Introduction
Grammatical Type: n. f. 
Occurrcences: Total 78x OT, 1x Sir, 23x (+ 6 pars.) Qum, 0x inscr.
Qum: CD 20.34; 1QH 6.5: 7.19; 19.23 (= 4QH a 1.5); 20.3 (= 4QH a 3.2-3); 26.10 (= 4QH a 7 i 14); 1QS 1.19; 10.17 (= 4QS 20.6; 4QS f 4.4); 11.12; 1QM 1.5; 4.13; 13.13; 14.5; 18.7; 4Q185 2.13; 4Q381 15.9; 4Q438 4 ii+5.3; 4Q491 (4QM a) 11 ii 17 (cf. 1QM 16.16ff.); 15.7; 4Q503 48-50.6; 4Q511 1.5; 10.8
No context: 4Q511 38.3
Sirach: 32.25(B) = Beentjes 35.25

Text doubtful:
B.1 ThWQ:315 assumes the restoration יש[תינא אסר חורמ] מצתה in 1QH a 14.10-11 (its numbering: ll. 7-8 in the Study Edition [García Martínez and Tigchelaar 1997, 1998]). It is not clear how אש[ר] can be fitted into this restoration: the alternative (in Lohse as well as the Study Edition) which restores עתי [ידי כי] is better, understanding אש[ר] according to its occasional equivalence to כי. In any case the text is too damaged at this point to play any part in a semantic study.

Qere/Ketiv: none.

1. Root and Comparative Material
A.1 [See ישוע]

2. Formal Characteristics
A.1 The pattern is qatūlat (BL:471-72), for which there are examples with both stative (גְּבוּרָה, מְּלוּכָה) and passive (שְּׁבוּעָה, שְּׁמוּעָה) meanings. Other such formations seem to be related to the qal stem, which is not attested in BH for ישוע.
A.2 12x in plural in OT (9x Ps, 2x Is, 1x 2Sm), 8x in Qum (1QH a 19.23; 1QS 1.19; 1QM 4.13; 18.7; 4Q185 2.13; 4Q381 15.9; 4Q438 4 ii+5.3; 4Q491 (4QM) 11 ii 17 (cf. 1QM 16.16ff.); 15.7; 4Q503 48-50.6; 4Q511 1.5; 10.8).
A.3 Even if gender represents a difference in meaning between יְּשׁוּעָה and יֵשַׁע (see Exegesis A.4 and Conclusion A.4), it still could be employed for poetical reasons (Watson 1980:339). Is 62.1b exhibits what Watson calls a ‘reversed pattern’, with m. צֶדֶק corresponding to f. יְּשׁוּעָה.

3. Syntagmatics
A.1 יְּשׁוּעָה is the subject of the verbs הָיָה ‘to be’ (Is 51.6) + ב (Is 49.6),ﬀ; ‘to go out’ (Is 62.1),piel (Ps 69.30), and ‘to pass over’ (Jb 30.15).
A.2 יְּשׁוּעָה is the direct object of the verbs נָתַן ‘to give’ (Ps 14.7; 53.7 [of pl]), piel ‘to comma’ (Ps 44.5), piel ‘to command’ (Ps 44.5), piel ‘to make’ (Ps 74.12 [of pl]), piel ‘to report’ (Ps 96.2; 1Ch 16.23), and piel ‘to make known’ (Ps 98.2).
A.3 יְּשׁוּעָה is governed by הָיָה piel + ב ‘to await’ (Gn 49.18; Is 59.11),piel והשָׁמַע + ב ‘to rejoice in’ (1Sm 2.1; Is 25.9; Sir 32/35.25),piel והשָׁמַע + ב ‘to rejoice in’ (Ps 9.15; 13.6; 21.2; 4Q511 1.5), piel ‘to shout about’ (Ps 20.6; 1QH a 26.10; 1QS 10.17),piel והשָׁמַע + ב ‘to rejoice in’ (Ps 35.9; 1QM 13.13), piel והשָׁמַע + ב ‘to come to’ (Ps
The text appears to be a passage from a scholarly work on biblical language, discussing various grammatical and lexical points. The passage includes references to Hebrew texts such as Psalms, Jeremiah, and Isaiah, and provides detailed analysis of grammatical structures and their implications. The text is dense and technical, typical of academic discourse in biblical studies. The author references specific biblical verses and scholarly works, indicating a thorough and scholarly approach to the subject matter. The text is likely intended for advanced readers with a background in biblical Hebrew and Semitic languages.
bringing you victory’. It may be for this reason that Pesh w’l mṛkb’t dpwrqnk, ‘and on the chariots of your redemption/salvation’, already made יְּשׁוּעָה into an attribute of כָּמַרְכֹּבֶתֶי, with some paraphrase to get round the problem of a nomen rectum following a suffixed form. As Rudolph (who translates: ‘mit deinen siegreichen Wagen’ [1975:231]) points out, GK §131r allows for a noun to be attached adverbially in ‘apposition in the wider sense’ (cf. Ez 16.27; 24.13; 2Sm 22.33; Ps 71.7): cf. A.11 above.

4. Versions

a. LXX: σωτήρ (Dt. 32.15; Is 12.2a; Ps 62[61].3, 7);
   σωτηρία (Gn 49.18; Ex 14.13; 15.2; 1Sm 2.1; 14.45; 2Sm 10.11; 22.51; Is 12.2b; 25.9; 26.18 [pl for s]; 33.2, 6 [pl for s]; 49.6, 8; 52.7, 10; 59.11; Hb 3.8; Ps 3.3, 9; 18[17].51; 22[21].2; 35[34].3; 42[41].12 [s for pl]; 44[43].5 [s for pl]; 69[68].30; 74[73].12 [s for pl]; 88[87].2; 89[88].27; 118[117].14, 15, 21; 119[118].155; 140[139].8; 149.4; Jb 13.16; 30.15; 1Ch 16.23; 2Ch 20.17);
   σωτηρίον (Is 12.3; 26.1; 51.6; 8; 56.1; 59.17; 60.18; 62.1; Jn 2.10; Ps 9.15; 13[12].6, 7; 20[19].6; 21[20].2, 6; 28[27].8; 35[34].9; 42[41].6 [s for pl]; 43[42].5 [s for pl]; 53[52].7 [s for pl]; 62[61].2; 67[66].3; 68[67].20; 70[69].5; 78[77].22; 91[90].16; 96[95].2; 98[97].2, 3; 106[105].4; 116[115].13[4]; 119[118].123, 166, 174);
   σόζω as articular infinitive (Ps 80[79].3);

Minor Greek Versions [MRN]:

b. Peshitta: pwrqnʾ (Gn 49.18; Ex 14.13; 15.2; Dt 32.15; 1Sm 2.1; 14.45; 2Sm 22.51; Is 12.2 [2x], 3; 25.9; 26.1, 18; 33.2, 6; 49.6, 8; 51.6, 8; 52.7, 10; 56.1; 59.11, 17; 60.18; 62.1; Hb 3.8; Ps 3.3, 9; 9.15; 13.6; 14.7; 18.51; 20.6; 21.2, 6; 22.2; 28.8; 35.3, 9; 42.6, 12; 43.5; 44.5; 53.7; 62.2, 3, 7; 67.3; 68.20; 69.30; 70.5; 74.12; 78.22; 80.3; 88.2; 91.16; 96.2; 98.2, 3; 106.4; 116.13; 118.14, 15, 21; 119.123, 155, 166, 174; 140.8; 149.4; Jb 13.16; 30.15; 1Ch 16.23; 2Ch 20.17);
   mʿdrnʾ (2Sm 10.11)
   [[pwrʾnʾ (Jn 2.10)]]

c. Targum: פרק (Ex 15.2; 2Sm 10.11; Is 12.2; Ps 35.3; 118.14, 21);
   פרקנ (Gn 49.18; Ex 14.13; 1Sm 2.1; 14.45; 2Sm 22.51; Is 12.2; 25.9; 26.1, 18; 33.2, 49.6, 8; 51.6, 8; 52.7, 10; 56.1; 59.11, 17; 60.18; 62.1; Jn 2.10; Ps 3.3, 9; 9.15; 13.6; 14.7; 18.51; 20.6; 21.2, 6; 22.2; 28.8; 35.9; 42.6, 12; 43.5; 44.5; 53.7; 62.2, 3, 7; 67.3; 68.20 [with expansion]; 69.30; 70.5; 74.12; 78.22; 88.2; 91.16; 96.2; 98.2, 3; 106.4; 116.13; 118.15; 119.123, 155, 166, 174; 140.8; 149.4; Jb 13.16; 30.15; 1Ch 16.23; 2Ch 20.17);
   פרקנ (part.: Dt 32.15; inf.: Ps 80.3);
   קדוש (Is 12.3);
   תפארת (Is 33.6; Hb 3.8);

d. Vulgate: adiutorium (2Sm 10.11);
   auxilium (2Ch 20.17);
   Iesus (Ps 149.4);
   [[iustitia (Is 51.8)]];
   magna (Ex 14.13);
   salus (Ex 15.2; 1Sm 14.45; 2Sm 22.51; Is 12.2b; 26.18; 33.2, 6; 49.6, 8; 51.6, 52.7, 56.1, 59.11, 17; 60.18; Jn 2.10; Ps 3.3, 9; 14[13].7; 18[17].51; 22[21].2; 35[34].3, 9; 42[41].12; 43[42].5; 44[43].5; 62[61].2, 3, 7; 67[66].3; 68[67].20; 69[68].30; 74[73].12; 88[87].2; 89[88].27; 116[115].13; 118[117].14, 15, 21; 119[118].155; 140[139].8; Jb 30.15);
salutaris (Gn 49.18; Dt 32.15; 1Sm 2.1; Is 25.9; 52.10; Ps 9.15; Ps 13[12].6; 20[19].6; 21[20].6; 28[27].8; 42[41].6; 53[52].7; 70[69].5; 78[77].22; 91[90].16; 96[92].2; 98[97].2; 3; 106[105].4; 119[118].123, 166, 174; 1Ch 16.23);
salvator (Is 12.2a; 3; 26.1; 62.1; Jb 13.16);
salvatio (Hb 3.8);
salvum facio (Ps 80[79].3).

A.1 The Versions in general choose the same translation equivalents as those of the cognate noun ישוע, What is striking in comparison with ישוע is the rarity of translations denoting a ‘saviour’, since the LXX only gives the rendering σωτήρ on four occasions (Dt. 32.15; Is 12.2a; Ps 62[61].3, 7), Tg יִשְׁמָר part. once (Dt 32.15) and the Vg Iesus once (Ps 149.4).

B.1 In Jn 2.10 Pesh’s use of pwrʾn’, ‘recompense’, which is usually the equivalent of words like מָטעָם and יִשְׁמָר, is based on its understanding of the context, not the meaning.

B.2 In Is 51.8 Vg has iustitia for יישוע just after using salus for יִשְׁמָר. It is clear that the regular equivalents have been inverted, following the order of the Heb. words in v. 6.

5. Lexical/Semantic Field(s)
A.1 [See in general ישוע, 5. Lexical Fields]

A.2 With a word which has all but four of its 78 biblical occurrences in poetry (see below 6. Exegesis A.1) parallelism offers some important clues to its meaning (with some support from close associations of other kinds). Surprisingly, there are hardly any matches with the ‘deliverance’ word-group: only with the verb יִישְׁמָר in Is. 49.8. The shortage of frequent nouns from other roots in this group may well have contributed to this. In any case the parallel or related nouns fall into a number of other groups: words for success or blessing (רָמָה קֶרֶן ‘horm exalted’ [1Sm 2.1], רָמָה קֶרֶן ‘light’ [Is 49.6], רָמָה קֶרֶן ‘length of days’ [Ps 91.16], רָמָה קֶרֶן ‘blessing’ [Ps 3.9], כִּפְרוּת ‘honour’ [Jb 30.15]), words for power (ם לֹא ‘strength’ [Ex 15.2 par.; Ps 21.2; 28.8; 140.8], לא ‘arm’ [Is 33.2: reading מִי with Vss], לא ‘might’ [Ps 86.3]; 1QS 10.17; 1QM 13.13), relational words (סֵדֶק ‘kindness’ [2Sm 22.51 par.; Ps 13.6; Ps 98.3; 1QS 10.17 (cf. 11.12); 4Q185 2.13], וּלְאִיצָנוּ ‘faithfulness’ [Is 33.6; Ps 98.3]), words for protection (רָמָה קֶרֶן ‘protection’ [Ex 15.2 par.]; רָמָה קֶרֶן ‘refuge’ [Ps 28.8]; מִצְּפָה ‘rock’ [Ps 62.3; 89.27]), words for praise (ם לֹא ‘praise’ [Ps 62.18], לא ‘jubilation’ [Ps 118.15]), the related words יִישְׁמָר [Is 51.6, 8; 56.1; 59.17; Ps 98.2] and יִישְׁמָר [Ps 62.1] (which are often thought to mean ‘deliverance’ or ‘vindication’ in such cases) and occasionally words for justice (ם לֹא [Is 59.11]) or revenge (ם לֹא [Is 59.17]) and the expression ישוע (שְׁבוּת [Is 52.7; Ps 14.7=52.7: ‘restoration’?); at Qumran additionally רָמָה קֶרֶן ‘atone’ (CD 20.34); ישוע ‘everlasting peace’ (1QM 7.19; cf. 1QM 13.13; 4Q503 48-50.6); ישוע ‘glory’ (1QM 20.3); ישוע ‘support’ (1QM 4.13); ישוע and ישוע ‘help’ (1QM 4.13; 13.13); ישוע ‘victory’ (1QM 4.13); ישוע ‘wonder’ (1QM 18.7); ישוע ‘the mercies of God’ (4Q511 10.8); and in Sir ישוע ‘everlasting peace’ (32/35.25).

A.3 Where ישוע is found in parallelism with ישוע and a suffix is added to the feminine ending (Is 51.6, 8; 56.1; Ps 98.2), the association is emphasised by assonance, which in Ps 98.2 becomes end-rhyme (Watson 1984:229-33). This is a distinct poetic device from the feature noted in 2. Formal Characteristics A.2.

6. Exegesis
A.1 ישוע is found only four times in biblical prose (Ex 14.13; 1Sm 14.45; 2Sm 10.11; 2Ch 20.17), all in military contexts where ‘victory, success’ might be appropriate interpretations of the meaning. Most other occurrences are in Isaiah (19x) or Psalms (45x): no other book has more than two. By contrast one-third of the (33) occurrences of ישוע are in prose.
A.2 The evidence of lexical fields and associations (see above) suggests that ‘salvation, deliverance’ is not central to the meaning of יְּשׁוּעָה. Various kinds of ‘success’ secured by divine acts of power and faithfulness can be denoted by the word. An association with moral factors is important in Is 40-66 and Ps 98 (which are related in some way) but not elsewhere.

A.3 In Is 26.1 יְּשׁוּעָה forms part of the picture of a strong, well defended city with ‘walls and bulwark’ (חוֹמוֹת וָחֵל). The verb תָּשִּׁית ‘sets up’ might be understood to have God as its subject, but an indefinite subject equivalent to a passive is perhaps more likely (cf. Tg, Vulg).

A.4 That יְּשׁוּעָה is used of God’s acts but very rarely of God himself (in contrast to יֵשַׁע) is an overlooked semantic differentiation. Ben Asher, for example, sees no semantic differentiation between non-animate nouns with both masculine and feminine forms (1978:1–14). It is clear, however, from the Syntagmatics and the Versions how they differ in this regard. It may be that the shorter form was more adept to this use.

A.5 At Qumran יְּשׁוּעָה takes on a strongly eschatological aspect, especially in CD 20.34, 1QHa and of course 1QMM. This is also attested in Sir 32/35.25. In some passages, however, it seems to be used of the present experience of the righteous whose worship brings them into fellowship with heavenly beings (1QMM 20.3 = 4QMM 7 i 14; 4Q511 10.8: cf. Ringgren:127-32; Dahmen, ThWQ 2:312)

B.1 BDB indicate that יְּשׁוּעָה is synonymous with תְּשׁוּעָה (447, 448; cf. Formal Characteristics), but do not speak of its relationship to יֵשַׁע. This is an over-simplification (see below, 7. Conclusion, A.4, A.5).

7. Conclusion

A.1 Of the three nouns יֵשַׁע, תְּשׁוּעָה and יְּשׁוּעָה יְּשׁוּעָה is the most frequently occurring, although it is only found four times in prose texts. It is predominantly used in liturgical contexts, being found most often in Psalms, as well as frequently appearing in Isaiah. It is found in the plural a few times, which may account for its possible use in reference to God’s ‘acts’ (see A.4 below).

A.2 יְּשׁוּעָה has a stative connotation, perhaps denoting ‘protection’, which is especially brought out by Is 26.1 where יְּשׁוּעָה is set up like walls and ramparts. Verbs of motion are rare with יְּשׁוּעָה (Syntagmatics A.1) and it is much more common with verbs of feeling (Syntagmatics A.3), speaking or seeing (Syntagmatics A.2). Verbs of positioning are also found (Syntagmatics A.2) in contexts of battle.

A.3 It is the nomen rectum of nouns denoting, amongst other things, power or protection (Syntagmatics A.5) and this is similar to the meaning of יֵשַׁע, although יְּשׁוּעָה is not found so often with this sense.

A.4 The distinction between the masculine noun יֵשַׁע and the feminine יְּשׁוּעָה is seen in part to be merely that of poetic variation. Synonymous parallelism has a preference for matching nouns of the same ending, or for opposing them for contrast (Watson 1980). It seems clear, however, from the Syntagmatics and the Versions how יֵשַׁע and יְּשׁוּעָה differ in use. יֵשַׁע often appears as the nomen rectum of ‘God’, to indicate that God is the speaker’s יֵשַׁע, whilst יְּשׁוּעָה is found used more of God’s acts. It may be that the shorter form was more adept to this use, involving as it did the addition of a pronominal suffix. יֵשַׁע also appears to be used frequently as nomen rectum of nouns denoting defence or strength.

A.5 Although יְּשׁוּעָה may have the meaning ‘help’ (cf. Vg), this is rare in comparison to the use of תְּשׁוּעָה.

Bibliography


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