MORE ISAIAH COMMENTARIES FROM QUMRAN'S FOURTH CAVE

J. M. ALLEGRO
UNIVERSITY OF MANCHESTER

JUST as Isaiah seems to have been the favorite prophet of the Qumran Essenes (to judge from the number of fragmentary scrolls found among the biblical works),1 so the pesūrām of Isaiah outnumber the others. Here are some further examples of these commentaries from the Fourth Cave fragments.

4QpIsa

A fairly coarse skin, wrinkled, and torn or cut in antiquity.2 The top margin is of 1.9 cm., the ruling is irregular and carelessly made (note the double line at the top), of intervals varying between .6 cm. and .95 cm. The margins are of 1.75 cm. and 2 cm. respectively. The column width is about 12 cm.

The script is a bookhand with letters some .25 cm. high, and whose irregularity in cols. ii and iii owes something to a blunt writing point.

Col. i

[I took away its hedge and it was(?) for burning; I broke down its fence and it was for trampling.

[...] The interpretation of the phrase is that he has forsaken them

[...] and as it says, But there shall come up briers

2 Cf. also my publication of 4QpIsa in JBL, LXXV (1956), 177–82.
3 There are a number of similar indications in the Fourth Cave fragments of such
<table>
<thead>
<tr>
<th>Column</th>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Col. ii</td>
<td>1</td>
<td>וְאֶלֶף בְּזֵית בַּעַד בְּבֵית וּשְׁבִית עַל שֵׁם יִתְרוֹן אֲשֶׁר לְמָוֶת</td>
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<td></td>
<td>2</td>
<td>בְּבֵית שָׁמַיִם בְּבֵית בִּשְׁכִית בְּבֵית יִתְרוֹן אֲשֶׁר לְמָוֶת</td>
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<td></td>
<td>3</td>
<td>יָדָּל בְּשֵׁם בְּבֵית וּשְׁבִית עַל שֵׁם יִתְרוֹן</td>
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<td>4</td>
<td>לְבֵית בְּבֵית בְּבֵית יִתְרֹן אֲשֶׁר לְמָוֶת</td>
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<td>5</td>
<td>הַמַּדַּם תִּזְכִּיר עַל כָּל דֶּרֶךְ מְרֻם שָׁמִיר</td>
</tr>
</tbody>
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7 Commentary on 5:10.
6 For the position of this phrase before the specific reference of the *pesher*, cf. Pap 4QPsa4 fgt. 10, l. 10; see below, n. 48.
9 Probably for נַחֲלָה, a form of נְחַלָה 'dryness, drought.' Note also, however, Arabic حَوْلَةُ حَوْلَةُ 'state of barrenness' (Lane, l. i, ii, 819c). For the idea of the failing of the land in the Last Days, cf. 4QPps 37, fgt. 1, col. ii, l. 1; col. iii, l. 4.
10 Cf. 5:11.
and their glory and their multitude
and their tumult (and) he that
rejoices in her shall descend (into
it). These are the Men of
Scoffing

who are in Jerusalem. Those are
they who have rejected the law of
Yahweh, and the word of the
Holy One of

Israel they have despised. There-
fore is the anger of Yahweh
kindled against his people and
he hath stretched forth his hand
against them, and hath smitten
them, and the hills
did tremble, and their carcases
were as refuse in the midst of the
streets. For all this [his anger]
is not turned away

[and his hand is stretched out
still.] That is the congregation
of the Men of Scoffing who are
in Jerusalem . . .

Col. iii

... and none to deliver . . . And
he shall roar against him in that
day]

21 MT נָשָׁת. 22 MT נְשָׁת. 23 MT לֵלֵע. 24 MT נּוּ. 25 MT נּוּ. 26 MT נוּ. 27 MT נוּ. 28 MT נוּ. 29 MT נוּ. 30 MT נוּ. 31 MT נוּ. 32 MT נוּ. 33 MT נוּ. 34 MT נוּ. 35 MT נוּ. 36 MT נוּ. 37 MT נוּ. 38 MT נוּ. 39 MT נוּ. 40 MT נוּ. 41 MT נוּ. 42 MT נוּ.
like the roar[ing of the sea. And if one look unto the land, behold darkness (and) distress, and the light is darkened]
in the cl[ouds thereof . . .]

Pap 4QpIsa*

Written on papyrus, with a breadth of column of about 8.5 cm., side margins about 1 cm., and lines spaced at intervals of between .5 and .6 cm. The letters form a neat, regular bookhand, about .2 cm. high. The pieces described here form the largest connected fragment of this work.

Thus said [Yah]weh, the Holy One of [Is]rael, In returning and rest ye shall be saved;
in quietness and trust shall be your strength. And you would not but you [said,]
No, but we shall flee upon horses. Therefore shall ye flee away. And, We shall ride upon swift steeds. Therefore
your pursuers shall be swift. A thousand shall flee [at] the threat of one, at the threat of

Cf. 6 a, with 1QIsa* against MT וארז. This seems preferable to 6 b t. since the letter following cannot be ι of וארז.
five ye shall flee, [until you are left
like a flagstaff on the top of a mountain
and like a signal on a hill. Therefore
the Lord waits to be grac[ious to] you; and therefore he exalts himself
to show mercy to you. For Yahweh
is a God of justice; blessed are all those who wait for him.
The interpretation of the phrase,
at the end of days, concerning
the congregation of the Seekers-
after-Smooth-Things
who are in Jerusalem . . . .[ ]
in the Law, and they will not
[be (?) . . . ]
heart, for at the head of [. . . ]
As robb[ers] wait for a man, [so the
priests are banded together (?)]
the Law they have rejected [. . . ]
Yea, O people of Zion [who dwell
in Jerusalem; you shall weep no more. He will surely be gracious
to you at the sound of]
your cry; when he he[ars it he will
answer thee. And though the Lord
give you the bread of adversity
and the water of affliction,
yet he will not hide [your teacher(s)] any more, but your eyes shall see your teacher(s).]

And your ears shall hear a word behind you, saying, This is the way, walk in it.

when you turn to the right or when you turn to the left . . .]

concerning (against ?) the iniquity of . . .]

4QpIsa⁴ fgt. 1

This, the largest fragment of this work so far found, also bears traces of being cut or torn in antiquity. The skin is fairly thick, but fine-grained. The top and right-hand side margins measure 1.8 cm. and 1.2 cm. respectively. The ruling is heavy, at intervals of .8 cm., and the letters stand some 2.5 to 3 mm. high.

. . .] all Israel like antimony they have sought thee (?) and I shall lay your foundations in lapis [lazuli. Its interpretation

is that: they have founded the Council of the Community, [the] priests and the people . . .

the congregation of his elect, like a stone of lapis lazuli among the stones [. . . And I will make as agate]
Pap 4Q p Isa²
all thy pinnacles. Its interpretations concerns the twelve [...] luminaries according to the order of the Urim and Thummim [...] that are lacking from them, like the sun in all its light, and like (?) [...] and thy gates of carbuncles.]

Its interpretation concerns the heads of the tribes of Israel at [the end of days (?) ... the men of (?)]

his lot, the offices of [...]