Introduction
Grammatical type: n.m.
Occurrences: Total 2x OT, 0x Sir, 0x Qum, 0x inscr

Text doubtful:
B.1 פִּּוֹד in the MT of Nu 3.49 is presumably intended as a by-form of פִּּוֹון (for nouns with afformative ס - see GK §85t). But it is more likely a corruption of פְּדוּיָם (cf. Sam) by metathesis in the consonantal text.

Qere/Ketiv: none

1. Root and Comparative material
   A.1 [See פִּּוֹן]

2. Formal characteristics
   qitlān form (or qatalān) (Joüon / Muraoka 2000, §88Mb-c).

3. Syntagmatics
   A.1 פִּּוֹן is the subject of the verbs יִּכְר ‘to be precious’ and יִּחדל ‘to be lacking’ (Ps 49.9).
   A.2 פִּּוֹן is the object of the verb נתן ‘to give’ (Ex 21.30).
   A.3 פִּּוֹן is nomen regens of נַפֶּשׁו ‘his life’ referring to the victim of a goring-ox (Ex 21.30) and of נַפֶּשׁ ‘their life’, subject not specified, but ‘human beings’ is implied by 49.8 (Ps 49.9).

4. Versions
   a. LXX:
      λύτρα (Ex 21.30)
      λύτρωσις (Ps 49.9)

      A.1 The two renderings divide equally between ‘price of redemption’ and ‘act of redemption’.
      B.1 According to Field ἄλλος represented פִּּוֹן in Ps 49.9 by ἀντιλυτρον, but as he observes this is more likely to be a displaced rendering of פְּדוּי in v.8.

   b. Peshitta:
      pwrqn (Ex 21.30; Ps 49.9)

   c. Targum.

TgO
5. Lexical / Semantic Field(s)

A.1 see פדה entry

A.2 פָּדֵיוֹן is closely associated with כפר ‘ransom price’ (Ex 21.30, Ps 49.8-9), which has its usual non-cultic sense.

6. Exegesis

A.1 פָּדֵיוֹן (Ex 21.30 and Ps 49.9) seems to be synonymous with פָּדוּת, although both times it occurs specifically with כְּפֶר. Exodus 21.30 concerns the owner of a dangerous ox which has not been kept secure and has killed a human. The owner is subject to the death penalty, but he may be allowed to pay a ransom. This practice is found elsewhere in the ANE, in the Laws of Eshnunna (§54) and in the Code of Hammurapi (§251). The פָּדֵיוֹן (ransom) therefore, is the price (כפר) a man must pay for the victim’s life. In Ps 49.9, הפדיון also seems to mean ‘price’, although it is in a different context. Ps 49 is a Wisdom Psalm on life and death, particularly focussing on wealth and power. It clearly states that a brother cannot redeem (פדעם) a man (Ps 49.8). He cannot give God his price (כסף), which is presumably his ransom price. הפדיון then qualifies כסף in the preceding verse. In the face of death, wealth will not help you, for the value (מות) of (eternal) life (v.9) is too great - it is something which only God can give (v.15). This use of הפדיון is very similar to the socio-legal usage and leads to an almost literal understanding of God paying a ransom price to the power of Sheol, which is not found explicitly elsewhere in the OT (but cf. Hos 13.14).

A.2 The contexts suggest that while the emphasis of פָּדֵיוֹן is on the power of redemption/to redeem and it is always used in relation to God, פָּדוּת on the other hand is used with human subjects. It denotes an actual ransom ‘price’ given in exchange for life (Ex 21.30), as is כסף in Nu 3.46-51.

7. Conclusion

פָּדוּת means the price that is paid for the redemption of a life. Neither of its two occurrences is in a cultic context. This contrasts with the wholly cultic use of פָּדוּת.

Bibliography


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