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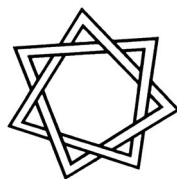
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TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

C. von Büttner

St. Petersburg State University, St. Petersburg, Russia
E-mail: kirvonbuettner@gmail.com

CONCERNING PASSING OF LAW AS AN INHERITANCE: NOTES ON THE TEXT OF THE GREAT ISAIAH SCROLL (ISA 42:4B)

Abstract. The following article is dedicated to the interpretation of two unique textual variants — *TWRTYW* and *YNHYLW*, which can be found in the Great Isaiah Scroll (1QIsa^a) in Isa 42:4b. This scroll is the oldest Hebrew manuscript of the Book of Isaiah and dates back to the second part of 2nd century BC. Up until today the reason for the appearance of these variants as well as the meaning of the passage, in which they are found, were unclear.

Keywords: Hebrew Bible, Biblical textual criticism, Isaiah, Qumran, Great Isaiah scroll

The so-called Great Isaiah Scroll (1QIsa^a), which was found in the first Qumran cave in 1947 (or at the end of 1946), is the oldest preserved copy of the Book of Isaiah in Hebrew, dating between 150—100 BC [1]. The text of the scroll differs extensively both from the Masoretic text of the Bible (MT), as well as from other Qumran scrolls of Isaiah, and includes a variety of unique readings. Among such readings are *YNHYLW* and *TRTYW* in Isa 42:4b (column XXXV, line 13). Scholars are yet to come to a common position on how to understand this passage. The following article is dedicated to its interpretation. Therein several issues will be addressed: a) why these textual variants appeared and b) how does one interpret the text in the passage?

The verse 42:4 is the concluding verse of the so-called First Servant of YHWH Song (Isa 42:1—4), which includes the direct speech of God YHWH. In it, He introduces His Servant and tells about his mission. The following is the way the text looks in MT.

MT, Isa 42:1—4: ¹ *hen 'abdi 'atmāk bo bəhīri rāšatā nāp̄ši nāṭatti ruḥi 'ālāw mišpāt laggoyim yoši* ² *lo yiš'aq wəlo yiśśā wəlo yašmi' bəḥuṣ qolo* ³ *qānā rāṣuṣ lo yišbor up̄ištā kehā lo yəḵabbānnā lā'āmāt yoši mišpāt* ⁴ *lo yikhā wəlo yāruṣ 'ad yāšim bā'ārāṣ mišpāt ulətorāto 'iyyim yəyahelu*

¹ Here is My chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. ² He will not cry or lift up his voice, or make it heard in the street; ³ a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully

bring forth justice. ⁴ He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching [2].

The Masoretic text of Isa 42:4b has the *YYHLW* (in most copies) or *YYHYLW* (Codex Leningradensis) reading. This word was vocalised by the Masoretes as *yəyahelu*, which is the Pi'el 3 m. pl. imperfect form of the verb *y-h-l* “to wait”. However, in the text of the 1QIsa^a scroll one finds the *YNHYLW* reading, which possibly should be vocalised as *yanḥilu*. Evidently, this word is the Hiph'il 3 m. pl. imperfect form of the verb *n-h-l*, which means “to give as an inheritance, to pass on an inheritance”.

In addition, MT Isa 42:4b includes the *TWRTW* (*torāto*) reading. This word is the singular form of the noun *TWRH* (MT: *torā*) “teaching”, “instruction”, “law” with the third person singular pronoun suffix, i. e. “his teaching”, “his law”. However, in 1QIsa^a one finds instead the reading *TWRTYW* — between letters *Taw* and *Waw* there is another letter — *Yod* (the meaning of the reading will be discussed further).

1QIsa^a, Isa 42:4b: *WLTWRTYW 'YYM YNHYLW* [3].

As previously mentioned, both Qumran readings, *YNHYLW* and *TWRTYW*, are unique and can only be found in the text of 1QIsa^a.

Aside from 1QIsa^a, the text of Isa 42:4b has also been preserved in another Qumran scroll — 4QIsa^b from the Fourth cave.

4QIsa^h, Isa 42:4b: *WLTRTW ʔYYM YHYLW* [4].

The word *YHYLW* in 4QIsa^h can be interpreted either as Hiph^ʿil 3 m. pl. imperfect form of the verb *y-h-l* “to wait” (*yohilu*) written without the letter *Waw* (defective spelling), or as an analogous form of Qal stem of the synonymous verb *h-y-l* “to wait” [5] (*yāhilu*), or, which is much less likely, an analogous form of the 3 m. pl. imperfect of Qal stem of the verb *h-y-l* “to writhe”, “to tremble” (*yāhilu*). Thus, Isa 42:4b in the 4QIsa^h scroll can be translated in two different ways: a) “And the coastlands wait for his teaching” (=MT), b) “And the coastlands will tremble before his teaching”.

In the Old Greek translation (LXX) instead of the equivalent with the semantics “his teaching”, “his law”, one finds the dative case of the noun *τὸ ὄνομα* “name”.

LXX, Isa 42:4b: *καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν*

And the nations shall rely on his name [6].

According to scholars, the variant *ἐπὶ τῷ ὀνόματι αὐτοῦ* appeared due to the similarity of the words *τὸ ὄνομα* “name” and *ὁ νόμος* “law”. It is likely that there was a theological re-thinking of this text [7]. This reading also might have appeared in the LXX manuscript from the New Testament text of Mt 12:21 [8]. However, one must not exclude the possibility of a simple mistake by a scribe.

Later Greek translations have the same variant of the text as MT:

καὶ τῷ νόμῳ αὐτοῦ ἔθνη ἐλπιοῦσιν

And the nations put their hope in his law [9].

Other instances of the text are also similar to MT:

Targum Jonathan, Isa 42:4b: *ulʾorāyteh nāḡāwān yəḵattarun*

And the coastlands shall wait for his teaching [10];

Peshitta, Isa 42:4b: *WLNMWSH GZRTʔ NSKYN*

And the coastlands shall wait for his law [11];

Vulgate, Isa 42:4b: *et legem eius insulae expectabunt*

And the coastlands shall wait for his law [12].

As far as the author of this article is aware, all scholars agree that the original variant of Isa 42:4b is reflected in the Masoretic Bible [13]. Ancient translations of Isaiah as well as the use of the verb *y-h-l* in Isa 51:5b, which is semantically connected with Isa 42:4b (“And the coastlands will rely on Me (1QIsa^a: ‘on him’) and on my arm (1QIsa^a: ‘his arms’) they will put their hope (MT: *yəyahelun*, 1QIsa^a: *YWHYLWN*)”) attest to the antiquity of the MT.

Most scholars, who translated Isa 42:4 in 1QIsa^a, interpreted *TRTYW* as the plural form of the noun *TWRH* (MT: *torā*) “teaching”, “instruction”, “law” with a third person singular pronoun suffix (“his teachings”, “his

laws”) [14]. Others, however, interpreted it as an analogous singular form (“his law”) [15].

While pondering on the meaning of Isa 42:4b in 1QIsa^a in general, some scholars admitted to not understanding it [16]. Some thought that such reading is the result of a scribe's mistake [17].

Edward Y. Kutscher suggested that the reading is the result of editorial work taken up by the scribe. In his opinion, the scribe did not know the word *YHYLW* (Pi^ʿel 3 m. pl. imperfect form of the verb *y-h-l* “to wait”) and changed it to the word *YNHYLW*, formed from the root *n-h-l*. To prove his hypothesis he brought forward the following arguments. Firstly, the root *n-h-l* in Biblical texts is used much more frequently than the root *y-h-l*. Secondly, unlike the root *n-h-l*, the root *y-h-l* is not found in the Rabbinic Hebrew. Thirdly, he found one other example of substitution of this lexeme in the scroll — in Isa 51:5 the Masoretic *yəyahelun* (root *y-h-l*, Pi^ʿel stem) in 1QIsa^a corresponds to *YWHYLWN* (same root *y-h-l*, Hiph^ʿil stem). At the same time, Kutscher did not try to translate the text (Isa 42:4b), noting that the *YNHYLW* reading, in all likelihood, does not correspond to the context [18].

The scholars that did offer translations of the text of 1QIsa^a in Isa 42:4b, interpreted it in three different ways.

According to the first explanation, the proper subject in this sentence is the word *ʔYYM* “coastlands”. The predicate is the verb *YNHYLW*, which in this context should be translated not as “they will give as an inheritance” (meaning of *n-h-l* in Hiph^ʿil) but as “they will inherit” (the meaning of this verb in Qal). The preposition *L* (MT: *lə*), written together with the next word *TWRTYW*, was understood as an indicator of the accusative case (*nota accusativi*). Thus, the text was translated as “and the coastlands will inherit his law / laws”. Similar interpretation is reflected in most translation of the Qumran text of Isa 42:4b [19].

According to the second explanation, the subject is the pronoun “they” (included in the form *YNHYLW*), i. e. Israel, the predicate is the verb *YNHYLW* “they will give as an inheritance” (the regular meaning of the verb *n-h-l* in Hiph^ʿil). The preposition *L*, written together with the next word *TWRTYW*, was understood either as an indicator of the accusative case, or as “with respect to”. The overall meaning of the passage according to this interpretation is the following:

And they [Israel] will cause coastlands to possess his laws / And they [Israel] will cause coastlands to possess, with respect to his laws [20].

The third explanation was offered by Jean Koenig [21]. According to his interpretation, the subject is the word *ʔYYM* “coastlands”, the predicate is the verb *YNHYLW* “they will give as an inheritance” (the regular meaning of the verb *n-h-l* in Hiph^ʿil). Koenig thought that the direct object of the verb in the context of Isa 42:4b was not specified but that object is *nəḥālot šomemoṭ* “desolate heritages”, mentioned in another text of Isaiah — Isa 49:8. The phrase *LTWRTYW* Koenig understood as “according to His (God) instructions”. In

his opinion, the passage talks about the fact that the “coastlands” (i. e. nations) will give Israel lands as an inheritance, repatriating the Israelites. To interpret the passage he also cites Isa 60:9, which also talks about “waiting of coastlands” [22] in the context of Israelites’ repatriation. Koenig translated the text the following way:

And according to His (God’s) instructions the coastlands (= nations within their borders) will make (Israel) the inheritor (of the inheritance mentioned in 49.8 by repatriating it) [23].

He supposed that the Qumran version of the Biblical text that was originally universalist in nature (= MT) was edited in a particularist way.

Arguments given by the scholars, according to whom the original text of Isaiah was similar to that of the MT, seem quite convincing.

First, it must be determined what meaning does the variant *TRTYW* possess? Despite the fact that most scholars interpreted it as a plural form of the word *TWRH* (MT: *torâ*) “teaching”, “instruction”, “law” with a third person singular pronoun suffix (“his teachings”, “his laws”), it seems that this word is an analogous singular form of the word (“his teaching”, “his law”) and has the same semantics as the Masoretic reading *TWRTW*, being its orthographic variant [24].

As shown by researchers [25], in the language of 1QIsa^a’s scribe, as well as scribes of some other Qumran texts, there disappears the difference between suffixes — *W* (in Hebrew of the Bible, the 3 m. s. pronoun suffix attached to a noun in singular form) and — *YW* (in the language of the Bible the pronoun suffix of 3 m. s. attached to a noun in plural). Such mutual exchangeability of suffixes is due the fact that they were pronounced the same as *o* or *u*. Thus, aside from the regular usage, the pronoun suffix — *W* could be attached to a noun in plural, while the suffix — *YW* could be attached to a singular noun [26]. Thus, theoretically the variant *TWRTYW* can be both a singular form of the word *TWRH* (with a pronoun 3 m. s. suffix), as well as plural (with the same suffix).

However, in the 1QIsa^a scroll and in particular, in its second part (Isa 34—66), the plural ending *-ot* is written in a defective manner (*scriptio defectiva*), that is, without the letter *Waw* (*-T*) quite rarely, usually it is written as *-WT* (with the letter *Waw*). Thus, if there was a need to write “his laws”, the scribe in all likelihood would have written *TWRWTYW* (with the letter *Waw* between the letters *Resh* and *Taw*) and not *TWRTYW* [27].

In ancient translations of the Bible, the equivalents of the Hebrew word *TWRH* “law” in Isa 42:4b are in singular form (Peshitta: *WLNWWSH*; Targum Jonathan: *ul’orāyteh*; Vulgate: *legem eius*; Greek translations except LXX: *τῶ νόμῳ αὐτοῦ*). It should be noted that in LXX the word *TWRH* is translated as *ὄνομα* “name” (*ἐπὶ τῷ ὀνόματι αὐτοῦ*), which is also in the singular form. Finally, in Isa 51:4–5, which is semantically close to Isa 42:4, the word *TWRH* “law” in singular form (1QIsa^a and MT) is used.

Thus, the most likely interpretation of the *TWRTYW* variant is “his teaching”, “his law” (= MT) and not “his laws”. It appeared as a result of text editing by the scribe of the scroll (or the scribe who wrote its Vorlage text), which strives to transmit the Biblical text in a new “full” orthography (the so-called Qumran Practice), adding to it certain letters, some of which were redundant.

How could the Qumran (1QIsa^a) variant *YNHYLW* “they will give as an inheritance” (or “they will inherit?”) appear, considering the fact that in most textual evidence one finds the variant that has the semantics of “they shall wait for” (= *YYHLW* / *YYHYLW*) in MT? [28].

Various verb forms from the root *y-h-l* are attested for in the non-Biblical texts from Qumran written in Hebrew eight times [29]; there are only two instances, in which one finds verbs of Hiph^{’il} stem [30], while in the other six texts one finds forms of Pi^{’el} stem. Moreover, in the non-Biblical texts of Qumran there is one usage of the noun *TWHLH* “hope” and the noun *TWHLT* “hope” is used five times (deverbal nouns from *y-h-l*) [31]. Even further, verb *y-h-l* can be seen once in the corpus of Qumran texts written in Aramaic. In the Targum on the Book of Job, the text of which was found in the 11th cave (11Q10 XXV,7), one finds the word *’YHL*, which is evidently the first person singular imperfect of Pa^{’el} stem (analogue of the Hebrew Pi^{’el}). However, based on the preserved manuscripts, the verb *y-h-l* is absent in this passage in the Hebrew text of Job (Job 34:24—34).

In Biblical manuscripts found in Qumran, one does find the verb *y-h-l* more than 10 times [32] including its Pi^{’el} forms [33]. The Qumran scroll 1QIsa^a includes the verb *y-h-l* once in Isa 51:5 in Hiph^{’il} form (*YWHYLWN*, in MT in Pi^{’el} form).

Thus, it can be seen that: (i) the root *y-h-l* can be found multiple times in the Qumran texts; (ii) there are verb forms of Pi^{’el} stem that are formed from this root in Qumran texts; (iii) in the text of the 1QIsa^a scroll one can find a form of Hiph^{’il} stem of the same verb (in MT it corresponds with Pi^{’el} stem). Thus, the explanation offered by Kutscher is not quite convincing. The scribe, who wrote the text on the scroll, had to be familiar with the verb *y-h-l*. In Isa 51:5 he used the form of Hiph^{’il} stem instead of one of Pi^{’el}. Moreover, it was possible for him to do the same in this case, though he did not.

It should be noted that not only the variant found in 1QIsa^a but also several other variants of the Hebrew text of Isa 42:4b are problematic. For instance the reading *YYHYLW*, found in Codex Leningradensis is an example of the so-called *forma mixta*, which includes in itself the morphological features of both Pi^{’el} and Hiph^{’il}. The reading *YHYLW* from 4QIsa^h scroll is an orthographically rare “defective” 3 m. pl. imperfect form of the verb *y-h-l* “to wait” in Hiph^{’il} (*yohilu*) or an analogous form of a rare verb *h-y-l* in Qal “to wait”, or an analogous form of the verb *h-y-l* in Qal “to writhe”, “to tremble” (*yāhili*) (see above). It can be supposed that Vorlage of the 1QIsa^a scroll in Isa 42:4b also preserved the problematic reading. For instance, it can quite possibly be the reading *YHYLW* found in 4QIsa^h.

Since not only the scroll 1QIsa^a but also 4QIsa^h (as well as *Codex Leningradensis*) includes “problematic readings” in Isa 42:4b, the suggestion that the reading *YNHYLW* from 1QIsa^a appeared as a result of a mechanical mistake made during copying, seems unlikely. It is much more probable that the scribe had a rational reason for what he did. When the scribe came across the Vorlage form that seemed strange to him, it is likely that he reconsidered its content and substituted it with the form *YNHYLW*; he most likely had to understand the resulted text.

Before moving on to the question of the actual meaning of Isa 42:4b text in the 1QIsa^a scroll, it must be noted that the explanation offered by Koenig is based, it seems, largely on a lot of assumptions that are not supported by the text in the passage. Firstly, the word *TWRTYW* is most likely a singular form of the word *TWRH* (MT: *torā*) “teaching”, “instruction”, “law” (“his law”) and not a plural one (“his laws”), as Koenig thought. Secondly, the antecedent of the pronoun is in all likelihood the “Servant of YHWH”, and not “God”, since the text of the Servant Song is the speech of God from a first-person perspective. Thirdly, the text of the scroll does not point directly to the fact that the object of the transfer of ownership are *nəḥālot šomemot* “desolate heritages”, mentioned in Isa 49:8. In turn, the subject who performs the transfer of desolate heritages in Isa 49:8 is the Servant of YHWH, not nations (*ʿiyyim*) [34]. Fourthly, the text of 1QIsa^a Isa 42:4b does not denote who will get the inheritance (i. e. Israel). Thus, Koenig’s explanation seems unconvincing.

Furthermore, the translations “And they [Israel] will cause coastlands to possess his laws” and “And they [Israel] will cause coastlands to possess, with respect to his laws” [35] seem to barely fit into the context, since the First Servant Song does not mention the Israelites / Israel.

It seems that in the sentence *WLTWRTYW ʿYYM YNHYLW* the subject is *ʿYYM* “coastlands”, the predicate is the verb *YNHYLW* (“they will pass on as inheritance”), and the word *TWRTYW* “his law” is its direct object. Therefore, the preposition *L* before the word *TWRTYW* should play the role of *nota accusativi*. The use of this preposition to denote accusative case is typical for Aramaic but can also be found in Biblical Hebrew [36]. Since the native language of the scribe who copied the scroll was Aramaic, it was possible for him to interpret the preposition *L* in the Vorlage text as *nota accusativi*.

In non-Biblical texts of Qumran written in Hebrew, various forms of the verb *n-h-l* occur more than 35 times, out of which the verb forms of *Hiphʿil* stem appear approximately 15 times [37]. However, it is not used in corpus of Aramaic texts from Qumran.

The regular meaning of the verb *n-h-l* in Qal is “to receive into possession”. It is most often used to denote the receiving into possession a piece of land. In addition, both in texts from Qumran and in the texts of the Bible it can have the meaning of possessing non-material things such as: *ŠMHH* (MT: *šimḥā*) “happiness” (4Q416 2iii7-8), *ʿMT* (MT: *ʿāmāt*) “truth” (4Q418 55,6), *KBWD*

(MT: *kāboḏ*) “glory” (4Q525 14ii14; Proverbs 3:35), *ŠQR* (MT: *šāqār*) “deception” (Jer 16:19) and others. In particular, in Psalm 119:11 it is used with the word *ʿDWT* (MT: *ʿedot*) “testimonies”, which is a synonym of the word *TWRH* (MT: *torā*) “law” (cf. Ps 119:109,113).

MT, Ps 119:111: *nəḥalti ʿedotākā ləʿolām ki šāson libbi hemmā*

I have inherited Your testimonies forever, for they are the joy of my heart.

The verb *n-h-l* in *Hiphʿil* has the meaning of “to give as an inheritance”, “to pass on as an inheritance” [38]. Usually it is used in Old Testament and Qumran texts as *terminus technicus* to denote a transfer of a plot of land into possession. Moreover, the texts from Qumran use it with abstract nouns that serve the function of a direct object:

4Q180 1,9: [L^ʿHBT] *ʿWLH WLHNHYL RŠʿH...* [39]

[to love] falsehood and to pass on wickedness as an inheritance...;

4Q181 2,4: *WʿWHBY ʿWLH WMNHYLY ʿŠMH* [40]

and those who love falsehood and pass on sin as an inheritance.

Based on the handwriting, both texts date back to Herodian time, and their original dates back to no later than the first century BC. These works contain the exegesis of the sixth chapter of Genesis, which tells about “Sons of God came in to the daughters of men”, as a result of which giants started to be born (Gen 6:1–4). In 4Q180 and 4Q181 “the Sons of God” are identified with evil angels (*HMLʿKYM*), companions of Azazel (4Q180 1,7). They are accused of the fact that “They pass on wickedness as an inheritance”, i. e. spread it on earth by breeding giants.

As was shown earlier, the verb *n-h-l* in Qal form can be used in combination with nouns that mean “testimonies”, “laws” (Ps 119:111), while in *Hiphʿil* it would mean the transfer of not only land plots but also objects of immaterial nature. Thus, there is no reason not to translate the Isa 42:4b (1QIsa^a) passage the following way: “And the coastlands shall pass on his law as an inheritance”. If this hypothesis is true, then the text is talking about the fact that the coastlands, that is pagan nations that inhabit them, will accept the law of the Servant of YHWH and will live according to it and passing it (them) on as an inheritance (cf. Deut 4:9; 6:6–9; 11:18–21; 32:46; Ps 78:3–7).

Thus, in Isa 42:1–4 of the 1QIsa^a scroll the Servant of YHWH plays the role of a legislator, according to the laws of whom the pagans will begin to live during some eschatological epoch. It should be noted that the same idea, it seems, can be found in the first verse of the text of the First Servant of YHWH Song in 1QIsa^a (Isa 42:1b): “I put My spirit upon him and his judgement (*MŠPTW*) He shall reveal to the nations”. In 1QIsa^a a 3 m. s. pronoun suffix, which is absent in the Masoretic text and other ancient translations of the Bible is at-

tached to the word *MŠPT* “judgement”. The variant *MŠPTW* “his judgement”, found in 1QIsa^a is most likely also an evidence of editing by the scribe.

Another text, which is talking about the same eschatological figure is, it seems, previously mentioned passage in Isa 51:5. 1QIsa^a gives the following version of the text:

1QIsa^a, Isa 51:5: *QRWB ŠDQY YŠ[?] YŠ^Y WZRW^W
MYM YŠPWTW LYW YYM YQWW W^L ZRW^W
YWHYLWN* [41]

My truth is near, my salvation has come, and his arms

shall judge the nations! The coastlands will rely on him and on his arms they will put their hope!

The texts of the Masoretic Bible, Qumran scroll 1QIsa^b, as well as other ancient translations of the Bible use a third, not first person pronoun: “...My arms... on Me... on My arms...”. It can be said with a high level of probability that the version found in 1QIsa^a appeared as a result of reinterpretation of the text by a Qumran scribe. By substituting first person suffixes with the third person ones he thereby personified the abstract terms such as *ŠDQ* “truth” and *YŠ^Y* “salvation” [42].

Conclusions

(i) The *TWRTYW* reading attested in 42:4b of the Qumran 1QIsa^a scroll possesses the same semantics (“his teaching”, “his law”) and is in fact an alternative orthographic version of the Masoretic *TWRTW*.

(ii) The *YNHYLW* reading in the same passage appeared as a result of reinterpretation of the Vorlage text by the scribe; in all likelihood, it contained either an unusual spelling variant of the verb *y-ḥ-l*, or an analogous

Qal form of the verb *ḥ-y-l* “to wait”. This reading was preserved in 4QIsa^b (*YHYLW*) scroll.

(iii) The text of Isa 42:4b passage in the 1QIsa^a scroll can be understood in the following way: “And the coastlands shall pass on his law as inheritance”. Thus, the Servant of YHWH, who is talked about in Isa 42:1–4 played a role of an eschatological legislator, based on laws of whom pagans will live in an age to come.

Notes

1. The text of the scroll has been published several times. The first edition came out in 1950: Burrows (ed.), 1950, and the last one in 2010: Ulrich, Flint (eds.), 2010. Currently the scroll is located in the Israel Museum, Jerusalem. Its digital high-resolution colour photograph by Ardon Bar-Hama can be found on the Digital Dead Sea Scrolls website: The Digital Dead Sea Scrolls. URL: <http://dss.collections.imj.org.il/isaiah> [Accessed: 30.09.2018].

2. Hereinafter the passages from the Masoretic Bible are transliterated using the transcription based on the Hebrew text according to *Biblia Hebraica Stuttgartensia* (Elliger, Rudolph (eds.), 1997). The translation of Isa 42:1–4 is taken from the New Revised Standard Version (NRSV).

3. See: Ulrich, Flint (eds.), 2010, vol. 1: 70–71.

4. See: Skehan, Ulrich (eds.), 1997: 118.

5. See: Clines (ed.), 1996: 213; cf. *wayyāḥāl* form “he waited” in Gen 8:10.

6. Rahlfs (ed.), 1979: 622.

7. See, for example: Ekblad, 1999: 68–70; Koenig, 1982: 232–233; cf. Isa 26:8 in MT and 1QIsa^a.

8. See: Ziegler, 1934: 141; cf. Ziegler (ed.), 1983: 277.

9. According to Eusebius' testimony in the commentary on Ps 9:21, *Ἐβρ. καὶ οἱ λοιποὶ πάντες*. See: Ziegler (ed.), 1983: 277.

10. See: Sperber (ed.), 1962: 85.

11. See: Brock (ed.), 1993: 75.

12. See: Monachi Sancti Benedicti (eds.), 1969: 161.

13. See, for example: Burrows, 1949: 30; Lindblom, 1951: 237; Kutscher, 1974: 265 etc.

14. See, for example: Wyngaarden, 1958: 22; Brownlee, 1964: 197; Koenig, 1982, p. 355–369.

15. See: Abegg, Flint, Ulrich, 1999: 337.

16. See, for example: Burrows, 1949: 30; Lindblom, 1951: 237; Kutscher, 1974: 265 etc.

17. See, for example: Lindblom, 1951: 237; Driver, 1951: 20.

18. See: Kutscher, 1974: 265, 361.

19. See, for example: Chamberlain, 1955: 369; Brownlee, 1964: 197; Betz, 1995: 42; Abegg, Flint, Ulrich, 1999: 337; Gzella, 2005: 395–396.

20. Martin J. Wyngaarden in his article (see: Wyngaarden, 1958: 22) offered two versions: “They shall cause the isles to possess his laws” and “They shall cause the isles to inherit, with respect to his laws”.

21. See: Koenig, 1982: 355–369.

22. In Isa 60:9, the verb *q-w-w/y* in Pi^lel “to wait” was used, which is synonym of the verb *y-ḥ-l* in Pi^lel and Hiph^{il}: *ki li ḥiyim yəqawwu* “For the coastlands shall rely on Me”.

23. See: Koenig, 1982: 368 (“...et conformément à Ses instructions (de Dieu), les îles (= les nations jusqu'à leurs confins) rendront (Israël) héritier (des héritages visés en 49, 8, cela en le rapatriant)”).

24. Cf.: Abegg, Flint, Ulrich, 1999: 337 (“and the coastlands will inherit his law”).

25. See: Kutscher, 1974: 443, 447; Qimron, 1986: 33–34, 59; cf. Reymond, 2014: 145–146.

26. See examples from 1QIsa^a: *ZRW^W* “his shoulders” in Isa 51:5, *LMNWTW* “his palaces” in Isa 13:22, *YDYW* “his hand” in Isa 14:27; *BNYW* “his sons” in Isa 37:38; *RW[?]ŠYW* “his head” in Isa 59:17, *ŠPTYW* “his quiver” in Isa 49:2 etc.

27. It should be noted that the text from the second part of the 1QIsa^a scroll (Isa 34–66) includes several examples that are similar to *TWRTYW*: the suffix *-YW* “his” is attached to feminine nouns with the ending *-T*. In MT they correlate to singular nouns. I interpret these as feminine singular nouns: *P[?]LYW* (MT: *pəʿullāto*) “his reward” in Isa 40:10; 62:11, *ŠPTYW* (MT: *ʾašpāto*) “his quiver” in Isa 49:2, *HBTYW* (MT: *ʾahābāto*) “his love” in Isa 63:9 etc.

28. The answers to these questions are partially contained in my paper in Russian: Bitner, 2013: 15—22.

29. 1QH^a XV,18; 1QH^a XVII,10; 1QH^a XIX,31; 1QH^a 4,17; 4Q160 7,3; 4Q421 11,4; 4Q521 2ii+4,4; 4Q521 2ii+4,9. See: Abegg, Bowley, Cook, 2003: 310.

30. 1QH^a XV,18; 1QH^a 4,17.

31. *TWHLH*: 1QH^a XVII,14; *TWHLT*: 1QpHab I,2 (which preserves letters *HLT*); 4Q88 VII,17 (which preserves letters *HL*); 4Q509 87,2; 11Q5 XXII,3; 11Q5 XXII,9. See: Abegg, Bowley, Cook, 2003: 756.

32. 1QIsa^a, Isa 51:5; 1QIsa^b, Isa 51:5 (which preserves letters *YY*); 4QPs^a, Ps 71:14 (which preserves letters *HYL*); 4QPs^g, Ps 119:43,49; 4QPs^q, Ps 31:25; 11QPs^a, Ps 119:43,49,114; 130:5,7. In addition, forms of the verb *y-h-l* are attested in the scroll of Minor Prophets from Wadi Murabba'at (Mur88), Mic 5:6; 7:7 (which preserves letters [?]*WHY*). See: Abegg, Bowley, Cook, 2010: 309.

33. 4QPs^g, Ps 119:43,49; 4QPs^q, Ps 31:25; 11QPs^a, Ps 119:43,49,114; 130:7, as well as, in all likelihood, 1QIsa^b, 51:5 (which preserves letters *YY*). See also Mur88, Mic 5:6.

34. Isa 49:8:

Thus says the Lord: In a time of favour I have answered you, on a day of salvation I have helped you; I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages (NRSV).

35. Wyngaarten, 1958: 22.

36. See: Clines (ed.), 1998: 483.

37. See: Abegg, Bowley, Cook, 2003: 510.

38. See: Clines (ed.), 2011: 656—657.

39. See: Roberts (ed.), 1995: 206.

40. See: *ibid.*: 208.

41. See: Ulrich, Flint (eds.), 2010, vol. 1: 84—85.

42. According to many scholars, by doing that, the scribe was solving theological issues. Thus, for instance, John Chamberlain (see: Chamberlain, 1955: 366—367) supposed that by personifying divine functions, he thereby formed messianic names. Arie Rubinstein (see: Rubinstein, 1955: 198—200) thought that the aim of personifying the word *YŠ*^c “salvation” was to connect the passage in Isa 51:5 with the one in Isa 42:1. William Brownlee (see: Brownlee, 1964: 198) put forth a hypothesis, according to which the text of Isa 51:4—5 in the Qumran scroll forms another Servant of YHWH Song.

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