

## ***HSAIAS, Isaiah 52–53***

The notes for this section will be briefer than other sections since Jobes & Silva provide a commentary on this passage (JS, 215–27). This is especially true in regard to the relation of the LXX text to the Hebrew from which it was translated—which was probably not as close to MT as many other portions of LXX. There are several such notes, but most comments here are vocabulary and parsing notes. The poetic phrasing has been added; Rahlfs prints the passage as solid text. (In the translation, the line breaks are those of Jobes and Silva.)

“Throughout the Book of Isaiah, the Greek translator uses a variety of approaches. Some of his renderings are very literal and at times unintelligible, but he can also be creative and skillful. In this passage he struggled bravely to represent in meaningful Greek a text he did not always understand” (JS, 215).

52:13<sup>85</sup> Ἴδου συνήσει ὁ παῖς μου

καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα.

14<sup>86</sup> ὃν τρόπον ἐκστήσονται ἐπὶ σὲ πολλοί –

οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδος σου

καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων – ,

15<sup>87</sup> οὕτως θαυμάσονται ἔθνη πολλὰ ἐπ’ αὐτῷ,

καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν·

ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται,

καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν. –

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<sup>85</sup> V. 13. συνήσει, 3SFAI > συνήμι, *to understand* (B 972; L 2:458); ὑψωθήσεται, 3SFPI > ὑψόω, *to lift up* (B 1045–46; L 2:498); δοξασθήσεται, 3SFPI, δοξάζω, *to glorify* (B 258; L 1:119).

<sup>86</sup> V. 14. ἐκστήσονται, 3PFMI > ἐξίστημι, *to confuse, amaze, astound* (“the main idea is involvement in a state or condition of consternation,” B 350; L 1:161); ἀδοξήσει, 3SFAI > ἀδοξέω, *to be held in no esteem, to be of ill repute, to be despicable* (L 1:8)\* [-NT]; εἶδος, ους, τό, *form, outward appearance* (B 280; L 1:130), note that this is not εἶδος > εἰδώς/ὄράω.

<sup>87</sup> V. 15. θαυμάσονται, 3PFMI > θαυμάζω; συνέξουσιν, 3PFAI > συνέχω, *to hold together, stop, shut, to keep shut* (B 970–71; L 2:458); ἀνηγγέλη, 3SAPI > ἀναγγέλλω, *to report, disclose, announce* (B 59; L 1:26); ὄψονται, 3PFMI > ὄράω; ἀκηκόασιν, 3PRAI > ἀκούω; συνήσουσιν, 3PFAI > συνήμι.

53:1<sup>88</sup> κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;  
καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;  
2<sup>89</sup> ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον,  
ὡς ρίζα ἐν γῆ διψώση,  
οὐκ ἔστιν εἶδος αὐτῶ οὐδὲ δόξα·  
καὶ εἶδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος·  
3<sup>90</sup> ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκλεῖπον παρὰ πάντας ἀνθρώπους,  
ἄνθρωπος ἐν πληγῇ ὧν καὶ εἰδὼς φέρειν μαλακίαν,  
ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ,  
ἠτιμάσθη καὶ οὐκ ἐλογίσθη.  
4<sup>91</sup> οὗτος τὰς ἀμαρτίας ἡμῶν φέρει

<sup>88</sup> V. 1. ἐπίστευσεν, 3SAAI > πιστεύω; ἀκοή, ἦς, ἡ, *hearing, listening, ear, report, account, message* [i.e., what is heard] (B 36; L 1:15); βραχίων, ονος, ὁ, *arm* (B 183; L 1:84); ἀπεκαλύφθη, 3SAPI > ἀποκαλύπτω, *to make known, reveal, disclose* (B 112; L 1:51).

<sup>89</sup> V. 2. ἀνηγγείλαμεν, 1PAAI > ἀναγγέλλω (liquid aorist), see v 15 & note below; ἐναντίον, *before, in the sight of*, neut. of ἐναντίος, α, ον, but functions here as prep/gen (B 330; L 1:149); ρίζα, ἡς, ἡ, *root* (B 905–06; L 2:417); διψώση, PAPFSD > διψάω, *to thirst, be thirsty* (B 253; L 1:118), morphology note: alpha contract verb, α (stem vowel) + ουσ (fem ptcp marker) = ωσ; εἶδομεν, 1PAAI > ὀράω; εἶχεν, 3SIAI > ἔχω; κάλλος, ους, τό, *beauty* (B 504; L 2:225) [–NT]. Ottley suggests that εἶδος “at least in this verse prob. [conveys] the sense of *beauty*” (*The Book of Isaiah accord. LXX*, 2 vols. [London: Clay, 1904–06], 2:277). At the least, εἶδος, δόξα, and κάλλος are used in closely related senses here. GLXX has ἀνέτειλε μὲν (“he rose/grew up”) in place of ἀνηγγείλαμεν as the first word of v 2. This conjecture (it has no MS support) is an attempt to make sense of the text. As it stands, LXX says “we brought a report before him as a child”—which is rather opaque. For a discussion of what seems to be a valid conjectural reading here (it is certainly a better translation of ܘܘܢܝ > ܘܢܘܢ, “he went/grew up”), see Ottley, *Isaiah/LXX*, 2:345 and JS, 136, 218 n.27.

<sup>90</sup> V. 3. ἄτιμος, ον, *dishonored, despised, insignificant* (B 149; L 1:69); ἐκλεῖπον, PAPNSN > ἐκλείπω, *to fail, give out, be gone, depart, be inferior* (B 306; 1:137); πληγή, ἡς, ἡ, *blow, stroke, wound/bruise* [caused by a blow] (B 825; L 2:379); ὧν, PAPMSN > εἰμί; φέρειν, PAN > φέρω; μαλακία, ας, ἡ, *debility, weakness, sickness* (B 613; L 2:289); ἀπέστραπται, 3SRMI > ἀποστρέφω, *to turn away, reject, repudiate* (B 122–23); ἠτιμάσθη, 3SAPI > ἀτιμάζω, *to dishonor, shame* (B 148; L 1:69); ἐλογίσθη, 3SAPI > λογίζομαι (B 597–98; L 2:283).

<sup>91</sup> V. 4. φέρει, 3SPAI > φέρω; ὀδυνᾶται, 3SPPI > ὀδυνάω, *to suffer pain, be distressed* (B 692; L 2:324); ἐλογισάμεθα, 1PAMI > λογίζομαι; εἶναι, PAN > εἰμί; πόνος, ου, ὁ, *toil, (hard) labor* (B 852; L 2:388); πληγῇ, see v 3; κάκωσις, εως, ἡ, *oppression, mistreatment* (B 502; L 2:224).

καὶ περὶ ἡμῶν ὀδυνᾶται,  
καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ  
καὶ ἐν πληγῇ καὶ ἐν κακώσει.  
5<sup>92</sup> αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν  
καὶ μεμαλάκισται διὰ τὰς ἀμαρτίας ἡμῶν·  
παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν,  
τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν.  
6<sup>93</sup> πάντες ὡς πρόβατα ἐπλανήθημεν,  
ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη·  
καὶ κύριος παρέδωκεν αὐτὸν  
ταῖς ἀμαρτίαις ἡμῶν.  
7<sup>94</sup> καὶ αὐτὸς διὰ τὸ κεκακῶσθαι  
οὐκ ἀνοίγει τὸ στόμα·  
ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη  
καὶ ὡς ἄμνός ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος  
οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.  
8<sup>95</sup> ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη·

<sup>92</sup> V. 5. ἐτραυματίσθη, 3SAPI > τραυματίζω, *to wound* (B 1014; L 2:479); μεμαλάκισται, 3SPPI > μαλακίζομαι, *to be/become weak, discouraged, sick* (B 613; L 2:289); μώλωψ, ωπος, ὄ, *welt, bruise, wound, stripe* (B 663; L 2:312); ἰάθημεν, 1PAPI > ἰάομαι, *to heal, cure, restore* (B 465; L 1:211).

<sup>93</sup> V. 6. ἐπλανήθημεν, 1PAPI > πλανάω; ἐπλανήθη, 3SAPI > πλανάω; παρέδωκεν, 3SAAI > παραδίδωμι. Note here the use of ἄνθρωπος in the distributive sense “each one,” imitating the equivalent Hebrew use of אִישׁ (“man”). (It is more common to find ἀνὴρ used this way in LXX than ἄνθρωπος; e.g., Gen. 10:5; Judg. 8:24a.)

<sup>94</sup> V. 7. κεκακῶσθαι, PPN > κακῶω, *to harm, mistreat, make angry, embitter; pass, to be afflicted* (B 502; L 2:224); ἀνοίγει, 3SPAI, ἀνοίγω; σφαγή, ἦς, ἦ, *slaughter, destruction* (B 979; L 2: 464); ἤχθη, 3SAPI > ἄγω; ἄμνός, οὔ, ὄ, *lamb* (B 54; L 1:24); κείροντος, PAPMSG > κείρω, *to shear (sheep), cut (hair)* (B 538; L 2:252), adj subst ptcp = “the shearer”; ἄφωνος, ον, *mute, silent, dumb, speechless* (B 159; L 1:74).

τὴν γενεὰν αὐτοῦ τίς διηγῆσεται;  
 ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ,  
 ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον.  
 9<sup>96</sup> καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ  
 καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ·  
 ὅτι ἀνομίαν οὐκ ἐποίησεν,  
 οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.  
 10<sup>97</sup> καὶ κύριος βούλεται καθαρῖσαι αὐτὸν τῆς πληγῆς·  
 ἐὰν δῶτε περὶ ἀμαρτίας,  
 ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον·  
 καὶ βούλεται κύριος ἀφελεῖν  
 11<sup>98</sup> ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ,

<sup>95</sup> V. 8. ταπεινώσις, εως, ἡ, *humiliation, lowliness* (B 990; L 2:469); ἤρθη, 3SAPI > αἴρω; διηγῆσεται, 3SFMI > διηγέομαι, *to tell, relate, describe* (B 245; L 1:114); αἵρεται, 3SPPI > αἴρω; ἀνομία, ας, ἡ, *lawlessness, lawless deed* (B 85; L 1:38); ἤχθη, see v 7.

<sup>96</sup> V. 9. δώσω, 1SPAI > δίδωμι; ταφή, ἦς, ἡ, *burial, burial place, grave* (B 991–92; L 2:470); ἐποίησεν, 3SAAI > ποιέω; εὐρέθη, 3SAPI > εὐρίσκω; δόλος, ου, ὁ, *deceit* (B 256; L 1:119).

<sup>97</sup> V. 10. βούλεται, 3SPMI > βούλομαι; καθαρῖσαι, AAN > καθαρίζω; πληγῆς, see v 3; δῶτε, 2PAAS > δίδωμι; ὄψεται, 3SFMI > ὀράω; μακρόβιος, ον, *long-lived* (B 612; L 2:288); ἀφελεῖν, AAN > ἀφαιρέω, *to take away (by force), remove, cut off* (B 154; L 1:72).

<sup>98</sup> V. 11. πόνου, see v 4; δεῖξαι, AAN > δείκνυμι, *to show* (B 214–15; L 1:96), see note below; πλάσαι, AAN > πλάσσω, *to form, mold, shape* (B 823; L 2:378), see note below; σύνεσις, εως, ἡ, *intelligence, understanding* (B 970; L 2:457); δικαιῶσαι, AAN > δικαιόω; εὔ, adv, *well, good* (B 401–02; L 1:184); δουλεύοντα, PAPMSA > δουλεύω; ἀνοίσει, 3SFAI > ἀναφέρω, *to take/lead/bring up* (“In Is 53:11 ἄ. is used to translate לָבִיא, in vs. 12 for נָשָׂא, and in the corresponding passages in our lit. ἄ. is often rendered ‘bear’ or ‘take away’. But ἄ. seems not to have these meanings. Very often, on the contrary, it has a sense that give ἀνα its full force: *lay or impose a burden on someone, give something to someone to bear*, as a rule, in fact, to someone who is not obligated to bear it.... In a case in which a man takes upon himself the burden that another should have borne, then ἄ. = *take upon oneself*.... Christ was once for all offered up in this respect (εἰς 5) that he assumed the sins of many Hb 9:28,” B 75; L 1:33). Ottley says that δεῖξαι is causal here (*Isaiah/LXX*, 2:348), but his actual translation suggests a complementary infinitive: “the Lord desires ... to show to him a light” (1:279), as does JS, 225. The second infinitive phrase, καὶ πλάσαι τῇ συνέσει, would read, “and to form him with understanding”—which is rather clumsy and is neither idiomatic Greek nor an

δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει,  
 δικαιοῦσαι δίκαιον εὖ δουλεύοντα πολλοῖς,  
 καὶ τὰς ἀμαρτίας αὐτῶν αὐτὸς ἀνοίσει.  
 12<sup>99</sup> διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς  
 καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα,  
 ἀνθ' ὧν παρεδόθη εἰς θάνατον ἢ ψυχὴ αὐτοῦ,  
 καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη·  
 καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκεν  
 καὶ διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθη.

### Translation<sup>100</sup>

<sup>13</sup>Behold, my servant will understand,  
 and he will be exalted and glorified greatly.  
<sup>14</sup>Just as many will be astounded at you—  
 for<sup>a</sup> your appearance will receive no glory from men  
 and your glory [will be absent] from men—  
<sup>15</sup>thus will many nations marvel  
 at him, and kings will shut their mouth:  
 because those to whom it was not reported about him will see,  
 and those who have not heard will understand.  
<sup>1</sup>Lord, who has believed our report?  
 And to whom has the arm of the Lord been revealed?  
<sup>2</sup>He grew up before him like a child,  
 like a root in a parched land. There is no form to him nor glory:  
 when<sup>b</sup> we saw him, he had no form or beauty.  
<sup>3</sup>But his form was without honor,  
 failing in comparison to<sup>c</sup> all men.  
 [He was] a man in calamity and experienced in<sup>d</sup> weakness,

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accurate reflection of MT. It is likely that the conjectural reading πλῆσαι (> πίμπλημι) is correct, thus: “and to fill him with understanding” (see Ottley, *Isaiah/LXX*, 2:348 and *JS*, 225).

<sup>99</sup> V. 12. κληρονομήσει, 3SFAI > κληρονομέω; ἰσχυρός, ἄ, ὄν, *strong* (B 484–84; L 1:217); μεριεῖ, 3SFAI > μερίζω, *to divide, distribute* (B 631–32; L 2:297), the noun μέρος is much more common than the verb form; σκῦλον, ου, τό, *booty, spoils* (B 933; L 2:431); ἀνθ' > ἀντί; παρεδόθη, 3SAPI > παραδίδωμι; ἐλογίσθη, 3SAPI > λογίζομαι; ἀνήνεγκεν, 3SAAI > ἀναφέρω, see v 11.

<sup>100</sup> The translation given here is that of Jobs and Silva from the Göttingen LXX (*JS*, 215–26). The translation notes that they give are included at the end of the translation and referenced here with superscripted letters. Remember that the text given above is Rahlfs, so there may be some minor differences (the only significant one so far as translation goes is in 53:2).

because his face was turned away,  
he was dishonored and not esteemed.

<sup>4</sup>This one carries our sins  
and suffers pain for us,  
and we realized that he underwent trouble,  
calamity, and ill-treatment.<sup>e</sup>

<sup>5</sup>But he was wounded because of our transgressions  
and has been weakened because of our sins:  
the punishment of our peace was upon him;  
by his bruise we were healed.

<sup>6</sup>We all have wandered like sheep,  
[each] man has wandered in his own way;  
and the Lord gave him over to our sins.

<sup>7</sup>And because of his affliction he does not open his mouth:  
like a sheep he was led to the slaughter,  
and as a lamb is silent before the one shearing it,  
so he does not open his mouth.

<sup>8</sup>In [his] humiliation his [fair] judgment was taken away:  
who will describe his generation?  
Because his life is being taken from the earth;  
he was led to death because of the transgressions of my people.

<sup>9</sup>And I will give the wicked for his burial  
and the rich for his death,  
because he did not commit transgression,  
nor was deceit found in his mouth.

<sup>10</sup>And the Lord desires to cleanse him from the blow:  
if you give [an offering] for sin, your soul  
will see a long-lived seed.

Moreover, the Lord desires to take away  
<sup>11</sup>from the distress of his soul to show him light,  
and to mold him with understanding—  
to justify a righteous man who is serving many well;  
and he himself will bear their sins.

<sup>12</sup>Therefore, he will inherit many,<sup>f</sup>  
and he will distribute the spoils of the powerful,  
because his soul was given over to death,  
and he was reckoned among the transgressors.  
And he himself bore the sins of many,  
and because of their sins he was given over.

## Translators' Notes

<sup>a</sup>Lit., “thus.”

<sup>b</sup>Lit., “and.”

<sup>c</sup>Or, “failing more than.”

<sup>d</sup>Lit., “and knowing [how] to carry.”

<sup>e</sup>A literal translation of [52:4c, d] is “and we considered him to be in trouble and in blow and in ill-treatment.”

<sup>f</sup>Alternatively, “he shall make many to inherit” (Ottley, *Book of Isaiah*, 1.279). Note that the subject of the Hebrew verb is first-person, which must have sounded abrupt to the translator, since the verbs preceding and following this clause are third-person.