Introduction

Grammatical type: n f
Occurrences: Total 4x OT, 0x Sir, 18x Qum, 0x inscr
Qumran occurrences: 1QM 1.12 (2x), 11.9, 14.5,10, 15.1, 17.6, 18.11; 4Q266 11.13; 4Q269 16.11; 4Q365 6aii+6c 6; 4Q446 1.5, 3.2; 4Q468y 4; 4Q491 8-10 i 8, 11 ii 14; 4Q503 1-6 iii 8; 4Q511 63-64 ii 1

Text doubtful:

A.1 There is much disagreement over the text and meaning of פדות in Ex 8.19, rendered פורקן by TgO and TgNeo. It is listed in BDB under the root פדה (BDB, p.804a), although it recognises that the text is dubious, for it is difficult to make sense of this particular verse if one translates it as ‘liberation’. The previous verse contains the vb פדה (Hiph) which means ‘to set apart’ (BDB, p.811b) and the idea of separation would make sense in v.19 also, which is the sense given by the LXX διαστολή, P pršn’ and Vg divisio. However, Macintosh argued that “there is no evidence in Hebr. for a semantic development [in פדה] from breaking, separation to redemption.” (1971, p. 554) contra Gesenius (1829-58, pp.1091-92) and Muntinghe (1775). The text here may therefore be corrupt, and emendation to פדה would make sense in v.19 also, which is the sense given by the LXX διαστολή, P pršn’ and Vg divisio. However, Macintosh argued that “there is no evidence in Hebr. for a semantic development [in פדה] from breaking, separation to redemption.” (1971, p. 554) contra Gesenius (1829-58, pp.1091-92) and Muntinghe (1775). The text here may therefore be corrupt, and emendation to פדה was proposed by A. Dillmann (1881, p. 80; cf. BHK), although this noun is not attested elsewhere in the MT. Davies (1974) suggested instead פדה with haplography accounting for the absence of the פ, from the root פדה Hiph to separate. Alternatively, פדה here may be derived from a different root. Macintosh suggests the root פדה ‘was alone, separated’ (which corresponds to the cognate in Arabic fadda and in Syriac pad) by analogy with other double-'ayin verbs and their cognate nouns (p. 551). Medieval commentators have also tried to account for the unsuitability of פדה in the MT. The Rabbinic commentators on Ex 8.19 clearly wanted to maintain the meaning of redemption within the idea of separation: “He sent his people deliverance and distinction moreover; that is to say, he distinguished between them and their oppressors” (R. Jonah ibn Janah (10th century), Sepher Haschoraschim: Bacher 1896, p. 395). There is perhaps an argument, then, for a semantic development of פדה analogous to that of פ רש (cf. Ps 136.24; La 5.8 in BH and on these passages the SAHD entry on פרש: the salvific sense is not limited to or necessarily dependent upon Aram., contra Macintosh, pp. 554-55), with an older sense of ‘separation’ attested here in Ex 8.19.

A.2 In 1QM 17.6, a promise of God’s help, לארית in Garcia Martinez and Tigchelaar 1997, p.140: ‘And he will send everlasting help to the lot of his redemption/covenant’. Either reading would fit the context here, although the argument for פדות appears to be slightly stronger, supported by the association elsewhere of פדות with מעלין (1QM 15.1), of הער with פדות (4Q491 11ii14) and the frequency of the construct relationship לע פדות ‘people of redemption’ (1QM 1.12, 1QM 14.5, 4Q266 11.13, 4Q269 16.11).
A.3 In 4Q269 16.11 only הָתַבְּרַבָּה remains, but the context seems to be a copy of the same passage of the Damascus Document as 4Q266 11.13, so the restoration הָתַבְּרַבָּה is highly probable.

A.4 The text of 4Q365 6a+6c 6 from the Reworked Pentateuch is unclear: [...] והממח לחוות [סדרות]. But the context (an expansion of the Song of Miriam in Ex 15.21) makes the restoration very appropriate.

A.5 In 4Q468y 4 (an unidentified fragment) the reading [ר]פדו is somewhat uncertain, and the lack of significant context deprives it of any use for semantic analysis.

B.1 It has been suggested (e.g. in BHS) that פדות in Isa 50.2 should be read as the inf cons of the verb פדה (cf. the verbal renderings in LXX, Tg and Vg), but the abstract noun can bear an equivalent sense and does not need to be emended.

Qere/Ketiv: none

1. Root and Comparative material

A.1 [See פדה]

2. Formal characteristics

Afformative פדו—(Joüon / Muraoka, 2000, §88Mj). פדו is always in the singular in both the OT and Qumran, except for 4Q446 3.2, if the reading פדותיך is correct and the yodh really does indicate that the noun is plural (for cases where it does not see Reymond 2014, p. 156).

3. Syntagmatics

A.1 פדו is the object of the verb שׂים ‘to put’ (Ex 8.19), שׁלח ‘to send’ (Ps 111.9, ind obj עַם ‘his people’) and probably נַטַן ‘to give’ (4Q365 6a+6c 6), all with Yahweh as the subject.

A.2 פדו is the nomen regens of אמן ‘God’ (1QM 1.12a), and שלם ‘eternity’ (1QM 1.12b, 15.1, 18.11).

A.3 פדו is the nomen rectum of עַם ‘people’ (1QM 1.12a, 14.5, 4Q266 11.13), עַם pl, ‘poor (one)’ (1QM 11.9, 4Q446 1.5), ובש בְּלָא ‘life/soul’ (1QM 14.10), וּרְכִּב ‘lot’ (1QM 17.6), מַעְרַב ‘help’ (4Q491 11 ii 14), מַעְרַב (4Q511 63-64 ii 1).

A.4 פדו has 1 s suff with human antecedent (4Q511 63-64 ii 1), 2 m s suff referring to Yahweh (1QM 11.9, 14.10=4Q491 8-10 i 8, 4Q266 11.13 [=4Q269 16.11?], 4Q446 3.20), 3 m s suff referring to Yahweh (1QM 14.5, 17.6; 4Q446 1.5; 4Q491 11 ii 14), 1 pl suff [worshippers] (4Q503 1-6 iii 8).

A.5 פדו occurs with the prepositions בין ‘between’ (x2) followed by עמי, עמי ‘my people’, and עמי ‘your people’ (Ex 8.19), מ ‘from’ [privative] lit. ‘is my hand shortened from redemption?’ (Isa 50:2), עמי ‘with’ + 3ms sf. ‘him’ [God] (Ps 130:7), ב ‘in’ (1QM 15.1, 18.11).

A.6 פדו occurs in nominal clauses: מַעְרַב פדו, ‘great is redemption with him [God]’ (Ps 130.7), מַעְרַב אֲלֵי הָתַבְּרַבָּה, ‘and the lot of God is in eternal redemption’ (1QM 15.1)’.
A.7 פ דוּת is closely associated with יד, ‘hand’, + 1 s suff referring to Yahweh (Isa 50.2).

The syntagmatic information suggests that the emphasis of פ דוּת is on the power or action of redemption/to redeem, and it is always used in relation to God.

4. Versions
   a. LXX:
      διαστολή (Ex 8.19)
      λότρωσις (Pss 111.9; 130.7)
      ρύμαι (Isa 50.2)

   b. Peshitta:
      pwršnʾ (Ex 8.19)
      pwrqnʾ (Pss 111.9; 130.7)
      pdt (Isa 50.2)

   c. Targum.
      TgO
      פורקן (Ex 8.19)

      TgNeo
      פורקן (Ex 8.19)

      TgPsJon
      פורקן (Ex 8.19)

      TgPsa
      פורקן (Pss 111.9; 130.7)

      TgJon
      פרק (Isa 50.2)

   d. Vulgate
      divisio (Ex 8.19)
      redemptio (Pss 111.9; 130.7)
      redimo (Isa 50.2)

B.1 The divergent renderings by words meaning ‘distinction, division’ in Ex 8.19 in LXX, P and Vg raise the question whether the word in the text there is really פ דוּת, ‘redemption’ (see Text Doubtful).

B.2 The aberrant rendering of פ דוּת by the similar Syriac verb with a quite different meaning (‘miss, fail’) in Isa 50.2 was probably due to the misreading of the previous phrase as a reference to harvest, through a confusion of two homonyms קָצר. Sy pd is found elsewhere with יד as subject, and the P rendering could be read interrogatively (cf. Jer 8.19).
5. Lexical / Semantic Field(s)

A.1 [see פדו entry]

A.2 In passages related to Ex 8.19, פדו הפלת, ‘make a distinction’ is used at the corresponding points (8.18; 9.4; 11.7).

A.3 In Ps 130.7 the פדו מנית, ‘deliver’, occurs in parallelism with פדו; compare the association of the verb פדו with נצל פדו and other members of the ‘salvation’ lexical field.

A.4 In Ps 111.9 the parallel to פדו is נצל פדו, and in Ps 130.7 the parallel to פדו is נצל פדו and נצל is also closely associated with פדו in 1QM 14.5. These associations indicate the relational and emotional context in which ‘redemption’ of God’s people (cf. Ps 111.9 and the construct pairs noted under Syntagmatics) is expected to occur. Similar implications follow from the interchange between פדו (in the sense of ‘redeemed people’) in 1QM 14.10 and פדו (line 9) and עזר (line 12) in the neighbouring context, where the terms ברית and עזר (II. 8.10 and I.9) again occur and there is an explicit opposition to the term ימי נרצשה (cf. 1.9), as there is to the term נרצה in 1QM 15.1(2) and to the term משלח in 18.11. God’s relationship to those he redeems is also implied by the association of פדו with לארשי in 4Q491 11 ii 14.

A.5 In 1QM 1.12 לְפדוּת is in apposition to לְפדוּת, ‘end’, with 3 fs suff referring to פדוּת, ‘distress’, marking the ‘redemption’ as a deliverance from the coming eschatological woes (cf. 15.1).

A.6 In 1QM 11.9 פדוּת is associated with יד, ‘hand/power’, and with חסד, שלום, ‘peace/prosperity’, עולם, ‘wonderful might’, and בטוחה, ‘hope’; in 14.5 with כור פרעה, ‘your mighty hand’ and always refers to his people (Ps 130.7) and to his power to act (Ps 111.9). This suggests that it means ‘(the action or power) of redemption’. Isa 50.2, part of a ‘trial speech’ (Westermann 1969, p. 224), seems to confirm this by God’s speech in a confrontation with Israel, in response to an accusation that he has abandoned them. The parallel with פדוּת being ‘strength to deliver’. The same idiomatic use of פדוּת with יד for powerlessness is found in Isa 59.1, this time with פדוּת. (These may both be an allusion to the Exodus, cf. Nu 11.23 and Neh 1.10.) In contrast to the noun פדוּת, which emphasizes the kin-
relational aspect of the verb גאֶל (`action or power of redemption’) highlights the importance of the action of redemption in the verb פדוּת. At Qumran the future hope of redemption implied in Isa 50.2 is developed further, especially in the War Scroll, into a concept of ‘eternal redemption’ (פדנה עולמים). The Qumran texts also, however, innovate in employing the noun פדוּת in a number of combinations (see Syntagmatics, A.3) to define God’s people as an already ‘redeemed’ people. In one case (IQM 14.10 = 4Q491 8-10i8) פדוּת alone is used to mean ‘the redeemed community’.

7. Conclusion

The noun פדוּת, which is used much more frequently at Qumran than in the OT, means `(action or power of) redemption’ and always refers to divine activity. It is never used in a cultic or socio-legal context, and unlike פדוים and פדיו it is never associated with a ‘price’ or ‘payment’. Its main connotations, in addition to liberation, are powerful action and the context of an exclusive relationship (but not a kin relationship). If פדוּת in Ex 8.19 is an example (see Text Doubtful A.1), it might be explained by a semantic development parallel to that attested in the case of פדה (see Root and Etymology).

Bibliography

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