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. f.
Occurrences: Total 34x OT, 3x Sir, 0x Qum, 0x inscr.
Sir: 39.18, 20; 46.1.
Text doubtful: none.
Qere/Ketiv: none.

1. **Root and Comparative Material**
   A.1 [See יְשׁועָה]
   A.2 The etymology of יְשׁועָה is controversial: morphologically it seems to be necessary to regard the taw as a formative element, so that the root would be שׁוע (Ayin Waw), but according to its sense(s) an association with יְשׁועָה has often been thought to be required.
   A.3 BDB recorded (448a) that ‘most assign it to שׁוע, but no sufficient evidence for existence of such a √’. Presumably they meant that there was no evidence for a root שׁוע as a by-form of יְשׁוע: this is in fact what they say (447b) about שׁוע, ‘acc. to most from second. שׁוע = יְשׁוע … (cf. יְשׁועה infr.); but actual existence of such a √ not proven; Thes allows שׁוע = יְשׁוע’. On יְשׁועה BDB say (after giving its meaning as ‘deliverance, salvation’): ‘= יְשׁועה (formed by false anal., as if from שׁוע, in sense of יְשׁוּעַ).’
   A.4 It can no longer be said that ‘most’ favour a derivation of יְשׁועה from שׁוע. The major recent dictionaries, like BDB, all relate it to יְשׁוע (HAL:1657a; Ges18:1461a; DCH: 8, 684). Only a minority of scholars think differently. Kopf (1958:206-207) defended the association with שׁוע, but in the form of שׁוע = יְשׁוע, claiming that it was in turn cognate with Ar ġawwaṭa (i.e. a word with the corresponding consonants in the reverse order, so assuming metathesis, a shaky argument according to Barr [1968:97-98]), which means specifically ‘cry for help’. Presumably he saw this as related to the sense of ‘help’ which יְשׁועה can have. Sawyer too preferred a connection of יְשׁועה with שׁוע, but as a ‘by-form’ of יְשׁוע and without detailed discussion (3:1042; cf. 1037-38). He also allowed the possibility that יְשׁועה ‘could’ be the basis for יְשׁועה.
   B.1 Ges18 (1461b) cite an article by Rabin (1963:114-117) as providing discussion of יְשׁועה, but this is an error, as that part of the article is about יְשׁועה (so correctly DCH: 8, 767).

2. **Formal Characteristics**
   A.1 The pattern is taqtil(u) (BL §496r-u). BL indicate that most such nouns are from Ayin Waw roots, but there are three from ‘other weak roots, which are not or are no longer Ayin Yodh/Waw’: (from hannoḵ/kəḵ ‘perhaps under the influence of יְשׁועה’. Brockelmann (1908-1913:383 = §204a[3]) likewise saw מָשַׂיָה as modelled on this pattern, but as a secondary form of מֵיַיָּה.
   A.2 Regarding the close correspondence in form between יְשׁועה and יְשׁועה, Barth (278) had earlier seen this pair as related to a phenomenon of substitution in Arabic which was distinct from nouns with a genuinely preformative element, where the same sense
could be conveyed by nouns beginning with either\textit{ mem} or \textit{taw} (280-81). This does also clarify the curious formation of \textit{ydsy} while keeping it fully within the \textit{ydsy} word-group.

\textbf{B.1} Gevirtz (60*-61*) apparently conflated the two phenomena distinguished by Barth (cf. A.2) and challenged Barth’s conclusion about the latter group, showing that there generally was a semantic distinction between nouns with different preformatives. Even if Gevirtz is correct in this, it is not relevant to the semantics of \textit{ydsy} and \textit{ydsy}, since (as Barth saw) the \textit{ydsy} in \textit{ydsy} is a root-letter and not a formative element.

\textbf{B.2} BL went on (in §496u) to conjecture that the root \textit{ydsy} was a secondary development from \textit{ydsy}, supposing that the noun \textit{ydsy} was from \textit{ydsy} = ‘helper’; this inverts the argument criticised by BDB and is itself no more persuasive. It was criticised in \textit{HAL} (1657a), apparently on the basis that Kopf had shown that \textit{ydsy} (I) had a cognate of its own in Ar, with a distinct meaning and guttural consonant (cf. 1339-1340).

\textbf{3. Syntagmatics}

\textbf{A.1} \textit{ydsy} is the subject of the verbs \textit{ydsy} ‘to be’ (1Sm 11.9; 2Sm 19.3), \textit{ydsy} piel ‘to delay’ (Is 46.13), and \textit{ydsy} ‘to come’ (Ps 119.41).

\textbf{A.2} \textit{ydsy} is the direct object of the verbs \textit{ydsy} ‘to give’ (Jdg 15.18; 2Kg 5.1: Is 46.13; Ps 144.10) and \textit{ydsy} ‘to do’ (1Sm 11.13; 19.5; 2Sm 23.10, 12). It is also the direct object of the verbs \textit{ydsy} ‘to say’ (Ps 40.11), \textit{ydsy} piel ‘to tell’ (Ps 71.15), and \textit{ydsy} ‘to put on’ (2Ch 6.41).

\textbf{A.3} \textit{ydsy} is governed by \textit{ydsy} niph (Is 45.17) and highp (1Ch 11.14), \textit{ydsy} piel ‘to be’+\textit{ ydsy} (Ps 119.81), and \textit{ydsy} piel ‘to be’+\textit{ ydsy} (1Ch 19.12).

\textbf{A.4} \textit{ydsy} is nomen regens of \textit{ydsy} ‘everlasting’ (Is 45.17), \textit{ydsy} ‘Israel’ (Jr 3.23), \textit{ydsy} ‘the righteous’ (Ps 37.39), \textit{ydsy} ‘mankind’ (Ps 60.13; 108.13), and \textit{ydsy} ‘Lord’ (Lm 3.26).

\textbf{A.5} \textit{ydsy} is nomen rectum of \textit{ydsy} ‘arrow’ (2Kg 13.17), pl ptc \textit{ydsy} piel ‘to love’ (Ps 40.17), and \textit{ydsy} piel ‘God’ (Ps 51.16).

\textbf{A.6} \textit{ydsy} is found in a nominal clause with the noun \textit{ydsy} ‘in the Lord’ (Jr 3.23), \textit{ydsy} piel ‘from the Lord’ (Ps 37.39), \textit{ydsy} piel ‘to the Lord’ (Pr 21.31), \textit{ydsy} piel ‘falsehood’ (Ps 33.17), \textit{ydsy} piel ‘in him’ [=\textit{ydsy}], (Ps 146.3), and \textit{ydsy} piel ‘in an abundance of counsellors’ (Pr 11.14; 24.6).

\textbf{A.7} \textit{ydsy} is modified only by the adjective \textit{ydsy} piel ‘great’ (Jdg 15.19; 1Sm 19.5; 2Sm 23.10, 12; 1Ch 11.14; Sir 46.1). This may reflect its particular sense of victory.

\textbf{A.8} \textit{ydsy} preceded by \textit{waw}, follows the noun \textit{ydsy} piel ‘faithfulness’ (Ps 40.11).

\textbf{A.9} \textit{ydsy} is in apposition to \textit{ydsy} piel ‘Lord’ (Ps 38.23).

\textbf{A.10} \textit{ydsy} is found with a pronominal suffix on only eight occasions in the OT: 1ps (Is 46.13; Ps 38.23; 51.16), 2p m s (Ps 40.11, 17; 71.15; 119.41, 81).

\textbf{4. Versions}

\textit{a.} LXX: βοήθεια (Pr 21.31; 24.6);

\textit{b.} Peshitta: \textit{zdyqwt} (Ps 50.16);
nṣḥn’ (Jdg 15.18; 1Ch 11.14;)
pwjdn’ (Sir 39.18;)
pwṛqn’ (1Sm 11.9, 13; 19.5; 2Sm 23.10, 12; 2Kg 5.1; 13.17 [2x]; Is 45.17; 46.13 [2x]; Jr 3.23; Ps 33.17; 37.39; 38.23; 40.11, 17; 51.16; 60.13; 108.13; 119.41, 81; 144.10; 146.3; Pr 11.14; 21.31; 24.6; Lm 3.26; 2Ch 6.41; Sir 46.1);
tšbḥtʾ (?Ps 71.15;)
tpsynʾ (1Ch 19.12;)
 omitted? (2Sm 19.3;)

c. Targum: אֱחָנָא (2Kg 5.1; 13.17;)
brook (Is 46.13; 1Ch 19.12;)
אֱחָנָא (Jdg 15.8; 1Sm 11.9, 13; 19.5; 2Sm 23.10, 12; 2Kg 13.17; Is 45.17; 46.13; Jr 3.23; Ps 33.17; 37.39; 38.23; 40.11, 17; 51.16; 60.13; 71.15; 108.13; 119.41, 81; 144.10; 146.3; Pr 11.14; 21.31; 24.6; Lm 3.26; 1Ch 11.14; 2Ch 6.41; Sir 39.18; 46.1;)
אֱחָנָא (2Sm 19.3;)

d. Vulgate: auxilium (1Ch 19.12;)
salus (Jdg 15.18; 1Sm 11.9, 13; 19.5; 2Sm 23.10, 12; 2Kg 5.1; 2Kg 13.17 [2x]; Is 45.17; 46.13 [2x]; Jr 3.23; Ps 33[32].17; 37[36].39; 38[37].23; 51[50].16; 60[59].13; 108[107].13; 119[118].41; 144[143].10; 146[145].3; Pr 11.14; 21.31; 24.6; 1Ch 11.14; 2Ch 6.41;)
salutaris (Ps 40[39].11, 17; 71[70].15; 119[118].81; Lm 3.26;)
victoria (2Sm 19.3[2]).

A.1 The meaning ‘victory’ is found for some translations in the Pesh (nṣḥn’), Tg (אֱחָנָא) and Vg (victoria).
A.2 The translation zdyqwtʾ in the Pesh Ps 50.16 is perhaps under the influence of מַעְרֹץ at the end of the verse (which is also translated by zdyqwtʾ).
A.3 The Pesh at Ps 40.11 seems to read zdyqwtʾ ‘righteousness’ as the translation for יִשְׁעָה, but later in the verse מַעְרֹץ is translated by pwṛqnʾ, implying that there has been a reversal of the pair.
A.4 The Tg translates by the Hebrew loan-word אֱחָנָא at 2Sm 19.3.
A.5 On two occasions the Tg renders the noun יִשְׁעָה by the verbal form פִּרְקָא ‘redeemer’ (Is 46.13; 1Ch 19.12), indicating that it is interpreting the noun as denoting a person. This is not a feature of the other Versions.

B.1 In the Pesh tšbḥtʾ ‘praise’ at Ps 71.15 may well be a contextual interpretation, encouraged by the preceding phrase כִּלֶל יִשְׁעָה (cf. Ps 44.9; 119.164; 145.2): note also how Pesh introduces šbḥ before prq in Ps 13.6.

5. Lexical/Semantic Field(s)
A.1 [See יִשְׁעָה hiphil]
A.2 יִשְׁעָה is found in parallelism with מַעְרֹץ ‘righteousness’ (Is 46.13a; Ps 40.11; 71.15), תִּפְּאֶרֶת ‘glory, honour’ (Is 46.13b), עֶזְרָה ‘stronghold’ (Ps 37.39), נִצְּחָה ‘help’ (Ps 60.13; 108.13), חֶסֶד ‘loving kindness’ (Ps 119.41), and the verb יִשְׁע ‘to save’ (Ps 33.17).
A.3 In 11 of its 34 occurrences in the OT it is in prose passages (see Driver 1890:90).

6. Exegesis
A.1 HAL’s glosses, ‘Hilfe, Rettung, Sieg’ (1657), cover the main uses of תְּשׁוּעָה. BDB divides the lexeme into two prime meanings of ‘deliverance, salvation’ (448), where ‘deliverance’ should be understood as a physical act involving deliverance from battle, but also a general state rather than an action of victory and of help. BDB’s definition of ישוע includes the gloss ‘rescue’ (447), which might have been helpful here also.

A.2 In prose תְּשׁוּעָה denotes a victory over one’s enemies that may imply deliverance from one’s opponents (Jdg 15.18; 1Sm 11.9, 13; 19.5; 2Sm 19.3; 23.10, 12; 2Kg 5.1; 2Kg 13.17 [2x]), especially when it is the object of the verbs נָתַן ‘to give’ or עָשָׂה ‘to make’ (e.g. Jdg 15.18; 1Sm 19.5). This meaning is clear for תְּשׁוּעָה, whilst ישוע is used in the context of victory but does not precisely denote it. תְּשׁוּעָה in prose in similar manner denotes assistance in battle (1Ch 19.12).

A.3 In verse תְּשׁוּעָה may denote victory (Ps 33.17; 144.10; Pr 11.14; 21.31; 24.6) and also assistance (Ps 60.13; 108.13; 146.3), but equally often seems to denote the well-being that God will bring about (Is 45.17; 46.13; Jz 3.23; Lm 3.26; Ps 119.41, 81). This might be the protection afforded to Israel, or the haven that God provides for the righteous (Ps 37.39). The synonymous parallelism with ישוע ‘stronghold’ at Ps 37.39 suggests that ישוע is a state of defence or protection.

A.4 On one occasion תְּשׁוּעָה (+ 1p s pronominal suffix) is an epithet of the Lord.

A.5 In 2Ch 6.41 Solomon prays that the priests may be ‘clothed with’ תְּשׁוּעָה, where clothing is a metaphor for endowment, as it is in Ps 132.8-9, on which this part of the prayer is closely modelled. Ps 132.9 speaks of being clothed with צדוק, but the Chronicler has preferred תְּשׁוּעָה on the basis of ישוע in the same idiom later in the psalm (v. 16), perhaps because he uses the root צדוק only in a moral sense elsewhere and this may have seemed inappropriate here.

7. Conclusion
A.1 A תְּשׁוּעָה is often ‘given’ or ‘made’ (Syntagmatics A.2) and is only described in the OT by the adjective ‘great’ (Syntagmatics A.7). These distinctive features of the noun may reflect its meanings in some cases of ‘victory’ and ‘help’, translations that the Versions occasionally choose (Versions A.3). Although the Versions are not consistent in such renderings for the same passages, this perhaps strengthens the case that they saw such meanings in the word rather than weakens it. Their renderings are not affected by the context of one particular passage, but are reflected in the use of the lexeme more generally.

A.2 The more prosaic meaning of תְּשׁוּעָה (outlined in A.1) in comparison with ישוע or ישוע is explained by its 11 appearances in prose texts in contrast to the latter (Lexical/Semantics Field(s) A.3).

A.3 Although the meaning victory in battle suggests that תְּשׁוּעָה could denote deliverance, it often means little more than a state of well-being brought about by God (Exegesis A.3). The victory in battle is usually spoken about in the past so that it does not denote so much an act of deliverance, but more the state into which one has been brought. As ישוע it is only found in the singular.

A.4 The usage of תְּשׁוּעָה, as indicated by Syntagmatics, Versions, Lexical Fields and Exegesis, confirms its association with the ישוע group, even if its formal characteristics seem at first sight to point in a different direction.

Bibliography

James K. Aitken
University of Cambridge
(additions by Graham Davies July 2017 and August 2018)