

תשועה - תושיה - ישועה

אבנר רמו



Title page of a 1647 edition of Abarbanel's commentary on Daniel, *Ma'yanei ha-Yeshu'ah*.
By Isaac ben Judah Abarbanel 1437-1508).

We read in the Book of Psalms: **ליהוה הישועה** - “To *YHWH* is the salvation” (Ps 3:9). Yet in the Book of Proverbs we find: **וליהוה התשועה** - “And to *YHWH* is the Salvation (Pro 21:31).

In the Book of Exodus we read the words: **ישועת יהוה** - “the salvation of *YHWH*” (Ex 14:13; see also: 2 Ch 20:17). Yet in the Book of Lamentations we find: **לתשועת יהוה** - “or the salvation of *YHWH*” (Thr 3:26).

We read in the Book of Psalms about: **ישועת ישראל** - “the salvation of Israel” (Ps 14:7). Yet in the Book of Jeremiah we find: **תשועת ישראל** - “the salvation of Israel” (Jer 3:23).

In the book of Isaiah we read: **הנה אל ישועתי** - “Behold, God of my salvation” (Is 12:2; see also: Is 49:6; 51:6, 8; Ps 22:262:2, 3, 7; 88:2; 89:27; 91:16; 140:8). Yet in the Book of Psalms we find: **אלהי תשועתי** - “God of my salvation” (Ps 51:16; see also: Is 46:13; Ps 38:23).

We read in the Book of Psalms:

ישישו וישמחו בך-כל-מבקשיך: ויאמרו תמיד, יגדל אלהים-אהבי ישועתך.
“All those that seek You will rejoice and be glad in You; And those that love Your salvation shall always say: **God be magnified**” (Ps 70:5; see also: Gen 49:18; 1 Sam 2:1; Ps 9:15; 13:6; 20:6; 21:2, 6; ; Ps 67:3; 69:30; 106:4; 119:123, 166, 174).

Yet we also find in this book:

ישישו וישמחו בך-כל-מבקשיך: יאמרו תמיד, יגדל יהוה-אהבי תשועתך.
“All those that seek You will rejoice and be glad in You; [] those that love Your salvation shall always say: **God be magnified**” (Ps 40:17; see also: Ps 40:11; 71:15; 119:41, 81).

In the Book of Samuel we hear Joab’s words to his brother Abishai:

ויאמר, אם-תחזק ארם ממני-והיתה לי לישועה; ואם-בני עמון יחזקו ממך, והלכתי להושיע לך.
“And he said: If the Arameans be stronger than me, then you shall be my delivery; And if the children of Ammon be stronger than you, then I will go and to deliver you” (2 Sam 10:11).

When the Chronicler repeats these words, he writes:

ויאמר, אם-תחזק ממני ארם-והיית לי לתשועה; ואם-בני עמון יחזקו ממך והושעתניך.
“And he said: If the Arameans be stronger than me, then you shall be my delivery; And if the children of Ammon be stronger than you, then I will deliver you” (1 Ch 19:12).

There are many verses where words related to the root **ישע** - "salvation" are associated with word related to the root **עזר** - "help" (Deu 33:29; Jos 10:6; Is 49:8; Ps 27:9; 38:23; 60:13; 79:9; 108:13; 109:26; Job 26:2; Thr 4:17).

Yet in the Book of Job we find: **האם אין עזרתי בי; ותשיה נדחה ממני** - “Is it that I have no **help in me, and [that] sound wisdom is driven quite from me?** (Job 6:13).

In the Greek version of this verse the word **תשיה** was translated to "help" which suggests that the translator believed that this word is a letter-substitution error of: **תשועה** - “Salvation.”

The reading in the Book of Isaiah: **נקוה למשפט ואין, לישועה רחקה ממנו** - “we look for **justice but there is none; for salvation, but it is far off from us**” (Is 59:11), supports the Greek translator of verse Job 6:13 assumption.

In the Book of Proverbs we find: **וצפן (יצפן) לישרים תושיה; מגן להלכי תם** - “And He lays up **sound wisdom for the upright, [He is] a shield to them that walk in integrity**” (Pro 2:7).

In the Greek version of this verse the word **תושיה** was translated to "salvation" which suggests that the translator believed that this word is a letter-substitution and order-type error of: **תשועה** - “Salvation.”

The reading in the Book of Psalms: **ותתן-לי מגן ישעך: וימינך תסעדני** - “And You gave me **The shield of Your salvation, and Your right hand supported me**” (Ps 18:36; see also: Deu

33:29; 2 Sam 22:3, 36; Ps 7:11; 18:3; 33:20, 35:2; 115:9, 10, 11), supports the Greek translator of verse Pro 2:7 assumption.

In the Book of Job we find: **(תשיה) ותמגני תשועה** - “**and You dissolved my substance**” (Job 30:22).

It is not clear what is the basis of this odd English translation. The Greeks translated the word: **(תשיה) תשועה** to: “deliverance” which suggests that they believed that here the word **תשועה** is a letter-deletion error of: **תשועה** - “**Salvation**.” However, the comparison between these verses suggests that the words: **ותמגני תשועה** are a letter duplication and a letter-deletion error of: **ותמגני תשועה** - “**And a salvation would shield me.**”