פְּלֵיטָה

(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 28x OT, 0x Sir, 6x Qum (1QM 1.6, 1QS 4.14, 4Q280 2.5, 4Q374 fr2 2.4, CD 2.7, 11), 0x inscr.

Occurrences are "concentrated exclusively in narratives and prophets, notably exilic or postexilic ones" (Hubbard 1997:623). The lexeme occurs in 1QIsa[a] in Is 4.2, 10.20, 15.9, 37.31 (written above the line). The first four letters of פליטה in Jl 2.3 survive in 4QXII[g].

Text Doubtful:

A.1 פליטה should be restored at 4QpIsa[c] (4Q163) fr4-7 2.10 (= Is 10.20). See DJD (V:19) and Hubbard (1997:625).

A.2 In 1QIsa[a] Is 37.32 פליטה is written with final Aleph instead of He.

B.1 BHS suggests that וְגַם־פְּלֵיטָה לֹא־הָיְתָה לֹּו (Jl 2.3) may be an addition, but this is not semantically relevant.

Qere/Ketiv: none.

1. Root and Comparative Material

A.1 See פלט Qal.

A.2 Ben-Hayyim (1957:559) attests פליטה in Samaritan Hebrew. The lexeme is also attested in RH, e.g. GenR 28.5 פְּלֵטָה (4x).

B.1 See פלט Qal.

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2. Formal Characteristics

A.1 Hasel (1989:593 = 2001:555) defines פְּלֵיטָה as a קְטִילָה formation. Zorell (650b-51a) lists פְּלֵטָה and פְּלֵיטָה as separate though related lexemes. Zorell suggests that perhaps for פְּלֵיטָה, פְּלֵ should be read. For this Zorell cites Olshausen (1861:§167g) who believed that most probably the word was once pronounced פְּלֵיטָה, and that the present pointing is based on an altered pronunciation at a later stage (§180). Olshausen (§180) also cites as a less probable explanation that originally a Yodh, marking a diminutive, followed a short a in the second syllable. *ay* then merged to produce *ē*. Barth (1894:192d) rejects the existence of any diminutive of this form in Hebrew.

A.2 In MT the term is generally spelled plene (24x), and only more rarely defectively (Ex 10.5, Jr 50.29, Ezk 14.22, 1Ch 4.43).

B.1 [nil]

3. Syntagmatics

A.1 Subj הָיָה (2Sm 15.14, Jr 50.29, Jl 2.3, 3.5, Ob 17, 1QM 1.6), יָצָא (2Kg 19.31, Is 37.32), אָבַד (Jr 25.35), יָסַף (Is 37.31par), יסף hiph (Is 10.20), יתר niph (Ezk 14.22).

A.2 Obj יתר hiph (CD 2.11), נָתַן (Ezr 9.13), שאר hiph (Ezr 9.8).

A.3 Preceded by nomen regens יְרֻשַּׁת (Jdg 21.17), יֶתֶר (Ex 10.5), שְׁאֵרִית (1Ch 4.43).

A.4 Followed by nomen rectum בֵּית (2Kg 19.30, Is 10.20, 37.31), יִשְׂרָאֵל (Is 4.2), מוֹאָב (Is 15.9).

A.5 Followed by adj גְּדֹלָה (Gn 45.7), הַנִּשְׁאֶרֶת (Ex 10.5, Is 37.31, 2Kg 19.30, 2Ch 30.6).

B.1 [nil]

4. Versions

a. LXX:

σωτηρία (2Sm 15.14, Jr 25[32].35, Ob 17, Ezr 9.8 [with εἰς], 13, 2Ch 12.7);

τὸ σῴζεσθαι (Gn 32.9);

σῳζόμενος (2Ch 20.24);

οἱ σῳζόμενοι (Is 37.32);

οἱ σωθέντες (Is 10.20, Neh 1.2);

ἀνασῳζόμενος (2Kg 19.31, Jr 50[27].29, Jl 2.3, 3.5[2.32]);

ἀνασεσῳσμένοι (Ezk 14.22 [+ art.], 2Ch 30.6);

διασῳζόμενον (Ezr 9.14);

διασῳζόμενος (Dn 11.42);

διασῳζόμενοι (Ezr 9.15);

διασεσῳσμένη (Jdg 21.17) agrees with κληρονομία, taking פליט as adj.

τὸ διασεσῳσμένον (2Kg 19.30);

κατάλειψις (Gn 45.7);

τὸ καταλειφθέν (Ex 10.5, Is 4.2);

οἱ καταλειφθέντες (1Ch 4.43);

οἱ καταλελειμμένοι (= פְּלֵיטַת ... הַנִּשְׁאָרֶה Is 37.31);

[[τὸ σπέρμα]] (Is 15.9).

b. The Three:

Aq ἀνασωσμός (Gn 45.7);

Aq λεῖπον (Ex 10.5);

Sym διάφευξις (Jr 25.35);

Sym ἐκπεφευγότες (Ezk 14.22);

Thd σωτηρία (Is 37.32).

c. Pesh:

*mtplṭ*ʾ (Gn 32.9);

*pwlṭ*ʾ (2Kg 19.31, Jr 25.35);

lmtplṭw (2Sm 15.14);

ʾ*nš dplṭ* [peal] *mnhwn* (2Ch 20.24);

*mšwzbwt*ʾ (Gn 45.7, Jl 3.5, Ob 17);

ʾ*štwzb* (Is 37.32, Dn 11.42);

dmštwzb (Jl 2.3);

ʾylyn dmtpṣyn (Is 10.20, 15.9, Ezk 14.22);
mdm dšbq (= הַפְּלֵטָה הַנִּשְׁאֶרֶת Ex 10.5);
mdm dʾštḥr (Is 4.2);
dʾštḥr (1Ch 4.43);
šrknʾ (Jdg 21.17, Ezr 9.8, 13, 15, 2Ch 30.6);
šrkʾ (2Kg 19.30, Is 37.31);
ḥrtʾ (Jr 50.29);
ʾylyn dytrw (= הַפְּלֵיטָה אֲשֶׁר־נִשְׁאָרוּ Neh 1.2);
paraphrase (Ezr 9.14);
zero (2Ch 12.7).

d. Tg:
שׁיזבא (Gn 32.9 [TgO, TgPsJ, שׁיזבה TgNeo], 45.7 [TgO, TgPsJ], 2Sm 15.14, 2Kg 19.31, Is 4.2, 10.20, 37.32, Jr 25.35, 50.29, Jl 2.3, Ob 17);
שׁזבא (2Ch 12.7);
שׁיזבתא (Ex 10.5 [TgO], Jdg 21.17, Ezk 14.22, Jl 3.5, 1Ch 4.43);
שׁיזבת (Is 15.9);
משׁיזביא (2Kg 19.30, Is 37.31);
שׁיזבותא (2Ch 20.24);
משׁזבתא (2Ch 30.6);
פילטן (Gn 45.7 TgNeo);
פליטתה (Ex 10.5 TgNeo, Samaritan Tg);
פל[י]טה (Gn 32.9[8], 45.7 Samaritan Tg).

e. Vg:
salvor (Gn 32.8);
quod salvetur (2Kg 19.31);
qui salvaremur (Ezr 9.15);
hi qui salvati fuerint (Is 4.2);
id quod salvatum fuerit (Is 37.31);
salvatio (Is 37.32, Jr 25.35, Ezk 14.22, Jl 3.5, Ob 17);
salus (Ezr 9.13, 14);
hii qui fugerint (Is 10.20, 15.9);
qui effugiat (Jl 2.3);
effugiet (= תִּהְיֶה לִפְלֵיטָה Dn 11.42);
effugium (2Sm 15.14);
reliquus (2Kg 19.30);
reliquiae (Ezr 9.8, 2Ch 30.6);
quod residuum fuit (= יֶתֶר הַפְּלֵטָה הַנִּשְׁאֶרֶת Ex 10.5);
qui remanserant (Neh 1.2);
quae evadere potuerant (1Ch 4.43);
qui necem potuisset evadere (2Ch 20.24);
auxilium (2Ch 12.7);
paraphrase (Gn 45.7, Jdg 21.17, Jr 42.17).

A.1 For the use in Greek of words such as σωτήρια, or σῴζω and their derivatives see פלט piel Versions and Conclusion.

A.2 The versions more frequently render פְּלֵיטָה by words connected with "rescue" or "save" than by words connected with "remainder". Thus LXX σῴζω/σωτηρία and compounds outnumber καταλείπω etc. In Pesh translations supporting these two meanings are more evenly balanced. Tg predominantly uses שֵׁיזֵב; Vg uses *salvo* and cognates most, *(ef)fug** 'flee' words slightly less, and "remainder" words such as *reliquus*, *residuus*, and *remaneo* even less frequently.

A.3 A number of renderings make explicit the personal nature and plural nature of the group denoted by פְּלֵיטָ, e.g. LXX οἱ σῴζόμενοι; Sym ἐκπεφευγότες; Pesh *ʾylyn dmtpṣyn*; Tg מְשֵׁיזְבַיָּא; Vg *hi qui salvati fuerint*. A contrary tendency is to render by an abstract noun, e.g. LXX, Thd σωτηρία; Tg שֵׁיזָבְתָא; Vg *salvatio*.

B.1 The use of τὸ σπέρμα by LXX at Is 15.9 is at first surprising, but it is a word that the translator introduces several times elsewhere when there is no obvious equivalent, e.g. for שָׂרִיד in 1.9. The latter substitution also appears in Dt 3.3, and Muraoka implies that there are several more cases (2002:518). Where σπέρμα is used of human descendants in a context of (non-)preservation, as in these three cases, it can be seen as representing the referent rather than the sense of the 'survivor' words.

B.2 Vg *auxilium* in 2Ch 12.7 occurs in a context where the Heb. already limits the extent of God's intervention because of Judah's sin (cf. מעט in v. 7 and the explanation in v. 8). 'Escape' must have seemed too strong a word to represent this and 'help' more appropriate to the outlook of the narrative.

5. Lexical/Semantic Field(s)

A.1 Hasel (1974:336, n. 444) observes the tendency for פְּלֵיטָה to parallel the feminine שְׁאֵרִית rather than masculine שְׁאָר, explaining the exception of Is 10.20 as "due to the stereotyped formula שְׁאָר יִשְׂרָאֵל. It is parallel with שֵׁ[א]רִית (Gn 45.7, 2Kg 19.31, Is 15.9, 37.32, Ezr 9.14, 1QM 1.6, 1QS 4.14, 4Q280 2.5, 4Q374 fr2 2.4, CD 2.7), שְׁאָר (Is 10.20), מָנוֹס (Jr 25.35), מִחְיָה (Ezr 9.8). It also has contextual connections with חיה hiph (Gn 45.7), מלט niph (Jl 3.5), שאר niph (Gn 32.9, Ezr 9.15, Neh 1.2), שְׂרִידִים (Jl 3.5).

A.2 For a discussion of the semantic field of lexemes of the root פלט, and for a contrast of these lexemes with those of the root מלט see Lexical/Semantic Field(s) of פלט piel.

B.1 [nil]

6. Exegesis

A.1 פְּלֵיטָה is a term used for the "remnant" of Israel. This has received considerable attention from a theological rather than a semantic angle (De Vaux 1933, Herntrich 1942, Schilling 1942, Warne 1958, Müller & Preuß 1973, Hasel 1976, 1980, Hausmann 1987).

A.2 Generally פְּלֵיטָה denotes a group of people, but in a few cases it seems to be abstract, e.g. "Flight (מָנוֹס) shall fail the shepherds, and there shall be no escape (פְּלֵיטָה) for the lords of the flock" (Jr 25.35 NRSV). 2Sm 15.14 may also be abstract. In Ex 10.5

פְּלֵטָה denotes vegetation. The potential for the lexeme to be both concrete and abstract is widely recognised. Zorell (650b-51a) understands פְּלֵטָה as "id quod salvum evasit", and פְּלֵיטָה as "evasio, salvatio" and "id quod perniciem evasit"; Alonso Schökel (584b) takes פְּלֵיטָה as "resto, supervivientes" or "huída, escape, escapatoria, evasión"; Müller (Müller & Preuß 1973:82) as "die Entronnenschaft".

A.3 From a consideration of Gn 45.7 it is not evident that for there to be a פְּלֵיטָה, there has to be any of the original group who do not survive. This suggests that the terms "remainder", "remnant" or "survivors" (with their implication of some who did not survive) are not always appropriate equivalents of פְּלֵיטָה, though frequently they do carry appropriate overtones. However, BDB (812b) understands this as abstract "escape, deliverance".

A.4 In discussing the use of פְּלֵיטָה in Is 4.2 Williamson notes that military defeat is the most frequently attested kind of disaster that generates occurrences of the verb פלט and nouns derived from it, but that in the post-exilic period פְּלֵיטָה became associated with the theological notion of a 'remnant' and this is likely to be an element of the meaning in Is 4.2. Moreover, in Jl 3.5 and Ob 17 it refers to 'those who escape an entirely eschatological judgment of God without reference to human agents' (Williamson 2006:310; cf. Hausmann 1987:200).

A.5 פְּלֵיטָה is always sing.

B.1 [nil]

7. Conclusion

A.1 As seen from the versions, פְּלֵיטָה was more often understood as "saved thing" than as "remainder", which was usually represented by שְׁאֵרִית. The emphasis on "save" rather than on "remain" also reflects the general meaning of other lexemes from the root פלט. Generally the term is concrete rather than abstract, though some exceptions have been noted (see Exegesis A.2). The term may often be understood as "what escaped". Implied in words such as "escape" or "save" is the notion of a threat avoided, a notion which is absent from the word "remain", yet present in פְּלֵיטָה. As discussed in Exegesis A.3 "remainder" and "remnant" may be inappropriate renderings due to their implication that some of the original group did not survive.

A.2 The occurrence of גְּדֹלָה (Gn 45.7) as a qualifying adjective, unless an oxymoron, precludes any possibility that a diminutive sense was felt for the word in Hebrew (see Formal Characteristics for discussion of diminutive). A פְּלֵיטָה need not be small.

B.1 [nil]

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