

w^enišdaq in Dan 8:14, Part 1: How Should the Word Be Translated?

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Introduction

In the present paper I discuss the last clause of Dan 8:14--in Hebrew *w^enišdaq qôdeš*, in King James English "then shall the sanctuary be cleansed." The key word here is "cleansed," or rather *nišdaq*, from which this and other renderings are derived. In two later papers I discuss the broader meaning of the passage.

Verbal Uses of the Hebrew Root *šdq* in the Old Testament Generally

The Hebrew root on which the word *nišdaq* is formed is *šdq*. There are two points to clarify at the outset. First, a Hebrew verb root is not a word as such. Instead it is the frame on which a word is built--a linguistic abstraction made up only of consonants, and therefore not readily pronounceable by itself. The vowels which make a given verbal form possible to pronounce are determined in part by the requirements of a conjugation. The second point is that every Hebrew root has a range of possible meanings, with a center and periphery. Two different meanings might be equally possible but not equally close to the center of the root's semantic range. It is the conjugation, as well as context, that helps the reader decide exactly which shade of meaning was intended. In the case of *šdq* the central idea--illustrated most directly by the simple Qal conjugation--is to "be in the right, have a just cause."¹ Below I list the ways that three respected English translations have dealt with the thirty-eight cases where *šdq* forms a verbal predicate, an infinitive, or a participle in the Hebrew Old Testament.²

The first translation referred to is the American Standard Version (ASV) of 1901.³ There are twenty-two examples of *šdq* in the Qal conjugation, which ASV translates "be righteous," "be justified," or "be just." There are five examples in the Piel conjugation, translated "justify," "justify oneself," or "show oneself to be righteous." The three examples in the Hiphil conjugation are rendered "justify," "do justice," or "turn one to righteousness." The one example in the Hithpael conjugation is translated "clear oneself." And Dan 8:14 provides the only example of *šdq* in the Niphal conjugation--one reason why translating the last part of this verse is so difficult. ASV has, "then shall the sanctuary be cleansed," but adds a marginal note "Heb. *justified*." Thus, ten closely related words or phrases are used in the ASV text to convey the meaning of *šdq*.⁴ See table 1.

The Revised Standard Version (RSV)⁵ offers somewhat more variety in its choice of words to represent the Hebrew root under discussion. RSV suggests ten different renderings of *šdq* in the Qal conjugation, four in the Piel, and five in the Hiphil. The last clause of Dan 8:14 is translated "then the sanctuary shall be restored to its rightful state." See table 2.

The New International Version (NIV) is the third to be compared.⁶ NIV suggests the same degree of variety as RSV for each of the conjugations represented, but individual renderings are different. The last clause of Dan 8:14 is translated "then the sanctuary will be reconsecrated." See table 3.

Table 1
ASV Translations of Forms Built on
the Hebrew Root *šdq*

Gloss	Reference
Qal Conjugation	
Be righteous	Gen 38:26; Job 9:15, 20; 10:15; 13:18; 15:14;22:3;34:5;35:7;Ps 9:9(10); 143:2; Ezek 16:52
Be justified	Job 11:2; 40:8; Ps 51:4(6); Isa 43:9, 26; 45:25
Be just	Job 4:17; 9:2; 25:4; 33:12
Piel Conjugation	
Justify	Job 33:32; Ezek 16:51, 52
Justify oneself	Job 32:2
Show oneself to be righteous	Jer 3:11
Hiphil Conjugation	
Justify	Exod 23:7; Deut 25:1; 1 Kgs 8:32; 2 Chron 6:23; Prov 17:15; Isa 5:23; Isa 50:8
Do justice	Ps 82:3
Turn one to righteousness	Dan 12:3
Hithpael Conjugation	
Clear oneself	Gen 44:16
Niphal Conjugation	
Be cleansed	Dan 8:14

Table 2
RSV Translations Of Forms Built On
The Hebrew Root *šdq*

Gloss	Reference
Qal Conjugation	
Be righteous	Gen 38:26; Job 4:17; 10:15; 15:14; 22:3; 25:4; 35:7; Ps 19:9(10); 143:2
Be innocent	Job 9:15, 20; 34:5
Be vindicated	Job 11:2; 13:18
Be right	Job 33:12; Ezek 16:52
Justify oneself	Job 40:8
Be proved right	Isa 43:26
Be just	Job 9:2
Be justified	Ps 51:4(6)
Justify	Isa 43:9
Triumph	Isa 45:25
Piel Conjugation	
Make one appear righteous	Ezek 16:51, 52
Justify oneself	Job 32:2
Justify	Job 33:32
Be less guilty than	Jer 3:11
Hiphil Conjugation	
Acquit	Exod 23:7; Deut 25:1; Isa 5:23
Vindicate	1 Kgs 8:32; 2 Chron 6:23; Isa 50:8
Give justice	Ps 82:3
Justify	Prov 17:15
Turn one to righteousness	Dan 12:3
Hithpael Conjugation	
Clear oneself	Gen 44:16
Niphal Conjugation	
Be restored to rightful state	Dan 8:14

Table 3
Niv Translations of Forms Built on
the Hebrew Root *šdq*

Gloss	Reference
Qal Conjugation	
Be righteous	Gen 38:26; Job 9:2; 15:14; 22:3; 25:4; 35:7; Ps 19:9(10); 143:2
Be innocent	Job 4:17; 9:15, 20; 10:15; 34:5
Be vindicated	Job 11:2; 13:18
Be right	Job 33:12
Justify oneself	Job 40:8
Be proved right	Ps 51:4(6)
Prove one to be right	Isa 43:9
State one's innocence	Isa 43:26
Be found righteous	Isa 45:25
Appear righteous	Ezek 16:52
Piel Conjugation	
Make one appear righteous	Ezek 16:51, 52
Be righteous	Jer 3:11
Justify oneself	Job 32:2
Be cleared	Job 33:32
Hiphil Conjugation	
Acquit	Exod 23:7; Deut 25:1; Isa 5:23; Prov 17:15
Declare one not guilty	1 Kgs 8:32; 2 Chron 6:23
Maintain one's rights	Ps 82:3
Vindicate	Isa 50:8
Lead one to righteousness	Dan 12:3
Hithpael Conjugation	
Prove one innocent	Gen 44:16
Niphal Conjugation	
Be reconsecrated	Dan 8:14

Translations of the Verb *nišdaq* in Dan 8:14

When a selection of major English translations, and all of the non-English translations both available and accessible to me, are compared, only five main variations in meaning are found within the last clause of Dan 8:14. The five interpretations of the word *nišdaq* are: (1) "be justified," (2) "be restored to a right state" (or simply "be restored), (3) "be victorious," (4) "be reconsecrated," and (5) "be cleansed." Of these, numbers 1 (ASV margin), 2 (RSV), 4 (NIV), and 5 (ASV text), have already been documented. The only one left out is number 3, found among English versions in for example the Jewish Publication Society translation of 1917 and, more recently, in the New English Bible. We now consider in more depth how the one example of *šdq* in the Niphal conjugation, at Dan 8:14, has been translated in a number of English and non-English versions, both anciently and in more modern times.⁷

"Be justified"

One attempt to be very literal in translating *nišdaq* is "then the sanctuary will be justified," or a non-English equivalent of this idea. Apart from the ASV marginal reading, already mentioned, two versions in my files support such a rendering. These are the Italian of Diodati⁸ and the 1569 Spanish translation of Casiodoro de Reina.⁹ To translate "be justified" in Dan 8:14 assumes that the Qal stem built on the root *šdq* means "justify" instead of "be in the right" and that the Niphal form *nišdaq* in Dan 8:14 is functioning as the passive of the Qal, as it normally would. These assumptions may or may not be correct. If they are, then the verse has been rendered very literally in the three translations cited.

"Be restored to a right state"

Our next group of translations takes the last part of Dan 8:14 to mean "then the sanctuary will be restored to a right state," or simply "then the sanctuary will be restored."¹⁰ No ancient versions support this rendering, but English Bibles which support it include the Revised Standard Version (first and second editions),¹¹ and the Jerusalem Bible.¹² The main bloc of non-English translations that convey a meaning of this sort are in Germanic languages. These include Afrikaans,¹³ Danish,¹⁴ Dutch,¹⁵ German,¹⁶ Icelandic,¹⁷ Norwegian,¹⁸ and Swedish.¹⁹ The same rendering is also found in translations representing Estonian,²⁰ Finnish,²¹ Hungarian (rev. 1981),²² Latvian,²³ and Polish.²⁴

"Be victorious"

At least two English translations give *w^onišdaq qôdeš* the meaning "then the sanctuary will be victorious." These are the Jewish Publication Society of America version of 1917,²⁵ already referred to above, and the New English Bible.²⁶ In addition the Rumanian version translates the verse in this way.²⁷

"Be reconsecrated"

One group of versions translates "then the sanctuary will be reconsecrated." These include the New International Version²⁸ and, from an earlier age, the Czech translation of 1613²⁹ and Luther's Bible of 1545³⁰.

"Be cleansed"

The rendering supported by the largest number of versions reported here, although not the most accurate from a lexical perspective, is "then the sanctuary will be cleansed," or a non-English equivalent. Among the translations that render the word in this way are a number of versions from antiquity--the Greek Septuagint,³¹ the Greek translation commonly associated with Theodotian,³² the Syriac Peshitta,³³ the Latin Vulgate,³⁴ and also the Ethiopic or Ge'ez.³⁵ In English we find *nišdaq* translated with the idea of cleansing in Challoner's 1750 revision of the Douay-Rheims Version,³⁶ in the King James Version of 1611, and in the American Standard Version of 1901.³⁷ Four modern Romance language translations--one in French,³⁸ one in Portuguese³⁹, and two in Spanish⁴⁰--convey the same idea,⁴¹ as do others in Bulgarian,⁴² Croatian,⁴³ Hungarian,⁴⁴ Russian,⁴⁵ Turkish, and Welsh.⁴⁶ The above facts are summarized in table 4.

The Significance for Dan 8:14 of the Niphal and Other Verbal Conjugations

The primary meaning of the Niphal conjugation, used for *nišdaq* in Dan 8:14, is that of the Greek middle voice.⁴⁷ The closest equivalent in English would be a reflexive construction, such as "shave (oneself)."⁴⁸ Other examples, with Hebrew equivalents, are "thrust oneself (against)" (*nišḥas*), "take heed to oneself" (*nišmar*), "hide oneself" (*nistar*), and "redeem oneself" (*nig'al*).⁴⁹ The Niphal can also serve as a passive, generally corresponding to the Qal conjugation when the Qal is active. Stative roots, however, do not lend themselves well to the expression of reflexive or passive meanings. Thus, of the eight sample stative verbs cited by Lambdin,⁵⁰ only three (*kābēd* "to be heavy, honored," *qārab* "be near," *mālē'/mālā'* "be full") have a Niphal in the Old Testament. One of these (*qārab*) has only two forms in the Niphal⁵¹ by contrast with 172 in the Hiphil.⁵²

Table 4
Renderings of *nišdaq*
in Dan 8:14

Gloss	Version
Be justified	ASV (margin); Italian (n.d.), Spanish (1569)
Be restored to a right state	JB, RSV; Afrikaans (1957), Danish (1979), Dutch (1951), Estonian, Finnish, German (1942), Hungarian (rev. 1981), Icelandic (1945), Latvian, Norwegian (1978), Polish (1975), Swedish (1917)
Be restored	Modern Language (=Berkeley), Moffat, TEV
Be victorious	JPS (1917), NEB; Rumanian (1918)
Be reconsecrated	NIV; Czech (1613), German (1545)
Be cleansed	ASV, Douay, KJV; Bulgarian (1965 reprint), Bulgarian (rev. 1978), Croatian, French (1917), Ge'ez, Greek (Th), Greek (LXX), Hungarian (1919), Latin Vulgate, Portugese (1969), Russian, Spanish (rev. 1909), Spanish (rev. 1977), Syriac Peshitta, Turkish, Welsh

There is another alternative, however, apart from the Niphal being simply unattested alongside a stative Qal. In Gesenius (51f) it is pointed out that when the Niphal is attested for a given root, but semantic considerations make it impossible for that conjugation to be interpreted as a reflexive or passive of the Qal, it can be interpreted as a passive counterpart of either the intensive Piel conjugation or the causative Hiphil conjugation. An example is *kāḥad*, which in the Piel (*kilḥēd*) means "conceal" and in the Hiphil (*hikḥūd*) "destroy." The Niphal (*nikḥad*) conveys both meanings--"be concealed" (Niphal = Pual, passive of Piel), "be destroyed" (Niphal = Hophal, passive of Hiphil).

And so, if a semantically appropriate Qal meaning is available for a given root the Niphal will normally be interpreted in terms of the Qal, as its reflexive or passive counterpart; if a semantically appropriate Qal meaning is not available, the Niphal can be interpreted in the same way as a Pual or Hophal would be, i.e., as the passive of Piel or Hiphil. The natural starting point for understanding the force of a given Niphal form is therefore to understand how that same verb root has been used in the Qal.

Uses of *šdq* in the Qal

Stative uses in NIV. There are twenty-two Old Testament examples where *šdq* is the root of a verb in the Qal conjugation. The NIV interprets fifteen of the twenty-two, or just over two thirds of the total, with stative meanings such as "be in the right," "be righteous," and "be innocent." These passages are now quoted below.

- Gen 38:26 Judah recognized them and said, "She is more righteous (*šād^eqâ*) than I, since I wouldn't give her my son Shelah."
- Job 9:15 "Though I were innocent (*šādāqtî*), I could not answer him; I could only plead with my Judge for mercy."
- Job 10:15 "Even if I am innocent (*w^ešādāqtî*), I cannot lift my head, for I am full of shame."
- Job 33:12 "But I tell you, in this you are not right (*šādāqtā*), for God is greater than man."
- Job 34:5 "Job says, 'I am innocent (*šādāqtî*), but God denies me justice.'"
- Job 35:7 "You are righteous (*šādāqtā*), what do you give to him, or what does he receive from your hand?"
- Ps 19:9(10) The ordinances of the Lord are sure and altogether righteous (*šād^eqū*).
- Job 4:17 "Can a mortal be more righteous (*yīšdāq*) than God? Can a man be more pure than his Maker?"
- Job 9:2 "But how can a mortal be righteous (*yīšdaq*) before God?"
- Job 9:20 "Even if I were innocent (*ʔešdaq*), my mouth would condemn me; if I were blameless, it would pronounce me guilty."

- Job 15:14 "What is man, that he could be pure, or one born of woman, that he could be righteous (*yīšdaq*)?"
- Job 22:3 "What pleasure would it give the Almighty if you were righteous (*tišdāq*)? What would he gain if your ways were blameless?"
- Job 25:4 "How then can a man be righteous (*yīšdaq*) before God?"
- Ps 143:2 Do not bring your servant into judgment, for no one living is righteous (*yīšdaq*) before you.
- Isa 43:9 Let them bring in their witnesses to prove they were right (*w^eyīšdāqû*), so that others may hear and say, "It is true."

Non-stative uses in NIV. In the remaining seven cases NIV interprets forms in the Qal conjugation as having a non-stative meaning. Of these seven cases two are active indicative (Isa 43:26; Ezek 16:52), one is reflexive (Job 40:8), and four are passive (Job 11:2; 13:18; Psa 51:4(6); Isa 45:25). Each is now considered in turn.

- Job 11:2 "Are all these words to go unanswered? Is this talker to be vindicated (*yīšdāq*)?"

The RSV has "be vindicated" in Job 11:2 also, just as NIV does. The Latin Vulgate (*aut vir verbosus justificabitur?*) gives the same meaning. The Greek Septuagint reading of *yīšdāq* (pausal for *yīšdaq*), however, could be translated, "The one who says many things must listen in turn, or does the speaker who is fluent think also that he is right?"⁵³ "Be vindicated" is an active meaning--if the comparison is active versus stative--and "be in the right" is a stative meaning. The two interpretations are not so different from each other as they might seem, and yet a distinction is to be made and the one with stative force is to be preferred. The passage does not refer to a person receiving the judge's pronouncement of innocence in a legal setting, but rather to one's cause having a general public perception of being just. Zophar does not want Job to appear in the right before his peers and associates while he speaks as he does.

- Job 13:18 "Now that I have prepared my case, I know I will be vindicated (*ʿešdāq*)."

In Job 13:18 RSV has "be vindicated," as in the previous verse, and again the Septuagint speaks of being in the right--in the sense of giving an appearance of rightness.⁵⁴ The Hebrew text, however, could be translated more simply, "I have prepared [my] defense, I know that I am in the right."

- Job 40:8 "Would you condemn me to justify yourself (*tišdāq*)?"

In Job 40:8 the question is rhetorical. Surely Job would not go so far as to make God look unfair in order to make his own case seem more plausible. The RSV reads "be justified," but the Septuagint once more offers a stative interpretation similar to those suggested above for Job 13:18; 40:8. The last phrase in the Greek should be translated "that you might appear to be righteous?"⁵⁵ This is the sense of the Hebrew as well.

Ps 51:4(6) Against you, you only, have I sinned and done and what is evil in your sight, so that you are proved right (*tišdaq*) when you speak and justified (*tizkeh*) when you judge.

In Ps 51:4(6) God is the One being proved right. NIV captures the sense of the verse correctly. There can be no question that when God speaks He does so with accuracy and fairness. When all the facts are known what He says will be proved right. Ps 51:4(6) is our first example of a passage where *šdq* in the Qal cannot be translated statively.

Isa 43:26 "Review the past for me, let us argue the matter together; state the case for your innocence (*tišdāq*)."

NIV is rather free in its translation of Isa 43:26, but the meaning has been well conveyed. In this verse God is challenging His people to show any just cause for complaint that they might have against Him. If their actions have been defensible He now invites a defense of them. But none is possible; it is God, and not His people, who is in the right. When RSV says, "Put me in remembrance, let us argue together; set forth your case, that you may be proved right," the last clause is to be understood in the sense, ". . . that you [might] be proved right (if that were possible)." Isa 43:26 is the second example of a passage where *šdq* in the Qal cannot be translated by using a stative idea.

Isa 45:25 But in the Lord all the descendants of Israel will be found righteous (*yīšd^eqū*) and exult.

Note the RSV rendering of this verse: "In the Lord all the offspring of Israel shall triumph and glory." In my view RSV has captured a legitimate shade of meaning by translating "triumph" here instead of "be found righteous." Isa 45:25 is the third of three examples in the Old Testament where *šdq* in the Qal must be translated with an active rather than stative idea.

Ezek 16:52 "Because your sins were more vile than theirs, they appear more righteous [Qal, *tišdāqnā*] than you. So then, be ashamed and bear your disgrace, for you have made your sisters appear righteous [Piel, *b^ešaddeqtēk ḥyōtēk*]."

Of the two Hebrew forms cited in Ezek 16:52 only the first (*tišdāqnā*) is of present interest, because only the first illustrates a usage of the Qal conjugation.

Summary for Qal. Out of twenty-two Old Testament examples where a Hebrew verb based on the root *šdq* occurs in the Qal conjugation, NIV translates fifteen with stative force. The remaining seven cases are approached in a variety of ways by NIV, but two of them could be interpreted with the stative idea "be in the right" (Job 13:18; Ezek 16:52) and another two with the very similar idea "appear to be in the right" (Job 11:2; 40:8). The three passages where a stative rendering would be inappropriate are Isa 45:25 ("triumph," RSV), Ps 51:4(6) ("be proved right," NIV), and Isa 43:26 ("state the case for your innocence," NIV).

I do not in principle exclude the possibility of translating Qal forms with the term "justify," as found so often in ASV for example,⁵⁸ but this is not the best way to convey the meaning of the root in question and it is certainly not the only way.

Uses of *šdq* in the Piel

The Hebrew Piel conjugation generally refers to an intensified form of the action denoted by the verb root. In Gesenius (52g) the form *šiddēq* is used to illustrate the Declarative Piel, which with the root *šdq* would be expected to mean "declare innocent."⁵⁹ But there are only five Old Testament examples of *šdq* in the Piel and for at least three of them "declare innocent" is not the best translation. The five examples are now quoted from NIV.

- Job 32:2 But Elihu son of Barakel, of the family of Ram, became very angry with Job for justifying himself [*al šadd^eqô napšô*] rather than God.
- Job 33:32 "If you have anything to say, answer me; speak up, for I want you to be cleared [*šadd^eqékkā*]."
- Jer 3:11 "Faithless Israel is more righteous [*šidd^eqâ nap;sāh*] than unfaithful Judah."
- Ezek16:51 "Samaria did not commit half the sins you did. You have done more detestable things than they, and have made your sisters seem righteous [*wat^ešadd^eqî*] by all these things you have done."
- Ezek 16:52 "Because your sins were more vile than theirs, they appear more righteous [Qal, *tišdāqnâ*] than you. So then, be ashamed and bear your disgrace, for you have made your sisters appear righteous [Piel, *b^ešaddeqtēk ahyôtēk*]."

The first two examples (Job 32:2; 33:32) could be interpreted along the lines of "declare innocent," as suggested in Gesenius.⁶⁰ Thus, it would be possible to translate Job 32:2 as follows:

Elihu became angry with Job for declaring himself innocent rather than God.

But in Elihu's opinion--and Elihu was the one using the word--despite whatever he might say to the contrary Job was not in the right. For this reason it would be better to translate Job 32:2 in a way that specifically excludes the air of finality implied by "declare innocent." Thus, "assert one's innocence" or something similar, where the accuracy or the success of the assertion is not prejudged:

Elihu became angry with Job for asserting his own innocence rather than God's.

In Job 33:32 it would be appropriate to translate "declare innocent":

Speak up, for I want you to be declared innocent.

The examples from Jeremiah and Ezekiel are more difficult. It makes little sense to translate Jer 3:11 using the words "declare innocent":

*Israel is declared more innocent than Judah.

The following, from Ezek 16:51 and Ezek 16:52 respectively, are only marginally more successful:

- ?You have declared your sisters innocent by what you have done.
 ?You have declared your sisters innocent.

There is nothing syntactically wrong or semantically impossible with the last two examples, but the meaning they convey is not the one intended. Since these five examples are the only ones attested, one must conclude from the evidence they provide that "declare innocent" is not the best translation for *šdq* in the Piel. Rather than declaring an innocent person not guilty the idea is (1) to try making a person look innocent (with or without success) (Job 32:2) or (2) to succeed in making a person look innocent (whether he is or not) (Jer 3:11; Ezek 16:51-52). In the Piel an appearance of innocence can be misleading, and one's attempt to put forward such an appearance can be unsuccessful. But this is just the sort of meaning one might reasonably expect:

The fundamental idea of *Pi'el*, to which all the various shades of meaning in this conjugation may be referred, is to busy oneself eagerly with the action indicated by the stem.⁶¹

In Piel there is intense activity based on a given verbal idea, but any implication that the activity finds its mark, that it is ultimately successful, is lacking. The Hiphil is more compatible with such implications. Only Job 33:32 provides a good illustration of the Declarative Piel for the root *šdq*.

If the above conclusions are now transferred to Dan 8:14, substituting "right" for "innocent" due to the inanimate nature of the subject, the meaning is clearly unacceptable:

- *Then the sanctuary will be asserted to be right.
 *Then the sanctuary will be made to appear right.
 ?Then the sanctuary will be declared right.

Uses of *šdq* in the Hiphil

The basic function of the Hiphil conjugation is to express causative meaning. Thus, while the Qal form *qādaš* means "be holy" the corresponding Hiphil form *hiqdîš* means "sanctify,"⁶² or alternatively "declare as sacred, dedicated."⁶³

There are twelve examples in the Old Testament where the root *šdq* is used in the Hiphil conjugation. These are now quoted below.

- Exod 23:7 "Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit [*ʔašdîq*] the guilty."
- Deut 25:1 When men have a dispute, they are to take it to court and the judges will decide the case, acquitting [*wʔhišdîqû*] the innocent and condemning the guilty.
- 2 Sam 15:4 And Absalom would add, "If only I were appointed judge in the land! Then everyone who has a complaint or case could come to me and I would see that he gets justice [*wʔhišdaqîû*]."
- 1 Kgs 8:32 "Declare the innocent not guilty [*ûlʔhašdîq šaddîq*], and so establish his innocence."

- 2 Chron 6:23 "Declare the innocent not guilty [*ûl^ehašđîq šaddîq*], and so establish his innocence."
- Job 27:5 "I will never admit you are in the right [*ʔašđîq*]; till I die, I will not deny my integrity."
- Ps 82:3 "maintain the rights of [*hašđîqû*] the poor and oppressed."
- Prov 17:15 Acquitting [*mašđîq*] the guilty and condemning the innocent--the Lord detests them both.
- Isa 5:23 who acquit [*mašđîqê*] the guilty for a bribe, but deny justice to the innocent.
- Isa 50:8 "He who vindicates me [*mašđîqî*] is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me!"
- Isa 53:11 by his knowledge my righteous servant will justify many [*yašđîq šaddîq*], and he will bear their iniquities.
- Dan 12:3 "Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness [*ûmašđîqê*], like the stars for ever and ever."

It is in the Hiphil conjugation, rather than the Piel, that the idea of declaring a person innocent finally becomes prominent. For example, consider 1 Kgs 8:32 (and its parallel in 2 Chron 6:23): "Declare the innocent not guilty, and so establish his innocence."

There is something more in the meaning of the Hiphil forms cited, however, than giving utterance to an objective fact about someone's innocence of wrongdoing. The term "acquit," used in four cases (Exod 23:7; Deut 25:1; Prov 17:15; Isa 5:23), correctly implies that the one declaring a person innocent also works to bring about a general acceptance of his findings by others. In Ps 82:3 a similar idea is expressed. There God commands the leaders of His people: "Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed." And in 2 Sam 15:4 Absalom says, "If only I were appointed judge in the land! Then everyone who has a complaint or case could come to me and I would see that he gets justice."

The meaning of the Hiphil has been captured well in the NIV translation of Isa 50:8 with the word "vindicate": "He who vindicates me is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me!"

It is important to understand the relationship between vindication and acquittal. Acquittal is a term that makes sense only if one has been publicly accused. When a judge subsequently finds the defendant not guilty his innocence has been declared, but more than this the justice of his cause has been publicly vindicated. In 2 Sam 15:4 Absalom could have made declarations about the guilt or innocence of anyone he chose without benefit of public office. But without first being made a public official he could not vindicate the cause of those who came to him. Until the idea of vindication is conveyed in some way the meaning of the Hiphil of *šdq* has not been adequately expressed.

Summary

There are twenty-two cases where the Qal of *šdq* occurs in the Old Testament. Fifteen of the twenty-two are interpreted as having stative force in NIV, and another four could be translated in this way without doing violence to the context or the natural sense of the passage. Only three examples (Ps 51:4[6]; Isa 43:26; 45:25) do not lend themselves to a stative interpretation. Thus, the Qal of this root should for the most part be understood as describing a state of affairs rather than an action, although the latter is not ruled out altogether.

The Piel of *šdq* has to do with bringing about an appearance of innocence (Jer 3:11; Ezek 16:51, 52) (whether or not the appearance is accurate) or of attempting to establish such an appearance (Job 32:2; 33:32) (whether or not the attempt is successful). The meaning "declare not guilty" is really not one of this conjugation's primary meanings for the root in question, although it is a meaning of the Hiphil.

The Hiphil of *šdq* conveys the meaning "declare not guilty," but does not stop there. Beyond the mere statement of innocence is an implication that the justice of one's cause is championed, vindicating the cause of the accused party. Thus, while in the Piel there is no certainty of innocence, in the Hiphil there is no question of innocence.⁶⁴

Conclusion

The term *nišdaq* has been translated variously as: (1) "be justified," (2) "be restored to a rightful state" (or simply "be restored"), (3) "be victorious," (4) "be reconsecrated," and (5) "be cleansed." These five interpretations fall into three broad categories: (1) Niphal = passive of Qal ("be justified"), (2) Niphal = passive of Hiphil ("be restored to a rightful state" [or just "be restored"], "be victorious"), and (3) other.

The ASV marginal reading "[be] justified" assumes that the meaning of *šdq* in the Qal is non-stative ("justify") and that in Dan 8:14 the Niphal serves as the passive of the Qal.

The shorter rendering "be restored" in Modern Language (Berkeley), TEV, and Moffat is roughly equivalent to the longer one "be restored to its rightful state" in RSV and JB. "Be restored" emphasizes only the process of restoration, while "be restored to its rightful state" emphasizes both the process and its results--from the perspective of the sanctuary. "Be victorious," as in NEB on the other hand, emphasizes only the results of restoration --from the perspective of those involved with the sanctuary. In the case of each of these three shades of meaning, however, the Niphal may be considered equivalent to Hophal, the usual passive of the Hiphil.

None of the five interpretations discussed corresponds to Pual, the passive of Piel.

After the various meanings of *šdq* with the available Hebrew verb conjugations are all accounted for there are still two interpretations left. They appear to be based more on the meaning of the passage surrounding *nišdaq* than on the meaning of the word itself. The one is "be reconsecrated," as in NIV, the other "be cleansed," as in all the versions from antiquity and not a few modern ones.

A translation can deviate from the sense of the Hebrew in more than one way. It can reflect the Hebrew text inadequately or it can follow a textual tradition that is different from the Hebrew altogether. In NIV's rendering "be reconsecrated" we have an inaccuracy; in KJV's "be cleansed" we have a different textual tradition--that of the Greek Septuagint. If the root in Dan 8:14 were *ḥnk* "dedicate" then "be rededicated" or "be reconsecrated" would be a good translation of a Niphal form built on that root. In this case the last clause of the verse in Hebrew would read *w'neḥenak qôdeš* and mean "then the sanctuary will be rededicated (or reconsecrated)." But the Hebrew does not have *neḥenak* in Dan 8:14, it has *nišdaq*. It is not enough to criticize NIV for an unfortunate choice of words. The word is not the problem, but the thought. Daniel is not talking about a rededication of the temple in Dan 8:14. Something else is in view, whatever word we may use to describe it.

The question of what Daniel is trying to say with the words *w'nišdaq qôdeš* introduces a topic that goes beyond the scope of the present paper. Here I have been able to discuss only the lexical meaning of the word *nišdaq*. But while lexical accuracy is an irreducible minimum for the translator, it is not the only factor he must take into account. In the case of Dan 8:14 there are important thematic associations that lie in two different but closely related directions--first, the yearly day of atonement service in the sanctuary, and second, the day of final judgment. These additional matters will be taken up in parts 2 and 3 of the present series, to appear in future issues of *Historicism*.

The question posed here, of how the word *nišdaq* should be translated in Dan 8:14, depends on more than the meaning of the root *šdq* and the fact that it occurs in the Niphal conjugation. The meaning of the word's root and conjugation need to be expressed in such a way that the passage's associations with both atonement and judgment are left open to the exegete. A number of renderings have been suggested that satisfy the rudimentary need for lexical accuracy. Each of them conveys in some way the idea that the sanctuary would be set right. The goal of choosing one term which captures the meaning of the clause *w'nišdaq qôdeš* in its broader context, however, has not yet been achieved.

¹"Im Recht sein, Recht haben," Ludwig Koehler and Walter Baumgartner, *Lexicon in Veteris Testamenti libros* (Leiden: E. J. Brill, 1958), p. 794.

²Twenty-two examples of the root in question are in the Qal conjugation, one in the Niphal, five in the Piel, nine in the Hiphil, and one in the Hithpael. Anglicized spellings for the names of Hebrew conjugations other than Qal are borrowed from Thomas O. Lambdin, *Introduction to Biblical Hebrew* (see pp. 183, 193, 211, and 248, respectively).

³*The Holy Bible* (New York: Thomas Nelson, 1901), subsequently ASV.

⁴The glosses used here for counting purposes ignore nonsignificant differences caused by changes in person or number. ⁵For RSV (2nd ed.) see *The Layman's Parallel Bible* (Grand Rapids: Zondervan, 1973).

⁶*The New International Version of the Holy Bible* (Grand Rapids: Zondervan, 1978).

⁷Xerox copies of the book of Daniel, made in a number of different libraries during the years since 1978, were drawn on for the present study. My sampling technique was not especially sophisticated. If a translation was available to me I consulted it. As a result, no special significance should be read into the number of versions that support one rendering of *nišdaq* over another--beyond a certain point. Some broad patterns do emerge from the study, however. Older translations tend to translate "be cleansed," while more recent ones prefer "be restored (to a right state)." As a project for future research, it would be interesting to see a

comprehensive study of English Bibles, or a cross-linguistic study stratified strictly by timeframe, for example. This has not been attempted here.

⁸Italian: *La Sacra Bibbia*, ed. Giovanni Diodati (New York: American Bible Society, n.d.), "poi il santuario sarà giustificato."

⁹Spanish: *La Biblia* (1569), "y el Santuario será justificado." It is an inference on my part that this reprint of a 1569 Spanish translation is the same as that produced in the same year by de Reina. The front pages available to me do not give the translator's name.

¹⁰The shorter of the two renderings appears in the Modern Language Bible, former called the Berkeley Version (see *The Layman's Parallel Bible* [Grand Rapids: Zondervan, 1973]), in Today's English Version (*Good News Bible: The Bible in Today's English Version* [New York: American Bible Society, 1976]), and in Moffat (*A New Translation of the Bible* [New York: Harper & Brothers, 1935]).

¹¹English (RSV): In both the second edition (see n. 5, above) and the first (*The Holy Bible* [New York: Thomas Nelson, 1952]) the last clause of Dan 8:14 is translated "then the sanctuary shall be restored to its rightful state."

¹²English (JB): *The Jerusalem Bible: Reader's Edition* (Garden City: Doubleday, 1968), "then the sanctuary shall have its rights restored."

¹³Afrikaans: *Die Bybel in Afrikaans* (Bungay, Suffolk: Bybelgenootskap van Suid-Afrika, 1957), "dan sal die heiligdom in sy regte staat herstel word."

¹⁴Danish: *Bibelen* (København: Danske Bibelselskab, 1979), "så skal helligdommen komme til sin ret igen!"

¹⁵Dutch: *Bijbel* (Haarlem: Nederlands Bijbelgenootschap, 1979), "dan zal het heiligdom in rechten hersteld worden."

¹⁶German (1942): *Die Heilige Schrift* (Zürich: Zwingli-Bibel, 1962), "alsdann wird das Heiligtum wieder zu seinem Rechte kommen."

¹⁷Icelandic: *Biblía* (London: British and Foreign Bible Society, 1945), "og þá mun helgidómurinn aftur verða kominn í samt lag."

¹⁸Norwegian: *Bibelen* (Leeuwarden: Norske Bibelselskap, 1978), "Da skal helligdommen igjen få sin rett."

¹⁹Swedish: *Bibeln* (Stockholm: Evangeliska Fosterlands-Stiftelsens Förlag, 1917), "därefter skall helgedomen komma till sin rätt igen."

²⁰Estonian: *Piibel* (London: British and Foreign Bible Society, 1968), "Siis saab pühamu taas oma õiguse!"

²¹Finnish: *Pyhä Raamattu* (Pieksämäki: Suomen Kirkon Sisälähetysseura, 1938), "sitten pyhäkkö asetetaan jälleen oikeuteensa."

²²Hungarian (1981): *Szent Biblia* (Bibliatársulat, 1981), "azután kiderül a szenthely igazsága."

²³Latvian: *Bībele* (London: The Bible Society, 1967), "tad svētnīca tiks atkal par taisnu atzīta un atgūs atkal savas ticības."

²⁴Polish: *Pismo Święte* (Warszawa: Brytyjskie i Zagraniczne Towarzystwo Biblijne, 1978), "potem świątynia znowu wróci do swojego prawa."

²⁵English (JPS): *The Holy Scriptures* (Philadelphia: Jewish Publication Society of America, 1917), "then shall the sanctuary be victorious."

²⁶English (NEB): *The New English Bible, with the Apocrypha* (New York: Cambridge University Press, 1971), "then the Holy Place shall emerge victorious."

²⁷Rumanian: *Sănta Scriptură* (New York: American Bible Society, 1918), "atuncea sanctuarulū va birui."

²⁸English (NIV): "then the sanctuary will be reconsecrated." ²⁹Czech (1613): *Bible Svatá* (Biblické Dillo, n.d.), "a přijdou k obnovení svému svatě služby."

³⁰German (1545): *Biblia* (Wittenberg: Hans Lufft, 1545), "So wird das Heiligthum wider geweiht werden." See also Walther Ziesemer, *Die Prophetenübersetzung des Claus Cranc*,

Schriften der Königsberger Gelehrten Gesellschaft (Halle: Max Neimeyer Verlag, 1930), p. 290, for a less innovative fourteenth century translation into Middle High German: "biz zu abende und vru, zweytusunt drihundirt tage, so wirt gereineget das sanctuarium." The translator, Claus Cranc, was a Franciscan friar about whom little is known.

³¹Greek (LXX): *Septuaginta*, ed. Alfred Rahlfs (Stuttgart: Deutsche Bibelgesellschaft, 1979), "καὶ καθαρῶσθῃσεται τὸν ἅγιον" Versions from antiquity and English language translations are here given in descending order of relative age.

³²Greek (Th): Ibid., "καὶ καθαρῶσθῃσεται τὸν ἅγιον" (same as LXX). Armin Schmitt, "Stammt der sogenannte "Θ"-Text bei Daniel wirklich von Theodotion?" Nachrichten der Akademie der Wissenschaften in Göttingen (Göttingen: Vandenhoeck & Ruprecht, 1966), see p. 112, has recently shown that this textual tradition does not correspond linguistically to Theodotion in other parts of the Greek Old Testament.

³³Latin (Vulgate): *Biblia Sacra iuxta vulgatam versionem*, vol. 2 (Stuttgart: Württembergische Bibelanstalt, 1969), "et mundabitur sanctuarium."

³⁴Syriac (Peshitta): *The Old Testament in Syriac*, part III, fasc. 4 (Leiden: E. J. Brill, 1980), "wzkd' zdq'."

³⁵Ethiopic: Oscar Löfgren, *Die Äthiopische Übersetzung des Propheten Daniel* (Paris: Librairie Orientaliste Paul Geuthner, 1927), "wäy^fnäs^h māqdäs." As regards the age of the available Ethiopic manuscripts of Daniel see *ibid.*, pp. xvi-xx. ³⁶English (Douay): *The Holy Bible* (n.d.), "and the sanctuary shall be cleansed." For comment on the many forms in which the so-called Douay (Douai) version has appeared see Margaret T. Hills, "A Ready-Reference History of the English Bible," rev. ed. (New York: American Bible Society, 1965), pp. 20-21.

³⁷English (ASV): text "then shall the sanctuary be cleansed," margin "justified."

³⁸French (Segond): *La Sainte Bible*, rev. ed. (Paris, 1917), "puis le sanctuaire sera purifié." Groups of translations in modern languages other than English are given in alphabetical order by language.

³⁹Portuguese: *A Bíblia Sagrada* (Brasília: Sociedade Bíblica do Brasil, 1969), "e o santuário será purificado."

⁴⁰Spanish (Reina-Valera, rev. 1909): *La Santa Biblia* (Asunción: Sociedades Bíblicas en América Latina, 1970), "y el santuario será purificado." Spanish (Reina-Valera, rev. 1977): *Santa Biblia* (Barcelona: CLIE, 1977), text "luego el santuario será purificado," margin "limpiado y restablecido en su legitimidad" [cleansed and reestablished in its legitimate (estate)].

⁴¹The first Bulgarian Bible was published in 1864 (see *Scriptures of the World* [New York: United Bible Societies, 1972], p. 10). A 1965 reprint of this earlier version, published by the (British and Foreign) Bible Society (Biblejski Obštetva) reads "тогазь светилището ще се очисти" at Dan 8:14, and a later revision (Bible Society, 1978) reads "тогаза светилището ще се очисти." Thus, both versions interpret the word *nišdaq* to mean "cleansed."

⁴²Croatian: *Biblija/Sveto Pismo* (London: Biblijsko Društvo, 1973), "onda će se svetinja očisti."

⁴³The Hungarian translation of Gáspár, in a 1919 reprint by the American Bible Society, reads *megtisztítatik* (from *tisztít* - "cleanse"): "és azután megtisztítatik a szent hely." A 1981 revision of this translation gives a different interpretation, as noted below.

⁴⁴Russian: (Bible Society, n.d.), " "

⁴⁵Turkish: *Kitabı Mukaddes* (Istanbul: Kitabı Mukaddes Şirketi, 1972), "makdis o zaman tahir olacak."

⁴⁶Welsh: *Bibl Cyssegr-Lan* (London: Blackfriars, 1866), "yna y purir y cyssegr."

⁴⁷E. Kautzsch, *Gesenius' Hebrew Grammar*, 2nd ed., transl. A. E. Cowley (Oxford: Clarendon Press, 1980), §51c, p. 137. Lambdin (*Grammar*, §140, pp. 175-78) takes the same starting point as the Gesenius volume in regard to meanings of the Niphal, but develops his topic more fully. For Lambdin the semantic center around which all Niphal meanings cluster is

medio-passive. He then documents the following shades of meaning: (1) incomplete passive ("The lesson was read," by contrast with "The lesson was read by the students"), (2) middle ("The window broke"), (3) reflexive ("He saw himself in the water"), and (4) resultative ("to be open," by contrast with "to open" and "to be opened"). The primary difference between the treatments of Kautzsch and Lambdin lies in the amount of relative emphasis they place on reflexive meaning. For Kautzsch it has more importance than for Lambdin.

⁴⁸For a brief discussion of the Greek middle voice from a linguistic point of view, and the close relationship between reflexives and passives cross-linguistically, see John Lyons, *Introduction to Theoretical Linguistics* (Cambridge: Cambridge University Press, 1968), pp. 373-78.

⁴⁹Gesenius, *Grammar*, §51c, p. 137.

⁵⁰Lambdin, *Grammar*, §87 (pp. 94-95). The eight stative verbs listed are: *kābēd* "to be heavy," *zāqēn* "to be old," *rā'ēb* "to be hungry," *tāhēr* "to be pure," *qārab* "to be near," *mēt* "to die" (stative?), *mālē'* "to be full," and *qātōn* "to be small."

⁵¹Exod 22:8(7) "But if the thief is not found, the owner of the house must appear (*w'niqrab*) before the judges to determine whether he has laid his hands on the other man's property"; Josh 7:14 "In the morning, present yourselves (*w'niqrabtem*) tribe by tribe."

⁵²See Solomon Mandelkern, *Veteris Testamenti concordantiae: Hebraicae atque Chaldaicae* (Leipzig: Veit et Comp., 1896; reprint ed., n.d.), pp. 1044-45 for Hebrew reference to the Hiphil forms built on the root qrb. Alternatively see *The Englishman's Hebrew and Chaldean Concordance of the Old Testament* (Grand Rapids: Zondervan, 1970), pp. 1124-25 for English reference to the same forms.

⁵³"η και ο ευλαλος οιεται ειναι δικαιος;" The verb οιομαι means "suppose, think, believe," as opposed to "know" (see James M. Whiton, *A Lexicon Abridged from Liddell and Scott's Greek-English Lexicon* [New York: American Book Company, 1871], p. 480).

⁵⁴"οιδα εγω οτι δικαιος αναφανουμαι." The verb αναφαινω means "appear," which conveys an idea similar to that of οιομαι translated "think" or "suppose."

⁵⁵"η ινα αναφανης δικαιος;" The verb αναφανης is from the same root as αναφανουμαι used in Job 13:18.

⁵⁶The Greek at Ezek 16:52 reads: "και συ αισχυνητι και λαβε την ατιμιαν σου εν τω δικαιωσαι σε τας αδελφας σου."

⁵⁷The final clause contains a verb in the Piel rather than Qal. RSV finishes the verse as follows: "'So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous (*b'šaddeqtēk*, Piel).'"

⁵⁸See table 1, above.

⁵⁹Gesenius, *Grammar*, p. 141.

⁶⁰*Ibid.*, §52g (p. 141).

⁶¹*Ibid.*, §52f (p. 141).

⁶²*Ibid.*, §53c (p. 144).

⁶³"Als geheiligt, geweiht bezeichnen," p. 826.

⁶⁴In the Hiphil, only three examples of *šdq* (Job 27:5; Isa 53:11; Dan 12:3) have to do with righteousness as such; elsewhere the issue is innocence in regard to a particular offense. In an unpublished paper entitled "The Scriptural Doctrine of Justification" (West Coast Bible Teachers' Conference: April 1979) Irwin Gane discusses the root *šdq* at some length and makes the point that God would not declare a person righteous who is not (p. 2). It is true that when God speaks what He says is accurate, but the distinction between the force of the Piel and that of the Hiphil needs to be borne in mind. The Piel carries with it no assumption that a person is in the right, while the Hiphil does.