראשית as Ἐν ἀρχῇ. In this passage the ראשון word is translated as πρότερον. The תחלה word is translated as ἀρχῆς.

The vision here is that Zion would return to her former status, lost according to v. 21.

The description of Zion as μητρόπολις is interpretive.

1:27—The theme of “restoration/repentance” is found here and in v. 26. In v. 26 God will “restore” (אשיבה) the judges and in v. 27 the “restored/repentant ones” (שביה) will be redeemed in righteousness. The LXX calls the restored ones the “captives” (ἡ αἰχμαλωσία). Maybe the “restoration” here is seen primarily as to the land, or maybe there is a dual meaning, restoration from exile is tied to repentance.

Interesting choice to translate בצדקה as ἐλεημοσύνης, rather than a form of δίκαιος.

1:29-30—Oak/Garden motif plays across these lines w. a different emphasis in v. 29 and 30.

τοῖς εἰδώλοις = the oaks are idols?

Yet in v. 30 = τερέβινθος.

Also, garden in v. 29 (מהגנות) translated as κήπους, but in v. 30 (כגנה) as “paradise” (παράδεισος).

2:2—Would ταῖς ἐσχάταις ἡμέραις automatically lead people to think of some final days of the world or the final days of a period being described? In other words, would readers of Is. 2:2 have thought of the "eschatological events" as we think now (all Mayan style)?

2:6-8---filled, filled, filled with silver, gold, horses, chariots, idols, the work of hands, etc.

γῆ for ארץ makes me wonder if Isaiah contains a universalizing element?

2:16—Why θέαν πλοίων κάλλους for כל־שביות החמדה?

In the LXX v. 22 of the MT is not included. I wonder if this indicates that the translator had a copy of the Hebrew text that didn't have this part, or if it was overlooked, or removed for some reason.

On [the Facebook page Kurk Gayle](#) observed the LXX attempt to retain the wordplay of the MT for 3:1:

מסיר
מירושלם
מיהודה
משען
משענה
משען־לחם

משערך
מים

is matched by this ι-initial phrasing:

ἰδοὺ
Ιουδαίας
Ιερουσαλημ
ἰσχύοντα
ἰσχύουσιν
ἰσχὺν ἄρτου
ἰσχὺν ὕδατος

In 3:3 פנים נשוא פנים is literally “the one with lifted up faces” or “the honorable man/respected citizen” (NASB/NET). This is followed by “and the advisors and the wise magicians” (ויועץ וחכם חרשים). The LXX reads, “καὶ θαυμαστὸν σύμβουλον καὶ σοφὸν ἀρχιτέκτονα” (“and wonderful counselor and skillful builder”). The words “wonderful counselor” grabbed my attention since most English translations render פלא יועץ in 9:6 (5) as “wonderful counselor” (NET: “Extraordinary Strategist”). The LXX renders this part as “the Messenger of Great Counsel” (Μεγάλης βουλῆς ἄγγελος). Interesting to observe the translation dynamics between Hebrew, Greek, and English here.

In 3.6 τὸ βρῶμα is odd. Is this a translation of המכשלה?

The difference in 3:10 between the message of the MT and that of the LXX is quite vast. The MT is simple: the righteous will eat the fruit of their good deeds. The LXX has the evil binding the righteous to eat their fruit.

In 3:12 the MT is difficult to translate. The LXX seems to have a very different message. The MT reads:

עמי נגשיו מעולל ונשים משלו בו עמי מאשריך מתעים
ודרך ארחתיך בלעו

It can be translated something like “O my people, their oppressors deal severely with them, and women rule over them. O my people, those who cause you to advance error, and the way of your paths they confound.” But the NASB reads, “O My people! Their oppressors are children, and women rule over them. O My people! Those who guide you lead you astray and confuse the direction of your paths.” The NET reads, “Oppressors treat my people cruelly; creditors rule over them. My people’s leaders mislead them; they give you confusing directions.”

The NET has an interesting fn. on this v:

The Hebrew text appears to read literally, “My people, his oppressors, he deals severely, and women rule over them.” The correct text and precise meaning of the verse are debated. The translation above assumes (1) an emendation of נְגִשָׁיו (nogésayv, “his oppressors”) to נְגִשִּׁים (nogéshim, “oppressors”) by moving the mem (ם) on the following form to the end of the word and dropping the vav (ו) as virtually dittographic; (2) an emendation of מְעוֹלִיל (mé’olel, a singular participle that does not agree with the preceding plural subject) to עֹלְלוּ (’olélu), a third plural Poel perfect from עָלַל (’alal, “deal severely”; note that the following form begins with a vav [ו]; the text may be haplographic or misdivided); and (3) an emendation (with support from the LXX) of נָשִׁים (nashim, “women”) to נֹשִׁים (noshim, “creditors”; a participle from נָשָׂא, nasa’). Another option is to emend מְעוֹלִיל to עוֹלְלִים (’olélim, “children”) and read, “My people’s oppressors are children; women rule over them.” In this case the point is the same as in v. 4; the leadership void left by the judgment will be filled by those incompetent to lead the community—children and women. (The text reflects the ancient Israelite patriarchal mindset.)

The LXX reads:

λαός μου, οἱ πράκτορες ὑμῶν καλαμῶνται ὑμᾶς, καὶ οἱ ἀπαιτοῦντες κυριεύουσιν ὑμῶν, λαός μου, οἱ μακαρίζοντες ὑμᾶς πλανῶσιν ὑμᾶς καὶ τὸν τρίβον τῶν ποδῶν ὑμῶν ταρασσουσιν.

This might be translated, “My people, your bailiff/extractors strip you, and your creditors lord over you. My people, the ones who bless you deceive you and the path of your feet they confuse.”

The MT of 3:17 is complexing. The last line can be translated “the Lord will make the front of their heads bald” (NET) or “...their foreheads bare” (NASB) or “will lay bare their secret parts”. So this passage either has to do with the balding of the head or the exposing of the genitals. The Hebrew פתהן יערה is where the debate rests. The NET fn says:

The precise meaning of this line is unclear because of the presence of the rare word פת (*pot*). Since the verb in the line means “lay bare, make naked,” some take פת as a reference to the genitals (cf. KJV, ASV, NRSV, CEV). (In 1 Kgs 7:50 a noun פת appears, with the apparent meaning “socket.”) J. N. Oswalt (*Isaiah* [NICOT], 1:139, n. 2), basing his argument on alleged Akkadian evidence and the parallelism of the verse, takes פת as “forehead.”

The LXX’s decision to translate it “The Lord will expose/uncover their form/appearance” (καὶ κύριος ἀποκαλύψει τὸ σχῆμα αὐτῶν) seems to be more in line with the idea of showing one’s genitals, physical appearance, rather than balding.

The end of 4:4 brings to my mind John the Baptist's words about the coming Messiah baptizing with Spirit and fire: ἐν πνεύματι κρίσεως καὶ πνεύματι καύσεως. The MT: ברוח משפט וברוח בער.

LXX 4:4 adds a statement about sons: τὸν ῥύπον τῶν υἱῶν. The MT has the daughters connected to the filth (צאת בנות־ציון).

In 4:2-6 it is quite easy to read this text as having messianic and eschatological implications. The MT speaks of the Branch of YHWH (צמח יהוה). Both the MT and LXX speak of a Spirit of judgment and a Spirit of fire. Exodus language appears in vv. 5-6 with a new creation motif in v. 5 of the MT (וברא יהוה) and a “coming” motif in the LXX (καὶ ἥξει).

In v. 5 the MT speaks of Mt. Zion and her assemblies (ועל־מקראה) while the LXX mentions her surrounding areas (πάντα τὰ περικύκλω αὐτῆς).

In 5:1 בקרן בן־שמן is one odd phrase. Literally, it translates something like “in a horn of the son of oil”, which apparently the “horn” is more like a peak, and “son of oil” is an idiomatic way of saying that it is fertile, likely for something oil producing like olive trees. The LXX tries to follow along translating it as ἐν κέρατι ἐν τόπῳ πλίονι or “in a horn in a fat place”.

In 5:2 the author transliterates שרק as σωρηχ.

In 5:8 the MT seems to indicate that someone comes to possess all the houses and land, so that they live alone (a monopoly of sorts). In the LXX it seems as if someone is attaching houses so that they have access to other houses for the purpose of theft.

“Like a ten-yoked vineyard” (כי עשרת צמדי־כרם) seems to have been difficult to translate. The LXX renders it “ten yoked oxen” (δέκα ζεύγη βοῶν).

In 5:13 the general “lack of knowledge” (מבלי־דעת) in the MT is interpreted as a lack of knowledge of YHWH in the LXX (διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν κύριον).

There seems to be a play on themes between 5:13 and 5:14. Israel lacks knowledge in 5:13 (מבלי־דעת) so Sheol will lack satisfaction in her consuming of life (לבלי־חַק).

Sheol (שאול) becomes Hades (ᾗδης) in 5:14.

In vv. 15-16 the exalted eyes of the proud (ועיני גבהים) are brought low and YHWH is exalted (ויגבה יהוה).

The language of 5:20a seems to be echoed in Romans 1:32 and 5:21a seems to be echoed in Romans 12:16.

The MT in 5:24 has some fun imagery. A “tongue” of fire “consumes” (the word for eat) the stubble/chaff (באכל קש לשון אש).

Torah (תורה) is Law (νόμον) over and over again in Isaiah LXX.

In 5:24-25 the provoking (παρώξυναν) of the Holy One of Israel by the people is answered with God’s provoking (παρωξύνθη) of the mountains.

In 5:26 it makes it sound as if YHWH is whistling for his angry guard dog nations.

In 5:28-29 MT the 3ms is used, seemingly personifying the nation as “he” or it. In LXX the 3mp is used, the nation as a collective, “they”.

The phrase ἐν τῇ ἡμέρᾳ ἐκείνῃ should be noted.

The train (ושוליו) of the Lord’s robe in 6:1 becomes his glory (δόξης) in the LXX. Also, the palace/temple (ההיכל) of God is his “house” (οἶκος). On the Facebook page on commenter noted that it could have been translated ναος.

Interesting transition in 6:2 where the Seraphim go from standing “above” (ממעל) God to “around” (κύκλω) God. The description of the flying angel shifts to the singular in v. 2b in the MT, but not the LXX.

Very interesting that in 6:3 “glory” (כבודו) is mentioned in the MT: YHWH’s glory fills the earth. The LXX retains “glory” (δόξης) as well, something mentioned in v. 1 already.

Purity is a major focus of vv. 5-7. Isaiah has unclean lips (ἀκάθαρτα). The people have unclean lips (ἀκάθαρτα). When the angel puts the burning coal to his lips to burn his lips his lawlessness is removed and his sin cleansed (περικαθαριεῖ). The MT has Isaiah with unclean (אמט) lips as well as the people (אמט) and the word for the cleansing, atoning, propitiating action (תכפר) seems to be derived from a word which means something like “wipe away” (dirt? debt? = כפר).

In v. 8 of MT YHWH asks whom he will send and who will go for him. Isaiah cries, “Behold, send me!” In the LXX except he asks who will go “from this people” (πρὸς τὸν λαὸν τοῦτον). Important for NT studies: God’s sending is “apostle-ing” and Isaiah asked to be “apostled” (ἀπόστειλόν)

Of course, vv. 9-10 is important to the messages of Jesus in the Gospels and Paul—the “seeing, but not perceiving” and “hearing, but not understanding” motif.

There is a desolation motif in v. 11. The cities (ἐρημωθῶσιν) and the land (ἐρημος) will be desolate.

In v.13 of the MT the tree falls but there is a holy seed (זרע קדש) in the stump. This has interesting interpretive connotations for a remnant. It sounds like Paul’s argument in Romans 9-11. The LXX doesn’t say this though. It seems to have an acorn falling from a station in the tree. Maybe I am missing some idiom?

It is interesting to see the LXX chose to translate לבב as ψυχή in 7:2. The word πνεύματος can be translated something like “spirit”, “wind”, “breath”, or similar ideas. What interest me is that while my concepts of “spirit”, “wind”, et al., are shaped by the English language, the Greek authors, and Hebrew authors using רוּחַ, felt no obligation to differentiate. So while this passage is describing what I call “wind” clearly, it uses the same word as if it were describing the action of a spirit.

Does the LXX translator miss the function of Isaiah’s son’s hyphenated name translating שׂרָא יְשׁוּבָא as ὁ καταλειφθεὶς Ιασουβ?

In v. 4 the ending of the LXX excludes the names of the MT. In v. 4 we have לבב as ψυχή again. Interesting reiteration in the LXX: πάλιν ἰάσομαι.

In v. 6 MT seems more focused on breaking through the walls (ונבקענה) while LXX is focused on chasing away the enemy (ἀποστρέψομεν).

In v. 7 the 3fs תהיה and תקום are identified as ἡ βουλή.

Fun place on word at the end of v. 9 MT: If you will not support/believe (וְאִם לֹא תִּשְׁמָעוּ) you will not be supported (וְאִם לֹא תִּשְׁמָעוּ).

Ahaz's response in v. 12 seems to have good intention in that he does not want to test YHWH by asking for a sign. Yet Isaiah's response in v. 13 agrees YHWH doesn't react positively. The address "House of David" (LXX: οἶκος Δαυιδ; MT: בֵּית דָּוִד) is interesting.

Isaiah 7:14 is one of the most popular, if not the most popular, when it comes to public discussion on the difference between the LXX and the MT. The LXX uses ἡ παρθένος to translate הַמַּלְעָה. I've included important discussions on this [here](#).

The LXX transliterates לֵאמֹנֵעַ as Εμμανουηλ.

The language of 7:15 sounds like Genesis 2:16-17. In that passage Adam can eat (φάγη, v. 16) from any tree, but he cannot eat (οὐ φάγεσθε, v. 17) from the Tree of the Knowledge of Good and Evil (οὐ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν). In Isaiah 7:15 the child is described as eating "butter and honey" (βούτυρον καὶ μέλι φάγεται). This is a time when he is quite young. At that point, before he knows how to choose evil deliberately choose evil (πρὶν ἢ γνῶναι αὐτὸν ἢ προελεσθαι πονηρὰ) he chooses good (ἐκλέγεται τὸ ἀγαθόν).

This seems to work in the MT as well. The child will eat (לֹאכֵל) curdled milk and honey till the time he knows (וְדָעָה) to reject evil (בָּרָא) and to chose good (בָּטָא).

In 7:18 it seems ὁ κυριεύει is interpretive. The flies of Egypt are their rulers as are the bees of Assyria.

In v. 20 the phrase ἐν τῇ ἡμέρᾳ ἐκείνῃ appears. I will continue to look for it because it seems to be an important marker in this book. It appears again in v. 21, 23.

The "the great and drunken razor" (τῷ ξυρῶ τῷ μεγάλῳ καὶ μεμεθυσμένῳ) of the LXX is quite funny.

In 8:2 Uriah is called a priest (וְהַכֹּהֵן) in the MT. This designation is absent from the LXX.

In 8:3 Isaiah's wife is called a "prophetess" (προφήτις/הַנְּבִיאָה). She has a child with Isaiah that is named "Swift-is-the-Booty, Speed-is-the-Prey" (Ταχέως σκύλευσον,

ὄξέως προνόμευσον/זו חש שלל מהר (מהר שלל חש בז), which echoes v. 1 in the MT, but not quite the LXX (ὄξέως προνομῆν ποιῆσαι σκύλων/זו חש שלל מהר למהר).

In 8:7 the King of Assyria is compared to the strong waters of the Euphrates flooding over the banks into all the channels. The King is said to come in his glory (τὴν δόξαν αὐτοῦ/כל-כבודו). There is juxtaposition with what seems to be less judgment presented in vv. 5-6.

The final statement in 8:8b is interesting. After discussing forthcoming judgment the author states μεθ ἡμῶν ὁ θεός. This echoes 7:14. It seems like it could be an address to Emmanuel. This occurs at the end of v. 10 as well after a warning to the nations.

In 8:9 “Be broken!” (רעו) in the MT is translated “Learn!” (γνῶτε) in the LXX, though I am not sure why. The MT repeats the imperative to be broken three times (התאזרו/והאזינו).

The end of 8:17 seems to have a different message in MT and LXX. MT seems to be about waiting (וקוית־לו) for the God who turned his face from the House of Jacob. The LXX seems to be about persuading God (πεποιθώς, though Silva translated it, “I will trust in him”, so I may be overlooking something).

Interesting polemic in 8:19: the author(s) challenge the idea that the nation who serves a living God should seek that living God through the dead, the dead being their pagan magic.

In v. 20 of the MT the “instruction” sought is לתורה. Of course, “l’torah” means “to instruction” or “for instruction”, but its allusion to Torah may be worth noting as this passage juxtaposes Jewish approaches to God with pagan. The LXX may pick this up, translating it νόμον.

In v. 21 there is an interesting interpretive move in the LXX. The MT talks about the enemy being stricken with a famine. At that point the people shake their fist at their king and their god (וקלל במלכו ובאלהיו). In the LXX the author(s) state, “...you will speak evil of your ruler (ἄρχοντα) and your *patachra* (παταχρα).” Apparently, a *patachra* is a loan word from פתכרא, meaning “idol”. So the LXX is calling the “god” an “idol”. The use of a loan word to do this is curious.

In 8:23 the LXX makes an interesting shift to an imperative commanding the people of Zaboulon and Nephthalim and those by the seashore of Jordan, and “Galilee of the nations” (Γαλιλαία τῶν ἐθνῶν, in 9:1 the MT has the same idea: Galilee of the goyim (גליל הגוים), and parts of Judea. What begins in 9:2 of the MT as a statement becomes an address of sorts to these people in the LXX.

In 9:1 there is mention of “death shadow” or “deep shadow” (צלמות), the same word used in Psalm 23. In Psalm 22 LXX (23, MT) it is translated σκιᾶς θανάτου. It is similar here: σκιᾶ θανάτου. There is a shift in address from 3mp to 2p.

In 9:2 the Goyim (הגוי) are not translated as *ethnos*, but as τοῦ λαοῦ. This is not so in 8:23.

In 9:5 we find a passage used by many to describe the messiah. The description of the figure in the MT is as follows: “Wonderful/Extraordinary (פלא), Advisor/Counselor (יועז) or “Wonderful Counselor”, Mighty God (אל גבור); Eternal Father/Father of Eternity (אביעד); Prince of Peace (שר-שלום).” In the LXX it is as follows: “Messenger of Great Counsel” (Μεγάλης βουλῆς ἄγγελος, Nominative + Genitive + Genitive). Then it switches into a first person address (ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρήνην καὶ ὑγίειαν αὐτῶ): “For I will bring peace upon the rulers; peace and health upon them.”

In 9:7 there is a thematic shift: In the MT YHWH send his “word” (דבר) upon Jacob; in the LXX he send “death” (Θάνατον).

In 9:9 there is a slight departure in meaning. MT has Sycamores cut down and replaced with Cedars while LXX has Sycamores and Cedars cut down to build towers.

Interesting “update” in 9:11. In the MT the enemies are Aram in the east and the Philistines in the west. In the LXX it becomes the Syrians in the west and the Greeks in the east.

In the LXX there is a play on the word in vv. 11-12. The wrath of God will not be “turned back” (ἀπεστράφη) and the people were not “turned back” (ἀπεστράφη). This exist in MT as well (לא-שב...לא-שב).

In 9:13 the “palm branch and reed” (וזנב כפה ואגמון) of the MT is the “great and small” (μέγαν καὶ μικρόν) in the LXX. Is there an idiom being interpreted here?

In 9:14 the idiom for being highly respected is to be “lifted up to the face” (ונשוא-פנים).

In 9:18 LXX translates בעברת as θυμὸν ὀργῆς. Also, YHWH Sabaoth (יהוה צבאות) is merely *Kurios* (κυρίου). Language regarding burning the land (נעתם ארץ) is possibly universalized to burn to “whole land/earth” (ἡ γῆ ὅλη). Also, this v. presents “hell-like” images of the burning land using humans as fuel.

10:1—“Woe! to those inscribing evil inscriptions and writing troublesome writings” (הוי (החקקים חקקי־און ומכתבים עמל כתבו) in the MT becomes “Woe! To those writing evil, for writing evil writings” (οὐαὶ τοῖς γράφουσιν πονηρίαν, γράφοντες γὰρ πονηρίαν γράφουσιν) in the LXX. The parallelism of the MT seems impossible to retain in translation.

10:2—There seems to be a slight difference between πτωχῶν and πενήτων in the LXX (both could be translated something like “the poor”). Louw-Nida 57.50 places πενήτων as someone who is needy, but not as impoverished as πτωχῶν. In the MT we have לָד and עָנִי. The first seem to be the weak/exploited, while the second seem to be impoverished, but I may be over-generalizing. Obviously, the meanings are close enough for the parallelism to work.

10:4—The phrases “his anger has not turned away” (οὐκ ἀπεστράφη ὁ θυμός) “the hand is uplifted still” (ἔτι ἡ χεὶρ ὑψηλή) echoes 9:20. This exists in the MT as well (בכל־זאת לֹא־שב אִפוּ וְעוֹד יְדוּ נְטוּי).

10:5—“Woe to the Assyrians!” is a heavy warning against the nation YHWH claims as an agent of his wrath.

10:6—The “heathen” nation (בגוי חנף) in the MT is the “lawless” nation (εἰς ἔθνος ἄνομον) in the LXX. The sound of the MT in v. 6a is fun: לְשֵׁל לְשֵׁל וְלִבְזוּ בָזוּ. The clay in the streets outside being trampled in the MT (מַרְמֵס כַּחֲמַר חוּצוֹת) is a city trampled to dust in the LXX (τὰς πόλεις καὶ θεῖναι αὐτὰς εἰς κονιορτόν).

10:8—The MT sentence, “Because he will say, ‘Are not my princes all kings?’” (כי יאמר הלא שרי יחדו מלכים) is a different message from the LXX, “If they say to him, ‘You are ruler alone.’” (καὶ εἰάν εἴπωσιν αὐτῷ Σὺ μόνος εἶ ἄρχων).

10:9—The MT is quite different from the LXX:

MT:

הלא ככרכמיש כלנו אס־לא כארפד חמת אס־לא כדמשק שמרון:

“Is not Calno like Carchemish, or Hamath like Arpad, or Samaria like Damascus?”

LXX:

καὶ ἐρεῖ Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλώνας καὶ Χαλαννη, οὐ ὁ πύργος ὠκοδομήθη; καὶ ἔλαβον Ἀραβίαν καὶ Δαμασκὸν καὶ Σαμάρειαν

“And he said, ‘Did not they take the upper region of Babylone and Chalanne, where the tower was built?’ And they received Arabia and Damascus and Samaria.”

10:10—The MT is different from the LXX here as well:

MT:

כאשר מצאה ידי לממלכת האליל ופסיליהם מירושלם ומשמרון:

“Just as my hand found the kingdom of idols and the idols from Jerusalem and Samaria.”

LXX:

“That this way I took in my hand, and all the rulers I will take. Wail, you graven images in Jerusalem and in Samaria.”

10:12—The LXX calls the ruler of Assyria “the great mind” (τὸν νοῦν τὸν μέγαν). In the MT YWHH will visit “the great fruit of the heart of the king of Assyria (על-פרי-גדל לבב מלך-אשור). The second idiomatic expression about visiting the height of the glory of his eyes, or the glory of the height of his eyes, is more literal (/). This makes me wonder whether the idiomatic expression carried better into Greek than the first one.

10:16—Rhythmic ending to the verse: יקד יקד כיקוד אש (“a kindler kindling like the kindle of a fire”). The LXX interprets the plump becoming lean (במשמניו רזון) as the honored being dishonored (τιμὴν ἀτιμία).

10:17—The MT’s “in one day” (ביום אחד) is given an eschatological feel with the LXX’s “in that day” (τῆ ἡμέρᾳ ἐκείνῃ).

10:18—MT and LXX have different endings. MT speaks of a sick man melting (יכלה והיה כמסס נסס). LXX speaks of a man fleeing a burning flame (ὁ φεύγων ἀπὸ φλογὸς καιομένης).

10:20—Both the MT (ביום ההוא) and LXX (ἐν τῆ ἡμέρᾳ ἐκείνῃ) have eschatological sounding statements “in that day”. Of course, this doesn’t mean it has to have an eschatological message, as in the end of the world, but rather end of an epic, end of the era being mentioned. Interestingly, the “household of Jacob” (בית-יעקב) becomes the

“saved of Jacob” (οἱ σωθέντες τοῦ Ιακωβ). YHWH (יהוה) = *Theos* (τὸν Θεὸν).
“The Holy One of Israel” is a title found in v. 17 and v. 20 (seems thematic).

10:22—The Abrahamic Covenant is echoed here as Israel is said to be as populated as the sand on the seashore (כחול הים), yet all that will return is a remnant. Some soteriological language found here that is used in the NT: σωθήσεται, δικαιοσύνη.

10:23—The title “Lord YHWH Sabaoth” (אדני יהוה צבאות) is minimalized into “God” (ὁ Θεός). The “land” (הארץ) is thought of as a place of dwelling (οἰκουμένη).

10:24—Exodus echoes here. God’s people, those who dwell in Zion, do not need to fear Assyria who lifts their rod and staff like Egypt did. This time אדני יהוה צבאות is translated κύριος σαβαωθ. The mood changes in the LXX. YHWH says not to fear Assyria, but he says he will bring a stroke upon them (πληγὴν γὰρ ἐγὼ ἐπάγω ἐπὶ σὲ) so that they can “behold the way of Egypt” (τοῦ ἰδεῖν ὁδὸν Αἰγύπτου).

10:25—YHWH plans on shifting his anger toward Assyria in MT. The LXX follows this message (with YHWH striking their “council”, τὴν βουλήν, *ala* Ps. 1:1?).

10:26—Again, the title יהוה צבאות appears. The LXX does what it did in v.23, ὁ Θεός. Interestingly, YHWH’s victory is compared to the slaughter of Midian and the rocks/cliff of Oreb and when YHWH lifted his rod over the sea against Egypt, yet Moses is the one who does this (see my post “Moses and YHWH at the Red Sea”). The LXX departs from this, speaking of the wrath of God being on the way toward Egypt (εἰς τὴν ὁδὸν τὴν κατ’ Αἴγυπτον).

10:27—Again, “in that day” language appears (ביום ההוא/ἐν τῇ ἡμέρᾳ ἐκείνῃ).

10:30—The “daughters of Gallim” are commanded to cry out with their voice (צהלי קולך) in the MT; they flee (φεύξεται, v. 29) in the LXX.

10:33—It is interesting how the LXX translators navigate a string of titles related to God. Here we have “the Lord YHWH Sabaoth” (האדון יהוה צבאות) render as “The Despot Lord of Sabaoth” (ὁ δεσπότης κύριος σαβαωθ).

11:1—The basic idea is the same in the MT and LXX in v.1a: a shoot/stick will come from the root of Jesse. In v.1b the imagery is a little different. The MT has a branch which bears fruit coming from the roots (ונצר משרשיו יפרי); the LXX has something blossoming from the roots (καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται).

11:2—This is one of the most Pneumatological passages and it is an important passage for understanding early Christian messianism. The S/spirit rest on the root of Jesse. This Spirit is identified as “of YHWH”, “of Wisdom and Understanding”, “of Counsel and Strength”, “of Knowledge and the Fear of YHWH”

(רוח יהוה רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יהוה); πνεῦμα τοῦ θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλήs καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας).

11:3—“The Spirit of the fear of God will fill him.” This LLX language sounds like the Book of Acts (ἐμπλήσει αὐτόν). This figure will not judge according to glory/honor (κατὰ τὴν δόξαν) or rebuke according to report (κατὰ τὴν λαλιὰν ἐλέγξει). In the MT ווהריחו is an interesting word choice, since it seems to indicate something like enjoying the scent of something. The description of this figure's jurisdiction is more picturesque in the MT. He will not judge with the sight of his eyes nor will he decide with what he hears with his ears

(ולא־למראה עיניו ישפוט ולא־למשמע אזניו יוכיח).

11:4—In the LXX he will decide a judgment for the humble one (likely favorable here, ἀλλὰ κρινεῖ ταπεινῶ κρίσιν) and he will rebuke the humble of the earth (ἐλέγξει τοὺς ταπεινοὺς τῆς γῆs). This comes across as a little odd sounding. The MT is straightforward: he will judge in righteousness the lowly and he will decide with uprightness for the poor of the land (ושפט בצדק דלים והוכיח במישור לענוי־ארץ). This figure strikes the earth with the word of his mouth and he will destroy the wicked with the spirit/breath of his lips (καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ). Paul picks up the second part in 2 Thessalonians 2:8 to discuss Christ's war against the man of lawlessness. This designation of “lawless” is common in Isaiah as a reference to the heathen. The MT does not say “word of his mouth”, but “rod of his mouth” (בשבט פיו). In Revelation 19:15 Christ is depicted as attacking his enemies with a sharp sword that comes from his mouth (ρόμφαία ὄξεια).

11:5—This figure is described as dressing himself in righteousness (קדצ/δικαιοσύνη) and using a belt of truth (האמונה/ἀληθεία). There are two Hebrew words used here for “loins”, מתניו and לצי. The LXX differentiates one as a garment girded around the loins (ἐζωσμένος τὴν ὀσφὺν αὐτοῦ) and the other as wrapped around the waste (like a belt, εἰλημένος τὰς πλευράs).

11:6—Messianic Age imagery emerges here: wolves eat/dwell with lambs; leopards rest with young goats; calves, young lions, and bulls live together; then the obscure statement, “A young boy will lead them” (καὶ παιδίον μικρὸν ἄξει αὐτούs). In Hebrew the imagery seems to be that of a shepherd: the little young man will “drive” or “guide” them (נהג במ).

11:7—This imagery continues: bulls feed eat/dwell with bears, and their children live together, and lions and bulls eat chaff, or hay, or straw. The LXX presents lions and bulls eating straw together (λέων και βούς ἅμα φάγονται ἄχυρα). The MT presents the lion as eating straw *like* oxen do (ואריה כבקר יאכלתבן).

11:8—A nursing child plays near the hole of a cobra/asp (νήπιον used to interpret a “sucking/nursing” child, יונק) and puts their hand on the hole of an asp’s dwelling place. The MT provides some parallelism: a nursing child (יונק) moves to a weaned child (גמול).

11:9—This v. begins w. an emphatic negation: οὐ μὴ. These children, or people, will never ever do evil (κακοποιήσωσιν). This is followed w. another emphatic negative: nor will they ever be able to destroy/kill another/“anyone” (οὐδὲ μὴ δύνωνται ἀπολέσαι οὐδένα). This local of this purity is the holy mountain of God (ἐπὶ τὸ ὄρος τὸ ἅγιόν μου). The MT aligns in gist: no one will do evil (לֹא־יַעַשׂוּ) and no one will destroy (וְלֹא־יִשְׁחִיתוּ). The next line is quite amazing: ὅτι ἐνεπλήσθη ἡ σύμπασα τοῦ γινῶναι τὸν κύριον ὡς ὕδωρ πολὺ κατακαλύψαι θαλάσσης. The whole of everything, the whole world, it will be filled with the knowledge of the Lord *like* the waters cover the seas. There is no place where the seas do not have waters. The MT has “the land” or “the earth” (הָאָרֶץ) filled with the knowledge (דַּעַת) of YHWH. Does this mean “the land” of Israel alone, or does the LXX’s universalizing correspond to the basic idea?

11:10—“That day” language emerges again: ἐν τῇ ἡμέρᾳ ἐκείνῃ/ביום ההוא. The “root of Jesse” (ἡ ῥίζα τοῦ Ιεσσαί) is the one who stands to rule the nations (καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν). The MT has him stand as a “sign/signal” to the nations (עמד לנִסְיָם אֵלֶיךָ גוֹיִם). The nations will seek him (גוֹיִם יִדְרֹשׁוּ וְהִתְהַלְלֻם) or as the LXX says, they will “hope in him” (ἐπ’ αὐτῷ ἔθνη ἐλπιοῦσιν). The end of this v. puts a kink in the Messianic reading, since it speaks of a honored resting place (καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμὴ/כבודו). (מנחתו כבודו/תמיה).

11:11—Another “in that day” marker, this time stating that God will add to the display of his hand acting zealously for the remnant of his remaining people (προσθήσει κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ τοῦ ζηλωσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ). The MT speaks of the Lord acquiring his people a second time with his hand (וְיִסְפֵּף אֶת־שְׂאֵר עַמּוֹ). In the LXX this remnant will be regathered from Assyria, Egypt, Babylon, Ethiopia, Elam, the east, and Arabia. In the MT from Assyria, Egypt, Pathros, Cush, Elim, Shinar, Hamath, from the coast or isles of the sea.

11:12—The Lord will raise up a sign (ἀρεῖ σημεῖον) to the nation, then he will gather the “lost” (τοὺς ἀπολωμένους) of Israel, the dispersed of Judah, from the “four points/wings” of the earth

(ἐκ τῶν τεσσάρων πτερύγων τῆς γῆς/קנפות הארץ/מארבע כנפות הארץ), or from the whole earth. This use of “land” leads me to think land is larger than the land of Israel, even in the MT.

11:13—Judah will have peace with Ephraim. The enemies of Judah will be destroyed, yet Judah and Ephraim seem to be reconciled. In the MT there are some repetitive words.

The jealous (קנאת) of Ephraim will be turned away and the Ephraim will not be jealous (לא־יקנא) of Judah. The hostile ones (וצררי) toward Judah will be “cut off” (יכרתו), and the hostility (לא־יצר) of Judah will be no longer toward Ephraim.

11:14—It appears that Judah and Ephraim use the ships of the heathen, plunder the sea, place their hands on Moab first, but the sons of Ammon are the first to obey. The MT has a different message. Judah and Ephraim create a military coalition. They “fly in wings” (swoop down upon, ועפו בכתף) on Philistine, united together to plunder “the sons of the east”, Edom and Moab, and the sons of Ammon are subjected to the Judah-Ephraim coalition.

11:15—The Lord turns against Egypt, make a desert of their sea, and strikes their gullies so that someone can cross them with sandals. This seems to be drought imagery in the LXX. The Lord uses a violent *pneuma*, wind-spirit-breath (πνεύματι βιάω). In the MT YHWH splits the tongue of the Egyptian sea (והחרים יהוה את לשון ים־מצרים). He uses a “scorching wind-spirit-breath” (בעים רוחו) to dry the river.

11:16—In the MT the exiles leaving Assyria is presented as being like the Exodus where the people left Egypt. A pathway/highway is established for their travel (מסלה). It will be like when they ascended out of Egypt (עלתו מארץ מצרים). In the LXX for those in Egypt (ἐν Αἰγύπτῳ), just like there was for an earlier generation who left the land of Egypt (ἐκ γῆς Αἰγύπτου).

12:1—Again, this part is framed “in the day”, with God ending his wrath and showing compassion.

12:2—This v. continues the doxological language. The author speaks of the “Lord my God, my Savior” (ὁ θεός μου σωτήρ μου κύριος). He says he will “be persuaded by him, and saved in him” (πεπειθώς ἔσομαι ἐπ’ αὐτῷ καὶ σωθήσομαι ἐν αὐτῷ). He will not fear (οὐ φοβηθήσομαι). All these statements are future tense. The present/past tense emerges in v.2b. The author calls the Lord (κύριος) “my glory” (ἡ δόξα μου) and “my praise” (ἡ αἰνεσίς μου) and says that he “has become” (ἐγένετό, aorist) “my salvation” (μοι εἰς σωτηρίαν). In the MT the author speaks of “the God of my

salvation” (אל ישועתי), who he (“I”) will trust (אבטח). He writes that he will not fear/dread (אפחד) because God is “my strength” (עזי) and “my song” (זמרת יה). Then he ends with the proclamation that YHWH will be “my salvation” (יהוה ויהי־לי לישועה).

12:3—This v. is quite poetic: καὶ ἀντλήσετε ὕδωρ μετ’ εὐφροσύνης ἐκ τῶν πηγῶν τοῦ σωτηρίου. It reads, “And you will draw water with joyfulness from the well of salvation.” The MT says the same thing: ושׂאבתם־מים בשׁשׁון ממעיני הישועה.

12:4—Again, we begin with “in that day”. The commands of this v. are to sing of the Lord, to cry out his name, to announce to the nations his glory (these vv. sound like the impetus need by someone like Paul to go to the Gentiles). In the MT, in v. 1 and v. 4, the language for praising or thanking YHWH is throwing something toward him (אודך in v. 1, הודו in v. 2). The MT’s language of causation (Hifil) corresponds to the above observation that the language of v. 4b has to do with causing the people to remember YHWH’s deeds (הודיעו בעמים על־לתיו) and causing them to remember that his name is exalted (הזכירו כי נשגב שמו).

12:5—The command continues to sing the name of the Lord because he has done great things, “announce this in all the earth” (ἀναγγείλατε ταῦτα ἐν πάσῃ τῇ γῆ).

12:5—More imperatives to rejoice because “the holy one of Israel” is in the midst of the people.