

Introduction

Grammatical Type: n. f.

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

Qum: CD 20.34; 1QH^a 6.5; 7.19; 19.23 (= 4QH^a 1.5); 20.3 (= 4QH^a 3.2-3); 26.10 (= 4QH^a 7 i 14); 1QS 1.19; 10.17 (= 4QS^b 20.6; 4QS^f 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 (4QM^a) 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 ישו[עתי אשר תרים למצער] in 1QH^a 14.10-11 (its numbering: ll. 7-8 in the *Study Edition*). 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]עתי 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 ישע]

B.1 [nil]

2. Formal Characteristics

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

A.2 12x in plural in OT (9x Ps, 2x Is, 1x 2Sm), 8x in Qum (1QH^a 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, it still could be employed for poetical reasons (Watson 1980:339). Is 62.1b exhibits what Watson calls a ‘reversed pattern’, with m. יְשׁוּעָה corresponding to f. יְשׁוּעָה.

3. Syntagmatics

A.1 ישועה is the subject of the verbs הָיָה ‘to be’ (Is 51.6) + לָ (Is 49.6), יָצָא ‘to go out’ (Is 62.1), שָׁגַב piel (Ps 69.30), and עָבַר ‘to pass over’ (Jb 30.15).

A.2 ישועה 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]), גָּדַל hiph ‘to magnify’ (2Sm 22.51=Ps 18.51), שִׁית ‘to set up’ (Is 26.1), שָׁמַע hiph ‘to announce’ (Is 52.7), נָתַן ‘to give’ (Ps 14.7; 53.7 [of pl]), צִוָּה piel ‘to command’ (Ps 44.5), פָּעַל ‘to make’ (Ps 74.12 [of pl]), בָּשַׂר piel ‘to report’ (Ps 96.2; 1Ch 16.23), and יָדַע hiph ‘to make known’ (Ps 98.2).

A.3 ישועה is governed by קוּהָ piel + לָ ‘to await’ (Gn 49.18; Is 59.11), שָׂמַח + בָּ ‘to rejoice in’ (1Sm 2.1; Is 25.9; Sir 32/35.25), גִּיל + בָּ ‘to rejoice in’ (Ps 9.15; 13.6; 21.2; 4Q511 1.5), שָׁחַח + בָּ ‘to shout about’ (Ps 20.6; 1QH^a 26.10; 1QS 10.17), שָׂמַח + בָּ ‘to rejoice in’ (Ps 35.9; 1QM 13.13), זָמַר + בָּ ‘to sing of’ (1QH^a 19.23), בָּטַח + בָּ ‘to trust in’ (Ps 78.22), הִלָּךְ + לָ ‘to come to’ (Ps 80.3), רָאָה + בָּ ‘to see’ (CD 20.34), הִשִּׁיב + בָּ ‘to cause to see’ (Ps 91.16), שָׁבַר piel + לָ ‘to hope for’ (Ps 119.166), תָּאַב + לָ ‘to long for’ (Ps 119.174), and צָפָה + לָ ‘to look for’ (1QH^a 6.5). It is also the indirect object of פָּאָר piel + בָּ ‘to adorn with’ (Ps 149.4).

A.4 *ישועה* 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 עולם 'eternity' (1QH^a 7.19). The plural of *ישועה* is nomen regens of מֶלֶךְ 'king' (2Sm 22.51), מְשִׁיחַ 'anointed' (Ps 28.8 [with מְעוֹז]), פָּנָה 'face' (Ps 42.6, 12; 43.5), יַעֲקֹב Jacob (Ps 44.5), יִשְׂרָאֵל 'Israel' (Ps 53.7 [contrast Ps 14.7]).

A.5 *ישועה* is nomen rectum of צוּר 'rock' (Dt 32.15; Ps 89.27), מְעִינִים 'springs' (Is 12.3), חֶסֶן 'treasure' (Is 33.6), יוֹם 'day' (Is 49.8), פֶּבַע '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), אָהַל 'tent' (1QH 20.3; 26.10), עַת 'time' (1QM 1.5), and תְּעוּדוֹת 'pledges' (1QM 14.5). The plural of *ישועה* is nomen rectum of מְעוֹז 'stronghold' (Ps 28.8), inf cstr of יָדַע 'to know' (Ps 67.3), כּוֹס 'cup' (Ps 116.13), אֵל 'God' (1QS 1.19; 1QM 4.13), שַׁעַר 'gate' (1QM 18.7), רוּחַ 'spirit' (4Q438 4 ii+5.3), רִנָּה 'jubilation' (4Q511 1.5), and כַּנּוֹר harp' (1QH^a 19.23; 4Q511 10.8). Although *ישועה* is often used of God (referred to by a suffix in (e.g.) Is 51.6; Ps 98.2; at Qumran CD 20.34; 1QH^a 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 *ישועה* it is surprising how rarely it ever serves as nomen rectum. In 1QS 11.12 the suffix of *ישועה* refers to the human speaker, and in 4Q503 48-50.6 to Israel.

A.6 *ישועה* is found in a nominal clause with בְּעַת צָרָה 'in the time of distress' (Is 33.2), לַיהוָה '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 לְעַמּוֹ 'for his [God's] people' (4Q491(4QM^a) 11 ii 17; 15.7).

A.7 *ישועה* 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 *ישועה* is modified by the adjectives גָּדוֹל 'great' (1Sm 14.45), קָרוֹב 'near' (Is 56.1)

A.9 *ישועה* 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 + רְחוֹק 'far from' (Ps 22.2; 119.155).

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

A.11 *ישועה* is in apposition to הוֹמָה 'wall' (Is 60.18), יהוה 'Lord' (Ps 140.8)

B.1 In the parallel verses 2Sm 22.51 and Ps 18.51 the pl. *ישועות* is preceded by a word that is read מְגִדִיל in the K of 2Sm and in the Q of Ps 18, but מְגִדוֹל, '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 מְגִדִיל or as מְגִדֵל (or indeed מְגִדֵל, the normal form). The Versions uniformly presuppose מְגִדִיל 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 מְגִדֵל (Ps 61.4; Pr 18.10) and the combination with *ישועות* makes some sense. The uniqueness of מְגִדוֹל 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 מְגִדִיל is much more likely because of the following nomen rectum מְלִכּוֹ. If מְגִדוֹל were intended one would expect מְלִכּוֹ. Hence this occurrence of *ישועות* is included above in A.2 rather than A.5.

B.2 In Hb 3.8 the words מְרַכְּבֵי 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 *ישועה* into an attribute of מְרַכְּבֵי, with some paraphrase to get round the problem of a nomen rectum following a suffixed form. As W.

Rudolph (who translates: ‘mit deinen siegreichen Wagen’ [*Micha-Nahum-Habakuk-Zephanja* (KAT: Gütersloh, 1975), p. 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);

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: פֶּרֶק (Ex 15.2; 2Sm 10.11; Is 12.2; Ps 35.3; 118.14, 21);

פּוֹרְקָנָא (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);

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

צִדְקָא (Is 12.3);

תְּקוּף וּפְרִיקוּן (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 יִשׁוּעַ. What is striking in comparison with יִשׁוּעַ 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 *pwr’n*, ‘recompense’, which is usually the equivalent of words like נָקָם and גְּמוּלָה, is based on its understanding of the context, not the meaning.

B.2 In Is 51.8 Vg has *iustitia* for יְשׁוּעָה just after using *salus* for צַדִּיקָה. 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 יִשׁוּעַ, 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 קָרוֹן ‘horn exalted’ [1Sm 2.1], אֹר ‘light’ [Is 49.6], אֶרְךָ יָמִים ‘length of days’ [Ps 91.16], בְּרָכָה ‘blessing’ [Ps 3.9], נִדְבָה ‘honour’ [Jb 30.15]), words for power (עֹז ‘strength’ [Ex 15.2 par.; Ps 21.2; 28.8; 140.8], זְרוּעַ ‘arm’ [Is 33.2: reading זָרְעֵנוּ 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 (זַמְרִית ‘protection’ [Ex 15.2 par.]; מְעוֹז ‘refuge’ [Ps 28.8], צוּר ‘rock’ [Ps 62.3; 89.27]), words for praise (תְּהִלָּה ‘praise’ [Ps 62.18], רִנָּה ‘jubilation’ [Ps 118.15]), צַדִּיקָה [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 שׁוּבָה שְׁבוּתָה (Is 52.7; Ps 14.7=52.7: ‘restoration?’); at Qumran additionally כִּפָּר ‘atone’ (CD 20.34); שְׁלוֹמֵ עַד ‘everlasting peace’ (1QH^a 7.19; cf. 1QM 13.13; 4Q503 48-50.6); כְּבוֹד ‘glory’ (1QH^a 20.3); מִשְׁעֵנָה ‘support’ (1QM 4.13); עֲזָרָה and עֲזָרָה ‘help’ (1QM 4.13; 13.13); נִצְחָה ‘victory’ (1QM 4.13); פְּלֵא ‘wonder’ (1QM 18.7); רַחֲמֵי אֱלֹהִים ‘the mercies of God’ (4Q511 10.8); and in Sir רִיב רִיב ‘maintain the cause’ (32/35.25).

A.3 Where יְשׁוּעָה is found in parallelism with צַדִּיקָה 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.

B.1

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 יְשׁוּעָה 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 *ישועה* forms part of the picture of a strong, well defended city with ‘walls and bulwark’ (חומות וְחָל). The verb *ישית* ‘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 *ישועה* is used of God’s acts but very rarely of God himself (in contrast to *ישע*) 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 *ישועה* takes on a strongly eschatological aspect, especially in CD 20.34, 1QH^a 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 (1QH^a 20.3 = 4QH^a 3.2-3; 26.10 = 4QH^a 7 i 14; 4Q511 10.8: cf. Ringgren:127-32; ThWQ 2:312)

B.1 BDB indicate that *ישועה* is synonymous with *תְּשׁוּעָה* (447, 448; cf. Formal Characteristics), but do not speak of its relationship to *ישע*. This is an over-simplification (see below, 7. Conclusion, A.4, A.5).

7. Conclusion

A.1 Of the three nouns *ישע*, *תְּשׁוּעָה* and *ישועה*, *ישועה* 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 *ישועה* has a stative connotation, perhaps denoting ‘protection’, which is especially brought out by Is 26.1 where *ישועה* is set up like walls and ramparts. Verbs of motion are rare with *ישועה* (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 *ישע*, although *ישועה* is not found so often with this sense.

A.4 The distinction between the masculine noun *ישע* and the feminine *ישועה* 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 *ישע* and *ישועה* differ in use. *ישע* often appears as the nomen rectum of ‘God’, to indicate that God is the speaker’s *ישע*, whilst *ישועה* 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. *ישע* also appears to be used frequently as nomen rectum of nouns denoting defence or strength.

A.5 Although *ישועה* may have the meaning ‘help’ (cf. Vg), this is rare in comparison to the use of *תְּשׁוּעָה*.

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Revised 2016-2017