

## תְּשׁוּעָה

(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 יִשַׁע]

**A.2** The etymology of תְּשׁוּעָה is controversial: morphologically it seems to be necessary to regard the *taw* as a formative element, so that the root would be שׁוּעַ (Ayin Waw), but according to its sense(s) an association with יִשַׁע has often been thought to be required.

**A.3** BDB recorded (448a) that ‘most assign it to שׁוּעַ, but no sufficient evidence for existence of such a  $\sqrt{\text{}}$ . Presumably they meant that there was no evidence for a root שׁוּעַ as a by-form of יִשַׁע: this is in fact what they say (447b) about שׁוּעַ, ‘acc. to most from second.  $\sqrt{\text{שׁוּעַ}} = \text{ישׁע} \dots$  (cf. תְּשׁוּעָה infr.); but actual existence of such a  $\sqrt{\text{}}$  not proven; This allows שׁוּעַ = יִשַׁע’. On תְּשׁוּעָה BDB say (after giving its meaning as ‘deliverance, salvation’): ‘= יִשַׁע (formed by false anal., as if from  $\sqrt{\text{שׁוּעַ}}$ , in sense of יִשַׁע)’.

**A.4** It can no longer be said that ‘most’ favour a derivation of תְּשׁוּעָה from שׁוּעַ. The major recent dictionaries, like BDB, all relate it to יִשַׁע (*HAL*:1657a; *Ges*18:1461a; *DCH*: 8, 684). Only a minority of scholars think differently. Kopf (1958:206-207) defended the association with שׁוּעַ, but in the form of שׁוּעַ = ‘cry’, claiming that it was in turn cognate with Ar *ḡawwata* (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 תְּשׁוּעָה can have. Sawyer too preferred a connection of תְּשׁוּעָה with שׁוּעַ, but as a ‘by-form’ of יִשַׁע and without detailed discussion (3:1042; cf. 1037-38). He also allowed the possibility that הוֹשִׁיעַ ‘could’ be the basis for תְּשׁוּעָה.

**B.1** *Ges*18 (1461b) cite an article by Rabin (1963:114-117) as providing discussion of תְּשׁוּעָה, but this is an error, as that part of the article is about תְּשׁוּקָה (so correctly *DCH*: 8, 767).

### 2. Formal Characteristics

**A.1** The pattern is *taqtul(at)* (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’: תְּקוּפָה (from בְּקָרָה/הִקְיָה), תְּרוּפָה (cf. רָפָא) and תְּשׁוּעָה (from הוֹשִׁיעַ, ‘perhaps under the influence of יִשַׁע’). Brockelmann (1908-1913:383 = §204a[3]) likewise saw תְּשׁוּעָה as modelled on this pattern, but as a secondary form of יִשׁוּעָה.

**A.2** Regarding the close correspondence in form between יִשׁוּעָה and תְּשׁוּעָה, 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 *mem* or *taw* (280-81). This does also clarify the curious formation of תְּשׁוּעָה while keeping it fully within the ישׁע word-group.

**B.1** Gevartz (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 Gevartz is correct in this, it is not relevant to the semantics of תְּשׁוּעָה and תְּשׁוּעָה, since (as Barth saw) the *yodh* in תְּשׁוּעָה is a root-letter and not a formative element.

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

### 3. Syntagmatics

**A.1** תְּשׁוּעָה is the subject of the verbs הָיָה 'to be' (1Sm 11.9; 2Sm 19.3), תָּאָחַר piel 'to delay' (Is 46.13), and בּוֹא 'to come' (Ps 119.41).

**A.2** תְּשׁוּעָה is the direct object of the verbs נָתַן 'to give' (Jdg 15.18; 2Kg 5.1; Is 46.13; Ps 144.10) and עָשָׂה 'to do' (1Sm 11.13; 19.5; 2Sm 23.10, 12). It is also the direct object of the verbs אָמַר 'to say' (Ps 40.11), סָפַר piel 'to tell' (Ps 71.15), and לָבַשׁ 'to put on' (2Ch 6.41).

**A.3** תְּשׁוּעָה is governed by ישׁע niph (Is 45.17) and hiph (1Ch 11.14), לְ + כָּלָה (Ps 119.81), and הָיָה 'to be' + לְ (1Ch 19.12).

**A.4** תְּשׁוּעָה is nomen regens of עוֹלָמִים 'everlasting' (Is 45.17), יִשְׂרָאֵל 'Israel' (Jr 3.23), צְדִיקִים 'the righteous' (Ps 37.39), אָדָם 'mankind' (Ps 60.13; 108.13), and יְהוָה 'Lord' (Lm 3.26).

**A.5** תְּשׁוּעָה is nomen rectum of חֵץ 'arrow' (2Kg 13.17), pl ptc אָהַב 'to love' (Ps 40.17), and אֱלֹהִים 'God' (Ps 51.16).

**A.6** תְּשׁוּעָה is found in a nominal clause with בְּיְהוָה 'in the Lord' (Jr 3.23), מִיְהוָה 'from the Lord' (Ps 37.39), לַיהוָה 'to the Lord' (Pr 21.31), שׁוֹן 'worthless' (Ps 60.13; 108.13), שֶׁקֶר 'falsehood' (Ps 33.17), לוֹ 'in him' [=אָדָם], (Ps 146.3), and בְּרֵב יוֹעֵצִים 'in an abundance of counsellors' (Pr 11.14; 24.6).

**A.7** תְּשׁוּעָה is modified only by the adjective גָּדוֹל '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.

**A.8** תְּשׁוּעָה, preceded by *waw*, follows the noun אֱמוּנָה 'faithfulness' (Ps 40.11).

**A.9** תְּשׁוּעָה is in apposition to אֲדֹנָי 'Lord' (Ps 38.23).

**A.10** תְּשׁוּעָה 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).

### 4. Versions

a. LXX: βοήθεια (Pr 21.31; 24.6);

σωτηρία (Jdg 15.8; 1Sm 11.9, 13; 19.5; 2Sm 19.3; 23.10, 12; 2Kg 5.1; 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; 71[70].15; 108[107].13; 144[143].10; 146[145].3; Pr 11.14; 1Ch 11.14; 19.12; 2Ch 6.41; Sir 46.1);

σωτήριον (Ps 40[39].11, 17; 119[118].41, 81; Lm 3.26; Sir 39.18);

Minor Greek Versions [MRN]:

b. Peshitta: *zdyqwt* (Ps 50.16);

*nšhn* ' (Jdg 15.18; 1Ch 11.14);  
*pwqdn* ' (Sir 39.18);  
*pwrqn* ' (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);  
*tšbht* ' (?Ps 71.15);  
*tpsyn* ' (1Ch 19.12);  
 omitted? (2Sm 19.3);

c. Targum: נְצַחְנָא (2Kg 5.1; 13.17);  
 פִּרְקָא (Is 46.13; 1Ch 19.12);  
 פְּרִיקוּנָא (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);  
 תְּשׁוּעָתָא (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 (*nšhn*'), Tg (נְצַחְנָא) and Vg (*victoria*).

**A.2** The translation *zdyqwt*' in the Pesh Ps 50.16 is perhaps under the influence of צְדָקָה at the end of the verse (which is also translated by *zdyqwt*').

**A.3** The Pesh at Ps 40.11 seems to read *zdyqwt*' 'righteousness' as the translation for תְּשׁוּעָה, but later in the verse צְדָקָה is translated by *pwrqn*', implying that there has been a reversal of the pair.

**A.4** The Tg translates by the Hebrew loan-word תְּשׁוּעָתָא at 2Sm 19.3.

**A.5** On two occasions the Tg renders the noun תְּשׁוּעָה by the verbal form פְּרִיק '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 *tšbht*' 'praise' at Ps 71.15 may well be a contextual interpretation, encouraged by the preceding phrase כל היום (cf. Ps 44.9; 119.164; 145.2): note also how Pesh introduces *šbh* before *prq* in Ps 13.6.

## 5. Lexical/Semantic Field(s)

**A.1** [See ישע hiphil]

**A.2** תְּשׁוּעָה is found in parallelism with צְדָקָה 'righteousness' (Is 46.13a; Ps 40.11; 71.15), תְּפִלָּא 'glory, honour' (Is 46.13b), מְעוּז 'stronghold' (Ps 37.39), עֲזָרָה 'help' (Ps 60.13; 108.13), חֶסֶד 'loving kindness' (Ps 119.41), and the verb מָלַט '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 יִשַׁע 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 יִשַׁע 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; Jr 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 מְצוּדָה 'stronghold' at Ps 37.39 suggests that תְּשׁוּעָה 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 צִדְקָה, but the Chronicler has preferred תְּשׁוּעָה on the basis of יִשַׁע in the same idiom later in the psalm (v. 16), perhaps because he uses the root צדק 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 יִשַׁע or יְשׁוּעָה 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 יִשַׁע 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 יִשַׁע group, even if its formal characteristics seem at first sight to point in a different direction.

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