פְּדוּת

Introduction

Grammatical type: n f

Occurrences: Total 4x OT, 0x Sir, 18x Qum, 0x inscr

Qumran occurrences: 1QM 1.12 (2x), 11.9, 14.5,10, 15.1, 17.6, 18.11; 4Q266 11.13; 4Q269 16.11; 4Q365 6aii+6c 6; 4Q446 1.5, 3.2; 4Q468y 4; 4Q491 8-10 i 8, 11 ii 14; 4Q503 1-6 iii 8; 4Q511 63-64 ii 1

Text doubtful:

A.1 There is much disagreement over the text and meaning of פְּדֻת in Ex 8.19, rendered פורקן by TgO and TgNeo. It is listed in BDB under the root פדה (BDB, p.804a), although it recognises that the text is dubious, for it is difficult to make sense of this particular verse if one translates it as 'liberation'. The previous verse contains the vb פלה (Hiph) which means 'to set apart' (BDB, p.811b) and the idea of separation would make sense in v.19 also, which is the sense given by the LXX διαστολή, P *pršnʾ* and Vg *divisio*. However, Macintosh argued that "there is no evidence in Hebr. for a semantic development [in פדה] from breaking, separation to redemption." (1971, p. 554) *contra* Gesenius (1829-58, pp.1091-92) and Muntinghe (1775). The text here may therefore be corrupt, and emendation to פלת 'separation' (root פלה Hiph) was proposed by A. Dillmann (1881, p. 80; cf. BHK), although this noun is not attested elsewhere in the MT. Davies (1974) suggested instead פ(ר)דת with haplography accounting for the absence of the ר, from the root פרד Hiph *to separate*. Alternatively, פדת here may be derived from a different root. Macintosh suggests the root פדד 'was alone, separated' (which corresponds to the cognate in Arabic *fadda* and in Syriac *pad*) by analogy with other double-'ayin verbs and their cognate nouns (p. 551). Medieval commentators have also tried to account for the unsuitability of פדת in the MT. The Rabbinic commentators on Ex 8.19 clearly wanted to maintain the meaning of redemption within the idea of separation: "He sent his people deliverance and distinction moreover; that is to say, he distinguished between them and their oppressors*"* (R. Jonah ibn Janah (10th century), *Sepher Haschoraschim*: Bacher 1896, p. 395). There is perhaps an argument, then, for a semantic development of פדה analogous to that of פרק (cf. Ps 136.24; La 5.8 in BH and on these passages the SAHD entry on פָּרַק: the salvific sense is not limited to or necessarily dependent upon Aram., *contra* Macintosh, pp. 554-55), with an older sense of 'separation' attested here in Ex 8.19.

A.2 In 1QM 17.6, a promise of God's help, פ]ׁדותו[is read as ב]ׁריתו[in Garcia Martinez and Tigchelaar 1997, p.140: 'And he will send everlasting help to the lot of his redemption/covenant'. Either reading would fit the context here, although the argument for פדותו appears to be slightly stronger, supported by the association elsewhere of פדות with גורל (1QM 15.1), of עזר with פדות (4Q491 11ii14) and the frequency of the construct relationship עם פדות 'people of redemption' (1QM 1.12, 1QM 14.5, 4Q266 11.13, 4Q269 16.11).

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A.3 In 4Q269 16.11 only תכה[remains, but the context seems to be a copy of the same passage of the Damascus Document as 4Q266 11.13, so the restoration פדו]תֿכה[is highly probable.

A.4 The text of 4Q365 6aii+6c 6 from the Reworked Pentateuch is unclear: ורוממנה למרומם פ]דֿות נתת[…]. But the context (an expansion of the Song of Miriam in Ex 15.21) makes the restoration very appropriate.

A.5 In 4Q468y 4 (an unidentified fragment) the reading פֿדות[is somewhat uncertain, and the lack of significant context deprives it of any use for semantic analysis.

B.1 It has been suggested (e.g. in BHS) that פדות in Isa 50.2 should be read as the inf cons of the verb פדה (cf. the verbal renderings in LXX, Tg and Vg), but the abstract noun can bear an equivalent sense and does not need to be emended.

Qere/Ketiv: none

1. Root and Comparative material
A.1 [See פדה]

2. Formal characteristics
Afformative ־ות (Joüon / Muraoka, 2000, §88Mj). פְּדוּת is always in the singular in both the OT and Qumran, except for 4Q446 3.2, if the reading פדותיך is correct and the *yodh* really does indicate that the noun is plural (for cases where it does not see Reymond 2014, p. 156).

3. Syntagmatics

A.1 פְּדוּת is the object of the verb שׂום 'to put' (Ex 8.19), שלח 'to send' (Ps 111.9, ind obj עַמּוֹ, 'his people') and probably נתן 'to give' (4Q365 6aii+6c 6), all with Yahweh as the subject.

A.2 פְּדוּת is the nomen regens of אל, 'God' (1QM 1.12a), and עולמים, 'eternity' (1QM 1.12b, 15.1, 18.11).

A.3 פְּדוּת is the nomen rectum of עַם, 'people' (1 QM 1.12a, 14.5, 4Q266 11.13), אביון pl, 'poor (one)' (1QM 11.9, 4Q446 1.5), נפשׁ, 'life/soul' (1QM 14.10), גורל, 'lot' (1QM 17.6), עזר, 'help' (4Q491 11 ii 14), מ]עשׂי אלהי (4Q511 63-64 ii 1).

A.4 פְּדוּת has 1 s suff with human antecedent (4Q511 63-64 ii 1), 2 m s suff referring to Yahweh (1QM 11.9, 14.10=4Q491 8-10 i 8, 4Q266 11.13 [=4Q269 16.11?], 4Q446 3.2θ), 3 m s suff referring to Yahweh (1QM 14.5, 17.6; 4Q446 1.5; 4Q491 11 ii 14), 1 pl suff [worshippers] (4Q503 1-6 iii 8).

A.5 פְּדוּת occurs with the prepositions בין 'between' (x2) followed by עמי, 'my people', and עמך, 'your people' (Ex 8.19), מֶן 'from' [privative] lit. 'is my hand shortened from redemption?' (Isa 50:2), עִם 'with' + 3ms sf. 'him' [God] (Ps 130:7), ב, 'in' (1QM 15.1, 18.11).

A.6 פְּדוּת occurs in nominal clauses: וְהַרְבֵּה עִמּוֹ פְדוּת, 'great is redemption with him [God]' (Ps 130.7), וגורל אל בפדות עולמים, 'and the lot of God is in eternal redemption' (1QM 15.1)'.

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A.7 פְּדוּת is closely associated with יד, 'hand', + 1 s suff referring to Yahweh (Isa 50.2).

The syntagmatic information suggests that the emphasis of פְּדוּת is on the power or action of redemption/to redeem, and it is always used in relation to God.

4. Versions
 a. LXX:
διαστολή (Ex 8.19)
λύτρωσις (Pss 111.9; 130.7)
ῥύομαι (Isa 50.2)

 b. Peshitta:
pwršnʾ (Ex 8.19)
pwrqnʾ (Pss 111.9; 130.7)
pdt (Isa 50.2)

 c. Targum.
TgO
פורקן (Ex 8.19)

TgNeo
פורקן (Ex 8.19)

TgPsJon
פורקן (Ex 8.19)

TgPsa
פורקן (Pss 111.9; 130.7)

TgJon
פרק (Isa 50.2)

 d. Vulgate
divisio (Ex 8.19)
redemptio (Pss 111.9; 130.7)
redimo (Isa 50.2)

 B.1 The divergent renderings by words meaning 'distinction, division' in Ex 8.19 in LXX, P and Vg raise the question whether the word in the text there is really פְּדוּת, 'redemption' (see Text Doubtful).

 B.2 The aberrant rendering of פְּדוּת by the similar Syriac verb with a quite different meaning ('miss, fail') in Isa 50.2 was probably due to the misreading of the previous phrase as a reference to harvest, through a confusion of two homonyms קצר. Sy *pd* is found elsewhere with *ʾyd* as subject, and the P rendering could be read interrogatively (cf. Jer 8.19).

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5. Lexical / Semantic Field(s)

A.1 [see פדה entry]

A.2 In passages related to ושמתי פדות in Ex 8.19, פלה hiph, 'make a distinction' is used at the corresponding points (8.18; 9.4; 11.7).

A.3 In Isa 50.2 נצל hiph, 'deliver', occurs in parallelism with פדות: compare the association of the verb פדה with נצל hiph and other members of the 'salvation' lexical field.

A.4 In Ps 111.9 the parallel to פדות שלח בריתו is צוה לעולם, and in Ps 130.7 the parallel to פדות is חסד. ברית and חסד are also closely associated with פדות in 1QM 14.5. These associations indicate the relational and emotional context in which 'redemption' of God's people (cf. לעמו in Ps 111.9 and the construct pairs noted under Syntagmatics) is expected to occur. Similar implications follow from the interchange between פדותכה (in the sense of 'redeemed people') in 1QM 14.10 and כל דורותינו ... לשאר[ית עמכה], (line 9) and עם קודשכה (line 12) in the neighbouring context, where the terms ברית (ll. 8,10) and חסד (l.9) again occur and there is an explicit opposition to the ממשלת בליעל (cf. l.9), as there is to the גוי רשעה in 1QM 15.1(-2) and to the מ[מש]ל[ת א]ויב in 18.11. God's relationship to those he redeems is also implied by the association of פדותו with נאמן in 4Q491 11 ii 14.

A.5 In 1QM 1.12 לפדות עולמים is in apposition to תום, 'end', with 3 f s suff referring to צרה, 'distress', marking the 'redemption' as a deliverance from the coming eschatological woes (cf. 15.1).

A.6 In 1QM 11.9 פדות is associated with יד, 'hand/power', and with שלום, 'peace/prosperity', גבורת פלא, 'wonderful might', and תקוה, 'hope'; in 14.5 with ישועה; and in 17.6 with עזר, 'help' and גבורה, 'might'; and in 18.11 with יד גבורתכה, 'your mighty hand'. In 4Q365 6aii+6c 6 למרומם [פ]ד[ות נתת] [...] occurs in an expansion of the Song of Miriam celebrating the Exodus and is associated with מרומם and עשה גאות.

A.7 In 4Q266 11.13 עם פדותך is paralleled by the figurative expression צון מרעיתרה [sic], 'the flock of your pasture', which is based on a metaphor which occurs in Ps 79.13 and 100.3 in close association with עמו/עמך, 'your/his people'.

A.8 In the hymnic context of 4Q503 1-6 iii 8 פדותנו is associated with בראשית, 'in the beginning (of?)', but the continuation is broken off. It seems unlikely to be eschatological, despite the possible occurrence of עולם just before.

6. Exegesis

A.1 The noun פְּדוּת seems to be quite distinct from פִּדְיוֹן / פְּדוּיִם and always refers to God's action or power to act. פְּדוּת is described as being *with* (עם) God (Ps 130.7) and it is something which God can send (שלח) to his people, referring to the Exodus (Ps 111.9; 4Q365 6aii+6c 6). This suggests that it means '(the action or power) of redemption'. Isa 50.2, part of a 'trial speech' (Westermann 1969, p. 224), seems to confirm this by God's speech in a confrontation with Israel, in response to an accusation that he has abandoned them. The parallel with כח להציל seems to reflect the idea of פְּדוּת being 'strength to deliver'. The same idiomatic use of קצר with יד for powerlessness is found in Isa 59.1, this time with ישע Hiph. (These may both be an allusion to the Exodus, cf. Nu 11.23 and Neh 1.10.) In contrast to the noun גְּאֻלָה, which emphasizes the kin-

relational aspect of the verb גאל‎, פְּדוּת ('action or power of redemption') highlights the importance of the action of redemption in the verb פדה. At Qumran the future hope of redemption implied in Isa 50.2 is developed further, especially in the War Scroll, into a concept of 'eternal redemption' (פדות עולמים). The Qumran texts also, however, innovate in employing the noun פְּדוּת in a number of combinations (see Syntagmatics, A.3) to define God's people as an already 'redeemed' people. In one case (1QM 14.10 = 4Q491 8-10i8) פְּדוּת alone is used to mean 'the redeemed community'.

7. Conclusion
The noun פְּדוּת, which is used much more frequently at Qumran than in the OT, means '(action or power of) redemption' and always refers to divine activity. It is never used in a cultic or socio-legal context, and unlike פדוים and פדיון it is never associated with a 'price' or 'payment'. Its main connotations, in addition to liberation, are powerful action and the context of an exclusive relationship (but not a kin relationship). If פְּדֵת in Ex 8.19 is an example (see Text Doubtful A.1), it might be explained by a semantic development parallel to that attested in the case of פרק (see פָּרַק Root and Etymology).

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