

## 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 ישע]

**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 שׁוּע (Ayin Waw), but according to its sense(s) an association with ישע has often been thought to be required.

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

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

**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 *Clines*: 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’: תקופה (from נקף/הקיף), תרופה (cf. רפא) and תשועה (from הושיע, ‘perhaps under the influence of ישׁוּעָה’). Brockelmann (1908-1913:383 = §204a[3]) likewise saw תשועה as modelled on this pattern, but as a secondary form of ישועה.

**A.2** Regarding the close correspondence in form between ישׁוּעָה 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 ישע 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 in such cases. Even if Gevartz is correct in this, it is not relevant to the semantics of *ישועה* and *תשועה*, since (as Barth saw) the *yodh* in *ישועה* is a root-letter and not a formative element.

**B.2** BL went on (in §496u) to conjecture that the root *שוע* was a secondary development from *תשועה*, supposing that the noun *שוע* was from *שוע* = '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 *שוע* (I) had a cognate of its own in Ar, with a distinct meaning and guttural consonant (cf.:1339-1340).

### 3. Syntagmatics

**A.1** *תשועה* is the subject of the verbs *היה* 'to be' (1Sm 11.9; 2Sm 19.3), *אחר* piel 'to delay' (Is 46.13), and *בוא* 'to come' (Ps 119.41).

**A.2** *תשועה* is the direct object of the verbs *נתן* 'to give' (Jdg 15.18; 2Kg 5.1; Is 46.13; Ps 144.10), *עשה* 'to do' (1Sm 11.13; 19.5; 2Sm 23.10, 12). It is the object of the verb *אמר* 'to say' (Ps 40.11), *ספר* piel 'to tell' (Ps 71.15), and *לבוש* 'to put on' (2Ch 6.41).

**A.3** *תשועה* is governed by *ישע* niph (Is 45.17) and *hiph* (1Ch 11.14), *ל* + *פלה* (Ps 119.81), and *היה* 'to be' + *ל* (1Ch 19.12).

**A.4** *תשועה* is nomen regens of *עולמים* 'everlasting' (Is 45.17), *ישׂראל* 'Israel' (Jr 3.23), *צדיקים* 'the righteous' (Ps 37.39), *אדם* 'mankind' (Ps 60.13; 108.13), and *יהוה* 'Lord' (Lm 3.26).

**A.5** *תשועה* is nomen rectum of *קץ* 'arrow' (2Kg 13.17), pl ptc *אהב* 'to love' (Ps 40.17), and *אלהים* 'God' (Ps 51.16).

**A.6** *תשועה* is found in a nominal clause with *ביהוה* 'in the Lord' (Jr 3.23), (Ps 33.17), *מיהוה* 'from the Lord' (Ps 37.39), *ליהוה* 'to the Lord' (Pr 21.31) *שוא* 'worthless' (Ps 60.13; 108.13), *לו* 'in him' [= *אדם*] (Ps 146.3), and *ברב יועץ* 'in an abundance of counsellors' (Pr 11.14; 24.6).

**A.7** *תשועה* is modified only by the adjective *גדול* '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** *תשועה*, preceded by *waw*, follows the noun *אמונה* 'faithfulness' (Ps 40.11).

**A.9** *תשועה* is in apposition to *אדוני* 'Lord' (Ps 38.23).

**A.10** *תשועה* 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).

**B.1** [nil]

### 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);

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

*nshn* (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);

פֶּרֶק (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 זְדָקָה 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 זְדָקָה 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 זְדָקָה ‘righteousness’ (Is 46.13a; Ps 40.11; 71.15), תְּפִאָּרַת ‘glory, honour’ (Is 46.13b), מְעוֹז ‘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).

**B.1** [nil]

## 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 מְצוּוֹת '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.

## B.1 [nil]

## 7. Conclusion

**A.1** A תְּשׁוּעָה is often 'given' or 'made' (Syntagmatics A.2) and only is 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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