(For fuller discussion of the lexical field as a whole see the ‘Overview of SAHD entries for “Deliverance” words’ on this site)

Introduction

Grammatical Type: n m. Considered masculine on morphological grounds.

Hupfeld (1870:52) suggested that מִפְלָט may be an infinitive.

Occurrences: Total 1x OT (Ps 55.9), 0x Sir, 0x Qum, 0x inscr.

Text Doubtful:
A.1 For several other possible occurrences see section Text Doubtful A.4 in entry on פֹלָט piel.
A.2 LXX Ps 55.9 reads προσεδεχόμην τὸν σώζοντα, which, along with Pesh (which also has a copula before the verb), is understood by BHS to represent אָחִישָה מְפַלֵּט rather than אָחִישָה מְפַלֵּט.
A.3 Wallenstein (1955:250) restores לָט מִפְּלָט in 1QH 6.32. However, פֹלָט piel (infinitive) has also been restored there (e.g. Bardtke 1956:600): see פֹלָט piel Text Doubtful A.6-7. “[E]scape” (Vermes 1997:274) could be based on either restoration.

B.1 Hupfeld (1867:462) proposed reading the noun מֹפָלָט in Ps 40.18, 70.6 and 71.5. The first two references have מְפַלְּט, the latter requires a consonantal emendation. This emendation provides less sense than MT.

Qere/Ketiv: none.

1. Root and Comparative Material

A.1 See בֹּלֶט Qal.
A.2 Ben Yehudah (3214) mentions no other occurrences of מִפְלָט in Hebrew.

B.1 See בֹּלֶט Qal.

2. Formal Characteristics


B.1 [nil]

3. Syntagmatics

A.1 Obj of חוּש hiph ‘hasten’ or ‘secure quickly’ (BDB:301b).

B.1 [nil]

4. Versions

a. LXX: ὁ σώζοντα;
b. Aq, Thd: διασωσμός;
c. Sym: έκφευξις;
d. Pesh: mn dmps’;
e. Tg: אשובה;
f. Vg: festinabo ut salver = [ךִּפֶלְט לֹא].

A.1 LXX and Pesh understand the word as מְפַלֵּט, whereas Tg, the Three and probably Vg (if the Psalterium iuxta Hebraeos as shown above is a paraphrase) support מִפְלָט. The relationship between מִפְלָט and מְפַלֵּט is discussed in the entry on פלט piel (Text Doubtful A.4).

A.2 Levy (1868:474b-75a) defines Arm שֵׁיזָ בְּתוֹא as “Rettung, Befreiung”.

B.1 [nil]

5. Lexical/Semantic Field(s)
A.1 See פלט Qal.

B.1 [nil]

6. Exegesis
A.1 Hubbard (1997:624) takes מִפְלָט as “place of refuge”, denoting in the context of Ps 55 a “restful desert hideaway”. Zorell (462) gives the options of “evasio, fuga” and “suffugium”.

A.2 The psalmist seems to be seeking refuge (probably metaphorically) from a stormy wind. The lexeme therefore denotes a shelter.

B.1 [nil]

7. Conclusion
A.1 The context of the lexeme suggests that it is a shelter, and the root suggests that the term originated as one related to rescue. The concept of “hastening” to the shelter mentioned in the psalm indicates that the notion of rescue or escape was still present in the lexeme. One hastened to the shelter in order to avoid or escape the effects of the storm.

B.1 [nil]

Bibliography

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