

## SHORT NOTES

### ISAIAH LIII 10: TAKING AN “IF” OUT OF THE SACRIFICE OF THE SERVANT

There is an inconsistency in the MT of Isa. liii 10, noted more than twenty years ago by M. Dahood,<sup>1</sup> and echoed by him and others more recently.<sup>2</sup> It is the purpose of the present writer to draw attention to 1QIs<sup>a</sup> as support for Dahood's suggestion. From the MT we have: *wyhwh hāpēš dakk<sup>e</sup>ʔō heḥ<sup>e</sup>lī ʔim-tāšīm ʔāšām napšō* (“and the Lord was pleased to crush him; he made him suffer. If he would render himself as a guilt offering”, etc.). Commentators have long thought it necessary to emend this text, e.g., to read *ʔim-yāšīm*, following the Vulgate, “if he gives”.

The inconsistency is this: the third person masculine singular suffix *ō* in *napšō* is in disagreement with the second person masculine singular of the verb. Dahood suggested a redivision of the words *ʔim-tāšīm* to *ʔemet šām* (*ʔāšām napšō*), “truly he made himself an offering for sin”. 1QIs<sup>a</sup> reveals that the text tradition reflected in that Ms. supports Dahood's word division: the *mēm* in question is assuredly not a final form.<sup>3</sup> When we delete the *yōd*, which arose secondarily, the word *šm* becomes a *qtl*, third masculine singular, just what the Isaiah context suggests.

Long Beach, California

James R. Battenfield

---

<sup>1</sup> “Textual Problems in Isaiah”, *CBQ* 22 (1960), p. 406.

<sup>2</sup> R. de Vaux, *Studies in Old Testament Sacrifice* (Cardiff, 1964), p. 112, n. 66; W. Baumgartner, *Hebräisches und Aramäisches Lexikon zum Alten Testament I* (Leiden, 1967), p. 67a; M. Dahood, “Phoenician Elements in Isaiah 52:13-53:12”, in H. Goedicke (ed.), *Near Eastern Studies in Honor of William Foxwell Albright* (Baltimore and London, 1971), p. 71.

<sup>3</sup> *Scrolls from Qumrān Cave I from Photographs by John C. Trever* (Jerusalem, 1974), p. 51.

### SOME PROBLEMS OF THE JUBILEES CALENDAR IN CURRENT RESEARCH

The continuing delays in the publication of Qumran materials have limited current discussion of calendrical problems to the re-



#### Copyright and Use:

**As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.**

**No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)' express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.**

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

#### About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.