view that it is an instance of the anticipatory determination of a noun, suggesting "on the very day on which the incident about to be related took place" (cf. bayyôm hahû in 1 Sam. iii 2; so BDB, p. 400b; GK§126rs). Here, too, the k phrase is a temporal expression denoting exact point of time rather than denoting comparison or approximation. The translation "as [is the case] this day" is never appropriate.

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7 Deuteronomy (Edinburgh, 1895), p. 43.
9 See e.g. H. G. M. Williamson, Ezra, Nehemiah (Waco, Texas, 1985), pp. 124, 125.

A NOTE ON THE NAMELESS SERVANT IN ISAIAH XLII 1-4

In Isaiah xlii 1-4, YHWH introduces someone whom he describes as his servant (ûbdû) and chosen one (bhyr), whom he upholds and in whom he delights. (xlii 1). Neither is the servant named in these verses nor do the surrounding verses allow us to deduce his identity with certainty. This no doubt explains why Isa. xlii 1-4 has become known as the first of the servant songs, the others being xl 1-6, l 4-9, and lii 13-liii 12. These songs are considered to describe the fate and vocation of an individual servant of YHWH, priest, prophet, messianic figure... But there has never been unanimity concerning the identity of this servant, and indeed, many biblical scholars have come to doubt his existence. In his form-critical work, Roy F. Melugin takes the servant of Isa. xlii to...
be Israel at least in the mind of the redactor.¹ T. N. D. Mettinger is convinced that the servant of YHWH is Israel all through Isa. xlv—in other words, that there are no "servant songs".² P.-E. Bonnard takes the servant to be Cyrus in ch. xlii, but admits a later relecture in which he is Israel.³ The LXX actually names him Jacob-Israel—so at least the relecture is attested.⁴

The servant of ch. xlii may be nameless. But in the preceding chapter, we have already met with a servant of YHWH, namely Jacob-Israel. In the unit xli 8-13, Jacob-Israel is addressed by YHWH as ʾbdy (vv. 8, 9) and is told that YHWH has chosen (bhr: v. 8) and upheld (tmk: v. 10) him. That is, in xlii 1, three key terms from a unit in which the servant is Israel reappear. Furthermore, these are the only two occurrences of tmk in the whole of Deutero-Isaiah. Thus far, there certainly seems good reason to assume that the same servant is referred to.

bḥr (in xli 8, 9, we have the verb bhr) occurs twice later in Deutero-Isaiah: in xliii 20, where it is predicated of the people of YHWH ("my people") and in xlv 4, where it is predicated of Jacob-Israel. The verb bḥr is more frequent: it occurs in xli 8, 9, 24, xliii 10, xlv 1, 2, xlix 7. In xli 8, 9 xliii 10, xlv 1, 2, Israel is chosen. In xli 24, idols are chosen by men. In xlix 7, another "mysterious" person or group (to my mind, almost certainly Israel) is chosen. Thus the most likely, although not the only possible, object of YHWH's choice is Israel.

In other respects, this second servant unit may be considered to have little in common with the first one, since in ch. xlii, a task is immediately attributed to the servant. He is to bring the nations justice (mšḥl ʾlgwym ʿṣr). To proclaim mšḥl was the task of kings and prophets; the task of bringing the nations justice does not seem to be attributed to anyone anywhere else in the Old Testament, at least not in these terms. The attribution of a task to the servant need not be an argument against identifying him with the servant Jacob-Israel of the former unit. Rather, if both units are seen as parts of a longer story, the second explains the first: because of his task, Israel can be called servant and chosen one. And once he has been comforted and promised strength, as in ch. xli, he can be commissioned.

In bringing the nations justice, the servant will not shout or lift up his voice. He will not break a crushed reed or extinguish a faintly burning wick (xlii 2). In the whole Old Testament, the