The Meaning of Niṣdaq in Daniel 8:14

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The Meaning of *Niṣdaq*

Translations of Daniel 8:14. Daniel 8:14 reads, "Unto 2300 evening-mornings, then shall the sanctuary be *niṣdaq*." A glance at major modern English versions, lexicons, and commentaries indicates a wide range of different translations for the Hebrew *niṣdaq*. The various renderings cluster around three basic ideas:

First, there is the idea of the sanctuary being "restored to its rightful state."[1] Variations of the same idea include "have its rights restored,"[2] "rights of the sanctuary be restored,"[3] "declared right,"[4] "put right,"[5] "come into its right,"[6] "reestablished within its rights,"[7] "properly restored,"[8] or simply "restored."[9]

A second idea conveyed by the translations of *niṣdaq* is the traditional one, "cleansed," indicated already by the Greek Septuagint and Theodotian *katharis-thēsetai* and the Latin *mundábitur*, and the Syriac and Coptic. This translation of "shall be purified/cleansed" is followed in English by major modern versions in Protestant, Catholic, and Jewish traditions.[10]

The third idea represented by the English translations of *niṣdaq* is that of vindication. Several translations read "shall be vindicated,"[11] others, "shall be justified"[12] or "its cause vindicated,"[13] or the related "emerge victorious."[14]

From this brief survey, it is clear that there is no consensus on the best English translation for *niṣdaq* in Daniel 8:14.

Methodology. This study will seek to determine the meaning of *niṣdaq* within the immediate context of Daniel 8:14. We will first

explore the semantic range of the word-group *ṣdq* throughout the Hebrew Bible, especially in settings related to the cultic motifs, as in Daniel 8. Then we will focus upon the Hebrew Bible's single occurrence of the *Niphal* form of this verb, namely *niṣdaq* in Daniel 8:14, with particular attention to its immediate context in vs. 13 where the three problem situations are summarized which call forth the activity announced in vs. 14. The thesis which this study tests is that the word *niṣdaq* in Daniel 8:14 was deliberately selected because it has a broad enough semantic range to encompass the specific solutions to each of the three problems expressed in vs. 13.

Limitations. Within space constraints it will not be possible to present an exhaustive word study of the *ṣdq* word-group, nor provide a detailed exegesis of Daniel 8:9-14. I suggest that the exegetical problems do not all need to be solved in order to come to a tentative conclusion regarding the intended meaning of *niṣdaq*.

In this study we will not engage in the historical interpretation of the vision of Daniel 8, nor argue the case for one system of prophetic interpretation over another, whether it be historicist, preterist, futurist, idealist, or some other system. Hopefully the tentative semantic and exegetical conclusions will be of some assistance in the subsequent process of prophetic-historical interpretation.

The Semantic Range of the *Niṣdaq* Root

Several excellent studies in recent years have summarized the basic data regarding the semantic range of the root *ṣdq*[15] from which *niṣdaq* is derived.

The root occurs in several West Semitic cognate languages (Arabic, Ugaritic, Phoenician, old Aramaic, Punic, Syriac and Ethiopic), all with the same general meaning as in Hebrew, namely, "just, right."

In the Hebrew Bible the root *ṣdq* occurs over 500 times, taking several forms: the masculine noun *ṣedeq* (119x), the feminine noun *ṣedāqāh* (157x) or Aramaic *ṣidqah* (1x), the adjective *ṣādîq* (206x), and the verb *ṣādaq* (41x). Of particular interest to us are the 41 appearances of the Hebrew verb *sadaq*, including 22x in the *Qal*, 5x in the *Piel*, 12x in the *Hiphil*, once in the *Hithpael*, and once in

the *Niphal*—this last occurrence, *niṣdaq*, is, as we have seen, a *hapax legomenon*, occurring only once in this form (Dan 8:14).

Basic Meanings. The basic meaning of the verb *sadaq* in the simple *Qal* is "to be in the right, be justified, be just or righteous." Following this basic meaning, the lexicons give straightforward translations of the intensive (*Piel*) as "to justify"; the causative (*Hiphil*) as "cause to be right or just [to do justly or declare righteous or make righteous]," and the reflexive (*Hithpael*) as "to make oneself right, justify oneself."

In like manner, a simple straightforward English translation of *niṣdaq*, the one occurrence of *ṣādaq* in the *Niphal* or passive voice, would be "to be made right or just, to be justified." But as various studies have pointed out,[16] this translation does not seem to fit very well the context of a sanctuary. Further, it does not help us to know in what sense the sanctuary is to be made right or just. It does not take into account various *extended* meanings of *ṣādaq*, one or more of which may well be implied in the use of *niṣdaq* in Daniel 8:14.

Extended meanings. My study has revealed three major extended meanings of *ṣādaq*.

1. The first is not far from its basic meaning of "be right" or in the *Niphal* "be made right." It is the idea of being "put right" in the sense of "restored" or "restored to its rightful place." This is the translation of *niṣdaq* reflected in the RSV and many other modern translations.

This extended meaning takes into account various studies of the root meaning and theological overtones of the root *ṣdq*. Earlier studies pointed out how *ṣdq* has a root meaning of "conformity to a norm."[17] For example, it was noted that in Arabic a "righteous" *ṣedeq* fig was one in a condition which conformed to the norm of what a fig should be like. In the Bible a "*ṣedeq* weight" (Lev 19:36, etc.) is a weight that conforms to the right standard for that weight. Later studies have shown how in its theological usages describing man and God *ṣdq* also implies fulfilling the demands of a relationship.[18] Thus in the case of God, *ṣdq* describes Yahweh's consistency with His own character of love and His mighty acts in fulfilling the promises and threats of the covenant relationship with His people. For man, righteousness (*ṣedeq /ṣedāqāh*) is entire conformity of

attitude and action to the will of God within the covenant relationship.

When the *ṣedeq* condition or relationship is removed or broken, the process of "being made right" (*ṣdq* in the *Niphal*) would obviously involve the aspect of "restoration" to right condition or relationship. This "restoration" is not far from the basic meaning of *ṣdq* in the passive voice. One of the major extended meanings, therefore, that one would expect for *ṣdq* in the *Niphal* is "to be put right" in the sense of "restored to rightful place or relationship," or simply "restored."

A number of biblical passages imply this restoration to a *ṣedeq* state or relationship without actually using the *Niphal* of *ṣdq* (my translations):

Isaiah 46:13:
> I will bring my righteousness [*ṣedeq*] near;
> it shall not be far off.

Isaiah 51:4, 5:
> And I will make My justice [*mišpaṭ*] rest
> As a light of the peoples.
> My righteousness [*ṣedeq*] is near,
> My salvation has gone forth,
> And my arms will judge [*šāpaṭ*] the peoples.

Isaiah 10:22 (in the context of Israel's loss of righteousness
and its subsequent restoration):
> Yet a remnant of them will return [*šûb*];
> The destruction decreed shall overflow with righteousness [*ṣedāqāh*].

Daniel 9:24:
> Seventy weeks are determined . . . to bring in everlasting
> righteousness [*ṣedeq*] . . .

See also Isaiah 45:8; 62:1, 2; Amos 5:24.

Note especially the use of the verbal form of *ṣdq* (*Hiphil* participle) in
Daniel 12:3:
> And those who turn/restore many to righteousness [*ûmaṣdîqē*]
> [Shall shine] like the stars forever and ever.

Along with the meaning of "restoration to a rightful state," there are two additional dominant extended nuances which emerge from a word study of *ṣdq*. These also must be considered as we survey the semantic range of *niṣdaq*.

One of the procedures for discovering extended meanings of a given Hebrew word is to examine terms appearing in poetic parallelism with the word under investigation. While words in synonymous parallelism are not to be considered identical in meaning, they are certainly related even as the parallel poetic lines are related, and may be said to "embrace each other in meaning."[19]

2. A foundational study undertaken by J. P. Justesen has shown how various derivative forms of *ṣdq* are used in poetic synonymous parallelism with several different Hebrew words meaning "to be clean/pure, and to cleanse/purify."[20] First, we note how *ṣdq* occurs in parallelism with *zākāh* "to be pure":

Job 15:14:

What is man, that he could be pure [*zākāh*]?
And he who is born of a woman, that he could be righteous [*ṣdq*]?

Job 25:4:

How then can man be righteous [*ṣdq*] before God?
Or how can he be pure [*zākāh*] who is born of a woman?

Psalm 51:4 (6):

That you may be found just [*ṣdq*] when You speak,
and blameless [*zākāh*] when You judge.

Next, we point to the poetic occurrence of *ṣdq* in synonymous parallelism with the term *bôr* "cleanness":

Psalm 18:20 (21):

The Lord rewarded me according to my righteousness [*ṣedeq*];
According to the cleanness [*bôr*] of my hands He has rewarded me.

It is also to be noted that *ṣdq* appears in striking parallelism with the term *ṭahēr* "to be clean, pure":

Job 4:17:

Can a mortal be more righteous [*ṣdq*] than God?
Can a man be more pure [*ṭahēr*] than his Maker?

It is instructive to note that the LXX (Greek Septuagint) translated *ṣdq* in this passage by *katharos*, "pure, or clean," the same Greek word-group used to translate *niṣdaq* in Daniel 8:14.

In Job 17:9 we find the same parallelism, this time with the adjectival forms of *ṣdq* and *ṭhr*:

> Yet the righteous [*ṣadîq*] will hold to his way,
> And he who has clean [*ṭahar*] hands will be stronger and stronger.

It is important to recognize that although *ṭahēr* can sometimes be used in a broader sense for physical or moral cleanness, this word is the typical, technical OT term for cultic-ritual cleanness; it is the term employed in Leviticus 16:19, 30 for the cleansing of the sanctuary on the Day of Atonement.

The close synonymous association of *ṣdq* with *zākāh*, *bôr*, and especially with *ṭahēr*, strongly suggests that a second extended meaning of *ṣdq* moves into the cultic realm with the semantic nuance of "cleansing" or "purification." Thus the LXX (Greek Septuagint) translation of *niṣdaq* with the verb *katharízo* need not be based upon the misreading of a hypothetical Aramaic manuscript source of Daniel 8 (as has been suggested)[21] but rather the LXX translators may have recognized this pronounced nuance embedded within the semantic range of *ṣdq*, particularly in a cultic setting, as in Dan 8:14 and Job 4:17. In fact, as the late Gerhard Hasel has concluded, "the unaninimity of the ancient versions in translating *niṣdaq* in 8:14 with `shall be cleansed/purified' may reflect these semantic nuances of clean/pure and cleanness/purity manifested in these synonymous terms of Hebrew poetic parallelism."[22]

3. The third extended meaning of *ṣdq* emerges from its close connection with another Hebrew root, *špṭ*, in its verbal form *šāpaṭ* "to judge," and in its nominal form *mišpāṭ* "judgment." At least 18 times in the Hebrew Bible we find the nouns *ṣedeq*/*ṣedāqāh* and *mišpāṭ* in poetic parallelism. For examples:

Psalm 106:3:

> Blessed are those who keep justice [*mišpāṭ*],
> And he who does righteousness [*ṣedāqāh*] at all times!

Isaiah 32:1:

> Behold, a king will reign in righteousness [*ṣedeq*],

And princes will rule with justice [*mišpāṭ*].
Isaiah 59:14:
Justice [*mišpāṭ*] is turned back,
And righteousness [*ṣedāqāh*] stands afar off . . .
Jeremiah 22:13:
Woe to him who builds his house without righteousness [*ṣedeq*],
And his chambers without justice [*mišpāṭ*].
Amos 5:24:
But let justice [*mišpāṭ*] run down like water,
And righteousness [*ṣedāqāh*] like a mighty stream.
Amos 6:12:
You have turned justice [*mišpāṭ*] into gall,
and the fruit of righteousness [*ṣedāqāh*] into wormwood.[23]

Not only do these terms appear in poetic parallelism, but often they are inextricably linked in a single phrase: "righteousness and justice" or "justice and righteousness" (*ṣedeq*/*ṣedāqāh* and *mišpāṭ*):
Ps 97:2:
Righteousness and judgment [*ṣedeq ûmi_pat*] are the foundation of
his throne.
Prov 21:3:
To do righteousness and justice [*ṣedāqāh ûmišpāṭ*]
Is more acceptable to the Lord than sacrifice.
Jer 22:15:
Did not your father eat and drink,
And do justice and righteousness [*mišpāṭ ûṣedāqāh*]?
Jer 23:5:
The righteous Branch will execute judgment and righteousness
[*mišpāṭ ûṣedāqāh*] in the earth.
Ezek 45:9:
Execute justice and righteousness [*mišpāṭ ûṣedāqāh*].[24]

Note how many of these usages occur in Exilic literature (the time of Daniel).

In many of these uses (and other times when the nouns *ṣedeq*/*ṣedāqāh* appear without the legal term *mišpāṭ*) there is clearly a legal context, and *ṣedeq*/*ṣedāqāh* clearly take on legal connota-

tions (see e.g., Isa 59:14; 63:1). According to one count, of the 117 occurrences of *ṣedeq* in the OT, 67 (or 57%) are found in a legal context. Similarly, of the 155 occurrences of *ṣedāqāh* 45x have a legal setting.[25]

Especially instructive for our purposes is the use of the verbal forms of this word group. As a verb in these legal contexts, *ṣadaq*, like its counterpart *šāpaṭ*,[26] can often be best translated as "vindicate."

Ps 82:3:

    Defend/judge [*špṭ*] the poor and fatherless;

    Do justice to/vindicate [*ṣdq*] the afflicted and needy.

Isa 50:8:

    He is near who vindicates Me [*ṣdq*];

    Who will contend [*rîb*] with Me?

    Let us stand together?

    Who is My adversary [*baʿal mišpaṭi*]?

Isa 43:9:

    Let them bring out their witnesses,

    that they may be vindicated [*ṣdq*].

Isa 45:25:

    In the Lord all the descendants of Israel

    Shall be vindicated [*ṣdq*].

Certainly in these legal settings it is clear that *ṣādaq* takes on an extended meaning with the connotation of "vindication."

So far, we have surveyed the semantic range of *ṣdq*. Along with the basic meaning of "right, just," which in the *Niphal* would translate "to be made right/just," we have seen three major extended meanings: (1) in a relational context, to be "put right" or "restored to its rightful place/relationship"; (2) especially in a cultic context, "to be cleansed/purified"; and (3) and in a legal context, "to be vindicated." With these various possible extended meanings of *niṣdaq* in mind, let us now turn to the use of *niṣdaq* in the immediate context of Daniel 8.

Niṣdaq in Immediate Context

Previous studies of *niṣdaq* have not given sufficient attention

to the three-part question in vs. 13 which *niṣdaq* addresses in vs. 14.[27]

We can literally translate Daniel 8:13*a* as follows: "Until when (is) the vision: the "continuance" [*hatāmîd*]; and the transgression that causes horror [*hapéšaᶜ šomēm*]; (and) the giving over of the sanctuary and host to be trampled under foot [*mirmas*]?"

According to this verse three problems exist, arising from the little horn's activities in vss. 9-12. First, there is the *tāmîd* or "continual," which according to vs. 11 was taken away from the Prince by the little horn. In the cultic, sanctuary context of Daniel 8, this word should be understood as broader than just the "daily sacrifice" as translated in many modern versions.

A recent study by Angel Rodriguez cogently argues that *hatāmîd* here refers to more than the *ᶜōlāt tāmîd* or "continual burnt offering," since the limiting term *ᶜōlāt* is not in Daniel and *tāmîd* does not by itself in Scripture refer to the burnt offering.[28] The *tāmîd* in the OT cultus is not only used with regard to sacrifices, but also is applied to the "bread of the Presence" which is to be kept before the Lord *tāmîd* (Exod 25:30; Num 4:7), the lamps which are to be kept burning *tāmîd* (Exod 27:20; Lev 24:2), the *tāmîd* incense (Exod 30:8), and the fire kept burning *tāmîd* on the altar of burnt offering (Lev 6:13). In summary, *tāmîd* in the OT cultus referred to the many ongoing cultic activities performed and perpetuated by the priest in his intercessory ministry in the court and holy place of the sanctuary throughout the year. The articular *hatāmîd* in Daniel 8:11, 13 seems to summarize the various aspects of the "continuance" or intercessory ministry of the priest in the daily services of the sanctuary. It is important to note that *tāmîd* did not refer to the priestly activities performed in the sanctuary Most Holy Place (in connection with the annual Day of Atonement).

The mention of the *tāmîd* in Daniel 8:13 harks back to the situation described in vs. 11*a* and *b*. I tentatively translate vs. 11*a* and *b* as follows: "He [i.e., the little horn] exalted [himself] even as high as the Prince of the host; and from him [i.e., the Prince of the host] the *tāmîd* or `continuance' was taken away [lit. lifted up (*hûram*, following the *Qere*)]." This verse has translational difficulties, but the general meaning is clear. The little horn exalted himself up to the Prince of the host, and the *tāmîd* was taken away. This

first major problem summarized in Daniel 8:13, the taking away of the *tāmîd*, is explicitly referred to also in Daniel 11:31 and 12:11.

The second major problem summarized in vs. 13 concerns *hapéšaʿ šomēm* "the transgression of desolation" or "the transgression causing horror." The word *šomēm*, in light of other usages in Daniel and the immediate context, should probably here be translated "causing horror" rather than "desolation."[29] What is this horrifying transgression? The repetition of the crucial word *pešaʿ* from vs. 12 clearly reveals that this phrase summarizes the activity described in vs. 12.

I tentatively translate vs. 12 as follows: "The host [i.e., the same host mentioned in vs. 11, belonging to the Prince] shall be given over, with regard to [or in addition to] the *tāmîd* 'continuance,' because of transgression [i.e., the transgression of the host, or, less likely, the transgression of the little horn.]; and he [the little horn] cast truth down to the ground. He acted [i.e., did all this] and he prospered."

Again there are major semantic/linguistic/syntactical problems in this verse, but again the major thrust is clear: *pešaʿ*—transgression or rebellion—is committed, and truth is cast down by the prospering little horn. Verse 13 summarizes this second problem mentioned in these verses by calling this transgression *hapéšaʿ šomēm* —"the transgression causing horror."

The third major problem summarized in vs. 13 is the trampling underfoot of the sanctuary and host. By use of the two terms *ṣabaʾ* "host" and *mirmas* "trampling," this reference clearly harks back to vs. 10, where we have the same two Hebrew root words. We read, "And it [the little horn] grew great up to the host [*ṣabaʾ*] of heaven, and it cast down [lit. "caused to fall"] some of the host and some of the stars to the ground, and it trampled [*rms*, verbal form from the same Hebrew root as the noun *mirmas*] upon them." Furthermore, by use of the term "sanctuary" *qōdeš*, vs. 13 also harks back to vs. 11c: "and the place of his sanctuary [*miqdaš*] was cast down."

Not only does vs. 13 summarize the trampling of the host and the sanctuary from previous verses, but very probably also has in its thought pattern the underlying theological situation implied by this trampling. In ancient Near Eastern thought an host or army and its sanctuary overrun and trampled down signified that the god

of that host and sanctuary was weak and undependable (see, e.g., Isa 36:16-20; Ps 79:1-10). Thus when the sanctuary and the host are being trampled in Daniel 8, the clear theological message is that the God of this host and sanctuary and his system of worship are being defamed.

Now, in light of the three-fold sanctuary-related problem brought about by the little horn, as summarized by Daniel 8:13, let us turn to vs. 14 and the usage of *niṣdaq*. I suggest that the word *niṣdaq* is uniquely suited in its breadth of semantic range to encapsulate the solution to all three of the sanctuary-related situations summarized in vs. 13. Not only does its basic meaning of "be made right" fit in a general way as a solution to vs. 13, but its three major extended meanings—restore, cleanse, and vindicate—specifically match the three problems of vs. 13, and their respective relational, cultic, and legal contexts.

First, *hatāmîd*, "the continual" ministry of the priest in the sanctuary, which was taken away by the little horn, needs to be made right in the sense of being restored to its rightful place—our first extended meaning of *nisdaq*.

Second, *hapéšaʿ šomēm*, "the transgression causing horror" in the sanctuary, needs to be made right in the sense of purified or cleansed—our second extended meaning of *niṣdaq*.

Third, the God who has been defamed by the trampling down of his sanctuary and the host, as well as the sanctuary and host themselves, must be made right in the sense of vindication—our third extended meaning of *niṣdaq*.

It may be noted that there are separate Hebrew terms for each of these ideas: *šûb* for "restore," *ṭahēr* for "cleanse" and *šāpat* for "vindicate"; but the holy one in vs. 14 utilizes a single polyvalent Hebrew word which simultaneously encompasses all these aspects of the solution within its semantic range—the word *niṣdaq*.[30]

Conclusion

Returning now to our original question regarding the most appropriate translation of *niṣdaq* in Daniel 8:14, it may be concluded that each of the three major ideas represented in the modern English translations is included within the semantic range of *niṣdaq* and is an appropriate translation in the context, but is not

complete by itself. We have another of the many cases where a single English word is not sufficient to capture the breadth of meaning implied by the original Hebrew term.

If we were forced to choose a single English translation of *niṣdaq*, probably the general basic meaning of "made right" or "put right" would be the most inclusive. But here is a case when a collage of the various modern translations is a blessing, encompassing all three extended meanings of restore, cleanse, and vindicate, which appear to be implied in the text. Perhaps—and I suggest this somewhat tongue in cheek—this should be an instance where the word becomes an untranslated technical Hebrew term like "Amen" or "Hallelujah." We would then have the reading: "Unto 2300 evenings-mornings, then shall the sanctuary be *niṣdaqed!*"

Endnotes

1 As in RSV and NRSV.

2 NJB, JB.

3 Berkeley.

4 Young's Literal translation.

5 Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1902; repr. 1962, 1966), p. 842 (hereafter cited as BDB).

6 H. C. Leupold, *Exposition of Daniel* (Grand Rapids, MI: Baker, 1969), p. 354.

7 Andre Lacocque, *The Book of Daniel* (Atlanta: John Knox Press, 1979), p. 158.

8 NASB.

9 TEV; Leon Wood, *A Commentary on Daniel* (Grand Rapids, MI: Zondervan, 1973), p. 217.

10 Including the KJV, NKJV, Douay, NAB, and NJV (JPS *Tanakh*).

11 See NASB, margin; E. J. Young, *The Prophecy of Daniel* (Grand Rapids, MI: Eerdmans, 1949), p. 173; James Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel*, The International Critical Commentary (New York: Scribner's, 1927), p. 342.

12 RV, margin; BDB, p. 842.

13 Ibid.

14 NEB.

15 Jerome P. Justesen, "On the Meaning of *Ṣāḍaq*," *AUSS* 2 (1964): 53-61; W. E. Read, "Further Observations on *Ṣadaq*," *AUSS* 4 (1966): 29-36; Gerhard Hasel, "The `Little Horn,' The Heavenly Sanctuary and the Time of the End: A Study of Daniel 8:9-14," *Symposium on Daniel* (hereafter cited as *Symposium*), ed. Frank Holbrook, DARCOM series, vol. 2 (Washington, D.C.: Biblical Research Institute, 1986), pp. 448-454; Niels-Erik Andreasen, "Translation of *Niṣdaq/Katharisthesetai* in Daniel 8:14," *Symposium*, 475-496. The conclusions in this study regarding the extended meanings of *ṣdq* are very close to those of

Andreasen, although they were arrived at independently. See also the lexical studies by E. R. Achtemeier, "Righteousness in the Old Testament," *Interpreter's Dictionary of the Bible* (1962), 4:80-85; K. Koch, "ṣdq," *Theologisches Handworterbuch zum Alten Testament* (1971-1976), 2:508-530; E. Kautzsch, *Über die Derivate des Stammes ṣdq in alttestamentlichen Sprachgebrauch* (Tübingen, 1881).

16 E.g., Andreasen, p. 486. Note that 39 of the 40 other occurrences of the verb *ṣdq* in the Hebrew Bible have reference to *persons* not objects. The one other occurrence (Ps 19:10) likewise does not refer to a concrete object but to the <169>judgments of the Lord.<170>

17 Kautzsch; see also Edmond Jacob, *Theology of the Old Testament* (New York: Harper & Row, 1958), pp. 94-102; Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper & Row, 1958), pp. 79-83; Gottlob Schrenk, "*dik-*," *TDNT*, 2:178-225; and N. H. Snaith, *The Distinctive Ideas of the Old Testament* (Philadelphia: Westminster, 1946), p. 97.

18 E. R. Achtemeier, "Righteousness in the O.T.," *The Interpreter's Dictionary of the Bible* (1962), 4:80-85, who (I believe wrongly) denies the continuity between "conformity to a norm" and "fulfilling the demands of a relationship." See also J. A. Ziesler, *The Meaning of Righteousness in Paul* (Cambridge, 1972); for a recent survey of current research, see J. J. Scullion, "Righteousness (Old Testament)," *The Anchor Bible Dictionary* (1992), 5:724-736.

19 Andreasen, p. 483.

20 Justesen, pp. 58-61.

21 F. Zimmerman, "The Aramaic Origin of Daniel 8:12," *JBL* 57 (1938): 258-272; H. L. Ginzberg, *Studies in Daniel* (New York: Jewish Theological Seminary, 1948), p. 42; L. F. Hartman and A. A. DiLella, *The Book of Daniel*, The Anchor Bible (New York: Doubleday, 1987), p. 227; Lacocque, p. 159.

22 Hasel, p. 451.

23 For other examples of *sedeq* paralleling *mišpāṭ* (judgment, justice) see also Job 8:3; 29:14; Ps 37:6; 72:2; Eccl 3:16. For a similar paralleling of *sedaqah* see Ps 72:1; Pr 8:20; Isa 1:27; 5:16; 28:17; 32:16; Amos 5:7.

24 Justesen, p. 56.

25 See also Jer 4:2; 9:24; 22:3; and 33:15.

26 For instances of the verb *šāpaṭ* meaning "vindicate," see e.g., Ps 7:8; 26:1; 35:24; 43:1, where David cries out to God, "vindicate me!"

27 Andreasen, pp. 493-496, moves farthest in the right direction, although he does not show how vs. 13 summarizes the activities described in vss. 9-12. The independent conclusions of the present study in linking vs. 13 with the polyvalence of *niṣdaq* in vs. 14 are corroborated by the interpretive suggestions of Andreasen (see esp. p. 495).

28 Angel M. Rodriquez, "Significance of the Cultic Language in Daniel 8:9-14," *Symposium on Daniel*, ed. Frank Holbrook, Daniel and Revelation Committee Series, vol. 2 (Washington D.C.: Biblical Research Institute, 1986), pp. 532-533.

29 See discussion in Hasel, pp. 440-443.

30 I am not suggesting that the Hebrew reader was necessarily consciously aware of three distinct extended meanings of *niṣdaq* that fit the three problems of Daniel 8:13. Rather, in harmony with biblical Hebrew thought, the word *niṣdaq* was probably perceived wholistically in its broad semantic contours that encompassed the meanings represented by our three separate English translations. The polyvalence was thus more implicit than explicit for the Hebrew mind.