A Textual Criticism and Lexical Analysis of Isaiah 62

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Abstract
This research presents a methodology and example of doing both a textual criticism and a word study or a lexical analysis of the Hebrew word. The textual external evidence strongly favors the consonantal text of reading one because all the ancient versions support it. The internal evidence, though it is not as strong as external evidence, has endorsements from its context and appearances of that word in Hebrew Bible. In Isaiah 62:1, the best understanding of לַפִּיד is not from literal sense but rather symbolic. The context of the usage of this term is God will restore Zion, particularly in her salvation, which is symbolized as a torch that burns. It means that Yahweh will make glorious Zion’s deliverance like a torch so that all nations, including their kings, will be witnesses of Zion’s restoration.

Keywords: Variants, Text, Evidence

INTRODUCTION

This research presents a methodology and example of doing both a textual criticism and a word study or a lexical analysis of the Hebrew word. These examples are taken from Isaiah 62. This paper has a purpose to introduce a textual criticism and a lexical analysis world to Old Testament students in Indonesia.

The Text of Isaiah 62:5 “בניך”

I. VARIANTS
A. BHS/Aleppo:

Text:
ךְוּכִִּּֽי־יִּבְעַַ֤ל בָּחוּר֙ בְתוּלָָ֔ה יִּבְעָּל֖ בָּנָּ ָ֑יִּךְ וּמְשַ֤וֹש חָּתָּן֙ עַל־כַלָָ֔ה יָּשִִּׂ֥יש עָּלַ֖יִּךְ אֱלֹהִָּּֽיִּךְ׃

Translation:
For young man will marry with a virgin. Your sons will marry you and the rejoicing of bridegroom over the bride. So, your God will rejoice over you

Vorlage:
כי־יבעל בחור בתולה יבעלוכי בניך ומשוש חתן על־כלה ישיש עליך אלהיך

B. 1QIsa

Text:
כי־יבעל בחור בתולה יבעלוכי בניך ומשוש חתן על־כלה ישיש עליך אלהיך

Translation:
For young man will marry with a virgin. Your sons will marry you and the rejoicing of bridegroom over the bride. So, your God will rejoice over you

Vorlage:
C. 1QIsa

Text:

כי־יבעל בחיר בתולה יבעלך בניך ומשוש
חתן על־כלה ישיש עליך אלהיך

Translation:

For young man will marry with a virgin. Your sons / your builders will marry you and the rejoicing of bridegroom over the bride. So, your God will rejoice over you

Vorlage:

כָּלָיֵלָבֶּל בֵּחַי בְּתוֹלָה יִבְּעַלְךָ בְּנוֹךָ וּמְשׁוֹשָׁה
חַטָּן עַל־כָּלָיֵלָבֶּל יִשׁיִּישׁ עַלְּךָ אֱלֹהִיךָ

D. Aquila:

Text:

καὶ ὡς συνοικῶν ἐπίλεκτος παρθένῳ ὦτως κατοικήσουσιν οἱ υἱοὶ σοῦ μετὰ σοῦ καὶ ἐσται ὃν τρόπον εὐφρανθήσεται νυμφίος ἐπὶ νυμφῇ οὕτως εὐφρανθήσεται κύριος ἐπὶ σοί.

Translation:

And as a chosen one (picked) lives with a virgin, so shall thy sons dwell in thee; and it shall come to pass that as a bridegroom will rejoice over a bride; so, the Lord will rejoice over thee.¹

Vorlage:

כָּלָיֵלָבֶּל בֵּחַי בְּתוֹלָה יִבְּעַלְךָ בְּנוֹךָ וּמְשׁוֹשָׁה
חַטָּן עַל־כָּלָיֵלָבֶּל יִשׁיִּישׁ עַלְּךָ אֱלֹהִיךָ

E. Septuagint:

Text:

אְרֵי כְּמָא דְמִתיַתַב עוֹלֵים עִם בְתֻולָּה כֵין יִתיַתְבֻון בְגַוֵי בְנַכִּי וּכְמָא דְחָּדֵי חַתָּנָא עִם כַּלְתָּא יִחדֵי עְלַךְ אְלָּהִּיךָ

Translation:

For just as a young man cohabits with a virgin, so shall your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so shall your God rejoice over you.

Vorlage:

כָּלָיֵלָבֶּל בֵּחַי בְּתוֹלָה יִבְּעַלְךָ בְּנוֹךָ וּמְשׁוֹשָׁה
חַטָּן עַל־כָּלָיֵלָבֶּל יִשׁיִּישׁ עַלְּךָ אֱלֹהִיךָ

F. Syriac:

Text:

ܡܛܠܕܐܝܟܕܒܿܥܠܓܕܘܕܐܠܒܬܘܠܬܐ܃ܗܟܢܐܢܒܥ
ܠܘܢܟܝܒܢܝܟܝ܂ܘܐܝܟܕܚܿܕܐܚܬܢܐܒܟܠܬܐ
ܢܚܕܐܒܟܝ܂܃ܠܗܟ܂ܝ܂

Translation:

For as a youth virgin, thus will your sons marry you and as the bridegroom rejoices in the bride, your God will rejoice in you.

Vorlage:

כָּלָיֵלָבֶּל בֵּחַי בְּתוֹלָה יִבְּעַלְךָ בְּנוֹךָ וּמְשׁוֹשָׁה
חַטָּן עַל־כָּלָיֵלָבֶּל יִשׁיִּישׁ עַלְּךָ אֱלֹהִיךָ

G. Targum:

Text:

אְרֵי כְּמָא דְמִתיַתַב עוֹלֵים עִם בְתֻולָּה כֵין יִתיַתְבֻון בְגַוֵי בְנַכִּי וּכְמָא דְחָּדֵי חַתָּנָא עִם כַּלְתָּא יִחדֵי עְלַךְ אְלָּהִּיךָ

Translation:

For just as a young man cohabits with a virgin, so shall your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so shall your God rejoice over you.

Vorlage:

כָּלָיֵלָבֶּל בֵּחַי בְּתוֹלָה יִבְּעַלְךָ בְּנוֹךָ וּמְשׁוֹשָׁה
חַטָּן עַל־כָּלָיֵלָבֶּל יִשׁיִּישׁ עַלְּךָ אֱלֹהִיךָ

H. Vulgate:

Text:

Habitabit enim iuvenis cum virgine et habitabunt in tefiliiitu et gaudebit sponsus super sponsam gaudebit super te Deus tuus.

Translation:

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, thy God shall rejoice over thee.

Vorlage:

כָּלָיֵלָבֶּל בֵּחַי בְּתוֹלָה יִבְּעַלְךָ בְּנוֹךָ וּמְשׁוֹשָׁה
חַטָּן עַל־כָּלָיֵלָבֶּל יִשׁיִּישׁ עַלְּךָ אֱלֹהִיךָ

¹ Aquila seems employבחיר instead ofבחור
I. Arabic:

Text:

اَنَّهُ كَمَا يَتَزَوَّجُ الشَّابُّ عَذْرَاءَ يَتَزَوَّجُكِ بَنُوكِ. وَكَفَرَحِ الْعَرِيسِ بِالْعَرُوسِ يَفْرَحُ بِكِ إِلَهُكِ

Translation: As a young man marries a maiden, so will your sons marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you.

Vorlage:

כִּי־יבעל בחור בתולה יבעלוך בניך ומשוש חתן על־כלה ישיש עליך אלהיך בחור

The variants display two distinct problems. Nonetheless, this paper will analyze word problem of בןיך in the MT.

II. PROBLEM: בןיך

A. POSSIBLE READINGS

| (1) בןיך (From the noun) | (2) בןיך (From the verb) |
|--------------------------|--------------------------|
| (3) בןיך | (4) בןיך |

B. External Evidence

Reading 4 is the weakest attestation and should be rejected based on the external evidence. Three of four first readings concur in their consonantal text, but the main problem is its root. It shows a propensity of highly interpretive translation its Vorlage is difficult to determine, although the table above favors the first reading.

C. Internal Evidence

1. Simplification of the Text

The difference between Readings 1 and 2 is derived from their vowels letter. The first reading chose קְנֵיames-games as its first two vowels קְנָיִ. On the other hand, the second reading had קְנֵי holom-patah as its first two vowels קְנָי. Therefore, the translation of first reading is “so shall your sons marry you”, while the second is “your builders will marry you”. Reading 4 can be translated as your builder as well.

The reason of this emendation is because the first reading seems unacceptable. The idea (concept) of incest which sons are marrying their mother is infelicitous. Therefore, BHS offers also the second reading that proposes to correct the vocalization becomes קְנָי, “your builder,” as referring to God (as in Ps. 147:2). It means that some translators have a predilection to adopt Reading 4.

2. Explanatory Power

Reading 1 and 2 have the same consonantal text but they are different in their vocalization. The second reading uses a verbal form and refers to the plural participle form, whereas the first reading employs a noun form. On the other hand, reading 4 denotes a singular noun because of the removal of קְנָי.

3. Summary of Internal Evidence

Reading 2 and 4 can be rejected for two reasons. First is the occurrence of this word in Hebrew Bible. The word קְנָי with the translation of your builders only occurs once in the Hebrew Bible (Ez. 27:4),2 while 44 times this word appears as your sons. In the book of Isaiah itself, the word קְנָי occurs seven times (49:17, 22, 25; 51:20; 54:13; 60:4, 9). For the word “בוֹנֵה” also appears only once in the Old Testament with form qal participle masculine singular construct.3

The second reason is a contextual argument. The promise of descendants resonates in Isaiah 60-62 (60:4, 9, 21-22). These

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2In qal participle masculine plural construct with suffix 2nd person feminine singular

3Four times this word emerges in the OT with form qal participle masculine singular absolute.
descendants will work the land and profit from it as it is described in Isaiah 62:9. Prophesying that “your sons will marry you” indicates that the children of those who received the promise of the land will take possession of it while also accepting the responsibility to husband with joy akin to that of a new bridegroom.

D. Conclusion

Reading one has a stronger possibility of translation. The textual external evidence strongly favors the consonantal text of reading one because all the ancient versions support it. The internal evidence, though it is not as strong as external evidence, has endorsements from its context and appearances of that word in Hebrew Bible.

LEXICAL STUDY OF לַפִּיד IN ISAIAH 62:1

I. Usage in the MT

The noun לַפִּיד appears 13 times in the Hebrew Scriptures and only once occurs in the book of Isaiah. It is evenly divided between literal and symbolic meaning. A brief of its usage as classified by meaning is given below based on their various contexts.

A. Summary of Usage.

1. Literal meaning:
   a. Torch (Ju. 7:16; 20; 15:4; 15:4; 15:5).
   b. Flaming Torch: usually with שׁאֵ (Gen. 15:17).
   c. Lightning flashes (Ex. 20:18).

2. Symbolic meaning:
   a. Symbolic of conquering power that Yahweh gives to Judah (Zech. 12:6).
   b. Symbolic of the majestic the eyes of angel (Dan. 10:6).
   c. Symbolic of the furious and energetic action of war chariots to attack enemy (Na. 2:4).
   d. Symbolic of the image of animal that of pent-up breath with water in a hot steam jet coming from its mouth.
   e. Symbolic of the appearance of heavenly beings (Ez. 1:13).
   f. Symbolic of Zion’s glorious deliverance (Isa. 62:1).

B. Observations

From the literal meaning, the noun לַפִּיד gives definition as something that gives out the light such as torch or flash. Hebrew Bible sometimes adds the word שׁאֵ to denote a flaming or burning connotation. However, in symbolic sense, the meaning should be scrutinized from the context. Nahum 2:4, for instance, uses לַפִּיד to symbolize the furious and energetic attack, but Ezekiel 1:13 depicts the magnificent of heavenly being appearance.

C. Conclusion

Based on this short study, the word לַפִּיד has both literal and symbolic which is depended to its context.

II. Usage in Ancient Translations

Employing ancient translations of Hebrew, such as Septuagint, we can obtain possible synonyms for our word of study לַפִּיד. These synonyms, although sometimes generating previously unseen meaning, are most often helpful for depth studying to give diverse meanings which are related to לַפִּיד.

A. Septuagint

In Septuagint, the text is διὰ Σιωνοῦσιωπήσομαι καὶ διὰ Ιερουσαλημο ὑπ᾽ ἄνθρωπου ὡς φῶς ἡ δικαιοσύνη. If this verse is counted, then it will be 14 verses.

B. Conclusion

Based on this short study, the word לַפִּיד has both literal and symbolic which is depended to its context.
ουτὸδὲσωτήριόνμουὡςλαμπὰςκαυθήσεται.

A Greek-English Lexicon of Septuagint gives other definitions regarding to this term:\[^6\]
1. Something that gives out light: Torch (Gen. 15:17; Na. 2:5; Zech. 12:6).
2. Flash(es) of lighting (Ex. 20:18).

B. List of Synonyms
Possible synonyms of לַפִּיד are listed below along with their basic definition.
- נֶבְרַשְׁתָּא: Candlestick (Dan. 5:5).

C. Observation
לַפִּיד has one synonym which is נֶבְרַשְׁתָּא and it appears only once in the bible (Dan. 5:5). נֶבְרַשְׁתָּא has a similar meaning with the literal meaning of לַפִּיד.

D. Conclusion
נֶבְרַשְׁתָּא has a connotation to give out light as well as לַפִּיד.

III. Cognate Languages
By scrutinizing those languages which are connected to Hebrew, it is possible to find the history of the root לַפִּיד, will assist to comprehend on the meanings presented above. The following cognates derive from BDB and HALOT:\[^7\]

A. List of Cognates
- Jewish Aramaic: Shining object or torch.
- Syriac: Shining object or torch.
- Christian Palestinian Aramaic: Shining object or torch.
- Mandaean: Shining object or torch.
- Arabic: Shining object or torch.

B. Observations:
There is a united meaning throughout this list of cognates. All of them have shining object or torch definition.

C. Conclusion:
Study of cognate languages is confirming the meaning of shining object or torch.

IV. Summary
The general sense of לַפִּיד scrutinized in Biblical Hebrew usage, that it has dual meanings both literal and symbolic definition. Nevertheless, ancient translation and cognate languages denote the meaning of לַפִּיד only in literal sense. Hebrew Bible, on the other hand, shows the flexibility definition of לַפִּיד and it is employed in sundry contexts as symbolization.
In Isaiah 62:1, the best understanding of לַפִּיד is not from literal sense but rather symbolic. The context of the usage of this term is God will restore Zion, particularly in her salvation, which is symbolized as a torch that burns. It means that Yahweh will make glorious Zion’s deliverance like a torch so that all nations, including their kings, will be witnesses of Zion’s restoration.

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\[^6\]T. Muraoka, A Greek-English Lexicon of the Septuagint(Leuven, Belgium: PEETERS, Warotstraat, 2009), 424-5.
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