<div align="center">[יְשׁוּעָה]</div>

(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 78x OT, 1x Sir, 23x (+ 6 pars.) Qum, 0x inscr.

Qum: CD 20.34; 1QHᵃ 6.5; 7.19; 19.23 (= 4QHᵃ 1.5); 20.3 (= 4QHᵃ 3.2-3); 26.10 (= 4QHᵃ 7 i 14); 1QS 1.19; 10.17 (= 4QSᵇ 20.6; 4QSᶠ 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 (4QMᵃ) 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 יֵשׁוּ[עָתי אשר תרים למצער   ] in 1QHᵃ 14.10-11 (its numbering: ll. 7-8 in the *Study Edition* [García Martínez and Tigchelaar 1997, 1998]). It is not clear how אשר can be fitted into this restoration: the alternative (in Lohse as well as the *Study Edition*) which restores [כי יד]עָתי   is better, understanding אשר 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 יֵשַׁע]

2. Formal Characteristics

A.1 The pattern is qatūlat (BL:471-72), for which there are examples with both stative (מְלוּכָה, גְּבוּרָה) and passive (שְׁמוּעָה, שְׁבוּעָה) meanings. Other such formations seem to be related to the qal stem, which is not attested in BH for יֵשַׁע.

A.2 12x in plural in OT (9x Ps, 2x Is, 1x 2Sm), 8x in Qum (1QHᵃ 19.23; 1QS 1.19; 1QM 4.13; 18.7; 4Q185 2.13; 4Q438 4 ii+5.3; 4Q511 1.5; 10.8).

A.3 Even if gender represents a difference in meaning between יְשׁוּעָה 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. יְשׁוּעָה.

3. Syntagmatics

A.1 יְשׁוּעָה is the subject of the verbs הָיָה 'to be'(Is 51.6) + לְ (Is 49.6), יָצָא 'to go out' (Is 62.1), שׂגב piel (Ps 69.30), and עָבַר 'to pass over' (Jb 30.15).

A.2 יְשׁוּעָה is the direct object of the verbs רָאָה 'to see' (Ex 14.13; Is 52.10; Ps 98.3; 2Ch 20.17), עָשָׂה 'to do' (1Sm 14.45; Is 26.18 [of pl]), גדל hiph 'to magnify' (2Sm 22.51=Ps 18.51), שִׁית 'to set up' (Is 26.1), שמע hiph 'to announce' (Is 52.7), נָתַן 'to give' (Ps 14.7; 53.7 [of pl]), צוה piel 'to command' (Ps 44.5), פָּעַל 'to make' (Ps 74.12 [of pl]), בשׂר piel 'to report' (Ps 96.2; 1Ch 16.23), and יָדַע hiph 'to make known' (Ps 98.2).

A.3 יְשׁוּעָה is governed by קוה piel + לְ to await' (Gn 49.18; Is 59.11), שָׂמַח + בְּ 'to rejoice in' (1Sm 2.1; Is 25.9; Sir 32/35.25), גִּיל + בְּ 'to rejoice in' (Ps 9.15; 13.6; 21.2; 4Q511 1.5), רנן piel + בְּ 'to shout about' (Ps 20.6; 1QHᵃ 26.10; 1QS 10.17), שׂושׂ + בְּ 'to rejoice in' (Ps 35.9; 1QM 13.13), זמר + בְּ 'to sing of' (1QHᵃ 19.23), בָּטַח + בְּ 'to trust in' (Ps 78.22), הָלַךְ + לְ 'to come to' (Ps

80.3), רָאָה + בְּ 'to see' (CD 20.34), רָאָה hiph + בְּ 'to cause to see' (Ps 91.16), שָׂבַר piel + לְ 'to hope for' (Ps 119.166), תָּאַב + לְ 'to long for' (Ps 119.174), and צָפָה + לְ 'to look for' (1QHᵃ 6.5). It is also the indirect object of פאר piel + בְּ 'to adorn with' (Ps 149.4).

A.4 יְשׁוּעָה is nomen regens of יהוה 'Lord' (Ex 14.13; 2Ch 20.17), אֱלֹהִים 'God' (Is 52.10; Ps 98.3), יִשְׂרָאֵל 'Israel' (Ps 14.7), and of עוֹלָם 'eternity' (1QHᵃ 7.19). The plural of יְשׁוּעָה is nomen regens of מֶלֶךְ 'king' (2Sm 22.51), מָשִׁיחַ 'anointed' (Ps 28.8 [with מָעוֹז]), פָּנֶה 'face' (Ps 42.6, 12; 43.5), יַעֲקֹב Jacob (Ps 44.5), יִשְׂרָאֵל 'Israel' (Ps 53.7 [contrast Ps 14.7]).

A.5 יְשׁוּעָה is nomen rectum of צוּר 'rock' (Dt 32.15; Ps 89.27), מַעְיָנִים 'springs' (Is 12.3), חֹסֶן 'treasure' (Is 33.6), יוֹם 'day' (Is 49.8), כֹּבַע 'helmet' (Is 59.17), pl ptc אָהַב 'to love' (Ps 70.5), אֱלֹהִים 'God' (Ps 88.2), קוֹל 'sound' (Ps 118.15), עֹז 'strength' (Ps 140.8), אֹהֶל 'tent' (1QH 20.3; 26.10), עת 'time' (1QM 1.5), and תעודות 'pledges' (1QM 14.5). The plural of יְשׁוּעָה is nomen rectum of מָעוֹז 'stronghold' (Ps 28.8), inf cstr of יָדַע 'to know' (Ps 67.3), כּוֹס 'cup' (Ps 116.13), אל 'God' (1QS 1.19; 1QM 4.13), שער 'gate' (1QM 18.7), רוח 'spirit' (4Q438 4 ii+5.3), רנה 'jubilation' (4Q511 1.5), and כנור harp' (1QHᵃ 19.23; 4Q511 10.8). Although יְשׁוּעָה is often used of God (referred to by a suffix in (e.g.) Is 51.6; Ps 98.2; at Qumran CD 20.34; 1QHᵃ 6.5; 1QS 10.17; 1QM 13.13; 4Q 185 2.13; 4Q381 15.9; Sir 32/35.25[?]), it is very rarely the nomen rectum of אֱלֹהִים, which is a significant contrast to יֵשַׁע. In view of the number of occurrences of יְשׁוּעָה it is surprising how rarely it ever serves as nomen rectum. In 1QS 11.12 the suffix of יְשׁוּעָה refers to the human speaker, and in 4Q503 48-50.6 to Israel.

A.6 יְשׁוּעָה is found in a nominal clause with בְּעֵת צָרָה 'in the time of distress' (Is 33.2), לַיהוה 'to the Lord' (Jn 2.10; Ps 3.9), אֲנִי 'I [= God]' (Ps 35.3), מִמֶּנּוּ 'from him' (Ps 62.2), לִי 'for me' (Jb 13.16), and לעמו 'for his [God's] people' (4Q491(4QMᵃ) 11 ii 17; 15.7).

A.7 יְשׁוּעָה is the predicate of אֵל 'God' (Is 12.2; Ps 68.20), יהוה 'Lord' (Ps 28.8), הוּא 'He [=God]' (Ps 62.3, 7), אַתָּה 'you =[God]' (Ps 89.27).

A.8 יְשׁוּעָה is modified by the adjectives גָּדוֹל 'great' (1Sm 14.45), קָרוֹב 'near' (Is 56.1).

A.9 יְשׁוּעָה is preceded by the preposition לְ after the verb הָיָה 'to be' (Ex 15.2; 2Sm 10.11; Is 12.2; Ps 118.14, 21), the particle אֵין 'not' (Ps 3.3), מִן + רָחוֹק 'far from' (Ps 22.2; 119.155).

A.10 יְשׁוּעָה follows the noun, preceded by *waw*, צוּר 'rock' (Ps 62.3, 7).

A.11 יְשׁוּעָה is in apposition to חוֹמָה 'wall' (Is 60.18), יהוה 'Lord' (Ps 140.8)

B.1 In the parallel verses 2Sm 22.51 and Ps 18.51 the pl. יְשׁוּעוֹת is preceded by a word that is read מַגְדִּיל in the K of 2Sm and in the Q of Ps 18, but מִגְדּוֹל, 'tower' (a unique form of the noun), in the Q of 2Sm. The K of Ps 18 could be read either as a defective writing of מַגְדִּיל or as מִגְדֹּל (or indeed מִגְדָּל, the normal form). The Versions uniformly presuppose מַגְדִּיל in both places and Luther and most modern EVV follow suit. But KJV followed the Q in each verse and recently NRSV (but not RSV) has done the same. It seems likely that the Q readings were used by the Masoretes to indicate the existence of the variant reading in the parallel text. The variation could have arisen through confusion of *yodh* and *waw* in the consonantal text. But which reading is to be preferred (if a choice must be made)? God or his name is occasionally described as a מִגְדָּל (Ps 61.4; Pr 18.10) and the combination with יְשׁוּעוֹת makes some sense. The uniqueness of מִגדּוֹל might be cited as an argument for its originality, but it could just as well be the result of a scribal error. In the context מַגְדִּיל is much more likely because of the following nomen rectum מַלְכּוֹ. If מִגְדּוֹל were intended one would expect לְמַלְכּוֹ. Hence this occurrence of יְשׁוּעוֹת is included above in A.2 rather than A.5.

B.2 In Hb 3.8 the words מַרְכְּבֹתֶיךָ יְשׁוּעָה could in themselves readily be understood as a nominal clause (cf. LXX, Tg, Vulg), meaning that Yahweh's chariots 'bring victory', as in the examples in A.6 above (for the use of an abstract noun as the predicate in a nominal clause see GK §141c). In the context, however, where the prophet is asking in effect *why* Yahweh has appeared in mighty power to do battle, this would make for a weak climax to the question, even if grammatically the words might be construed as a circumstantial clause: 'with your chariots

bringing you victory'. It may be for this reason that Pesh *w'l mrkbt' dpwrqnk,* '*and* on the chariots *of your* redemption/salvation', already made יְשׁוּעָה into an attribute of מַרְכְּבֹתֶיךָ, 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);

 σωτήριον (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);

 σώζω as articular infinitive (Ps 80[79].3);

 Minor Greek Versions **[MRN]**:

 b. Peshitta: *pwrqn'* (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; 89.27; 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);

 m'drn' (2Sm 10.11)

 [[*pwr'n'* (Jn 2.10)]]

 c. Targum: פרק (Ex 15.2; 2Sm 10.11; Is 12.2; Ps 35.3; 118.14, 21);

 פורקנא (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; 89.27; 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);

 פרק (part.: Dt 32.15; inf.: Ps 80.3);

 צדקא (Is 12.3);

 תקוף ופרקן (Is 33.6; Hb 3.8);

 d. Vulgate: *adiutorium* (2Sm 10.11);

 auxilium (2Ch 20.17);

 Iesus (Ps 149.4);

 [[*iustitia* (Is 51.8)]];

 magnalia (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 יֶשַׁע. What is striking in comparison with יֶשַׁע 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 פרק part. once (Dt 32.15) and the Vg *Iesus* once (Ps 149.4).

B.1 In Jn 2.10 Pesh's use of *pwrʿnʾ*, 'recompense', which is usually the equivalent of words like נָקָם and גְּמוּל, is based on its understanding of the context, not the meaning.

B.2 In Is 51.8 Vg has *iustitia* for ישועה just after using *salus* for צדקה. 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 ישע, 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* עָזַר 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 'horn exalted' [1Sm 2.1], אוֹר 'light' [Is 49.6], אֹרֶךְ יָמִים 'length of days' [Ps 91.16], בְּרָכָה 'blessing' [Ps 3.9], נְדָבָה 'honour' [Jb 30.15]), words for power (עֹז 'strength' [Ex 15.2 par.; Ps 21.2; 28.8; 140.8], זְרוֹעַ 'arm' [Is 33.2: reading זְרֹעֵנוּ with Vss], גְּבוּרָה 'might' [Ps 86.3]; 1QS 10.17; 1QM 13.13), relational words (חֶסֶד 'kindness' [2Sm 22.51 par.; Ps 13.6; Ps 98.3; 1QS 10.17 (cf. 11.12); 4Q185 2.13], אֱמוּנָה 'faithfulness' [Is 33.6; Ps 98.3]), words for protection (זִמְרָת 'protection' [Ex 15.2 par.]; מָעוֹז 'refuge' [Ps 28.8], צוּר 'rock' [Ps 62.3; 89.27]), words for praise (תְּהִלָּה 'praise' [Ps 62.18], רִנָּה 'jubilation' [Ps 118.15]), the related words צְדָקָה [Is 51.6, 8; 56.1; 59.17; Ps 98.2] and צֶדֶק [Ps 62.1] (which are often thought to mean 'deliverance' or 'vindication' in such cases) and occasionally words for justice (מִשְׁפָּט [Is 59.11]) or revenge (נָקָם [Is 59.17]) and the expression שׁוּב שְׁבוּת (Is 52.7; Ps 14.7=52.7: 'restoration'?); at Qumran additionally כפר 'atone' (CD 20.34); שלום עד 'everlasting peace' (1QHᵃ 7.19; cf. 1QM 13.13; 4Q503 48-50.6); כבוד 'glory' (1QHᵃ 20.3); משענה 'support' (1QM 4.13); עזר and עזרה 'help' (1QM 4.13; 13.13); נצח 'victory' (1QM 4.13); פלא 'wonder' (1QM 18.7); רחמי אל 'the mercies of God' (4Q511 10.8); and in Sir [רי]ב ריב 'maintain the cause' (32/35.25).

A.3 Where יְשׁוּעָה is found in parallelism with צְדָקָה 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 יְשׁוּעָה 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 תְּשׁוּעָה 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 יְשׁוּעָה. 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 יְשׁוּעָה forms part of the picture of a strong, well defended city with 'walls and bulwark' (חוֹמוֹת וָחֵל). The verb יָשִׁית '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 יְשׁוּעָה 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 יְשׁוּעָה takes on a strongly eschatological aspect, especially in CD 20.34, 1QHᵃ and of course 1QM. 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 (1QHᵃ 20.3 = 4QHᵃ 3.2-3; 26.10 = 4QHᵃ 7 i 14; 4Q511 10.8: cf. Ringgren:127-32; Dahmen, *ThWQ* 2:312)

B.1 BDB indicate that יְשׁוּעָה 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 יְשׁוּעָה, יְשׁוּעָה 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 יְשׁוּעָה has a stative connotation, perhaps denoting 'protection', which is especially brought out by Is 26.1 where יְשׁוּעָה is set up like walls and ramparts. Verbs of motion are rare with יְשׁוּעָה (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 יְשׁוּעָה is not found so often with this sense.

A.4 The distinction between the masculine noun יֵשַׁע and the feminine יְשׁוּעָה 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 יְשׁוּעָה differ in use. יֵשַׁע often appears as the nomen rectum of 'God', to indicate that God is the speaker's יֵשַׁע, whilst יְשׁוּעָה 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 יְשׁוּעָה may have the meaning 'help' (cf. Vg), this is rare in comparison to the use of תְּשׁוּעָה.

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