read 'by his service'. It may well be, however, that the M.T. is after all correctly preserved and that here is to be explained by reference to . The sense obtained will then be 'his submission, humiliation, discipline'—a meaning which accords well with the general characterization of the Servant's degradation and silent submission to his martyr's fate as portrayed throughout the Songs. The equation of here with would seem to go far towards ridding the passage of both textual and exegetical difficulty.

The Massoretic punctuation of this first half-verse whereby is unconnected with must be regarded as erroneous. The parallelism is clearly between the phrases and . Connecting then with , and taking as the equivalent of , and transferring to the first half of the verse, we may translate:

'Of the toil of his soul shall the righteous have his fill, He shall be sated with his humiliation.'

One further passage may be mentioned where the rendering of a Greek version rests on the assumption of a viz. Hos. vi. The verse opens 'knew', which is translated in the R.V. 'And let us know, let us follow on to know the Lord'. The Versions in general derive similarly from 'knew' (Targ.), but Quinta's rendering by may point to a derivation from even though such a translation cannot be correct.

D. Winton Thomas.

A NOTE ON THE MEANING OF \( \text{יִצָּבֵא} \) (\( \text{אָלֹם} \) \( \text{עִקְבֶּה} \)) IN THE PSALTER

The phrase (the God of Jacob', E.V.) occurs thirteen times in the book of Psalms, and since 'Jacob' is used frequently in true reason of his suffering', remarks that 'a fuller expression of this thought might however have been expected', and that the change to 'in spite of his misery' provides a parallel suitable to the preceding one.

1 In Deuterojesaja in seinem Verhältnis zu Tn"tojesaja 8.
2 So Torrey op. cit. p. 422; Volz op. cit. pp. 171-172, &c. Kittel, however, op. cit., ad loc. retains the Massoretic punctuation.
3 For \( \text{יָדָא} \) = \( \text{יָד} \) and for the transference of \( \text{ךְּרֶצֶנָה} \) to the first half of the verse, see Mr Driver in J. T. S. xxxvi 152.
4 Mr Driver has kindly drawn my attention to this passage.
5 Field Orig. Hexapli. ii 949. This is the word, of course, which is ordinarily used by the LXX to translate . Only one other occurrence of Quinta's use of it is found (Hatch & Redpath Concordance to the Septuagint ii 1047), viz. in Ps. lxviii 28, where it renders by \( \text{יָדָאָו} \) \( \text{יבָּדָאָו} \) (Field op. cit. ii 203; cp. Syr. \[ 'chastise' (similarly Mishn. Hebr. \( \text{יָדָא} \) and Aram. \( \text{יָדָא} \)).
the Old Testament, e.g. in Deutero-Isaiah, to correspond with ‘Israel in parallelism, the phrase ‘God of Jacob’ is usually understood wherever it occurs in a gentilic sense. ‘Jacob’ is taken either as roughly equivalent to ‘Israel’, or more precisely (as Cheyne suggested on Ps. lxxvii 16) as equivalent to ‘Southern Israel’, plain ‘Israel’ being taken to refer to the Northern tribes.

But is there nothing more to be said on this matter? Is Cheyne’s suggestion sufficient to explain the choice of the expression בֵּיתֶי יַעֲקֹב in several cases in which ‘Jacob’ is not balanced by an ‘Israel’ in the parallel member? There are passages in the Psalms in which בֵּיתֶי יַעֲקֹב is used with emphasis on ‘Jacob’, but the emphasis does not seem to fall on the gentilic meaning of the name, but on some further significance which resides in it. Twice in Genesis (xxvii 36 and xxxii 27, 28) it appears that the name ‘Jacob’ suggested to the Hebrew ear something beyond its gentilic meaning.

The meaning of the root בָּעַס must be investigated. The substantive בָּעָס is a well-known word for ‘heel’ or ‘foot-print’, and the literal meaning of the verb (a denominative) is ‘to follow at the heel’ i.e. ‘to follow closely’, ‘to press upon in pursuit’. But it is not necessary to adopt Esau’s angry suggestion that the true meaning of the name ‘Jacob’ is ‘supplanter’, nor does it follow from Gen. xxxii 27, 28 that ‘Jacob’ is a name of reproach. All that is certain about verse 28 is that God gives Jacob a theophorous (and so a higher) name:(Isra-El ‘El striveth (? persisteth’).

From the physical sense of the verb בָּעַס, ‘to follow closely’, there follow two derivative senses, (a) to ‘pursue as a victor’; (b) to ‘follow as an avenger’. In some passages of the Psalms either of the two renderings of בָּעַס, ‘one who is victorious’, ‘one who avenges’, would suit the context equally well, and either would answer to the emphasis laid on the title בֵּיתֶי יַעֲקֹב better than the rendering ‘God of Jacob’ when understood simply as equivalent to ‘God of Israel’ (or ‘of Southern Israel’). Lagarde (no mean authority) explains the name בֵּיתֶי from the Arabic as ‘one closely following’, and the corresponding verbal root in Arabic in the IIIrd stem means ‘to take vengeance’ as in Kur’ān xxii 59, ‘Whoever hath taken a vengeance (takaba) equal to the vengeance which hath been taken (’ubiba) on him’. Two illustrations of this meaning may be cited from the Old Testament.

Thus Gen. xlix 19 may be rendered:

‘Gad, a troop chargeth upon him,
But he (in turn) as (his own) Avenger chargeth upon them.’

So in Joshua viii 13 בָּעָס means not precisely ‘liers in wait’ (as E.V. = אֲרָב), but a force intended after Israel’s defeat to follow the enemy,
and turn the tables on him, in other words an ‘avenger’. The kindred sense of ‘paying back’ is found in the substantive בֶּעָשָׁע in Ps. xix 12 (11), ‘In keeping of them there is great reward’.

In the sense of ‘avenging’ or ‘rewarding’ the form בֶּעָשָׁע may be suitably coupled in the Old Testament with the name of God. That it was so coupled in the ancient East appears from both Babylonian and Egyptian sources. The name Yakub-ilu has been read on a tablet of the age of Khammu-rabi, and a similar name has been tentatively read on Egyptian documents. ‘The scarabs of a Pharaoh, who evidently belonged to the Hyksos time, give his name as Jacob-her or possibly Jacob-el, and it is not impossible that some chief of the Jacob-tribes of Israel for a time gained the leadership in this obscure age.’ So writes Breasted (History of Egypt, p. 220). Yakub-ilu (or Jacob-el) means apparently either ‘God (El) is victorious’ or ‘God (El) avengeth’.

If then בֶּעָשָׁע can be used predicatively of JEHOVAH I suggest further that in certain places of the Psalms בֶּעָשָׁע אלָהִי is to be rendered not ‘God of Jacob’ but ‘God the Victor’ or ‘God the Avenger’. בֶּעָשָׁע becomes a virtual substantive (like the Tetragrammaton). No objection can be taken to this view on the ground that the two substantives stand in the construct relation. Similar instances are given in Gesenius-Kautzsch (§ 128, k-ƿ); as Gen. xvi 12, מָאַר אָבָא, ‘wild man’; Amos v 2, הַרְוַעַת וַיאֶל, ’the virgin Israel’; and especially Hosea x 6 הַרְוַעַת, ‘the king who contendeth’, regi ulti ori (Vulgate). So בֶּעָשָׁע אלָהִי, ‘God who is Victor’ or ‘God who avengeth’.

A specially significant case of the use of בֶּעָשָׁע אלָהִי is that of Ps. xlvi 9, 10 (8, 9), a passage which is wrongly interpreted when the rendering ‘He maketh wars to cease’ is given in verse 10 for מָשְׁבַּת מָלָתוֹ. JEHOVAH is not represented in the Psalm as the Prince of Peace, but as the universal Victor in war. To the ends of the earth, His conquering power is made known, for He utterly destroys His enemies; it is He who hath made desolations in the earth. The details of his complete victories follow. The battle-array of the enemy is dissolved wherever it is found,1 their bows are broken; their spears are cut up; and the supply-wagons (not ‘chariots’) which form their laager, the last line of defence of their camp, are burnt with fire.

To pin מלחמה to the abstract meaning of ‘War’ is wrong. The word is to be taken in a concrete sense, ‘an embattled army’—‘a host in battle-array’ in several places of the O.T., e.g. r Kings xx 14, ‘Who shall marshal the army?’ יִשְׂמַח יִשְׂרָאֵל מָלָתוֹ: Jer. vi 4 ‘Sanctify an army in array against her’, כָּרְשָׁה עַלְיוֹ מָלָתוֹ: Ps. xxvii 3 ‘If there rose up an army (מָלָתוֹ) against me’.

1 Hence the plural מלחמות, not ‘wars’.
Noteworthy in Ps. xlvi is the description of JEHOVAH in the first member of verse 9 (8) as יְהוָּה יְבֵלָן and in the second member as יְהוָָה יְבֵלָן. This double description is repeated in the same form in verse 12 (11). The parallelism suggests that יְהוָָה יְבֵלָן like the preceding יְהוָָה יְבֵלָן describes JEHOVAH as an Avenger or as a victorious War-God. Further the passages quoted above (Gen. xlix 19; Joshua viii 13) help us to fix יְהוָָה יְבֵלָן to the meaning, 'One who is victorious in war' or 'one who avengeth himself on his enemies'.

There are other striking passages in which we note how well the rendering 'God the Avenger' ('God the Victor') fits the context. Specially striking is,

Ps. xciv 7:

'And they said, JAH (JEHOVAH) shall not see, Neither shall God the Avenger consider it.'

Again,
Ps. xx 2 (1):

'JEHOVAH answer thee in the day of trouble, The name of God the Avenger set thee on high!'

Ps. lxxvi 7 (6):

'At thy rebuke, O God the Avenger, Both chariot and horse are stilled.'

Ps. lxxxiv 9 (8):

'O JEHOVAH, Elohim, Sêbaoth, hear my prayer; Give ear, O God the Avenger.'

To these let us add—

Ps. lxxxi 2 (1) and 5, 6 (4, 5). The latter passage runs:

'For it is a statute for Israel, An ordinance of God the Avenger. He appointed it in Joseph for a testimony, When he went out against (ם) the land of Egypt' (cf. Exod. xii 12).

Here the rendering of יְבֵלָן by 'God the Avenger' certainly fits in with the context. The case in verse 2 (1) is less compelling, but the parallelism points to the same or to a similar rendering:

'Sing aloud unto God our strength, Make a joyful noise unto God the Avenger.'

Two interesting passages remain on which we raise the question, can יְבֵלָן standing alone mean 'The Avenger' and so be taken as a designation of the God of Israel? The first passage is Psalm xxiv 6:
NOTES AND STUDIES

'Cthib, [Ch.]

Thus is it with the people who enquire of Him,
With them that seek thy face,' O Jacob.

Here we note that the Prosody is regular, for each member of the verse contains three beats (accents), as I have marked them. Moreover, there is no difficulty in the syntax. Hans Schmidt (Psalmen, 1934) proposes indeed 'enquire of Thee' in the first line, but the emendation is not needed. Sudden appeals to God such as that in the second line are found elsewhere in the Psalter, e.g. in Ps. xl 18 (17); xci 9 a, R.V. The difficulty of this verse lies not in its form, but in its substance. The parallelism and the phrases 'enquire of Him' and 'seek thy face' suggest a Divine person as the object, while on the contrary the name ' Jacob ' suggests either the patriarch (long dead) or the people named after him.

The reading of the LXX removes one difficulty but raises another:

\[ \alpha\sigma\nu\gamma \varepsilon \gamma νέ\varepsilon τῶν \zeta\gammaντούσων αἰτήν, \]
\[ \zeta\gammaντούσων τὸ πρόσωπον τοῦ θεοῦ Ἰακωβ. \]

To 'seek the face of God' is a suitable phrase, but the addition of τοῦ θεοῦ, νόμος, makes the second member too long with four beats (accents).

There are two further objections to accepting the help of the LXX. In the first place we are not sure of the Greek text, for one important authority, the St Germain MS of the Old Latin, does not notice the τοῦ θεοῦ (Rahlfs). Secondly, we cannot be sure that the Hebrew text which lay before the Alexandrian translators read θ forfeiture. Their τοῦ θεοῦ may be borrowed from xix 2; xlv 8; 12; al (Septuagintal numeration). For the Greek translators it was a cheap emendation.

Is any emendation needed? May we not take δύναντι standing by itself in the sense of 'Victor' or 'Avenger' as a Name of God? 'Jacob' is one of whom enquiry is to be made, and one whose face is to be sought. This description suits best a Divine person. And if it be objected that δύναντι has a strange look standing by itself with this sense, we appeal to the use of λύνει (Ps. ix 3) and Ἀνὴρ (Ps. lxviii 15) without ἃν prefixed.

The whole context favours the simple rendering 'O Avenger' or 'O Victor' in verse 6. The Psalm contemplates the triumphal entry of Jehovah into His city. At His coming He will bestow a blessing upon the pure in heart. Deeply stirred, the Psalmist turns and addresses

1 R.V. margin, Or even Jacob. 2 See J.T.S. xxxvi 403.
his God directly: ‘Those that seek thy face are they who shall be thus blest, O Victor’ (verse 6). The Psalmist contents himself here with an epithet, ‘O Victor’. He reserves the Name of the Victor for the last four verses that he may announce it with becoming emphasis. He cries in verse 7, ‘Let the King of glory come in’, and in verse 8 he hears in answer a challenging question, ‘But of what kind (νόμισμα, qualis) is the King of glory?’. He replies at once in the same verse, ‘JEHOVAH strong and mighty, JEHOVAH mighty in battle’. The challenge is put a second time, and then the full name, the double name, is announced, ‘JEHOVAH-Šebaoth’.

P.S.—The margin of the R.V. gives the Jewish (Aben Ezra, Rashi, Kimkhi) interpretation, thus:

‘This is the generation of them that seek after him,
That seek thy face, [even] Jacob.’

But the construction is harsh, first, because a vocative is to be expected after the affix of the second person in יְרוּם, and secondly, because יְרוּם ‘Jacob’, stands in isolation too far removed from יְהוָה, ‘the generation’, to be easily understood as being in apposition to it.

The second passage of the Psalter in which יְרוּם standing without יְהוָה appears to be a Divine epithet used in the vocative—with emphasis—is Ps. xlv 5 (4):

אֲחָת הָא מַלְכֵי אֲלָלִים
זֶה שֹׁיוֹת יְרוּם;
‘Thou art He, my King, JEHOVAH;
Command victory, O Avenger.’

Here יְרוּם is usually treated as a subjective genitive, in agreement with the accentuation. But such a qualifying genitive is not needed. The victory for which the Psalmist prays can be only the victory of his own people. The verse gains both in vigour and in symmetry, if יְרוּם be taken as a vocative: ‘Command victory, O Avenger.’

W. EMERY BARNES.

1 אֲלָלִים is due to the Elohist redactor in Book II.
2 The LXX does not help.