A Critical Edition and Philological Analysis of the Text of Isa 42:1–44:5 on the Basis of the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts Written in the Sahidic Dialect of Coptic and the Greek Text of the Septuagint

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Abstract: This paper provides a critical edition and philological analysis of Isa 42:1–44:5, which was worked out on the basis of the Coptic manuscript sa 52.2 and other available manuscripts of the Sahidic dialect. The first part presents general information on the fragment of codex sa 52 (M 568) that includes the discussed text. The next part gives a list and brief characteristics of the other manuscripts containing at least some verses of Isa 42:1–44:5. The main section of the paper is a presentation of the Sahidic text and its translation into English. The differences between the Sahidic text and the Septuagint, on which the Coptic translation is based, have been presented in tables. They include additions and omissions in the Coptic translation, lexical changes and semantic differences. Finally, the paper examines difficult philological questions observed in the Coptic text. Of special attention are the verses of Isa 42:1–44:5, which occur only in manuscript sa 52.2, and so far have not been published.

Keywords: Coptic, Sahidic dialect, the Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), edition of Isa 42:1–44:5

After discussing the first chapter of Deutero-Isaiah,1 announcing the joyful return from exile (Isa 40:1-11) and praising the immeasurable greatness of God (Isa 40:12-31), and publishing the second chapter of Deutero-Isaiah,2 dedicated to the fight against the pagan deities, this paper provides a critical edition and philological analysis of Isa 42:1–44:5, based on the available Coptic manuscripts (especially sa 52) written in the Sahidic dialect.


The selected part of the Book of Isaiah (Isa 42:1-44:5) consists of two main sections. The first one: Isa 42:1-7 contains the well-known first song of the servant of Yahweh, referring to the unique individual who the Christian tradition interprets in the Messiah-Christ key. God presents a mysterious figure of the servant (Hebrew: ebed), whom he endowed with his own Spirit and supported with his authority (v. 1a). The task of the servant of Yahweh is to spread the law of God (v. 1b). He will do that in the spirit of mildness (vv. 2-3), making miracles (v. 7), not minding the obstacles that he might encounter (v. 4). The fruit of the mission of the servant of Yahweh will be a new covenant between God and the people (v. 6).

The second section of the analysed fragment (Isa 42:8–44:5) foretells the liberation of Israel from the Babylonian exile. After the two introductory verses (Isa 42:8-9) there are the following fragments: hymn of praise (42:10-12), description of a powerful theophany (42:13-17), complaint against the unfaithful nation of Israel (42:18-25), prediction of the liberation of Israel (43:1-7), who will be a witness of true God (43:8-13), remembering that God directs the history of the world (43:14-21) and his loving kindness is undeserved (43:22-28). The last pericope (44:1-5) announces the pouring of the spirit of God.

The Coptic fragment of Isa 42:1–44:5 will be discussed mainly on the Sahidic manuscript sa 52, also known as M 568. It has been registered in the database of Coptic manuscripts as CLM 205. This paper is based on the photographic edition (the so-called facsimile) and the microfilm, made accessible to me by the Morgan Library in New York. Since 2016 the Coptic collection of this library has been made available at https://archive.org/details/PhantoouLibrary.

Apart from sa 52, I have also considered the editions of all available Coptic manuscripts in the Sahidic dialect, containing at least some verses from

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3 The next fragment, speaking of the magnificence of true God (Isa 44:6-23), the liberation of Israel by Cyrus (Isa 44:24-45:13) as well as the conversion and homage of the heathen (Isa 45:14-25) can constitute a certain thematic whole that should deserve a separate analysis (cf. the division of Deutero-Isaiah, for example in L.J. Hoppe, Isaiah [New Collegeville Bible Commentary. Old Testament 13; Collegeville, MI: Liturgical Press 2012] 119-125).

4 The analysis of the text of Proto-Isaiah on the basis of manuscript sa 52 was the theme of the doctoral dissertation of T. Bąk. Fragments of this work are available in Italian: T. Bąk, Il Proto-Isaia in copto-saidico. Edizione critica sulla base di sa 52 (M 568) e di altri testimoni. Estratto della dissertazione per il Dottorato in Studi dell’Oriente Antico (Roma: Pontificio Instituto Biblico, Facoltà Orientalistica 2014); including the history and general description of the manuscript (pp. 13-28). The entries on history, content and codicological aspects of MSS of the whole Pierpont Morgan collection, including manuscript sa 52, can be found in L. Depuydt, Catalogue of Coptic Manuscripts in the Pierpont Morgan Library (CIM 4, Oriental Series 1; Leuven: Peeters 1993) 20-22.


Isa 42:1–44:5. Similar to the discussions of Isa 40 and Isa 41, the critical edition and philological analysis of Isa 42:1–44:5 will be conducted in the following order: 1) general characteristics of the pages of the manuscript containing the selected text, 2) presentation of the Coptic text on the basis of manuscript sa 52 and other available witnesses, 3) translation into English, 4) list of differences between the Greek text and its Coptic translation in the form of tables. The final section will be an analysis of the more difficult philological phenomena appearing in the Coptic text.

1. General Information About Ms sa 52

The text of Isa 42:1–44:5 begins in line 32 of the right column on the page marked with the Coptic number \( \text{p}_{\text{S}} (=86) \). In the facsimile edition, this page is marked as 84 M 568 f. 41v. Our last verse, Isa 44:5, ends in line 29 of the left column on page \( \text{f}_{\text{b}} (=92) \), which in the facsimile bears the number 90 M 568 f. 44v. Thus the whole text of Isa 42:1–44:5 embraces 11 columns.

The section of codex sa 52, which is of our interest, has not been written in a thorough manner. This can be seen in the external appearance of the pages that have rather large, several centimetres wide, perforations. They can be found in the lower part of page 84 M 568 f. 41v (Coptic \( \text{p}_{+\text{S}+} \)) and the outside margin of page 89 M 568 f. 44r and page 90 M 568 f. 44v (Coptic \( \text{f}_{+\text{a}+} \) and \( \text{f}_{+\text{b}+} \)). Although they do not disfigure the text itself, they testify to the careless choice of the writing material.

The columns are irregular and although they are of a similar size, the difference in the letter size causes that they contain a diverse number of verses. It is worth noting that both the column containing the smallest number of verses and the column with the biggest number of verses is on the same page – 88 M 568 f. 43v (Coptic \( \text{f}_{+} \)). The left column consists of 32 lines, while the right – 36.

In manuscript sa 52, there are places in which groups of letters were added under the columns. For instance, in Isa 42:17 (page \( \text{p}_{+\text{H}+} \)) the word \( \text{επαχου} \) is placed under the left column of the text. It is also underlined. The author could have wanted to end this column logically. Since the word \( \text{επαχου} \) is part of the expression \( \text{αυκοτου επαχου} \) (“they turned away backwards”).

A similar phenomenon can be seen on page 89 M 568 f. 44v (Coptic \( \text{φα} \)), where in Isa 44:1 the letters \( \text{οτιπι} \), forming the expression \( \text{νταιοτιπι} \) (“whom I have chosen”), were written under the right column.

A rather unusual situation can be noted in Isa 42:21 (page \( \text{p}_{+\text{H}+} \)), where at the end of line 21 of the right column there are the letters \( \text{εγετμα} \). The next part of this expression, i.e. the letters \( \text{ειο} \), should be written at the beginning of
the next line. However, the scribe added them directly under the letters \( \text{M} \alpha \), i.e. at the end of line 22. Underlining \( \varepsilon \iota \o \) he suggested the reader that the letters belong to the preceding line.

Furthermore, we should turn our attention to the beginning of Isa 43:21 (page 89 M 568 f. 44', Coptic \( \text{Q} \lambda \)), which begins more or less in the middle of line 30 of the left column of the text. The first word \( \Pi \lambda \lambda \o \o \) is preceded by spacing that could hold five or six letters. There are no traces indicating any earlier writing in this spacing.

The text of the manuscript was written in the form of *scriptio continua*. Sometimes on the left side of the column there are *initials*, which inform about a beginning of a new sentence in their vicinity. These letters are always accompanied by additional signs, including the *obelus* (\( \div \)), the *coronis* (resembling the exclamation) or the *asteriscus* (constructed with three crossing lines). We can note that sometimes the *coronis* is as if heart-shaped. The interesting thing is that this form appears only on the left sides of the left columns, on the pages marked as verso.\(^7\) It is difficult to state whether these signs were present from the beginning or were added later by the users of the codex. Both the *initials* and the accompanying signs were originally written in black ink and then corrected in red.

The author's handwriting is not very meticulous. This can be clearly seen in the places where the scribe uses the common abbreviations (the so-called *nominia sacra*). For instance, in Isa 42:1 (f. 41', Coptic \( \Pi \varsigma \), right column, line 34), we can see \( \Pi \i \lambda \), where in a careful notation the horizontal line should have been extended over the letter \( \lambda \) (\( \overline{\Pi} \lambda \)). In the same place, Isa 42:1, the first letter of the abbreviation \( \Pi \o \o \lambda \) (“spirit”) occurs at the end of the right column on page \( \Pi \varsigma \), and the following two letters at the beginning of the left column on page \( \Pi \varsigma \) (the horizontal line appears only over the letters \( \overline{\Pi} \lambda \)).

The negligent writing can also be perceived in the letter size. For example, in Isa 42:8 (f. 42', Coptic \( \Pi \varsigma \), right column, line 13), the letter \( \text{T} \) in the word \( \Pi \o \o \o \o \o \o \o \) is considerably taller than the other ones. Its horizontal part was extended and drawn over the neighbouring letters \( \gamma \) and \( \epsilon \). Similarly, in Isa 42:22 (f. 42', Coptic \( \Pi \text{H} \), right column, line 30) the letter \( \text{T} \) was written in \( \underline{\text{N}2\text{H}4\text{Q}} \), where its upper part was extended over the letters \( \text{H} \) and \( \text{q} \), and also in Isa 42:25 (f. 43', Coptic \( \Pi \o \text{H} \), left column, line 15): \( \underline{\text{M}4\text{E}4\text{G}4\text{O}4\text{N}} \), Isa 43:3 (f. 43', right column, line 5): \( \underline{\text{P}4\text{K}4\text{N}4\text{O}4\text{Y}4\text{O}4\text{T}4} \) or in Isa 43:7 (f. 43', right column, line 33): \( \underline{\text{E}4\text{T}4\text{A}4\text{Y}4\text{M}4\text{O}4\text{Y}4\text{E}} \).

The author of manuscript sa 52 did not avoid errors. Here are some examples of *dittography*:

- 85 M 568 f. 42' (Coptic \( \Pi \varsigma \), right column, line 25-26), in Isa 42:10, we find \( \underline{\text{H}4\text{N}4\text{A}4\text{R}4\text{H}4\text{X}4\text{Q}} \text{ M4T}4\text{K}4\text{A}4\text{Z} \). Its correct form should be written as \( \underline{\text{X}4\text{I}4\text{N}4\text{ A}4\text{R}4\text{H}4\text{X}4\text{Q}} \).

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\(^7\) Pages: 86 M 568 f. 42v, 88 M 568 f. 43v, 90 M 568 f. 44v, corresponding to the Coptic pages: \( \Pi \text{H} \), \( \text{Q} \), \( \text{q} \).
where the word ἀποθεστήριον is the presuffixed form of the noun “limit,” “end.”

– 85 M 568 f. 42v (Coptic Ⲟⲉ, right column, line 34), in Isa 42:11, probably for phonetic reasons, we have the unnecessarily doubled letter Ṃ in the expression ⲝⲧⲉ ⲡⲧⲓⲧⲓⲣⲓⲧⲓ. The correct writing should assume the form ⲝⲧⲉ ⲡⲧⲓⲧⲓⲣⲓⲧⲓ.

– 86 M 568 f. 42v (Coptic Ⲝⲧ, right column, line 26-27), in Isa 42:22, there is ⲝⲧ ⲥⲧⲓⲧⲓⲧⲓⲧⲓ, where the noun ⲥⲧⲓⲧⲓⲧⲓ was borrowed from Greek (LXX: ταμείον). The Coptic translator preceded it with the doubled definite article of the plural form: ⲟⲧⲥⲧⲓⲧⲓⲧⲓⲧⲓ.

There are also omissions of letters in manuscripts sa 52. For example, at the beginning of Isa 42:10 (f. 42v, Coptic Ⲟⲉ, right column, line 22-23), in the imperative Ṁⲧⲉ ▏ⲇⲧⲉ ⲉⲟⲧⲓ ⲕⲟⲧⲓ ⲟⲧⲓ ⲕⲟⲧⲓ ⲕⲟⲧⲓ, the word Ṁⲧⲉ appears twice: as a verb in the imperative mood and as a noun in the form of a direct object. The nominal form was written incorrectly as it lacks the first letter. In the column of sa 52, the repeated forms of Ṁⲧⲉ occur one below the other, and hence a fortiori they should have been written correctly.

Another example of an omitted letter can be noted towards the end of Isa 43:17 (f. 44v, Coptic ⲙⲧ, left column, line 9), where we have ωⲧⲉ. If it were to correspond to the Greek verb σβέννυμι, it should have assumed the form ωⲧⲉ. Therefore, we are dealing with haplography, which in our edition is marked as <ω>ⲧⲉ.

The Coptic text displays quite frequent corrections. The shape of the added letters is very similar to the handwriting of the author of manuscript sa 52. Here are a few examples:

– Isa 42:1 (f. 41v, Coptic Ⲟⲉ, left column, line 35), the repeated word ωⲟⲧⲉⲧⲉⲧⲉ bears traces of correction that made it rather illegible. Because of dittography, the scribe began writing the letter ω, which he changed as Ṁⲧⲉ.

– Isa 42:6 (f. 42v, Coptic Ⲟⲉ, right column, line 6), the letter ⲛ was added above the line so that to create the word ⲝⲟⲧⲑⲧⲑⲑⲩⲧⲑⲧⲑⲑⲑⲑ. The vowel ⲛ should have been added slightly further to create the word ⲝⲟⲧⲑⲧⲑⲑⲩⲧⲑⲧⲑⲑⲑⲑⲑⲑⲑ (“light”). At this point, we can also note the abbreviated form of the indefinite article that should have been written as ωⲧⲉ. Consequently, the whole word with the article should have assumed the form ⲝⲟⲧⲑⲧⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑⲑ⋯
– Isa 42:18 (f. 42v, Coptic $\overline{\text{H}}$, right column, line 9), two letters before $\text{NAY} \ \varepsilon\text{BOA}$ were evidently erased.
– Isa 43:11 (f. 43v, Coptic $\tilde{\text{u}}$, right column, line 2), the original version $\text{NOYTE}$ was supplemented with the singular masculine article added above in order to read $\text{PNOYTE}$.

One of the characteristics of our manuscript is the writing of the letter N as a lengthened horizontal line in superscript: $\overline{\text{n}}$. This phenomenon appears frequently (but not always!) where the letter N occurs at the end of the line. Here are a few selected cases:
– In Isa 42:10 (f. 42v, Coptic $\overline{\text{Z}}$, right column, line 24) there is $\overline{\text{x}}\overline{\text{i}} \ \varepsilon\text{OY}$, where the horizontal line is the $\text{N}$ of the indirect object: $\text{NPEFRAN}$, occurring in the following line. Because of the letter $\overline{\text{N}}$, the correct form should have been written as $\text{MPEFRAN}$.
– In Isa 42:16 (f. 42v, Coptic $\overline{\text{H}}$, right column, line 26) we have the notation: $\text{ENCECOOYN} \ \text{MOOY} \ \overline{\text{x}}$. The last two letters are obviously the negation $\text{AN}$. It is worth noting that on the same page we can see the final N from the preposition $\overline{\text{N}}$ (in the expression $\overline{\text{N}} \ \text{NHCOC}$ from Isa 42:12), which was, however, written as letters, i.e. without any horizontal line.
– In Isa 42:24 (f. 43v, Coptic $\overline{\text{O}}$, left column), at the end of line 8 we have $\overline{\text{PE}}$, and in the following line the next letters $\text{TAP} \ \text{NOBE}$ were placed, which should be read as $\text{PIENTAP} \ \text{NOBE}$. This example is astonishing since the notation of the letter N with the use of a horizontal line does not occur at the end of a word but in the middle of the relative construction $\text{PIENT-}$.

The author of the manuscript often uses the so-called scriptio plena, adding a vowel most likely for phonetical reasons. There are many examples of such a notation. Let us consider f. 42v (Coptic $\overline{\text{H}}$, right column): in only one verse (Isa 42:16), we can find $\text{EMPAYOCOYMNC}$ (line 23) instead of $\text{MPOYOCOYMNC}$ and $\text{ENCECOOYN}$ (line 26) instead of $\text{NCECOOYN}$. However, the cases of scriptio plena have not been used in a consistent manner.

Despite all these shortcomings, the text of Isa 42:1–44:5 was written in a very legible manner and preserved in very good condition. Manuscript sa 52 is of major importance for interpreting the Coptic text of the Book of Isaiah.

2. List of Manuscripts with the Text of Isa 42:1–44:5 in the Sahidic Dialect of the Coptic Language

Some verses of the discussed fragment of Isa 42:1–44:5 can be found in the following manuscripts:
Sa 41.14: parchment fragment sized: 18.0 cm x 15.6 cm, belonging to the codex consisting of two parts, containing the Book of Isaiah (in Schüssler’s catalogue marked as sa 41) in its first part, while in the second, the texts of Jeremiah, Baruch, Lamentations and the so-called Letter of Jeremiah (sa 42 in Schüssler’s catalogue). It probably comes from Aḥmīm and is dated to the ninth century or the tenth century. Although in sa 41.14 the numeration has not been preserved, while juxtaposed with other fragments of the codex we can assume that the numbers were 47 (= 97) and 48 (= 98). Currently, the parchment is housed in London as London, BL, Or 3579 A.30 fol. 3 and contains the text of Isa 42:6-7.10-12. Vaschalde placed the manuscript in the group “Autres collections” as BMC 43 = Z. 26.16 The edition of manuscript sa 41.14 was prepared by Schleifer17 and Winstedt. My experience acquired in preparing the texts of Isa 40 and Isa 41 allows me to state that considering the differences between these two editions, Schleifer’s edition seems more reliable.19

Sa 41.15: parchment fragment of 17.0 x 17.5 cm belonging to the same codex – sa 41.14. Currently, it is housed in Paris, and its catalogue number is Paris, BN, Copte 131 fol. 104. It is a considerably damaged manuscript, containing the verses of Isa 43:28–44:3.5-6.8-9.12-13, which are not always complete. Unfortunately, its edition has not been prepared yet.20 Neither has it been placed on any lists made by Vaschalde.

P. Lond. Copt. 46: parchment fragment written on both pages. On the recto, we can identify the text of Isa 43:4-6, yet only three last words of verse 4 have

16 A. Vaschalde, “Ce qui a été publié des versions coptes de la Bible,” Revue Biblique 29 (1920) 249.
18 In his edition, E.O. Winstedt (“Some Unpublished Sahidic Fragments of the Old Testament,” JTS 10 [1909] 246) suggests that the preserved fragment of the manuscript also contains Isa 42:5. In fact, we can decipher only a few single letters in it.
19 Winstedt (“Some Unpublished Sahidic Fragments,” 233) writes about the shortcomings of his edition, “The faulty and incomplete decipherment of some of the more illegible fragments will, I hope, be excused, as my time was on both occasions limited to a few hours, and I have had no opportunity of revising my copies.” More information on the manuscript in Schüssler, Sa 21-48, 74-76, 80; Crum, Catalogue, 13; A. Hebbelynck, “Les manuscrits coptes-sahidiques du «Monastère Blanc». Recherches sur les fragments complémentaires de la Collection Borgia. I. Fragments de l’Ancien Testament,” Muséon 12 (1911) 46-47 (a description of Borgia XXVI); Nagel, “Studien zur Textüberlieferung,” 148-149; Schleifer, Sahidische Bibel-Fragmente, 6-7.
20 Additional information can be found in Schüssler, Sa 21-48, 74-76, 80.
been preserved. The verso is almost illegible. Winstedt, who prepared an edition of the parchment,\(^{21}\) claims that the probable text of the verso is verse 8 or verse 11 of the same chapter of the Book of Isaiah. Confronting it with our manuscript sa 52 I have managed to identify only \textit{Isa 43:11}, which will be discussed in this paper. The remaining letters could have been read incorrectly by Winstedt.\(^{22}\) They can be defined as belonging to Isa 43:12 and the first part of Isa 43:13. However, their edition contains so many errors that they cannot be included in our critical edition.

The manuscript has not been considered in Schüssler’s edition. Nevertheless, it is on Vaschalde’s list\(^{23}\) as \textbf{BMC 46}. This name refers to the number given by Crum\(^{24}\) and was created on the basis of the reference to the library description: P. Lond. Copt. 46. In the electronic catalogue, Leuven Database for Ancient Books, the manuscript is catalogued as \textbf{LDAB 107917}.\(^{25}\) Its dating – the fourth-fifth centuries – was given there.

\textbf{P. Mon. Epiph. 26:} 19.6 x 9.9 cm fragment of the ostracon, containing a short text with only two verses of \textit{Isa 42:18-19}. It was found in the monastery of Epiphanius at Thebes\(^{26}\) and probably comes from the seventh century.\(^{27}\) At present, it is held in the Metropolitan Museum of Arts in New York (USA) under the number 12. 180. 194. Schüssler has not catalogued it. However, the manuscript is on Nagel’s list as \textbf{MMA 12. 180. 194 (Ostr.): sa exc}.\(^{28}\) It has also been described in Leuven Database for Ancient Books as \textbf{LDAB 112534}.\(^{29}\) An edition of the text, written on the ostracon, has been prepared by Crum.\(^{30}\)

\textbf{CLM 6411:} fragment of the parchment codex that has been discovered in Antinoupolis recently. It contains \textit{Isa 41-42}. It was presented by A. Delattre during the international conference entitled “Coptic Literature in Context. The Contexts

\begin{footnotes}
\item[22] He writes about that, “I reproduce what I thought I could see of it, but most of the letters are quite uncertain, and I cannot identify it” (Winstedt, “Some Unpublished Sahidic Fragments,” 247).
\item[23] Vaschalde, “Ce qui a été publié,” 249.
\item[27] Basic information and a photo of the ostracon are available at: https://www.metmuseum.org/art/collection/search/170015749 [access: 12.07.2019].
\end{footnotes}
of Coptic Literature,” held in Rome on 25-27 February 2019. So far it has not been published.\(^{31}\)

In order to better illustrate the contents of the particular manuscripts, their verses will be presented in tables. The sign “x” means the presence of the whole verse, the sign “(x)” indicates the occurrence of only a fragment of the given verse, while the empty space – the absence of the given verse in the manuscript.

The contents of the manuscripts are as follows:

Isa 42:1-25

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|---|----|----|----|----|----|----|----|----|----|----|----|----|
| Sa 41.14 |   |   |   |   |   |   |   |   |   |   |   |   |
| Sa 41.15 |   |   |   |   |   |   |   |   |   |   |   | (x) |
| P. Lond. Copt. 46 |   |   |   |   |   |   |   |   |   |   |   |   |
| P. Mon. Epiph. 26 |   |   |   |   |   |   |   |   |   |   |   |   |

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\(^{31}\) General information about the manuscript is at: https://atlas.paths-erc.eu/manuscripts/6411 [access: 7.11.2019].

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Isa 44:1-5

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This juxtaposition shows that out of the 58 verses being part of Isa 42:1–44:5, only 15 (and not always complete ones) are testified outside our manuscript sa 52. Considering that manuscript sa 41.15 has not had its own edition yet, we have only 10 Sahidic verses that are available to contemporary exegetes. So the text of Isa 42:1–44:5 outside sa 52 remains practically unknown!


As in the case of the previous chapters the following signs have been introduced in the edition of the Coptic text:

< > pointed brackets indicating that the text has been completed so that it can be properly understood,

{} braces indicate the scribe’s redundant letters (frequently being the effect of dittography),

> sign indicating the lack of the given form in the manuscript whose number is given beside it,

! exclamation mark in superscript suggests a more correct reading,

(N) shows the places in which the letter N, occurring at the end of the line, was signalised by a stroke,

\ / sign indicating the letter added subsequently by the scribe above the line.

Since manuscript sa 52 was written in the form of scriptio continua, I have applied Till’s rules concerning the division of words.\(^{32}\)

The text of Isa 42:1 – 44:5, written in the Sahidic dialect of the Coptic language, reads as follows:

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Chapter 42

v. 1 ἰακὼβ παρῄρε ἡ γνώσει ἐροὶ: πὴλα παρῄέϊ ἀταγγιγγ ωφὶ μερὶ εροὶ· αἴτι μὴ ἑπάτ (Page 85 M 568 f. 42' = Copt. π'Π) ἃ ἑωκ· ἴναιε εβολ νουγαπ ἰννίζεονος·

v. 2 ἰννίζεονος εβολ ἀν· ὄψε ἰννίζεονος ὁκακ εβολ ἀν· ὀνήσακ ἐκεῖνον ἐν εἴπερθε ὑβολ·

v. 3 ἰννίζεονος ἐν οὐκακ ἐπίτοτε· ἰαοὶ ἰννίζεονος ἐν οὐκακ ὕτε ἐπεκακακ τὸν οὐμὲ·

v. 4 ἰαοὶ οὐκεῖν· ἰαοὶ ἰννίζεονος ἐν ἀντεφέκτῳ μὴ ἑπάτ τί καὶ· ἰαοὶ ἰννίζεονος ἐν ἐπεκπάν·

v. 5 οὐδὲ ἐν ἐπεκπάν ἐκῳεῖν ἐπούτε μὴ ἤλο ομος· πενταχταμίε τὸ κε ἀταγγιγγ· πενταχταμίε πκαζ· ἰαοὶ ητ' οὐνπον ἐν αἰανος εἰς ἐν ἐπεκπάν·

v. 6 ἵνα καὶ ἐν ἐπεκπάν ἐκῳεῖν πενταχταμίε εροὶ σὲ οὐδακαίκους· ἰαοὶ ἓν ἐκακακ αὔτε οὐκ' ομὸς· ἰαοὶ ἀνταλακ ἐν ἐπεκπάν· ἰννίζεονος ἐν ἐπεκπάν·

v. 7 ἐοὺς ἵνηβοι ἵνηβοι· εἰς εἰς ἐπούτε ἦν τῆτοι τὸν οὐκακ ἰννίζεονος· ἰαοὶ ἰννίζεονος ἵνηβοι· ἰαοὶ ητ' ἐν αἰανος εἰς ἐν ἐπεκπάν·

v. 8 ἵνα καὶ ἐν ἐπεκπάν ἐκῳεῖν παί τε πάραν· ἰντα ἐπούτε ἰννίζεονος· ἰαοὶ ἐπεκπάν· ἰαοὶ ἐπεκπάν· ἰννίζεονος ἐπεκπάν·

v. 9 εἰς ἵνα ἐμπωτή ἵνας ἰαοὶ ἀνοκ ἰνβρρε· ἰαοὶ ἐπεκταχθούν· ἰννίζεονος ἐπούτε·

v. 10 εἰς ἐπούτε ἦν ἰαοὶ ἐπούτε· ὀνήσακ ἰαοὶ ἐπεκπάν· ἰαοὶ ἐπεκπάν· ἰαοὶ ἐπεκπάν· ἰαοὶ ἐπεκπάν· ἰαοὶ ἐπεκπάν· ἰαοὶ ἐπεκπάν· ἰννίζεονος ἐπεκπάν· ἰννίζεονος ἐπεκπάν· ἰννίζεονος ἐπεκπάν· ἰννίζεονος ἐπεκπάν·

v. 11 εὐφάτζεν πεξάιε μὴ νεύτμε· νερκούε μὴ νετοῦας ἵνα θαράξῃ· νερκούε μὴ νετοῦας ἵνα· 

v. 12 σεμάτι οὐού μηπούτε· σεμανακ ἵνα ἐνταπερθή ἵνα ἐν ἐπούτε·
The Biblical Annals 10/2 (2020)

Chapter 43

v. 1 ΤΕΝΟΥ ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΙΣ ΠΝΟΥΤΕ ΔΗΜ ΜΜΟΣ: ΠΕΝΤΑΤΡΑΜΙΟΚ ΙΑΚΩΒ: ΠΕΝΤΑΤΡΑΤΑΧΑΣΜΕ ΜΜΟΚ ΠΙΝΑΛ. ΜΠΙΡ 2ΟΤΕ ΕΔΙΣΟΤΙΚΕ: ΔΙΜΟΥΤΕ ΕΡΟΚ ΜΠΙΡΑΝ: ΝΤΚ ΠΑΙΩ.  

v. 2 ΚΑΝ ΕΚΔΑ(Ν) ΧΙΟΡ ΝΟΥΜΟΥ Τ ΝΜΑΧ. ΑΥΩ ΝΙΕΡΩΥ ΝΑΟΜΚ ΑΝ: ΑΥΩ ΕΙΚΩΝΑΙ ΕΒΟΛ 2ΩΤΝ ΟΥΣΟΤΕ ΝΕΚΧΟΥΣ: ΝΙΝΟΥΜΑΣ ΡΟΚΚ.  

v. 3 ΧΕ ΑΝΟΚ ΠΕ ΠΧΟΕΙΣ ΠΕΚΝΟΥΤΕ: ΠΕΤΟΥΛΑΒ ΜΠΙΝΑΛ: ΠΕΤΟΥΛΜ ΜΜΟΚ: ΕΙΣ 2ΝΗΤΕ ΑΙΡ ΚΗΜΕ ΝΑΚ ΝΩΒΒΙΩ: ΑΥΩ ΝΕΜΟΟΥ ΜΝ ΣΟΥΑΝ ΕΠΕΚΜΑ.
v. 4 ΞΙΝΤΑΚ ζωη τε χεταίνυ χηναιτό τε βελα άλλα έποου. άγω ανοκ αίμεριτκ·
τήνατ νηφηομε ενασωγου επεκμα: άγω ζαρξων γα τεκατη. v. 4
v. 5 ΜΠΠΡ ζοτε χε τεοοον νήμακ: Τναεινε μτεκεπερμα άτον ήμμα νονα:
άγω Τνακοοοιζ έσοον χίν ήμμα νωτπ. v. 5
v. 6 Τνακοοο όμετεητ χε ανίκου: άγω πεινητ χε ηπηραματε όμοου·
αίνε ηνναφηρε βελα 2μ πκαζ ετούην· άγω νασεερε χίν αρνήχ ηπκαζ. v. 6
v. 7 ΟΥΟΥ ΝΙΜ ΕΝΤΑΥΜΟΥΤΕ (Page 88 M 568 f. 43v = Copt. 4) έσοοου Μπαραν Νταί
τεαμίου γαρ 2μ Παεοου. άγω αίπταλεε ομοο αίταμίου. v. 7
v. 8 Αίνεινε βελα νουλλαος νβάλε. άγω ηνεούνβαλ ομοον ον βάλε. άγω
νεμαλακε ημη. v. 8
v. 9 Ανεχονος θεους ωοους έσοον ζί ουοοπ. άγω Ναρξων(ν) ετηνητου
νακοοους· ή ήμ μπετανακω νναι· ή ήμ μπετανακω ωηθν ηνηκην εωορηπ·
μαρουευε νευμντερε νευταιιοι. άγω μαρ(ε)ουχι ηη. v. 9
v. 10 ζωηε ναν Μνεητερ. άγω ανοκ έν πνημτερ πεζε πνοουτε· άγω παφηρε
παι ενταιεκοτηπ. ΄ξεκας ετετεηε,εουν· ητετηπιεκεηεγε·
ζε ανοκ έν πνοουτε· Μπεκε νουτε ζωηε ζα ταυη· άγω μνεηε (μ)νκωι. v. 10
v. 11 ανοκ πε πνοεεις π' ηνοουτε· άγω μίκε ουα νξαλαη έεντανζο. v. 11
v. 12 αίταμωητ άγω άιαζγι ηυητν· αίκαηπιωτ: άγω μη μμελομο νζη
ηυητν· ηυητν έν νεμντερ: άγω ανοκ έν πνημτερ πεζε πνοηεις ηνοουτε
v. 13 έτει ηνηκην ηοορηπ. άγω μν πετνάρ βολ έναςικ. ονηειρε άνηειν ηήεηοι
βελα. v. 13
v. 14 Ται έε ζε ετεηεπζοεος ηνοουτε χν άμο: ηπεζωτε ημωτην πετολααβ
μηηηα: ετες ηυητν Τνακουου ετβαβαλων· ηηατουεκ εηεπηη ηθηοο·
άγω ηεναμουφ ηνηελααδαη ησηεξηυφ. v. 14
v. 15 ανοκ πε πνοεεις ρετηνοουτε ετολααβ· ηπεηαηεηε μπηηα ηρρο εκστη.
v. 15
v. 16 Ται έε ζε ετεηεπζοεος ηνοουτε άμο: ημο· ηπεηαηηα δα ηα:
ξαλακα· άγω οηζι άμοοουε· (Page 89 M 568 f. 44r = Copt. Ηα) 2ν άημοου εοοο
v. 17 ηπεηαηενε ωολα Νζεηαρμα ηςη Σζεηοοφωφ· ηςη ομηθηηων εηασωκ·
alλα αηηκοθηκ άγω ηεηαηαωου ην· άγω <ω>ημ ηςη ενοηελε
άμωμι. v. 17
v. 18 ΜΠΠΡ ημεεευε ηναρξαιον. άγω μπηηπι ηεηεοηατε. v. 18
v. 19 εηε κηθηε ηναφ ζηεηοοφηε· ηςη ηενηυ εητααουωνζ εολα· άγω ντεην
κευαλωνυ. ονηηαμιο ηνυζη ζι ηκαίε· άγω ζζειερψωφ 2μ ηναηή ήηεημ
ομοο νζη. v. 19

XLIII v. 4 Ζαρξων: Ζεναρξων P. Lond. Copt. 46 | Τεκατη: Τεκ(α)τει P. Lond. Copt. 46
v. 5 Μτεκεπερμα: Μνε(κ.)τεπερμα P. Lond. Copt. 46, Winstedt suggests to read: Μπε[κ] |
ήμμα: ήμμα P. Lond. Copt. 46 | Τνακοοοιζ: Τνακοοοιζ ηού P. Lond. Copt. 46
v. 6 ανίκου: άλοοου P. Lond. Copt. 46 | Μπεραματε άμοου: Απηαματε άμο([...]P. Lond.
Copt. 46, Winstedt suggests to read: Μππ
v. 11 ηνοουτε: Ζούτε P. Lond. Copt. 46
4. An English Translation of the Sahidic Text

Translating Isa 42:1–44:5 into English I have used NETS. The text of the Septuagint, with which the Sahidic version is compared, has been taken from Ziegler’s edition.

The translation of Isa 42:1–44:5 from the Sahidic dialect of the Coptic language:

33 The reasons for using NETS, as well as other introductory remarks to the English translation, are the same as in the case of the edition of Isa 40 (see Bąk, Isa 40, 84).
Chapter 42

v. 1 Iakob is my servant; I will lay hold of him; Israel is my chosen; my soul has accepted him; I have put my spirit upon you; he will bring forth judgment to the nations.

v. 2 He will not cry out or send forth his voice, nor will his voice be heard outside;

v. 3 a bruised reed he will not break, and a smoking wick he will not quench, but he will bring forth his judgment for truth.

v. 4 He will blaze up and not be overwhelmed until he has established judgment on the earth, and nations will hope in his name.

v. 5 Thus says the Lord God of Israel, who created heaven and established it, who bolstered the earth and the things that are in it and who gave breath to the people upon it and spirit to those who tread on it:

v. 6 I am the Lord God, who has called you in righteousness, and I will take hold of your hand and strengthen you; and I have given you for a covenant to a race, for a light of nations,

v. 7 to open the eyes of the blind, to bring out those who are bound in their bonds and those who sit in darkness in the prison house

v. 8 I am the Lord God; this is my name; I will not give my glory to another, and my excellences to the graven images.

35 NETS: him → T 7
36 → T 3
37 Lit. om. in Copt. → T 2
38 Tr. → T 6
39 Tr. → T 6
40 Om in NETS → T 1
41 Tr. → T 6
42 Tr. → T 6
43 LXX (Ziegler): in his law → T 3, T 6
44 Om. in NETS → T 1
45 Lit. om. in Copt. → T 2
46 Om. in NETS → T 1
47 NETS: have called you → T 7
48 Om. in NETS → T 1
49 NETS: as a covenant (LXX: εἰς διάθηκην)
50 Lit. of (LXX: γένος = sa 52)
51 NETS: as a light (LXX: εἰς φῶς)
52 NETS: to nations (LXX: ἐθνῶν)
53 Lit. of the nations → T 5
54 LXX: ὁφθαλμοὺς τυφλῶν → T 5
55 NETS: from bonds those who are bound → T 1, T 7
56 NETS: from → T 4
57 NETS: from the prison house those who sit in darkness → T 6
58 Tr. → T 6
59 NETS: my glory I will not give to another → T 6
60 NETS: nor → T 3
v. 9 See\textsuperscript{61}, the things that were from the beginning,\textsuperscript{62} they have come upon you\textsuperscript{63}; I myself will declare new things\textsuperscript{64} and before I told you these things\textsuperscript{65}, I had informed you about them\textsuperscript{66}.

v. 10 Sing to God\textsuperscript{67} a new song! You, his dominion, glorify his name\textsuperscript{68} from the end of the earth, you who go down to the sea and\textsuperscript{69} sail it, you islands and those who inhabit them\textsuperscript{70}.

v. 11 Rejoice, O wilderness and its villages, O homesteads and those who inhabit Kedar. Those who inhabit Petra\textsuperscript{71} will rejoice; they will shout from the tops of the mountains\textsuperscript{72}.

v. 12 They will give glory to God\textsuperscript{73}; they will declare his excellences in the islands.

v. 13 The Lord God of the powers will go forth and\textsuperscript{74} crush the war; he will stir up jealousy and\textsuperscript{75} shout against his foes with\textsuperscript{76} strength.

v. 14 I have been silent. Shall I even always be silent and hold back? I have endured like a woman in labor; I will amaze and wither at once.

v. 15 And I will turn rivers into\textsuperscript{77} islands and dry up marshlands.

v. 16 And\textsuperscript{78} I will lead the blind from the road\textsuperscript{79} they have not known, and I will make them tread paths\textsuperscript{80} they had no knowledge of\textsuperscript{81}. I will turn the darkness into light for them and the crooked places\textsuperscript{82} into a straight path\textsuperscript{83}. I will do them\textsuperscript{84} these things, and I will not forsake them.

v. 17 But they turned away backwards! Be ashamed with shame, you who trust in the graven images, who say to the cast images, “You are our gods.”

v. 18 Hear, you that are deaf, and\textsuperscript{85} you that are blind, raise your eyes so that they can see\textsuperscript{86}!
v. 19 And who is blind\(^87\) but my servants, and deaf but they who lord it over them? Even\(^88\) God’s slaves have become blind.

v. 20 You have often seen but not observed; your\(^89\) ears are open, but you have not heard.

v. 21 The Lord God has planned\(^90\) to be justified and to magnify praise.

v. 22 And I saw\(^91\), and the people were plundered and spoiled, for the snare was in the secret rooms everywhere, as well as in the\(^92\) houses where they hid them; and\(^93\) they have become plunder and\(^94\) there was no one to rescue the prey and no one to say, “Restore them\(^95\)!”

v. 23 Who is there among you that will give ear to these things? Listen for the things to come!\(^96\)

v. 24 Who gave Iakob for spoil and Israel to those who plunder him? Was it not God, against whom he has sinned\(^97\), and they did not want to walk\(^98\) in his ways nor hear his law?

v. 25 So he brought upon them the\(^99\) anger of his wrath, and war overpower\(^100\) them, and those who were burning them all around. And they – each of them – did not know; nor did they take it to\(^102\) heart\(^103\).

**Chapter 43**

v. 1 But now thus says the Lord God, he who made you, O Iakob, he who formed you, O Israel: Do not fear, for I have chosen\(^104\) you; I have called you by my\(^105\) name; you are mine.

v. 2 And if you should pass through water, I am with you, and rivers shall not overwhelm you, and if you should go through fire, you shall by no means be burned; the flame shall not consume you,
v. 3  because I am the Lord your God, the Holy One of Israel, who saves you. Behold, I have made Egypt your ransom and Ethiopia and Soane the ones instead of you.

v. 4  Because you have become precious in my sight, you have been glorified, and I have loved you, and I will give many people on your behalf and rulers on behalf of your head.

v. 5  Do not fear, because I am with you; I will bring your offspring from the east, and from the west I will gather you;

v. 6  I will say to the north, “Bring them,” and to the southwest, “Do not prevail them; bring my sons from a land far away and my daughters from the ends of the earth -

v. 7  all who have been called by my name. For I prepared him in my glory, and I formed him and made him.”

v. 8  I have brought forth a blind people, and every single eye of them is likewise blind, and their ears are deaf!

v. 9  All the nations have gathered together, and rulers, who are among them, will be gathered. Who will declare these things? Or who will declare to you the things that were from the beginning? Let them bring their witnesses, and let them be justified and speak truths.

v. 10  Be my witnesses; I too am a witness, says God, and my servant whom I have chosen so that you may know and understand and believe that I am God. Before me there was no other god, nor shall there be any after me.
v. 11 I am the Lord God, and there is no other but me who saves.

v. 12 I declared to you and saved you; I reproached you, and there was no stranger among you. You are my witnesses; I too am a witness, says the Lord God.

v. 13 Even from the beginning there is also no one who will rescue from my hands; I will do it, and who will turn it back?

v. 14 Thus says the Lord God, the one who redeems you, the Holy One of Israel: For your sake I will send them to Babylon and stir up all who are fleeing; and the Chaldeans will be bound in ships.

v. 15 I am the Lord, your holy God, the one who made Israel the king over you.

v. 16 Thus says the Lord God, who provides you with a way in the sea, a path in the mighty water,

v. 17 who has brought out chariots and horses and a huge throng; but they have lain down and will not rise; and they have been quenched like a wick that he has quenched:

v. 18 Do not remember the things of old or consider the former things.

v. 19 Look, I will do new things that will now spring forth, and you will know them, and I will make a way in the wilderness and rivers in the dry land.

---

132 Om. in NETS → T 1
133 NETS: besides me there is none → T 3
134 Om. in NETS → T 1
135 Om. in NETS → T 1
136 Om. in NETS → T 1
137 Lit. om. in LXX → T 1
138 NETS: rescues → T 7
139 Tr. → T 6
140 Lit. it (LXX: ποιήσω = sa 52)
141 Lit. turn me back (→ T 7)
142 Om. in NETS → T 1
143 Lit. om in sa 52 → T 2
144 Tr. → T 6
145 Lit. om. in LXX → T 1
146 NETS: God, your Holy One → T 6
147 NETS: exhibited Israel as your king → T 3
148 Om. in NETS → T 1
149 Om. in NETS → T 1
150 Tr. → T 6
151 NETS: horse → T 7
152 NETS: mighty → T 3
153 Om. together → T 2
154 Om. in NETS (LXX: οὐλλὰ ἐκοιμήθησαν) → T 1
155 Om. in NETS → T 1
156 NETS: is → T 7
157 Tr. → T 6
158 NETS: I am doing → T 7
159 Lit. om. in sa 52 → T 2
160 Lit. on → T 4
161 Tr. → T 6
v. 20 The wild animals of the field will praise me, sirens and the daughters of ostriches, because I have provided water in the wilderness and rivers in the dry land, to give drink to my race,

v. 21 my chosen people whom I have acquired to set forth my excellences.

v. 22 I have not called you now, O Jakob, nor have I made you weary, O Israel.

v. 23 There are no sheep for me from your whole burnt offering, nor have you glorified me with your sacrifices, nor have you served me with your sacrifices, nor have I made you tired with frankincense,

v. 24 nor have you bought me incense with silver, nor did I desire the fat of your sacrifices, but in your sins and iniquities you have stood before me.

v. 25 I am, I am the one who blots out your sins and I will not remember them at all.

v. 26 But as for you, do remember, and let us be judged; declare your acts of lawlessness first so that you may be justified.

v. 27 Your fathers first, also your rulers, acted lawlessly against me.

v. 28 And your rulers defiled my holy things, and I gave Jakob to destroy him and Israel for a reproach.

Chapter 44

v. 1 But now hear, O Jakob my servant and Israel whom I have chosen!

v. 2 Thus says the Lord God who made you and who formed you from the womb: I have helped you; do not fear, O Jakob my servant and my beloved Israel whom I have chosen,

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162 Tr. → T 6
163 Tr. → T 6
164 NETS: chosen race → T 2
165 Om. in NETS → T 1
166 Tr. → T 6
167 Lit. and → T 3
168 Om. in NETS → T 1
169 Lit. on → T 1
170 In NETS, the tenses are mixed: nor did I desire.
171 Tr. → T 6
172 NETS: I have stood before you → T 7
173 NETS: acts of lawlessness → T 3
174 Om. in LXX (οὐ μὴ μνησθήσομαι) → T 1
175 NETS: you state (LXX: λέγει = sa 52); om. you → T 2
176 NETS: their → T 7
177 NETS: the → T 1
178 Om. in LXX (ἀπολέσαι) → T 1
179 Lit. om. in sa 52 → T 2
180 Lit. om. in sa 52 → T 2
181 NETS: You will still be helped → T 7
182 NETS: the → T 5
v. 3 because I will provide water in thirst\(^{183}\) of\(^{184}\) those who walk in a dry land; I will put my spirit on your offspring and my blessings on your children.

v. 4 And they shall spring up like grass in the midst of water and like a willow by flowing water.

v. 5 This one will say, “I am\(^{185}\) God’s,” and another\(^{186}\) will call out in the name of Iakob; yet another will inscribe, “I am\(^{187}\) God’s,” and he will call out\(^{188}\) in the name of Israel.

5. Tables of Language Differences

Like in the Sahidic edition of Isa 40, the differences between the Greek Septuagint and its Coptic rendering will be presented in the following order: additions (Table 1) and omissions (Table 2) in the Coptic text, the occurrence of different vocabulary (Table 3), changes of prepositions (Table 4) and articles (Table 5),\(^{189}\) different word order in the given verses (Table 6)\(^{190}\) as well as the semantic changes (Table 7).\(^{191}\) The last table will show the Greek borrowings in the Coptic text of Isa 42:1–44:5 (Table 8)

Table 1. Additions to the Coptic texts

<table>
<thead>
<tr>
<th>verse</th>
<th>Coptic</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>42:3</td>
<td>κρίσιν: judgment</td>
<td>ΜΠΕΨΩΤΑΠ: his judgment (&gt; Ziegler)</td>
</tr>
<tr>
<td>42:6</td>
<td>ἔδωκα σέ: I have given you</td>
<td>ΔΥΩ ΑΙΤΑΑΚ: and I have given you (Ziegler: pr. και without any references to Coptic)</td>
</tr>
<tr>
<td>42:7</td>
<td>δεσμῶν: bonds</td>
<td>ΝΕΓΚΝΑΥΣ: their bonds; LXX = sa 41.14: ΝΚΝΑΥΣ (&gt; Ziegler)</td>
</tr>
<tr>
<td>42:9</td>
<td>ήκασιν: they have come</td>
<td>ΑΥΕΙ ΕΧΩ: they have come upon you (2 pers. femm. sing.) (&gt; Ziegler)</td>
</tr>
<tr>
<td>42:16</td>
<td>τρίβους: paths</td>
<td>ΖΙ ΝΜΑ ΝΜΟΩΕ: on paths (&gt; Ziegler)</td>
</tr>
<tr>
<td>42:16</td>
<td>ποιήσω: I will do</td>
<td>ΤΝΑΑΑΓ ΝΑΥ: I will do them (Ziegler: + αυτοῖς)</td>
</tr>
<tr>
<td>42:20</td>
<td>τὰ ὀτα: the ears</td>
<td>ΝΕΤΝΜΑΑΧΕ: your ears (Ziegler: + υμον)</td>
</tr>
</tbody>
</table>

\(^{183}\) NETS: *in their thirst*. Lit. *their* om. in LXX (*ἐν δίψει = sa 52*)

\(^{184}\) NETS: to → T 7

\(^{185}\) Lit. om in sa 52 → T 2

\(^{186}\) NETS: *this one* → T 3

\(^{187}\) Lit. om in sa 52 → T 2

\(^{188}\) Om. in NETS → T 1

\(^{189}\) The omission or addition of an article in Coptic often results from semantic rules and does not have to show the translator’s interference in the content. So there is no need to list all the places where the Coptic rendering does not include all articles that occur in the Septuagint. Table 5 shows only selected examples.

\(^{190}\) The differences in word order do not necessarily reflect the real changes introduced by the translator. They can frequently depend on the syntactic rules of the Coptic language.

\(^{191}\) Here I have included the grammatical and syntactic rules (e.g. number, tense, person, gender, etc.).
<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
</table>
| 42:22 | ἐγένοντο: they have become | they have become (Ziegler: pr. κατά)
| 42:22 | άπόδος: restore! | KALAL ΕΣΡΑΙ: restore them! (> Ziegler)
| 42:25 | ψυχήν: soul (also: heart) | ΠΕΥΣΗΝ: their heart (Ziegler: + αὐτων)
| 43:3 | ἐγώ κύριος: I [am] the Lord | άΝΟΚ ΠΕ ΠΣΟΕΙΣ: I am the Lord (> Ziegler)
| 43:3 | ἐποίησα: I have made | ΕΙΣ ΖΗΝΕΣ ΑΙΡ: Behold I have made (Ziegler: pr. ιδού)
| 43:6 | ἀγγέ: bring | ΑΝΙΚΟΥ: bring them (> Ziegler)
| 43:7 | ἐπλασα: I formed | ΑΛΠΛΑΣΣΕ ΜΜΟΥ: I formed him (Ziegler: + αὐτῶν)
| 43:8 | ὀφθαλμοί: eyes | ΝΕΤΕΟΥΝΒΑΛ ΜΜΟΥ: every single eye192 of them193 (Ziegler: αὐτῶν)
| 43:8 | τὰ ὥτα: the ears | ΝΕΥΜΑΛΑΧΕ: their ears (> Ziegler)
| 43:10 | ὁ παῖς: the servant | ΠΑΔΗΡΕ: my servant (Ziegler: + μου)
| 43:12 | ἀνήγγειλα: I declared | ΑΙΤΑΜΩΤΝ: I declared to you (> Ziegler)
| 43:12 | ἔσωσα: I saved | ΑΙΝΑ2Μ ΘΥΤΝ: I saved you (> Ziegler)
| 43:12 | ὄνειδίσα: I reproached | ΑΙΩΝΙΩΤΝ: I reproached you (> Ziegler)
| 43:12 | καγώ μάρτυς: lit. I too [am] a witness | ΑΥΩ ΑΝΟΚ ΠΕ ΠΜΝΤΡΕ: I too am a witness (> Ziegler)
| 43:14 | ἄποστελω: I will send | ΤΝΑΧΟΥ: I will send them (> Ziegler)
| 43:15 | ἐγώ κύριος: I [am] the Lord | άΝΟΚ ΠΕ ΠΣΟΕΙΣ: I am the Lord (> Ziegler)
| 43:16 | Κύριος: the Lord | ΠΣΟΕΙΣ ΠΝΟΥΤΕ: the Lord God (Ziegler: pr. κυριος)
| 43:16 | ο θεός: God | ΠΣΟΕΙΣ ΠΝΟΥΤΕ: the Lord God (Ziegler: pr. κυριος)
| 43:16 | ὁ διδοὺς: who provides | ΠΕΝΤΑΨΤ ΝΑΚ: who provides you with (> Ziegler)
| 43:17 | ἔκοιμηθησαν | ΑΛΛΑ ΑΥΝΚΟΤΚ: but they have lain down (observed by Ziegler)
| 43:17 | ἔσβεσθησαν: they have been quenched | pr. ΑΥΩ: and (> Ziegler)
| 43:21 | λαόν μου: my people | ΠΑΛΑΟΣ ΝΚΩΤΤΠ: my chosen people (> Ziegler)
| 43:23 | οὐδὲ ἐν ταῖς θυσίαις σου ἑδόξασάς με: nor have you glorified me with your sacrifices | + ΟΥΔΕ ΝΤΑΚΡ ΖΜΑΛ ΝΑΙ ΑΝ ΖΕΝ ΝΚΟΥΣΙΑ: nor have you served me with your sacrifices (Ziegler: + οὐδὲ ἑδούλευσας μοι εν ταῖς θυσίαις σου)
| 43:24 | ἄργυριον: of silver | 2Α 2ΟΜΝΤ: on silver (> Ziegler)

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| 43:25 | Οὐ μὴ μνησθήσομαι: I will not remember at all | ΝΝΑΡ ΠΕΥΜΕΕΓΕ: I will not remember them at all (Ziegler) |
| 43:28 | οἱ ἄρχοντες: the rulers | ΝΕΤΝΑΡΧΩΝ: your rulers (Ziegler: + ὅμων) |
| 43:28 | ἀπολέσαι: to destroy | ΕΤΑΚΟΥ: to destroy him (Ziegler) |
| 44:5 | ἐπὶ τῷ ὄνοματι Ἰσραήλ: in the name of Israel | ΝΥΧΙ ΩΚΑΚ ΕΒΟΛ ἘΧΜΙ ΠΡΑΝ ΜΙΠΗΛ: and he will call out in the name of Israel (Ziegler: + βοησεται) |

| Table 2. Omissions in the Coptic texts |

| 42:2 | οὐδὲ | lit. om. in sa 52 (Ziegler) |
| 42:5 | καί1 | om. in sa 52 (Ziegler) |
| 42:9 | καί1 | om. in Co (observed by Ziegler) |
| 42:9 | ἀ | om. in Sa (observed by Ziegler) |
| 42:10 | καί1 | om. in sa 52 (Ziegler) |
| 42:13 | καί1 | om. in sa 52 (observed by Ziegler, without any references to Coptic) |
| 42:13 | καί2 | om. in sa 52 (Ziegler) |
| 42:18 | Καί | om. in sa 52 (Ziegler) |
| 42:22 | καί3 | om. in sa 52 (Ziegler) |
| 43:4 | καί1 | om. in sa 52 (Ziegler) |
| 43:7 | καί2 | om. in sa 52 (Ziegler) |
| 43:8 | καί1 | om. in sa 52 (observed by Ziegler) |
| 43:8 | κουφοὶ τὰ ὠτα ἔχοντες: they are deaf, though they have ears | ΝΕΥΜΑΛΑΧΕ ΘΗΜ: their ears [are] deaf (the Coptic translation omits the Greek verb ἔχοντες) (Ziegler) |
| 43:9 | καί2 | om. in sa 52 (Ziegler) |
| 43:10 | κύριος ὁ θεός: the Lord God | ΠΝΟΥΤΕ: God (observed by Ziegler) |
| 43:14 | καί1 | om. in sa 52 (Ziegler) |
| 43:17 | ἀμα (LXX) | om. in sa 52 (Ziegler: ἀμα scripsi = MT) |
| 43:19 | καί2 | om. in sa 52 (Ziegler) |
| 43:20 | τὸ γένος μου τὸ ἐκλεκτόν: my chosen race | ΜΠΑΓΕΝΟΣ: my race (Ziegler) |
| 43:26 | λέγε σὺ: declare you | ΧΩ: declare (Ziegler: om. σὺ) |
| 44:1 | Καί | om. in sa 52 (Ziegler) |
| 44:2 | καί1 | om. in sa 52 (Ziegler) |
| 44:5 | τοῦ θεοῦ εἴμι1,2: I am God’s | ΑΝΓ ΠΑΠΝΟΥΤΕ: I [am] God’s (Ziegler) |

This table shows the places where the Greek καί was not rendered by the Coptic ΑΥΩ ΟΡ ΜΝ. Nevertheless, it does not mean that the Greek word was not expressed in some other way, e.g. by the usage of the conjunctive, which the syntax of the Coptic language allows for.
Table 3. Changes of words

<table>
<thead>
<tr>
<th>Verse</th>
<th>Original Greek</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>42:2</td>
<td>οὐδὲ ἀνήσει: nor will he give up</td>
<td>ΌΥΔΕ ΝΫΝΑΧΙ ΩΚΑΚ ΕΒΟΛ ΑΝ: nor will he send forth his voice (Ziegler: βοησεα with reference to Co)</td>
<td></td>
</tr>
<tr>
<td>42:8</td>
<td>οὐδὲ: nor</td>
<td>ΑΥΩ: and (Ziegler: κατ Sa)</td>
<td></td>
</tr>
<tr>
<td>42:9</td>
<td>πρὸ τοῦ ἀνατελλα: before they sprang forth</td>
<td>ΕΜΠΑΤΣΟΟΥΥ: before I said it (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:10</td>
<td>τῷ κυρίῳ: to the Lord</td>
<td>ΕΠΝΟΥΤΕ: to God (Ziegler: θεω with reference to Sa)</td>
<td></td>
</tr>
<tr>
<td>42:21</td>
<td>ἐβούλετο: has willed</td>
<td>ΧΙ ΩΧΛΕ: has planned (Ziegler: εβουλευσατο)</td>
<td></td>
</tr>
<tr>
<td>42:25</td>
<td>καὶ2</td>
<td>ΑΛΛΑ: but (Ziegler: αλλα)</td>
<td></td>
</tr>
<tr>
<td>43:1</td>
<td>έλευσόμην σε: I have redeemed you</td>
<td>ΔΙΚΟΤΠΙΚ: I have choosen you (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:2</td>
<td>Σοήνην: Soene</td>
<td>ΣΟΥΑΝ: Souan (Ziegler: σουαν)</td>
<td></td>
</tr>
<tr>
<td>43:3</td>
<td>μὴ κόλω: do not hinder</td>
<td>ΜΠΡΑΜΑΣΤΕ ΜΜΟΟΥΥ: do not prevail them (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:11</td>
<td>οὐκ έστιν πάρεξ ἐμοῦ: besides me there is none</td>
<td>ΜΝΚΕ ΟΥΑ ΝΒΑΛΑΙ: there is no other but me (Ziegler: αλλος πλη)</td>
<td></td>
</tr>
<tr>
<td>43:15</td>
<td>ὁ καταδείξας Ισραηλ βασιλέα ὑμῶν: the one who exhibited Israel as your king</td>
<td>ΠΕΝΤΑΕΙΡΕ ΜΠΙΗΛ ΝΡΟ ΕΧΩΤΝ: the one who made Israel the king over you (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:17</td>
<td>ὁχλον ἱσχυρὸν: a mighty throng</td>
<td>ΟΥΜΗΨΕΕ ΕΝΑΨΟΨΙ: a huge throng (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:23</td>
<td>οὐδὲ: nor</td>
<td>ΑΥΩ: lit. and (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:25</td>
<td>τὰς ἄνομίας σου: your acts of lawlessness</td>
<td>ΝΝΕΚΝΟΒΕ: your sins (Ziegler: αμαρτιας σου)</td>
<td></td>
</tr>
<tr>
<td>44:5</td>
<td>καὶ οὖτος: and this one</td>
<td>ΑΥΩ ΚΕΟΥΑ: and another (&gt; Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>

Table 4. Changes of prepositions

<table>
<thead>
<tr>
<th>Verse</th>
<th>Original Greek</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>42:7</td>
<td>εξ οἴκου φυλακῆς: from the prison house</td>
<td>2Μ ΠΗΙ ΜΠΕΩΤΕΚΟ: in the prison house; LXX = sa 41.14: ΕΒΟΛ 2Μ ΠΗΙ ΜΠΕΩΤΕΚΟ (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:10</td>
<td>οἱ κατοικοῦντες αὐτάς: those who inhabit them</td>
<td>ΝΕΤΟΥΗΣ ΝΗΤΟΥΥ: those who live in them (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:11</td>
<td>οἱ κατοικοῦντες Πέτραν: those who inhabit Petra</td>
<td>ΝΕΤΟΥΗΣ 2Ν ΝΜΙΠΕΤΡΑ: those who live in Petra (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:13</td>
<td>μετὰ ἱσχύος: with strength</td>
<td>2Ν ΟΥΘΟΜ: in strength (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:15</td>
<td>εἰς νῆσους: into islands</td>
<td>2Ν ΜΟΥ: lit. in islands (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:16</td>
<td>ἐν ὁδῷ: by a road</td>
<td>ΕΒΟΛ 2Ν ΟΥΣΙΗ: from the road (&gt; Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>
42:25 ἐπὶ ψυχήν: to heart  
2Μ ΠΕΥΣΗ: in their heart (> Ziegler)

43:9 ἄρχοντες ἐξ αὐτῶν: rulers from among them  
ΝΑΡΧΩΝ ΕΤΝΗΤΟΥ: rulers, who are among them (> Ziegler)

43:19 ἐν τῇ ἑρήμῳ: in the wilderness  
ΖΙ ΠΙΧΑΙΕ: on the wilderness (> Ziegler)

Table 5. Changes of articles

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>42:6</td>
<td>ἐθνῶν: of nations</td>
<td>ΝΣΕΘΩΝΟΣ: of the nations (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:7</td>
<td>ὀφθαλμοὺς τυφλῶν: lit. eyes of blind</td>
<td>ΝΒΑΛ ΝΒΑΛΑΣ: the eyes of the blind (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:22</td>
<td>ἐν οἴκωι: in houses</td>
<td>ΖΝ ΝΗΙ: in the houses (Ziegler: pr. τοις)</td>
<td></td>
</tr>
<tr>
<td>42:25</td>
<td>ὀργήν: anger</td>
<td>ΝΤΟΡΓΗ: the anger (&lt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:3</td>
<td>ὁ ἅγιος Ἰσραήλ: the Holy One [of] Israel</td>
<td>ΠΕΤΟΥΑΛΑΒ ΜΠΙΗΛ: the Holy One of Israel (Ziegler: pr. του)</td>
<td></td>
</tr>
<tr>
<td>44:2</td>
<td>ὁ ἡγαπημένος: the beloved</td>
<td>ΠΑΜΕΡΙΤ: my beloved (Ziegler: + μου)</td>
<td></td>
</tr>
</tbody>
</table>

Table 6. Changes in word order

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>42:3</td>
<td>κάλαμον τεθλασμένον / οὐ συντρίψει: a bruised reed / he will not break</td>
<td>ΝΙΝΑΣΩΡΙ ΆΝ / ΝΟΥΚΛΟΥ ΕΠΙΤΟΤ ΟΣ (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:3</td>
<td>λίνον καπνιζόμενον / οὐ σβέσει: a smoking wick / he will not quench</td>
<td>ΝΙΝΑΣΕΝΑ ΆΝ / ΝΟΥΚΟΛ ΕΠΙΙΤΘΜΟΣ (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:3</td>
<td>εἰς ἀλήθειαν / ἐξοίσει / κρίσιν: he will bring forth / judgment / for truth!</td>
<td>ΠΑΝΙΝΕ ΕΒΟΛ / ΠΙΤΕΡΑΠ ΟΣ / ΖΝ ΟΥΜΕ (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:4</td>
<td>ἐπὶ τῆς γῆς / κρίσιν: judgment / on the earth</td>
<td>ΜΙΤΣΑΠ / ΖΙΧΜ ΠΙΚΑΣ (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:7</td>
<td>ἐξ οίκου φυλακῆς / καθημένους ἐν σκότει: from the prison house / those who sit in darkness</td>
<td>ΝΕΤΣΜΟΟΣ 2Μ ΠΙΚΑΚΕ / 2Μ ΝΗΙ / ΠΙΤΕΡΜΟΤΕΚΟ: those who sit in darkness / in the prison house (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:8</td>
<td>τοῦτον / μιὰν / ἐστίν / τὸ ὄνομά: this / is / my name</td>
<td>ΠΑΙ / ΠΕ / ΠΑΡΑΝ: (observed by Ziegler, without any references to Coptic)</td>
<td></td>
</tr>
<tr>
<td>42:8</td>
<td>τὴν δοξάν μου / ἐπέφερα / οὐ δώσο: my glory / I will not give / to another</td>
<td>ΝΙΝΑΤ / ΠΙΤΑΕΟΟΥ / ΆΝ / ΝΙΚΕΟΥΑ: I will not give / my glory / to another (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:9</td>
<td>τὰ ἀπ᾽ ἀρχῆς / ἵδιον: as for the things that were from the beginning</td>
<td>ΕΙΣ / ΝΑ ΝΠΟΡΙ: see, the things that were from the beginning (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:9</td>
<td>καὶνὰ / ἡ ἑτέραν ἀναγγέλτω: new things, which I myself will declare</td>
<td>ΤΙΝΑΣΟΝ ΆΝΟΚ / ΝΝΒΡΕ: I myself / will declare new things (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>Verse</td>
<td>Greek Text</td>
<td>English Translation</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>------------</td>
<td>---------------------</td>
<td></td>
</tr>
<tr>
<td>42:10</td>
<td>ὑμνήσατε τῷ κυρίῳ όμον καινόν, [ἡ ἀγάθη αὐτοῦ·] δοξάζετε τὸ όνομα αὐτοῦ: Sing to the Lord a new song, [you, his dominion!] Glorify his name!</td>
<td>The LORD, you who are merciful, / sing a new song to him! / Glorify his name! (different in punctuation) (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:11</td>
<td>ἀπ᾽ ἄκρων τῶν ὄρεων / βοήσουσιν: they will shout from the tops of the mountains!</td>
<td>Sing to God a new song! You, his dominion, glorify his name! (different in punctuation) (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:12</td>
<td>δώσουσιν / τῷ θεῷ / δόξαν: they will give glory to God</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:16</td>
<td>τρίβους / οὓς οὐκ ἔδεισαν / πατῆσαι: I will make them tread paths they had no knowledge of</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>42:18</td>
<td>οἱ τυφλοί / ἀναβλέψατε / ἰδεῖν: you that are blind, / look up / to see</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:5</td>
<td>ἀπὸ ἀνατολῶν / ἀξω / τὸ σπέρμα σου: I will bring your offspring / from the east</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:5</td>
<td>ἀπὸ δυσμῶν / συνάξω / σε: from the west / I will gather you</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:7</td>
<td>ἐν γὰρ / τῇ δόξῃ μου / κατεσκεύασα αὐτὸν: for / I prepared him / in my glory</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:9</td>
<td>συναχθήσονται / ἄρχοντες / ἐξ αὐτῶν: rulers / will be gathered / from among them</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:10</td>
<td>καὶ πιστεύσητε / καὶ συνῆτε: that you may believe / and understand</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:13</td>
<td>ὁ ἐκ τῶν χειρῶν μου / ἔξωρον μου: who / rescues / from my hands</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:15</td>
<td>ἐγὼ κύριος ὁ θεὸς / ὁ ἁγιός υἱόν: I am the Lord God, / your Holy One</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:16</td>
<td>ἐν ὕδατι ἱσχυρῷ / τρίβον: a path / in the mighty water</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>43:18</td>
<td>τὰ πρῶτα / καὶ τὰ ἀρχαία: the former things / and the things of old</td>
<td>(&gt; Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>
43:19 ἐν τῇ ἀνύδρῳ⁴ / ποταμούς⁵: rivers⁵ / in the dry land¹

43:20 εὐλογησει με¹ / τὰ θηρία τοῦ άγρου²: the wild animals of the field² / will praise me¹

43:20 ἐν τῇ ἐρήμῳ¹ / ὕδωρ²: water² / in the wilderness¹

43:21 τὰς ἄρετάς μου¹ / δηλεῖσθαι: to set forth my excellences

43:24 οὔδε¹ / τὸ στέαρ τῶν θυσιῶν σου² / ἐπεθύμησα: nor¹ / did I desire³ / the fat of your sacrifices²

Table 7. Semantic changes

42:1 ἔδωκα τὸ πνεῦμά μου ἐπ᾽ αὐτόν: I have put my spirit upon him

42:6 ἐκάλεσά σε: I have called you

42:7 ἐκ δεσμῶν δεδεμένους: from bonds those who are bound

42:9 ἐδηλώθη υμῖν: they were made plain to you (passive voice)

42:18 οἱ τυφλοί ἀναβλέψατε ἵνα θυγάτεροι ἴδεῖν: you that are blind, look up to see (active voice; > Ziegler)

42:19 τίς τυφλὸς: who is blind

42:23 εἰσακούσεται εἰς τὰ ἐπερχόμενα: he will listen for the things to come

42:24 ήμέτροσαν: they have sinned

43:1 τὸ ὄνομά σου: by your name

43:2 καὶ ἔαν: and if

43:3 σου: your

43:8 καὶ μετ᾽ ἐμὲ οὐκ ἐσται: nor shall there be any after me

43:10 καὶ μετ᾽ ἐμὲ οὐκ ἐσται: nor shall there be any after me

43:13 ἐξαιρούμενος: who rescues

43:13 τίς ἀποστρέψει αὐτό: who will turn it back
### Table 8. Greek words in the Coptic text

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Coptic Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵππον</td>
<td>2ΕΝΣΤΩΡ</td>
<td>horse</td>
</tr>
<tr>
<td>ἐσβεσμένον: that is quenched</td>
<td>ΛΗΒΟΥΜ: that he has quenched (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>ποιῶ: I am doing</td>
<td>ἩΝΑΠ: I will do (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>προέστην σου: I have stood before you</td>
<td>ΑΚΡ ΖΙΧΩΙ: you have stood before me (Ziegler: προεστης μου)</td>
<td></td>
</tr>
<tr>
<td>οἱ ἀρχοντες αὐτῶν: their rulers</td>
<td>ΝΕΤΝΑΡΧΟΝ: your rulers (Ziegler: ημον)</td>
<td></td>
</tr>
<tr>
<td>ἔτι βοηθηθήσῃ: You will still be helped</td>
<td>ΑΙΒΟΘΕΙ ΕΡΟΚ: I have helped you (Ziegler: οτι εβοθησα σοι)</td>
<td></td>
</tr>
<tr>
<td>τοῖς πορευομένοις: to those who walk</td>
<td>ΝΕΤΜΟΟΕ: of those who walk (&gt; Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Coptic Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλλά</td>
<td>άλλα</td>
<td>anyways</td>
</tr>
<tr>
<td>ἀνέχω</td>
<td>άνεξε</td>
<td>bear</td>
</tr>
<tr>
<td>ἀνομέω</td>
<td>άνομί</td>
<td>wrong</td>
</tr>
<tr>
<td>ἀρχαῖος</td>
<td>άρχαν</td>
<td>ancient</td>
</tr>
<tr>
<td>ἄρχων</td>
<td>άρχαν</td>
<td>ruler</td>
</tr>
<tr>
<td>Βαβυλών</td>
<td>άρβυλόν</td>
<td>babylon</td>
</tr>
<tr>
<td>βοηθέω</td>
<td>άβοθό</td>
<td>help</td>
</tr>
<tr>
<td>γάρ</td>
<td>γαρ</td>
<td>because</td>
</tr>
<tr>
<td>γένος</td>
<td>γενος</td>
<td>race</td>
</tr>
<tr>
<td>δέ</td>
<td>δε</td>
<td>that</td>
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<tr>
<td>διαθήκη</td>
<td>διαθηκη</td>
<td>testament</td>
</tr>
<tr>
<td>δικαιοσύνη</td>
<td>δικαιοσυνη</td>
<td>justice</td>
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<td>δέννος</td>
<td>δεννος</td>
<td>flesh</td>
</tr>
<tr>
<td>δένος</td>
<td>δενος</td>
<td>flesh</td>
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<tr>
<td>διφράνε</td>
<td>διφρανη</td>
<td>cross</td>
</tr>
<tr>
<td>ίακοβ</td>
<td>ιακαβ</td>
<td>jacob</td>
</tr>
<tr>
<td>ἡ</td>
<td>η</td>
<td>the</td>
</tr>
<tr>
<td>θάλασσα</td>
<td>θαλασσα</td>
<td>sea</td>
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<tr>
<td>θηρίον</td>
<td>θηριον</td>
<td>beast</td>
</tr>
<tr>
<td>θυσία</td>
<td>θυσια</td>
<td>sacrifice</td>
</tr>
<tr>
<td>Ιακωβ</td>
<td>ιακωβ</td>
<td>jacob</td>
</tr>
</tbody>
</table>

The Biblical Annals 10/2 (2020)
6. Analysis of Selected Philological Questions

Found in Isa 42:1–44:5

Both the analysis of the Coptic text itself and comparison with the LXX show that some fragments require a more detailed analysis and commentary. Explanations of the difficult philological phenomena concern the following verses:

Isa 42:5

Two different Greek verbs: πήγνυμι and στερεόω were rendered in Coptic by the same word ΤΑΧΡΟ, first occurring in the presuffixal form (ΤΑΧΡΟ=), and then in the pronominal form (ΤΑΧΡΕ-). The literal rendering into Coptic could have been “who created heaven and established it, who established the earth and
the things that are in it.” Because of stylistic reasons, the NETS version has used “who created heaven and established it, who bolstered the earth and the things that are in it.”

**Isa 42:9**

The first part of the verse has \( \text{ἐκώο} \), the presuffixal form of the preposition \( \text{ἐκν} \). The lack of the suffix added to the form \( \text{ἐκώο} = \) could have indicated the second person feminine singular.\(^{194}\) Looking at the context of the pericope it is difficult to conclude to whom the feminine form would refer. Appearing earlier in the text, the form of the second person singular was always the masculine gender. We can see it in Isa 42:1 (in the very similar form \( \text{ἐκώκ} \)) and twice in v. 6 (\( \text{ἐροκ}, \text{κακ}, \text{αίτακ} \)). Where does the feminine pronoun in Isa 42:9 come from? Looking at the manuscript we can note that the letters \( \text{ω} \) clearly extend beyond the column. Thus the original notation might have been \( \text{ἀγείε} \) (with the unnecessary final letter -\( \epsilon \)). Having noticed the error, the scribe added the letters \( \text{ω} \) on the right side of the column so that to create \( \text{ἀγεί ω} \). The shape of the last two letters \( \text{ω} \), especially the writing of the sign \( \chi \), points to the author of the manuscript. If another letter: -\( \kappa \), had been inserted, we would have had the masculine pronoun (\( \text{ἐκώκ} \)), which would perfectly correspond to the early context. Furthermore, it is worth observing that the text of the Septuagint contains the verb ἡκασιν without any preposition. Consequently, the form \( \text{ἐκώο} \) was not created on the basis of the Greek text.

**Isa 42:10**

The Greek text ὑμνήσατε τῷ κυρίῳ ὑμνον καινόν ἡ ἀρχή αὐτοῦ δοξάζετε τὸ ὄνομα αὐτοῦ, lacking any punctuation, can be rendered in two ways: “Sing to the Lord a new song, you, his dominion! Glorify his name!” or “Sing to the Lord a new song! You, his dominion, glorify his name!” Ziegler’s edition prefers the first version placing a dot after ἡ ἀρχή αὐτοῦ.\(^{195}\) However, the Coptic translator put a dot after \( \text{ΜΟΥ ΕΠΙΝΟΥΤΕ ΝΟΥ<ΣΜΟΥ ΝΒΡΠΕ} \) and thus opted for the other possibility. The construction \( \text{ΤΕΘΡΧΗ} \) (corresponding to the Greek ἡ ἀρχή αὐτοῦ) was joined not to what preceded it but to what followed it.

**Isa 42:11**

In the final part of the verse we read \( \text{ἴν άρΧΝΟΥ} \). The correct form, as suggested by Schleifer,\(^{196}\) should be \( \text{ἴν άρΧΟΥ} \). Yet, in the manuscripts there is

\(^{194}\) See Layton, *Coptic Grammar*, par. 85.

\(^{195}\) Ziegler, *Septuaginta*, 287.

the form χίν ἀράξνου,197 coupled with the 3rd plural suffix. In my edition, I have left it as a possible form.

Isa 42:17
In the final part of the verse, we find the fairly developed form ΝΝΕ-ΤΕΣΛΑΥΟΥΟΤΖΟΥ. It consists of the following elements: Ν-, which shows that the whole expression fulfils the role of indirect object; -Ν-, which is the plural definite article and nominalises the whole expression; -ΕΤΕ-, which is the so-called relative converter; and -ώΔΥ-, being the affirmative aorist base in the third person plural,198 which could also express the passive voice. The last element is the verb οὐωτζ in the presuffixal form ουοτζ with the added third person plural suffix. Thus ΝΝΕΤΕΣΛΑΥΟΥΟΤΖΟΥ can be rendered as “to those who have been cast.” The Coptic version corresponds exactly with the Greek τοῖς χωνευτοῖς. In my translation, the NETS rendering “cast images” remains.

Isa 42:19
The LXX begins the verse in the singular τίς τυφλός (“who is blind?”), to which the Coptic manuscript P.Mon.Epiph 26, containing the translation ΝΙ[Μ] ΠΕ ΠΒΑΛΈ, corresponds perfectly. Our manuscript sa 52 reads the plural ΝΙΜ ΝΒΑΛΈ. My translation of the verse into English has considered the version that entirely corresponds to the LXX and P.Mon.Epiph 26.

Isa 42:21
In the Coptic translation, we have the verb ξι οῶχνε, which is not the rendering of the Greek βούλομαι (“to will,” “to desire”199), but of the similar verb βουλεύω (“to take counsel with oneself,” “to deliberate”200). Therefore, the translator must have used the manuscripts containing the version εβουλευσατο (from βουλεύω) that occur in such manuscripts as S A B 393 or 538.

Isa 42:23
The final part of the Coptic translation has the expression ζωτμ ενετνήγ. The verb ζωτμ can be interpreted as an imperative form, and the whole construction may mean, “Listen for the things to come!”

It is also likely that the Coptic translator rendering εἰσακούσεται εἰς τὰ ἐπερχόμενα (in which the verb is in the future tense) made a certain simplifi-
cation. He skipped the form ΠΕΤΝΑ- before the verb CWOTM; the omitted form would indicate the future tense, especially that it occurred earlier exactly before the same verb. So our verse could have been a more detailed translation of the Greek text: ΝΙΜ ΝΖΗΤ ΘΥΤΝ ΠΕΤΝΑCWOTΜ ΕΝΑI. {ΠΕΤΝΑ|CWOTΜ ΕΝΕΤΝΗΥ. In my translation into English, which aims at providing the most faithful rendering of the Coptic text, I have introduced the imperative mood.

Isa 43:1
In the middle part of the LXX verse, we can find μὴ φοβοῦ ὅτι ἐλυτρωσάμην σε. The Greek verb λυτρόω should have been translated as the Coptic ΑΙΚΟΤΚ.201 In manuscript sa 52, which for the time being is the only witness of this verse, there is the similar verb ΑΙΚΟΤΠΚ. However, its meaning is different (“to choose”202). It is difficult to state whether the Coptic translator used this verb by mistake, adding the letter Π before the final suffix, or had a different text of the LXX, containing, e.g. the verb ΕΚΛΕΓΩ.

Isa 43:12
The verbal form ΑΙΤΑΜΩΤΝ is most probably the presuffixal form of the verb ΤΑΜΟ (“to tell,” “to inform”)203 connected with the 2nd person plural suffix. What is doubtful is the long vowel Ω. Since manuscript sa 52 has a similar form in Proto-Isaiah (Isa 33:14 ΠΕΤΝΑΤΑΜΩΤΝ), it can be recognised as a characteristic of the scribe’s handwriting.

An analogous situation can be found in the “lengthened” verbal form ΑΙΧΠΙΩΤΝ. The 2nd person plural suffix -ΤΝ was added to the verb ΑΙΧΠΙΩ, while the correct presuffixal form should be ΑΙΧΠΙΟ=.204

Isa 43:15
Comparing the Greek version with the Coptic text, we can see that the text of the LXX is ambiguous, and our understanding of the first part of the verse depends on the assumed punctuation. The authors of NETS combined ἐγὼ κύριος ὁ θεός (“I am the Lord God”) with ὁ ἁγιος ὑμῶν (“your Holy One”). The Coptic translator read the verse slightly differently: firstly, ἐγὼ κύριος (ΑΝΟΚ ΠΕ ΠΧΟΕΙΣ) and next, ὁ θεὸς ὁ ἁγιος ὑμῶν (ΠΕΤΝΝΟΥΤΕ ΕΤΟΥΑΛΑΒ). Thus the Coptic version should be rendered as “I am the Lord, your holy God.”

201 Crum, Coptic Dictionary, 362a.
203 Crum, Coptic Dictionary, 413a.
204 See Crum, Coptic Dictionary, 778b.
Isa 43:17
The final part of the verse contains the verb $\omega\omega m$, which was not preceded by any conjugation base. The earlier verb $cnatwoun$ was written in the past tense. The use of the same 3rd person plural subject and the same past tense would give the verb $\omega\omega m$ meaning “they will be quenched.” As it is one of the possible variants, our translation from Coptic into English opts for the NETS version: “they have been quenched.” It can perfectly correspond to the past tense of the verb $\gamma n k o n$ (“they have lain down”) that was used before.

Isa 43:20
The difference between the translations of the end of v. 20 and the beginning of v. 21 results from the division of the text. In the LXX, the adjective το $\epsilon k l e k t o n$ was associated with the noun το $\gamma e n o s$ μου, and thus part of v. 20 (“to my chosen race”). In the Coptic translation, the adjective το $\epsilon k l e k t o n$ was related to the following noun $\lambda a o n$ μου (“to my chosen people”). If in the LXX, v. 20 had ended as ποτίσαι το $\gamma e n o s$ μου (“to give drink to my race”) and v. 21 had begun as το $\epsilon k l e k t o n$ $\lambda a o n$ μου (“my chosen people”), we would have had a text that would exactly correspond to the Coptic rendering.

Isa 43:23
According to the suggestion of Ziegler’s critical apparatus, the Coptic text has the equivalent of the Greek verb $\eta g e g k a s$ (Indicativus Praesentis Activi 2 sg. of the verb φέρω, meaning “to bear, to carry”), preceded by the negation ουκ. The Coptic form $mpek\omega y c o o y w e$ could factually, although not very precisely, correspond to the Greek ουκ $\eta g e g k a s$. Then it would have read $mpek$- (past tense negative, 2 sg. masc.), followed by $\omega y c o o y w e$ interpreted in the verbal sense. The original meaning of the word $\omega y c o o y w e$ is, however, nominal.

Creating a Coptic equivalent of the Greek ουκ $\eta g e g k a s$ would require the usage of the verb $e i p e$ (“to make”). In this case, the Coptic construction must have assumed the shape: $mpek e i p e$ $\pi w o y c o o y w e$ (or $mpek e p r w o y c o o y w e$).

In our verse, the form $mpek\omega y c o o y w e$ has a nominal sense and should be interpreted as $m$- (of the possessive construction), $\pi e k$- (possessive article, 2nd sg. masc.) and the noun $\omega y c o o y w e$ (“sacrifice, offering”). Consequently, the whole construction can be rendered as “of your sacrifice.”

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205 Lust, Greek-English Lexicon, 645a.
206 Crum, Coptic Dictionary, 603b.
207 Crum, Coptic Dictionary, 83a.
208 Layton, Coptic Grammar, par. 147.
209 Layton, Coptic Grammar, par. 54.
210 Crum, Coptic Dictionary, 603b.
Consequently, Ziegler’s remark in his critical apparatus of the LXX is not very precise.

**Isa 43:24**
In the final part of the verse, we are most likely dealing with a change introduced for theological reasons. Although the LXX reads προέστην σου (“I have stood before you”), the Coptic translation has the change of the figures: ἀκρὴ γίγωι (“you have stood before me”). The author of the change might have regarded as improper for theological reasons to have God stand before Jacob or Israel (see v. 22). Man can stand before God and not God before man. Since the author of the Coptic translation is the only one who used this change,211 he could have read some Greek manuscript that contained it.

**Isa 44:5**
In the final part of the verse, a few Greek manuscripts contain a slightly longer version: βοήσεται ἐπὶ τῷ ὄνοματι Ισραηλ (“he will call out in the name of Iakob”). It was influenced by the previous clause βοήσεται ἐπὶ τῷ ὄνοματι Ιακωβ (“he will call out in the name of Israel”). The double-used verb βοήσεται (“will call out”) is also translated in the Coptic text. The author of the translation uses, however, two different verbs: firstly, ὤῳ ἤβολ, and next ἧμεν ἤβολ. Both mean the same “to call out,”212 yet, the Coptic translator was more creative.

7. Conclusion

The edition of Isa 42:1–44:5, as the theme of this paper, first of all shows the importance of manuscript sa 52, whose critical edition has not been prepared so far. It should be stressed that only our manuscript contains the full Sahidic text of the Book of Isaiah. Out of the 58 discussed verses, only 15 (not always entirely preserved), can be found in other manuscripts. Let us hope that the presentation of the Sahidic fragment of Isa 42:1–44:5, its translation into English, comparison with the Septuagint and detailed analysis of the difficult philological issues will contribute to both our thorough knowledge of the text and better understanding of the biblical message of the Book of the Prophet Isaiah.

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211 See the critical apparatus by Ziegler (*Septuaginta*, 284).
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