

Esaias 4 in Codex Sinaiticus

Text

Shortage of men

(4:1)

4.¹ Καὶ ἐπιλήμψονται ἑπτὰ γυναῖκες ἀνθρώπου ἑνὸς λέγουσαι Τὸν ἄρτον ἡμῶν φαγόμεθα καὶ τὰ ἱμάτια ἡμῶν περιβαλούμεθα, πλὴν τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ' ἡμᾶς, ἄφελε τὸν ὄνειδισμὸν ἡμῶν.

God will glorify the remnant on that day

(4:2-3)

² Τῇ δὲ ἡμέρᾳ ἐκείνῃ ἐπιλάμψει^a ὁ θεὸς ἐν βουλῇ μετὰ δόξης ἐπὶ τῆς γῆς τοῦ ὑψῶσαι καὶ δοξάσαι τὸ καταλειφθὲν τοῦ Ἰσραήλ, ³ καὶ ἔσται τὸ ὑπολειφθὲν ἐν Σειῶν καὶ τὸ καταλειφθὲν ἐν Ἱερουσαλήμ ἄγιοι κληθήσονται, πάντες οἱ γραφέντες εἰς ζωὴν ἐν Ἱερουσαλήμ·

Lord will purge and protect Jerusalem

(4:4-6)

⁴ ὅτι ἐκπλυνεῖ Κύριος τὸν ῥύπον τῶν υἰῶν καὶ τῶν θυγατέρων Σειῶν καὶ τὸ αἶμα Ἱερουσαλήμ^b ἐκκαθαριεῖ ἐκ μέσου αὐτῶν ἐν πνεύματι κρίσεως καὶ ἐν^c πνεύματι καύσεως. ⁵ καὶ ἤξει, καὶ ἔσται πᾶς τόπος τοῦ ὄρους Σειῶν καὶ πάντα τὰ περικύκλω αὐτῆς σκιασεῖ νεφέλῃ ἡμέρας καὶ ὡς καπνοῦ καὶ ὡς φωτὸς πυρὸς καιομένου νυκτός· πάσῃ τῇ δόξῃ^d σκεπασθήσεται· ⁶ καὶ ἔσται εἰς σκιὰν ἀπὸ καύματος καὶ ἐν σκέπῃ καὶ ἐν ἀποκρύφῳ ἀπὸ^e σκληρότητος καὶ ὑετοῦ.

^a ἐπιλάμψει] SBRZ; λάμψει A

^b Ἱερουσαλήμ] S^{ca}S^{cb3}; om. S^{cb2}ABRZ

^c ἐν] S; om. ABRZ

^d δόξῃ] SBRA; + κυρίου A

^e ἀπὸ] SBRZ; om. A

Translation

Shortage of men

(4:1)

4.^{1a} And seven women will seize one man, saying, We will eat our own bread and we will wear our own clothing; only let your name be given to us; remove our reproach!

God will glorify the remnant on that day

(4:2-3)

^{2b} But on that day, God in counsel will shine with glory upon the land, to raise and to glorify the remnant of Israel. ^{3c} And the remainder will be in Seion and the remnant in Jerusalem; all those recorded for life in Jerusalem will be called holy.

Lord will purge and protect Jerusalem

(4:4-6)

^{4d} Because Lord will wash filth out of the sons and daughters of Seion, and he will purge the blood of Jerusalem from their midst by a spirit of justice and by a spirit of burning. ⁵ And he will come, and every place of the mountain will be Seion and a cloud will shade all the places surrounding her by day and by night like smoke and like burning fire light it will be covered with all the glory. ^{6e} And it will serve as shade from heat and as shelter and as a place hidden from harshness and rain.

^a4:1 Victorinus *On the Creation of the World; Commentary on the Apocalypse of the Blessed John* 1

^b4:2 Clem. Al., *Paed.* 3:9; Leo, *Serm.* 28:3;

^c4:3 Luke 1:35; 10:20; Rev 20:12; Clem. Al., *Paed.* 3:9;

^d4:4 Irenaeus *Haer.* 4.22.1; Clement of Alexandria *Paed.* 3.9.48; Origen *De princ.* 2.10.6; *Hom. Lk.* 14.3; *Comm. Ro.* 7.1.4; *Hom. Jer.* 2.2.4; Theodoret, *Interp. in Pss.* 51.3; Cyr. Hier., *Cat. Lect.* 3.16

^e4:6 Chrysostom *Homilies on Hebrews* 28.3

Commentary

Shortage of men

(4:7)

The future hardship of women continues to be in view in section 21, in language reminiscent of the shortage of leaders in 3:6. This would be the logical consequence of the death of sons and men mentioned in 3:25. Marriageable men will be so rare that that the women promise to be self-sufficient if only they can be married.

MT begins chapter 4 with words not represented in G, ביום ההוא; they are probably a late gloss (Williamson 2006, 1:294). LSJ says *καλεῖν ὄνομα ἐπί τινι* is to give a name to something, citing Plato's *Parmenides* 147d, as well as *καλεῖν τινα ἐπί τῷ ὀνόματι τοῦ πατρός* (Luke 1:59), and the passive *καλεῖσθαι ἐπί τινι* in Gen 48:6, but those use the dative case, unlike the accusative *κεκλήσθω ἐφ' ἡμᾶς* found here. Polybius has *ἐπ' ὀνόματος καλεῖν τινα*, but that is genitive. The instances in the Greek Bible in which *καλεῖν ἐπί* are used with the accusative all refer to something being summoned to that thing in the accusative case. Jeremiah 25:29 may be a parallel, with *ὠνομάσθη τὸ ὄνομά μου ἐπ' αὐτήν*. Victorinus includes "the seven women of Isaiah" in a list of biblical sevens explaining the importance of the number seven (*On the Creation of the World*). He also claims the "one man" is Christ, the seven women are seven churches, the bread is the Holy Spirit, the garments are the glory of immortality, the reproach is original sin (taken away in baptism), and the name is "Christian" (*Commentary on the Apocalypse of the Blessed John* 1).

God will glorify the remnant on that day

(4:2-3)

Once the powerful of Judea have been brought to this low point, the prophet promises that God will also reverse the fortunes of the lowly remnant of Israel. The *δέ* in 4:2 has no counterpart in Hebrew; this happens almost 40 times in Isaiah (van der Vorm-Crouchs 2010, 130) Ottley calls this a "sudden transition" (1906, 2:121). *ἐπιλάμψει* translates the root *למש*, which is usually translated by a form of *ἀνατέλλω*, as in 42:9; 43:19; 44:4; 45:8; 58:8; 61:11. Ottley claims G read *πυ*, which is translated by

ἐλαμψαν in Lam 4:7, but more likely G read צמח יהיה as a periphrastic future participle: God “will be arising.” The verb ἐπιλάμπω is used in the Greek Bible only here and Wisdom 5:6. Ziegler claimed G considered this a theophany (1934, 107–108). The noun צמח (which also appears in 61:10) carries messianic connotations in Jeremiah 23:5 but G does not bring out such connotations here. For ἐν βουλή, G read צבי “beauty, honor” if it were the Aramaic צבו “purpose” from the root צבַּץ “desire,” as Ottley notes (1906, 2:21)(see Dan 4:17). The neuter passive participle καταλειφθέν translates יתר in Leviticus 6 and 14. Here it translates פלִיטָה, which normally is rendered with a form of σῶζω (but see Isa 37:31); Obadiah and Joel exhibit the highest incidence of the word פלִיטָה. Most of the instances of καταλείπω in the OG are translations of רָשָׁע, רָעָה or יָתֵר. The aorist passive participle of καταλείπω appears most often in Isaiah (4:2, 3; 6:12; 7:3, 22; 10:19, 20, 21; 11:11, 16; 24:14; 28:5).

The noun τὸ ὑπολειφθέν (4:2) is a synonym for καταλειφθέν “remnant”. These are those who remain after the removal of Jerusalem’s leaders. Most of the instances of ὑπολείπω in the OG are translations of רָשָׁע or יָתֵר. This is the only instance of the aorist passive participle of ὑπολείπω in G, but it also occurs in 4 Kingdoms 19:30. The angel in Luke 1:35 alludes to the phrase ἅγιοι κληθήσονται with its διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. There is an echo of οἱ γραφέντες εἰς ζωὴν ἐν Ἱερουσαλήμ in Luke 10:20 χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς; Rev 20:12 καὶ βιβλία ἠνοιχθησαν, καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστὶν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν; Rev 21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ [ὁ] ποιῶν βδέλυγμα καὶ ψεῦδος εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἄρνιου.

Lord will purge and protect Jerusalem

(4:4-6)

The conjunction ὅτι provides the reason for the situation just described: Lord will burn away injustice. G reverses the tense of the Hebrew *qatal* form in 4:4 by using ἐκπλυνεῖ, the future of ἐκπλύνω “wash out.” The word for filth, ῥύπος, is used also in 1Pe 3:21. The phrase τῶν υἰῶν καί has no counterpart in MT. Other uncials and editions lack the second

έν, in έν πνεύματι καύσεως. The Hebrew has the preposition כ in both instances. The subject of ἐκκαθαριεῖ (future of ἐκκαθαριζω) is probably still Κύριος, with τὸ αἷμα as object. Eusebius notes the similarity of imagery to that of 1:15-16 (1.32). Irenaeus says Jesus washed away the filth of the daughters of Zion when he washed the disciples's feet (*Haer.* 4.22.1). Clement of Alexandria says it is necessary to wash the soul in the cleansing Word, a spiritual bath, of which prophecy speaks, citing this verse. He explains that the “blood” is crime and the murders of the prophets, and the mode of cleansing is “by the spirit of judgment and the spirit of burning,” which is not physical cleansing, since it is not with water (*Paedagogus* 3.9). Origen, in arguing that the purpose of God's fury is to cleanse souls, introduces a quotation of 4:4 with “Isaiah, who speaks thus of Israel” (*De princ.* 2.10.6).

MT has ברא in 4:5, but G read וברא (transposition and *waw-resh* confusion). Eusebius is aware that “the Hebrew” and the other translations speak of creating rather than coming (1.32), and ignores the reading of the OG. The verb is used impersonally “it will come (to pass)” as in Matthew 24:14 “then the end will come” or more exactly Luke 13:35 ἥξει ὅτε. Silva takes the verb personally, with the subject Κύριος from verse 4. Eusebius read it as not “it” but “he”: “And who will come, another prophet presents, saying: ‘the Deliverer will come from Zion,’ and he says, ‘Yet a little while, the coming one shall come, and shall not tarry.’ After he comes, he will fulfill all that which has been prophesied” (1.32). For ἔσται the Hebrew has יהוה, which G apparently read as יהיה (*waw-yod* confusion), a confusion that would not happen if the tetragrammaton were written in paleo-Hebrew script. The same misreading also occurs in Isa 8:18; 28:21; cf. Isa 49:1 and 37:18 (Seeligmann 2004, 216–217). This misunderstanding yielded difficulties that G did not resolve by paraphrase. Seeligman considered על the original reading (preserved in the Mekhilta) for the MT כל על, which G read as simply כל (Seeligmann 2004, 212). As the Greek stands, the subject is unclear, since ἔσται expects two nominatives, one as subject and the other as predicate. One of the nominatives is πᾶς τόπος; the other must be either Σειών or unspecified:

“there will be” or “it will be (that).” If one of the nominatives is the predicate, it makes slightly more sense that it be Σειῶν, as my translation has it “every place of the mountain will be Seion” rather than “Seion will be every place of the mountain.” The clause cannot be construed as “It will come and it will be (that) every place of the mountain of Seion and everything around it [feminine: Seion?] ...” because we then encounter the verb σκιάσει and its nominative subject νεφέλη. σκιάσει has no counterpart in Hebrew. Apparently G added it to resolve some of the syntactic difficulties resulting from his earlier misunderstandings, but was unsuccessful. But a reader might understand σκιάσει not as a verb but as the dative of the noun σκιάσις, in which case the only verb is ἔσται, and the two nominatives are πᾶς τόπος τοῦ ὄρους Σειῶν καὶ πάντα τὰ περικύκλω αὐτῆς and νεφέλη. Then we could translate, “Every place of the mountain Seion and everything around it will be a cloud for shade...” and this may solve one of the problems regarding the verbs’ subjects in the next verse. Silva has “and as for every site of Mount Sion and all that surrounds it, a cloud will overshadow it,” moving “will be” into the next clause. See the discussion on ἔσται above. Ottley writes, “As the text stands, however, πᾶς τόπος is probably a *casus pendens*, filling the place of another object to σκιάσει, and perhaps changed to the nom. by the influence of ἔσται preceding, aided by the general influence of Heb. syntax” (Ottley 1906, 2:122) (2.122). The genitives ἡμέρας and νυκτός indicate time, “by day” and “by night.” The phrase ὡς καπνοῦ καὶ ὡς φωτὸς πυρὸς καιομένου is separated from ἡμέρας by the καί, so it modifies νυκτός rather than ἡμέρας. The participle καιομένου modifies πυρὸς attributively, so the sense is “like (that) of smoke and like (that) of (the) light of burning fire.” B (Swete) lacks ὡς before φωτός, but adds καὶ before πάση. For σκεπασθήσεται, MT has the noun כִּפָּה. We would expect the subject to remain the same as in the preceding verse, whether νεφέλη or πᾶς τόπος. The latter makes more sense as something to be sheltered. The synonymous σκιά and σκέπη frame Isa 4:5-6 (van der Vorm-Crougħs 2010, 166); σκιάζω recalls the pillar of cloud from e.g., Num 10:34 (van der Vorm-Crougħs 2010, 263). The author of Rev 14:1 possibly had this τοῦ ὄρους Σειῶν in mind, when he

wrote, Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιών. The phrase τὸ ὄρος Σιών (in its various cases) appears elsewhere only in Isa 8:18; 10:12; Joel 3:5; Ob 17; Je 38:12; Ps 47:12; 132:3.

In 4:6 again, the subject of ἔσται should remain the same, but in this case νεφέλη makes more sense as something that will serve as a shade. In the paragraph as a whole we find something sheltering and something being sheltered. It appears most sensible to understand that the “spirit of burning” produces a cloud of smoke that then protects Seion and its environs. The judgement of Seion becomes its salvation. Chrysostom cites 4:6 to show that the “cloud” of witnesses in Hebrews 12:1 is often offered by scripture as a consolation, since it protects “from burning heat, and from storm, and rain” (*Homilies on Hebrews* 28.3). Eusebius interprets the cloud and fire as protection for the church in times of persecution, and illumination (1.32).

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