

**A STUDY OF קִטָּף (*Sdq*) IN DANIEL 8:14,
ITS RELATION TO THE “CLEANSE” SEMANTIC FIELD,
AND ITS IMPORTANCE FOR SEVENTH-DAY ADVENTISM’S
CONCEPT OF INVESTIGATIVE JUDGMENT**

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Declaration

I certify that the substance of this thesis has not already been submitted for any other degree or qualification.

I certify that any help in preparing this thesis, and all sources used, have been acknowledged in this thesis.



Abstract

While the Hebrew word root צדק has a broad semantic range, examination of usage in this work shows that it relates mostly to justice and judgment, often describing the just manner of judicial proceedings. A number of these usages depict contexts that Seventh-day Adventism terms ‘investigative judgments’; that is, the preliminary judicial phase in which evidence is examined.

The relevant usages of verbal צדק span narrative, legal, historical, poetic (particularly the individual laments), prophetic and wisdom genres. It frequently relates directly to the general biblical ‘good-vs-evil’ metanarrative. The complex wisdom of Job is very illuminating as here verbal צדק is utilised a disproportionately high number of times, and in connection with themes developed in Daniel, particularly the notions of test, conflict among professing God-followers, judicial investigation, theodicy, and anthropodicy. Further, there is a manifest connection with the “cleanse” semantic realm in the book of Job, in parallelism and linguistic interchange or substitution.

This צדק-“cleanse” linguistic interrelation, also seen in other places in the Hebrew scriptures, is important for the cultic context of Dan 8. It suggests a strong connection between the righting of the sanctuary in Dan 8 (צדק) and the righting or cleansing of the sanctuary in the Day of Atonement service of Lev 16 (טהר and כפר pi.). The visual imagery of Dan 8, such as the sanctuary and the ram and goat, combined with the intertextual cultic-judicial usage of צדק and metaphorical meaning of cultic words like טהר, זכה, and כפר, further gives reason to connect the two passages.

Therefore it is legitimate to make the interpretive movement from the apocalyptic Dan 8:14 to the cultic and typological Lev 16, with the common referent

of an investigative judgment. To deny a linguistic (and thematic) connection is often due to the restrictive semantic methodology of determinacy. A modified indeterminacy both engages prior usage of קִדַּשׁ, particularly in contexts reflecting Danielic themes, and utilises the present Dan 8 sanctuary context as the final determinant of meaning. Consequently, the translation "...then shall the sanctuary be cleansed (נִצְדָק)" (Dan 8:14), reflected in the Septuagint, Theodotion, Syriac, Coptic, and Vulgate, is an appropriate rendering as it engages the metaphorical "cleanse" nuance significantly associated with קִדַּשׁ, as seen in Dan 11/12, and particularly germane to the sanctuary and related themes of Dan 8.

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General and Technical Preface

This preface makes a statement regarding the delimitations of the work, then moves to terminology and presuppositions, followed by a note about the text and translations used. Finally, a list of abbreviations is given.

While all 523 usages of צדק in the Hebrew(-Aramaic) scriptures are tabulated and analysed, the linguistic inquiry in this work is always focused upon the usage of צדק in the base text of Dan 8:14, and also how the word relates to the “cleanse” semantic domain as seen in Lev 16. Accordingly, the themes and genre of Dan 8 and parallel chapters, and any קדש-cleanse associations, are the background focus in the analysis of צדק. The word root will not be examined to give a complete view of what it conveys from a more general perspective. Also, the “cleanse” semantic realm (as טהר, זכה) will not be explored beyond what elucidates the present inquiry into Daniel’s portrayal of “then shall the sanctuary be cleansed” (8:14, AV).

Some (e.g., Kersten 2004c, 2-3) have felt that the focus should be on כפר-צדק “atone” as much as צדק-“cleanse” because of the greater frequency of כפר (pi. 16x) in Lev 16 compared to טהר “cleanse” (2x pi., 1x qal). While כפר does statistically dominate Lev 16, the roots טהר “cleanse” and כפר are complementary or supplementary. For example, טהר piel “cleanse” and קדש piel “sanctify” action complements כפר piel “atone” action in Lev 16:15-20, and both כפר piel and טהר piel effects טהר qal in verse 30. Also, Num 8:5-22 (cleansing/dedication of Levites) has טהר (pi. 4x: vv. 6,7,15,21; hitp.1x: v.7), כפר (pi. 3x: vv. 12,19[re Israel],21), and חטא (hitp. 1x: v.21) working together. Finally, Ezek 43:18-27 (dedication of the altar) has חטא (pi. “de-sin” “purify” “cleanse” 4x: vv. 20,22[bis],23), כפר (pi. 2x: vv.20,26), and טהר (pi. 1x: v.26), and all summarised in terms of כפר piel and טהר piel in verse 26. The settings do differ, but the services are complementary dedication/cleansing rituals

(cf. Rodríguez 1979, 109-112,137). The most frequent root used through these three passages is first כפר (Lev 16), then טהר (Num 8), and finally חטא (Ezek 43). The numerics vary, but all lexemes and contexts interrelate closely, by both direct correspondence and also by ‘connected differentiation’ within correspondence.

טהר piel is a broad term relating to different synonyms, including כפר “cleanse” (as above). Kiuchi (1987, 99) states: “...the concept of *kipper* includes the notion of ‘purification’” expressed through the piels of טהר, קדש, and חטא. Levine (1989, 23) states: “*kipper*, means ‘to wipe off, burnish, cleanse.’ In cultic terms this means that expiation is conceived of as cleansing, as wiping away....” Milgrom (1991, 1033,1079-84) concurs: “*kipper* literally means ‘purge’.” The כפר-privative *min* combination, כפר...מן, gives the idea of “purging...from” or cleansing (e.g., Lev 16:16; Gane 2005, 331). The present work will follow the focus of the debate and target the “cleanse” connection primarily through טהר and זכה, noting synonyms including כפר piel.

Since the vigorous debate in the last few decades has been primarily within the Seventh-day Adventist community, Adventist terminology and perspective will be identified and largely utilised as a frame of reference. This particularly relates to questions of methodology¹, and the authorship and dating of the book of Daniel. Internal data of the canonical books that indicate time, place and authorship is highly regarded by Seventh-day Adventists.

¹ It is granted that each discipline of the various theological activities, as textual criticism, exegesis, systematic theology, etc., has its own method to meet its specific objective. However, on a higher level, for these “theological disciplines to interact harmoniously with one another, they must share the same understanding of the hermeneutical (i.e., interpretational) and material (i.e., source of theology) principles of their particular methods.” This requires, and this work seeks, “an overarching interdisciplinary methodology through which all disciplines communicate, complement, and correct one another” (Canale 2004, 11). The author goes on to suggest that Seventh-day Adventism must retain a *sola Scriptura* macro-hermeneutical principle in its biblical and theological interpretation (e.g., *ibid.*, 43). In this present work, such is discussed under “Methodology”, and a further consensus sought on a level below *sola Scriptura*, focusing in the pivotal area of exegesis, through a largely common historico-grammatical-literary method.

Therefore two positions will be adopted that are generally current in the Seventh-day Adventist community and in the broader evangelical Christian world. One is the dating of the book of Daniel as a sixth-century BCE work (Archer 1974, 470-81; Hasel 1986a, 84-164; Ferch 1986, 5-21; McCready Price 1955, 14-19; cf. Kitchen 1965, 79; Montgomery 1979, 58; in Eissfeldt 1965, 519: “Here we find scholarship moving back towards the tradition of Synagogue and Church, in that the book of Daniel, or at any rate its basic material, is ascribed to the exilic period”). The other is that Daniel was written by the prophet of that name (Ferch 1986, 22-50). Arguments from dating and authorship could be rigorously employed to bolster linguistic affirmations either way. On the other hand, some would contend that whether Daniel is a sixth- or second-century BCE work, or whether it is a product of the prophet Daniel or some later guild of *maskilim*, if the present study is fundamentally a synchronic analysis, then it will largely work above these differences. Persons sympathetic with this idea include some holding to a sixth-century BCE date of writing (Baldwin 1997, 499; followed by Longman 1999, 24). This is only so generally, certainly more so linguistically as the stability of classical Hebrew facilitates synchronic linguistic analyses. However, it will be noted in exegesis that the historical setting does heavily impinge upon interpretation.

General questions of method are in a state of flux within Seventh-day Adventism, as in the wider world of biblical studies, and will be dealt with in detail in the next chapter. Nonetheless, the basic historico-grammatical exegetical method is adopted with newer features from the literary paradigm that complement it. Within the book of Daniel, the visions of consecutive historical powers are interpreted according to the prophetic interpretive mode of historicism. That the earthly

sanctuary prefigures a real heavenly counterpart is also presupposed (Canale 1998, especially 195-206; Davidson 1981, 336-88).

The present writer accepts these tenets and belongs to the Seventh-day Adventist community as a pastor/Bible teacher on non-sponsored study leave. He entered this research with the predilection that the key word צדק points to the idea of justice and judgment in Dan 8:14 and has a connection, but only a narrow connection, with טהר and synonyms in the “cleansing” semantic domain. This meant that reference to an investigative judgment in Dan 8:14 was seen through the frequent connections that the צדק root has with judicial processes and institutions. This subsumed, more than complemented, the ‘cleansing of the sanctuary’ typology of Lev 16 as a prefiguration of the investigative judgment.

In relation to the basic text of the Hebrew scriptures, the final form of the Masoretic tradition as reflected in the post-1937 standard manuscript, the 1008 CE Leningradensis Codex B-19a (L), is followed. (Codex B-19a also now comes under the banner of Codex Petropolitanus, meaning a St. Petersburg Codex.) This Masoretic text type is seen to continue the ‘Proto Masoretic Text’ evidenced, along with other text types, in the Dead Sea Scrolls, the Greek Christian scriptures, and Greek and other translations of the Hebrew scriptures, all 1,000 years earlier than the Leningradensis/Petropolitanus Codex. The basic representation of L utilised in this work is the *Biblia Hebraica Stuttgartensia* (BHS); the typesetting with pointings is from Logos Bible Software 2.0.

This does not preclude input from the Greek, Latin and other ancient and modern translations, but on the larger level it does indicate that the final, canonical form is taken as it stands, rather than postulating a division of the text with multiple authors and varying historical settings. Other early (around the first century BCE)

divergent textual streams are viewed variously (cf. Ulrich 2002). However, the idea of writers having different editions of their works best explains some of the variational phenomena encountered, for example, in a comparative translation of the Aramaic/Hebrew and the two main Greek texts of Daniel (the Septuagint and Theodotion).

The canonical form of Daniel asserts that the book was set against the backdrop of the sixth-century BCE Exile of Judah in Babylon, with the Hebrew Daniel as the book's author. Along with the final canonical form of the MT, most parties to the קדו debate also accept the unity, historicity and Danielic authorship as portrayed in the book of Daniel. Those who understand a second-century date of final composition will often, however, date the narratives to an earlier period. However, on a most fundamental and logical level, the "issue here is not the actual historical dating of the chapter," but accepting the self-portrayal of a literary work means that the "text must be read first in the historical setting implied" (Petersen 1999, 212, fn.5). In this work all of the literary and historical facets will be accepted as portrayed in the final canonical form of the Hebrew text--Danielic authorship, literary unity, the Babylonian setting, and the Exilic experience of the Judeans.

While the work is basically carried out from the Hebrew Bible, tables and lists will conform to the familiar order found in modern Occidental translations. Bible versions quoted will be committee productions, principally NRSV, REB, NIV, NASB, and AV, and accordingly identified. The vast majority of the translations, however, are by the present writer and are unmarked.

Certain terms are occasionally used interchangeably, as "Adventist/m" for "Seventh-day Adventist/m", but the longer appellations are the preferred usage. The

words “cult(us)” and “cultic” are used to refer to Israel’s sanctuary and sacrificial worship systems.

In the use of inverted commas, where the quoted material does not include punctuation, the final inverted commas will precede the punctuation marks required in the total sentence; e.g.,

It can be imagined that the קדצ root would be described as “broad and comprehensive”, “specific regarding the manner of conducting judicial matters”, “integrated in relation to other semantic fields depending on contexts”, and in other ways.

Further, in the interests of style consistency, in some cases the original punctuation, particularly commas in lists of data, may not be included within the final inverted commas. Commas will also fall outside the final inverted commas in sentences where quotes are broken and the original sentence did not have quotation marks; e.g. the first comma, but not the full stop, in the following: “Verbal קדצ”, the writer adds, “is to be understood from the full range of usage, including nominal and adjectival aspects of its root.” (See Economist.com 2006.)

Symbols and Abbreviations

||, parallel to (especially used in the sense of two references being equivalents, in a precise or loose manner)

=, equals (especially used in the sense of meaning equivalents, in a precise or loose manner)

x, times (as multiple numbers)

1 p.s., 2 p.s., 3p.s., first person singular, (etc.)

1 p.p., 2 p.p., 3p.p., first person plural, (etc.)

AB, *Anchor Bible*

ABD, *The Anchor Bible Dictionary*

ANE, Ancient Near East

Aq., Aquila

ATS, Adventist Theological Society

AV, Authorised Version (King James Version)

AUSS, *Andrews University Seminary Studies*

BDB, Brown, Driver and Briggs, *A Hebrew and English Lexicon of the Old Testament*

BHS, *Biblia Hebraica Stuttgartensia*

BHT, Beiträge zur historischen Theologie

BZAW, *Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft*

CAD, *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*

CBQMS, Catholic Biblical Quarterly--Monograph Series

c./ca., *circa*, about, approximately

DARCOM, The Daniel and Revelation Committee Series

diss., dissertation

DSS, Dead Sea Scrolls

ed., edition; editor (*plural* eds.); edited by

en., endnote

Engl., English

enl., enlarged

EBC, The Expositor's Bible Commentary

esp., especially

FAT, Forschungen zum Alten Testament

f./fem., feminine

fn., footnote

Gk, Greek

GKC, Gesenius, Kautsch, ed., Cowley, trans.

hi., hiphil

htpl., hithpael

HTS, Harvard Theological Studies

ho., hophal

ICC, The International Critical Commentary Series

JATS, *Journal of the Adventist Theological Society*

JBL, *Journal of Biblical Literature*

JPS, Jewish Publication Society

JSOT, *Journal for the Study of the Old Testament*

KJV, King James Version

L, Leningradensis Codex B-19a

lit., literal(ly)

LXX, Septuagint

ms(s), manuscript(s)

m./masc., masculine

MT, Masoretic Text

n., noun, note (but generally en., fn. for "note")

NAB, The New American Bible
 NASB, New American Standard Bible
 n.d., no date
 NEB, New English Bible

ni., niphah
NIDOTTE, *New International Dictionary of Old Testament Theology and Exegesis*
 NICOT, The New International Commentary on the Old Testament Series
 NICNT, The New International Commentary on the New Testament Series
 NIV, New International Bible
 n.p., no place
 NRSV, New Revised Standard Version
 NT, New Testament
 OG, Old Greek
 OTS, Oudtestamentische Studiën Series
 OT, Old Testament
 OTL, Old Testament Library Series
 p./pp., page/s

PBt, *Problems in Bible translation*
 ptcpl., participle
 pi., piel
 pu., pual
 REB, Revised English Bible
 rev., revised
 SBL, Society of Biblical Literature
 SDA, Seventh-day Adventist
SDAaqd, *Seventh-day Adventists Answer Questions on Doctrine*
 SP, Samaritan Pentateuch
 Sym., Symacchus
 Syr., Syriac
 TT, Target Text

TDOT, *Theological Dictionary of the Old Testament*
 Th., Theodotion
TLOT, *Theological Lexicon of the Old Testament*
 trans., translated by
 V., Vulgate
VT, *Vetus Testamentum*
WO, *Die Welt des Orient*
ZAW, *Zeitschrift für die alttestamentliche Wissenschaft*
ZThK, *The Zeitschrift für Theologie und Kirche*

Chapter 1: INTRODUCTION

Leading to the Review of Literature will be a brief statement of the thesis (next paragraph), an outline of the sanctuary/investigative judgment teaching and its importance to Seventh-day Adventism, then a statement of the problem. The terms “cleansing of the sanctuary” and “investigative judgment”¹ are often used interchangeably in Seventh-day Adventism as the latter is seen as the major function of the cleansing. The cleansing is understood to constitute an investigation of records and the removal of the sanctuary record of sin.

Statement of Thesis

The Hebrew קדש root is used in judicial and cleansing settings that serve as background to its employment in Dan 8:14 with its cultic-judicial context. The books of Leviticus, Job and the Psalms particularly furnish this background, but narrative, legal, prophetic and other portions of the Hebrew scriptures also add to an intertextual interpretation of Dan 8:14: “then shall the sanctuary be קדש.” The text is seen as referring to an ‘investigative judgment’ as illustrated by the Day of Atonement sanctuary cleansing service.

An Outline of the Investigative Judgment Teaching and Its Importance to Seventh-day Adventism

Seventh-day Adventism prominently features the central beliefs of the Christian Church--Christ’s atonement (“the great truth around which all others

¹The last part of the twentieth-century has seen a shift by some to limit terminology to “pre-Advent review” so as to give this judicial phase a time slot and to avoid the idea of God scrutinising his people. This may gain a little in popular appeal, but loses too much in terms of the descriptive biblical passages and logic that give a clear foundation for an equitable examination or investigation in the judicial process.

The pre-Advent investigative judgment is referred to in various biblical Scriptures (e.g., Rev 14:7; Heb 9:23; 1 Pet 4:17; Matt 22:11-14), but the primary texts are in the book of Daniel (Goldstein 1988, 17-55; Maxwell 1981, 545-47). Dan 7 is the most basic passage with its depiction of a formal heavenly assize taking place while the evil exploits of a “little horn” power continue on earth (7:9-14,20-26). These worldly and other-worldly activities occur prior to the apportioning of the kingdom with its eternal rewards to the saints, understood to refer to all of God’s true followers (7:14,26-27). The parallel nature of Daniel’s visions (cf. Collins 1974b, 54-55; Doukhan 1987, esp. 3-6, 23-30, 101-06) with their repetitive sequencing of the nations and events reveal that the sanctuary’s being נצדק (“cleansed”, Dan 8:14, AV) is paralleled to judgment (cf. Ministerial Association 1988, 321-22, 347).

<u>DANIEL 2 (Metallic Image Sequence)</u>						
Gold	Silver	Brass	Iron	Iron and Clay	Stone	Mountain
Babylon	Medo-Persia	Greece	Pagan Rome	Pagan Rome “divided” with admixture of different elements	“Cut out without hands” smites: breaks/consumes earthly kingdoms	God’s kingdom “Filled the whole whole earth”
<u>DANIEL 7 (Wild Animal Sequence)</u>						
Lion	Bear	Leopard /4 Heads	Composite Beast	10 Horns & Little Horn	Judgment Scene	--
Babylon	M-Persia	Greece	Pagan Rome	10 kgdms from Rome with transition to the religio-political Little Horn	Little Horn prospers until judgment set, books opened “and judgment was given to the saints”	Most High, Son of man and saints “take the kingdom”
<u>DANIEL 8 (Sanctuary Animal Sequence)</u>						
--	Ram	Goat /4 Horns	Little Horn which becomes Exceeding Great		Sanctuary Cleansed	--
--	M-Persia	Greece	Pagan Rome and religio-political Little Horn power growing out of it		Little Horn “practised & prospered” until 2300 days & sanctuary cleansed/Fierce King “broken without hand”	--

In Dan 7 the judgment helps unsettle the little horn's dominion (7:25-26). In chapter 8 the little horn's effective transgression continues until the termination of the "2,300 days", "then shall the sanctuary be cleansed" (8:14, AV). Adventists see the interchange between the sanctuary's 'cleansing' and the pre-advent judgment of Dan 7 leading to the idea that the sanctuary cleansing links to the Lev 16 Day of Atonement type because it symbolises a cultic-judicial cleansing.

The time element in Dan 8:14 is a vital marker to Seventh-day Adventism. The "2,300 evening-morning(s)" begin in Artaxerxes' seventh year, 457 BCE (Dan 9:23d("the vision" of chap. 8),25; Ezra 6:14; chap. 7; Horn and Wood 1970, based on twenty-two Egyptian/Jewish-dated papyri from Elephantine Jews in the fifth-century BCE). As based on Jewish fall to fall reckoning (cf. contemporary Neh 1:1; 2:1), William Shea, the author of a dozen scholarly articles on ancient chronology, states that he does not know one chronographer "in modern literature that doubts that date of 457" (in Olsen 1983, Pt. 1, 41; cf. Shea 1991, esp. 120-38). From 457 BCE, 2,300 years are added, applying the year-for-a-day principle in symbolic prophecy,² to arrive at 1844 CE as the commencing date for the 'cleansing of the sanctuary' (Gane 2006, 59-77).

Since the Israelite earthly sanctuary was destroyed in 70 CE, the Dan 8:14 sanctuary must be the antitypical heavenly sanctuary (*SDAaqd* 1957, 433; Ministerial Association 1988, 313-14). The Second Testament also refers to the 'cleansing' of the heavenly sanctuary (Heb 8:1-5; 9:23; cf. B.F. Westcott, in *ibid.*, 320).

²Substantiating the year-day principle, William Shea (1992, 56-88) analyses twenty-one lines of biblical evidence, in three categories. Shea then briefly surveys Jewish intertestamental writings and some in the first and second centuries CE, to show that the year-day principle was utilised up to a millennium before interpreters of the ninth-century CE, once thought the earliest to employ it (*ibid.*, 89-93).

In sum, Seventh-day Adventists base their ‘sanctuary cleansing’/investigative judgment doctrine on Dan 7 and 8, but support it by the Levitical Day of Atonement typology and other passages spread through the various literary genres of the Judeo-Christian scriptures.

Three factors make this doctrine a core belief of the denomination: the investigative judgment’s central role in Seventh-day Adventism’s historical consciousness (the movement dates its rise from 1844 CE); its distinctive nature in being unique to Seventh-day Adventism and ensuing challenge-defence dynamics galvanising identity; and particularly the doctrine’s interconnectedness to other teachings vital to Adventism.

The Seventh-day Adventist psyche is tuned to time.³ The movement was born out of an experience associated with the 2,300 day/year time prophecy of Daniel 8. In brief, a world-wide, inter-faith Advent movement of the 1840s looked to the return of Christ in 1843/1844. In North America, the Baptist William Miller was the chief spearhead of the movement. He and ‘the Millerites’ based the 1844 date (at first 1843, then Spring and Autumn of 1844) upon the 2,300 day/year prophecy of Dan 8:14. When the expected event failed to materialise on October 22, 1844, most Millerites fell away from their prophetic faith. Of the few who remained and re-studied the prophecies, some were led to see that the timing was right but the event wrong. Christ was not to come to earth as king, but to come as high priest into the second apartment of the heavenly sanctuary to perform a work of investigative

³ “To be a Seventh-day Adventist is to embrace a unique understanding of time in human experience--24-hour Sabbath, a ‘recent’ Creation, the many-centuries’ sweep of historical prophecies, a ‘soon-coming’ Lord” (Chavez 1999, 61). Specifically, in relation to the investigative judgment teaching, this embrace of the time phenomenon (time as event and time as God’s servant, including as a marker) is seen in relation to Dan 8: “He is Lord of prophetic time, having made time predictions that have been fulfilled in every detail with uncanny exactness” (Hasel, 1992, 18).

judgment and atonement. It was from this group that the Seventh-day Adventist Church was born, officially in 1863 (Damsteegt 1977, especially chaps. 1 and 3; cf. Latourette 1969, 442, regarding the aftermath of the Millerite movement: “The largest group of those who had their rise from Miller were the Seventh-day Adventists”). The commencement of the investigative judgment and the informal commencement of the movement espousing it are tied to the same biblical time prophecy (Dan 8:14).

In the Second Testament a three-point message (Rev 14:6-12) comes before a description of the second coming (vv.14-20). The first message is a proclamation of the “everlasting gospel” in the setting of “the hour of his judgment” (vv. 6-7). With parallels to Daniel 7, Revelation 3:14-22 (“Laodicea,” meaning “a people judged-justified”), Seventh-day Adventists again see the Judeo-Christian scriptures pointing to a historical period leading to the second coming as being a time of judgment. They “have traditionally understood Revelation 14:6-7 to refer to the same judgment described in Daniel 7 with its time link in Daniel 8:14” (Paulsen 1992, 284).

The second factor that makes the investigative judgment important to Seventh-day Adventism is its uniqueness. Apologists for the church have shown how prior Christian churches or movements have held most all of their movement’s teachings. However, the one doctrine which Seventh-day Adventists see as unique to them is the investigative judgment. “Other churches may teach the Sabbath and the second coming as we do. . . . but nobody shares our conviction that in the year 1844 a judgment began in heaven’s sanctuary. . . . If you do away with the sanctuary and the judgment, you undermine our biblical mandate for existence” (Weber 1992, 77).

This doctrine differs from mainstream Christianity in that it calls for a later application of the once-offered, “complete”, “perfect atonement” (Ellen G. White, quoted in *SDAaqd* 1957, 663), the sacrificial atonement at the cross. The sacrificial

atonement is foundational, never indispensable, and was immediately effective (cf. how the sanctuary's תמיד/*tāmîd* “continual” morning and evening burnt offering represented the objective, provisional, sacrificial atonement for all people: Exod 29:38-42; and its immediate and continual application in the national/individual sin offerings: Lev 4:1 - 5:26[6:7]). The later application is a final/judicial atonement encompassing an extended judicial process in a specific time period prior to Christ's return (Heb 9:23-28; again cf. the sanctuary's Yom Kippur: Lev 16; see Japp 1994, 326-35).

This two-phase atonement has led to agitation and psycho-social dynamics that have pushed the doctrine into the vital issue of the Seventh-day Adventist identity. ‘Evangelical’ challengers within and without the denomination have questioned whether the ‘once for-all’ nature of Calvary is diminished by a second atoning phase. In response, Seventh-day Adventists maintain that a later application of the atonement magnifies its need and significance. In being pushed to explain and defend their stance, unconsciously Adventists have had their belief structure indelibly contour ecclesiastical identity.

The third factor that makes the investigative judgment an important segment of the Seventh-day Adventist belief system is its interrelation with other teachings, as an integral part of the metanarrative of the ‘great controversy’ between good and evil (Davidson 2000a, 102-19). Proponents see it bringing new foci into these areas by highlighting the character of God and the law of God as interlocked with the human will and freedom. The investigative judgment of the professing people of God calls for a responsible, accountable life, placing Deity's value on people's choices and actions (Bacchiocchi 1994, 37). Moreover, a cosmic review gives God's followers opportunity to be vindicated before the highest court, and God is shown to be open in

permitting his government and judicial decisions to be scrutinised by other beings (Ps 51:6[4]: “...so that you are justified [צדק] when you speak; you are clear [זכה] when you judge”; Rom 3:4; Gulley 1989,33; Davidson 1991, 21)

So there are three major reasons why the investigative judgment is very important to Seventh-day Adventism and continues to be studied (so recently: Goldstein 2006, in a church-wide quarterly Bible study-guide: “The Gospel, 1844, and Judgment”). The teaching is tied to the historical consciousness of the movement and its members; it is a doctrinal distinctive; and, particularly, the teaching interconnects with major facets of the Adventist belief system.

Statement of the Problem

A statement of the problem surrounding the investigative judgment is seen in one theologian’s summary of the primary questions:

Over the years, this doctrine has raised a number of questions, inside as well as outside the church.... There are questions about the word translated “cleansed” in the King James Version on Daniel 8:14. It occurs only once in the Bible in that form, and its meaning is not entirely clear. There are also questions about the use of Leviticus 16 to interpret Daniel 8. In one case, the sins of God’s people are removed from the sanctuary; in the other, God removes the defilement caused by his enemies. (Rice 1985, 322)

The Hebrew lexeme *צדק/sdq* has a broad semantic range and its translation as “cleanse” is a lesser aspect in that range. The Authorised Version’s translation of the *hapax legomenon* niph'al form *נצדק* in Dan 8:14 as “shall be cleansed” furnishes an easy transition to the Day of Atonement “cleansing” in Lev 16. Both passages have the sanctuary as a referent. From this linguistic link Seventh-day Adventism has established a typological delineation of their understanding of the investigative judgment teaching.

Critics and revisionists, however, claim that this verbal connection is based on a fortuitous translation of נִצְדָק as “cleansed”. They believe that the more common meanings of צדק as “justify” or “restore to a rightful state” should be the translation of the verb in Dan 8:14. Then there could be no easy linguistic transition to the Levitical literature where, in Lev 16, the cultic טָהַר/*thr* (“cleanse”), and כִּפֶּר/*kpr* “atone”, but not צדק (“justify”, “restore”), are used for the Day of Atonement ritual cleansing.

It is strongly asserted (e.g., Christensen 2007, 2-6) that this semantic ‘negation by omission’ undercuts the connection between Dan 8 and Lev 16, between the prophetic element of Daniel (the ‘נִצְדָק of the sanctuary’ after the “2,300 days”) and the typological understanding of the Day of Atonement cleansing in Lev 16 (as a prophetic prefiguring of a judicial investigation of persons claiming to be God’s followers). Taking this semantic negation as valid, challengers conclude that there is no biblical warrant to use Dan 8:14 to commence an investigative judgment from the end of the 2,300 days/years.

Linked with this linguistic objection is the contextual contention. The challengers point to the nefarious “little horn” power as the one attacking the sanctuary, the host, the truth, and the Prince in Dan 8 (verses 9-13). Therefore, it is stated, the “justifying” or “restoring” of the sanctuary must pertain to that wicked power and not to any judicial investigation of “the saints”, more properly the professed people of God.

The problem, then, is linguistic and contextual. Many leading Seventh-day Adventist scholars hold to their church’s traditional teaching of the investigative judgment from Daniel 8, but some are voicing objections.

REVIEW OF LITERATURE

From Writers Within Seventh-day Adventism

This section reveals the trends emerging from the Dan 8 linguistic and contextual reconsiderations. Sustained study and publishing on the issue only began in the 1950s, though earlier Seventh-day Adventist writers were aware of the more usual renderings of קָדַשׁ than the standard AV translation of “cleansed”.⁴ Continuing questions were generated when modern translations began to appear, particularly the popular Revised Standard Version (completed in 1952).

1954: *Problems in Bible Translation Committee*: Within some months of the release of the RSV, a committee of 15 Bible scholars was duly appointed by the General Conference of Seventh-day Adventists to give a report on a variety of translational issues. The committee produced a book, *Problems in Bible Translation* (*PBt* hereafter), that included a chapter addressing the קָדַשׁ issue by listing 11 translational variants from a total of 31 ancient and modern Greek, Latin, English, French and German translations (*PBt* [1954], 174-75):

“be cleansed” (17 versions: LXX, Rheims-Douai, Moulton, Boothroyd, Spurrell, Martin, Vulgate, Harhavy, Ray, Knox, Noyes, Osterwald [French], Segond [French], Lausanne [French], KJV, ERV, ASV);
 “be justified” (5 versions/margins: Leeser, Sawyer, KJV mgn., ERV mgn., ASV mgn.);
 “shall the wrongs of the sanctuary be righted” (Smith-Goodspeed);
 “be declared right” (Young);

⁴ For example, F.C. Gilbert (1937, 144) and M.L. Andreasen (1937, 273-74). Far earlier still, Seventh-day Adventist pioneers Josiah Litch and Samuel Snow, and the Baptist forerunner to the 1844 movement, William Miller, all gave varied renderings for נִצְדָק in Dan 8:14, as seen in Damsteegt (1977, 33-34, 35 [n. 173], 124.): Litch (1840): “vindicated, or proved innocent, or justified” with the Christian Church as the object; Miller (1842): “cleansed and justified (as it reads in the margin)” with the earth and church in view; Snow (1845): “justified” through an atoning or reconciling work, with the sanctuary seen as the Lord’s dwelling place/Zion/heavenly Jerusalem.

Also Uriah Smith (1864), for verbal צִדָק generally: “righteous”, “justice”, “justify” (quoted in Adams 1981, 80-81, fn.1, who also states that Smith “was not always comfortable with the rendition of [נִצְדָק] in Dan 8:14 as ‘cleansed’” because of confusion with physical cleansing. Smith endeavoured to push beyond any literalism to stress the ideas encapsulated in the metaphorical language.)

“be made righteous” (Van Ess [German]);
 “be restored to its rightful state” (RSV);
 “be restored” (Moffatt);
 “be victorious” (Margolis);
 “be vindicated” (Rotherham);
 “be sanctified” (Fenton);
 “be consecrated” (Luther [German])

The newer renderings, including the RSV--“then the sanctuary shall be restored to its rightful state”--actually gave “the whole matter a wider and much larger concept of God’s great plan in saving men [people], and in anticipating the time when there will be a clean universe, freed forever from the curse of evil” (*PBt* [1954], 177). Nonetheless, the meaning of “cleanse” legitimately comes from the sanctuary ritual as צדק “very definitely has a ceremonial aspect in all Semitic languages in which the word occurs” (*PBt* [1954], 175). The Jewish translators of the LXX and those assisting Jerome’s Latin Vulgate would be familiar with the sanctuary’s daily defilement through the sin offerings and with the annual Day of Atonement cleansing service, hence their “cleanse” renditions (176-77). In sum, the newer translations enhanced understanding.

1955: *Seventh-day Adventist Bible Commentary*: The fourth volume of this Bible commentary (1955) included the book of Daniel and gave some additional lines of thought to support the broadening approach of a year earlier. The Septuagint’s usage of καθαρῖζω (“cleanse”) may have been “an adapted meaning” of צדק; or a translation “from manuscripts employing a different Hebrew word,” such as טהר (Nichol 1953-57, 4[1955]: 844).

Overall, both of these committee works manifested breadth in awareness and a preparedness to be open to the bigger picture involved in the linguistic issue. However, neither work produced a sustained, close linguistic analysis from the Hebrew scriptures, a lack that would plague many following studies.

1955: George McCready Price: McCready Price produced a solid, well-researched commentary on the book of Daniel, noting that נצדק (Dan 8:14) “is not ‘cleansed’, but rather ‘justified’, or ‘vindicated’.” He felt that given the contextual background of Yom Kippur, notable to “a well-trained Jew,” the best translation might be ““then shall the sanctuary have atonement made for it””(Mc.Cready Price 1955, 188; cf. 194, 197-98, 203).

Other translations of נצדק were noted, such as “have justice done to it” (Driver), “the justification of the sanctuary is the vindication of its cause” (Bevan), “be victorious” (modern Jewish translation), and “come into its own”. McCready Price saw the Dan 8 setting as calling for a cosmic settling of the sin problem for the universe (ibid., 195, 197-98), an emphasis that may have influenced the systematic theologian Heppenstall (1972, 157-85, with 158-60 regarding נצדק in Dan 8:14).

1964: Jerome Justesen: Justesen (1964, 53-61) undertook a broader examination of the root נצדק. The resultant summary article showed much reflection and has lasting value, though its very brevity inevitably left areas untouched. There were two noteworthy contributions. One was the marshalling of cognate West and South Semitic languages to reinforce “the basic meaning” of ““to be just’ in the sense of being ‘true’ or ‘right’” (ibid., 55).

The other and more significant contribution was to show, from the MT and the LXX, that there were major nuances stemming from the above ‘basic concept’: forensic; salvific (issuing from righteousness and judgment); mercy; prosperity and peace; vindication, with a removal from sin and guilt; and a blending of Hebrew and Greek terms signifying “being perfect, innocent and morally pure” (ibid., 58). The

last-mentioned showed how צדק paralleled זכה (“clean”), נקי (“pure,” “innocent”), טהר (“clean”), and בר (“cleanness”) in Job and Psalms.

While Justesen overstated the semantic reality of synonymous parallelism by speaking of “identical” values and “exact synonyms” (ibid., 58), he did list about a dozen texts where צדק strongly associates with words from the “cleansing” realm. His well-expressed conclusion accents the broad semantic range of צדק and continues to be echoed decades later:

Therefore these lines of evidence make it clear that *ṣāḏaq* is a broad root significantly rich in meaning. Its central thrust is to describe a judicial and soteriological process of judging, acquitting and saving. When applied to the initiator of such action it assumes the concepts of merciful, compassionate, benevolent and good. Conversely, when *ṣāḏaq* modifies the recipient of this action it becomes equated with perfection, innocence, moral purity. The vindicated party has been cleared from guilt and has been cleansed. Thus to maintain that in translating *ṣāḏaq* one must keep in mind only the basic ideas of being “just” or “right” is to oversimplify the matter and to miss the theological import of this root in the Old Testament. (Ibid., 61)⁵

1966-67: W.E. Read: One of the areas not covered by Justesen was the Targums. Read soon complemented with an analysis of the Aramaic translations and paraphrases of the Hebrew scriptures (Read 1966; and 1967a-d). Since the Targums are considerably later than an Exilic writing of Daniel, the limitations of semantic input from anachronistic reading could have been more freely acknowledged. However, much of Read’s comparative work related to the Septuagint translation four centuries after the Hebrew, following traditional dating. In the longer, four-part

⁵ Examples of later reference to Justesen’s influential work in accenting the breadth of meaning in the usage of צדק can be seen in a diverse array of writers, including: Augsburg (1980, 45); Ford (1980, 254); Hasel (1986, 457); Andreassen 1986, 476,486, 495-96); Rodríguez (1986a, 544); Shea (1996b, 110-11); Davidson (1996, 111: “A foundational study undertaken”); Scullion (1992, 5:726); Letellier (1995, 116), Pfandl (2004, 90), and Pröbstle (2006, 405-06). Ford (1979, 128-29) follows Justesen’s key ideas, texts, statistics and many phrases, though without reference to the author. General allusion to Justesen is made by Bovati (1994, 18) and Johnson (2003, 239, 256). Augsburg, Rodríguez, Scullion, Letellier and Pröbstle excerpt from Justesen’s famed summary conclusion (also cf. phrases in Ford 1979, 129).

series, Read buttresses the Targumic observations by looking at the canonical use of קָצַד and particularly at Septuagint issues. The ensuing highlights will follow this more detailed work.

Just as the קָצַד root is rendered “cleanse(d)” only once in some English translations, at Dan 8:14, its sole translation by the verb καθαρίζω “cleanse” in the LXX is at Dan 8:14. (Read is aware of καθαρός ἐσται at Job 4:17 for verbal קָצַד.) The Septuagint translators could not confuse καθαρίζω and δικάσιω, the usual word for rendering verbal קָצַד; the translation was intentional. Also, the Septuagint uses καθαρίζω to translate three Hebrew words that relate to cleansing: טָהַר (Lev 16:19,30), טָהַר (“[de-]sin, purge” in Ezek 45:18), and קָצַד (Dan 8:14).

Others have seen the idea of “cleanse” in קָצַד at Dan 8:14: “[a]t least two Jewish Bibles”, C.F. Keil, F. Zimmerman, L. Ginsberg, and The Interpreter’s Bible. Also, though the Jewish scholar Isaac Leeshner translated נִצְדָק as “justified,” a footnote in his Bible reads, “‘Rashi [Hebrew commentary] explains, “when the iniquities of Israel are atoned for,”” Rashi and Leeshner probably making a connection with the Day of Atonement in Lev 16 (Read 1967a, 33-35).

Read (1967b, 30-32) shows the extensive range of semantic values in the use of both קָצַד and καθαρίζω and their interchange (MT↔LXX). Further, there “are about 39 references” to the cleansing of the sanctuary/temple in the MT, covered by different Hebrew words, but in the 33 instances Read could examine in the Targums the rendering of this sanctuary cleansing was with זָכַח “cleanse” “purify” (secondarily, “justify” “make righteous”). This is significant, given that of the 41 appearances of verbal קָצַד in the MT, the Targums render it by זָכַח 35 times and by קָצַד only once (Ps 82:3) (idem, 1967c, 32-35).

The unique work of Read was to take the MT-LXX data and combine it with that of the Aramaic Targumim. Read shows how צדק was frequently translated by the Aramaic זכה--in 209 of the 504 examinable occasions (there being no Targums for Daniel, Ezra and Nehemiah). This equates to over 40% (41.47%). Aramaic זכה with its “primary meaning of ‘cleanse’, ‘to purify’, and secondary meanings of ‘to justify’ ‘to make righteous’,” is “applied to the righteousness of God, and also to that righteousness which He imputes and imparts” and “to other phases such as purifying and cleansing” (idem, 1967b, 34-35).

As Jewish scholars and Aramaic speakers, the Septuagint translators would be aware of this linguistic background, involving the Hebrew, Greek, and Aramaic. Accordingly, their rendering of צדק by καθαρίζω would be linguistically intentional.

Read did not attempt a comprehensive, contextual examination of the usage of צדק in the Hebrew scriptures. However, he certainly laid an enduring foundation with his statistical work in the Targums to show how the Hebrew צדק was later taken over into the Aramaic verb זכה as “cleanse”.

1979/80 - 2006: Desmond Ford: The Dan 8:14 linguistic-contextual issues underlying the Investigative Judgment teaching smouldered for over a decade until the 1980s saw an explosion of thought. The major precipitation came from an October 1979 oral presentation on the Investigative Judgment and related matters by Des Ford, an Australian Seventh-day Adventist theological lecturer serving in America. Ford’s views were perceived as inimical to his employing church’s fundamental beliefs, so he was asked to prepare a written presentation for discussion with a panel of over 100 scholars, administrators, and editors at Glacier View, Colorado, in 1980. Granted six months leave and secretarial help, Ford produced a 991-page manuscript, later published in 794 pages as *Daniel 8:14, The Day of*

Atonement, and the Investigative Judgment (Ford 1980, and to which reference will here pertain).⁶

Referring to Dan 8:14, Ford's principal criticisms applied to three areas, namely the meaning of קִדָּשׁ, contextual interpretation, and the connection with Lev 16.

He states:

our critics...can rightly ask, Why go to Leviticus to explain Dan. 8:14 when Gabriel [in Daniel] was told to make it clear? Why do Adventists use a mistranslation such as "cleansed" for the basis of their judgment doctrine? Why do Adventists ignore the context of Dan. 8:14 which speaks not of the sins of the saints but the defiling by a wicked power? (Ford 1980, 312; cf. 292. For further reference to קִדָּשׁ, see for example, pages 15, 19, 63-65 [quoting G.C. Tuland extensively], 79, 84, 169-170, 173, 176-77, 216-17, 247, 268; then for the connection with Lev 16: see pages 18, 21, 79, 177, 247, A-110-15 [quoting R.F. Cottrell]; and finally for the contextual issue: pages 216-17, 219, 231, 247.)

Addressing קִדָּשׁ specifically, Ford states that it has "no vital connection" with the טהר "of ritual cleansing in Lev. 16. Thus *taher* is not found in Dan. 8, and *sadaq* is not found in Lev. 16." He goes on to say that the Septuagint's use of καθαρίζω was the translators' reflection of the Maccabees' reconsecration of the sanctuary after the Antiochean defilement (*ibid.*, 217).

Ford sees "difficulties in the original" as one of the main reasons for the perceived move away from traditional teaching. The "true meaning of key original terms such as *nitzdaq*...have, for those who read, changed the complexion of our former apologetic in the area of the sanctuary" (*ibid.*, 330, en. 2). Again, "... the chief reason for the slowing down of enthusiasm in the promulgation of traditional

⁶Probably over 50% of this is quoted material, some from Ford's own earlier works and many from that of other authors, in both text and appendices. The published book has 425 pages of text and 269 pages of appended works. Ford leans heavily on the statements of others, claiming that the church's scholars and others have considerably moved away from the traditional interpretation. For example, see pages 14-19; and for particular reference to Raymond Cottrell see, in the first 100 pages alone, pages 2, 14, 18, 20, 46, 61-63, 71-72, 85, 91, 98; and to Cottrell's questionnaire (discussed later), see 1, 18-19, 62.

sanctuary positions is that growing specialist knowledge of Scripture using the original languages.” This “has demonstrated that certain key positions are untenable exegetically” (292).

Interestingly, Ford has not a lot of exegetical work in his 1980 book, but what he has included contains surprisingly supportive deductions for the teaching he was challenging. Much of this positive material reflects work from earlier in Ford’s career, but he has placed it alongside his more recent views (see next footnote). He has a section headed “Relationships Between Daniel 8 and Daniel 11” to help “better understand the meaning of 8:14” and specifically “the breadth of meaning in *nitzdaq* of 8:14” (1980, 252-54). Dan 8:9-14 and its enlargement 11:16-45 are paralleled. Each are considered as “temple-prophecy” with identical themes: “a blasphemous, conquering power coming against the people of the holy covenant”; the Prince of the covenant; and the sanctuary and worshippers cast down, then vindicated after “‘the time of the end’ (Dan 8:17; 11:35,36) after 2300 days” (ibid., 252).

The point that should be particularly noticed is that the cleansing of the sanctuary (promised in Dan. 8:14 after the description of the sanctuary’s profanation) is also the answer to the polluting of the sanctuary of strength mentioned in Dan. 11:31. By considering the significance of the Hebrew word for “pollute,” and by studying its synonyms and antonyms, much light is cast upon the meaning of the word translated “cleansed” in Dan. 8:14. (Ibid., 252-53)

Dan 11:31 with 8:9-13 are then aligned that “a broader understanding of Dan. 8:14 may be secured through this second and enlarged description of the situation [in Dan 11] that makes ‘cleansing’ necessary” (ibid., 253). He points out that חלל “profane” (used in 11:31) and its chief synonyms חנף “pollute” and טמא “defile” are used interchangeably in Jeremiah (3:1-2,9; 16:18), and each is found in connection with the sanctuary or the holy land. In Num 35:33-34, כפר is shown to be used as an antonym

of חנף and טמא. Further, he notes that טהר is the usual antonym to טמא in the Hebrew scriptures (frequently in Lev 12 - 15).

Now כפר and טהר are key terms in Lev 16. Ford therefore suggests “a conceptual tie-up” between Dan 8 with the sanctuary’s defilement and Lev 16 with the sanctuary’s purification. Accordingly, “many scholars”, he says, believe that a manuscript “may yet be found” with טהר rather than צדק in Dan 8:14. Nevertheless, Ford notes Gesenius affirming that צדק being translated “cleansed” there “is not inapt’.” He feels that Gesenius “had in mind the conceptual associations existing between the various Hebrew terms” that Ford had detailed. Then, from *The Pulpit Commentary*: “All the versions translate as if the word has been some derivative of *taher*” (Ford 1980, 253).

To answer the question why Dan 8:14 does not use the ceremonial word טהר, Ford suggests that the comprehensive “How long?” question of verse 13 requires “a term broad enough to meet all that is required by such a comprehensive question” (ibid., 254). Justesen is quoted to suggest that “only one Hebrew word involves all that this situation demanded”--צדק, which “includes all that is implied by *kipper* and *taher*, but goes beyond both to express vindication and salvation. When the psalmist requested that he be cleansed from sin he used *taher* (Ps. 51:2[Heb.4]), and justification includes such cleansing (Isa. 53:11).” Further, Ford notes that the forensic connotation of צדק is appropriate to the paralleled judgment scene (Dan 7:9-10) and the situation calling for judgment in chapter 11 (vv. 16-45, especially v. 31). Only a judgment manifesting “all the deeds of Christ and the antichrist and their followers will vindicate God before the universe” (ibid.). Ford’s next section concludes that “Seventh-day Adventists have not been wrong in seeing in Dan. 8:14 a

promise of the last judgment--a judgment mirrored in the Day of Atonement” (ibid., 257).⁷

In a 1996 commentary on Daniel, Ford (1996b) again has much positive material to support aspects of Seventh-day Adventism on Dan 8:14, but there are also clear markers to show the definite move to an overall negative appraisal. For example, regarding whether “cleansed” is an accurate translation of נִצָּן in Dan 8:14, Ford states “this is certainly not the case” (1996b, 229; cf. 2007, 113-14).

On the other hand, Ford continues to be quite positive on the ideas of judgment and vindication from נִצָּן, central aspects of the Seventh-day Adventist position (1996b, 25, 54, 101, 109, 152, 165, 235-37; cf. 106-08), but he does not want a judgment to relate to believers in any way (229). The author portrays this 1996 work as an update of his larger 1978 commentary לִנְצָה, with the “chief differences” being “in the interpretation of Daniel 8:14” (Ford 1996b, 297). Despite this, further supportive aspects of the Seventh-day Adventist position, such as the Dan 8 sanctuary theme being established from the outset at 1:1-2 (see 24-25, 235, 237 chart), the Dan 8:14/12:13 and Dan 12:13/Lev16:8 connections (153, 237 chart where “Stand in lot” should be referenced to 12:13), further sustain the appearance of ambivalence.

In general, Ford’s work has been a great stimulus to thought, both from his earlier and current positive contributions and from his later negative assertions. From personal correspondence (1996a; 2006) and a recent book (2007, 34, 113-14), Ford continues with a negative appraisal of the “cleanse” idea through נִצָּן in Dan 8:14.

⁷ It is added that though this understanding “was ahead of its time,” it was “also marked by some gross inaccuracies” (ibid.). Elsewhere: “Seventh-day Adventists have been right in seeing the theme of judgment in Dan. 8:14,” as it parallels “7:9-13, and also 12:1-3,14 [sic., understand v.13] (cf. Ps. 1:5)” (229; cf. similar positive appraisals at 174, 262, 314, A-7-15 [actually marked as an “about 1962” article by Ford], and A-165-169 [possibly an article from the 1960/70s]). It seems (cf. Ford 1996a) that while some older works have been reproduced with notation, others may have been included without identification, even in the text, to confusingly stand alongside contrary material (cf. idem 1979, 211 with 1978, 148-56, for directly contrary interpretations).

1980 - 2002: Raymond F. Cottrell: At the time of Ford's public disclosure, Raymond Cottrell re-surfaced a 1958 questionnaire that asked six questions in relation to Dan 8:14. All related to the understanding of קִדָּשׁ, and were sent "to 27 leading Adventist Bible scholars" (Cottrell 1980, 18, 26; cf. Ford 1980, 18-19). In sum:

- i. What linguistic basis is there for קִדָּשׁ to be translated "cleansed"?
- ii. Why did the Septuagint translate it as καθαρισθήσεται?
- iii. What is the relation of קִדָּשׁ to its context?
- iv. How would you render קִדָּשׁ contextually?
- v. What linguistic or contextual reasons link קִדָּשׁ to the Day of Atonement services and thus to the investigative judgment from 1844?
- vi. Outside language and context, how can you apply קִדָּשׁ to the Day of Atonement/investigative judgment from 1844?

Cottrell claims that in the responses there was no additional help with problems he and other editors were encountering at the time. Two replies referred to a "fortunate accident" in translation.

From this point, Cottrell seems to have proceeded in two ways. Exegetically, he felt that an "historic method" (meaning the normal historical-linguistic-contextual approach) netted a literal sanctuary being desecrated and restored in the historical context of Israel. Alongside this, Cottrell could work on another level through a "reinterpretation" hermeneutic. The latter allowed for non-contextual reapplication of a passage to a subsequent era by an inspired writer.

To Cottrell, however, the traditional interpretation of the Seventh-day Adventist Church seems to have resulted more from the somewhat paralleled but haphazard "proof text method" wherein texts are randomly used without reference to historical or literary context. Cottrell sees this as being augmented by "a hybrid" method, the historical-grammatical method, since about 1970. This method, he felt, takes some of the procedures of Cottrell's self-named "historic method" and some of the presuppositions and principles of the proof-text method to reinforce the

traditional position (Cottrell 1980, 21-24; 2002, 11-25, esp. 14; Ford 1980, A-107-116).

Applying his historical method to נצדק in Dan 8:14, Cottrell (2002, 18) made the following assertion: “The Hebrew word *nitsdaq* never means ‘cleansed’, as the KJV translates it.... Had Daniel meant ‘cleansed’ he would have used the word *taher*, which does mean ‘cleansed’ and always refers to ritual cleansing in contrast to *tsadaq*, which always connotes moral rightness” (similar in Ford 1980, A-113).

In personal correspondence, Cottrell (1996, his bold type) summed up his arguments:

I would say that the main objections to the traditional understanding of sdq are: (1) In context, sdq is restoration of the damage the little horn of the preceding verses did to the sanctuary, (2) sdq **never** means “cleansed,” strained arguments to the contrary notwithstanding, and (3) Leviticus never uses it in connection with the Day of Atonement ritual. That was ritual cleansing (thr), not moral cleansing.

Through to at least the turn of the century, it seems, Cottrell had, before his death, refined over 900 pages for a commentary on the book of Daniel. In the as-yet unpublished manuscript there are six pages dealing with נצדק at Dan 8:14. The concepts are again quite terse: “*Tsadaq* is never used of either ritual or moral cleansing, and *taher* is never used of moral cleansing. The two terms are mutually exclusive and never interchangeable.” He sees the same pattern, with the qualification of complementarity in some settings, for טהר and כפר (idem, 2001?, 37-42 of Chap.8; quote: p.38). The reasoning is logical, but built on the premise of semantic determinacy.

Cottrell joined Ford in giving renewed impetus to the study of נצדק in Dan 8:14, though neither gave sustained study to the lexeme themselves. It was their strong negative statements and their repeated claims of other scholars having questions or not having answers that elicited much positive response for the

investigative judgment doctrine from apologists. This process was particularly furthered by Cottrell's interpretation and publication of his 1958 questionnaire. The statistics of doubt stimulated other scholars to research the issues more thoroughly.

1980: Daniel Augsburger: Accordingly, in the 1980s, a number of new approaches penetrated the Dan 8 context and on into the usage of קָדַשׁ through the Hebrew scriptures. Concurrent to Ford's Glacier View defence, Augsburger weighed the ancient versions and the Hebrew-Aramaic-Greek milieu, concluding that for Dan 8:14 it is vital to understand the interrelatedness of the MT and the Septuagint which is sourced in another valid family of manuscripts. (Theodotion is seen as a retranslation of the LXX [Augsburger 1980, 15].) Still, the primary help to understand קָדַשׁ remains with the Semitic languages (ibid, 9-19, 23).

The Septuagint may appear to suggest a variant meaning to the Masoretic text, but both ideas "may originate from a multi-faceted event, thus giving rise to differing descriptions of that event." Augsburger, nonetheless, feels that Justesen and Read relied too heavily on Aramaic-Septuagint evidence. Current questions relating to the Hebrew meaning of קָדַשׁ and the Dan 8 context demand further analysis (ibid., 24 [includes above quote], 26).

Augsburger then looks at cognate languages, Hebrew lexicons, and the translations. Cognate languages show that קָדַשׁ was intimately associated with justice based on uprightness and truth, and it often included the idea of vindication.

This paves the way for Augsburger to take a more singular stand on the Hebrew verbal stems. For the hithpael, he claims that the intensive-reflexive notion effects "more than a mere justification of one's actions," the hithpael "suggests a purging and cleansing of one's record of guilt and condemnation." For the niphal at Dan 8:14, he is one of the few who opt for the reflexive sense over the passive:

“Then shall the sanctuary vindicate itself.” This “is more than a mere declarative act”; it involves a careful examination of records to determine innocence-guilt, and it supports the fact that God, in his sanctuary government, is on trial (ibid., 32, 42-46, 90).

Through evidence from the Targums, Syriac and Arabic Bibles and parallelism in the Hebrew scriptures, Augsburger strongly connects צדק with זכה. He feels that זכה was not used in Dan 8 because צדק was the preferred Hebrew term to relate to “matters concerning eternal justice and righteousness.” צדק has a “unique role in describing the activities of God” (ibid., 39, 35-41 [re זכה generally], 45).

Examining טהר, Augsburger concludes that it was a ceremonial/ritual term that was used to describe the typological cleansing on the Day of Atonement (Lev 16). It would therefore be inappropriate to use it at Dan 8:14 to refer to the heavenly antitypical cleansing undertaken by God. To describe “the actual divine act,” צדק was the proper term. However, the type-antitype relation connects Lev 16 and Dan 8:14, but each emphasise differing aspects of the Day of Atonement. Leviticus is concerned with atonement for the penitent, Daniel with the vindication of God (ibid., 70-73, 107).

Augsburger has done a considerable amount of work and offers perceptive insights. Still, a greater coverage of the usages of צדק in the Hebrew scriptures, more attention to the book of Daniel, and an actual comparison of the Greek versions (LXX, Th.) with the Hebrew text would have rounded out the study.

1980: William H. Shea: In his 445-page manuscript *Daniel and the Judgment* (1980), written for the Glacier View meetings with Des Ford, Shea (ibid., 409-11) states that נצדק in Dan 8:14 is best rendered as “restored”. Contextually, the sanctuary was to be restored from being “cast down” to earth (v.11): “restored to its rightful

place” and “restored to its rightful owner” as it was taken from the Prince of the host. Shea gives considerable space (414-34) to the Day of Atonement typology, seeing it as a parallel argument to supplement exegesis.

1982: Denis Alsop: Alsop gives a close critique of Justesen and Read’s find of 48 synonymous parallels with the קָדַשׁ root in the Hebrews scriptures (Alsop 1982). He claims that only 31 are truly synonymous parallels, 9 are other types of parallels, and 8 are not parallels. From synonymous parallelism, 1.3% of the usages of קָדַשׁ are matched with “cleanse” words, considered quite low by Alsop. However, his total of 31 synonymous parallel constructions in which קָדַשׁ is involved is only about 6% of the total 523 usages of קָדַשׁ. Therefore of these synonymous parallels, over one-fifth are with “cleanse” words, quite a significant percentage.

Alsop rightly points out that synonymous parallelism does not guarantee that the terms involved are coextensive in meaning, or that coextensive terms in one context will be so in another setting. He concludes that “cleanse” or even “vindicate” limit the meaning of קָדַשׁ, and the primary idea of “restoration” or “put right” best fits the immediate and larger contexts of Daniel (*ibid.*, 7).

In Alsop’s critique the positive value of synonymous parallelism as a semantic indicator is not addressed; neither is it underscored that parallelism is only one way of establishing a קָדַשׁ-“cleanse” link. Also, the contexts of these parallels and that of Daniel 8 need greater comparative analysis.

Current Summary (to Early 1980s): Apart from the modification in the area of parallelism, Justesen and Read had given solid research work to demonstrate semantic breadth beyond a “basic meaning” in the usage of קָדַשׁ. They also established the definite connection between קָדַשׁ and the “cleanse” realm (Justesen: M.T. and LXX,

Th. at Dan 8:14; and Read: Aramaic Targumim and LXX). Augsburg combined some conceptual insights with his linguistic analysis, and Shea sought a translation that was closely tied to the context. However, the Glacier View meetings with Desmond Ford further stimulated questions of context, the semantic range of קִדַּשׁ, the connection with the world of the cult in Leviticus, and the value of the ancient translations. In an early response by Hasel (1981, 203-06), the Dan 8:14/קִדַּשׁ issue was partially broached, but when a “Daniel and Revelation Committee Series” (DARCOM Series) of studies were produced through the 1980s and 1990s, the Dan 8:14/קִדַּשׁ issue was given sustained attention by three writers.

1986: Gerhard F. Hasel: In the broad sweep of one of Hasel’s two articles, he has a large section covering the matter (Hasel 1986, 378-461, with 448-58 relating to קִדַּשׁ). He proposes an investigation of the niphthal *hapax legomenon* form קִדַּשׁ through following “the major procedures for investigating words used but once in Scripture by noting the ancient versions, parallel terms, and cognate verbal forms” (ibid., 449).

While it is customarily assumed that the Septuagint and Theodotion’s translation of קִדַּשׁ with καθαρισθήσεται reflects the 164 BC rededication of the Jerusalem sanctuary after the Antiochene defilement, Hasel notes that, though that is possible, the precise translation date for the Septuagint of Daniel is not known. Further, even if translated subsequent to the Antiochene/Maccabean activities it is not necessarily a reflection of those events. Finally, the Septuagint should not be read through 1 Maccabees (4:42-51). Whatever is conjectured, Hasel concludes that the “single, direct evidence” remains that all ancient translations (Septuagint, Theodotion, Vulgate, Syriac and Coptic) translate קִדַּשׁ with “cleansed”/“purified” (ibid., 449-50). Calling on the work on parallelisms by Justesen, and the lexicons of Holloday, Baumgartner, and L. Koehler and Baumgartner, Hasel states:

On the basis of these parallel terms and their close association, it seems reasonable to suggest that the ideas of clean/pure, cleanse/purify should be considered as part of the semantic content of the various forms of *sadaq* depending upon their contextual usages. The unanimity of the ancient versions in translating *nisdaq* in 8:14 with “shall be cleansed/purified” may reflect these nuances...manifested in these synonymous terms of Hebrew poetic parallelism. (Ibid., 451)

The connection of קָדַשׁ with jurisprudence is furthered with some specific textual work illustrating the use of verbal קָדַשׁ with law court imagery and judicial speech in Isaiah (41:26; 43:9; 45:25; 50:8). “He is righteous” (Isa 41:26) is seen as a “legal pronouncement” amid “the procedure of question and counter question from the legal process” (ibid., 452).

From Isa 43:9 it is suggested that this law court imagery is given “a cosmic setting” in which YHWH and pagan gods are to settle the matter “as to who will and does ‘wipe ... out your transgressions’ (Isa 43:25, NASB).” Hasel sees this “association of the judgment setting with the claim of Yahweh’s ability to wipe out transgression (*pasa*) in a cosmic situation involving God and pagan deities” (43:9) as an index to the use of קָדַשׁ in Daniel. Dan 8:14 (and chap. 7) also have a cosmic setting with divine judgment in a heavenly sanctuary relating to the transgression of God’s people (ibid., 452-53).

Hasel concludes that קָדַשׁ in 8:14 can have “a polychromic designation,” that is, a varied semantic signification which includes the ideas of “‘cleansing, vindicating, justifying, setting right, restoring’.” Hasel feels that these broad connotations emanating from קָדַשׁ, particularly the judicial, made it an effective conduit of “the interrelated aspects of the ‘cleansing’ of the heavenly sanctuary in the cosmic setting of the end-time judgment.” Other terms were too restricted in their semantic range to convey the “far-reaching implications” of the cosmic court’s activities (ibid., 453-54).

While Hasel does not contribute any profound new light in the debate, he well assembles key lines of evidence in an unambiguous manner. He may be criticised for his seeming overestimation of synonymy in poetic parallelism. However, while the caution and tentativeness of the next writer is not exercised, the key quotation (from page 451, indented above) is well qualified. Hasel does not rely solely upon the parallel positions of words, but also refers to “their close association”. Also, the “cleanse” aspect of meaning identified with צדק is shown to be dependent upon contextual usage, avoiding the claim of ubiquity for a declared meaning of a word, particularly a lesser aspect of its semantic range.

1986: Niels-Erik Andreasen: Andreasen’s task in the same symposium was to deal solely with the צדק question (Andreasen 1986, 475-96). His major advances on earlier writers were taking a multifaceted approach, equitably canvassing the varying possibilities for the Septuagint translation, and furthering the linguistic analysis by an ‘extended-meaning’ methodology. Andreasen looks at six separate issues that impinge upon the translation of צדק in Dan 8:14. They are: questions relating to the root (etymology, cognate languages, and interpretation); extended meanings of צדק; the Septuagint translation; צדק in late Hebrew and Aramaic; צדק in apocalyptic literature; and the context of Dan 8:14.

Andreasen suggests that a word’s ‘basic meanings’ can be enlarged by ‘extended meanings’. He is very careful in handling parallelism, distancing himself from exact equivalence and simply speaking of relatedness. So, while צדק and טהר (/זכה) are not identical in meaning, they “are obviously related and their meanings embrace each other” (ibid., 484).

Drawing together his data on extended meanings, Andreasen makes three applications to the translation of צדק in Dan 8:14. One, the basic meaning of צדק as

“right” or “just” is not well suited to the Dan 8 context (evidenced in the unsettled state of renderings in recent translations). Two, קדצ has a broad semantic range, extending into quite a number of areas. Three, to determine the appropriate extended meanings (plural) of קדצ for Dan 8:14, “the subject matter of the sanctuary and the immediate context” must be considered. These considerations would favour קדצ’s extensions into the semantic realm of זכה/טהר (“pure,” “clean”). Of other related lexemes, טפח stands out, as “to be judged” (טפח) flows to “to be put right” (קדצ) “leading to vindication,” prominent themes in the book of Daniel (ibid., 486).

Andreasen notes three proposals for the Septuagint translation of καθαρισθήσεται for קדצ at Dan 8:14: Following an Aramaic rather than a Hebrew parent text,⁸ the historical influence of the Maccabee/Antiochus saga, and the legitimate extended meaning of קדצ in a sanctuary context. The first two are possible, but hypothetical. Andreasen cautiously leans toward the third because elsewhere the Septuagint translators used the adjective/auxiliary verb καθαρὸς ἔσται to translate קדצ, in Job 4:17 with no possible influence from 1 Maccabees to persuade the translators, and because καθαρίζω is used in sanctuary-cleansing contexts (Lev 16, etc.). (Ibid., 489-90)

From other Jewish literature of the later BCE times, Andreasen (ibid., 491-92) makes two deductions. First, beyond the extended meanings of קדצ seen in biblical literary parallels, late Hebrew and Aramaic show a broadening of meaning in the root קדצ toward “pure,” “pious,” “virtuous,” etc. (confirmed by the Targums). Secondly, in Jewish apocalyptic literature (biblical and extra-biblical), the קדצ root is used to

⁸This theory postulates an Aramaic original manuscript had *yidke* (“cleansed,” “purified”) which a Hebrew scribe had mistakenly taken for the similar *yizke* (“innocent,” “worthy,” “justified”). The Hebrew scribe then employed the קדצ root in a Hebrew translation, but the LXX translator followed the correct Aramaic original.

refer to the conditions associated with God's redeeming work at the eschaton.⁹ Consequently, it characterises the new age, its divine initiator, and the human participants.

Looking more closely at the immediate context of Dan 8:14, Andreasen notes that the question of "How long is the vision?" (v.13) relates to a) the continual (תמיד) being taken away, b) the transgression that makes desolate (פישע שמם), and c) the sanctuary and the host trampled underfoot (קדש וצבא מרמס). If a), b), and c) are "activities of defilement and desecration, then 'cleansing' (*katharizo*)"--as in the Septuagint--would be the most appropriate direction into the extended meanings.

If a), b) and c) involve something beyond defilement and desecration, as abrogation of the *tamid* sanctuary ministry (a), the introduction of serious sin into the sanctuary (b), and the ruin of sanctuary and saints (c), then צדק would be a better response to the "How long?" question. The term צדק "assures in a general and comprehensive way that in God's time the wrongs of verse 13 will be 'put right'" (the "basic meaning" of צדק). Andreasen notes that this "is not a narrow meaning, but a large one that can be visualised by means of several associated ideas, including cleanse, restore, vindicate, etc." (Ibid., 493-94)

He sees that no one English word encompasses all of these ideas that are called for in the Dan 8 context: "'make right' (as in restoration), 'cleanse,' (through purification), 'vindicate' (as in judgment)." As the varied translations indicate, the last two are "appropriate extended meanings of *sdq*" (ibid., 494).

Andreasen concludes (ibid., 495-96, italics in the quotations are his):

1. Investigation should begin with Hebrew צדק, rather than a later rendering of it.

⁹See 2 Esdras 5:2,11: righteousness replacing wickedness; Dan 9:24; Mal 4:2 (cf. 1 Enoch 10:16-17; 38:3-4); 2 Esdras 7:114. The present age and the age to come are often distinguished by the terms "unrighteousness" and "righteousness" in 2 Esdras and 1 Enoch. Qumran writings (1 QS 3; 1 QS 17) reflect this concept (Andreasen 1986, 492).

2. The basic meaning of צדק is “just,” “right,” or similar, which is a fitting response to the Dan 8:13 question.
3. צדק is a dynamic, broad term that includes a variety of extended meanings. In other Jewish apocalyptic writings, צדק referred “specifically to the restoration of all things in the end.”
4. From the root meaning of צדק, from extended meanings and broadened meanings, and from the immediate context, the sanctuary being נצדק (Dan 8:14) “appears to include such actions as: the ‘restoration’ of the ministry of the sanctuary, its ‘purification’ from horrible sin, and the ‘elevation’ or ‘vindication’ of the saints and sanctuary who have been trampled down.” Ideally, the “more limited concepts” (the extended meanings) should not serve as the translation of נצדק, but they still “belong well to the interpretative range of meanings for the word in this verse.” Accordingly, Andreasen adds, “the *strict translation* of *nisdq*” should be distinguished from “the *interpretation* of its full meaning (within the Daniel 8 context).” The best English translation of צדק generally may be “restored (to its rightful state)” or similar, but in view of the semantic breadth of צדק and in view of the immediate context, the interpretation of נצדק in Dan 8:14 “should include additional concepts such as purification/ cleansing and vindication/elevation.” Andreasen feels that this ‘strict translation’ and ‘broader interpretation’ distinction relating to the rendering of צדק helps “elucidate the message of Daniel 8:14 in its full scope.”

Andreasen contributes most in the area of ‘extended meanings’, despite this and other terminology (e.g., “strict translation”, “core meanings”, “interpretative range of meanings”) sometimes being infelicitously employed, as indicative of determinacy. This is more so at the terminological level, than the logical level. In this regard, Christensen (1997/98, 2) appears a little hard on Andreasen by locking him into a pre-set “direct equivalent” mould in relation to a ‘core meaning’ of צדק. Over one third of Andreasen’s article is devoted to the idea of צדק extending its semantic range into the domains of other associated words. Andreasen employs a qualified usage of literary parallels and the notions of word association and associative fields to illustrate the many nuances of צדק. The שפט/צדק word association is particularly well established. The investigation of the occurrences of verbal צדק, however, could have had more work.

1986a: Angel M. Rodríguez: Rodríguez (1986a, 527-49) breaks new ground in portraying the depth of the cultic setting of Dan 8:9-14, in giving additional cultic terms used there, and in showing the cultic associations in other usages of צדק. He establishes the cultic context of 8:9-14 terminologically, listing מכון “place” (14 of the 17 usages of מכון relate to the sanctuary), מקדש (“sanctuary”), קדש “sanctuary”(used in Lev 16, it designates “the sanctuary as the object of purification”), צבא “host” (e.g., the Levites and their sanctuary work), הרים “was taken away” (hophal of רום), תמיד “continuance” (a key to the passage), and three terms that “have or may have some cultic significance”: קרן “horn”, אמת “truth”, פשע “rebellion” (ibid., 533). From these cultic terms, Rodríguez deduces that Dan 8:9-14 has a “terminological connection” and a “conceptual connection” with the cultus and hence Leviticus can assist in the understanding of Daniel. The little horn of Dan 8: 9-14 is shown as an anti-cultic power, taking away התמיד, the continual priestly ministry of the Prince.

Looking at צדק in the Hebrew scriptures generally, the writer notes that all grammatical forms – verbal, nominal, and adjectival – make their appearance in sanctuary/ ritual settings, particularly in the Psalms. Pss 15 and 24, sanctuary “Entrance Liturgies”, are singled out. They show that צדק(ה) was required of those claiming covenant status, if they were to gain access to the sanctuary (though “righteousness” was granted to penitents at the temple: Ps 32:5,11). The presumed priestly declaration of righteousness (cf. Ezek 18:5-9) is akin to the priestly pronouncements after cultic investigations, such as טמא הוא “he is unclean” (Lev 13:11), and טהור הוא “he is clean” (v.13). The grammatical similarity with צדיק הוא “he is righteous” (Ezek 18:9) is clear; it is “a priestly declaration” (ibid., 540-41).

Rodríguez makes further comparisons with sanctuary worshippers being declared clean (Lev 14:1-20) or unclean (13:46), to reach the important conclusion:

What in Leviticus was a declaration of purity or cleanliness is in the Psalms a declaration of righteousness. To be pronounced pure (ritually) was the same as to be declared righteous (morally). (Ibid., 541)

The two concepts of righteousness and pure/clean are seen to be combined in Isa 52:13 - 53:12. “The cultic declaration of righteousness and the cleansing from sin are one and the same” (ibid, 542). Righteousness and purity/cleansing have a theological connection. They “have practically become synonyms, at least in cultic settings,” an observation the writer sees supported by Justesen and Read’s work on synonymous parallelisms.

Since צדק is surrounded by cultic vocabulary and ideology in different places its appearance in Dan 8:14 is “quite normal”. Its broad semantic range fits the cosmic sweep of Daniel’s apocalyptic prophecy, making it preferred over טהר (ibid., 543-44).

Rodríguez notes that the importance or necessity of the (cultic) תמיד was not given in Dan 8:9-14, so driving an interpreter to cultic texts. The same is to be done for the purification/vindication (צדק) of the sanctuary, and that leads to the cultic calendar’s Day of Atonement cleansing. It is “*right to move from Daniel to Leviticus 16*”, the writer italicises (ibid., 545).

The Day of Atonement passages (Lev 16; 23 particularly) reveal three basic issues: God and his sanctuary are vindicated, the people judged, and the people cleansed. These are seen in Dan 8. Rodríguez’s summary-conclusion is:

1. Dan 8:9-14 has cultic language to express cultic ideas.
2. Hence Dan 8:9-14 is to be connected with Israel’s cultus.
3. The focus on תמיד highlights the priestly mediatorial work in the holy place.
4. The root צדק is used in cultic settings as a key concept.
5. צדק, especially in the Psalms, “expressed in the cultus the same idea expressed by *taher* [טהר] in Leviticus.”

6. Accordingly, קָדַשׁ is used in Dan 8:14 to describe a priestly Day of Atonement work in the most holy place.
7. The little horn controls the sanctuary, usurping the priestly work of the Prince in the holy place (Dan 8:9-13), but this is reversed with the cleansing/vindicating of the sanctuary (v.14).
8. The most holy place/Day of Atonement work and its meaning are described in Lev (16 and 23): it means “the vindication of God’s character, the purification of His people, and the judgment of the saints before the kingdom of God is established on earth” (ibid., 548-49).

The particular value of Rodríguez’s work lies in the collection of terms, concepts and functions from the cultus of Israel and Dan 8:9-14, demonstrating how the Levitical and Psalmic literature are to be used in interpreting the Danielic passage through cultic ideas. A more comprehensive analysis of the judicial element in the usage of קָדַשׁ in the Hebrew scriptures, including the Psalms, would be the task of another.

c. 1992: Bernard A. Taylor: Taylor’s work, “קָדַשׁ *redivivus*” (c.1992), focuses on yet another dimension and constitutes, in the main, a diachronic study dealing with ancient translations and one English version. He commences with the English King James Version, giving a neutralising rationale for its Dan 8:14 rendering of “cleansed”, then does similarly for the Old Greek (as represented by the Septuagint) translation of καθαρισθήσεται, and again for the Masoretic text as קָדַשׁ (understood as a translation of an Aramaic original).

The King James Version’s “cleansed” is seen as a reflection of Wyclif who in turn took over Jerome’s Latin Vulgate rendering of *mundabitur*. Going back another step, Taylor sees Jerome as taking over the Septuagint’s rendering καθαρισθήσεται because of a predilection to Greek over Hebrew and because the Septuagint was the “counterpart to the Christian Greek New Testament.” Furthermore, Jerome would

respect the Septuagint simply because it was a translation by Jewish scholars (Taylor c.1992, 1-4).

Turning to the Hebrew text, Taylor builds on Zimmerman's idea of an Aramaic original that appears as a Hebrew translation (נצדק) in the Masoretic text. The rarity of niph'al Hebrew stative is noted, and it is suggested that underlying the Hebrew niph'al נצדק at Dan 8:14 would be, logically, the corresponding passive of the Aramaic stative peal, the ithpeel, or it could be the passive of the factitive pael, the ithpaal. (Taylor does not follow the standard retroversion to the simple Aramaic peal with its stative[/passive] meaning of "be ..." to see the usual זכי behind the Hebrew צדק, and זכי behind the Septuagint's καθαρίζω. Rather, he pays greater heed to the passive idea in the Hebrew niph'al.) Both the ithpeel and the ithpaal, as -ת-stem passives, have the same unvocalised form, יזכי. Now, זכי, the consistent translation for צדק in the Targums, means "to be clear[/right]" (ithpeel) and "to be cleansed" (ithpaal). The Hebrew translation as נצדק takes the Aramaic as an ithpeel, while the Septuagint translation with καθαρίζω understands the Aramaic as an ithpaal (ibid., 9-14).

Finally, Taylor gives insight into the possible reason for נצדק being rendered as "be justified/vindicated", and not "be cleansed", in lexicons and modern English translations. The niph'al of צדק, he notes, does not appear in Rabbinic literature from Midrash to Mishnah, but it does recur later, such as in the liturgy for *Rosh Hashanah* as "cleared/vindicated". In the post-biblical period, beginning with *Musaf*, there is the first documented use of צדק in the niph'al that continues into Modern Hebrew. Therefore lexicographers could anachronistically read back the later usage into Dan 8:14 (ibid., 14-16). Taylor concludes that "both the Hebrew and Greek translators were correct...and the enigma of the precise meaning of קדש וְנִצְדָק remains."

Based on the possibility of an Aramaic original, a likelihood to Zimmerman, Ginsberg and others, Taylor offers additional insights. However, the Aramaic postulation has not won universal acceptance. For example, John J. Collins (1993a, 23) who grants the possibility that the initial Hebrew section of Dan 1:1 - 2:4a was originally composed in Aramaic, discounts the elaborate reconstructions of the Hebrew of chapters 8 and 11 made by Hartman, DiLella, and Ginsberg on the basis of a supposed Aramaic original. “A theory that so drastically changes the meaning of the received text, without textual support, cannot be accepted” (ibid.; cf. 37-38). Chilton (1994, 392-96) is text-specific in rejecting the theory of an Aramaic original to וַיִּצְדַּק קִדְשׁ (Dan 8:14), concluding it is a *lectio difficilior*, a position, on an ultimate level, adopted by Taylor. Given insights from the sanctuary-judicial context of Dan 8:9-14 and other usages of צַדַּק (even if in non-niphal conjugations), the question remains as to whether the rarity of niphal Hebrew staves calls for explication by way of an Aramaic original.

1996: Richard Davidson: Davidson (1996, 107-119) notes the wide range of translations for *sdq* in Dan 8:14, claiming that three basic ideas are expressed. They are (from pp. 107, 118):

- i. the sanctuary is to be “restored to its rightful state” (as in RSV, NRSV; with variations in NJB, JB, NASB, TEV, Berkeley, Young’s Literal, BDB, Leupold, Lacocque, L. Wood);
- ii. to be “cleansed” (Gk. LXX and Theodotion, Latin, Syriac and Coptic, followed by KJV, NKJV, Douay, BAB, NJV (JPS Tanakh); and
- iii. to be “vindicated” (NASB mgn., NEB, RV mgn., BDB, EJ Young, and J Montgomery. Included here with “vindication” are “justified” and “emerged victorious”).

Davidson then adopts a two-step methodology. He first views the semantic range of צַדַּק through general usage in the Hebrew scriptures, particularly noting

settings with “cultic motifs, as in Daniel 8.” Then the immediate context of Dan 8:13 is considered. Davidson sees the three problem areas listed in verse 13 being answered by the broad semantic range associated with קָדַשׁ, employed in verse 14. קָדַשׁ “was deliberately selected” to meet the multifaceted situation. (Davidson 1996, 107-08)

After an overview of previous studies, of cognate languages (finding the same general meaning as Hebrew, “just”, “right”), and of the distribution of the nominal, adjectival and verbal forms of the קָדַשׁ root in the Hebrew scriptures, Davidson comes to the “basic meaning” of verbal קָדַשׁ. That meaning is “to be in the right, be justified, be just or righteous” (in qal). Lexicons are then summarised for the other verbal categories: “to justify” (piel), to “cause to be right or just [to do justly or declare righteous or make righteous]” (hiphil), and “to make oneself right, justify oneself” (hithpael). A further straightforward translation, now in the passive niph'al (Dan 8:14), would be “to be made right or just, to be justified’.” (Ibid., 108-09)

However, Davidson notes that various studies have shown that the sanctuary context of Dan 8 does not readily take such a rendering of the verb. An endnote to his comment on Andreasen’s work shows that 39 of the other 40 verbal occurrences of קָדַשׁ relate to people, not to objects such as a sanctuary. The remaining occurrence “does not refer to a concrete object” either, but to the “judgments of the Lord” (Ps 19:10). Further, the “straight forward” niph'al extrapolation from the simple active qal does nothing to explicate the manner in which the sanctuary was to be made right or just. Neither does it entertain any of the extended meanings of קָדַשׁ that may better fit the Dan 8 setting. (Ibid., 109)

Like Andreasen, but established independently, Davidson sees “three major extended meanings” of verbal קָדַשׁ. The first is near the basic meaning of “be right” or

“be made right” in the niph'al. This extended meaning is “being ‘put right’ in the sense of ‘restored’ or ‘restored in its rightful place’.” When there has been a breach in relationships, “the process of ‘being made right’ (*sdq* in the *Niph'al*) would obviously involve the aspect of ‘restoration’ to right condition or relationship.” So an extended meaning close to the “basic meaning” would be, in the niph'al, “to be put right”, “restored to rightful place or relationship”, or “restored”. This deduction is implied in Isa 10:22; 46:13; 51:4-5; Dan 9:24 (all nominal קדצ), etc., and particularly Dan 12:3 (verbal קדצ, hiphil participle, “And those who turn/restore many to righteousness...”). (Ibid., 109-10)

The second “extended meaning” is “cleansed”. Davidson builds on Justesen’s work, seeing קדצ extend into the cultic realm and suggests the LXX translation at Dan 8:14 with καθαρίζω (“cleanse”) may reflect “this pronounced nuance” of קדצ.

The third extended meaning of קדצ is seen from its close association with שפט. It is the idea of “vindication”. Davidson lists some of the nominal parallels from the קדצ-שפט roots, in the Hebrew bible, and then some of the examples of hendiadys where “righteousness and justice” or vice-versa are linked. Most of the latter are observed to be “in Exilic literature (the time of Daniel).” The high number of legal settings for the use of nominal קדצ, masculine (67 of 117 usages) and feminine (45 of 155), are noted (from Justesen, but endnotes 24-25 are inverted), followed by verbal קדצ (Ps 82:3; Isa 43:9; 45:25; 50:8). (Ibid., 112-14)

Davidson sums up the three major extended meanings:

- i. belonging to a relational context: “to be put right” or “restored to its rightful place/relationship”;
- ii. in a cultic context: “to be cleansed/purified”; and
- iii. in a legal context: “to be vindicated”.

With these extended meanings, the writer turns to the immediate context of Daniel 8.

The three-part question in verse 13 sums up the three problems arising from the little horn's activities (vv. 9-12), and is the prelude to נצדק in verse 14. Davidson gives a literal translation of v.13a as “‘Until when (is) the vision: ‘the continuance’ [*hatāmīd* (התמיד)]; and the transgression which causes horror [*hapéšā šomēm* (הפשע שמם)]; (and) the giving over of the sanctuary and host to be trampled under foot [*mirmas* (מרמס)]?’”

The first major problem relates to taking away the תמיד, the “continual” intercessory ministry of the Prince. The second major problem concerns הפשע שמם, “the transgression of desolation” or, preferably, “the transgression causing horror”. This “horrifying transgression” is the פשע (“transgression” in the sense of “rebellion”) of the Prince’s host (vv.11-12) or, “less likely”, the little horn (vv.9-12).

The third major problem, seen summarised in v.13, is the trampling underfoot of the sanctuary and the host. צבא (“host”) and מרמס (“trampling”) pick up from the use of their Hebrew roots in verse 10, and קדש (“sanctuary”) harks back to verse 11c. In ANE thought this would reflect upon “the god of the host and sanctuary as weak and undependable (cf. Isa 36:16-20; Ps 79:1-10).” (Ibid., 116-17)

Making an application from the above, Davidson concludes:

... the word *nisdaq* 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. (Ibid., 117)

Davidson then amplifies this deduction:

Extended Meaning 1.: The התמיד (“the continual”) ministry of the priest needs to “be restored to its rightful place” (נצדק).

Extended Meaning 2.: The “transgression causing horror” (הפשע שמם) “needs to be made right in the sense of purified or cleansed” (נצדק).

Extended Meaning 3.: The defamed God of the sanctuary, the host and the sanctuary itself “must be made right in the sense of vindication” (נצדק).

Alternate Hebrew terms were available for each separate idea – טהר “restore,” שׁיב “cleanse,” and שפט “vindication” – but the “one single polyvalent Hebrew word” צדק “simultaneously encompasses all these aspects of the solution within its semantic range.” (Ibid.)

Davidson’s stress on context is necessarily very strong to avoid any charge of injecting “the whole complex of meanings” into one specific use of a word (Kaiser and Silva 1994, 57). This gives credence to the linguistic arguments blending three major semantic aspects of צדק with the threefold contextual background. Another impressive feature of Davidson’s work is the concise explication of the direct link between the “basic meaning” of צדק (in niphil: “to be made right or just, to be justified”) and its “three major extended meanings” (in the niphil: “to be restored”, “to be cleansed”, “to be vindicated”). The only lack would be that the brevity of such an article precludes additional illumination from the Danielic context (in chap. 8, the symbols of the ram and the goat; in the book as a whole, the augmenting chaps. 7, 9, 11/12) and from a wider canvassing of צדק (particularly verbal צדק in the book of Job).

1996: Dale Ratzlaff: This writer is listed, not because he contributes anything new, but as an illustration of continuing challenge and the influence of Des Ford and others (see Ratzlaff 1996, 27-28, 167). In a 384-page book about ‘cultic doctrine’, Ratzlaff leans on Ford and Raymond Cottrell to tackle the צדק issue (ibid., 157-58, n.8, 167, 179), and only obliquely addresses the translational issue himself (312-13). Ratzlaff demonstrates that an unstudied, mere reiteration of Ford-Cottrell type arguments

continue their appeal to some. (Ratzlaff, in turn, is accepted in Cottrell 2002, 11-12, but rebutted in Goldstein 2003, esp. 83-85 on נצדק in Dan 8:14).

1997: Roy Gane: Reference to צדק is limited but important in an article by Roy Gane (1997a, 181-94). He first sets the broader connections. By the fact that both the judgment of Dan 7 and the sanctuary cleansing of Dan 8 condemn the Little Horn power and free God's people, Gane makes the case for them being functional equivalents. In turn, they are seen to connect with the Day of Atonement of Lev 16 by way of a similar condemnation of the disloyal and affirmation of the loyal. Gane concludes that the sanctuary's restoration (Dan 8) "*is the cosmic, eschatological equivalent of the ancient Israelite Day of Atonement*" (ibid., 182, author's italics).

With these conceptual connections in place, the writer rhetorically asks why does Dan 8:14 refer to justifying (צדק) the sanctuary rather than atoning (כפר) for it; that is purging/cleansing (טהר) it, as it is verbally portrayed in Lev 16(?) His answer is that צדק "justify" overlaps in its semantic range with כפר "atone" as seen in the synonymous parallelism of Dan 9:24. Similar poetic style in Job 4:17 reveals semantic overlap between צדק and טהר, and that overlap in the area of vindication, a legal concept.

The atoning/cleansing of the sanctuary removed abstract evils, with the cleansing being a kind of judgment and so appearing as a metaphor for "vindication". Dan 8:14 refers to the same vindication, simply using the more legal צדק "justify".

Gane extends the connection between being "clean" and צדק, by way of vindication, through the use of נקי ("innocent", "clean"). He shows how David's throne needed to be legally "clear", נקי (2 Sam 14:9), just as the sanctuary as God's throne (Jer 17:12) needed to be free of blame or be vindicated. "God's justice, represented by His sanctuary", needs to be "justified" (נצדק, Dan 8:14) from both the

malevolence of the little horn and in the way other guilty people are forgiven and rewarded by God (Dan 7:22,27).

The issue, for Gane, becomes a matter of theodicy. Daniel's use of צדק "keys in the concept of theodicy more transparently than does Leviticus" with its ritual metaphors of defilement and cleansing. However, Leviticus furnishes "rich detail regarding the function of divine mercy and justice within the covenant community" (ibid., 185-87).

Gane's contribution is to further tie together Leviticus 16 (with כפר and טהר) and Dan 8 (with צדק), chiefly by way of the concept of vindication. He sees this vindication in terms of theodicy.

1997/98, 2007: Vic Christensen: For Dan 8, Christensen in his earlier work (1997/98) stresses a military (to v.9) and cosmic (vv.10-14) warfare theme and sees no validity in the translation of צדק as "cleansed" in verse 14. He does, however, link Dan 7 and 8 through the "leading idea" of judgment, judgment against the little horn and for the host and the Son of man (chap. 7)/Prince of the host (chap. 8). Dan 7 is then linked with Lev 16 by Christensen, so connecting the chapters indirectly. "What Leviticus 16 does is show that sanctuary-judgment takes a specific form. But it does that separately from Daniel 8:14" (ibid., 1-12, with the final quote from p.12).

The צדק linguistic analysis of Andreasen is critiqued. Christensen stresses that "contextual themes rather than single word definitions make up the principle element in parallelism." The reader is to look to the broad idea, not the meaning of individual words. Particularly the צדק/טהר (καθαρός, LXX) parallel in a key text (Job 4:17) is singled out. Here the relationship "is merely sympathetic". True semantic synonymy, Christensen avers, is to have a significant overlap in meaning between lexemes even when they are not conjoined. He contends that Andreasen's "extended

meanings” should not be discovered in a particular paralleled setting, extrapolated, and then substituted elsewhere “for the word itself”. This claim that extended meanings are not transferable is the crucial proposal used against Andreasen (*ibid.*, 7-8). Christensen’s later thoughts (*idem* 2007) re-assert his earlier position.

While Christensen rightly points to illegitimate identity transfer (as Barr), he could allow greater possibility of linked words reproducing the values of earlier semantic association, particularly when contexts are similar. Possibility then becomes probability. “Primary” meanings--meanings either posited as inherent, core values (sometimes implied by Christensen), or predominant values seen in usage--are open to the same determinacy charge when the new context is not made the final arbiter of meaning.

c. 2000: Len Tolhurst: Tolhurst’s conclusions are very similar to Andreasen and Davidson (three contextual meanings of “cleansed”, “restored”, and “justified/vindicated”), though quite independent of them and not nearly so comprehensive. Tolhurst has drawn together an outline of what he had been teaching since the 1970s as a theology/biblical studies lecturer. He majors on the idea of vindication spanning pre-Advent to the end of the 1000 years.

2003: John T. Anderson: Indicative of the ongoing interest in the general subject of the investigative judgment and even lay interest in the קָדַשׁ/cleanse question, a Seventh-day Adventist publishing house recently printed a more popular but well-studied and insightful volume on the subject by John Anderson (2003). One of the longer chapters is devoted to the קָדַשׁ-cleanse issue.

In this linguistic chapter, the writer lays a general foundation, and then adopts a two-pronged approach that is impressive in its simplicity. Others have assumed

what Anderson makes manifest. First, he lists and examines the verbal usages of צדק that associate, by way of synonymous parallelism, with the “cleanse” field (טהר and זכה). Five texts that others have brought together are explicated, Job 4:17; 15:14; 25:4; Ps 19:9; 51:4. The expected and logical deduction is given that צדק overlaps with the “cleanse” realm and that it is legitimate to move from Dan 8 to Lev16 (where טהר appears).

The second list and examination of verbal צדק is of “those texts that have a distinctly legal flavor.” Anderson notes that forensic overtones colour a large percentage of the 41 verbal usages of צדק. He limits examination to seven of these (Job 13:18; Isa 43:26; Gen 38:26; 44:16; Deut 25:1; 2 Sam 15:4; and Ps 82:1-3), underscoring their judicial settings and meanings (ibid., 50-59 for this twofold examination of צדק. Incidentally, Kersten [2004a, 52] uses the same seven texts to illustrate the judicial associations of צדק, though Job 3:18 should read 13:18).

In drawing together his analyses, Anderson connects the two prongs by stating that “cleanse” can “be understood in a forensic sense, as having one’s record ‘cleansed’, ‘cleared’, or ‘expunged’, the outgrowth of the legal process of vindication or exoneration.” Since צדק is such a legal word and the Dan 7/8 context is judicial, the sanctuary being “reconsecrated” (NIV) or “restored to its rightful state” (RSV) are seen to be unfortunate renderings in Dan 8:14. These translations focus “on a physical rebuilding of the Temple,” whereas, Anderson affirms, the word צדק, is judicial.

Nonetheless, Dan 8 has a sanctuary context. It must then be asked, ‘What in the sanctuary service is most inclined toward judgment?’ The answer, says Anderson, is the Day of Atonement. So the connection is doubly made, through the two

semantic prongs and their interrelation, and through the sanctuary's judicial function (ibid., 59-61).

One feature of Anderson's contribution is that he makes connections stand out through conciseness and emphasis. While that is assisted by having the goal of a simplified presentation, a surprising second feature is not. Anderson's chapter actually is more perceptive than many scholarly studies in its coverage of the verbal appearances of קָדַשׁ containing judicial nuances. This results in the listing and explication of important texts largely overlooked, such as Isa 43:26. On the down side, Anderson is not addressing all facets in the debate (e.g., a comparison between the Greek versions and the ancient translations generally), and while seeking contextual determination of a lexeme's meaning he is still unduly influenced by the idea of "inherent meaning" (ibid., 52, 59).

2004/05: Herb Kersten: Within the one year, Kersten offered three papers on the topic (2004a, 2004b, 2004c), with a summary one the following year (2005). He also arranged a joint oral presentation with Desmond Ford at the Epping Baptist Church in Sydney, 4th September 2004. Each speaker presented on the topic "The Gospel in Daniel 8:14" from their differing linguistic and eschatological perspectives.

Among a number of tables, Kersten examines and categorises verbal קָדַשׁ and the KJV, NIV and Septuagint. Then, working from an almost reverse angle, he traces 27 appearances of "cleanse(ed/ing)" in the KJV to the NIV, Hebrew and Septuagint (idem 2004b, 2-4; though Ezek 16:51 is missing from the verbal קָדַשׁ list, Table 1). While he spans a number of aspects of the debate (linguistic, the Dan-Lev connection, and cultic matters), Kersten also has a concern to preserve a gospel of justification in the final judgment. He does this by highlighting the forensic notions in the use of קָדַשׁ

and by pointing to the paralleling judgment scene in Dan 7, to suggest that נצדק in 8:14 refers to the judicial, eschatological acquittal of God's people.

In the earlier, longer paper (2004a, 50-52), Kersten also stresses the connection between צדק and זכה/טהר through synonymous parallelism, and so connects Dan 8 and Lev 16. However, he later (idem 2004c, 2-3) turns away from the idea of the sanctuary needing “cleansing” to the sanctuary's most holy place needing “atonement” (כפר). Kersten then seeks to connect Daniel and Leviticus by way of קדש in a threefold manner. First, he interprets קדש as “most holy place” in Dan 8:14 (and 9:24) to couple with Lev 16:2,3,16,17,20,23,27. Then he points to צדק as an atonement(/judgment) word. Finally, he sees the “holy ones” (Aramaic קדש, pl. nominal, Dan 7:22) as the object of salvific judgment (compare the קדש being נצדק in 8:14), just as also the penitent are the objects of salvific judgment on Yom Kippur (Lev 16:30; cf. vv. 16,19). In the overall, however, see the terminological note in the preface where it is shown that there does not need to be any assumption of a significant semantic gap between כפר piel and טהר piel and other “cleanse” words.

2006: Martin Pröbstle: In a text-oriented doctoral dissertation on Dan 8:9-14, Pröbstle (2006, 400) initially divides verbal צדק into two sections: one, intransitive qal statives (22x) and the reflexive hithpael (1x); two, verbs that take a direct object, as niph'al (Dan 8:14), piel (5 x), and hiphil (12 x), suggesting the niph'al should be compared with the piel and hiphil forms. All the piel and hiphil forms take personal objects, and these verbs generally designate declarative-estimative (piel), or declarative (hiphil) ideas, with the latter declaring righteous “a person who by means of the context is already characterized as righteous” unlike the more ‘estimative’ piel (ibid., 400-02, referring to Jenni). Since, in Dan 8:14, קדש “sanctuary” already belongs to the ‘righteous’ category, צדק niph'al should be related more closely to the

hiphil. Deity will bring back the sanctuary to its legitimate status of rightness. Pröbstle then notes that hiphil forms of צדק are used in judicial contexts, leading to נצדק in Dan 8:14 being understood as pointing “to a divine judgment which will justify the [קדש]” (403), with קדש being understood as the sanctuary, connecting with the holy people of the sanctuary.

Pröbstle notes the semantic breadth of צדק and its synonyms and antonyms that reflect its forensic and relational foci. Beyond this, a cultic notion through זכה, טהר and nominal בר, is noted, lending support to Davidson and Andreasen’s conclusion of a threefold extended application in Dan 8:14: relational restoration, cultic cleansing, and legal vindication (ibid., 406-09, 413). From the eight usages of the צדק root in Daniel, the connection with eschatological salvation is observed (9:24; 12:3; 8:14). The ‘how long’ question of Dan 8:13 relates to the תמיד “continual”, the פשע “rebellion”, the קדש “sanctuary”, and צבא “host”, yet the answer comes in terms of the קדש only, implying that the righting (נצדק) of the קדש “sanctuary” simultaneously encompasses the rectification of the other problems (414). The ancient Greek versions take נצדק קדש to express “an act of purification in a cultic context”, while the Syriac version tends toward “a more legal context, indicating that judgment was held that declared the right as just and pure” (ibid., 418).

Pröbstle brings insightful vistas to the צדק issue from many angles. Perhaps the only addition that could be made is something beyond the parameters of his work: a general canvassing of the root, noting the occurrences of צדק associated with the overarching conflict-test-judgment-restoration theme of Daniel.

Other Writers, and General Biblical and Lexical Studies

Most outside challenges to the investigative judgment teaching have only brief linguistic thrusts through צדק in Dan 8:14, if at all. The writers either do not mention

it, or do not develop a lengthy argument. Two samples will be given: Hoekema and *The Watchtower* magazine. After these challengers, the review moves on to more neutral works with samples from occasional articles, lexicons, and commentaries.

1963: Anthony Hoekema: Though making the קָדַשׁ issue a primary point, Hoekema still only allocates a paragraph and two footnotes to the topic (1963, 91, fn.6, 146, fn. 5). Hoekema's seemingly preferred choice of Bible versions is the American Standard Version (*ibid.*, iv), quoting it for Dan 8:14: "then shall the sanctuary be cleansed", but he attributes to the niphal קָדַשׁ the meaning "to be put right". Hoekema then footnotes a reference to טָהַר *piel*, as used in Lev 16, stating: "Certainly if Daniel meant to refer to the kind of cleansing which was done on the Day of Atonement, he would have used *taheer* [pi.] instead of *tsadaq*" (*ibid.*, 146, fn.5). This typically brief comment evidences non-awareness of the numerous biblical associations of קָדַשׁ and the "cleanse" field.

1997: The Watchtower: *The Watchtower* magazine confronts the investigative judgment teaching with a more sustained examination of two of its biblical pillars, namely Dan 8/Lev 16 and Heb 8 and 9 (1997, 25-29). This article presents as an independent critique, though heavily influenced with arguments from Ford and Cottrell. The Second Testament arguments of the magazine will not be taken up here, though it is noted that a key verse (Heb 9:23 regarding 'cleansing of the heavenly things') is not addressed.

It is claimed that the foundation of the first pillar is weak because of "two main problems--language and context." "Cleansed" is seen as "a mistranslation of a form of the Hebrew verb *tsadhaq* (meaning 'to be righteous') used at Daniel 8:14." Daniel did not employ the verb used for the Day of Atonement cleansing (that is, טָהַר, as in Lev 16:19,30). Further, and echoing Desmond Ford, *The Watchtower* states that

דָּהָר is not found in Daniel, and צִדְקָה is not in Leviticus. “The linguistic link is missing” (ibid., 26).

Backed with quotes from Ford and Raymond Cottrell, Seventh-day Adventists are portrayed as holding Dan 8:14 as a “contextual island”. The magazine points to the activity of the little horn as defiling the sanctuary, not the activity of Christ transferring the sins of believers to the heavenly sanctuary. Cottrell is quoted: “We can’t have both context and the Adventist interpretation.” Reference is made to a 1967 Cottrell work and particularly the 1958 questionnaire of Cottrell to claim that the linguistic-contextual links between Dan 8 and Lev 16 are non-existent (ibid., 26-28).

This article well summarises a dissident critic’s outlook, but is polemically one-sided. Though the work is recent, it shows no awareness of the substantial counter arguments in contemporary Seventh-day Adventist literature.

General Works

Chosen for their breadth, insights, recency and/or relevancy, two Zimmerman articles, three lexical contributions by Koch, Ringgren/Johnson and Scullion, and three standard Danielic commentary writers in Collins, Lacocque, and Goldingay, will be examined.

1938/39: Frank Zimmerman: One of the more influential writers relating to צִדְקָה in Dan 8:14 is Frank Zimmerman, from two journal articles (1938, 255-72; 1939: 349-54). His influence comes through his postulation of the larger Hebrew section of Daniel, chapters 8 - 12 (minus the confession-petition in 9:4-19), being originally in Aramaic and then translated into Hebrew, so providing varying rationales for producing the Hebrew נִצְדָקָה at 8:14.

As evidence of such Aramaic to Hebrew translation, Zimmerman points to Hebrew nouns with the definite article ה included needlessly, and the contrary phenomenon of the article's surprising omission. This was not credited to idiosyncratic style, but as a translator's misjudgment of an ambivalent feature of the Aramaic nominal moving between definiteness and indefiniteness. Tense sequences that were deemed awkward in Hebrew were smoothed out when retroverted into Aramaic. Then there are alleged mistranslations and misconstrued syntax of the Aramaic. These general features undergird Zimmerman's assertion that Dan 8 – 12 (less 9:4-19) was originally written in Aramaic.

וְיִצְדַּק קֹדֶשׁ in 8:14 is singled out as difficult or corrupt. "Justified" does not suit, Zimmerman contends, and the niph'al of צדק is not used elsewhere, but the idea of vindication provides a clue to an Aramaic background of וּיִכַּא קֹדֶשׁא. Zimmerman, as noted earlier, observes that צדק is "usually equated with זכּי or זכּי" in the Targums and Peshitta, but the Aramaic bears two meanings, "justify/hold guiltless" and "cleansing/purify". The scribe is seen as simply following the first meaning when translating into Hebrew, although the original author's concern would have been the cleansing of the temple.

This perception of authorial intent is based upon a presumed historical background, for the writing of the book of Daniel, of the second-century BCE Maccabean cleansing. Zimmerman saw the Septuagint translators then "feeling the need for some such exegesis" of temple cleansing and so translating with καθαρίζω (idem 1938, 262).

Aside from the historical conjecture, the larger weakness of Zimmerman's argument is that he does not adequately account for the translator, in view of the sanctuary context of Dan 8, choosing the 'more difficult' Hebrew צדק, rather than טהר

or זכה, as the meaning of Aramaic זכיל/זכי. On the other hand, if צדק does elsewhere associate with טהר, זכה and other Hebrew lexemes from the “cleanse” realm, particularly in contexts akin to Dan 8, then the attractive conjecture of the Aramaic “cleanse” original is not necessary. There would be more objective support and less projection on a psychological level (cf. the postulations of expectations, conviction, and anxiety, surrounding Dan 10:9, in idem 1938, 261).

In the second article (Zimmerman 1939), the author refers back to the supposed mistranslation at Dan 8:14, ascribing it to the class of mistakes where “the translator mistook his text in assigning an inappropriate meaning to a word and formed as a result a peculiar context.” Into the same class, the writer proceeds to include the hiphil participle of צדק at 12:3. He suggests a probable Aramaic original that “should have been rendered as ‘those that give merit to many’ instead of the usual ‘justify’” (idem 1939, 351). Again, within the Hebrew scriptures, an intertextual understanding will later be suggested that does greater justice to the Hebrew text as it stands.

1971 / 1997 (translation): Klaus Koch: Now to be surveyed are three of a growing number of multi-volume theological lexicons, wordbooks or dictionaries, with a comparison among the writers of the idea of צדק as a (divine) principle of order. The first writer, Klaus Koch (1997, 1046-62), sees the pairs of gods in the ANE after the pattern of the Akkadian goddess *Kittu(m)* (“right, righteousness”) and the god *Mī/ēšaru(m)* (“righteousness, right”). In daily communication the words *kittu(m)* and *mī/ēšaru(m)* related to right conduct and equitable legal proceedings, but in cultic songs these terms become “children of the sun-god”. Elevated to the divine, they facilitate the righteous rule of the earthly king and grant the deed-consequence relationship with its attendant well-being and prosperity for right behaviour. In the

Hebrew scriptures, צדק and משרים/משור are an echo; and צדקה ומשפט (and reverse order), may also translate the Akkadian (*ibid.*, 1047-48).

Viewing the distribution of the צדק forms through the Hebrew scriptures, Koch notes that over two-thirds (68.26%) of usages occur in the Psalms (139), Proverbs (94), Isaiah (81), and Ezekiel (43), books “primarily dominated by Jerusalemite traditions”. This domination is particularly so in the wisdom of Proverbs (with the prevalence of the adjective צדיק), and in those books of a cultic nature (where the substantive is prominent) as Psalms and passages in Ezekiel and Deutero-Isaiah, and some occasions in the historical books. Koch makes the important point that “an investigation of theological significance should begin with these complexes”, yet misses the Joban verbal concentration (*ibid.*, 1049).

Concrete examples of צדק behaviour appear only in the historical books where the root is used sparingly. The king-subject relationship gives a long-standing pattern of “reciprocal faithfulness and loyalty” as the respective positions required. The king creates משפט, a “favourable order”, and צדקה for all his people (2 Sam 8:15, democratised in Ezek 18 and 33), and intervenes to ensure legal justice, making “צדק the one in the right” (15:4, hiphil) (*ibid.*, 1049-50).

In the event of conflict, the Hebrew concept tends toward the evil/רשע - innocent/צדיק polarity. There is no middle ground, but the truly צדיק no longer has the fullness of צדקה with its שלום due to the conflict. The antagonists may be nations at war (Judg 5:11; Deut 33:21), servant-master (Gen 44:16, Judah-Egyptian lord=Joseph) or within a “household” (as Tamar-Judah, Gen 38:26). Koch points to the pre-exilic conflicts that could be settled at the town gate and sees the institutionalised legal procedure having “religious status”, as the “legally competent men” who officiated were also “cultically competent” persons (*ibid.*, 1050).

Judging “in צִדְקָה”, to Koch, is not acquitting or punishing “without partiality” so much as restoring the social standing of the wronged party and rendering the trouble-maker harmless. That is, “בצדק” relates not so much to the judge’s equitable exercise of justice, but to the whole social setting so that “a maximal state of universal, public understanding and welfare results” (ibid., 1051, 1053). However, while this is so, it is an outcome that should not overshadow the reference to the proper manner of judging (compare the texts and note in the later observations on nominal צדק in the Pentateuch and Psalms).

With the question of defining human behaviour described as צדקה/צדק, Koch points to H. Cremer (1909) as the first to interpret it functionally “as socially appropriate behavior”. Against the notion of subjection to a fixed norm, Koch, with most contemporary exegetes, points to more fluid, custom-based practices. Such are seen in the Tamar-Judah affair (Gen 38), manifesting צדק action as norm-bound only in the sense of customarily or socially required conduct (see ibid., 1051-52). The contrary passages dealing with weights and measures “of צִדְקָה” (Lev 19:36; Deut 25:15; Ezek 45:10), illustrating a fixed standard, are not convincingly sidelined by the writer, however. This is another area needing a more inclusive approach by Koch.

Introducing the employment of צדק in the various genres of the Psalms, Koch mentions the frequent, emphatic and multi-faceted use of צדק. Here he does see a distinction between the nominals, an exception to his opening summary appraisal. The masculine צדק is seen as a state, and the feminine צדקה as action, divine or human. From the varying divine and human perspectives, צדקה can lead to, occur in, or result from, the state of צִדְקָה. Of course this ties in with Koch’s proclivity to see a Tun-Ergehen/Folgen Zusammenhang, in a power-charged sphere created for/by הצדיק and by הרשע. (Job and Ecclesiastes break with the idea of deeds with inbuilt

consequences on the implied basis of historically-derived and/or experientially-derived sapiential pessimism.) (Ibid., 1053-57)

The use of צדק in Dan 9:24 is subsumed under the heading of apocalypticism, with צדק becoming “a fundamental term for eschatological salvation,” as eternal *sedeq* is introduced after sin and guilt are dealt with earlier in 9:24. Koch only gives a passing reference to Dan 8:14, suggesting the translation “to be restored to its [the sanctuary’s] right” (ibid., 1061, 1046).

2003 (translation of 1988/89 work): Helmer Ringgren and Bo Johnson: The Ringgren-Johnson article commences with Ringgren’s sole section headed “Comparable Terms in the Ancient Near East.” This geographic designation legitimises expansion over the usual nomenclatory introduction as “Cognate Languages.” The purpose is possibly to sanction the extension beyond Semitic, particularly West Semitic, to embrace the significant, non-cognate Egyptian term *mꜣ.t* / *ma‘at* / Maat. Also, Akkadian is placed more precisely under “Mesopotamia” than is often done.

To describe *mꜣ.t*, Ringgren quotes Morenz who has an apt description:

Maat is right order in nature and society, as established by the act of creation, and hence means, according to the context, what is right, what is correct, law, order, justice and truth. (S. Morenz, *Egyptian Religion* [Engl. trans. 1973], in Ringgreen 2003, 240)

Others subsume Maat under the goddess of that name: “Ma‘at, the goddess who represented the principles of order and balance in the universe and law and justice on earth” (David 1982, 43; cf. 139).

To dispel disorder (*isf.t*), the king was responsible to establish *mꜣ.t*. Part of his obligation was to make “a daily sacrifice of a personified image of Maat”. The portrayal of Maat included that of the foundation of the king’s throne; and as the

essence of the gods Maat sustained not only the king's throne but the world. Personified as the goddess and daughter of Re, Maat was depicted as standing "on the bow of the sun barque whose course illustrates the cosmic order." The aim of wisdom teachers was to position others so that they might internalise this divine order (H. Frankfort). Ringgren does not press for parallels with Hebrew צדק , but with current interest in that direction the connection is strongly, even if tacitly, implied (Ringgren 2003, 240-41).

Johnson, through sections 2 – 7 of this *TDOT* article, repeatedly picks up on Jepsen's idea (via Procksch) that צדק refers to proper order and צדקה is correct conduct within that order. He also claims that Justesen, Scullion and Schmid present similarly. While Justesen does not follow nearly so formally, Scullion does. So, too, the influential work of Schmid who solidified the idea that צדק represents "the correct, God-given, salvific order of the world" and צדקה "the proper, salvific demeanour commensurate with that order, including within the administration of justice" (Johnson 2003, 256). Earlier, Johnson identified the notion of "established order" with צדק (idem 247; cf. 250-51), and Schmid and Reventlow as generally relating the root צדק to the concept of order (idem 245; compare Schmid 1966, 159-63; 1968, 169-70, *passim*; 1984, 102-117).

Comparing Scullion and Koch in regard to this important trend, Scullion employs the notion frequently. He rightly modifies the focus on cosmic order to centralise the creator God as the 'ordering' agent, the one who restores societal harmony, etc. "Yahweh demands and effects order, he is savior and restorer because, as creator, he is the source of order." While resisting Schmid's systemisation of the idea in the Hebrew scriptures, Scullion attributes "much of value" to Schmid's approach (Scullion 1992, 725, 727-36).

Koch (1997, 1048, 1052), however, is resistant to the idea. Viewing the relation of קִדְּוָה to human behaviour, he mentions Schmid running the analogy with the ANE concept of a world order existing from the world's beginning and manifesting itself "in the realms of law, wisdom, nature and fertility, war and blessing, cult and sacrifice." Here, the supreme G/god is said to oversee this order, the earthly king is his representative below, and people live according to this all-embracing order. Against this, Koch points to the use of קִדְּוָה in Gen 38:26 where a widow engages in the behaviour of prostitution, is assessed as קִדְּוָה and not depicted as a transgressor of the world order, while the alleged "simple theft" in Gen 44:16 is seen as being outside the realm of קִדְּוָה . Further, Koch adds, קִדְּוָה is limited to specific social phenomena and never relates to cosmic orders that are elsewhere associated with YHWH 's law (e.g., stars and sea: Jer 5:22; 31:35).

The last mentioned point is significant, though it should have the tentativeness of an argument from silence, and it is only to be expected that קִדְּוָה , a relational word, would be chosen to apply in the social sphere. Also, the anomalous accreditation of קִדְּוָה to Tamar is arresting in a flat outline, but Koch overlooks some facts that commence with Judah being the accrediting agent. From the perspective of his basic wrong, and in a comparative situation, Judah's clearance of Tamar (verbal קִדְּוָה) focuses on a social-legal level that conforms to proper societal order in relation to the father-in-law's earlier evasion of the bereaved's rights. It is not appraising Tamar's seductive behaviour; that is another issue.

Koch also questions the interpretation of Egyptian Maat as world order, given the move between the highly religious element (primarily a goddess) and the principle being the totality of all correct conduct and activity of ordinary people. A certain demythologisation needs to take place to move between the spheres and Koch feels

that this has not been substantiated. Quoting Morenz, Koch refers to Hatshepsut's offering *M/maat* to Amun, and partaking of it herself. Koch: "One does not normally feed the world order." Nonetheless, within the Hebrew scriptures, Koch does see a parallel to the role of Maat as the foundation of the royal throne. Also, "the teachability of Maat strongly influenced Israelite wisdom" and Israelite references to חכמה and צדקה (ibid., 1052, 1048).

Returning to Johnson's appraisal of צדק and its meaning, he points to the two standard streams of thought. One sees צדק legally, understanding righteousness as conformity to a norm or standard. God (and human judges) watch over righteousness and justice and distribute rewards and punishment according to behaviour measured against the norm.

A second stream of scholars view צדק more as deliverance and salvation based on a relationship with God. This relational idea, whether divine-human or between people, is personal, rather than in relation to a (God-given) norm. God's saving intervention expresses his righteousness, and the idea of a divine chastising righteousness can only be a secondary concomitant directed toward obstructers of that beneficent intervention. Johnson cites Diestel (1860, "the first modern study" of צדק in the Hebrew Bible), and particularly Cremer, who saw the relationship itself as the norm. The concept of צדק remains forensic, but it also becomes soteriological. (Johnson 2003, 243-44).

This "juridical-legalistic understanding" of צדק was further developed, Johnson observes, and remained predominant for many years. Others have since developed certain facets, but von Rad and Koch particularly emphasised that righteousness in the Hebrew scriptures is "a positive, salvific activity". Von Rad underscored that צדק is always to be seen "as a gift rather than as punishment". Koch

built on Fahlgren to portray the idea of a personal sphere of activity that is fate-producing. Others have suggested a synthesis between righteousness “primarily as a gift” and “as a concept also encompassing the idea of normative assessment and at times even of chastisement.” The traditional Jewish understanding highlights the ethical aspect and moves to the question of righteous suffering. (Ibid., 244-45)

As terms related to צדק, Johnson lists אמן, חסד, שלום, תורה, רחם, חנן, תם, טהר, זכה, וזכה, and others, but particularly ישע and משפט, with the latter paralleling צדק nominal about 80 times. Beyond synonymy, parallel usage “can also indicate an intensification.” In places צדק can be “the overriding concept characterizing” משפט (Ps 119:7,62,106,164) or “the overriding principle to which [משפט] ideally responds” (Ps 94:15). Still, משפט and צדק(ה) are not viewed as synonymous. The former has “the semantic field of ‘decision, judgment, law’” while the focus of צדק is “the principle of ‘what is right, correct’.” Johnson only briefly comments on the most prominent antonym, רשע. (Ibid., 246-50)

When dealing with verbal צדק, Johnson notes that the subject includes God, God’s משפטים, and people. The writer well points out that the setting often revolves around “a dispute or comparison between two parties; the party who wins, who is right or shown to be right, is righteous.” Dan 8:14 receives less than twenty-two words, נצדק being translated: “‘shall be restored to its rightful state’.” The hiphil הצדק is interpreted forensically but augmented with the idea of “‘deliver, help’” for the important texts of Ps 82:3; Isa 50:8; 53:11; and Dan 12:3. (Ibid., 250)

In a passage that needs highlighting, Johnson rightly states how referents can combine or overlap in צדק. He points out that while צדק refers to God’s ordered life principle, it can also be a divine “beneficent and saving order” that is active in deliverance and vindication. In judging בצדק, צדק can be both the principle that

shapes the action and “the content of the action.” Again, “striving for *ṣedeq* also includes the aspect of claiming what is rightfully due.” This kind of legitimate claim, in turn, is based both on the divinely-given order and God’s saving measures. *YHWH* is both salvation-deliverance for his people, and their rightful claim or portion. When the oppressed poor have their *צדק ומשפט* violated, it “simultaneously disrupts God’s order, obstructs salvation, and pushes aside the legitimate claim of the poor.” (Ibid., 250-51)

Regarding the relation of the two nouns, Johnson sees the feminine *צדקה* as often taking the masculine a step further to concretise the idea of *צדק*. This may lead to the feminine having the plural (*צדקות*) that refers to activities/actions that manifest righteousness. Particularly, the feminine *צדקה* has in view the beneficent activity of *YHWH* toward his people. Accordingly, Johnson rightly sees a difference between masculine and feminine *צדק* nouns, but acknowledges that the two are often used as synonyms. Following Procksch, *צדק* can be taken as more of “an objective term” (referring to “order”) and *צדקה* as “a subjective disposition toward it” (as “integration, incorporation”). So, when not used interchangeably, *צדק* has the idea of correctness (right) and order, and *צדקה* directs attention to action “rather than condition.” (Ibid., 250-56, especially 253, 256)

Johnson traces prepositional use (*ב*, the most frequent, *כ*, *ל*, *על*, etc.) with both nouns without netting anything profoundly significant. Later, however, *צדק מן* is singled out to underscore its comparative notion as “more righteous than”. The writer states how the comparison is often made between “two juxtaposed parties” rather than a situation in which both are measured against some standard.” The Tamar-Judah (Gen 38:26), David-Saul (1 Sam 24:18[17]), etc. examples are given. (Ibid., 250-56,

259) This reasoning, however, raises the question as to how one party can be “more than” without some measure or standard governing the relationship.

Johnson notes how adjectival צדק (צדיק) almost always refers to God or people (Deut 4:8 is an exception). When God is the referent, actions through which he shows his righteousness are generally in view. That is, God is not צדיק from some inherent quality so much as through some beneficial, intervening action. Widely varying descriptions do depict what it means for a person to be צדיק (Ps 15; 24; Job 31; Ezek 18:5ff; cf. chaps. 3 and 33), but these represent examples rather than fixed lists. (Ibid., 258-59)

In a helpful section headed “Function”, Johnson appraises the use of צדק in relation to the covenant, law, reconciliation, and testing. Both חסד and צדק are named as “the most obvious terms to express more positive demeanour within the covenant” or in a community generally. While חסד “expresses open, even ebullient generosity,” צדק “describes the form and consequences of positively ordered community relationships and circumstances.” Law is portrayed as a gift to guide צדק and express (with ברית) God’s actions. Regarding reconciliation, Johnson does not see צדק as righteousness being closely related to כפר (atonement-reconciliation) in the Hebrew Bible. However, he does note that the atoning action of Phinehas (Num 25:13, כפר) is reckoned as righteousness (Ps 106:30-31) and that the servant makes “‘many righteous’ by bearing their iniquities (Isa 53:11).” Finally, Johnson picks up on a very relevant notion in testing. YHWH is seen as testing his covenant partners (so Gerhardsson, Ruppert) to determine an individual’s status in the community (Amos 9:9). Such can be desired by the righteous as an opportunity to manifest innocence. (Ibid., 259-62)

For the Septuagint, Johnson notes that while קדצ derivatives are consistently rendered with δικαιούν, δικαιοσύνη, and δίκαιος, the nominal terms have dissimilar backgrounds--as relational terms, קדצ and קדקצ cover dealings between involved parties, whereas δικαιοσύνη being “one of the four cardinal virtues describes a human habitus” (ibid., 262-63). Hill (1967, 100-03) concurs, but stresses the relational element and adds the notion of justice.

1992: John Scullion: Scullion commences his article by noting the range of meaning קדצ covers, apart from Hebrew, in West Semitic where the root has its origin: “proper conduct, order, righteousness, legitimacy of succession, loyalty, favor, concession, grant” (1992, 725).

As earlier indicated, the ideas of “proper order” and “proper comportment” to that order feature largely in Scullion’s assessment of the nouns. Much of this comes through association with משפט as “order, ordinance, judgment, a regular way of doing something”. Also prominent with קדצ/קדקצ is the idea of “God’s saving action”. This is particularly seen in Psalms (Individual Laments, Kingship of YHWH, Royal, Wisdom) and Isa 40 - 66. This saving action is directed to the well being (שלום) of the people.

For קדצ as a verb, Scullion notes that predominantly it is used forensically. The verbs are surveyed according to stem, and for the niph'al of Dan 8:14, Scullion has the RSV translation “restored to its rightful state”, followed by the brief interpretation, “i.e., proper liturgical order will be restored” (ibid., 726; with further reference to “liturgical order” with the nouns on pages 727, 729).

Commentaries

As illustrated here, the commentaries in general do not develop any sustained treatment of the root קצק as it relates to its contextual setting in Dan 8:14. Their value is greater through literary and thematic insights, but much of that comes later.

1970s -1990s: John J. Collins: Collins (particularly 1977, 1984, 1993a) gives helpful pointers to the interrelation of Dan 7 and 8, the organisation of Danielic revelation along two axes (a temporal, chronological axis and a spatial, vertical axis); genre suggestions (though some over-refined); literary parallels (mythic and intertextual); and more.

When coming to Dan 8:14, there is not so much to offer, however. The authenticity of verses 13-14 is maintained over against form critics who would excise them because of the abrupt change from vision (vv. 3-12) to audition (vv. 13-14). Collins points to the audition as closely relating back to תמיד and פשע in verses 11-12, with verse 26a presupposing verses 13-14 and so unifying the chapter. Otherwise, verse 26a must be deleted with the earlier verses. (Idem, 1993a, 328)

In an individualistic rendering, עד ונצדק...קדש is recast as "...until the sanctuary is set right" (v.14). The only direct comment relates to the use of צדק in the niph'al being "without parallel, but the sense is clear. The versions give the clearer paraphrase, 'cleansed'" (ibid., 336). Collins views the idea of "cleansed" as being a paraphrase by the Greek, Syriac and Latin versions, meaning that they have picked up on, or extended the semantic range of, צדק to render it as "cleansed" in this sanctuary context. However, Collins does not elaborate.

1970s - 1980s: André Lacocque: Lacocque's commentaries on Daniel (1979, 1988) are insightful and have been quite influential. Since Lacocque particularly stresses the central position of verses 13 and 14 in Dan 8, it would be expected that he should

give sustained study to the key verb צדק appearing there. Maintaining the authenticity of 8:13-14 against Ginsberg, Lacocque says of these verses: “They are the heart of chapter 8” (idem 1979, 165). However, little more is said. The translation given is, “He told me: ‘For 2,300 evenings and mornings; then the sanctuary will be re-established within its rights’” (ibid., 158). Neither does a later, more philosophical work (idem 1988) advance contributions to the central verses of Dan 8.

1987: John Goldingay: Goldingay’s commentary is thorough and insightful, but there are anomalies as it relates to the significance of נצדק קדש (8:14) and the idea of judgment in Dan 8. Linguistically, Goldingay accepts the niphil form of נצדק in 8:14 as presumably a divine passive. Responding to Zimmerman’s thesis of the Aramaic original, Goldingay well questions why the postulated translator did not employ Hebrew זכה for Aramaic זכי, because the former can also have the double reference of “be clean” and “be justified”. (Goldingay 1987, 198)¹⁰

Structurally, Goldingay struggles to find a satisfying climax to the symbolic vision of Dan 8 (at vv. 13-14), finding it more readily in the interpretative vision (at vv. 23-25, particularly the fall or breaking of the fierce king/small horn, v. 25b). While he sees the link with chapter 7 to be clear (“chap. 8 interprets chap. 7”), Goldingay seems, however, not to permit the judgment scene of the earlier chapter to find its echo in chapter 8 through the judicial notions of צדק and the judicial functions of the sanctuary. (Ibid., 201; cf. 207)

Yet, on the other hand, when Goldingay later offers additional comment, he significantly states how “the forensic metaphor of judgment” in chapter 7 reappears in

¹⁰ Goldingay does seem to misinterpret Zimmerman’s conjecture about what the translator had in mind when using צדק. Zimmerman (1938, 262) does not say that “the translator then used צדק as if it had both meanings” (198 of Goldingay), but that, while there is equating of the root צדק with דכי/זכי in the Targums and Peshitta, the presumed translator, in using Hebrew צדק, followed one meaning of the Aramaic (that is, “justify”), rather than the other (“cleanse”).

chapter 8 when “the sanctuary will ‘emerge in the right’ (נצדק, ‘be vindicated’...).” Later still, the writer credits the “vindication of the sanctuary” (8:14) as more central than the destruction of the enemy (v. 25b) and “as significant an event as the granting of a worldwide lordship” in chapter 7. (Ibid., 212, 220) Despite this ambivalence, Goldingay’s commentary is valuable for its insights as it grapples with the text.

General Conclusion to the Review of Literature

The work of the three standard commentators dealt with immediately above is representative of the meagre scope given to such an inter-textually significant lexeme as נצדק when employed in Dan 8:14. There are a number of likely reasons that can be suggested for the paucity of comment. The general difficulty of apocalyptic interpretation (Lenglet 1975, 169) tends to limit all comment in enigmatic passages. More specifically, the difficulties in making the historically lesser Antiochus Epiphanes interpretation fit the bigger prophetic outline detracts from sustained attention to the vision. For example, Lucas (2002, 216) shortens an examination of biblical usage of תמיד and מכון to a few references that seem governed by an Antiochus’ application in Dan 8:11-12; as does Boice (1989, 100: “The argument is not so much linguistic here as historical” as he vainly endeavours to match Antiochus’ activities to the 2,300 evening-morning units of Dan 8:14). On a linguistic level, scarcity of elucidation of נצדק in Dan 8:14 results through the absence of relating the lexeme to the Dan 8 themes as suggested by other usage of נצדק in the Hebrew scriptures. For example, other passages use נצדק in relation to the experiential needs of God’s people under duress (e.g., Isa 50:8; Job 13:18), as “the host” need some sort of help in the face of the little horn’s aggression (Dan 8:9-14).

Word studies in the lexicons and theological dictionaries are quite adequate in their general analyses, though most concentrate more on the nominal forms. Cognate

languages are well addressed and the general flow of the lexeme is covered, as authors express their particular emphases. Scullion and Johnson particularly entertain the idea of a world order being encompassed in קדצ, especially the masculine nominal, but Koch is more sceptical. The forensic weight in verbal קדצ is noted by Scullion.

However, as in commentaries on the book of Daniel, the linguistic articles give scant attention to קדצ in 8:14. This central, pivotal verse capped with the theologically rich קדצ root, needs to have fed into it sustained contextual study of other relevant usages. Again, the brevity of comment possibly comes from some of the foregoing reasons, not the least being that the presumed historical background is too narrow for the climactic apocalyptic context that is coupled with the semantic breadth of קדצ. There are also the additional linguistic difficulties of a stative verb in the niph'al; the niph'al being a hapax legomenon; the root being applied to “the sanctuary” rather than to the usual people or God; the diversion of the proposed Aramaic original; and the translations being so varied.

Linguistic approaches to קדצ in Dan 8:14, such as Zimmerman’s, are specific and need to be weighed against breadth of data. Attractive theories like the Aramaic original that led to an inapt usage of Hebrew קדצ in 8:14 do not take into account other usages of קדצ in the Hebrew scriptures that do indicate its felicitous employment in Dan 8 in relation to the righting/cleansing of the sanctuary.

Given the issues regarding context and a connection with Lev 16, the works that deal with the specific issue of the investigative judgment and how קדצ is to be interpreted in Dan 8 sharply divide into two groups. They have been referred to in this undertaking as the challengers and the apologists.

The challengers, from within Seventh-day Adventism as well as the couple from outside the denomination, have two primary characteristics. One is that their

observations of apparent linguistic-literary anomalies and the need of contextual interpretation seem keenly perceptive. There is a power and persuasion in their assertions, both from a perceived linguistic and literary incongruity (in the קָטַף-“cleanse” connection, and in moving from apocalyptic Daniel to Levitical cultic literature), as well as from the legitimate call to contextual accountability.

The other characteristic of the challengers, however, is that their critical work is considerable in assertiveness and meagre in exegesis. Their persuasion comes from weighty assertions. Since their challenge is about congruity and context, their assertions are not on a superficial level. However, they seem unaware of their semantic methodology, lack comprehensive investigation of the subject matter, and have not addressed the recent counter-claims of apologists.

The apologists, on the other hand, have felt the sting of the incisive, negative assertions and responded with some keen probing and insightful exegesis and theology. Different contributors have opened up new areas of thought. They have been guided and encouraged in this from the beginning of serious research by the committee works *Problems in Bible Translations* and the *Seventh-day Adventist Commentary*, and by individual authors such as McCready Price. Apologists have shown themselves open to the complexity of the problem and have been prepared to engage new possibilities. Seminal thinking has followed from Justesen (the breadth of קָטַף as seen through usage, cognate languages, “cleanse” parallels), Read (MT and LXX with the Aramaic Targums), Rodríguez (the cultic connection), Andreasen and Davidson (both having comprehensive, contextual approaches), and now Pröbstle (syntactical and literary insights in a concentrated contextual approach). This output has enhanced appreciation of the theme and sanctuary context of Dan 8; the great controversy theology of Daniel; the legitimacy of moving to Lev 16 Day of

Atonement imagery; the cognate (particularly the Aramaic), Greek, Syriac, Coptic and Latin contributions to understanding קדש in Dan 8:14; and the semantic breadth of קדש in its relation to various lexical areas, including the “cleanse” realm.

Still, four areas can be further addressed. One is linguistic methodology: The *modus operandi* both critics and proponents are using and the question of their legitimacy. The second is a comparative study of the two main Greek translations, the Old Greek and Theodotion, with the Aramaic-Hebrew chapters surrounding Dan 8. The third, and perhaps the most neglected area, is a thorough exploration into the usage of the קדש root through the Hebrew scriptures, particularly noting the contexts that reflect thematic aspects of Dan 8. The fourth area is the need to build on the third to give an intertextual analysis that will more comprehensively and yet more tightly show the position of קדש, the sanctuary, and related themes of Dan 8 in the canonical setting of the rest of the Hebrew scriptures.

These four areas will be reflected in the next and final introductory section. This now takes the study to the task and general procedure.

TASK and PROCEDURE

A statement of the main issue with Dan 8:14, followed by an outline of the methodology to be employed, are the next tasks. There will be an analysis of what hermeneutical principles have been at play in prior analyses of קצץ in Dan 8:14 and a statement as to which approach will be employed in this work. A characteristic of the methodology currently employed, it would seem, is the lack of awareness of the linguistic principles being utilised. The principles of semantic ‘determinacy’/ ‘indeterminacy’ of contributors will be described and evaluated in Chapter 2.

The most fundamental work that must be pursued is an examination of the usages of the קצץ lexeme through the Hebrew scriptures in an intertextual approach. The main focus will be on the verbal stems. While the simple category immediately relates the qal and niph'al, קצץ niph'al in Dan 8:14 is an irregular stative that may be better taken as a causative, but similar contextual appearances of other stems render them very relevant. The adjectival and nominal usages of the root are next in importance, and not always markedly less so as revealed in the occasional interchange of verbal and adjectival forms through syntactical restructuring.

The pursuit will not be a general approach that seeks to understand the breadth of the קצץ lexeme and does justice to all aspects of the semantic range. Instead, it will particularly look for the use of קצץ in those contexts in the Hebrew scriptures that pick up on aspects on Dan 8:9-14, including the themes of conflict, judgment, vindication, sanctuary, and the relation to the “cleanse” semantic field. This is the main research task and is set out in Chapters 3 and 4.

With the background usage of קצץ in hand, the immediate and wider contexts of Dan 8:14 are next considered. Initially, the context of the book (literary, historical, psychological, thematic and canonical-intertextual) will be discussed before moving

to the chapter 8:1-14 vision and its parallel visions and interpretation (vv. 15-27; chaps. 2; 7; 9; 10 - 12). The task will be to state the framework and themes that call for the use of צדק in 8:14 and lead to its specific interpretation. At this point (Chapter 5), the Levitical literature, words from the “cleanse” realm such as טהר, זכה, and the Yom Kippur imagery, are to be factored in.

Of course, a general understanding of the Danielic elements is necessary for the intertextual task of seeking those passages where צדק is used in contexts having some affinity with Dan 8. However, the assumption of this general knowledge is expected, and the preference is to move into the broader, less explored area of all the צדק appearances before refining the better known area.

The final task is to bring all the exegetical, linguistic, literary and theological findings together into a general conclusion. The conclusion must relate back to the point of the issues between the challengers and the apologists, suggesting where the debate could assimilate some new directions and perhaps re-focus. The main quest is to inject additional factors from the research of צדק through the Hebrew scriptures. Other aims are to suggest some guidelines in linguistic method, draw attention to the neglected contribution of the Old Greek/Theodotion-M.T. comparison, offer additional heuristic significance to the ram and goat imagery in Dan 8, push further in Dan 11/12 regarding the *maskilim* and judicial/cleansing matters, and to suggest an overarching theme that ties together most all of the data.

Chapter 2: METHODOLOGY

The debate concerning קִרְיָ is strongly impacted by the hermeneutics¹ of the participants, and on more than the linguistic level. This chapter has two sections dealing with matters surrounding hermeneutics before examining four levels of interpretation: theology, biblical exegesis, specificities in apocalyptic Daniel, and linguistics. Although obviously interrelated, each level is addressed sequentially, with facets relevant to this study singled out. While linguistics, in the area of semantic determination, is ostensibly the most telling for the קִרְיָ issues, the theological considerations particularly drive the challengers and will receive extended examination. Yet, biblical exegesis remains the most central category and ties together all other areas. A suggested consensual approach is given at that point in the discussion.

With large-scale changes in hermeneutical outlook, biblical studies have been consciously undergoing a transition for over three decades, though a broader perspective shows earlier trends (Frei 1974; Küng 1988). In a generalised and wider glance backwards, there have been three outstanding hermeneutical approaches since the close of the early centuries of the Common Era: philosophical-theological

¹The terms “hermeneutic(s)” and “method(ology)” will be used to move between the controlling interpretive principles and their structure or framework (hermeneutics) and the manner of implementing them (method). The differentiation between “hermeneutic” (a particular hermeneutical approach) and the more general “hermeneutics” will be informally utilised. Other terms informally employed include, when referring to the literary setting, “textual context,” “literary context” and, in a quote, the innovative but indecisive “cotext” (a recently coined term for the literary context). The “textual/literary context” can range from the immediate sentence to writings in the particular conceptual field. “Extratextual context” (or the quite ambiguous and so less-favoured “context”) refers to the historical background and/or social setting, the circumstances and culture of the writer, recipients, and the community/ies involved. In some instances this work will join the many who also use “context” in a broad general sense, covering both literary and historical settings, such as in the convenient reference to “context of usage”. It is accepted that methodology is one among many areas where terms and definitions are variously used and constantly shift.

(particularly Medieval times), historical (from the Reformation through Modernity), and literary (1970s following).

Hence, the most obvious shift in recent times has been from the predominance of historical-critical methodologies, within the historical hermeneutical approach, to contemporary literary paradigms. The first atomises the text, the second generally treats the text as a whole. There have been losses, gains and re-gains for traditional biblical studies from such a trend. The possibility of discovering authorial intention, long assumed by both scholar and lay person, has in some quarters been supplanted by assertions of the autonomy of the text and a focus on reader-response theories. Now, however, the author's presence is again favoured by "most critics" (Alter 1992, 2), though not all. The intention of the author is deemed fundamental for both semantic determination and understanding in translation (Tov 1999, 85).

Another re-gain for traditional biblical study comes in somewhat of a cross direction, as theology is now permitted to inform exegesis since "the Bible is a 'book of faith'." Therefore this faith must "receive its proper place in historical exegesis" (Knierim 1985, 125). "...die biblischen Schriften nicht bloß historischer Bericht sein wollen, sondern in erster Linie Glaubenszeugnis" (Beisser 1973, 214). Schwartz (in Castelli, et al. 1995, 176-77) sees the return of theology to biblical studies as coming "in the guise of theory...because questions of faith are matters of theory."

The postmodern has changed but not destroyed modernity. In some senses the recent trend is simply the maturation of modernity (Zygmunt Bauman, in *ibid.*, 3, 11; Fodor 1995, 340, n.1).

Before moving to the four levels of interpretation, the first of the two sections dealing with hermeneutics probes interpretative challenges in an endeavour to give

perspective. This exercise is carried through to define the roles of author and reader in communication and interpretation.

Hermeneutical Challenges, Traditional Methods, and Alternatives

After underscoring the phenomenon of a recurring state of hermeneutical flux, this section looks between and beyond the traditional historical-grammatical and historical-critical methods and concludes with a discussion on the retention of authorial intention. The more general trends in contemporary hermeneutics will be traced while simultaneously giving rationale for the hermeneutics that shape the multiplex method adopted later in this work.

Hermeneutical change in academic disciplines at large invariably penetrates the hermeneutics of biblical studies. The impact is seen in the responses of, for example, Judaism (Uffenheimer 1988, 165-66 in response to evolutionary paradigms), Catholicism (Osiek 2006, 5-22), Lutheranism (Reumann 1979, 1-76), evangelicalism (Silva 1987, esp. 1-25), the secular university and, quite broadly, through the history of the Christian church into postmodernism (Stuhlmacher 1977; Küng 1988; Dockery 1994; Canale 2006).

Much flux continues. “Fundamental interpretive questions are being debated across the various fields of biblical scholarship, conservative and liberal alike” (Silva 1987, 4, n. 5). Ten years after Silva, with the transition to the so-called post-critical era of postmodernism well under way, Roger Lundin (1997, 1) could readily point to the breadth of the hermeneutical crisis being “in the larger culture, as in the church.” The general academic climate elicited Lundin’s hyperbolic comment that hermeneutics is “a subject that is at one and the same time absolutely vital, irremediably controversial, and utterly incomprehensible” (ibid.). The magnitude of macro-hermeneutical change has far-reaching effect. Of the earlier shift from pre-

critical times to the critical modern era, Frei (1974, 307) states that “scarcely a stone of interpretive procedure has remained unturned.”

Within the above state of change and uncertainty in hermeneutics, this study, on the level of general methodology, will primarily take an historical-grammatical-literary approach. The older historical-grammatical method is understood from a grammatical perspective as working with the smallest units (words or their parts), with consideration as to their syntactical placement and connections, and with consideration of the textual and extratextual contexts (primarily historical context).

In more recent times it has been claimed that the historical-grammatical designation has limiting connotations “because it primarily focuses on the structure and use of linguistics in biblical interpretation. Context and other factors have been somewhat eclipsed” (Norman 1993, 61, n.8). Norman adopts the term “historical-biblical method.” The precise limiting factors are debatable, probably narrowed most in the mind of the interpreter, but there has been a general sense of the need to move at least beyond the appellation “historical-grammatical method”.

The historical-grammatical method was set in the uniform belief, however, that, “Scripture is to be interpreted by itself rather than by external traditions or philosophies” (Hyde 1974, iv). This macro-hermeneutical maxim of *sola scriptura* and its particular implementation through the historical-grammatical method, buttressed with literary features (e.g., structure, symmetry, style, value of narrative), is considered an inner-biblical interpretative norm, and followed herein.

A corollary of this approach relates to the presuppositions of some methodologies. The action of presuppositions on data entering the mind makes the acquisition of knowledge “an interpretation, or construction.... Speaking generally, the sum total of personal experiences we bring to an act of knowledge [including the

formation of our intellectual choices] can be classified as presuppositions” (Canale 2006, 103). Canale adds that there are specialised presuppositions that can be called “hermeneutical presuppositions or principles.”

A pivotal case for Scripture interpretation is how *sola scriptura* rules out the underpinnings of the historical-critical method as classically espoused by Ernst Troeltsch (1865-1923) and many since. Troeltschian (1962, 729-53; cf. Gilbertson 2003, 2-5) presuppositions come from the principles of:

- i. criticism: an approach characterised by doubt and scepticism of all historical tradition;
- ii. analogy: from the intrinsic similarity of historical events, past occurrences are to be understood on the basis of present experiences and interpretive models; and
- iii. correlation: events must be explained in terms of normal historical processes and cause-effect relationships in the natural world, showing coherence and thereby controlling the use of analogy.

Though for wider reasons than hermeneutical presuppositions, interest “in Troeltsch’s thought is greater today than ever before, and also more widespread, attracting attention in Eastern and Western Europe, North America and Japan” (Paul 2006). Moreover, there is keen awareness of the continuing influence of the three Troeltschian principles specifically. For example, in a recent interdisciplinary comparison between Pannenberg and Moltmann’s thought on the theology of history, Gilbertson (2003, 5-19) bases his study on an initial comparison of Bultmann’s reaction to Troeltsch compared to Pannenberg and Moltmann: “I began by outlining the significance of the adoption by Ernst Troeltsch of the three principles of criticism, analogy and correlation, and the challenges which this has posed ever since to attempt to relate faith and history together” (ibid., 19).

Though formulated in 1898 (and included in a 1922 work), Troeltsch’s influential essay, “Über historische und dogmatische Methode in der Theologie,” has

often been reprinted (1962, 729-53) and undergirds much contemporary hermeneutical thinking and methodology. The sweep of Troeltsch's argument can be seen in the way he expresses the principle of analogy:

“Denn das Mittel, wodurch Kritik überhaupt erst möglich wird, ist die Anwendung der Analogie. Die Analogie des vor unseren Augen Geschehenden und in uns sich Begebenden ist der Schlüssel zur Kritik. ... Diese Allmacht der Analogie schließt aber die prinzipielle Gleichartigkeit alles historischen Geschehens ein” (1962, 732).

However, if all historical events, at base, are identical, then Scripture's self-revelation about divine intervention is incongruous. This principle of analogy pushes all toward *Historie*, little approaches the subjective elements of *Geschichte*, and less still approximates the self-testimony of the Hebrew Bible with its profound understanding of divine-human interaction throughout the historical process.

The very pervasive principle of analogy is obviously one of the most telling from the scientific paradigm of the Enlightenment (cf. Westermann 1985b, 207-19) and continues to be argued strongly along strictly rational lines (Hartlich 1995, 122-39; cf. Linneman 1990, 83-84). Hartlich's article, originally “Historisch-kritische Methode in ihrer Anwendung auf Geschehnisaussagen der Hl. Schrift” (1978), is today well linked and read on the internet. It logically applies Troeltschian presuppositions, referring to the ‘fundamental article’ by E. Troeltsch, “Über historische und dogmatische Methode in der Theologie” (ibid., 139). In another place, Hartlich (1980, 8) claims that the “arbitrary presuppositions” of historical criticism have not been sufficiently dealt with and that the method “has its roots in the structure of human perception and epistemology.”

On a humanistic rational level, Hartlich has a case, but if there is sufficient reason to admit the transcendent, such as the Danielic apocalypse assumes, then the critical method is inadequate. The case for the transcendent has much reasoned

evidence from predicted events being fulfilled (Newman, Bloom, and Gauch 2003, 79-110), from experiential and pragmatic fulfilment in individual lives and civilisations, and more. Besides, as a literary document, the Judeo-Christian scriptures are unintelligible as “mythical statements” (Hartlich 1980, 8) in the face of the biblical writers’ intentional portrayal of personal transcendent intervention. Further, in their introduction to *The Postmodern Bible...*, Castelli et al. (1995, 1) remind us that “historical criticism brackets out the contemporary milieu and excludes examination of the ongoing formative effects of the Bible”; that is, how it has a continuing “formative influence over culture and society.” Alongside distancing the text to the past, the critical method also isolates a portion of Scripture “rather than allowing it to speak as part of a unified whole” (Froehlich 1986, 186). The corollary is that it obscures literary approaches, and assumes too much for the (legitimate) hermeneutical role of objectivity (cf. Fokkelman 1991, viii). Even the objective basis of *sola scriptura* requires the processing role of subjective factors in analysis and application. Harrington (1986, 16) adds that a bias in ideology ties the historical critical method to Western European culture past and present. It did develop as a means to overcome European dogmatic use of Scripture and the teaching authority of the church, with exegesis and history seen as “objective, value-free, rationalistic, and scientific” (Fiorenza 1986, 365). Yet, there is notorious inconsistency in, for example, the allocation of the work of redactors (Shields 2006, 48-49).

Nonetheless, the principles of criticism, analogy and correlation have been absorbed into the interpretative grids of mainstream theological academia, are applied in many Danielic studies, and to a large extent they will remain (cf. Rurlander 2002, 149). So, a sharp opposition presents itself. Through the widespread disenchantment with modernity, and higher/historical criticism specifically by the 1970s, the historical

critical method with its presuppositions was reported as being arbitrary and inadequate to interpret divine revelation (Maier 1977; e.g., 50-58 regarding the principle of analogy). Whitlam (1979, 15), though adopting 'analogy' as an interpretative principle, acknowledges an inherent weakness of assuming contemporary customs and understanding are commensurate with an alien culture in the distant past.

Some seek to transform the historical critical method (Castelli et al. 1995, 2-19). Some sought to reform it, as Stuhlmacher (1977; e.g., 44-48, 88-90) who acknowledged the necessity of being open to transcendence and its implications. His 'hermeneutics of consent' added a fourth principle, that of 'hearing', an "openness to an encounter with the truth of God coming to us out of transcendence" (ibid., 89). Stuhlmacher, though, was quite optimistic in trying to complement the first three constrictive and methodological principles with the openness of the fourth operating on a vertical axis (cf. Froehlich 1986, 186-87). Goldingay (2007, 89) refers to John J. Collins adding his fourth element: "...historical criticism is defined in terms of Troeltsch's principles of methodological doubt [criticism], analogy, and correlation, to which is added the principle of autonomy (i.e., no one can prescribe what conclusions a scholar must reach)." In another publication, Collins (2005, 5) mixes autonomy with doubt. Goldingay (2007, 90) proceeds to show the limiting nature of the framework in which Collins has chosen to work. In contrast to attempts to retain and improve the model, Gerhard Hasel consistently called into question the Troeltschian principles (1978, 28,30,n.100,47,52,134,208,212,n.37; 1980, 21-28,223; 1985, 73-78; 1991, 128,199-200, esp. n.16).

There are many scholars who separate the methods of historical-criticism from its classical presuppositions. One such, within Adventism, is Jerry Gladson (1988,

21-24,29) who believes that while much of twentieth-century biblical research has been carried out along rationalistic Troeltschian lines, it is improper to define the historical-critical method as necessarily including the ‘classical formulation’ of the principles of Troeltsch. The critical method can be, and often is, utilised without the naturalistic presuppositions of criticism, analogy, and correlation. Another Old Testament scholar had earlier claimed, “The ‘historical-critical’ method of Bible study, used properly, can be a valid and powerful tool for Seventh-day Adventists” (Herr 1982, 51; cf. similar convictions within Lutheranism: Reumann 1979, 49-50). Some disagree. Koranteng-Pipim (1996, 75-99; 2001, 455-79) documents the consequences of faulty method, exegesis and interpretation. Davidson (2003, 12; cf. 1990, 39-56; 2000b, 94-95 comparison) feels that as a method, the presuppositions of historical criticism “are inextricably interwoven”, but “the same study *tools*” (his italics) can be and are used in the historical-biblical (=historico-grammatical-literary) method. Reid (1991, 73) tacitly concurs, stating that the ultimate issue is whether historical criticism is regarded as “actually a system or whether it is simply a pool of isolated techniques...”

Since there are mechanical segments in source, form, redactional and other historical-critical methods that most all interpreters selectively utilise, some form of the method, certainly some elements, are and will continue to be widely used (Sweeney and Ben Zvi 2003, 5,9-11, regarding the re-shaping and expansion of form criticism; cf. five aspects of form criticism in Garrett 1991, 50). Hans Küng (1988, 153-55,177-78) points to continuity in paradigm change as a recurring phenomenon, and the necessity for biblical hermeneutics to have continuity with historical criticism. Overtly, however, the total method, rationalistically-applied, has a vastly reduced number of open adherents today because the principles of criticism, analogy and

correlation have been exposed for their culturally-dictated arbitrariness and their inability to meet the fundamental and all-pervading vertical dimension of the biblical text.

The perennial pitfall of reacting, that leads to dwelling too much on the opposite end of matters, here, the hermeneutical axis, is perhaps occurring less than in other eras. Attention has been drawn to bi-polar opposites and paired contrasts, and the tendency to stress one aspect. Highlighting the mind's tendency toward mental division and listing polar opposites have cultivated greater equilibrium; e.g., in Dubois (1988, 210-11):

explanation - understanding / *Erklären-Verstehen*;

langue - parole;

Sense - Reference;

Was - Dass;

left, as in an objective, logical positivism approach - right, as in an existential philosophical approach (cf. in Küng 1988, esp.184,190,198).

Another example is furnished by Thiselton's (1986) acknowledgement of the subjectivity necessarily involved in hermeneutics (e.g., 86, 90-91), while still recognising the informative content of words (103-04,106) in the fusing or merging of the two horizons of text and interpreter, the *Horizontverschmelzung*, through E. Fuchs' idea of *Einverständnis*, a common understanding.

Accordingly, not all are abandoning authorial intention, assumed in modernism (and earlier), and taken over in the historical-critical method. It is also held in the historical-grammatical-literary method as followed under the *sola scriptura* principle. Authorial intention has been assumed and argued for the last 2,000 years, predominantly in the Antioch School (4th/5th CE), in the Reformation, in Modernism, and by prominent individuals such as Schleiermacher and Hirsch, and by many strong occasional voices like Caird (1980, 55-61), Kaiser (1986), Dockery (1994), Stein (2001, 451-66), Vanhoozer (2001, 11-13), and many others. It does

have excesses such as the undue psychologising of the Romanticists in their attempt to delve into the inner recesses of an author's consciousness (Wolterstorff 1997, 38,43-44), and the Cartesian assumption of pure objectivity that fuelled modernity with the expectation that the interpreter can approach the text presuppositionless. Nonetheless, authorial intention remains valid in the sense that the verbal meaning of the author as expressed in the text is accessible. "Validity implies the correspondence of an interpretation to a meaning which is represented by the text" (Hirsch 1967, 10). Criticism of Hirsch for naivety in assuming that "it is possible for interpreters to set aside fully their own assumptions and understandings" (Lundin 1997, 21) is unfounded on a fair reading of Hirsch (e.g., 1967, 18,72-77).

In this work, the biblical and other authors are considered the source of the meaning of their utterances, and not the later reader or the text being given an authority of its own as an entity independent of the author's historical context. This can only be modified slightly to allow some commonsense movement along the author-text-reader axis (Cotterell 1997, 140-45; cf. Webster 1990, 16-19). Otherwise writer to reader communication and inter-reader dialogue about the text becomes inoperable.

In a vertical direction, 'commonsense movement' includes the notion of inspiration sometimes embedding within the thoughts and words of the biblical writers a significance beyond what the human author initially envisaged (1 Pet 1:10-12). However, any extended or double meaning is not detached from its historical moorings and is complementary to and harmonious with the author's sentiment (cf. 1 Pet 2: 6-8 and its original setting). Commenting on the general idea of *sensus plenior*:

The human author's willed meaning can always go beyond what he consciously intended so long as it remains within his willed type, and if the meaning is conceived of as going beyond even that, then we

must have recourse to a divine Author speaking through the human one. (Hirsch 1967, 126, n.37.)

Hirsch then suggests that the willed type being interpreted is God's, not the author's, but in either case "the notion of *a sense* beyond the author's is illegitimate" (ibid., italics added). The possibility of the subconscious meaning of an author being a co-actor with divine inspiration would probably be so in the S/servant poems of Isaiah (cf. 1 Pet 1:10-12). Cotterell and Turner (1989, 68) tie *sensus plenior* more closely to the human author's intended meaning by portraying the fuller or deeper meaning as an extension of the text. This "'deeper meaning' is based on and compatible with the meaning intended by the human author" (Moo 1986, 210).²

On the horizontal level, 'commonsense movement' includes "our text" as our life story limiting or focussing interpretive thinking without necessarily distorting the message. By the nature of the reader, and even by the nature of a literary text, multiple readings (even in non-enigmatic passages) are likely to be generated. Elements in a written text that give rise to multiple readings include heterogeneous aspects of structure, syntax, perspective, imagery, poetic-prose differences, idiom, and more, and also the frequent historical or cultural gap to the reader (Alter 1989, 213-18).

In relation to the text, this is why the overarching metanarrative-model approach is most helpful to understand the smaller units of the text. With the reader, whether there is a Latino cultural background (Roasado 1995, 11-15) or an Asian experience leading to 'Minjung theology' (Niles 1985; Raiser 1988, 106-13; Taesoo 2000, Lew 2000), or a South Pacific encounter (cf. Roennfeldt 1995, 6, n. 13), or a Thai perspective (Sorajjakool 1996, 32-38), for the text's written message to be

² Alternatives in levels of meaning are discussed in Klein, Blomberg and Hubbard, Jr. (1993, 119-32); a redefined *sensus plenior* in LaSor (1986); and a modified surplus of meaning in Murphy (1985, 67).

conveyed, the author's meaning must retain fundamental focus. Ideally, the sacred text is the speaking voice to the reader who brings a contemporary 'life text' to be informed and shaped by *torah*, rather than to inform or instruct the text. In describing the hermeneutical circle (hopefully, spiral) as a "*process of understanding*", Thiselton (1986, 105, italics original) speaks of the text as the active subject that 'speaks' to the interpreter as its object, increasingly suggesting "appropriate questions" and maturing the communication.

On this pedagogical level, though a creative process, the instructing text is basically giving a 'monological dialogue'. Therefore from the perspective of influencing the text, there is no creativity. Yair Hoffmann (1988, 11) states that exegesis worth the name "forces the exegete to give up his[/her] own ideas, restricting himself to revealing the ideas of the text, even if he himself does not share them at all. It is therefore an *uncreative* genre." Hoffmann's thrust is that the exegete cannot create the text; the text is constant, but the Thiselton-type creativity comes from increasing openness to the text's range of application without recreating the text.

At this point there enters "the crucial distinction between meaning and significance" (Hirsch 1967, xi; cf. Dockery 1994, 47). Hirsch has greatly influenced theologians by showing, even if needing qualification, the dynamic of meaning (from lexical expression, syntactical structure, and logical portrayal) on the one hand, and significance (as reference and application) on the other. Gillespie (1986, 196-99) shows how Hirsch corrects Heidegger's inclusive approach that spills over into the 'semantic autonomy' of the text, but also brings back Hirsch from too sharply splitting between meaning/sense on the one hand, and significance on the other. The sharp cleavage of Hirsch commences at the point of the author, thereby losing the

Compare Kaiser (1986, 130-31), for the idea of one meaning, but fuller significance or multiple fulfilment.

intended parameters for both understanding and application: "...meaning may be more adequately conceptualised when it includes the interacting poles of sense [Hirsch's 'meaning'] and significance" at the point of the original text. Gillespie continues that the initial or "historical significance intended by an author and understood by the original audience provides a model" for later application "in the process of discerning contemporary significance" (ibid., 199). This is germane to much of the undoing of post-Reformation biblical theology of which Frei (1974, e.g., 48-49) writes. Vanhoozer (1997, 156, author's italics) may have Gillespie's qualification in mind, though not so closely expressed: "...application must be governed by explication; a text's literal sense--its *intended* meaning--should govern a text's significance--its *extended* meaning." Viewed overall:

... in dealing with the words of the Bible we are bound by evidence. Literary critics have wisely warned us against the intentional fallacy, the error of supposing that a writer meant something other than he has actually written. We have no access to the mind of Jeremiah or Paul except through their recorded words. A fortiori, we have no access to the word of God in the Bible except through the words and the minds of those who claim to speak in his name. We may disbelieve them, that is our right; but if we try, without evidence, to penetrate to a meaning more ultimate than [or divergent from] the one the writers intended, that is our meaning, not theirs or God's. (Caird 1980, 61)

Since most contemporary theological guilds or communities would have variegated methodological outlooks, the question of the possibility of a consensual historical-grammatical-literary approach remains. Such an approach would include a common method of handling the textual and extra-textual contexts and would also assume commonality of prior and subsequent factors such as faith and application. While present differences are potentially divisive to unity in a conservative confessional community like Seventh-day Adventism, at least at present there is enough understanding of and respect for the approach of others to profit from one another's research. McIver's (1996, 16) succinct assessment is still apt: "...amid the

heat of controversy it is possible to miss seeing the large amount of common ground that almost all of the participants share.”

An historical-grammatical-literary method, as later detailed, can be claimed as a mainstream, consensual approach and is adopted in this work. This is not to say that the heuristic mechanisms of the historical-critical grid are ruled out, but the principles of criticism, analogy and correlation, as championed by Troeltsch, are deemed incompatible with the text and are not adopted. However, in continuity with modernity and its antecedents, the now contentious notion of authorial intention is retained, though it is acknowledged that pure, objective interpretation is always impeded by the presuppositions interpreters bring to the text.

Before turning to the specific levels of interpretation (theological, exegetical, apocalyptic, linguistic), further understanding of a biblical hermeneutic is afforded through a closer look at literary approaches and through the complementary area of inspiration. Also, the notion of metanarratives needs some comment.

Literary Perspective, Inspiration, and Hermeneutics

Palpably, the degree to which interpreters acknowledge the accuracy of the representation of God’s mind in the text will considerably affect the direction their understanding takes. The impact of the interpreter’s concept of inspiration will be considered here through taking a wider biblical literary perspective and using the paradigms of Holloday (1994, 125-149). The drift of Holloday’s personal thought is not followed in any of his paradigms, particularly the literary, but his categories are convenient and some of the detail can act as a foil to the approach taken herein. Holloday designates three approaches to interpreting Scripture: “The Divine Oracle Paradigm” (or “Scripture Principle”)--accepting divine inspiration; “The Historical Paradigm”--set around Israel and the Christian Church in salvation history; and the

“Literary Paradigm”--incorporating literary conventions in approaches like Structuralism, Reader Response, Deconstructionism. The first and last paradigm will initially be considered together, with a greater concentration on literary matters, especially the place of metanarratives.

The Divine Oracle Paradigm has a high view of inspiration (“divine authorship”) and should be understood to operate on the *sola scriptura* principle. This approach features an over-arching, single, consistent story of salvation history, though this may be described in varying ways. Holloday (ibid., 127) states that the “many biblical interpreters” using this paradigm today are in the Eastern Orthodox Christian tradition, conservative Roman Catholic and Protestant faiths, and Orthodox and more conservative Jewish traditions.

This work accepts these larger features of this paradigm, while also employing historical and literary features seen in the other paradigms. In this work, the overarching-story--a concept that flows into the literary category--is seen in terms of the good-evil conflict between God and Satan, sometimes named the ‘great controversy’ theme. Identifying the unifying plot of the Judeo-Christian scriptures, literary critic Ryken (1994, 70-71) states, “The central conflict is the great spiritual battle between good and evil. The protagonist is God, with every creature and event showing some movement, whether slight or momentous, toward God or away from Him.” Elmer Smick (1988, 880), in his commentary on Job, identifies Job’s adversary and God locked in “the cosmic struggle” which at least in part is fought out through the allegiance or otherwise of human beings like Job. “Understanding this struggle is basic to understanding the book of Job as well as the whole historical-religious drama of the Bible (Gen 3:15; Rom 16:20).” Further, Sandy and Abegg (1995, 186-87) describe a function of apocalyptic as giving “the bigger picture of

things...often revealing the cosmic battle between good and evil [which] assured the faithful that what they were experiencing was simply a part of a larger conflict between God and Satan.” When Bauckham (2003, 47-53) describes the biblical metanarrative through the elaboration of eight characteristics, he repeatedly and necessarily talks in terms of the good-evil conflict, including reference to “the major dialectic within Scripture concerning moral order and incomprehensible evil” (ibid., 51). Viewing Israel’s cultural setting, Perrin (1976, 16-17) relates how the ancient Near Eastern myth of the kingship of God shared the idea of life “as a constant struggle between good and evil powers, and the world as the arena of this struggle” with an annual New Year cultic ritual celebrating the victory of the god-cum-king in the spring. This indicates the widespread belief in a good-evil conflict (hence the “conflict motif”) and the idea of victory symbolised in an annual ritual (including in Israel’s feasts).³ “As in other warfare worldviews, the Bible assumes that the course of this warfare greatly affects life on earth” (Boyd 1997, 18; cf. 2001, 13-25).

It may be contended that identifying a metanarrative is simply replacing the old quest of seeking a centre for the Hebrew scriptures (as covenant, election, rule of God, promise-fulfilment, and others) and using a narrative approach as a methodological key or template. The fear is that other themes could be relegated and an elevated element may be absolutised beyond criticism (Coats 1985, 253-54, echoing Barr). It is granted that the Scriptures are not just story and that there are “dangers of too quickly and too enthusiastically adopting narrative as a governing paradigm” (Fodor 1995, 56, n. 42; 227-31). There must be no eclipse of the historical, of prophecy, wisdom, prescriptive law, hymns, prayers, in short, the non-narrative. However, a combined approach will benefit from literary, including

³ See further in Gane (2005, 355-78) wherein he compares Israel’s ritual when dealing with yearly accountability in the Mesopotamian cult.

narrative, notions, as Fodor elsewhere implies that the ‘literal-written form’ contributes together with ‘the literal, actual referent’ or historical meaning (ibid., 308, n.23). Also, Coats (1985, 253) cites Clement saying that “‘because the Old Testament forms a canon...we can expect to find in it a ‘theology’,” leading to the expectation of a dominant, consistent theme.

The grand story approach is far preferable to option of local, little stories, based on the premise that knowing is “inherently *contextual*,” so that with a multiplicity of local contexts truth becomes pluralistic (Brueggemann 1993, 8-9, italics his; cf. 58-61). A popular trend is to declare for textual indeterminacy that leads to multiple meanings (as does Clines 1999, 126-27, 134--in an indeterminate fashion).

However, a more composite, unified picture emerges from within the text. The idea of a metanarrative overarches the canon of Scripture without pretending to be everywhere overt, and having some features more prominent in one place compared to another. “... while not all Scripture is generically narrative, it can be reasonably claimed that the story Scripture tells, from creation to new creation, is the unifying element that holds literature of other genres together with narrative in an intelligible whole” (Bauckham 2003, 39). The same writer proceeds to chronicle the many partial stories of Scripture that taken together form a cumulative whole, so that the idea of an overarching, unifying grand story comes from within the text. Bauckham (ibid., 38-45) therefore does not see it as an arbitrary procedure to understand Scripture this way or an imposition upon the text, and it does not even have to rely upon the notion of canon for justification.

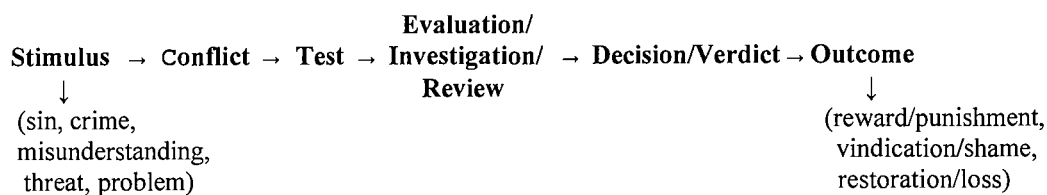
A metanarrative can be seen as simply an overarching classification that, on the one hand, subsumes other elements within it, or on the other hand, that interrelates

with other literary and hermeneutical categories such as models. In this study, the sanctuary model is particularly relevant. Valiquette (1999, 63) speaks of various models in a culture, listing ritual first, and stating how models interrelate and connect “with the construed cosmos. A model is a structured process in space, discourse, time, and so on, that can be experienced at one time, even if in a ‘reduced’ manner (for example, the ceremonial year [see his p. 68]).” The sanctuary and the ceremonial year connect with Yom Kippur as typifying a process of judgment that will feature prominently in Chapter 5.

Understanding the idea of a grand, unifying story within a ‘metanarrative framework’ further averts the imposition of an artificial system of interpretation upon Scripture. This tempers the claim that any one individual can exhaust or definitively explain the totality of any subject or text through one perspective. In relation to the Judeo-Christian scriptures, “a metanarrative framework is an attempt to explain the biblical metanarrative, although not exhaustively or in exclusion of other frameworks” (Teague 2006, who proceeds to give nine frameworks “each of which contribute to our understanding of the whole biblical metanarrative”). The framework outlook and the combination of metanarrative and model (‘good-evil conflict’ metanarrative/‘sanctuary-ritual’ model) are operative in this work.⁴

Goldingay (1993, 302) makes a pertinent statement: “A story creates a world before people’s eyes and ears.... It portrays for us the world in which we live, but

⁴ Within this broad biblical-theological spectrum, a text-specific ‘Life-Test model’ from Genesis (featuring the פָּרַץ root in five of the major nine ‘investigation’ narratives), could have been more fully developed if space permitted:



‘arranged into a meaningful pattern, in contrast to the fragmented pieces that make up our moment-by-moment living’ [quoting Ryken, *Triumphs of the Imagination*, 1979, 85, drawing on Frye].” The biblical story ‘creates’ a world in the sense that the writers endeavour to portray and meaningfully structure the world in which the reader might live. That portrayal reflects patterns of life, with its repetitive sequence of elements. This is a necessary endeavour because life’s fragmented pieces threaten a longer, steady apprehension of the structure of the conflictive, testing life in which all are engaged (cf. Jenson 1992, 217). Life’s pieces threaten perspective. Chapter 5 will particularly apply these thoughts to the books of Job and Daniel.

So, while the above combined approach is not seen as the only way to approach the text, it is valued for its comprehensiveness, cohesion and penetration. Furthermore, when later moving to an outline of method, a multiplex approach will indicate what is believed to be necessary breadth in interpretation. The literary-thematic approach supplements traditional preoccupation with background historical facts, textual context, linguistics, moral and theological ideas. Also, as stimulating as bringing in a universal secular framework can be (e.g. Niditch 1985, 457, with a Folktale Index), it is far better to start within a unique sacred canon with its religious plot and utilise a framework that includes an in-built good-evil conflict metanarrative.

Literary interests, such as in Dan 8, “encounter characters, events, settings, and images” (Ryken 1994, 66). This means that the animals and sanctuary and the conflict action in Dan 8 carry added meaning. “Literature manages to wring more meaning and beauty and affective power out of language than ordinary discourse does” (ibid., 63). This should be in complementation, rather than antithesis, with propositional-type prose. Just as on a philosophical level, truth as correspondence needs to be complemented with truth as coherence (Fodor 1995, 63-68), so literary

form complements narrative, factual detail to effect a “meaning complex” (Matthews 1994, 208). The concrete forms reinforce the abstract facts and propositions, by defamiliarising terms; by using persons, events and institutions as models; and by juxtapositioning picture or story portrayals on the one hand, and left-brain analytical delineation on the other. As this work concludes, this will be applied in the Dan 8-sanctuary-קִדְּשׁ-cleanse issue.

The good-evil conflict story provides the metanarrative that was enacted through Israel’s sanctuary services and annual feasts. These services reinforced the intimate bond between Israel’s social structure and religious culture. Contemporary sociology has an interest in the dynamics of social structure and cultural elements in social organization. It is pointed out that with the merging of the two spheres of social structure and culture, stories function “as scripts for social action, because stories combine structure, culture, and the dynamics of a plot” (de Nooy 2006, 1). In an analogous manner, the Israelites as the people of God were socially and religiously structured around the sanctuary institution (Deut 12 - 26), and their integrated religious culture was furthered by the conflict plot in their Scriptures and in their sanctuary ritual.

It is time to return to matters of inspiration discussed in Holloday’s Divine Oracle Paradigm and note a misconception that impinges on the importance of historical elements in interpretation. It is correctly stated that Deity’s guidance of the human authors of Scripture gives uniformity of revelation through which God’s will is directly expressed. However, in this thesis the biblical prophets are not regarded as “pens of the Holy Spirit,” a phrase Holloday (1994, 126) quotes from Augustine (Confessions 7.21.27); that is, there is not a ‘dictation’ theory of inspired revelation. “The writers of the Bible were God’s penmen, not His pen” (White 1958, 1:21). The

ensuing idea of 'thought inspiration' (the thoughts, rather than the words, of the prophet being God-given) means that the time, place and circumstances of the writings are taken seriously. The reader's interpretive approach closely connects with an historical paradigm, now to be discussed.

Holloday's Historical Paradigm (*ibid.*, 128) features Scripture portraying an historical narrative of the story of Israel and the church in salvation history; as giving a text with its own history; and as being an historical product, in that it is a document formed over time. The modifier should be injected that should the classical Troeltschian presuppositions of criticism, analogy and correlation be applied in the Historical Paradigm there will be an over-emphasis on the historical and human side of revelation-inspiration. This results in a reductionism of Scripture's self-witness to a transcendent Being working in and through the historical process. This happens through two vastly different avenues, one theological and one biblical-exegetical. They require comment as many of the counter ideas to an investigative judgment come, on the one hand, from an evangelical-Reformed type of systematic theology and, on the other hand, from exegetical thought that relates, one-sidedly, to the human or to the divine.

Regarding the theological avenue, Canale (1993, 98) shows that conventional Christian models of revelation-inspiration are formulated from a timeless view of the nature of God and the immortality of the human soul. This forces a sharp cleavage between God as the supernatural cause of Scripture within a timeless realm, on the one hand, and the "historically conditioned" human expression of the divine, on the other. Not permitting God to act genuinely in history (that is, "historically"), the biblical writings are conceived as being historically conditioned on some earthly or lower level, leading this dichotomised view to operate on the assumption that "the

historical side of Scripture is external and incidental to its religious and theological contents.” However, according to an integrated view, “the historical side of Scripture belongs to the very essence of its divinely revealed and inspired contents.” Allowing God to work genuinely in history means the biblical writings are “historically constituted” (ibid.).

Regarding the reductionism of the historical process through the avenue of biblical exegesis, it should be said that when exegetes view the high revelatory claims of the Bible writers over against any perceived conflicting textual phenomena, they must decide how their ideas of inspiration are to be established. According to van Bemmelen (1987, 377-78), in “letting the Bible speak for itself,” they could “proceed primarily from the multifarious phenomena of the content and structure of Scripture” (an inductive approach), or they could “start from the explicit assertions of the Biblical writers” (a deductive approach), or they could give both “equal standing”. “The inherent logic of the principle to let Scripture speak for itself requires that the teachings...should be given priority over the phenomena,” but each places checks on the other (ibid.). In viewing the biblical phenomena on the one hand and Scripture’s self-testimony on the other, Mueller (2000, 24) well states that “the human and the divine in Scripture are not complementary. They are integrated.” Therefore different methods to study each of the human and the divine sides “cannot do justice to the unified nature, the truly incarnational character of Scripture” (ibid.). Should the interpreter resort to Troeltschian rationalistic presuppositions, it will be found that there will always be limitations imposed upon the self-witness of Scripture, an entity of communication that uniformly attests supernatural intervention and divine and angelic beings. These are spheres of reality beyond that which can be measured by criticism, analogy, and correlation.

So, to correctly allow Scripture to speak for itself in relation to an investigative judgment or any topic, there must be two interrelated givens. There must be the integrated view of God acting in and through history and giving historically-constituted Scriptures and, secondly, those Scriptures are to be exegeted as an integrated divine-human word, not as solely human or solely divine.

The above view of inspiration implies that many features in Holloday's "Literary Paradigm" isolate the text excessively and that a number of the paradigm's presuppositions are suspect. Holloday (1994, 136-137) describes this paradigm as giving the text its own voice, with the reader not being preoccupied with something outside of it, such as "the author's intention or historical, social realities referred to, or presupposed, by the text." Accordingly, features of Holloday's Literary Paradigm are: an ahistorical view of texts, the text's autonomy, and meaning understood as aesthetics (a correlation to meaning inhering in the literary form of a text). Methods include Literary Criticism (in the limited sense of dealing with matters intrinsic to the text), Rhetorical Criticism, Structuralism, Narrative Criticism, Reader-Response Criticism, and Deconstructionism. Some aspects of the methods used in the Literary Paradigm are useful, especially those associated with the holism and unity of the text; also literary structure (e.g., repetition, chiasms), and plot in narrative. However, ahistoricism, autonomy, and meaning solely as aesthetics truncate the message of a divine-human communication and wrest the text from its indispensable social, psychological and historical settings.

In sum, a well-grounded hermeneutic rests solidly upon a thorough-going Divine Oracle Paradigm, a qualified Historical Paradigm, and a radically changed Literary Paradigm. It holds firmly to the central supernatural elements of the Divine Oracle, while simultaneously affirming and integrating the normal, natural elements

of the Historical and the Literary Paradigms. A mechanical dictation theory is avoided; the individuality of the prophet is preserved; and yet the process of supernatural inspiration is affirmed. This integrated approach is summed up in White (1958, 1:21):

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.

With this general background of inspiration, hermeneutics and challenge, it is time to look at the first of four levels of interpretation: theological, exegetical, apocalyptic, and linguistic. In the area of systematic theology, the aim is to ascertain those trends that would affect the hermeneutical approach in serious study.

Hermeneutics on the Theological Level

On a general theological level, two trends within the Christian scholarly world, including within Seventh-day Adventism, should be noted, as they ultimately reflect on the exegesis and understanding of passages containing $\eta\tau\upsilon$. These trends, both seen at the point of exegetical interpretation, relate to the degree of authority given to Scripture and to the inherent persuasion of a personal soteriological belief. How these trends impinge upon interpretation when considering the concept of an investigative judgment, and Dan 8:14, will be outlined briefly here.

The first methodologically significant trend is a blurring of the *sola scriptura* principle in favour of *prima scriptura*. This might be unconsciously carried out, but it affects the material condition or data of theological methodology. Working from a *prima scriptura* position permits not only tradition, reason and experience to vie with Scripture within a Wesleyan Quadrilateral, but it has fostered culture, science and technology as guiding principles in exegetical interpretation and theological construction (the hermeneutical condition). So argues Canale (2004, 14-15), especially in reference to Guy (1999, 120) who certainly affirms the priority of Scripture, but does this in terms of *prima*, and not *sola, scriptura*.

The second trend presents the increasing prominence of a long-standing problem that arises from preoccupation in the area of the content of belief. It particularly affects understanding of the investigative judgment, and hence נצדק in Dan 8:14. This trend is the dominance of a person's soteriology to the point where it overrides a considered appraisal of eschatology, primarily the understanding of the judgment.

At this point some key terms should be introduced. Fernando Canale credits Hans Küng for the macro-, meso-, and micro- categorizations that Küng (1988, 134-35) uses for a scientific paradigm for theology. The terms are:

macro-hermeneutical principles: foundation principles, such as Scripture's historic-prophetic and sanctuary models, but more often taken from philosophy or tradition;

meso-hermeneutical principles: "used to conceive, formulate, and understand Christian doctrine" (such as a single doctrine as justification by faith: see below); and

micro-hermeneutical principles: to interpret Scriptural texts.
(Canale 2006, 103-04)

To pick up again on the trends of *prima scriptura* and a soteriological bias toward the respected tradition of (perceived) Reformation theology, it is noted that when *prima scriptura* and the theological bias have combined, together with the

influence of culture and experience, a hermeneutical shift can occur. Canale (2004, 27) points to this within an influential segment of Seventh-day Adventism, wherein a shift has occurred in “the hermeneutical condition”, that is, in the principles that direct interpretation and the structuring of theology. He notes that in the second half of the twentieth century many Adventist scholars worked “from the meso-hermeneutical perspective of justification by faith, thereby slowly departing from the original macro-hermeneutical perspective and adopting the Protestant approach” (and in a limited form).

The larger perspective comes from the comprehensive sanctuary model and a salvation history perspective through fulfilled prophecy and God acting in history. The narrower perspective of an assumed, but truncated, Protestant justification (cf. Macchia 2001, 202-17) yields less breadth and is less theocentric; and it is more non-historical and punctiliar. Proponents limit justification by faith to the present forensic status of imputed righteousness, denying a subjective element (cf. Davis 2006, 96-109), and omitting replication in the judgment. “Most Adventists are unaware that the biblical-eschatological-sanctuary and the Protestant-soteriological-justification-by-faith macro hermeneutical perspectives assume quite different interpretations of God, human beings, the world, the whole of reality, and reason” (Canale 2004, 27).

Canale is very helpful. However, authentic, biblical justification by faith does have a central role in the judgment, and thus, even if in a subsumed sense, it is an integral part of the biblical-eschatological-sanctuary macro-hermeneutical perspective. Biblical justification by faith

accompanies the believer from faith’s inception to the final judgment, where its reality is attested by its fruits. In the judgment God looks for justification with its fruit, not in the sense of “faith plus works saves,” but of justification as the source of sanctified living. Failure to give due regard to judgment according to works discounts the “not yet” aspect of salvation history with its unfolding significance of the

cross.... Consequently, two realities are necessary in the judgment: (1) the fruits of justification must be present; and (2) justification must continue its function of pardon. (Blazen 2000, 291)

The specific macro-hermeneutical frame of reference, analogous to a metanarrative framework, that Seventh-day Adventism worked out in its theological formative years, in the mid-late 1840s, was shaped by the pillars of “the Sanctuary, the Three Angels, the Sabbath, and the nonimmortality of the soul” (ibid.; cf. Timm 2003, 82-83). “Particularly the Sanctuary and fulfilled prophecy became macro-hermeneutical presuppositions that influenced the shape of Adventist theology for more than a century” (Canale 2004, 27). With the sanctuary central to the prophecy of Dan 8, this matter needs pursuing further.

From the perspective of metaphor-moving-to-model, the Judeo-Christian scriptures are profuse in the portrayal of the sanctuary so as to render it a fruitful hermeneutical device. This portrayal is obvious in Lev 1 - 16 and Hebrews. Further, the many references in Exodus, Numbers, Deuteronomy; historical and prophetic books; Psalms; Ezek 1 - 10, 40 - 48; and allusions in Revelation, also carry metaphorical meaning. “More of form is more of content” (Lakoff and Johnson, in Jenson 1992, 100, who adds, “The repetition of lists, materials and descriptions establishes the most fundamental aspects of Israel’s ordered world.”)

In view of the sanctuary context in Dan 8, it is essential to note the central sanctuary world of Israel. Metaphors of sacrifice, blood and the application of blood; the confession of sin; priestly ministry; a place of intercession; forgiveness; God’s presence; judgment; holy days; joyful annual feasts; and more, made the sanctuary the pre-eminent theological model for God’s people.

If metaphorical religious language is “limit language,” having the communicative capacity through its relational and referential character to depict

reality beyond literal language, then the sanctuary as a complex metaphor-cum-model provides “a network of language” to “enable us to formulate certain theories or network of theories” (van Huyssteen 1989, 133, 138-39, dealing with the concept of models generally). “As dominant metaphors, models emphasize the priorities of a particular religious tradition.” As both “systematized organizational principles” and “conceptual frameworks,” models “provide a systematic network for explication” (ibid.). So frequently mentioned, the sanctuary of Israel and its prototype/antitype the heavenly sanctuary (Exod 25:8-9,40; Heb 8:1-6), function as a template for the government of God and the plan of salvation (9:1-28).

As a metaphor-model expressing the metanarrative of the good-evil conflict, Israel’s sanctuary depicted Deity’s salvific provisions to meet the needs occasioned by the sin principle. Broadly, it did this in a two-stage manner, corresponding to the two sanctuary apartments. The priests daily served in the outer court and entered the first apartment, ministering in relation to the regular cultic symbols of sacrificial blood, incense, showbread, light of the menorah, and the laver. These elements typified substitution, sacrificial atonement granting forgiveness for sin, intercession, sustenance, guidance, regeneration and renewal (Lev 4:20,26,31,35; Ps 51:19-21[17-19]; Isa 53:4-12; Heb 9:1-10:14). All of these provisions met the daily needs of the believing Israelite, hence the meaning of *התמיד* “the daily/regular” in Dan 8:11-13. The second stage of the sanctuary ministration was enacted in the second apartment, the adytum, as well as the outer holy place and the courtyard. This was the annual Day of Atonement/Yom Kippur service that dealt with the accumulated record of sin in the sanctuary in a type of judicial investigation and review (Lev 16; Heb 9:23-24; Dan 8:14; see Chap. 5). With the record of sin transferred to Azazel and banished to the wilderness, the principle of evil was metaphorically annulled. By depicting the

justice of God in forgiving sinful but loyal people and finally eradicating sin, and requiring the continued loyalty of the penitents (Lev 23:26-32 within the Holiness Code, chaps. 17-26), Yom Kippur furnished the double vindication of God and his people, theodicy and anthropodicy (Chap. 5)⁵. Beyond these services there were other occasional and annual services (e.g., the other feasts) that all prefigured Deity's dealing with the exigencies of evil. Such a broad, deep and interlocking model as this complements and concretises the general biblical metanarrative of the good-evil conflict. Together or alone, they are foundational principles of the Judeo-Christian scriptures.

It is essential to stress the foundational nature of the sanctuary to Israel and how its theoretical network of ideas, and its provisions for a redemptive and joyful religious experience, would be carried in the mind, heart and Scriptures of the Hebrew people. The temporary loss of the sanctuary and the experience in the Babylonian Captivity would only highlight the truths of the sanctuary institution and its experiential importance to Israel as the people of YHWH (Dan 9 prayer; Ps 137). "The two basic needs of human cognition, namely, the metaphoric articulation of our experiences and the conceptual organization and theoretic clarification of those experiences, come together in the models of our theological language" (van Huyssteen 1989, 141). When the comprehensive, interlocking message of the sanctuary is networked with prophecies and their historical markers in salvation

⁵ "Anthropodicy" in this work refers to the vindication of people within, and by cooperating with, the redemptive plan of God. On one level, but a prominent level, the Hebrew Bible portrays the ways of God, and hence God himself, as being vindicated through the choices and actions of God's loyal people. Certainly in a judicial review of the good-evil conflict, God's ways can be examined and seen as "right"/"clean" (Ps 51:6[4]: זָכוֹר/צָדִיק), as enacted on Yom Kippur. So biblical theodicy and anthropodicy are enmeshed. This is quite contrary to the humanistic anthropodicy born from the social sciences and segregated from theodicy in an attempt to replace it (see Sontag 1981, 267-74). Scriptural anthropodicy is integrated with theodicy and sustained by Deity; humanistic anthropodicy is sourced in humankind and is without the provisions of Deity.

history, the original macro-hermeneutical perspective of the sanctuary model is broad and deep, and fundamental to the cultic context of Dan 8.

By contrast, those moving away from this foundation break up the interlocking network, including when they isolate and exalt one aspect of that web of truth. Leroy Moore has noted how in this manner Des Ford and other “Reformationists” (those anchored in a forensic-only, self-styled ‘Reformation’ understanding of righteousness by faith) have diminished theology. They have done this “in an attempt to project as of transcending importance that which” is definitely of major importance “but whose ultimate significance is found only in relation to the greatness of that which has been diminished” (Moore 1980, 389).

The self-identification with the Reformation, the limited idea of righteousness by faith being justification alone, and the antithetical relation of a purely objectively-formulated gospel with an investigative judgment, are all reflected in the following editorial from a Des Ford magazine:

Another thing: at Glacier view in 1980, the Seventh-day Adventist denomination rejected some of Dr. Ford’s biblical arguments against the Investigative Judgment doctrine. Since Des was widely known as a preacher of the objective, Reformation gospel, many church members assumed ‘Des’s gospel’ was rejected too. For the past ten years, the idea that righteousness by faith is justification alone has seemed under a cloud of semi[-]official disapproval. (Gee 1990, 2)

The position of these ‘Reformationists’ actually replicates Protestant Orthodoxy that followed the Reformers, more so than the Reformers themselves. James P. Martin (1963, 11-15) not only validates Orthodoxy’s centrality and narrowing of justification, but he also shows the relationship to the eschatological judgment: “The center of Orthodox theology was the doctrine of justification by faith,” based on “the work of Christ.” “Orthodoxy stressed the forensic aspect of justification to the exclusion of any other consideration.” It had an “inordinate

emphasis upon the ‘possession’ of salvation by means of justification.” It focused on the “now” of faith and lacked appreciation of the fullness of salvation attained only at the consummation. Protestant Orthodoxy centred its theology on soteriology as did the Reformation, but became even “more objectivised”. It individualised and elevated immediate anthropological considerations, such as salvific security now, above theological goals, such as theodicy. “The emphasis on justification and its benefits was so great as really to make the Last Judgment and good works appear unnecessary.” This led to “the question whether or not the sins of believers would come up in the Last Judgment. The consensus was that justification takes complete care of them.” All of this had a hermeneutical effect in Protestant Orthodoxy: “Justification thus acquired a controlling interest in theology to which everything else was subordinated” (ibid.).

So with the contemporary ‘Reformationists’. The forensic-only, objective idea of righteousness becomes the frame of reference through which other Scriptures are filtered. Moore (1980, 189-92) sees the ‘Reformationists’ claiming that one Bible writer, Paul, “be recognised as the authority for determining the doctrine of righteousness by faith, and that Rom 3:21 – 5:21 be the norm.” Moore notes the subjective and objective elements in Rom 4 and 5:3-11 and how the one writer, Paul, is pressed into the role of “a systematic theologian” for but one passage of his writings (ibid., 189, n. 5). This minimisation of revelation imitates what Luther and Calvin did through the “analogy of faith” hermeneutical principle. The reformers felt that certain Pauline passages were quite clear expositions of justification-salvation and could be used as a rule or norm for interpreting other parts of Scripture. Accordingly, when Luther

set up his understanding of justification by faith as the basis for suppressing such books as the Synoptic Gospels, Hebrews, and James,

he then made it impossible for theses [*sic*] books to deepen or improve his understanding of this doctrine. He also made it harder for these books to inform him on other subjects which they taught. So his use of the analogy of faith undercut the *sola scriptura* principle not only for himself but for all those who have followed his hermeneutical lead ever since. (Fuller 1978, 198; cf. 196, and in Linnemann 1990, 86)

The effect is a canon within a canon, a limiting hermeneutic and, in relation to קטז and the investigative judgment, a bias that leads away from a comprehensive interpretation that should combine objective-subjective or forensic-behavioural notions. The effect of a narrowed soteriological predilection is illustrated by someone with a 'Reformationist' understanding of the gospel as this person comments on קטז in Dan 8:14:

...in these days when the gospel is being proclaimed more clearly, there is a move away from the misleading translation, 'then shall the sanctuary be cleansed', to the correct version, 'then shall the sanctuary be declared right' or 'justified'. (Way 1980, 11)

A diminished theology has de-focused from context, immediate and broad, and influenced lexical semantic understanding.

The attenuated 'gospel' language of Christian life has considerably determined how to interpret apocalyptic Dan 8. "The angle of approach by which one enters labyrinthine linguistic pathways that comprise Christian life...largely determines whether or not one knows 'how to go on' (Fodor 1995, 7, reflecting a Wittgenstein comment on language). Experimentation, both quoted and conducted by Hirsch (1987, 33-69), demonstrates the highly inferential proclivity of the human mind. In and beyond decoding what is written, much is supplied from the information stored in the mind. As a process, it is necessary to call up background knowledge to understand anything, but as to content and application, the accuracy and applicability of that background knowledge (which constructs presuppositional principles) is in constant need of appraisal.

One means of appraisal for soteriology (and more) is the comprehensive typological model of the sanctuary. Close attention to this model can curb bias by noting the integration of salvific elements in one picture drama, with its network of ideas placing checks and balances against each facet. Without such a check, the narrowed gospel understanding, *ipso facto*, renders unwelcome a judicial examination of the actions of one already granted pardon in a ‘forensic only/judged now’ gospel of existential justification. Forensic justification is vital; it is also needed in the eschatological judgment, applied in connection with a review-evaluation of works (Matt 12:37; 22:11-14; Rom 2:12-16). In limiting eschatological judicial scrutiny to unbelievers, the afore-mentioned gospel denies openness and comprehensiveness in the final, ‘public’ apocalyptic review. Hence there is a severe reduction in the manifestation of truth in the judgment as it relates, on the one hand, to God’s declaring some sinners in the right and others in the wrong, and, on the other hand, as the judgment relates to the loyalty or otherwise of professed believers. The first focus is meant to lead to theodicy and the second to anthropodicy.

So, while by designation promising to be broader, a *prima scriptura* approach, when it welcomes post-Reformation traditions of forensic-only ideas, actually narrows perspective and ultimately undermines the value and input of other Scriptures. In turn, this narrowed outlook bolsters the second theological trend, that of an exegete’s soteriology forcing revelation into its mould. This affects the interpretation of the Danielic historical apocalypses and the historical setting for, and historical markers in, the good-evil conflict (“great controversy” theme), especially God’s action therein.

These historic markers include the earth created in the timed events through creation week. Genesis and other texts present the Sabbath as created to be an historic

marker of the Creator's work and a recurring time in which God would particularly fellowship with all people (Gen 2:1-3; Exod 20:8-11; Isa 56:1-8). Salvation history is deeply etched with judgment-deliverance events along the way: the Flood, the call of Abraham, the Exodus, Mt Sinai, the Conquest, the Exile, the Cross, the call of the Christian Church, and on through to the eschaton. Scriptural prophecy and history underscore these and many other specific events. The Christ event is seen to be "binding itself" to the Judeo-Christian scriptures in the historically conditioned promise-fulfilment schema. "By entering in this way into a historical connection, the event enters also into an intelligible liaison." It "enters into a network of intelligibility. The event becomes advent. In taking on time, it takes on meaning" (Ricoeur 1980, 51-52).

However, in many sections of Christendom, including some quarters of Seventh-day Adventism more recently, time elements including historic specificities, as well as doctrinal distinctives, have been downplayed (e.g., sanctuary and time prophecies) or truncated (the cross event). This has opened the way to replacing the "Great Controversy" perspective of God working "his salvation within the spatiotemporal order of his creation through a historical process" with "the timeless, spiritual logic of classical and Protestant theologies" (Canale 2004, 37).

Canale had earlier shown (*ibid.*, 28-29) how this has introduced a paradigmatic hiatus in Seventh-day Adventist macro-hermeneutics. The sanctuary doctrine assumes a temporal-historical understanding of the being and action of God that had, through the movement's pioneers, replaced the Greek philosophical timeless idea of the divine.

The historicity of God's being and actions is the implicit ontological basis on which the historicist interpretation of prophecy, the process notion of divine atonement as an ongoing historical work of Christ in heaven, and the Great Controversy approach to systematic theology

are interpreted and constructed. Next to the historical understanding of God stands the historical understanding of human beings, implicit in the Adventist denial of the philosophically originated idea of the immortality of the soul and [implicit in] the affirmation of a wholistic understanding of human beings. The biblical ontology of God and human beings also implies radical changes in the epistemological principle of the hermeneutical condition of theological methodology. (Ibid., 29)

This subversion of the historic grounding of the great controversy saga in favour of an escape into a timeless realm is a phenomenon Paul Hanson (1976, 33) unwittingly warns against when discussing the theological significance of apocalypticism: “The prophets subjected all institutions and structures to their vision of a cosmic order of justice toward which all history was striving.” This outlook, though, Hanson notes, was not retained in the community of Israel.

So the prophets, he continues, sought to maintain the tension between the broad teleological vision and mundane life, alternatively fighting against two basic “religious postures”. One was the “abdication of social and political responsibility through escape into the timeless security of mythic reality”; and the other was the “reification of existing institutions and structures into a system accorded external validity.” Hanson goes on to parallel contemporary reifications (economic, social, political and economic) and contemporary escapes into mythic consciousness “of Eastern or Judeo-Christian inspiration” (ibid.). The latter certainly includes the Greek philosophical timeless ideas relating to God and man that continue in much of the Christian tradition.

It has been shown that this escape into mythic consciousness is illustrated in Christendom at large, for example, in the concept of an immortal soul. In a number of academic spheres and even in more popular thought in Seventh-day Adventism, though, there is a more subtle drift. It is the general conceptual shift away from the historical distinctives that punctuate and plot the flow of salvation history. This drift

is abetting methodological change, and ultimately effecting a new macro-hermeneutical framework for those so affected.

In sum, challengers of the investigative judgment teaching, particularly ‘Reformationists’ within or formerly within Seventh-day Adventism, accent personal assurance through a strictly objectified justification by faith. This leads them to choose some Pauline writings above others and to see an eschatological judicial examination of the lives of believers as antithetical to their gospel. Accordingly, they tend to allow their theology of forensic-only justification and the claimed non-judgment of believers to guide their understanding of נצח and Dan 8:14. The comprehensive sanctuary doctrine with an interlocking prophetic-historical grid is bypassed. Historical distinctives are blurred or negated in a drift toward a *prima scriptura* approach.

Since these weighty theological-hermeneutical trends are occurring unconsciously and on levels beyond biblical exegesis, at least within Seventh-day Adventism there is still a general uniformity of outlook regarding exegetical method. Certainly, in intention, this uniformity is more actual than ostensible. Nonetheless, the above theological preoccupations indicate that the intention will not always carry through in practice.

Biblical Exegesis and Method

At this point the desire is to view the basis for the consensus around a general methodological outlook. Whether from the left (Gladson 1988, 30; cf. Ford 1980, 24) or the right (Holbrook and Van Dolson 1992, 7; Koranteng-Pipim 1992, 49, 62, 65, n.17, and 2001, 456; Davidson 1992, 106) of the theological spectrum, most within Seventh-day Adventism and others operating under a Divine Oracle Paradigm would agree that on a functioning level, a 1986 document, “Methods of Bible Study” (1987,

18-20), remains a fair, consensual statement. Several years on, in an article that suggests a modifying approach to apocalyptic interpretation, the “Methods of Bible Study” paper is still addressed as a normative document for the church: Vetne (2003, 1, n. 1) affirms that the essence of the historicist approach to the interpretation of Daniel and Revelation “is part of the official faith of the Seventh-day Adventist Church, last confirmed in a report by the Methods of Bible Study Committee approved by the 1986 General Conference Annual Council.”

The report is both an affirmation and an amplification of the classical historical-grammatical methodology utilised by the Seventh-day Adventist Church from the denomination’s inception. As indicated above, the historical-grammatical method seeks to understand the text in a literal manner through discovering the historical setting of the Bible writers and observing accepted grammatical procedures, all with the “controlling principle” of “the Bible as its own interpreter” (Hasel 1985, 4). It assumes authorial intent, and includes, but traditionally does not explicate, a limited number of literary notions. It was utilised in the time of the Early Church with the school at Antioch, and then revived at the time of the sixteenth-century Reformation, and continues today. Illustrating recent usage in symbolic visions is Ralph Alexander’s comment (1986, 756) that the complexity of Ezek 1 need not be discouraging “if normal grammatical-historical hermeneutics are used.” Kaiser and Silva (1994, 142) refer to this method as “the classic grammatico-historical method of interpretation” and it is assumed as the standard method of interpretation by a chief challenger to the investigative judgment teaching (Ford 1980, 19).

Most all the contributors to the Dan 8:14 (קִרְיָצ/ investigative judgment) debate, both within and without the church, could be regarded as incorporating, approximating, or aligned with the historical-grammatical methodology. This would

be particularly so if some definite literary features, notably structural in nature, could be appended.

Given, then, some amplification through formalising features from the Literary Paradigm, and given that the historical-grammatical approach is a tacitly-accepted, approximated mode used to interpret the data surrounding the Dan 8/קדצ issues, two tasks remain in relation to this section on biblical exegesis. These tasks are to give a sampling of specifics in the historical-grammatical(-literary) method as spelled out in the 1986 “Methods of Bible Study” report, and to state the actual manner in which this present work will relate to the 1986 ‘consensual’ method.

With further amplification of the historical-grammatical-literary method, in regard to apocalyptic and linguistics, it will be the general formal method utilised in this work. Apart from the intrinsic merit of this method, its adoption has the added advantage of using a broadly common methodology of other participants in the קדצ debate, making for closer dialogue and comparison.

The steps outlined in “Methods of Bible Study” (1987, 18-20) are:

1. choosing a literal translation (or original for scholars);
2. choosing a definite plan of study;
3. grasping the obvious meaning;
4. discovering “the underlying major themes of Scripture” (e.g., “the person and work of Jesus Christ” and “the great controversy perspective”);
5. recognising “the Bible as its own interpreter,” so that “the meaning of words, texts, and passages is best determined by diligently comparing Scripture with Scripture”;
6. studying the context of a passage under consideration;
7. ascertaining “the historical circumstances” of writing;
8. determining “the literary type” or genre being used by the writer;
9. recognising that “a given biblical text may not conform in every detail to present

- day literary categories”;
10. noting syntax, and studying “the key words...by comparing their use in other parts of the Bible by means of a concordance and with the help of biblical lexicons and dictionaries”;
 11. exploring “the historical and cultural factors” (employing “archaeology, anthropology and history” as applicable);
 12. utilising highly favoured extra-biblical writings “without...preempting the task of exegesis”;
 13. then turning to other commentaries and helps;
 14. interpreting prophecy with the following points in mind: “God’s power to predict the future (Isa 46:10)”; the “moral purpose” of prophecy; the “focus of much prophecy is on Christ...the church, and the end-time”; the “norms for interpreting prophecy are found within the Bible itself”; some literal names in OT prophecies are applied in a spiritual sense in the NT (e.g., Israel represents the church); the two general types of prophetic writings: non-apocalyptic prophecy (e.g., Isaiah and Jeremiah) and apocalyptic prophecy (as found in Daniel and Revelation); “apocalyptic prophecy is highly symbolic”; and “the literary structure of a book often is an aid to interpreting it” (e.g., “the parallel nature of Daniel’s prophecies”);
 15. noting that parallel accounts “sometimes present differences in detail and emphasis”--therefore allowing “each Bible writer to emerge and be heard,” while simultaneously “recognising the basic unity of the divine self-disclosure” and recognising “that dissimilarities may be due to minor errors of copyists (White 1958, 1:16)” or possibly “the result of differing emphases and choice of materials of various authors” guided by “the Holy Spirit for different audiences under different circumstances (ibid., pp. 21, 22; White 1950, vi)”;
 16. understanding that while “the Scriptures were written for practical purposes of revealing the will of God to the human family,” they were, nonetheless, “addressed to peoples of Eastern cultures and expressed in their thought patterns”; and, further, within progressive revelation and the change of circumstances within salvation history, allowances must be made in interpreting and applying Scripture--e.g., such activities as engaging in wars applied to Israel as a civil government structured theocratically, but it is not “a direct model for Christian practice”;
 17. the task of applying the text, recognising “that although many biblical passages had local significance, nonetheless they contain timeless principles applicable to every age and culture.”

Most of the above seventeen methodological pointers are normally assumed and automatically applied by an exegete (cf. the later work of Davidson 2000b, 58-

104). They could be expected of most all contributors to the Dan 8/נצדק debate working within a general historical-grammatical-literary framework and accepting Scripture's own presuppositions (as opposed to "classical Troeltschian" pre-understandings). For the most part, "Methods of Bible Study" permits flexibility among non-critical approaches.

Methodological Position of the Present Work

Expressed simply, this work utilises an historical-grammatical-literary framework, analogous to "Methods of Bible Study". From an amplified perspective, the present approach can be seen as a composite, multi-discipline (linguistic, biblical-exegetical, theological) and multi-dimensional (word study, historical review, literary-analytical, typological) approach, a "multiplex approach" (cf. Hasel 1991, 111-14, 183-84, 205-07 in relation to a biblical theology; cf. Alter 1992, 6-8). This approach allows for the input of the different heuristic elements without being confined to any single one and without being constricted by a single 'centre', discipline or dimension. A multi-track approach is surer by provoking thinking from different perspectives (cf. Culley 1985, 175, regarding Polzin's eclectic approach "to stimulate thinking about the text rather than to build a method"). Quite importantly, breadth and fluidity in the biblical text means that it is not containable in either one interpretive dimension or one frame of reference. Craig Broyles (1989, 13) well illustrates this even on the literary level of a single genre, the lament. A lament psalm is a narrative, as it tells an experience; poetry, because a metrical structure is employed in presenting the narrative; prayer, because the lament petitions God; argument, because it often presents a case to be debated; and theology, because the lament expresses a faith. Further, the experience itself may be classified as cultic or historical, "but it is

certainly psychological and social” (ibid.). Nonetheless, in the bigger sweep a lament psalm is basically a lament.

Beyond this textual complexity, it is recognised that contemporary pre-critical (as it were) and post-critical hermeneutics also have to deal with postmodern techniques. Clearly, the above suggested method is far from postmodern. It takes historical context seriously; it has a general metanarrative framework, and therefore is not seen as antitotalizing or antifoundational; and it assumes authorial intent as normative.

The present thesis will utilise some features from the contemporary Literary Paradigm, such as accepting books of Scripture in their final form (actually noted in modernity: Snaith 1944, 89, fn.1), and recognising the interpretive contribution that genre makes toward meaning. However, it will avoid the extreme features of Narrative Criticism, Reader Response Criticism, Deconstructionism, and the like, though adopting some aspects in a modified manner. An example of the latter is where Structuralism, but not Post-Structuralism, moves into semiotics and makes the semantic assertion that words and sentences relate meaning, rather than meaning being inherent. This is largely so, but will have some modification. While this goes beyond the purview of “Methods of Bible Study”, it keeps to the spirit and aim of the document.

Genre is a dynamic, rather than a static, concept in that it alerts the reader to tone, structure and content, so shaping meaning (cf. Woodward and Travers 1995, 35). As just noted with a lament, genres are composites of features (as metaphor and imagery) that are shared between genres and ““some works contain elements of more than one genre; they are ‘mixed’”” (S. Chatman in ibid.; cf. Feinberg 1995, 48, 60; Sandy and Abegg 1995, 181). Still, the communicative intent is effected either in the

bigger sweep of the predominant focus or on two or more clear levels (as in Daniel 8, an historical apocalypse most broadly, but with cultic symbols and imagery producing a ritual genre on a subsumed level). If “the shape of any particular genre at any point in history is determined to a large extent by the culture in which the genre is used” (Feinberg 1995, 49, n. 8, deferring to T. Longman), the Israelite culture tuned apocalyptic Daniel by and into its cultic thought patterns (Dan 1:2; 5:2,23; 8:3-14,26; 9:16-20,24,26; 11:31,45), so that one could expect to find the sanctuary and divine intervention and judgment interwoven.

Another area beyond the “Methods” document that deserves comment is Canon Criticism because of its emphasis on the unity of the text and “continuity of a text’s meaning throughout sacred history” (Waltke 1981, 8). Bruce Waltke’s “Canonical Process Approach” corrects Brevard Child’s canonical theory regarding loss of the original historical significance in reworked texts as the canon progressively took shape. Waltke states that “canonical texts in their earlier stages in the progressively developing canon were just as accurate, authoritative, and inspired as they are in their final literary contexts” (ibid.). Waltke also differentiates his method from Sanders, Clements and the similar *sensus plenior* approach, and defines his “Canonical Process” view as “the recognition that the text’s intention became deeper and clearer as the parameters of the canon were expanded” (ibid., 7).

The temptation of canonical approaches that emphasise the process rather than the content, however, is to focus on later amplification in a diachronic perspective that will often assume deeper and broader explanations in subsequent passages, whereas the canon is open to work in a reverse direction to facilitate true intertextual study. Some accounts, such as the Flood (Gen 6 - 9), are not so fully explicated in later writings (Isa 54:9 being one of the few direct references in the subsequent Hebrew

scriptures), and clarification comes by returning to the earlier record. Even though some of the ramifications and meaning of the Flood were extrapolated and subsequently mentioned, more so in the Christian canon (Matt 24:37-39; Lk 17:26-27; Heb 11:7; 1 Pet 3:20-21; 2 Pet 2:5; 3:6), they were not developed. Some facets of their significance are better gleaned from the Genesis context; for example, Deity's motivation for the Deluge and provision for the preservation of life (Gen 6:1 - 7:6). So, the approach adopted in this work does not only seek progressive revelation but it also seeks greater elucidation from researching in a reverse direction. Passages utilising themes of Dan 8 and the קִיּוּם lexeme within the Hebrew canon will be sought synchronically, yet with a view to the historical setting in which they appear.

Two specific areas embraced in the "Methods" document particularly relate to this present work, and will be amplified at this point. They deal with the unique nature of apocalyptic literature and with linguistic method.

Apocalyptic and Interpretation

This section covers two areas important to the pursuits of this work. The first is issues relating to the prophetic school of historicism (defined below) that is adopted herein. Nineteenth-century excesses and mistakes resulted in a reaction away from historicism. Compounding this general disfavour, the more recent quest for greater precision in genre description is blurring the basic structuring of history that is fundamental to the historical apocalypses. The second area encompasses the literary sources of Daniel's apocalyptic portrayals and the parallel nature of his visions.

Stepping back to the three levels of apocalypticism--as a literary genre, as an eschatological orientation, and as a political-social phenomenon such as an apocalyptic movement (Hanson 1985, 466-73)--this work will mainly move between

genre and orientation. Behind eschatological orientation lie varying schools of interpretation which need some delineation.

Historicism is the school of prophetic interpretation that identifies continuous historical fulfilment of a prophecy, generally from the writer's day to the culmination of history. It has featured strongly for two-and-a-half millennia and "dominated British and American exegesis" for over 150 years till the mid-nineteenth century (Arasola 1990, 28). Then futurism and preterism came to the fore and have predominated since.

The title of Arasola's work, *The End of Historicism*, has occasioned some misunderstanding. The work is not a condemnation of historicism, but comprises historical documentation of what happened in the nineteenth century. Arasola actually states at the outset that "one should not get the impression that historicism is dead" as it again has "millions of adherents" today (*ibid.*, 1), and he concludes that "historicism did not die with Miller [the Baptist 1843/44 time-setter of the Great Advent Awakening]. It still lives in a modified and partly renewed form within the groups that have some roots in Millerism" (*ibid.*, 171).

In the main, the three principal schools of prophetic interpretation--preterism, historicism, and futurism--have been seen as quite independent from one another (Vetne 2003, 2-3, where the seven year finale of Dispensationalism is depicted as "a specially prominent branch of futurism"). A fourth school of prophetic interpretation, idealism, is such a generalised interpretive mode that it is perennially applicable in relation to principles. However, such generality is not commensurate with the incessant insistence of many prophecies to have specific placement in the spatiotemporal realm (e.g., Dan 2:36-45; 8:20-21; 11:2-4).

In some quarters, there is now the suggestion to move from an “all-or-nothing approach” in the exclusive use of historicism to regarding it as “one-label-among-many.” Recent scholarship from within Seventh-day Adventism is calling for this reconsideration (Vetne 2003, 1-14).

The laudable aims are to facilitate dialogue with non-historicists, and to allow the individual prophecies to speak for themselves rather than laying upon them a schema that may be inappropriate to the data. Accordingly, Vetne (*ibid.*, 7-8) gives a definition, with explanations following (here summarised in italics in parentheses):

Historicism [*one mode of approach; and an approach, not an exclusivist interpreter*] reads historical apocalyptic [*limitation to a type of apocalyptic*] intended by its ancient author [*not reader-determined via a postmodern discipline or creative fancy*] to reveal information about real, in-history events [*actual historical happenings, not otherworldly travels*] in the time span between his day and the eschaton [*the decisive dividing phrase to distinguish historicism from preterism and futurism*].

Jon Paulien (2003, 16) is also conscious of the current disfavour toward historicism, largely attributable to “the excesses of Miller’s historicist hermeneutic that caused historicism to be generally discredited among scholars.” This depreciation followed the Baptist apocalyptic preacher and particularly his followers setting dates from 1842 to the Great Disappointment of 1844.

The modifications of Vetne and Paulien are helpful in forcing understanding as to what others are thinking and perhaps to be better understood in turn. More importantly, there is a call to be sure that the biblical text is permitted to speak for itself and not have a hermeneutical grid arbitrarily placed upon it.

On the other hand, many historicists would argue that most all of their ilk do respect the internal witness of the text. For example, while they see the visionary section of Dan 2 as an historical apocalypse, they treat the bulk of the chapter not as mere narrative framework but as story in its own right. Likewise, the personal “seven

times” prophecy in the Dan 4 narrative of King Nebuchadnezzar is left as story and not forced to function as an historical apocalypse. So Shea (1997, 201-02) specifically points to the prophecies of Dan 4 and 9 to be “better defined as classical prophecy rather than apocalyptic.”

Paulien (2003, 27-29) notes how there has been a differentiation between general, or classical, or non-apocalyptic, prophecy (as Isaiah, Jeremiah, Amos) and apocalyptic (as Daniel and Revelation). He now calls for a more critical subdivision of the mixed genres of Daniel (narrative, including court tales; prayer; poetry; apocalyptic), and of Revelation. Daniel is generally regarded as primarily historical apocalyptic, though there is a question raised as to whether Dan 7 and 8 “truly fit the genre” (ibid., 32). Reference is made to Lucas, Niditch and Collins, the last-mentioned quoted as naming Dan 7 and 8 “Symbolic Dream Visions” (ibid., n. 81). However, this is a sub-classification that is not to override the basic categorisation. Elsewhere, from Collins (1992, 32) himself, there is a broader perspective: “The symbolic dream visions in Daniel 7 and 8 are a typical form of revelation in ‘historical’ apocalypses.”

These new suggestions run the risk of unduly limiting what is contextually legitimate in the historicist approach. Besides, in atomising genre they are, to make an oxymoron, moving backwards to a lingering *Zeitgeist* from modernity. While such fragmentation has some legitimation (compare above on genres), atomising the historical apocalyptic visions of Daniel risks de-focusing from the bigger textual picture that portrays the need for a more thorough-going historicist hermeneutic. It is likely that there will be counter-thought to retain, even if also refine, a centrist historicist approach for Dan 2, 7 - 12.

The second area to be covered in this section on Daniel's apocalypse relates to the sources of Daniel's material and the parallelism of the visions. Turning back to the "Methods in Bible Study" document (cf. Paulien 2006, 245-70; Strand 1992, 3-34), reference is made to the uniqueness of apocalyptic literature at the point of interpretation. Taking cognisance of the peculiarities of Daniel's apocalyptic, there follow two pertinent points for interpretation. First, the symbols (such as the cultic references in Dan 8) and other expressions of Daniel's apocalypse are largely taken from prior literary works and/or oral stock-in-trade traditions. This being so ties in with the sanctuary model already identified as a heuristic device and with the exploration of usage of the קִדְשׁ lexeme through the Hebrew scriptures (Chaps. 3 and 4) to assist determination of the meaning of קִדְשׁ in Dan 8:14. Evidences of Daniel's indebtedness to prior literary sources within the Hebrew Bible will now be given.

Daniel's long prayer (Dan 9:4-19), coming after his study of the writings of Jeremiah (v.1), portrays the prophet's thought-world as being heavily influenced by Israel's history and laws recorded in the Hebrew scriptures. This is seen in the heartfelt sentiments and direction of Daniel's prayer with its specific references to YHWH's "precepts" and "judgments" (v. 5), "the law of Moses" (vv. 11, 13), "the voice" and "laws" of YHWH Elohim (v. 10), "the prophets" of YHWH (vv. 6, 10), Israel's leaders (vv. 6, 8), Israel's salvation history (Babylonian captivity, vv. 7, 11-14, and Egyptian deliverance, v. 15), and the history of Israel/Judah and Jerusalem generally (whole prayer).

Other indications also incline the reader to the thought that the book of Daniel particularly reflects earlier Hebrew scriptures. Examples include: the interpreting role of angels (cf. Dan 7 - 12 especially with Zech 1-6; Hasel 1986, 153); the idea of the resurrection (Dan 12:1-4, especially compare Isa 26:19, and also Job, Pss, Ezek, Hos;

ibid., 154); the sanctuary and cultic terms (Dan 8 compared with Lev 1-10, 16, 23; cf. Shea 1986, 203-08; Vogel 1996, 21-50); and the notion of kingdom (compared with the Davidic-Messianic kingdom in Psalms and the historical books 1 Sam - 2 Chron, and other pre-Danielic sources, Daniel has a high proportion of references to the “kingdom”--demonstrated in Chap. 5).

Accordingly, it is expected that the inscripturation of Daniel’s apocalyptic visions will draw upon the language, thought-forms, history and institutions of Israel, particularly as depicted in Israel’s scriptures. Some commentators focus predominantly on the prophetic writings, as in Collins (1992, 32): the “visions of Daniel 7 and 8 can be viewed as a development of the symbolic visions of the prophets (Niditch 1983),” and Vawter (1960, 34): “The major dependence of Ap[ocalyptic], almost to the exclusion of any other, is on the prophetic literature of the OT.” While the *Nebi'im* seem a more fruitful field than Von Rad’s earlier preoccupation with wisdom literature, all segments of the Hebrew scriptures are represented, and later in this work Levitical cultic literature and even Joban speculative wisdom will be featured.

This study, then, is largely guided by the hermeneutical understanding of the book of Daniel utilising earlier Hebrew scriptures for its symbols and language. These linguistic forms are characterised as imbued with long-standing and/or authoritative “theological meaning and usage” (Paulien 1987, 158, in relation to the Christian Apocalypse). This type of interrelation facilitates and invites intertextual study, herein pursued on linguistic, exegetical, and theological levels.

The other idiosyncrasy of apocalyptic that is particularly relevant to this study is the feature of parallel visions depicting sequential historical powers⁶ from the

⁶The older idea of Daniel deriving his four-world empire schema from Greek and Persian thought has been challenged by Babylonian cuneiform texts showing that an Assyria-Babylon-Persia-

writer's time through to the eschaton (Hasel 1986a, 158-60 for the general principle; Shea 1986a, 185-92, 200-03, 208-22, 234-52 for its application). So Collins (1998, 103) reasons: "In view of the parallelism between Daniel 7 and 10 - 12 it is apparent that...." As a heuristic device, this particularly helps interpret features of each power and the reference to 'the sanctuary being נִצְדָק' in Dan 8.

Literary parallelism also helps unravel the complications created by the apocalyptic tendency to alternate and interweave a complexity of concepts, symbols, vertical and horizontal foci, and literary sub-forms (cf. Paulien 1987, 159-62). Particularly relevant to this study is the switch from the wild beasts and judicial scene of Dan 7 to the cultic images and נִצְדָק in chapter 8. Collins (1998, 108) heads in the right direction: "The parallel revelations in Daniel 8 - 12 consist of a vision in chap. 8 which closely resembles chap. 7."

The importance of the variation within these parallel revelations is partly illuminated by the concept of redundancy, "the availability of information from more than one source" (Anderson 1985, 82). While this is more generally applied to double and triple stories in narrative texts, principles can be applied to the repeated lines of Daniel's visions where redundancy within the same genre increases predictability. Expectations of similarity are raised by the connecting introductions to Dan 7 and 8: reference to 1st and 3rd years of King Belshazzar-Daniel-dream/vision-and 8:1: אַחֲרֵי הַנִּרְאָה אֵלַי בְּתַחֲלָה: "after the (one that) appeared to me at the first." "When the opening lines of a repeated story reveal the similarity to a previous story, the implied reader predicts what will occur next" (ibid., 84). However, when the reader is confronted with variation in the next report, anticipation is fractured and retrospection

Greece schema was a Babylonian idea. However, this Babylonian "Dynastic Prophecy" has foci and features considerably unlike Daniel's depictions and is therefore not to be taken as the latter's source, but simply seen as evidence for a possible common Near Eastern prototype (Hasel 1979, 17-30; 1986a, 155-56).

and lateral thinking is engaged (cf. *ibid.*, 85). The gaps, the switches of animal images and their numerical reduction, and the substitution of the sanctuary for the kingdom, all “invite the reader to play an active role in determining the meaning” (Levine 2005, 88, in regard to narrative minimal and maximal strategies in literary techniques).

So, in relation to apocalyptic and method, three points need to be underscored. The first two are unique features of the book of Daniel that assist interpretation. They are that the literary source is primarily in the Hebrew scriptures, and that the visions are to be viewed as parallel. The third point is that the recent qualifications of Vetne and Paulien do not deter this work from proceeding on the vital hermeneutical premise that Daniel’s visions are basically historical apocalypses.

One other specific area of “Methods of Bible Study” that particularly relates to this thesis is that of linguistics in the area of semantic determination. This is now addressed.

Linguistics and Semantic Method

This section is quite telling because it specifically deals with the perceived centre of the debate, semantic interpretation. The tenth point of the “Methods” document refers to the study of “key words” by methods of comparison and research, noting syntax. The fifth point suggests that “the meaning of words...is best determined by comparing Scripture with Scripture” with a view to textual context. Since this work centres on one word in the Dan 8 context, there follows elaboration of these fifth and tenth points, with the rationale for and presuppositions behind the linguistic approach of this work.

In relation to Dan 8:14 it was earlier noted how the challengers of the investigative judgment teaching view the meaning of נצדק as “justified”, “restored to

its rightful state”, and the like, and refer to the root’s non-cultic status to debar a connection with Lev 16. It was also observed that the strength of their objections is in the gravity and force of assertion, rather than in the detail of evidence.

On the other side, recent defences of the traditional approach have moved toward giving an explicit, though non-comprehensive, semantic methodology, and have shown a broader understanding of the use of the צדק lexeme. However, there has been far more stated in relation to literary, than to linguistic, concepts and methods within Seventh-day Adventism, though scholars have been aware of key elements in semantic understanding. Illustrating the latter, over thirty years ago Hasel (1974, 171-77) argued for contextual determination of meaning over etymology, root meaning and cognate languages. Nonetheless, apologists have not fully utilised the findings of “indeterminacy” semanticists and have neglected to analyse and state the method of the challengers.

Such an analysis, summarily stated, immediately follows. Then a brief overview of linguistics and biblical studies is given before turning to the justification of undertaking synchronic-like word studies in biblical literature. More specific matters dealing with semantic procedure ensue and conclude the chapter.

Assumptions and Rationale of the Challengers

It is particularly noted that those modifying or challenging the traditional approach almost always take the ‘meaning’ of צדק as a given: “The word *sadaq* means ... in Hebrew” (C.G. Tuland, drawing on others, and quoted affirmatively in Ford 1980, 63). Compare Ford himself: “The correct meaning of *sadaq*” (ibid., 216), and “the true meaning of key original terms such as *nitzdaq*” (ibid., 330, n. 2). This given meaning is often obtained by an uncritical adoption of a predominant dictionary

definition or even statistics in usage. To some degree, the resultant meaning thus adopted approximates the Dan 8 passage and so has ready acceptance.

Such an approach appears to reflect semantic values of the original language, is convenient, and in many places it would accurately describe contextual meanings. Not so obvious to its practitioners is the cultic and theodicy-anthropodicy contextual usage of קָדַשׁ in Dan 8, leading to the need to be sure of the lexeme's function in its new context. While the current trend of indeterminacy in semantic method should be modified, the still frequently practised dictionary-derived and frequency-of-usage approach is its inversion.

It could be imagined that a critic of the “cleansed” translation of קָדַשׁ in Dan 8:14 would theoretically acknowledge that a convenient dictionary-frequency approach runs the risk of imposing allied but imprecise meaning, or even alien meaning, upon a text. However, embroiled in the debate, theological constructs (like salvation narrowed to the existential justification of believers) or contextual misreadings (as minimising cultic themes) forestall a closer examination of the usage of קָדַשׁ. Further, once at Dan 8:14 (and having brought narrowed preconceptions), many consciously commence exegesis from the immediate word unit moving upward to the passage dealing with the little horn power (vv.9-14) and further upward and back to favoured soteriological ideas. Contextual meaning of a word, however, primarily “comes from the top down” (Russell 1995, 287), at least starting with the book's genre and themes, but ideally combined with this is a broad examination of the usage of the word involved.

Before outlining the semantic method adopted in this study, some background issues need to be addressed. The discipline of linguistics experienced major paradigm shifts through the twentieth-century, and the general area of semantics is still

unsettled. Though lexical semantics is experiencing greater refinement, determining a semantic theory specifically for biblical words encounters some conventional and some special questions. Biblically-specific questions revolve around the influence of the idea of a “sacred canon” upon the biblical writers, but this is not to embrace the larger issue of special hermeneutics for biblical literature and general hermeneutics for other. At this point a brief historical overview, focusing on linguistic application in biblical studies, should be outlined.

Linguistics and Biblical Studies: Historical Overview

Modern linguistics, particularly in the area of semantics, did not decisively impact biblical studies until the early 1960s. At that time the challenging work of James Barr, particularly through the very influential *The Semantics of Biblical Language* (1961), stamped its presence. Barr was able to apply the synchronic principles of Ferdinand de Saussure (1983, from a 1916 posthumous compilation) and others, and break from the long-dominant diachronic philology. Synchrony views language more from the perspective of the user, gives a greater perception of semantic fluidity, and exposes the weaknesses of excessive etymological applications. Barr focused on poor methodology in word studies, highlighting such aspects as the faulty use of etymological approaches and comparative philology, illegitimate semantic transfer, and an exaggerated direct link between language and thought structures.

While Barr’s work has been widely acknowledged and has led to more enlightened and careful emphases, predominantly synchronic, perhaps two immediate factors retarded initial comprehensive and innovative follow-up. The first retarding factor was that Barr’s work was structured as a negative corrective; it did not model a full-scale alternative. The second and related factor was that biblical scholars would need to learn the fundamentals of a new discipline in modern semantics. Roland

Murphy (1985, 64) takes the breadth of the learning task further by pointing to “the magnitude of the interpretive process in current biblical scholarship.” Murphy points to the need for skills in languages and linguistics, history and literary analysis, and other disciplines, with the goal of uniting these disciplines in the interpretative task. The task can be daunting.

It was not until the 1980s, and particularly the 1990s, that biblical linguistics began in earnest a comprehensive and positive approach to semantic determination (e.g., Louw 1982, Silva 1994 [1st ed., 1983], Louw and Nida 1988, Cotterrell and Turner 1989). However, John Sawyer (1972) was one of the few who gave an early positive model by discussing and demonstrating semantic field principles in his study of “salvation”.

The effect of the new outlook has led to a change of perspective in lexical semantics. Word meanings are seen as more fluid; historical determinants recede; and the individual context, to the extent of the entire discourse and the social-cultural setting, is emphasised. The lexicon is now portrayed as but one voice, rather than tacitly adopted as the final authority.

A specific mechanism for ascertaining meaning, one that relates critically to the קרצ debate and a notion that is now well established, is the use of semantic fields. This classification of words into areas of meaning wherein the terms are grouped according to shared semantic features has considerable advantages (and as a foundational concept is formally explicated in the footnote below).⁷ Semantic field

⁷The ground-breaking work of Louw and Nida (1988), classifies words and idioms into three broad areas: *unique referents* (proper names), *class referents* (the common words, with meanings relating to objects or entities, events or abstracts), and *markers* (words, usually prepositions and particles, which mark relationships between content words, phrases and clauses). Categorisation criteria for the differing semantic domains and subdomains are the semantic features of ‘shared characteristics’, ‘distinctive characteristics’, and ‘supplementary characteristics’:

The shared features are those elements of the meaning of lexical items which are held in common by a set of lexical items. The distinctive features are those which separate meanings one from another, and the supplementary features are those which

classification highlights polysemy, readily detects diachronic change, and particularly facilitates finer semantic distinctions between related lexemes. However, with its various categorisation techniques and comprehensive notation of synonymy, antonymy, hyponymy, incompatibility, and other elements, there is the possibility that it could become a specialised and isolated research field in itself, rather than a practical tool to serve biblical exegesis. More immediately, if the popularity of semantic-field theory leads to dominance there could be a narrowing of semantic interpretation to relationships of lexemes within fields, a lack of between-field description, and the temptation to bypass the historical framework (Bodwell 1993, 158-59).

Many articles on biblical semantics were written in the closing decade of the twentieth-century. They appeared in the introductions and layout of multi-volumed dictionaries (e.g., Clines 1993- , van Gemeren 1997) through to textbooks on hermeneutics (e.g., Klein, Blomberg and Hubbard, Jr. 1993, esp.158,183-99,221-25, 241-52; Dockery, Matthews and Sloan 1994, 447-52; and in the 1980s: McKim 1986,

may be relevant in certain contexts or may play primarily a connotative or associative role. (Ibid., vi)

Within domains and subdomains, Louw and Nida move from meanings of a generic nature to meanings that are more specific. However, they acknowledge that this procedure cannot be strictly adhered to because of the diverse relations the various meanings sustain to one another. Varying levels and dimensions are involved, effecting “complex clusters and constellations” (vii).

The co-authors list their fundamental principles of semantic analysis and classification (summarised as follows):

- i) there are no synonyms (in the fullest sense of having the same meaning in all contexts and identical connotative and associative meanings);
- ii) textual context and extra textual context mark differences in meaning: “the correct meaning of any term is that which fits the context best” (xvi).
- iii) meaning is determined by a set of distinctive features (e.g., *father* as a person one generation prior to the referent, is male, has direct lineage [biologic or legal], and contrasts with *mother*, *son* and *daughter*);
- iv) figurative meanings differ from their literal bases in respect to diversity in domains (e.g., *Herod* as *fox* moves sharply from human to animal domains); there must be sufficient hearer/reader awareness of the relationship between the literal and figurative meanings employed; and the extent of conventional usage of a figure determines its semantic value: the more often a figure of speech is used, the less impact it conveys;
- v) different meanings of any one word and the related meanings of different words do not neatly interrelate, their multidimensional nature tends to present irregularly shaped constellations.

196-210,271-74,280-96,326-35). Clines (1993, 14-15,24-26) claims a ‘meaning from usage’ approach, viewing sentences and discourse as wholes, rather than focusing on individual words, and dealing with syntagmatic and paradigmatic relations alongside the quest for meaning.

Generally speaking, this cross-discipline activity promises fruitful assistance for biblical studies. However, there are some special considerations that are germane to religious studies. These will now be canvassed, particularly to ascertain whether the data is suggestive of a stabilisation of the semantic values of biblical words, as a word study of קָדָשׁ in the Hebrew Bible is subject to any changes in the passage of the 1,000 years or so of inscripturation.

Written Language, Religious Language, and a “Sacred Canon”

With the analysis of קָדָשׁ entailing an investigation of usages in a religious body of writings, notions of formality, stability, and technicality are important. Written language is more formal and stable than that spoken, while religious language can further stabilise meaning and embody it in technical terms. Finally, the idea of a “sacred canon” can lead to a closed corpus of writings wherein preservation and continuity yet further stabilise semantic values.

It can be seen that all these factors would favour a high regard for the claimed “central” meaning, or for the less deterministic and more forward-oriented “potential” meaning, of a prominent word in the Hebrew scriptures. This probability will now be examined in more detail.

Language in general “crystallizes and stabilizes ideas,” settling “towards stability and resistance to change which...is a characteristic of codes” (Fowler 1986, 31, 18). Further, written language is more formal and conservative than spoken

language, rendering it more likely to obey prescriptive rules and reflect conventional usage (Fromkin and Rodman 1983, 155).

Beyond these stabilising elements in language generally, and in written language particularly, there are three other factors that lessen the normal rate of linguistic change for biblical Hebrew. The first is an idiosyncrasy of Semitic languages: “Although Hebrew was no exception to that general principle [of ‘languages changing over a long period of time’], like other Semitic languages it remained remarkably stable over many centuries” (Walker 1988, 133). Perhaps less change in society, a smaller vocabulary, conciseness of linguistic structures, and well-preserved poems, stories, and law codes would all contribute to semantic stability and continuity in the general ancient world of the Semites, particularly the Hebrews with their writings (see below). One concrete example is the form-critical observation of “fixed forms” of discourse employed by Israel’s prophets (Nielsen 1978, 1, citing Gunkel, *Die israelitische Literatur*, 1906, who makes a comparison with the less conventionalised modern European literary history). As literary forms, these *Gattungen* would reinforce stability in biblical Hebrew.

Secondly, the Hebrew Bible was composed within “a traditional culture that encouraged a high degree of verbatim retention of its own classical texts” (Alter 1992, 113). Apart from clausal repetition in the one episode, there is often, between texts centuries apart, lexical and syntactical replication to produce recurrent patterns (cf. *ibid.*, 107-28).

Thirdly, this stabilisation of semantic values in biblical Hebrew is intensified with the phenomenon of a religious community revering a body of writings as a “sacred canon”. The canon as a hermeneutical category was considered above, now the focus is on its religious nature. A comparison can be made with the fifth-century

BCE Hindu priests insisting on using the ‘original’ pronunciation of the Vedic Sanskrit after considerable change in the language had already taken place. Another analogue is the orthodox Muslim retention of Arabic for reading the Qur’an and, in some places, a prohibition on its translation. Further examples of the stabilising effect from the religious community are the continued employment of the Hebrew language worldwide in the prayers of orthodox Jews and the retention of Latin in the Catholic Mass for over a millennium. (See Fromkin and Rodman 1983, 30, for some of these examples.)

The very idea of a sacred canon implies that a certain (literary) corpus is considered a standard or rule (*kanon*) by which other oral or written messages are to be judged. This canon finally becomes a closed corpus, and that sealing effects continuity of form.

While stressing that modern research has confirmed the fact that the Hebrew language as a linguistic system is much the same as any other language, that is, it is a “natural language” subject to change, Sawyer (1990, 399) adds, “The Hebrew Bible is a closed corpus of an arbitrary kind and one that has been heavily influenced by ‘unnatural’ process,” including scribal conventions and religious factors. Some of those unnatural factors are noted in textual criticism, such as when emendation is considered necessary. There is “a striking uniformity [in the text of the Hebrew scriptures] in comparison with the text of some other types of ancient literature” (Barr 1968, 1).

Normally, with the writing and collating of the contributions to the Hebrew Bible occurring over many centuries, change in the sense and reference of words would be highly likely. However, yet another stabilising factor is the perceived uniqueness of a message. Such would lead to the preservation of meaning in key

words. It is interesting how this is the unspoken assumption of Tidwell (1995, 251-69, esp. 256), one who is keenly cognisant of semantic and historical-critical factors, as he claims continuity within a biblical strand he feels was composed over 500 years.

If it is true that with constant use “the sets of ideas encoded in language are constantly affirmed and checked” (Fowler 1986, 27), it must be far more so with key religious words repeatedly used in a sacred body of writings. Again, this is an assumption of Tidwell in his semantic analysis of מסלָה *m^esillâ* in cult-processional contexts, sometimes in association with theophanies. Noting that 22 out of the 28 instances of *m^esillâ* in the Hebrew scriptures occur in sacred road contexts, Tidwell (1995, 257-58) affirms:

All these contexts speak eloquently of the character and function of a *m^esillâ* as a *via sacra* and of the cultic and religious associations the utterances of the word would arouse in the mind of the ancient Israelite.

The same examination of the textual context and the same regard for continuity of a usual/potential meaning must be made in relation to קָדֶשׁ.

The social context can reinforce continuity in semantic values. Sociolinguistics asserts the important input speakers/writers, or facts about them, inject into the linguistic process (Davis 1990, 5). Biblical writers wrote within a religious tradition, the tradition itself being embedded in an institutionalised community with its central sanctuary. Again, the prominence of the sanctuary is seen in much of the Pentateuch (e.g., Exod 25 - 40; Lev; Num 1 - 10; 15 - 19; 28 - 29; and Deuteronomy’s repeated references to centralised sanctuary worship with its unifying legislation, esp. chaps. 12 - 26), in the Writings (e.g., in Ezra; many Pss; and a major motif with the Chronicler and Daniel), and in the Prophets (even if ambivalent because of Israel’s presumption upon the temple in its midst: e.g., Jer 7 - 10 setting; Ezek 8 - 11; 40 - 48; Hag; Zech; Mal). Standardised sanctuary formulae and enactments would perpetuate

a common ideology and theology. The consequent shared knowledge of the sanctuary-dominated community would reflect on the text.

[The] text is a communicative interaction between its producer and its consumers, within relevant social and institutional contexts
The significance of linguistic structures in literature is a function of the relationships between textual construction and the social, institutional, and ideological conditions of its production and reception. (Fowler 1986, 10, 12.)

In the context of a long religious tradition with its central sanctuary institution and its sacred canon, the Hebrew Bible writers would tend to preserve the semantic values of key words.

While all of this data facilitates synchronic investigation, it also amounts to a diachronic argument in favour of a uniquely consistent, historical framework for key terms in the Hebrew scriptures. Synchrony and diachrony must be held together. The words of Mary Bodwell (1993, 159) in a more generalised setting are germane here: “By insisting on the monopoly of synchrony, much of the work in theoretical linguistics has been limited to isolated, decontextualised language sliced out of its historical framework.” Bodwell continues, “Clearly language is of such a nature--being organic and existing in time and space--as to require full consideration of the synchrony/diachrony interrelationship.” Apart from the need to constantly consult with the historical setting, it is so that the consistent dealings of Deity, the nature of Israel and other people, the sanctuary template, and other factors repeat many of the historical contexts recorded in the Hebrew Bible. This general historical replication further assists the semantic determination of קָדָשׁ.

Taken together, the above factors do favour the likelihood that the usual meaning of any key word in the Hebrew scriptures would tend toward stability through time. While acknowledging the theoretical arguments in favour of the general indeterminate nature of word meanings, and while acknowledging the need to

countenance input from the historical setting, the above data suggests a higher than usual stability in the semantic values of at least the predominant theological terms in the Hebrew scriptures. Accordingly, the editor (Clines 1993, 16) of the recent *Dictionary of Classical Hebrew*, while acknowledging an inevitable degree of diachronic development “in the meaning of words throughout the millennium or more in which ‘Classical Hebrew’ was used,” nonetheless states that “for most purposes we regard the classical language as constituting a single phase in the history of the Hebrew language” and the dictionary “studies the classical Hebrew language as if it were a synchronic system.” This means that the קָדַשׁ lexeme could be expected to significantly retain such features as its literary and historical associative tendencies from earlier usage and its resultant connotative values.

“Determinacy” versus “Emergent” Views

Determinacy (or “Fixed Codes” or “Container/Conveyor View”) assumes that a word inherently carries meaning.

...what we call a ‘container’ or ‘conveyor’ view of meaning. In various forms the container view is widespread both among ordinary language users and among linguists and philosophers interested in language. This is the view that words...contain meaning within themselves; a meaning which, in the course of language use, is conveyed or transmitted to another individual. (Moore and Carling 1982, 11)

With this understanding, meaning is predetermined and fixed prior to utterance or inscription. The semantic flow is from word to usage.

The emergent view reverses that flow. Meaning arises or emerges with usage. Words do not have meaning; they convey meaning when actually utilised in communication. Hence this view is sometimes called “indeterminacy” and “epiphenomenalism”.

The determinacy view has been harshly criticised in more recent years (cf. in Davis and Taylor 1990). Its predetermined fixity of meaning is seen to deny or inhibit the active, creative role of speakers and writers. Innovative combinations of words facilitate endless varieties of emphases, unique nuances and special foci in speech and writing. Fixed codes or determinacy, as presented in an extreme form by its detractors, would foreshorten such creativity.

Common to almost all criticism of determinacy is the idea that words are assigned meaning while isolated from a context of usage. Determinacy assumes that meaning begins with words and not with the user of words, that words derive “their meaning from a structure that [is] limited by an organizing fixed principle, a fixed ‘centre’,” that limits “the play” (Derrida’s “le jeu”) of the structure (Patmore 2006, 248, fn. 26). To the contrary, it is now stressed that, “Meaning is not an inherent but an emergent property of words and sentences” (Moore and Carling 1982, 11). Since word meaning only arises from the actual usage of words, it can only be known when the context of communication is known. The context includes the social and thought-world of the communicators (extra-textual) as well as the more immediate thematic development of the sentence, paragraph and entire discourse (textual). Hirsch (1967, 47-48, 86-89, 238-40) gives finer differentiations on the topic of context, but the above is a working summary.

While the emergent view has rightfully swung the pendulum in its direction, its proponents are riding the wave of a general contemporary mood of indefiniteness, with some overstating their case. Anna Wierzbicka (1992, 23) rightly protests against this general indulgence of indefiniteness: “The ‘modern’ view on the subject is, it is assumed, that words can’t be defined because the meaning encoded in human language is essentially ‘fuzzy’, as is human thinking generally.” It would be truer to

fact to acknowledge that words have ‘potential meaning’ based on past usage (and secondary contributors, as etymology [Dahood 1965, xli], cognate languages [ibid., passim; e.g., xxxii-xxxv, even if overdone]). Because of the ways a word has been utilised in a speech/literary community, even because of the user’s very recognition of its existence, that word does carry semantic significance prior to its next utilisation, even an innovative utilisation. This is not to say that the next usage will be tied to prior use (determinacy), but it is to say that prior usage is likely to contribute to the semantic value of later use. Meaning may not inhere within a word but it does adhere at least to the next employment of that symbol.

So, while a word strictly does not *have* meaning, it certainly does, based on prior usage, have specific potential meaning. Cognitive linguistics takes this a step further, as van der Merwe (2006, 89) quoting J. Allwood: “‘The meaning potential is all the information that a word has been used to convey either by a single individual or, on the social level, by the language community’.... When a word is used, one or more aspect [*sic*] of its meaning potential are activated” and the context creates the conditions which will call for a certain nuance of that word to be activated. With the qualification that they are historically descriptive terms, it can be said that, based on prior usage, a word has a “common”, “central”, “normal”, “general”, or “unmarked” meaning (Louw 1982, 33-35). Louw underscores that these terms refer to frequency of usage, and not any ‘inner’ or inherent meaning. He rightly concludes, though too sweepingly, that an unmarked meaning is actually a subordinate feature, as semantic value is basically context-derived (ibid., 37). “*Unmarked* is understood as that meaning which would be readily applied in a minimum context where there is little or nothing to help the receptor in determining the meaning” (ibid., 34; italics Louw’s).

It seems best to speak in terms of the ‘prior and pivotal’ (but not ‘ultimate’) influence of usage. Chronologically, the potential or the general/unmarked meaning of a word precedes its emergent value(s), but the setting of the actual usage is the final arbiter in semantic analysis; context of usage is the final determinant of meaning. The ‘context of usage’ is both thematic and terminological, the latter because “language is a system of interdependent terms in which the value of each term depends upon the presence of the others” (Gillepsie 1986, 203, coming out of Saussure’s *langue* [system] - *parole* [speech event] distinction). Therefore the use of קָדַשׁ with the sanctuary in Dan 8 means that the reciprocal values of the cultic sanctuary and the judicial-moral values of קָדַשׁ will feed into each other, a process that is heightened by the unexpected terminological juxtaposition.

In sum, word meaning is ascertained from noting the textual (and extra-textual) context-of-usage of terms which, at least to that particular time, have potential semantic values. This theoretical understanding allows for the vital flexibility and elasticity of the emergent view, while simultaneously giving due weight to the influence of prior usage. In this study, this approach is called “modified indeterminacy,” though it could almost as readily be called “modified determinacy.”

One may speak of determinacy in verbal meaning as something actualised by the will of an author (e.g., Hirsch 1967, 45-48), but that is dealing with a contextualised sequence of words. Once words are placed in a text, determinacy is set, and the higher the level (from word to paragraph to theme) being addressed, then the greater the certitude of the author’s determinate sense being understood.

On the terminological level, the determinacy/indeterminacy question is central to the linguistic issue in the understanding of קָדַשׁ in Dan 8:14. The prior usage of the verb and the lexeme generally must be examined for all their meanings-in-context.

The findings and other attendant data (etymological, cognate, and any other relevant lesser factors) are to be brought to the text. Then, as far as objectivity permits, the final determinant, the Dan 8 context, is to indicate the appropriate semantic nuance(s).

To assume that the normal dictionary definition of moral righting, justifying, and the like, can be laid upon the text is to be trapped in determinacy. On the other hand, to downplay potential meaning to the dominance of the immediate literary and historical-social context, this being the tendency of the contemporary postmodern reaction, is to risk missing the wider historical framework which is particularly relevant with religious texts. So there must be a combined approach that in this study is named “modified indeterminacy”.

Diachrony, Synchrony, Etymology and Cognate Languages

In theological circles, probably even to a greater extent than in the discipline of linguistics (see Bodwell 1993, 159, above), synchronic approaches are now more highly regarded than historical approaches. A solely diachronic approach to word meanings (as in etymology) is liable to divert attention to ‘original meanings’ or to some later facet in the lexeme’s semantic development. The result can be the imputation of meaning prior to a fair consultation of contextual usage.

However, synchronic approaches can also lead to an inappropriate degree of semantic rigidity and truncated investigation. Synchrony may assume unwarranted rigid fixity in the speech codes of a given community at a point in time. This is more than the historical stability argued above for sacred canons. It is true that there are reasonably homogenous speech communities, enabling effective communication, and particularly so in communities tending to isolate and gather around a sacred text.

However, stability and homogeneity are not rigidity. Lexemes are not absolute, fixed, unvarying units, no matter how the setting is narrowed in space or

time. Rather, the semantic values of terms can vary with each context of usage. This can be so even with words that become technical terms through repeated usage in a specific context. Elsewhere such technical terms may be employed to express another semantic nuance (e.g., יָדָע qal as “know” in Gen 19:8; but cf. 20:6). Findings of individualised meanings and generalised patterns of usage are the surest result of synchronic, and other, semantic research.

The contributions from plotting historical consistency or movement in meaning (diachrony) and ascertaining the general usage and hence general meaning of a word at a specific point or constant period in time (synchrony) are important. However, all information obtained should feed into the interpretation of a word’s semantic value at the point of the ultimate determinant, the immediate textual and extra-textual context.

The field of biblical studies remains susceptible to the perennial danger of the exegete working with the unconscious assumption of meaning permanently inhering a lexeme or morpheme, and then superimposing this assumed meaning upon the target usage as almost the sole determinant in semantic interpretation. This accompanies reasoning from word to meaning. In the פְּתָח debate a sharp warning of Louw (1982, 21) is still applicable, even if few now actually trace a word back to an original meaning. Louw points to “the extremely dangerous fallacy” of seeing meaning as something located within a word, an inner or basic meaning (*Grundbedeutung*) that may be found by tracing it to an origin by the etymological method. A consequence is the idea “that a word really has only *one* meaning, even if there are different usages of it” (ibid., italics Louw’s). This is a predilection of many critics, and some earlier apologists (penalising themselves), in the פְּתָח discussion. Reference has already been

made to examples of the word-to-meaning approach from antagonists (Ford 1980, 63, 216, 330, n.2).

The belief in inherent meaning is also revealed in preoccupation with adding together the usual meanings of component parts of compound words. There are numerous times when this procedure is helpful, but illegitimate practice leads to the root fallacy. “Meaning is very elusive, and when morphemes combine in a word, their meanings tend to be unstable and evanescent; they may even disappear altogether” (Stageberg 1981, 89). Stageberg demonstrates how the morpheme *pose* retains its root meaning of “place” in *interpose* (‘place between’), but does not in *suppose* or *repose*. While form can be an accurate indicator of meaning, and must be respected for its potential input, there are also many times when symbols do not retain earlier semantic values. This is more so with morphemes and in Indo-European languages. In the overall, the basic hermeneutical direction remains as proceeding from meaning to form (Louw 1982, 28), but in the process the possible contribution of the latter must be canvassed as well.

Like etymology, comparative philology or cognate usage has limited interpretive value because of ‘distance’ of usage. This distance may not be chronological, but it is likely to be decidedly cultural.

If etymology belongs at the very end of a semantic analysis, cognate usage has its place next to the end on the simple grounds that the meaning of a cognate term need not be at all the same as the meaning of its Hebrew equivalent. Moreover, it must always be borne in mind that the meaning of a cognate term must itself be related to its use-in-context. (Tidwell 1995, 267)

It has been noted that “only very few and very simple concepts have any chance of belonging to the shared lexical core of all languages” and that “relatively complex concepts are usually language-specific” (Wierzbicka 1992, 16). Allowing for these

limitations, cognate languages should still be considered as possible, even if only possible, sources of data that may have some bearing in semantic investigation.

Semantic determination is a comprehensive emergent process in which many factors, including those diachronically and synchronically ascertained, are to have due weight (Bodwell 1993, 159). While context is the vital final determinant, this does not dispense with a comprehensive survey of other contributing historical, morphological and syntactical factors. A “vollständige und systematische Überblick über analoge Satzstrukturen” and the broader factors mentioned above would avoid “Zufallsbeobachtungen” (Hardmeier 1970, 179), and one of its precursors, superficial analysis of context.

The putative diachronic development of (ה)קדצ from the root possibly meaning “straight”, to the lexeme soon employed in judicial contexts, and then by the time of Isaiah widening to refer to “salvation” is not so straight forward. While הקדצ does often have strong components of meaning as “salvation” and “victory” in Isa 40 - 66 (but see more introducing Chap. 4), earlier texts also show a reasonable semantic spread. Notice הקדצ in Gen 15:6: “a right state, justification”; 18:19: “right”; 30:33: “honesty, loyalty”; Deut 6:25: “right standing/relating”; 9:4,5,6: “right standing/attitude”; 33:21: “justice, right”; Judg 5:11: “righteous acts”/“victorious deeds.” Verbal קדצ has less semantic movement but the general historical relation within the root is helpful, even if only to show a consistent breadth in the lexeme’s semantic range.

Comparative philology serves best in the heuristic process of determining the meaning of obscure words. It is more concerned with what Barr (1974, 16, his italics) describes as “*gross* semantic differences,” rather than the “fine semantics” that surround an investigation within the קדצ root.

Accordingly, while all extra-textual factors must be considered to determine the potential semantic values of קִדְּוָה, the most significant factors are those coming from the context of the communicators' speech community and/or literary thought world. Greater concentration, then, is to be accorded to the available records in the Hebrew scriptures.

Word Associations and Associative Meaning

These two areas are considered vital in semantic study. Their relevance, particularly word associations, to an analysis of קִדְּוָה, requires some explication here. "Word associations" result from repeated usage of two words in close proximity, establishing an associative link between them. The more often they are used together the stronger the word association.

Some linguists point out that this phenomenon is a consequence of linguistic ability rather than the "consequence of built-up associations" (Clark 1970, 272, where "the critics" are being cited). That is, competency produces the association; the association is not the means to acquisition or comprehension of language. Clark himself quotes tests to show that recall and sentence reconstruction reflect semantic insights at the level of deep structures. Recall is enhanced through apprehension of meaning and not mere subconscious associations. Granted this factor of intentionality, word association is even more important in semantic analysis.

The factors of intentionality by, and competence of, the user of words lead this section to a description of "associative meaning" and how associative meaning relates to "conceptual" and "thematic meaning" (cf. Leech 1974, 10-26). Conceptual meaning derives most directly from denotative content, logic, and cognition. Thematic meaning comes from the communicator's ordering of words, grammatical

constructions, foci and emphases. Associative meaning has more diverse dimensions.

Leech (ibid.) outlines five subsections in associative meaning:

connotative: referential content over and above the conceptual; e.g., in many urban cultures the connotation of ‘youth’ is immaturity, irresponsibility, recklessness;

stylistic: conveys individuality, dialect and time of writing/speaking;

affective: expressing emotion--largely parasitic: through conceptual, connotative or stylistic categories;

reflective: arises when one sense of a multi-conceptual word ‘rubs off’ on another sense--e.g., “the Comforter,” referring to a Person of the triune Godhead, reflects warmth and nearness;

collocative (or *co-occurrence*): “consists of the associations a word acquires on account of the meanings or words which tend to occur in its environment”--e.g. “pretty” co-occurs with “girl” and “flower”; “handsome” with “man” and “overcoat.”

Associative meaning overlaps with conceptual meaning, but tends to be more open-ended or indeterminate. Applying principles of association, Tidwell (1995, 257), as noted earlier, contends that the utterance or use of a certain religiously significant word “would arouse in the mind of the ancient Israelite” related “cultic and religious associations.” Analogously, one must determine whether קִדַּשׁ was associated with any particular cultic, judicial, or religious feature or event, or with any specific semantic nuance or recurring context-of-usage in the theological parlance of the Israelite or in the Hebrew scriptures.

The frequent association and paralleling of the קִדַּשׁ lexeme with words denoting jurisprudence, especially שָׁפַט and derivatives, is manifest. The association and paralleling of קִדַּשׁ and “cleanse” words combines cultic and law-court images (on the functional similarity of parallelism and metaphor see Berlin 1997, 27-28). The associations build up connotative, reflective and collocative meaning. The quest is to ascertain the precise values and direction this gives קִדַּשׁ generally, and verbal קִדַּשׁ specifically, as interpretation moves to its use in the Dan 8 context.

To conclude this section on linguistic method, it should be said that of the different relevant factors affecting the quest of this work none is more important than the ‘determinacy’ versus ‘emergent-meaning’ approaches. Challengers are tied to determinacy, but the converse of exclusive indeterminacy would not respect prior usage of a lexeme and therefore a writer’s rationale for choosing a specific word. Therefore a modified indeterminacy is adopted. Other issues such as the stability of written, religious language in a sacred canon, favouring synchrony, and word associations/associative meaning (particularly involving קדצ-שפט) are germane to this study.

Summary of Methodology

The state of interpretive principles to guide understanding is unsettled in most disciplines, including biblical studies. Within the קדצ debate, on the level of linguistics, many contributors do not have a well-reasoned semantic theory. This is particularly so among the challengers, most of whom are locked into determinacy, reasoning from word to meaning.

In apocalyptic, some recent suggestions for change have challenged the classification of the vital genre of historical apocalypse, but the visions of Daniel are fairly settled. Within theology, there is a trend toward *prima scriptura*, away from *sola scriptura*, and there is a blurring of historical distinctives. Such factors foster the predilections of ‘Reformationists’ in their elevation of a purely objective justification that leads away from the sanctuary-prophetic, salvation-history macro-hermeneutical perspective of Seventh-day Adventism. Nevertheless, at the level of biblical exegesis more of a methodological consensus can be found.

The sanctuary-prophetic/historic perspective, encompassing the good-evil ‘great controversy’ metanarrative and an historical-grammatical-literary methodology,

interlocks and networks metaphors from the sanctuary model and the salvific acts of God through history. Such interpenetration makes each facet more intelligible and more solidly grounded. Further, this broad, intertwined perspective is important to the interpretation of Dan 8 in that it provides a macro-hermeneutic that applies to all of the biblical literature feeding into Daniel, and because it is specific to Dan 8 with its sanctuary context within an historical apocalypse.

In sum, this present research works within the above sanctuary-prophetical/historical macro-hermeneutical perspective. It utilises historical-grammatical-literary exegesis, notes apocalyptic idiosyncrasies, and adopts a modified indeterminacy approach in its semantic quest. This multi-dimensional approach ties in with the features of the “Methods of Bible Study” document to which most contenders in the קדצ issue would give assent.

With the introduction and statement of method outlined, the usage of קדצ through the Hebrew scriptures is to be pursued. Those passages that reflect aspects of Dan 8 themes will receive the most attention.

Chapter 3: The Root קצ in the Hebrew Scriptures

Part 1: Verb (קצ) and Adjective (קציק / קציק)

Introduction

The raw research data from the 523 usages¹ of קצ is gathered in this and the next chapter. The data comes through an examination of the contextual employment of the קצ root, in its verbal, nominal (masculine and feminine) and adjectival forms, throughout the Hebrew scriptures.

All of the stems are deemed important as each contributes to the overall utilisation of the קצ lexeme to express meaning. The most vital are the verbal forms as they are the closest to the target use of קצ as a niph'al *hapax legomenon* verb in Dan 8:14. However, it has been shown how other expressions of the lexeme can substitute for verbal use (e.g., adjectival קצ [=קציק] at Exod 9:27; 1 Sam 24:18[17]; and 1 Kgs. 2:32; compared with verbal קצ in Gen 38:26; Job 4:17). The irregularity of the niph'al קצ at Dan 8:14 in being a stative passive, and the question as to which aspect of the verbal stem it most closely relates, are met elsewhere, but it will be seen that forensic notions run through all of the verbal stems.

The desired outcome is to ascertain the usual and the contextually specific meanings with which קצ is associated, as these meanings reflect themes in the Dan 8 target passage. This process will give “meaning potential”--that is, reference and information which the lexeme has been used to convey in prior usage--and that meaning can be expected as likely in any similar context, as meaning potentials are “a

¹ This figure is one less than Koch (1997, 1048-49) who includes a possible additional nominal at Prov 8:16 (see comments introducing קצ in the next chapter). The 523 usages (522 Hebrew plus the one Aramaic: Dan 4:24[27]) comprises 41 verbal, 206 adjectival, 118 masculine nominal, and 158 feminine nominal (including the Aramaic appearance).

result of conventionalizations of semantic operations meeting contextual requirements” (Allwood in van der Merwe 2006, 89). A major theme of Dan 8:9-14, and the book of Daniel as a whole, is vindication (as theodicy-anthropodicy) through sanctuary judgment or informal review, after a conflict-test situation. In Dan 8 צדק is a key term in this review evaluation. It follows that the use of צדק in passages having at least some leading aspects of this Dan 8 theme constitute a likely guide to the utilisation of צדק in Dan 8:14. Such passages give relevant meaning potential.

To assist in semantic determination, the method adopted is to view the four grammatical forms through three categories. These three categories or areas are Type of Literature (showing the literary form), Theme(s) of the Passage (suggesting content and function), and Associated Vocabulary and/or Semantic Fields Embraced (to assist more directly with connotation and denotation).

The first area is the broadest, but literary form or genre is not only indicative of meaning, it creates meaning in itself. A legal-dispute setting would attune the use of ריב, for example, to the connotation of a lawsuit rather than physical strife (for which ריב can be used). The legal-disputation genre creates conceptual expectation for semantic reproduction after its kind.

The second area--the theme of a passage--is more fluid, but it is the central determinant and revealer of meaning. Genre helps create thematic flow, as do the discourse plot, the grammatical arrangement and expression of words, and the choice of lexemes that reflect prior usage and hence semantic values. ‘Theme’ “refers to a dominant element of content” such as investigation, justice, or vindication that structures and unifies the larger narration. So, ‘theme’ “also means the formative unifying principle for constructing a lengthy narrative” (Coats 1983, 18).

The third area seeks linguistic connections to פְּרָשָׁה , as these associated lexemes are summary contributors to the contextual themes. These words reflect prior semantic understanding and are chosen because of the meaning explicated in that past usage which will then contribute to understanding in the present setting.

All three areas closely interrelate, this in itself furnishing additional guidance. Clearly, the more overt and the greater the concentration of interrelating factors, the more obvious the meaning intended. Outlines (explained below) of the three areas follow:

Area I: Type of Literature –

Narrative;	History;	Legal/Law;	Wisdom;
Salvific;	Judicial;	Cultic;	Apocalyptic;
Lament;	Praise;		

Other (includes, for example: Disputation, Court Record, Royal Song of Thanksgiving, Petition, Prophetic Litigation, Messianic Oracle)

Area II: Theme of Passage –

Deliverance: Physical and Spiritual/Moral;
 Salvific Righting as Pardon;
 Judicial: Deliberation/Investigation (the Process), and Other (as Executive Judgment, or as Justice);
 Vindication;
 Righting of Dispute, especially within the Covenant Community;
 Righting of Persecution or Desecration;
 Cleansing: Ritual, Moral;
 Righteousness: Abstract State, Acts of Doing Right;
 Other (varies widely)

**Area III: Associated Vocabulary and/or Semantic Fields
 Embraced –**

Justice, Judgment, Vindication;
 Pardon;
 Salvation/ Deliverance;
 Atonement, Sanctification;
 Cleanse, Purify, Wash;
 Other (varies widely)

Structuring these classifications by anticipation meant that the initial research categories were found inadequate through the inevitable arbitrariness of setting up

subcategories at the beginning of the task. Nevertheless, with ongoing adjustment and heavy use of the “Other” columns, the procedure served its purpose in better understanding the usage of קָדַשׁ in the Hebrew scriptures. Frequent linguistic associations, repeated literary and contextual settings, and other trajectories were identified.

The immediate endeavour in the listing of associated vocabulary or embracing of semantic domains was to seek out those words that the קָדַשׁ root parallels, explicates, and summarises, or to which there is some substantial contextual affinity that would enhance semantic understanding. If the use of קָדַשׁ invited its placement in one of the designated semantic fields, this would then be established by showing the terms with which it was contextually associated. If the use fell outside an identified category/sub-category it would then be placed in “Other” and the significantly associated terms would be listed, but there was no attempt to strictly classify all fields beyond those listed.

Sometimes the קָדַשׁ term would have no obvious close, semantically enlightening relation to the contextual flow. The word could be brought into a passage to qualify a more contextually central entity, term or thought. This would mean that contextual semantic input into קָדַשׁ was limited to perhaps one main term. In these cases there is tentativeness in classification, the preference being to simply list the associated word or words and not seek precision.

In this third area of classification it was later decided to give a translation for each appearance of the root and surrounding words, sometimes the entire verse in the verbal section. In the endeavour to explicate terms, the general and sometimes vague word “righteousness” was almost always avoided with more precise translations, such as “right doing”, “right standing”, “right state”, “integrity”, and “honesty”. (As

indicated in the Introduction, all translations are by the present writer unless stated otherwise.)

The strictures involved in some of these aims, plus the amount of space required and keeping to the issues at hand, limited full elucidation through the third area. Nonetheless, the method still proved very helpful in its contribution to the analysis intended.

For the adjectival form, an additional classification is given, that of "Comparative Setting Reflected by *קצדיק*". The adjective in particular is often set in contexts of contrast or comparison, demarcating entities. This comparative-demarcating notion augments distinctions when employing *קצדיק*, deepening at least the judicial divisions of right/wrong in its frequent use in contexts of jurisprudence. Of course, the nature of judgment is itself a separating, demarcating event. Syntactical connections, such as with prepositions like comparative *מן*, are noted less formally.

A word is in order regarding the pairing of *קצדק/שפט* and parallelism. In relation to fixed pairs of synonyms, Dahood (1965, xxxiii-xxxv) addresses them through the "dominating principle" of biblical (and Ugaritic) poetry, that of the symmetry of *parallelismus membrorum* (in this case, of course, as complementary extension rather than antithetical construction). *קצדק/שפט* are very often paired, frequently seen in synonymous parallelism where exact equivalency is not expected; rather very often the intention is to qualify the act of *שפט* by way of the manner of *קצדק*.

Parallelism both associates and disassociates; it associates two lines by the correspondence of ideas which it implies; it disassociates them by the differentiation of the terms by means of which the corresponding ideas are expressed as well as by the fact that the one parallel line is fundamentally a repetition of the other [but standing apart: cf. Jonah 2:3]. (Gray 1972, 126)

In this thesis, attention is drawn to the close conceptual association of שפט and צדק, whether as a hendiadys, in parallelism, appearing together loosely in the one passage, or even being somewhat apart.

A. Verbal צדק (41x) in the Hebrew Scriptures

Of the 41 times the verbal form of צדק appears, the simple category is represented 23 times: qal (22); niph'al (1 = target text of Dan 8:14); the complex, mild causative, and/or intensive category 6 times: piel (5); hithpael (1); and the causative category 12 times: hiphil (12). These appear in the various books as:

Pentateuch	Gen 2x; Exod 1x; Deut 1x
Historical Writings	2 Sam 1x; 1 Kgs 1x; 2 Chron 1x
Complex Wisdom	Job 17x
Psalms	Ps 4x;
Conventional Wisdom	Prov 1x
Prophets	Isa 6x; Jer 1x; Ezek 3x
Apocalyptic	Dan 2x

A. 1. Verbal צדק in The Pentateuch (4 times)

<i>Text</i>	<i>Area I: Type of Literature</i>	<i>Area II: Theme</i>	<i>Area III: Translation & Associated Words/ Semantic Fields Embraced</i>
Gen 38:26 (qal)	Narrative	Righting of Dispute/Vindication	Gen 38:26: "Judah recognized them and said, She is justified [צדק qal] rather than I, ² because I did not give her Shelah my son" --Semantic Field: Justice, Judgment, Vindication: through association with "discern"/נכר ³ (v.25, hiphil imperative and v.26, imperfect, as "recognized"/"discerned")

² With צדק מן, the *min* is taken as a *comparison of exclusion* wherein "the subject alone possesses the quality connoted by the adjective or sative verb, to the exclusion of the thing compared" (Waltke and O'Connor 1990, 265; cf. Hamilton 1995, 446; 1 Sam 24:18[17]).

³In the Hebrew Bible verbal נכר appears 50 times: in niph'al (2x) and piel (5x) with meanings of "know" "regard" "behave strangely"; in hiphil (39x) as "know" "discern" "perceive" "acknowledge"; and in hithpael (4x) as "make oneself strange" "make oneself as another." Wenham

Gen 44:16 (hith-pael)	Narrative	Righting of Dispute/Indictment, question of obtaining vindication	<p>Gen 44:16: “And Judah said, What can we say to my lord? What can we speak? And how can we clear ourselves [צדק hithpael]?”</p> <p>--Justice, Judgment, Vindication: through association with loose antonymous phrases: “You were wicked/הרעתם in what you did” (v.5) and “God has revealed the iniquity/עון of your servants” (v.16); but particularly the association, even if not close in the passage, with “but you, you will be clean → innocent/נקים” (v.10)</p>
Exod 23:7 (hi.)	Legal	Judicial Process-- Acquittal	<p>Exod 23:7: “From the false charge [דבר] stay far away, and the innocent and the just [ונקי וצדיק] you shall not slay, for I will not acquit [צדק hiphil] (the) guilty [רשע]”</p> <p>--Justice, Judgment, Vindication: through association with משפט and ריב in “Do not deny justice [משפט] to your poor in his lawsuit [ריבו]” (v.6)</p>
Deut 25:1 (hi.)	Legal	Judicial Process-- Acquittal	<p>Deut 25:1: “When there is a dispute [ריב] between men and they come to the judgment/court [המשפט], then they will judge [שפט] and declare right [צדק hiphil] the righteous [צדיק] and they will declare wrong/condemn [רשע hiphil] the wicked (רשע)</p> <p>--Justice, Judgment, Vindication: through association with ריב, משפט and שפט; verbal רשע hiphil, as “condemn”/“declare wrong” as antonym, (v.1)</p>

Observations on Verbal צדק in the Pentateuch as Background for Dan 8:14

The above tables under “Type of Literature” and “Themes” manifest the fact that these four usages of verbal צדק come in two pairs, finally joining together in

(1994, 275) points out how this verb is used “in a judicial sense” in Gen 31:32; 37:32-33; and here in 38:25-26.

relation to the judicial semantic field they embrace. Since it is anticipated that the theme of judgment will be prominent in this word study and that such a theme will be better understood by having perused previous judicial episodes, some space will be given here to a literary analysis of the initial two usages of verbal צדק.

צדק used within Disputation, Investigation, Decision: Consideration of the Gen 38 and 44 references is best preceded by a step back into chapter 37. In Gen 37 the brothers of Joseph bring a bloodied garment to their father Jacob for him to examine and determine whether it belongs to Joseph (37:32-33). “There can be little doubt that this word [נכר] was technical of the formal finding out of, and making a statement to the other party about, a fact of legal relevance...” (Daube 1969, 5-6)⁴.

Joseph’s brothers urge their father: “Discern/Examine [נכר, hiphil imper.; LXX: ἐπιγινώσκω] the robe....”

The narrator: “And he discerned/recognised [נכר, hiphil imperf.; LXX: ἐπιγινώσκω] it.”

Jacob responds: “It is my son’s robe. A ravenous animal has devoured him; Joseph was surely torn.”

A three-step pattern emerges in the narrative:

- Need to Discern/Examine;
- Examination/Investigation;
- Judgment Given.

This framework is repeated in chapters 38 and 44. Each could be expanded with reference to the ideas of conflict, test, sin/crime beforehand, and punishment/clearance afterward. In the later chapters here, the human interrelationships introduce comparative and vindicatory (or lack thereof) notions, with verbal צדק employed in the summary statement of the examination process. So, in Gen 38:25-26 Tamar is about to lose her life when she presents evidence to her father-in-law Judah:

- “Discern/Examine [נכר, hiphil imper.; LXX: ἐπιγινώσκω], now, to whom are these seal and cords and the staff!”
- “And Judah discerned/recognised [נכר, hiphil imperf.; LXX: ἐπιγινώσκω]”
- “And he said, She is in the right [צדק, qal perfect; LXX δεδικαίωται] rather than I, because I did not give her to Shelah my son.”

There has been a disputation, and establishing who is in the right (צדק) has come through investigation of the evidence (mirrored in 1 Sam 24, with far more legal terms, and נכר replacing ראה).⁵

In Gen 44, Joseph’s brothers are charged with stealing a silver cup. The brothers deny the charge, and ultimately the steward states that those not guilty will be deemed innocent (נקה, “be clean, pure”→“innocent/freed” v.10).⁶ The three-step outline, with other verbs replacing נכר, comprises:

- There is proposed an investigation of the sacks of each brother to determine guilt or cleanness → innocence (נקים, v.10)
- The Egyptian steward “searched” (חפש, piel), and located the cup in Benjamin’s sack (v.12)
- Returning to the city to face Joseph’s reiteration of the theft charge, Judah (the same person in the earlier episode that concluded with צדק) speaks for the brothers: “What can we say to my lord? What can we speak? And how can we clear/justify ourselves [How can we prove our innocence? NIV] [נצטדק/ LXX δικαιωθῶμεν]. God has revealed the iniquity of your servants” (v.16).

The announcements differ as the circumstances differ, but it is significant that in the first story, of the inspection of Joseph’s robe, the act of deception upon Jacob was probably orchestrated by Judah (cf. Gen 37:26-28 with 44:14-34) who was then

⁴ Cf. *ibid.*, 5-15; Freitheim 1994, 600; Wenham 1994, 275; Hamilton 1995, 431-32; and Alter 1992, 117,128 regarding allusion.

⁵ Further on the legal nature of Gen 38:24-26: “In an exchange of speeches, structured as a legal process, that right [of Tamar] is secured. ... The formulaic character of the sentence with [הכר-נא] *hakkēr-nā* (‘mark, now’) belongs particularly to the legal world, a technical term for identifying evidence (see Daube)” (Coats 1983, 211). As paterfamilias, Jacob is “to bring her [Tamar] to justice. -- *Lead her out*] a forensic term, Dt. 22:21,14....By waiting till the last moment, Tamar makes her justification as public and dramatically complete as possible” (Skinner 1930, 454-55).

later constrained, in the second episode, to clear Tamar of wrong: “She is צדק rather than I.” These first two stories are placed back to back, in Gen 37 and 38. In both there was an issue that required investigation to reach a decision, leading to the use of צדק in the appropriate setting of the Tamar-Judah saga. Then, in the later story of the brothers’ encounter with Joseph in Egypt (Gen 44), Judah for the third time is intimately involved. As in the second saga, Judah is again the spokesperson and he repeats the use of צדק at the conclusion of the disputation when making his declaration: “And how can we clear/justify ourselves [נצטדק]?” The translation “How can we prove our innocence?” (NIV) takes the reader back to the cultic נקה root (here pl. adj. נקים; Scholnick 1975, 92, ens.1,3) used by the steward in verse 10: “And you shall be clean → innocent,” manifesting the link between צדק and the cleanse field.

In relational settings, specifically disputational contexts, the first two usages of verbal צדק in the Hebrew Bible, in Gen 38:26 and 44:16, portray the establishment of the right or who is in the right (צדק) via investigation of evidence. This then leads to a declaration in terms of צדק, and Gen 44:10,16 link צדק with the “cleanse” semantic field through the process of investigation.

The Law Court and צדק: Exod 23:7 and Deut 25:1: The next two Pentateuchal usages of verbal צדק can also be coupled. This time the contexts are decidedly legal, with the theme of just dealing in the Israelite law court.

The Exodus usage (23:7) follows a variety of topics in the covenant code (chaps. 21 - 23), including matters of justice. However, with 23:1-9, there is a greater focus on justice and judgment, including dealing with matters of testifying, bribes, and fair judicial dealings for the disadvantaged. There is more legal language in this

⁶ Further on legal nature of Gen 44: Hamilton 1995, 562-63; Dick 1979, 45; Daube 1969, 235-59.

section than anywhere else in the Book of the Covenant. Further, with צדק here is a “cleanse” word: נקי “cleanse” → “innocent” (see adjectival section).

Moreover, it is only in this context of jurisprudence that the צדק root is used in the covenant code; not in connection with the many behavioural topics, but three times in relation to the processes and manner of justice. Adjectival צדק is twice used substantively (23:7-8) and the verb is employed in the hiphil (v.7). (The only other time צדק is used in the whole of Exodus is when Pharaoh confesses, “I have sinned this time; YHWH is the right/just one/הצדיק, and I and my people are the wrong ones/הרשעים” [9:27]. This substantive use of adjectival צדק amounts to a judicial decision from the king-judge of Egypt.)

As indicated in the table, the final Deuteronomy text has much legal terminology, such as ריב, משפט, שפט, צדק, צדיק, and רשע:

פִּי־יָהּ רִיב בֵּין אַנְשִׁים וּנְגִשׁוּ אֶל־הַמִּשְׁפָּט וְשִׁפְטוּם וְהַצְדִּיקוּ אֶת־הַצְדִּיק וְהַרְשִׁיעוּ אֶת־הַרְשָׁע:

(Deut 25:1). In these legal texts (Exod 23:7; cf. 9:27; Deut 25:1) verbal צדק conveys the idea of a person being seen as in the right, in or after judicial proceedings. Also, it is the antonym of רשע.

A. 2. Verbal צדק in the Historical Writings: Samuel – Chronicles (3 times)

(See next page)

<i>Text</i>	<i>Area I: Type of Literature</i>	<i>Area II: Theme</i>	<i>Area III: Translation & Associated Words/ Semantic Fields Embraced</i>
2 Sam 15:4 (hi.)	Narrative	Judicial Process to Justice/Vindication and Righting of Dispute	<p>“And Absalom said, Who will make me a judge [שפט qal ptcl] in the land? Then every man who has a suit or case [ריב ומשפט] would come to me and I would provide him justice [צדק hiphil].”</p> <p>Judicial/Judgment/Vindication: --associations with the above judicial terms plus ריב and משפט (v.2), דבר as “claim” (v.3), and משפט yet again (v.6).</p>
1 Kgs 8:32 (hi.)	Royal Prayer of Petition (and Thanks- giving/ Declara- tive Praise)	Judicial Process to Justice/Vindication and Righting of Dispute	<p>“then hear in the heavens and act, and judge [שפט qal] your servants to declare wrong [רשע hiphil] the wicked [nominal רשע] to bring his way upon his head, and to declare right [צדק hiphil] the innocent [צדיק] to give him according to his innocence [צדקה].”</p> <p>Judicial/Judgment/Vindication: --associations with the judicial terms in the same verse, as shown</p>
2 Chron 6:23 (parallels previous) (hi.)	Royal Prayer of Petition (and Thanks- giving/ Declara- tive Praise)	Judicial Process to Justice/Vindication and Righting of Dispute	<p>“then hear from the heavens and act, and judge [שפט qal] your servants to declare wrong [רשע hiphil] for the wicked [nominal רשע] to bring his way upon his head, and to declare right [צדק hiphil] the innocent [צדיק] to give him according to his innocence [צדקה].”</p> <p>Judicial/Judgment/Vindication: --associations with the judicial terms in the same verse, as shown.</p>

**Observations on Verbal צדק in the Historical Writings as Background
for Dan 8:14**

Again, the contextual setting of verbal צדק is heavily weighted with judicial considerations and terminology, specifically the gaining and granting of justice in matters of dispute within the covenant community of Israel. The utterance in Solomon's prayer reflects the Pentateuchal prescriptions (especially Deut 25:1).

The 2 Sam 15:1-6 passage depicts Absalom 'stealing' the hearts of the Israelites through the promise of furnishing justice to those with a ריב, a (judicial) cause or lawsuit. The passage is replete with legal terms. In itself, the fact that this personable and handsome son of David chose the juridical institution as the key to winning over the people indicates the depth of feeling stirred by matters of justice and injustice. The movement between feeling and affection on the one hand, and pure judicial concepts on the other, could be close and natural in Israel. David and Saul combined weeping and the language of affection ("my father," "my son David") with the more precise speech of forensic thought and language in two pivotal encounters (1 Sam. 24 and 26; noted in part by Brueggemann 1990, 170-172, 186-188.)

1 Kgs 8:32 and its 2 Chron 6:23 parallel, both with צדק as a hiphil infinitive, are from Solomon's temple dedicatory prayer and are virtually identical. This prayer includes the צדק root in verbal, adjectival and nominal forms in two compacted clauses: "...and to declare right [צדק hiphil] the innocent [צדיק] to give him according to his innocence [צדקה]."

צדק as a verb here deals with a declaration of rightness and innocence. As an adjective functioning substantively, צדיק refers to those in the right, the just or right ones. The feminine noun, צדקה, could have a range of meanings commencing with

acts of right-doing, but certainly extends through to the forensic idea of right standing or innocence.

Presupposed in God's judging (שפט *qal*, 1 Kgs 8:32) is a background of investigation into a dispute between neighbours in the covenant community (cf. v.31). The case was brought to the earthly sanctuary (or town gate), but God was petitioned to hear, evaluate and render a decision from heaven.

In sum, these three usages of צדק in the hiphil, as with Exod 23:7 and Deut 25:1, deal with gaining justice, including a verdict of innocence, or at least the provision of the judicial process to gain justice. They all occur in settings of a dispute between members within the covenant community of Israelites.

A. 3. Verbal צדק in The Book of Job (17 times)

<i>Text</i>	<i>Area I: Type of Literature</i>	<i>Area II: Theme</i>	<i>Area III: Translation & Associated Words/ Semantic Fields Embraced</i>
Job 4:17 (<i>qal</i> , Eliph- az speak -ing)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self- Justification	הַאֲנוֹשׁ מֵאֱלֹהֵי יִצְדָק אִם מֵעֲשָׂהוּ יִטְהַר-נָבֵר: “The mortal--is he in the right [<i>qal</i> צדק] before God? Or before his Maker, is a man clean [<i>qal</i> טהר]?” ⁷ Cleanse, Pure: --direct chiasmic parallelism between the צדק and “cleanse” fields; association with the two adjectives in v.7: נקי “innocent” and ישרים “upright ones.”
Job 9:2 (<i>qal</i> , Job)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self- Justification	“...but how can a mortal be just [<i>qal</i> צדק] with God?” Justice, Judgment, Vindication: --associated with לריב “to dispute” in v.3 as a legal contention. Association with legal words is foremost in this passage as Job 9 – 10 is undergirded with the

⁷While מן is often used for comparison, hence AV, NIV, etc.: “more righteous than...more pure than,” it seems better here to take it as meaning “before” (cf. Num 32:22; Jer 51:56; Job 32:2; E B Smick, “Job,” *EBC*, 4: 895, 897; and the LXX).

			thought of a legal suit: see more below on 9:15,20.
Job 9:15 (qal, Job)	Speculative Wisdom, as Disputation	Righting of Dispute-- Defence/Seeking Vindication	<p>“Whom, though I am in the right [צדק qal], I would not answer, but for my right [למשפטי] I would seek mercy.”</p> <p>Justice, Judgment, Vindication: --associated with למשפט (v.19), and see more below.</p>
Job 9:20 (qal, Job)	Speculative Wisdom, as Disputation	Righting of Dispute-- Defence/Seeking Vindication	<p>“Though I am in the right [צדק qal] my mouth would pronounce me guilty [רשע hi.]; (though) I (am) blameless [תם, m. adj.], he would declare me perverse [עקש hi.]...”</p> <p>Justice, Judgment, Vindication: --association from 9:15 above. The two antonymous relations in v.20 are repeated in 10:15 (see below), and the synonymous “I (am) blameless” is repeated in the next verse here, 9:21. Accordingly, תם ורשע “(the) blameless and wicked” is seen in v.22. Further association comes with נקים “innocent ones” (v.23) and verbal נקה pi. “innocent” (v.28).</p>
Job 10:15 (qal, Job)	Speculative Wisdom, as Disputation	Righting of Dispute-- Defence/Seeking Vindication	<p>“If I am guilty [רשע qal] woe to me! And (if) I am innocent [צדק qal] I will not lift up my head, (being) full of shame and seeing my affliction.”</p> <p>Justice, Judgment, Vindication: --association with נקה qal as “acquit” “declare innocent” (v.14), ריב qal as “contend” (v.2).</p>
Job 11: 2 (qal, Zoph-ar)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self-Justification	<p>“Should a multitude of words not be answered [ענה ni.]? And should a man (full) of talk be vindicated [צדק qal]?”</p> <p>Justice, Judgment, Vindication: --צדק relates negatively to “should make silent” and “shall no one shame [כלם hi.] you?” (v.3), and positively to the cleanse adjectives in “You say, Pure [זך m.s. adj.] is my belief, and clean [בר m.s. adj.] I am in your sight” (v.4). Compare v.10: קהל hi. as “assembles for</p>

			judgment” (NRSV)/“convene a court” (NIV).
Job 13:18 (qal, Job)	Speculative Wisdom, as Disputation	Righting of Dispute-- Defence/Seeking Vindication	<p>“See now, I have ordered my case [משפט]; I know that I will be vindicated [צדק qal].”</p> <p>Justice, Judgment, Vindication: --further association with משפט, this time as “judgment,” occurs at 14:3; cf. 13:3,6,8-9,15b,22.</p>
Job 15:14 (qal, Eliph-az)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self-Justification	<p>מָה־אֲנוֹשׁ כִּי־יִצְדַק וְכִי־יִצְדַק יְלֹד־אִשָּׁה “What is man that he be clean [זכה qal], and that he be in the right [צדק qal] the one born of woman?”</p> <p>Clean, Pure: --again Eliphaz gives a direct chiasmic parallel between the צדק and “cleanse” fields, though varying the verb for the second domain. Also there is association with זכך qal in v.15, and as antonym with the niph'al m.s. participles תעב “abominable” and אלה “corrupt” and with the noun עולה “iniquity” in v.16.</p>
22:3 (qal, Eliph-az)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self-Justification	<p>“(Is it any) delight to the Almighty if you were vindicated [צדק hi.]? Or is it gain to him that you make your ways perfect [תמם hi.]?”</p> <p>Justice, Judgment, Vindication: --synonymous parallelism above is in the context of God ‘entering into משפט judgment with Job’ (v.4; cf. שפט in v.13)</p>
Job 25:4 (qal, Bildad)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self-Justification	<p>וּמִה־יִצְדַק אָנוֹשׁ עִם־אֱלֹהִים וּמִה־יִצְדַק יְלֹד־אִשָּׁה “Then how can a man be right [צדק qal] with God, or how can one born of woman be clean [זכה qal]?”</p> <p>Clean, Pure: --above synonymous parallel --in v. 5 the association of אהל hi. as “bright” and זכך qal as “clean” moves into an astronomical setting, but retains an ethical-judicial force</p>
Job 27:5	Speculative Wisdom, as	Righting of Dispute--	“Far be it from me that I should declare you right [צדק hi.]; until I die I will not

(hiphil, Job)	Disputation	Defence/Seeking Vindication & Not Declaring Others Right	retract my integrity [n.f.s. תמה].” Justice, Judgment, Vindication: --verse 6 continues: “In my צדקה [n.f.s.] I will hold fast...” Job’s “right” [NRSV, משפט, v.2] was perceived as taken away.
Job 32:2 (piel, Author in Intro to Elihu)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self-Justification	“But the anger of Elihu... burned against Job. His anger burned because he [Job] justified [קדקpiel] himself before God.” Justice, Judgment, Vindication: --antonymous to רשע hiphil “declared to be in the wrong” (v.3: the 3 friends in relation to Job); and see below
Job 33:12 (qal, Elihu)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self-Justification	“Behold, in this you are not right [קדקqal]. I will answer you, for God is greater than man.” Justice, Judgment, Vindication: --the “this” that Elihu is addressing is what he has heard Job say: “...I have heard: Clean [קד / LXX καθαρός] I am, without transgression [פשע]; pure [קד / ἄμμεπιτός] I am, and there is no iniquity [עון] in me. Look, he [God] finds occasion against me...He watches all my paths” (v.8-11). See vv. 23-26 with nominals ישע as “uprightness,” כפר as “ransom” and קדק as “righteous state” (NIV).
Job 33:32 (piel, Elihu)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self-Justification	“If there are words (to you), answer me, speak, for I desire to clear [קדקpiel] you.” Justice, Judgment, Vindication: --see above on v.12 and below on 34:5.
Job 34:5 (qal, Elihu)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self-Justification	“For Job has said, I am innocent [קדקqal], but God has taken away my right/justice [משפט].” Justice, Judgment, Vindication: --משפט as “right” or “justice” is also in vv.4,6,12, and 17, and as “judgment” in v.23.
Job 35:7	Speculative Wisdom, as Disputation	Righting of Dispute--	“If you do/are in the right [קדקqal] what do you give to him? Or what does he

(qal, Elihu)	Disputation	Imputation of Wrong/Dealing with Self-Justification	receive from your hand?” Other, as doing/being Right(eous/ness): --Antonym to verbal חטא qal as “sinning” --the previous sentence reads: “If you sin [חטא qal], what do you do against him? Or if your transgressions are multiplied, what do you do against him?” (v.6).
Job 40:8 (qal, God)	Speculative Wisdom, as Disputation	Righting of Dispute-- Imputation of Wrong/Dealing with Self-Justification	“Will you even make void my justice [משפט]? Will you condemn [רשע hiphil] me so that you may be justified [צדק qal]?” Justice, Judgment, Vindication: --also associated in antonymous way with יריב qal as “contend” and יכח as “accuses” (v.2).

Summary of the Semantic Fields Embraced in Job: The appearances of צדק are in the realms:

“Cleanse, Pure”: 3 times (Job 4:17; 15:14; 25:4);

“Justice/Judgment/Vindication”: 13 times (Job 9:2,15,20; 10:15; 11:2; 13:18; 22:3; 27:5; 32:2; 33:12,32; 34:5; 40:8); and

“Other” as antonym to verbal חטא (qal) = “sinning”: 1 time (Job 35:7).

Observations on Verbal צדק in the Book of Job as Background for Dan 8:14

Interchange in the Greek Translation: A significant feature in the LXX is how it freely takes over the “cleanse” theme by using the δίκ- stem and other words normally associated with the moral realm; or, in the reverse direction, how the Greek version can translate צדק with “cleanse” vocabulary; e.g., in Job 4:17, for צדק qal, the LXX has καθαρὸς ἔσται, and for חטא qal the Greek has ἄμεμπτος: Τί γὰρ μὴ καθαρὸς ἔσται βροτὸς ἐναντίον κυρίου ἢ ἀπὸ τῶν ἔργων αὐτοῦ ἄμεμπτος ἀνὴρ/“What? Shall a mortal be pure before the Lord? Or from his deeds is a man blameless?” In

Job 15:14, ἀμειπτος is again used to translate the “cleanse” domain, but 25:4 stays within the “cleanse” field with ἀποκαθαρίσαι for זכה qal.

Closer to general expectation is the way in which the LXX often takes over קצד qal by the use of varying forms of εἶναι plus δίκαιος; e.g. Job 9:2,15,20; 10:15; 15:14.

The Frequent Use of קצד in Job: The proportion of usages in Job of verbal קצד is remarkable. Numerically, the employment of the verbal stem in Job is disproportionately far greater than elsewhere in the Hebrew scriptures. This should lead to the discovery of associations and proclivities that will be of heuristic value in discerning the semantic range of verbal קצד elsewhere with similar themes.

The seventeen usages in Job comprise 41.46% of the 41 appearances of the verb. Yet in literary bulk Job occupies only 3.25% of the total corpus of the Hebrew Bible. (This figure is based on a page count of a typical Hebrew Bible [ספר:תורה] [ספר:נביאים וכתובים 1958]. The book of Job occupies only 44¼ pages of the 1,361 pages.)

The breakdown of verbal קצד in Job is: the simple verbal category (qal and niph'al) is represented 14 times, all qal, the simple active stem; piel twice; and hiphil once. The 14 qal appearances are 60.8% of the 23 usages of קצד in the simple category throughout the Hebrew Bible (22 qal, 1 niph'al: Dan 8:14, but a stative in the niph'al raises questions).

A comparison with the frequency of nominal and adjectival stems of קצד in Job further accents the unique Joban numerical employment of the verbal stem. The use of the nominal and adjectival stems is roughly proportionate to the literary bulk of Job in the scriptural corpus, though the use of the masculine noun is higher. It appears 7 times in Job out of a total of 117 usages in the Hebrew scriptures (= 5.98%). The feminine noun is utilized 4 times in Job out of a 156 total (= 2.56%). The

adjective appears 7 times out of the 206 total (= 3.39%). The verbal ratio, however, is strikingly higher. The fact that Job has 41.46% of the verbal usages of קִטַּץ in the Hebrew scriptures means that it has over 12 times its proportional due, based on Job's literary bulk of only 3.25% of the Hebrew Bible.

This statistical phenomenon invites focus on the content or themes in the book of Job that would call for such heavy employment of verbal קִטַּץ. In any case, it is with the larger units of genre and themes that determination of meaning is to formally begin. The genre of Job is complex, and has been variously described as drama, lament, epic history, tragedy, parable, disputation, judicial process, and more (Hill 1995, 269). Disputation seems the most consistent genre, but this does not deny the almost ubiquitous judicial process. "Legal terminology certainly occurs, justifying attempts to distinguish a pre-judicial stage, a judicial process, and a verdict from the divine judge (H. Richter, 1959)" (Crenshaw 1985, 383; cf. Dick 1979, 37-50). The book of Job, to Sylvia Scholnick (1983, vi-xiii), is clearly Lawsuit Drama.

Indicative of this disputational-judicial content calling for the consistent utilisation of verbal קִטַּץ, and the verb sustaining the theme(s) of the book, is the fact that verbal קִטַּץ is fairly evenly distributed through the speeches and employed by every disputant after the initial introduction. In sequential literary order:

Eliphaz: 4:17
 Job: 9:2,15,20; 10:15
 Zophar: 11:2
 Eliphaz: 15:14; 22:3
 Bildad: 25:4
 Job: 27:5
 Author: 32:2
 Elihu: 33:12,32; 34:5; 35:7
 God: 40:8

So קִטַּץ is a *Leitwort* in the book of Job. Repetition in general, of course, is a stylistic or rhetorical device "to express a certain emphasis, meaning, or development

of the text” (Kaiser 1995, 77). As a thematic keyword in Job, צדק does not function in any classically rhetorical way within a specific passage, such as the sevenfold use of adjectival צדק in Gen 18:20-33 (Etshalom 2006, 198) or even the *Leitwörter* “blessing” and “birthright” in the larger Jacob cycle of Genesis (Alter 1981, 94). Rather, in Job, צדק as a leading or guiding word, a *milah manhah*, comes in the broader setting of the whole book. The 42 chapters of Job are one long, integrated account, tightly structured about the twin themes of anthropodicy and theodicy that consistently call for צדק to express those themes. The consistent use of צדק in Job fills a very functional need; its repetition is more than stylistic.

There is, moreover, a literary phenomenon that sometimes occurs with *Leitwörter* and could be expected with the frequent, functional use of צדק in Job.

Where the narration so abundantly encourages us to expect this sort of repetition, on occasion the avoidance of repetition, whether through substitution of a synonym or of a wholly divergent word or phrase for the anticipated recurrence, may also be particularly revealing. (Alter 1981, 180)

In Job, besides a lesser use of ישר and תמם, there is the more abundant “substitution of a synonym” or synonyms from the “cleanse” field that are employed to sustain the judicial-vindication theme with lexical variation.

Interrelation of צדק and “Cleanse” Terms in Job

Sylvia Scholnick (1983, 3) notes that words

from the roots זכך/זכה, טהר, and נקה as they are used in the Book of Job are especially interesting because these roots are used in the Hebrew Bible both in the sphere of the cult in the sense of “pure, clean,” as well as in the sphere of the court where they mean “innocent, free of claim.”

Scholnick proceeds to state “זכך/זכה, טהר, and נקה...are found in the speeches of all the characters with the single exception of God” (ibid., 4).

In Job, the usages of the זכר/זכה root do show a notable penetration into the judicial realm. The verb זכה, “clean,” “pure,” appears 8 times in the Hebrew Bible, a number of these being in forensic contexts, including Job 15:14 and 25:4. The by-form זכך appears 4 times, including Job 9:30; 15:5; and 25:5. Meaning is consistent between the two forms. Very significantly, this heavy concentration in the book of Job, 42.5% of verbal זכר/זכה, is almost identical to the weighted concentration of verbal צדק in the same book (41.46%).

The adjective זך appears 11 times in the Hebrew scriptures. Four refer to “pure” olive oil and frankincense for the sanctuary (Exod 27:20; 30:34; Lev 24:2,7); another 4 (36.3%) are in Job, always in reference to the patriarch, whether accused (Job 8:6; 11:4; 33:9) or countering accusation (16:7, feminine form); and three are in Proverbs within contexts dealing with assessing a person’s character (Prov 16:2; 20:11, coupled with ישר, the major synonym to צדק; and 21:8, complementing ישר).

There is one Aramaic usage of the root. It is the feminine noun זכר in Dan 6:23(22), where it is properly translated “innocent” (NIV, NASB) or “blameless” (NRSV). The verse relates how Daniel was delivered from the lions, vindicated “because before him [God] I was found innocent [זכר]” (6:23[22]).

In view of the sanctuary/צדק context of Dan 8, it is noteworthy that a word in the “cleanse” semantic field can relate to the sanctuary’s “pure” olive oil and frankincense and also readily interpenetrate the justice-judgment field as “innocence/innocent”, including in the book of Daniel (6:23[22]). The זכר/זכה root is often used in the judicial field with this transferred sense, as alongside the heavy concentration of verbal צדק in the book of Job.

Accordingly, Negoitã and Ringgren (1980, 63) give a suitable summary of the semantic potentiality of זכר/זכה after noting literal usage (particularly in cultic

settings), some intermediate literal-figurative appearances, then finally some metaphorical usages of the by-form where it is associated with צדק and synonyms and with טהר and synonyms. They conclude:

... the word exhibits a certain semantic duality: on the one hand, *zkk* [זכך]/*zākhāh* [זכה] is connected with washing and ritual purification, on the other with → צדק *sdq*.

This semantic duality is important, as it shows the ambivalence between the “cleanse” field and צדק. Negoită and Ringgren (*ibid.*, 62) also note how the Akkadian *zakû* can move between “‘be clear’ (water, sky, etc.), ‘be pure, clean’ (clothes, persons, metal), and ‘be free from claims’” (referring to *CAD*, XXI, 23-32).

Zophar questions whether the loquacious Job should “be justified” (צדק *qal*, Job 11:2), then feeds back to Job a summary of the sufferer’s claims. The terms used are not those generally considered as closer ‘moral’ words, as ישר or תמם, but those used are from the “cleanse” field, the adjectives זך and בר (“pure” and “clean,” v.4). For a person such as Job to be justified or vindicated (judicial domain), Zophar interchanges “pure” and “clean” (“cleanse” domain). Compounding this, Scholnick (1983, 16) feels that in 11:4a, Zophar could be paraphrasing Job’s statement in 9:15a: “Though I am in the right” (צדק *qal*), again interchanging זך (and בר) and צדק.

Intensifying a segment of his initial speech (Job 4:17-19), Eliphaz (in Job 15) again expounds a philosophy of divine justice and a human person’s inadequacy before God. This is picked up and re-expressed by Bildad, in his final short speech (Job 25), also using three double-line units.

The following translation for these juxtaposed pairs of texts is from Scholnick (1983, 21-22), with the exception of the initial verb rendered “clean” rather than “innocent”:

Job 15:14-16:

How can man be clean [זכה, qal],

Spawn of woman, righteous [צדק, qal]?

He disapproves of his sacred abode.
The skies are not pure [זכך] in his sight.

How much more loathsome and corrupt
Man who drinks unlawfulness like water?

Job 25:4-6:

How can a man be just [צדק, qal]
before God,

One born of woman be clean
[זכה, qal]?

Not even the moon is bright ,
Nor the stars clear [זכך] in his
sight.

How much less man, a maggot,
A son of man, a worm!

For the present enquiry, four features are particularly notable. They are the general context of conflict and enquiry of a judicial type, the parallelism of זכה (“cleanse”) and צדק (15:14; 25:4), the linguistic substitution or interchange of זכה and צדק (moving from 15:14 to 25:4), and the evaluative context in which זכך is applied in reference to astronomical entities.

At the least, the final feature further illustrates flexibility in lexical applications of the “cleanse” field of words. However, the context suggests that זכך is being used to illustrate that “God evaluates not only the heavens for brightness but man for his lawfulness.” “God is critical of man’s legal status just as he is in his evaluation of the heavens’ clarity” (Scholnick 1983, 22-23).

Particularly important to the present study is the close association of “cleanse” and צדק. Here, there is synonymous parallelism within both opening verses. In turn, this synonymous parallelism is encapsulated within a chiasm between the verses (the inverted parallel structure moving from 15:14 to 25:4), with the chiasm produced by lexical substitution of צדק for זכה (“cleanse”). Such concentrated association and interchange is only possible because the semantic fields of צדק and the “cleanse” vocabulary have significant conceptual interrelation, particularly in the context of conflict and judicial enquiry. This is clearly seen here in the judicial drama in Job

with its disputations and quests for vindication, and must potentially be so in other similar conflict situations, including the book of Daniel.

The root טהר, a common cultic term normally translated “cleanse” (as in Lev 16) or “pure,” is used sparingly outside of ritual settings.⁸ Of the five appearances of the different forms in Job, two show parallelism with the צדק root (Job 4:17 and 17:9). Two others appear in metallurgic (28:19) and astronomical (37:21) contexts. Finally, the fifth use of the טהר root (14:4) relates to its antonym טמא. Both appear as masculine singular adjectives, used substantively, in response to a question of judicial evaluation (v.3), specifically Job’s quest for a hearing with God (chap. 13):

...and will you bring me with you into judgment (משפט)? Who can bring clean (טהור/*tāhôr*) from unclean (טמא/*tāmē*)? (Job 14:3-4)

Scholnick (1983, 37) observes: “Frequently and importantly,” טהר and טמא “define the cultic status of individuals. A person is ‘clean’ if he is free of discharge (Lev 15, Deut 23:10), skin eruption (Lev 13 - 14)...” Here in Job, the “clean”-“unclean” word pair follow on from the question of Job’s legal status. Again, there is only a short conceptual move to cross from the judicial field (שפט, צדק, etc.) to the cleanse field because the meanings interrelate in the realm of jurisprudence. Such is clearly seen in Job 4:17 where צדק and טהר are paralleled: “The mortal – is he in the right [צדק qal] before God? Or before his Maker, is a man clean [טהר qal]?” The inverted synonymous parallelism is a typical structure, and the question of the exactness of synonymity should not detract from the closeness of the טהר-צדק linguistic association.

⁸ There are 207 usages of the root in the Hebrew scriptures (vb. 94 times, adj. 94 times, three masculine nouns for a total of 6 times, and one f. n. 13 times). Of this total, 119 (57.48%) are in Ex 25-40, Lev and Num, most always in ceremonial settings. There are five Joban deployments of three of the stems (vb. 2 times, adj. 2 times, a m.n. 1 time), equating to 2.41% of the total Scriptural usages. This percentage is small, but it represents a much larger percentage (c. 10%) of the non-ceremonial usages.

Moreover, it is to be remembered that this linguistic association also occurs in the wider context of a disputation drama calling for judgment and vindication. Both verbs, טהר-צדק, not only associate with each other in the immediate context, but they also associate in reflecting the broader setting. Each of these features, the linguistic parallelism and the disputational-judicial setting, are important as background to Dan 8. Similar interplay and/or interchange of the “cleanse” words in judicial contexts occur elsewhere in the Hebrew scriptures, though not always with צדק; for example, in a judgment speech dealing with the vindication of God through the restoration of his people: Ezek 36:16-38, and in Prov 20:8-9.

Importantly, within the book of Daniel itself (to be amplified later) there is this same movement with צדק and the “cleanse” semantic field. “The many” (הרבים) are “led to the right” (צדק hiphil) in Dan 12:3, and the “many” (רבים) are “purified” (ברר), “made white” (לבן), and “refined” (צרף) in verse 10. Also, in verse 10, רשע, the usual antonym to צדק, stands over against those described in terms from the “cleanse” - “purify” semantic field. It is significant that the book of Daniel itself reflects this same movement between צדק and the “cleanse” field as seen elsewhere in the Hebrew scriptures, particularly the book of Job.

Thus the book of Job is not a terminological ‘island’. While it is striking in such a comprehensive portrayal of an intense disputation, its form and function was well known and its speculative or complex wisdom must still utilise familiar vocabulary to explicate its themes. For example, the usual presence with צדק of the antonymous root רשע, noted above for Daniel, is also seen in Job (9:20 hiphil, 10:15 qal, 32:3 hiphil, 9:22 noun).

Daniel and Job share central, overarching themes that call for terms that encapsulate ideas normally covered by terms from the צדק-“cleanse” fields. These

overarching themes are conflict and test, theodicy and anthropodicy (amplified in Chap. 5). The 17 usages of verbal צדק in Job all relate directly to the twin quest for theodicy and anthropodicy. Almost all 17 references associate with terms reflecting jurisprudence or cleansing and embrace both the judicial semantic field that includes צדק and the “cleanse” domain. Particularly Job 4:17, 15:14-16, and 25:4-6 were seen to clearly portray this binding together of the two realms through inter-relating the key verbal stems, צדק - זכה/טהר. These judicial-cleanse terms interrelate around the key idea of vindication, the vindication of Job and the vindication of God. This justification-vindication idea in theodicy and anthropodicy is integral to the book of Daniel.

One final thought on the idea of vindication in Job and the ANE generally. As noted, the basic dialogic form and the issue of theodicy combined with the retribution principle (expectation of righteous prosper, wicked suffer) are well stamped in ancient wisdom literature. The Mesopotamian literature holds with the retribution principle, but since the gods did not grant covenantal law as in Israel the legal collections could not have as direct an impact. To preserve law and order these legal collections were more than mere academic treatises or royal propagandistic measures (Averbeck 1995, 128; contra Walton 1994, 262), but any crack in a law code meant that a clear, absolute standard to determine what was right was lacking. Consequently, to Walton (ibid., 269-70), the knowledge of whether one was righteous was questionable, and the justice of the gods was deemed inscrutable. “Vindication was out of the question; appeasement was always necessary.” The Mesopotamian view of retribution was championed by Job’s friends, but portrayed as insufficient. God’s justice is ultimately vindicated by his wisdom that is seen in the physical universe (Job 38 - 42). As his wisdom is real, yet beyond human knowing, so his justice “is real, infinite, and

unfathomable” (ibid., 270). Nonetheless, Job is all about vindication and both God and Job were ultimately vindicated (chaps. 1 - 2 and 41- 42). It is the verb צדק and its “cleanse” synonyms that carry this through as a *Leitwort* (cf. Matthews 1994, 212, n.18). The consistent use of צדק and the “cleanse” field by almost all speakers stamps them as keywords highlighting righting→vindication and enhancing thematic unity.

A. 4. Verbal צדק in the Book of Psalms (4 times)

<i>Text</i>	<i>Area I: Type of Literature</i>	<i>Area II: Theme</i>	<i>Area III: Translation & Associated Words/ Semantic Fields Embraced</i>
Ps19: 10(9) (qal)	Wisdom: Torah Wisdom	Abstract righteousness (as an intrinsic quality)	<p>“The fear of YHWH is pure [טהורה, adj.f.s.], standing forever; the judgments of YHWH (are) true [אמת, n.f.s.], they are right [צדק qal] altogether.”</p> <p>Other: --in apposition to the noun אמת. There is loose association with טהורה, particularly as seen through the previous verse where adjectival ישר as “right” is paralleled with the adjective (ה)בר “pure,” ישר being the foremost synonym to צדק and so linking with the “cleanse” field again.</p>
Ps 51: 6(4) (qal)	Individual Lament (with Confession -Penitence)	Judicial vindication	<p>“Against you, you only, I have sinned and I have committed the evil in your eyes, so that you will be just [צדק qal] in your sentencing [דבר qal inf. constr.], (and) you will be clear [זכה piel] in your judging [שפט qal inf. constr.]”</p> <p>Cleanse and Justice/Judgment: --parallel with זכה and association with דבר as “sentence” and שפט as “judge.” Also many ‘cleanse’ terms contrasted with terms from the ‘sin’ domain.</p>
Ps 82:3 (hiphil)	Wisdom: Judicial Wisdom	Judicial Vindication	<p>“Judge/Give justice to [שפט qal] the weak and the orphan; (for) the poor and the needy maintain the right [צדק hiphil].”</p> <p>Justice/Judgment: --chiastic parallel with שפט, which root, also in qal, appears in vv.1, 2 and 8.</p>

Ps 143:2 (qal)	Individual Lament	Deliverance	<p>“And do not enter into judgment [משפט] with your servant, for before you not any living shall be justified [צדק qal].”⁹</p> <p>Justice/Judgment: --association with nominal of שפט.</p>

Observations on Verbal צדק in the Psalms as Background for Dan 8:14

Each of the four verbal usages of צדק in the Psalms is semantically significant in the present study. One is paralleled, and another is loosely associated, with a word from the “cleanse” field. In another direction, three embrace the justice/judgment field, and the other, Ps 19:10(9) relates to משפטים as “judgments”. Since “judgments” are basically judicial decisions that become laws by precedent, the juridical element impinges upon verbal צדק somewhat. The LXX supports this thought, also referring back directly and more closely, to “the judgments” with its perfect passive participle:

τὰ κρίματα κυρίου ἀληθινά, δεδικαιωμένα ἐπὶ τὸ αὐτό:

“The judgments of the Lord (are) true, having been made right altogether” (Ps 18 [= MT 19]:10).

A complementary approach to the six descriptive statements about the law in Ps 19: 8-10(7-9) is to note that each is given with its predicate (of being נאמנה, תמימה, ברה, אמת), with the effect clauses that follow in the first five described participially. The final clause, however, has the simple qal perfect verbal summary and could be expressed: צדקו יחדו “they are right [each one of the six statements] altogether” (v.10[9]). This means that צדק gathers into itself all of the

⁹ In this passage יצדק is sometimes translated “is righteous” in “for no one living is righteous” (e.g., NIV). This rendering fits the context in that it can be taken as expressing unfitness under the scrutiny of divine judgment. However, the Hebrew and LXX (142:2) texts (יצדק and δικαιωθήσεται,

statements and has a general relation to the roots *תמם*, *אמן*, *ישר*, *ברר*, *טהר*, *טהר* of the six predicative ascriptions, including the two cleanse terms *ברר* and *טהר*. As most are stock synonyms to *צדק* this is no surprise.

צדק and “Cleanse” Terms in Ps 51: Ps 51:6(4) occurs in the context of God’s judicial acceptance of one of his people. Verbal *צדק* describes a positive assessment for the Judge (“so that you will be just in your sentencing”), following a critical self-analysis by the offender (“Against you...I have sinned...”). *צדק* parallels *זכה* (“and you will be clear [*זכה pi.*] in your judging”) in the context of judgment. In the chapter there is an association of terms from the judicial and cultic spheres, some used literally, some metaphorically, but all in a passage dealing with the moral matter of repentance and (judicial) acceptance: *זכה* “pure, clean” (v.6[4]), *טהר* “clean, pure” (v.4[2]), *תמיד* “continual” (v.5[3], often cultically related, as in Lev 24:2-4,8 and Dan 8:11-13), *חטא pi.* as “cleanse” (v.9[7]), *כבס* “wash” (v.4[2]), *שפט* “judge” (v.6[4]), and *צדק*: verbal (v.6[4]), and nominal (v.21[19], in construct with *זבה pl.* as “right sacrifices”).

Chilton (1994, 392) comes to these and other *צדק*-cleanse associations in the Psalms through a more ethical perspective, and starting from Dan 8:14: The “establishment of correct worship in the Temple is signalled in Dan. 8.14” through *נצדק*. “Other usages of the root follow (9.7,14,16,18), perhaps most notably with” verbal *כפר* (v.24).

The association of those two ideas is by no means innovative. Righteousness and purity are paradigmatically associated in Pss. 18.21 (v.20...); 24.3-6; 26.4-7; 51.4,8,9,12 (...2,6,7,10); 119.9. ... the usages of Daniel are striking in that they formally present God as both righteous (cf. 9.7,14,16) and making righteous (9.24, and cf. 12.3) an unrighteous nation (9.7,16,18). (Ibid.)

“will be justified”) imperfect/future verbal ‘tenses’, even allowing for modifications from *Aktionsart* or aspectual theory, more readily refer to a future judgment.

Chilton rightly notes the textual associations and that “the eschatological vindication which involved the sanctuary” is in view in Dan 8:14 (ibid., 395), though he misses the full force of the judicial connection between קִדְּץ and the “purity/cleanse” terms.

Ps 82: ‘How long?’ Question –Judgment: In Ps 82:3, קִדְּץ is vitally connected with judgment from the general context and the chiasmic parallel with שִׁפֹּט in verse 3. It specifies what is required by שִׁפֹּט as an imperative (“Judge” or “Give justice”). That is, judgment shall be right, it will “maintain the right(s) of” (NRSV, NIV) or “do justice to” (AV) the needy classes being judged. קִדְּץ penetrates to the quality of judgment that the judicial process must do rightly, justly, in acts of judging. The “How long?” of verse 2 (עַד מַחֵי, as in Dan 8:13) and judgment/justice are co-joined. The resolution of the “How long?” question is given in terms of right judgment.

A. 5. Verbal קִדְּץ in the Book of Proverbs (1 time)

<i>Text</i>	<i>Area I: Type of Literature</i>	<i>Area II: Theme</i>	<i>Area III: Translation & Associated Words/ Semantic Fields Embraced</i>
Prov 17:15 (hiphil)	Wisdom: Conven- tional Wisdom	Judicial	<p>“The one who acquits [קִדְּץ hiphil] the guilty [רָשָׁע] and the one who condemns [רָשָׁע hiphil] the innocent [קִדְּץ]--both indeed are hateful to YHWH.”</p> <p>Judicial: --parallel to antonym רָשָׁע as “condemn” in a judicial sense</p>

Observations on קִדְּץ in Prov 17:15 as Background for Dan 8:14

Judicial Interpretation, “Cleanse” Realm, and Theodicy: The LXX reads ὁ δίκαιος κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον, ἀκάθαρτος καὶ

βδελυκτὸς παρὰ θεῶ. The MT's "The one who acquits the guilty and the one who condemns the innocent...", or more literally, "The one who justifies the wicked and the one who condemns the just..." becomes, through the Greek, "Whoever judges (as) just the unjust and the unjust (as) the just...." Whether from a less likely alternate *Vorlage* with an interchanged structure from the MT, or whether via a more probable interpretive rendering, the resultant LXX translation manifests the judicial connotations of פָּטַח, as the "justifies" or "acquits" of the hiphil becomes "judging (as) just" (δίκαιον κρίνει).

The unjust judge is then spoken of in cultic terms as ἀκάθαρτος/"unclean", and βδελυκτὸς/"abominable" (a favoured Danielic term: Dan 9:27; 11:31; 12:11; cf. 8:11). McKane (1970, 511-12) sees the MT with its virtual "Guilty" and "Not Guilty" verdicts as possibly reflecting "a free adaptation of declaratory formulae spoken in a cultic context by means of which the priest indicated to the worshipper Yahweh's attitude of approval or disapproval of himself or his offering."

In relation to Prov 17 generally, the same writer observes:

The theme of theodicy is taken up by three sentences (vv. 3, 5, 15) which declare Yahweh's will for justice and the investigation in depth which he makes before arriving at his verdict.... He is a judge who misses nothing (see on 15.3 ["The eyes of YHWH are everywhere scrutinising good and evil people"]...), and who submits men to a process of testing which reveals all that is in them. (McKane 1970, 511)

These ideas recur through the Hebrew Bible and are certainly echoed in the book of Daniel.

A. 6. Verbal פָּטַח in The Book of Isaiah (6 times)

(See next page)

<i>Text</i>	<i>Area I: Type of Literature</i>	<i>Area II: Theme</i>	<i>Area III: Translation & Associated Words/ Semantic Fields Embraced</i>
Isa 5:23 (hiphil)	Prophetic Denuncia- tion	Judicial--within Denunciation	“those who acquit [צדק hiphil ptcpl] the wicked for a bribe, and turn aside from each ¹⁰ the justice due those in the right.” Justice/Judgment: --antonymous to those denying justice: וצדקת...יסירו
Isa 43:9 (qal)	Judicial-- Trial Speech	Judicial--Court Trial Imagery	“Let all the nations be gathered.... Let them produce their witnesses that they might be justified [צדק qal, ‘prove...right’ (NIV)], or let them hear and say, (It is) true.” Justice/Judgment: --with “witnesses” and אמת “true” in the setting of a judicial examination.
Isa 43:26 (qal)	Judicial-- Trial Speech	Judicial--Court Trial Imagery	“Cause me to remember, let us judge together, you declare that you may be justified/acquitted [צדק qal].” NRSV: “Accuse me, let us go to trial; set forth your case, so that you may be proved right.” Justice/Judgment: --associated with שפט niphil
Isa 45:25 (qal)	Salvation Oracle	Salvific/Judicial	“In YHWH all the seed of Israel shall be justified/triumph [צדק qal] and shall exult [הלל hithpael].” Salvific/Judicial: --associated with יתהללו “they shall glory/exult” and “be saved” (ישע niphil imperative, v.22) --antonymous to יבשו “they shall be ashamed” (v.24) after “Assemble yourselves ... Declare and present your case...” (vv.20-21, NRSV)
Isa 50:8 (hiphil)	Judicial-- Process/ Victory	Judicial-Vindication	“Near is my vindicator [צדק hiphil ptcple]. Who will contend with me? Let us stand together. Who is the master of

¹⁰ With a 3ps pronominal suffix, *mimmennu* is literally “from him,” but relating to the plural subject צדיקים it is to be viewed distributively, hence “from each” and brought forward in translation.

	Speech		my judgment?" Justice/Judgment: --antonymous to בוש qal as "ashamed" (v.7) and רשע hiphil as "condemn" (v.9); and associated with ריב qal as "contend," (v.8), "the master of my judgment/my adversary" (v.8).
Isa 53:11 (hiphil)	Lament-Dirge	Salvific	"...By his knowledge my righteous servant shall justify [צדק hiphil] the many, and their iniquities he shall bear." Atonement and Intercession: --association with אשם נפשו "his life a guilt offering" (v.10), "bear...iniquities" (v.11c), "made intercession for the transgressors" (v.12), etc.

Observations on Verbal צדק in the Book of Isaiah as Background for Dan 8:14

Forensic Setting for צדק as Verb, Noun, Adjective: In Isa 5:23 the צדק root appears in the verbal stem (hi. ptcp), as a noun (fem.) and adjective; it is similar in 1 Kgs 8:32 (and parallel 2 Chron 6:23). Forensic connotations apply to each from the context.

Lawsuits/Law Court Imagery: Many times Isaiah uses lawsuits and court trial imagery wherein YHWH stands over against his people (Isa 1; 43:22-28) or against the nations (43:9-10), or wherein the Suffering Servant stands against his adversaries (50:4-9). The law court imagery colours verbal צדק in Isa 43:9, 26; and to a lesser degree in 45:25. All have as their high point an ideal outcome in terms of צדק (all in qal). In the one chapter (ch. 43), Isaiah has both the nations (v.9) and Israel (v.26) in court with God who challenges them to state their case. Both times the defendants are given opportunity to 'prove they were in the right' (צדק qal). Isa 43:26 shows how

צדק often implies שפט, but goes beyond it in focusing on the salutary outcome for those positively reviewed.

Judicial and Cultic Elements in 3rd and 4th Servant Poems: In the third and fourth servant poems, two hiphil usages of צדק appear. The first (Isa 50:8) has a decided judicial setting, the second (53:11) a cultic atmosphere with forensic elements.

In Isa 50:8, “the one who vindicates me”/“my vindicator” [מצדיקי] is strongly contrasted with one who “contends [רב] against me” (v.8), “my accuser” (בעל), “master of my judgment” (משפטי, lit. “master of my judgment”) (v.8), and the one who “condemns [רשע] me” (v.9). In verse 7, as in 45:25, there is also a contrast with “shame” (בוש).

In Isa 53:11(cd)–12(ef) the “righteous servant” justifying “the many” is found in a chiasmic parallel with the idea of priestly intercession (Holbrook 1994, 144-45), and both thoughts involve priestly cultic activity in bearing sin (see Lev 10:17-19, with much lexical similarity, but כפר for צדק). “Cultic language is used practically throughout the whole fourth Servant poem. It actually opens and closes it. It is found in both the YHWH speeches and the report of the ‘we’” (Rodríguez 1979, 299). The following translation picks up on הוא/“he” (emphatic here) and the forward positioning of both “iniquities” and “sin,” all in B and B¹, to enhance Holbrook’s chiasm (1994, 144-45):

- A. “By his knowledge, my righteous servant shall justify the many,
 B. and their iniquities, he, he shall bear.
 ...
 B¹ and he, the sin of many, he bore,
 A¹ and for the ones transgressing, he made intercession” (Isa 53:11cd,12ef)

The omitted, parenthetical ideas match each other. Within the chiasm, they relate to AB as result (rewards for the servant and the justified/“the great/strong”, v.12ab) and to B¹A¹ as cause (death and identification with transgressors, v.12cd, the basis for

bearing sin and interceding). This can be seen as exaltation - humiliation (Delitzsch 1978d, 2:338).

- A. “By his knowledge, my righteous servant shall justify the many,
 B. and their iniquities, he, he shall bear.
 C. [Result:] Therefore I will divide for him with the great, and with the strong he shall divide the spoil,
 C¹ [Cause:] because he poured out his life to death, and with the transgressors was numbered.
 B¹ and he, the sin of many, he bore,
 A¹ and for the ones transgressing, he made intercession”

To stress the servant’s justifying work as forensic and axiomatically existential, effecting a present justification, is true but truncated. Present justification as a judicial act is apt, but it is not merely pardon for sin. The forensic is bound up with the experiential (e.g., Deut 25:1; 2 Sam 22:21-25; 1 Kgs 8:31-32; see later on adjectival קָדַשׁ), so that on an existential level justification must take along the power commensurate with experiencing it, leading to righteousness in life (cf. Delitzsch 1978d, 2:338; Koole 1998, 332; Gane 2006, 108-09, with “make righteous”).

However, hiphil קָדַשׁ, while basically having the meaning of “causing right(eousness)” always comes in judicial or semi-judicial-declarative settings, and the judicial idea is primary in usage. Isa 53:10b,11ab,12ab are presenting final results and final rewards. Therefore an understanding of an eschatological justifying work is contextually the primary idea and the ultimate meaning of hiphil קָדַשׁ in Isa 53:11.

In “by his knowledge, my righteous servant shall justify the many,” Grogan (1986, 304-05) and Young (1965-72, 3: 357) take the pronominal suffix in בְּדַעְתּוֹ objectively, making “by knowledge of him” as having faith in the servant. The servant appears as a saviour, “not as a teacher” (Grogan 1986, 305). However, Delitzsch (1978d, 2:336-37) and Murray (1968, 1:375-81) argue persuasively for a subjective and active understanding; that is, the servant’s knowledge justifies the

many. Moreover, בִּדְעַת is elsewhere used in an active sense of delivering the צַדִּיקִים (Prov 11:9).

Further, the subjective understanding does not have to rest solely in a didactic application of knowledge. While (priestly) instruction is included on an existential level (the Servant has “his teaching” [NRSV for תּוֹרָתוֹ], Isa 42:4), “by his knowledge” (53:11) has an eschatological colouring, for it occurs in the middle of ‘seeing offspring’ and ‘prolonging his days’ (v.10) and allotted final rewards (v.12). Therefore, verse 11 should be seen as primarily referring to the application of the servant’s knowledge in judicial discernment and decisions, within the process of his (eschatological) intercession. While this does not erase the didactic application or ongoing justification, the judicial has primary claims, as seen in the immediate and wider contexts. Koole (1998, 332-33) adds: “...צִדֵּק hi. is a forensic term everywhere in the OT” (though unnecessarily tentative about Dan 12:3 here, but better on p. 257). Referring to Jenni’s study on the specific meaning of the stems (*Das hebräische Pi‘el*, 1968, 44-45), Koole continues that while Jenni questions whether the hiphil has the estimative value normally attributed to the piel, nevertheless “in his [Jenni’s] view the hi. forms can only be called declarative to the extent that someone’s righteousness is confirmed on the basis of an analytical judgement.” It is precisely an analytical judgment that can be presupposed through the servant’s knowledge leading to his justifying acts. Judgment and knowledge are associated with the servant in the wider context that includes the previous servant poem (Isa 50:4-9) and the predications to the Shoot and Branch of Jesse earlier in Isaiah (chap. 11):

The Spirit of the YHWH will rest upon him,
 the spirit of wisdom and understanding,
 the spirit of counsel and power,
 the spirit of knowledge and the fear of YHWH,
 and his delight shall be in the fear of YHWH.
 And not by the seeing of his eyes shall he judge [שֹׁפֵט qal],

and not be the hearing of his ears shall he decide [יִכַח hi.] ,
 but he will judge with justice [וְשָׁפֵט בְּצִדִיק] the needy ones,
 and he will decide with equity [וְהוֹכִיחַ בְּמִישׁוֹר] for the poor of the earth.
 (Isa 11:2-4)

In this light, Isa 53:11 could be given an inflated reading as: “By his knowledge [issuing from the Spirit of Y^{HWH}], my righteous servant shall lead by instruction and sanctifying power, and initially and ultimately declare a verdict of right standing for the many.” The context shifts the focus to the final judgment.

Rodríguez (1979, 298) takes the hiphil צדק in 53:11 as ‘pronouncing a person just, guiltless’ and goes on to state:

It is denoting a judicial function or, better, a priestly function of judicial character. Among the many responsibilities of the priest was the one of “giving decisions in questions involving social laws” [Fn. to Von Rad 1962, 245] (cf. Deut 17:8-13). This could be one of those cases. But more specifically, it could be a priestly declaratory formula. ... By uttering them the priest, “acting with Yahweh’s authority, declared the result of a cultic investigation.” [Fn. to *ibid.*, 379] The expression “by his knowledge”...suggests that after the cultic investigation the Servant is fully aware of the situation, and he can, therefore, declare the many righteous.

In summary, verbal (hiphil) צדק in Isa 53:11 contributes in three ways as background for understanding צדק in Dan 8:14. First, after the decidedly judicial use of צדק hiphil in the previous and closest servant poem (Isa 50:8), the context of צדק hiphil in 53:11 complements the judicial with a cultic-judicial theme, showing freedom to move between and interrelate the judicial and the cultic.

Secondly, supported by Isa 11:2-4, the צדק activity of 53:11 is a priestly cultic-judicial activity, particularly involving eschatological intercession as judgment.

Thirdly, through didactic notions on an existential level and through sharing settings ranging to the eschatological level, צדק hiphil in 53:11 also has a link to צדק hiphil in Dan 12:3 and the instruction of the many by the wise (cf. Dan 11:33; see more in Daniel section below).

**A. 7. Verbal צדק The Book of Jeremiah (1 time) and
The Book of Ezekiel (3 times)**

<i>Text</i>	<i>Area I: Type of Literature</i>	<i>Area II: Theme</i>	<i>Area III: Translation & Associated Words/ Semantic Fields Embraced</i>
Jer 3:11 (piel)	Prophetic Litigation	(Judicial) Review of Israel and Judah's Conduct: Comparison/Evaluation	<p>“And YHWH said to me, ‘Backslidden Israel has shown herself to be more in the right [צדק piel] than treacherous Judah.’”</p> <p>Quasi-Judicial: --by association with the analogous passage in Ezek 16 (see below): probably taken over from same.</p>
Ezek 16:51 (piel)	Prophetic Litigation	(Judicial) Review of Israel and Judah's Conduct: Comparison/Evaluation	<p>“And Samaria has not sinned as (much as) half your sins, but you have multiplied your abominations more than they, and you have made your sisters appear innocent [צדק piel] by all your abominations which you have done.”</p> <p>[v. 50 has related how Sodom and daughters “did detestable things before me; so I removed them when I saw (ראיתי) (it).”]</p> <p>Quasi-Judicial: (See more on next verse.)</p>
Ezek 16:52b (qal)	Prophetic Litigation	(Judicial) Review of Israel and Judah's Conduct: Comparison/Evaluation	<p>“Also you bear your disgrace [כלמה, n.f.] in that you have made judgment more favourable [פלל piel¹¹] for your sisters by your sins that you did abominably more than they. They are (more) in the right [צדק qal] than you. So you also be ashamed [בוש qal] and bear your disgrace [כלמה, n.f.] for you have made your sisters appear innocent [צדק piel].”</p> <p>Quasi-Judicial : --antonymous to verbal בוש “shame” and כלמה as “disgrace”; association with פלל as “judge” in the sense of assessment.</p>

¹¹ The verb פלל appears 69 times in the Hebrew Bible, 65 of which are in the hitpa'el stem and relate to “praying”. The other 4 occasions (Gen 48:11; 1 Sam 2:25[a]; Ezek 16:52; Ps 106:31) are in piel and can be translated as “intercede”, “interpose”, “judge”, and other. Here in Ezek 16:52, it is translated “brought about...a more favorable judgment” (NRSV), “furnished some justification for” (NIV), “hast judged” (AV), “have pleaded...cause” (REB).

Ezek 16:52c (piel)	Prophetic Litigation	(Judicial) Review of Israel and Judah's Conduct: Comparison/Evaluation	(Quoted above) Quasi-Judicial : (See above)

**Observations on Verbal קָדַץ in the Books of Jeremiah and Ezekiel
as Background for Dan 8:14**

The piel form is here utilised in three of the four occurrences of verbal קָדַץ; the fourth is a qal. In these texts קָדַץ has a demonstrative-comparative notion that particularly emerges from the factitive/resultant tendency of the piel. The contexts deal with a comparison between the ethics of Israel and those of Judah (Jer 3), and a similar comparison of the ethics of Jerusalem (Judah) with those of Samaria (Israel) and Sodom of over a millennium earlier (Ezek 16).

In both Jeremiah and Ezekiel there is a review of the history of Israel/Judah, as the professed people of God, leading to the use of קָדַץ to compare Judah with Israel (and Sodom), the latter pair being more “innocent” or “in the right” than Judah. The difference between the qal and the piel here is that the former facilitates the simple stative essence of the verb קָדַץ, hence: “they are (more) in the right,” while the factitive nuance of the piel gives character to the people groups designated, hence “*made appear,*” “*have shown to be*” in “have made appear (more) innocent” and “have shown to be (more) innocent/in the right.” It is the context that calls for the comparative idea through both stems.

All the references are keenly comparative in the context of evaluating primarily Judah, the professed people of God to whom Ezekiel and Jeremiah are ministering. The state of קָדַץ is imputed to one group (Israel and Sodom) over against

another group (Judah) after a review of conduct through the history of the people. Jeremiah and Ezekiel follow these quasi-judicial statements with promises of “salvation” (Jer 3:23) and “atonement” (כפר, Ezek 16:63) in the setting of repentance.

This review-evaluation activity followed by a declaration in terms of צדק is the main observation to be made for providing background to Dan 8:14.

A. 8. Verbal צדק The Book of Daniel (2 times)

<i>Text</i>	<i>Area I: Type of Literature</i>	<i>Area II: Theme</i>	<i>Area III: Translation & Associated Words/ Semantic Fields Embraced</i>
Dan 8:14 (niphil)	Apocalyptic --a Report of a Symbolic Vision	Righting of Persecution and Desecration	“And he said to me, Until 2,300 evening-mornings, then shall the sanctuary be נצדק.” [TT] In part: Cleanse (more later); In part: Other: --associated in an antonymous manner, via what is done to the sanctuary, with הופל hophal as “throw (down)” (v.11) and רמס as a verbal noun מרמס “trample” (v.13).
Dan 12:3 (hiphil)	Apocalyptic --Vision & Audition with a Supernatural Being	Salvific Righting	“And those who impart wisdom [שכל hi. ptcl. m. pl., NIV mgn.] shall shine as the brightness of the (heavenly) expanse, and those who turn to the right [צדק hiphil ptcl. m. pl.] the many [הרבים] as the stars forever and ever.” In part: Cleanse (see following); In part: Other (see following)

Summary note on Semantic Associations from Dan 12:3:

והמשכלים יזוהרו כזוהר הקיץ ומצדיקי הרבים כפוכבים לעולם ועד: (Dan12:3)

צדק, as a hiphil participle here--(מצדיקים) “those who turn (others) to the right”--is paralleled with שכל (as משכלים “those who impart wisdom”), generally “the wise”

(also a hi. ptcl. m. pl.). The מצדיקים/משכלים cause הרבים/“the many” to choose the right. In verse 10, the רבים and the משכלים (and מצדיקים, by virtue of its association with משכלים in verse 3 and also through the normal רשע - צדק antonymous relation) are set over against the רשעים who “shall incite wickedness” (הרשיעו, another hiphil):

יִתְבָּרְרוּ וַיְהַלְבְּנוּ וַיִּצְרְפוּ רַבִּים וְהִרְשִׁיעוּ רָשָׁעִים וְלֹא יִבְיִנוּ כָּל־רָשָׁעִים וְהַמְשַׁכְּלִים יִבְיִנוּ:

In this verse (12:10), particularly combined with 11:35, the מצדיקים/משכלים tend to be identified with the “many”, and contrasted to the רשעים, even though the מצדיקים/משכלים are, on another level, the instructors/‘righters’ of “(the) many” (11:33; 12:3). At 12:10 the רבים are associated with verbs from the “test and cleanse/purify” domain: ברר hithpacl as “purify self”, לבן hithpacl as “make self white”, and צרף niphal as “be tested, refined, cleansed”.

As indicated, in Dan 11 there is again the same hiphil participle משכלים “those who impart wisdom”, seen instructing “the many” (v. 33), and with the three ‘test and cleanse’ domain verbs, all as infinitive constructs: צרף qal as “to test, refine, cleanse”, ברר piel as “to purify/cleanse”, and לבן hiphil as “to make white” (v. 35).

Observations on Verbal צדק in the Book of Daniel (at 12:3) as Background for Dan 8:14

In two major ways, the use of צדק in Dan 12:3 illuminates the use of the verb in 8:14 (itself to be addressed in Chap. 5). These two ways are through the structural parallelism of the Danielic visions and through a linguistic link.

Two closely related idiosyncrasies prevalent in the Hebrew scriptures are present in this segment of Daniel. One is often referred to as *double entendre* or, better, *double sens*; that is, that a single referent may operate on two denotative levels. It will be suggested that the verb עמד “stand” not only has a wide semantic range, even in Daniel, but that in some individual usages it can denote two interrelated ideas. For

instance, עמד can relate to an evaluative or judicial process, and the same use can express the outcome of that process. For example, יעמדו לפני המלך, in Dan 1:5,19, can refer to the process of Daniel and friends passing the king's scrutiny and so being judged fit to serve the monarch, and the outcome of actually serving King Nebuchadnezzar. This shift in reference through עמד is characteristic of such a verb that can denote a person's action, for such can readily focus on attitudes behind the movement or events symbolized by the movement.

Outside of Daniel, an example of the double sense is in Gen 18 where Abraham is depicted as "standing by" his heavenly visitors literally, spatially, but with the real focus as serving them as a result (v.8). Then, while עמד still can be understood spatially, the idea of service changes to the role of intercession in judgment (v.22; Amsler 1997, 924), confirmed by 19:27 (cf. Ps. 106:23; Jer. 15:1,19). A change of prepositions following עמד signals these shifts (על, Gen18:8; לפני, v.22; פני, 19:27), but prepositions are far from fixed and do not always assist where desired.

This double denotation is extended in the second phenomenon that also relates to cases where one action prepares the way for another action and in many respects is closely analogous to it. However, in this case there may be different subjects with a different setting and time application. In mind here is divine testing and cleansing in the life experience of God's people and how this has many aspects analogous to it in judicial testing-cleansing in the afterlife.

Structural Parallel of Judgment: The flow of Dan 10 – 12 portrays a decidedly eschatological climax at 12:1-3. This finale is introduced at 11:40: "And at the time of the end...." Then follow the last thrusts of the King of the North (vv. 40-45) before the announcement of a great time of trouble with the promise of deliverance for those "found written in the book" (12:1), concluding with a double resurrection

(v.2) and the final promise: “And those who impart wisdom will shine as the brightness of the (heavenly) expanse, and those who lead the many to be in the right as the stars forever and ever” (v.3). After this the book is to be shut up (v.4), while verses 5-13 recapitulate some aspects and add two time pointers in an epilogue.

The parallel ideas in Dan 7 and 8 are called to mind by the immediate context of 12:3 with its mention of final bestowments at the end-time and after the opening of a certain record book (v.1). Archer (1985, 152) states that “verse 3 lays additional emphasis on the reward of true believers in the day of resurrection-judgment.” Nickelsburg (1972, 17-23) sees Daniel developing Isaianic thoughts on resurrection (Isa. 26:19; chaps. 55 - 66), concluding:

For Daniel, resurrection has a judicial function. Daniel 12:1 foretells the coming judgment...a division made between the righteous and the wicked of Israel...

In the earliest texts [includes intertestamental writings with Daniel], the judgment scene is the climax of an apocalypse which has culminated with a description of persecution. The judgment is the specific, *ad hoc* adjudication of *this* unjust persecution. In Daniel 12, resurrection is the means of vindicating the righteous...and of punishing the apostates... (Nickelsburg 1972, 23, 171, his italics)

This indication of an eschatological judicial setting is important as it parallels the climactic portions of the visions of chapters 7 and 8 where the little horn, paralleling the king of the north in chapter 11, contends with God’s people.

Again, in chapter 7 there is a climactic vision of judgment associated with record books with judgment in favour of the saints (7:10,22,26). This is summarily reflected in chapter 12, with the deliverance of those “found written in the book” (v.1), that is, “those who impart wisdom” and/or “those who lead the many to be in the right,” and “the many” so led (v.3). “The ‘book’ inevitably recalls the books of judgment that are opened in Dan 7:10” (Collins 1993a, 391).

Since the little horn (chap. 7)/king of the north (chap. 11) power parallels the little horn of chapter 8, it is likely that the climax to the intervening chapter 8 vision (vv. 13-14) will have reference to an eschatological judgment. The interpretation places the climax of this chapter 8 vision at “the time of the end” (v.17), “the appointed time of the end” (v. 19, NIV), “for it concerns the distant future” (v.26, NIV).

Linguistic Link: Supporting this structural proposal is the linguistic connection through קדצ. The linguistic link between Dan 12:3 and 8:14 through verbal קדצ is reasonably concrete morphologically (niphil with probable causative-declarative notions, to a hiphil) but it is not direct in having the same referents, at least overtly.

Dan 8:14 tells of “the sanctuary” being righted (קדצ ni.), while 12:3 tells of a class paralleling “the instructors/imparters of wisdom” “who lead the many to righteousness”, or, to reflect the judicial context and connotative associations of קדצ, “who lead the many to being in the right” or “those who lead the many to justice” (Collins 1974a, 34; 1974b, 57, for קדצ hi.). This judicial connotation is confirmed by the reference to the record book and vindication by resurrection (vv.1-3). Dan 8:14 refers to the sanctuary being acted upon without a subject (though Deity implied); 12:3 to “the many” being led into the right by yet others (who parallel “those who impart wisdom”).

So while there are some verbal and conceptual affinities, there are also, at least on the surface, the differences of the sanctuary versus the many being righted and the sanctuary being righted (קדצ ni.) without a subject versus the many being righted by “those who lead...to justice” (קדצ hi.). Yet the contextual flow of each vision (of Dan 8 and 10-12), the Dan 7 parallel, and the linguistic connection, suggest that the sanctuary’s righting (8:14) would equate to persons being righted, “every one being

found written in the book” (12:1). It is well said of the latter class that “the fact that their names are ‘found’ implies a prior judgment of investigation,” and “those whose names are ‘found written in the book’ should be linked with the description of the judgment books in 7:10” (Ford 1978, 280). These persons are “those who shall stand approved in the judgment” (Zöckler 1960, 261), those who receive “justice” (from צדק and Collins’ translation above). This is just as Daniel himself was to stand in his “lot at the end of the days” or “receive” his “portion of the inheritance at the judgment of eternal recompense; cf. chap vii.18, 27” (Zöckler 1960, 269, on Dan 12:13; cf. Ford 1978, 171-72, 280; Conner 2004, 5).

The linguistic interrelations within Dan 11 and 12 reveal a further feature to illuminate the use of צדק in Dan 8:14 where one might expect זכה or טהר as “cleanse”. That feature is the writer’s association of the “cleanse” semantic field with verbal צדק and over against רשע. As noted, Dan12:3 parallels המשכלים “those who impart wisdom”/“the wise” with “those who lead [הרבים] into the right” (צדק hiphil ptcl. m. pl.). The next time the “many” (רבים) are mentioned, in verse 10, they are again associated with “those who impart wisdom” and are again described in verbal terms, but not this time with צדק. Rather, they are described as being “purified” (ברר hithpael), “made white” (לבן hithpael)¹² and “refined” (צרף niphal), words associated with the “cleanse” and “test” semantic fields. This is a significant interchange between the צדק root and the “cleanse” field.

Earlier in Dan 11:33-35, “those who impart wisdom among the people instruct the many,” but there will be some stumbling, including among המשכלים, “to

¹² Taking the form לבן as representing two roots in the Hebrew scriptures, one root generally has the verbal meaning of “making bricks.” The second root is the one in Daniel and often means “make/be white” in verbal usage -- four are in hiphil (including Dan 11:35) and one in hithpael (Dan 12:10). Of the hiphil and hithpael, four are metaphorical (Ps 51:9[7]; Isa 1:18; Dan 11:35; 12:10) and one is literal (Joel 1:7). Of the 28 adjectival appearances of this לבן root, 20 are in Lev 13 referring to the whiteness of the skin or hair, and the priests’ examinations to determine cleanness.

refine [צרף qal] them, and to purify [ברר piel], and to make white [לבן hiphil]...” Thus, here the writer predicates the same testing-cleansing experience to המשכלים that he later ascribes to those who are alternately defined in terms of being led into צדק. In general, the writer of Daniel exercises a degree of freedom in moving between the צדק root and the “cleanse” field.

As noted above, in Dan 12:10 the usual antonym to צדק, namely רשע, stands over against those described in terms taken from the “cleanse” (and “test”) semantic fields. The writer of Daniel presents flexible concepts that interrelate the “cleanse”-“justify/vindicate/be-in-the-right” semantic spheres, enabling an intermingling and interchange in linguistic expression. Therefore the meaning of “cleanse”, so appropriate to the cultic context of Dan 8, was quite likely in the writer’s mind when צדק, a related term to him and others, was chosen for use in 8:14. The specific question of why he used one and not the other will be addressed in Chapter 5.

Test, Cleanse, Make White: The threefold grouping of these “test-cleanse” terms and their double usage (Dan 11:35; 12:10) in the final prophetic outline of Daniel is impressive. Repetition for emphasis and coherence as a literary stratagem in the Hebrew scriptures is well known, particularly in narratives (Alter 1981, 88-113, 179-182). More, specifically, Wenham (1994, 51), regarding Abraham’s intercession in Gen 18, states “threefold repetition is commonplace in biblical narrative: the doubling of the pattern here is significant.” While Dan 11/12 is not narrative and the trebling here is on the lexical level (but see Cassuto 1972, 193, and Propp 1968, 74, de Nooy 2006, for varied usage in literature generally), the threefold grouping twice stated at the conclusion of Daniel draws attention to the statements.

This literary device summarizes, unifies and yet individualises the test-cleanse idea through the book. The denotative and connotative values of the three terms

combine some of the main Danielic themes on the earthly level to culminate the apocalyptic motif of encouragement to persevere under trial. These terms will now be examined in more detail.

The Root צרף: 33x in the Hebrew Bible--twelve occurrences are qal participles (poel) as “goldsmith” “founder”, but outside these the majority fall into the test/try field. Thereafter comes the “cleanse/purify” field, including “refiner” as used with טהר as “cleanse” in Mal 3:2-3 to answer the question “Where is the God of justice/the judgment?” (2:17). This judicial-cleanse connection is important for Daniel. Most usages of this verb occur “in passages that describe the process of testing or refining people” (Wakely 1997, 849). Wakely gives the spread of the semantic fields in qal as threefold: the literal metallurgical process: “melt, dissolve...”; then “cleanse, purify, purge, refine”; and “sift, winnow, test, examine” (ibid., 847).

The Root ברר: 18x in the Hebrew Bible--ranging from “cleanse/purge” (majority) to “chosen/ select” (4x):

In general, the root seems to mean pure, clean, and therefore comes to mean something that is choice, special...It is reasonable to suppose that to purge, test, purify something or someone...can come to mean that the something or someone thereby becomes pure (Zeph 3:9...cf. Job 33:3) and then, select, chosen...both concrete and figurative purity. (Averbeck 1997a, 773)

There is only one occurrence of the piel (Dan 11:35), 3 hithpael (2 Sam 22:27|| Ps 18:27[26]; Dan 12:10). In a Song of David's deliverance, the ברר/צדק roots are again co-joined through the nominal forms (ה)צדק and בר, in two chiasmic parallels (2 Sam 22:21,25|| Ps 18:27[26]): Y_{HWH} rewards David “according to my (ה)צדק”, “according to my בר/cleanness (/the בר of my hands) in his eyes”, meaning that Y_{HWH} examined David, found him צדק/clean, and rewarded him with deliverance. “To the one being clean/pure (ברר, ni.), you show yourself pure (ברר, hitp.)” (2 Sam 22:27|| Ps18:27

[26]). Baldwin (1978, 208) points to the demonstrative idea for the hithpael in Dan 12:10: "shall show themselves to be pure".

The Root לבן: 5x in the Hebrew Bible--four in hi. (including Dan 11:35) and one hitp. (Dan 12:10). (The three Pentateuchal references in qal to “making (bricks)” are taken as a separate root.) The general meaning is “make/be white”. One reference is neutral (Joel 1:7), while the remaining four are metaphorical, referring both to people undergoing testing-cleansing (Dan 11:35; 12:10) and recovery from sin (Ps 51:9[7]; Isa 1:18: “the effect of forgiveness and cleansing from sin” [Alden 1997, 755]). The adjective לבן/“white” occurs 28x, 20x in Lev 13 in disease investigation, some leading to impurity (9x), some to purity (3x: vv. 13,17,39), some neutral (8x).

In the book of Daniel, these words pick up on the themes of testing, cultic purity, judgment, and rightness leading to vindication. צרף, ברר and לבן are simply variant metaphorical terms that unify and summarise these themes that revolve around anthropodicy. Again, this demonstrates the freedom of interchange between the judicial field and cleanse and other metaphors.

Life Test/Judicial Evaluation Correspondence: As noted, there is an obvious parallel between testing in life’s experiences and testing by evaluation in judicial review. What is said about the former is echoed in the latter process. For instance, when Wakely (1997, 851-52) states that “Yahweh tries human hearts to determine their true nature and motives...”, the context is life experience. However, if the verb “tries” were understood in the sense of “tries by investigation”, the intent of revealing a person’s inner choices, mindset and life trajectory would remain constant; the only difference would be that one is done to correct, the other is done to evaluate. The experiential blends into the judicial because the judicial is a review of experience.

Accordingly, a word like צרף can carry the thought of “test - cleanse” on the two levels, the levels of one, experience, and two, a review of experience.

General usage of צרף in qal readily associates it with testing and this is a major theme of Daniel, fittingly articulated in the final chapters 11-12 prophetic outline. Since the root also refers to cleansing, it takes the testing theme, seen in Daniel, on a stage to join with the root ברר, an even more recognizable word from the “cleanse” semantic field. The addition of לבן as “make white” adds to the “cleanse” nuance and links with the vivid whiteness associated with the Ancient of Days presiding at the judgment: “...His clothing was as white [Aram. חור] as snow; the hair of his head was white [נקא] like wool” (Dan 7:9, NIV). The priests were clad in white, and in the Hebrew-Jewish culture white “was the basic cultic colour in general...also true in the surrounding world” (Michaelis 1967, 242-43).

White is significant in jurisprudence before and after Daniel. After Daniel, rabbinic passages state that those “found upright at the last judgment will be robed in white”, while “the accused had to appear in court in black clothing” (Michaelis 1967, 245). In the Roman world “the white stone was used by jurors to signify acquittal (Ovid, *Metamorphoses*, 15, 41)” (Angel 1975, 205). This connection with a felicitous judicial outcome is noteworthy for Dan 12:13, as below. By New Testament times, white had become very prominent in eschatological and apocalyptic contexts (Michaelis 1967, 246), with the white (and red) features of the Ancient of Days (when presiding at the great Assize, Dan.7) notably adopted into the physical description of the priestly-judicial Sovereign to introduce the Christian apocalypse (Rev 1:12-18; Seiss 1977, 38; Johnson 1981, 427).

Reverting to writings prior to Daniel, it is in a judicial context that the three roots of Dan 11:35 and 12:10 are (loosely) brought together, in Isa 1. Isaiah is a book

that features highly as a background to Dan 8:14 (and 12:3), through embedding verbal צדק in its law court imagery (e.g., Isa 43:9,26; 50:8) and in the cultic Servant figure (53:11-12). The initial chapter of Isaiah is YHWH's lawsuit against Judah (1:2). After a very general appraisal of Judah's evil (1:2-9), charges become a little more specific with a categorisation of crime commencing with indulgence of moral wrong while practising the forms of ritual worship (vv.10-17), concluding with an exhortation: “Wash (רחץ), make yourselves clean (זכה, hi.), remove the evil of your doings (רע מעלליכם).... Learn to do good (טוב, hi.), seek justice (משפט)” (vv.16-17). Here “cleanse” language is used for concepts that are soon expressed in moral terms of goodness and justice. The Septuagint does something interesting in this section: “In Isa. 1:13, קרא מקרא (the calling of the assembly) has been explained as ἡμέραν μεγάλην [LXX], i.e., ‘the great day,’ one of the appellations of the Day of Atonement in the Talmud” (Tov 1976, 810).

It is in the next section of Isa 1 that the first of the three roots appears. Verses 18-20 continue the alternation between the “cleanse” metaphors (this time in terms of forgiveness) and moral imperatives:

Come now let us reason together, says YHWH,
 though your sins are as scarlet, as snow they shall be white (לבן)
 If you are willing and obedient... (1:18-19).

The following section (vv. 21-23) commences with moral terms: “How she became a harlot, the faithful city, (once) full of משפט/justice, צדק (צִדְקָה)/the right dwelt in her -- but now, murderers!” (v.21). It then turns to defilement and dilution through metaphors from metallurgy and the vine (v.22). The perversion of social-legal justice is again embraced (v.23).

In the final section (vv.24-31), Y^{HWH} speaks of purging and restoration, again expressed in alternating “cleanse” and moral terms, including the final two roots found in Dan 11:35 and 12:10 (first line) and צדק(ה)-שפט:

I will cleanse/refine(צר) as with purity/lye (בר) your dross,
and remove all your impurities.
I will restore your judges as at the beginning....
After this, it will be called for you the City of The Right/צדק, the
Faithful City.
Zion will be redeemed with משפט/justice, and her repentant ones with
צדקה/equity. (Isa 1:25-27)

It is significant that where these three word roots are loosely brought together, in a judicial context, there the reader is given alternating “cleanse” and moral terms, including צדק. While the Dan 12:10 context has a positive note of vindication through judgment in contrast to Isaiah’s lawsuit being cast negatively, many terminological associations are constant within and between each passage.

Pröbstle (2006, 656-57) notes that in “12:10-11 with its description of a change in cultic worship, its presentation of two antagonistic groups, and its emphasis on the purification of God’s people is inseparably connected to 11:31-35 and thus also 8:11-13.” The same writer also notes the white-judicial connection (ibid., 656-57).

Judicial Strand in Dan 12: The setting of Dan 12 has a judicial strand to it, seen through the initial and final verb, עמד (vv. 1,13). “Legal contexts [of עמד] mention the appearance of the parties before the judge (1 Kgs 3:16) and the appearance of the judge to pronounce a verdict (Ezek 44:24; cf. Num 35:12)” (Amsler 1997, 923). Amsler goes on to list other such contexts in Isa 3:13: “Y^{HWH} takes his place in court; he stands to judge the people”, and Ps 109:31: “For he [Y^{HWH}] stands at the right hand of the needy to deliver from those judicially condemning him.” Martens (1997, 432) is similar: “Court language employs *’md*. The parties stand (*’md*) before the judge (Deut 19:17; 1 Kgs 3:16).”

If a false witness rise up (קום) against any man to testify against him...wrong; then the two men, between whom is the dispute, shall stand (עמד) before YHWH, before the priests and the judges... And the judges shall investigate diligently [cf. NASB; ‘must make a thorough investigation’ NIV]... (Deut 19:16-18)

Nickelsburg (1972, 11-12) argues for a judicial interpretation of עמד at Dan 12:1: “The disputants in a lawsuit stand [fn. to Deut. 19:17; Josh.20:6 (add v.4); Ezek 44:24; Isa. 50:8]. Yahweh will stand to judge [fn. to Isa. 3:13]. In Zechariah 3, the accusing angel stands....” Collins (1993a, 390) largely concurs: “This interpretation provides an attractive parallel to Daniel 7, where the climactic scene is also judicial and the motif of heavenly books is also found.” He notes that Ibn Ezra had already observed such a correspondence, and states that a “judgment is certainly implied in the following verses” of Dan 12 (ibid.).

The Ezek 44 reference is also noteworthy. The priests are to make known how to distinguish between the holy and the common, “between טמא לטהור/the unclean and the clean. And in a ריב they shall take their stand to judge [יעמדו לשפט/‘take their place in court’, REB]” (44:23-24). Cultic duties move from ritual to judicial, with עמד having a judicial connotation (cf. the 6x in Zech 3:1-7).

This is not to say that עמד cannot also move to the result or outcome of the judicial work of Michael (Dan 12:1), having the *double sens* mentioned above. Doukhan (1987, 100-01) states that Dan 11 “contains twelve occurrences of this verb [עמד], all of them in relation to a king who takes rule”¹³, so Michael in 12:1 is “the last king to achieve His victory and take His rule”, but this is the outcome of the work of judgment, as 7:9-14 implies. Doukhan (1987, 105) agrees by stating that 12:1 refers back

to the works of Judgment: “Your people shall be delivered, everyone who is found written in the book” (12:1). Thus the coming of the

¹³ Actually there are 19 verbal usages of עמד in Daniel 11, possibly 11 of which fall into this category (Dan. 11:2,3,4,7,13,14,16b,20[*bis*],21,31), with at least 8 not so (vv. 6,8,11,15[*bis*]16a,17,25).

Kingdom is related to the Judgment, and as Michael stands up, Judgment is brought to mind. The same process is described in Daniel 7:13-14...

The double sense is in Ferch (1979, 99-103) and echoed somewhat in Collins (1993a, 390): “In summary, although Michael's exact role in Dan 12:1 is not specified, it may be understood as judicial advocate or executor of the judgment or both.”

Daniel is told, “...you will stand (עמד) in your גורל/lot at the end of the days” (12:13), complementing the opening chapter where Daniel and his friends were to “stand [then, by extension, ‘serve’] before the king”; that is, undergo the scrutiny of an earthly monarch (1:5,19, עמד). Des Ford (1996, 152-53) points to the connection of Dan 12:13 with Ps 1:5: “Therefore the wicked will not stand [synonym קיום] in the judgment”, but Daniel was to “stand (עמד)” in his inheritance “at the end (קץ) of the days” (Dan 12:13; cf. 8:14,17[קץ], 26). Also, “in the judgment (משפט)” (Ps 1:5) is synthetically paralleled with “the assembly of the צדיקים”, suggesting that the true covenant community, the צדיקים, are determined by the judicial process (cf. Dan 12:1-3).

Ford (1996, 152-53) goes on to link גורל “lot” (Dan 12:13) with גורל in Lev 16:8(-10). On Yom Kippur, the lot separated the two goats into “one for Azazel (Satan) and one for the Lord.” Ford points to how the two goats represented the opposing leaders in the good-evil conflict and their respective followings. “In the Judgment all men [people] will be divided and then enter upon their eternal ‘lot’ or destiny” (1996, 153).

After earlier noting the “sacral-legal primary meaning [of גורל, that is] predominantly in priestly contexts (Lev 16:8-10 5x, Num 7x, Josh 14-21 26x, 1 Chron 13x),” Schmid (1997, 311-12) states that “the casting of lots in the understanding of the OT, as for antiquity in general, may be considered a request for divine

judgment....” Thus, the dividing of the land of Canaan by lot “gave a solid juridical basis for the ownership of the land and must have given a sense of belonging and identity” because “God himself had directed...” (Van Dam 1997, 841).

The *לוט*/lot, then, with *עמד* and “being found written in the book” (v.1), is another connection with the judicial strand in Dan 12, within which are the “test-cleanse” terms that connect with the *משכלים*, the *מצידקים*, and the *רבים*. Different connections with the cultic have already been noted above in discussions on the lot and Yom Kippur (Des Ford), and the general terminological switching or interchanging between the “cleanse” realms and non-metaphorical words such as *צדק*. In this relation, the connection that a number of commentators affirm between the *maskilim* of Daniel and Isa 52/53 is to be taken a little further.

The *Maskilim*, the Many, *צדק*, and Echoes of Isaiah 52/53: Two texts from the Fourth Servant Poem are the seedbed for Daniel's later references:

See, my servant *ישכיל*/will act wisely; he will be raised and lifted up and highly exalted.

...by his knowledge my righteous servant *יצדיק*/will justify *לרבים*/the many and their iniquities he will bear. (Isa 52:13; 53:11)

Collins (1993a, 385), in referring to the *maskilim* of Daniel, states: “The designation *משכילים* is taken from the ‘suffering servant’ of Isa 52:13 (*הנה משכיל עבדי*), who is said to ‘justify’ the *רבים*.” Collins later restates how the *משכילים* “take their name from the servant in Isaiah 52-53”, adding: “The allusion is made all the clearer here when they are called *מצדיקי הרבים* (cf. Isa 53:11)” (ibid., 393). The writer goes on to imply that both Dan 12 and Isa 52:13 have the motif of exaltation, and the *maskilim* make the common people righteous by instructing them, “so that instruction rather than martyrdom is the means of justification” (ibid.).

All of this was penned twenty years earlier by Nicklesburg (1972, 24-26), with even greater emphasis on the “judicial overtones” emerging from Isaiah. Many of these connections and emphases were stated in an earlier generation still (Ginsberg 1953, 400-04), and the Isa 52:13; 53:11 / Dan 12 connection is still given due emphasis in this century (e.g., Lucas 2002, 287, 295, 303).

However, in observations of verbal צדק in Isaiah, while the findings included the didactic notion, the conclusion was also reached that the צדק activity of 53:11 is a priestly cultic-judicial activity, particularly involving eschatological intercession as judgment. The use of צדק in Dan 12:3 reflects aspects of this with the משכלים as the מצידקים in relation to the רבים, with the “cleanse” terms, some cultic, complementing צדק (vv. 3,10), and with the judicial strand to the chapter (עמד, “every one being found written in the ספר”, and גורל).

This leads to summarising the findings on verbal צדק.

Summary of Verbal צדק

The statistical breakdown is:

Area 1: Type of Literature

Narrative	3x	Legal	2x
Royal Prayer of Petition	2x	Speculative Wisdom as Disputation	17x
Wisdom: Torah	1x	Wisdom: Judicial	1x
Wisdom: Conventional	1x	Individual Lament	2x
Prophetic Denunciation	1x	Prophetic Litigation	4x
Judicial/Trial Speech	2x	Judicial Process/ Victory Speech	1x
Salvation Oracle	1x	Lament-Dirge	1x
Apocalyptic: Vision & Audition	1x		
[TT: Apocalyptic: Report of a Symbolic Vision			1x]

Area 2: Theme

Righting of Dispute/Vindication &/or Defence, etc. 6x

Righting of Dispute/Indictment	1x
Righting of Dispute-- Imputation of Wrong &/or Dealing with Self-Justification	12x
Judicial Process to Justice/Vindication & Righting of Dispute	3x
Judicial Process--Acquittal	2x
Judicial Vindication	3x
Judicial--with Court Trial Imagery or within Denunciation, etc.	4x
(Judicial) Review: Comparison/Evaluation of Conduct	4x
Salvific/Judicial	1x
Salvific Righting	1x
Salvific	1x
Abstract Righteousness (as an Intrinsic Quality)	1x
Deliverance	1x
[TT: Righting of Persecution & Desecration	1x]

Area 3: Translation and Associated Words &/or Semantic Fields Embraced

a) Translations:

“(be)justified”/“justify”	6x	“clear”	2x	“acquit(s)”	3x
“declare right”	4x	“provide justice”	1x	“in the right”	7x
“be/are right”	3x	“be just”	2x	“am innocent”	2x
“maintain the rights”	1x	“vindicator”	1x	“were/be vindicated”	3x
“be justified/acquitted”	1x	“be justified/triumph”	1x	“turn to the right”	1x
“made appear innocent”	2x				
[TT...	1x]				

b) Associated Words/Semantic Fields:

Justice-Judgment-Vindication:	27x
Quasi Judicial:	4x
Salvific-Judicial	1x
Cleanse & Justice/Judgment:	1x (Ps 51:6[4])
Cleanse/Pure:	3x (Job 4:17; 15:14; 25:4)
Cleanse and Other	1x (Dan 12:3)
Atonement and Intercession	1x (Isa 53:11)
Other: with אמת and טהרה	1x (Ps 19:10[9])
Other: Doing/Being Right(eous/ness)	1x (Job 35:7)
[TT	1x]

Statistical Observations: The three areas are dominated by two classifications:

Disputation (e.g., “Righting of Dispute”) and Judicial (e.g., “Judicial/Trial Speech”, “Judicial Process”, “declare right”, “am innocent”, “Justice-Judgment-Vindication”).

Disputation figures more in the broader areas of genre and theme, while Judicial, also prominent thematically, takes over in the more specific terminological area.

Other classifications, such as the Salvific (e.g., “Salvation Oracle”, “Salvific Righting”) and Cleanse (e.g., “Cleanse & Justice/Judgment”, “Cleanse/Pure”) feature, too. A major statistical phenomenon that sees verbal קָדַשׁ employed heavily and consistently through the book of Job, where it is also joined by words from the “cleanse” field, is covered below.

General Observations: The two sets (of two) Pentateuchal usages of verbal קָדַשׁ are quite disparate in genre (two narrative, two legal), but less different in theme. All four, particularly the legal references, associate with terms from the justice-judgment-vindication semantic range. A three-step pattern, seen in the narratives of Genesis, is:

1. A need to discern/examine
2. Examination/investigation
3. Judgment given

Essentially, Gen 38:26 and 44:16 employ verbal קָדַשׁ (qal and htpl.) (with בָּקֵה, “be clean, pure” → “innocent” in 44:10) in portraying who is in the right after investigation of evidence. The legal texts of the Pentateuch use קָדַשׁ (hi.) to convey the idea of a person being seen in the right, and acquitted, after judicial proceedings.

In the historical writings the three texts with verbal קָדַשׁ (2 Sam 15:4; 1 Kgs 8:32||2 Chron 6:23) are again very solidly set in the judicial process. Solomon's first formal petition in his royal prayer virtually assumes that “Y^{HWH}, God of Israel” will investigate and adjudicate from the heavenly sanctuary between covenant members (1 Kgs 8:23,31-32).

The book of Job is very noteworthy in its employment of verbal קָדַשׁ. The type of literature is quite diverse from Narrative, Legal and the Royal Prayer of Petition. It is now Speculative or Complex Wisdom as Disputation, yet the similar judicial themes and associations predominate. Quite arresting is the statistical phenomenon of 41.46% (17 of the 41) appearances of verbal קָדַשׁ, spread evenly through Job, a book

that comprises only 3.25% of the Hebrew scriptures. The usages tie צדק with the Joban themes of theodicy and anthropodicy in the light of moral testing, like concerns of the book of Daniel.

Job also has some close associations and interchanges of צדק with the “cleanse” realm. These are seen in both the Hebrew and Greek texts. Further, it is in the book of Job that the by-form verbs זכך/זכה have 42.5% (5 of their 12) usages in the Hebrew Bible. Like צדק, almost all of these are weighted toward forensic ideas. The adjective זך, “clean, pure”, is used four (of 11) times in Job (= 36.4%), and the Aramaic nominal זכו makes its sole appearance in Dan 6:23(22) as “innocent”. Negoitã and Rinngren (1980, 62-63) note the semantic duality with זכך/זכה and צדק.

The צדק-“cleanse” association continues with Zophar's interchange in Job 11:2 (צדק), 4 (זך, בר). Moreover, the most vivid association comes between speeches by Eliphaz and Bildad (Job 15:14-16 and 25:4-6) where the judicial contexts feature parallels and interchanges, including the parallelism of זכה/“cleanse” and צדק (15:14; 25:4), and the terminological substitution or interchange of זכה and צדק. Further still, the טהר root parallels צדק twice in Job (4:17; 17:9) and is used in a judicial context to refer to the legal status of Job (14:3-4) whereas it is often used to delineate the cultic status of covenant members (e.g., in Lev 13 - 16).

As indicated, these צדק-“cleanse” associations are directly reflecting the larger Joban disputational-judicial setting with its twin vindication themes coming out of Job's test situation. The book of Daniel shows the same צדק-“cleanse” linguistic association and interchange (Dan 12:3,10) also within its larger thematic setting of conflict-test, theodicy and anthropodicy. The thematic similarity makes the linguistic associations doubly important.

Ps 51:6(4) and Isa 53:11 also have impressive קצד-cleanse associations, the latter being connected to Dan 11:33-35 and 12:3,10. The move from the direct judicial themes and terms of the Third Servant Poem (Isa 50:4-8) to the Fourth (Isa 52:11 - 53:13) with cultic-judicial themes and terms in a book that heavily features law-court imagery shows the close association between קצד, the judicial, and cultic and “cleanse” ideas.

A general conclusion for verbal קצד would be that it is heavily slanted toward the judicial (Scullion 1992, 726; certainly including the qal: Hill 1967, 108), and in Job, a book thematically similar to Daniel, קצד is employed heavily including in close association with “cleanse” terms. Its frequent usage in disputational settings also manifests a tendency toward an investigative judicial aspect.

B. ADJECTIVAL צדק: צדיק / צדיקה

(206 times in the Hebrew Scriptures)

Excepting the use of boxed tables, adjectival צדק is examined in this section like the verbal (and nominal) stems, with an additional column added beyond the nominal analysis. The extra category notes when a comparative setting is reflected. Such a classification emerges from the numerous occasions when צדיק encapsulates an evaluative projection by contrast with an opposite number, especially, of course, רשע as “(the) wicked”.

Many entries are difficult to classify succinctly, such as in the “Associated Vocabulary” category. Accordingly, a number of synonyms and antonyms may be listed, but if a particular word stands out in relation to צדיק, that word only may be given, and the others not listed. Again, while one word may be primary because of its immediate and obvious relation to צדיק, if the context nonetheless signals a close, though not immediate, relation to צדיק, then both will be listed. An example is in Prov 11:10 where the antonym רשע has a primary association with צדיק, but the synonym ישר, in the repeated idea of blessing on a city (v.12), also has a significant association; hence both are listed in the “Associated Vocabulary” category.

Since ישר is the primary synonym to צדיק and the meaning “upright” well reflects what is commonly thought of as the central idea of “righteous”, it would be convenient to render צדיק frequently by “upright”. This is particularly so in Proverbs where the context may be seen to be limited by short terse aphorisms. However, the same vagueness, or even fullness, that surrounds “righteous/ness” soon simply becomes transferred to “upright/ness”. Therefore endeavour is made to employ other or additional descriptive terms that reflect each context of צדיק. Of course, even in

non-proverbial statements context can be limited (e.g., Isa 24:16) or there are no specific associated terms to resonate with the semantic range of צדיק (e.g., Isa 41:26). In those cases prior usage and association must be consulted, and that may lead back to the standby of “upright”.

Some further basic anomalies in classification will be shown by examples in observations on the Historical Writings of 1 Samuel - Nehemiah.

B. 1: צדיק in The Pentateuch (17x)

Area 1: Type of Literature

Narrative:	11x: Gen 6:9; 7:1; 18:23,24(<i>bis</i>),25(<i>bis</i>), 26,28; 20:4; Exod 9:27
Legal:	2x: Deut 16:19; 25:1
Legal/Judicial:	2x: Exod 23:7,8
Prophetic Admonition:	1x: Deut 4:8
Praise :	1x: Deut 32:4

Area 2: Theme

Judicial--Investigative Deliberation: Judgment Process	10x: Gen 6:9; 7:1(ראה) ; 18:23,24(<i>bis</i>),25(<i>bis</i>), 26,28; Deut. 16:19
Judicial--Investigative/Executive	1x: Deut 25:1
Judicial/Righting of Dispute	2x: Exod 23:7,8
Vindication/Righting of Dispute	1x: Exod 9:27 (cf. chaps. 4-14)
Righting of Dispute	1x: Gen 20:4
Active Right-doing	1x: Deut 4:8 (cf. vv. 1-10)
Other: Extolling Virtues of YHWH	1x: Deut 32:4

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Justice/Judgment:	2x :
Also as antonym to רשע “wrongdoer, wicked”	Deut 25:1 = “right-doer”
Also as antonym to עול “injustice, iniquity” and with ישר “upright” and אמונה “faithfulness”	Deut 32:4 = “just”
Cleanse:	1x:
With תם “integrity” & נקי “purity”/“clean”(NIV)	Gen 20:4 = “innocent”
With נקי “clean→innocent”	1x: Exod 23:7 = “right-doer/just”

b. Other:

With תמים “perfect” & antithesis to wrongdoing	2x: Gen 6:9; 7:1 = “right-doing/ faithful”
Antonym to רשע “wrongdoer→wicked”	7x: Gen 18:23,24(<i>bis</i>),25(<i>bis</i>),26,28 = “right-doer→innocent”
Antithesis to הרשע “the one in the wrong” right”	1x: Exod 9:27 = “one in the
With פקה “see” “discerning persons” (REB)	1x: Exod 23:8 = “(the) just ones”
With חקים ומשפטים “statutes and judgments”	1x: Deut 4:8 = “right/just”
With loose to חכמים “wise ones”	1x: Deut 16:19 = “just ones/ dispensers of justice”

Area 4: Comparative Setting Clearly Reflected in צדיק

In 15 of the 17 usages of צדיק in the Pentateuch, adjectival צדק is utilised to accent or reflect a context dealing with some comparison. (The exceptions are Deut 16:19; 32:4.) The example of Exod 9:27 will be explored in the next section.

Observations on צדיק in the Pentateuch as Background for Dan 8:14

Cleanse Interchange: King Abimelech defends his nation (including himself) as צדיק “innocent” (Gen 20:4), then immediately takes a synonym of צדק and parallels it to the nominal נקין “clean”: “...In חם/integrity of heart and נקיין/clean hands I did this” (v.5).

In Exod 23, legal matters are discussed, leading to: “Stay far from the false charge, and do not slay the נקי/(clean→) innocent and the צדיק/just, for I will not acquit (צדק hi.) the guilty” (v.7).

Contrast Between צדיק and רשע: The very direct contrast with רשע, as at Gen 18:23-28; Exod 9:27; and Deut 25:1, will often be seen in the rest of the Hebrew scriptures. The righteous and the wicked are depicted as polar opposites, representing two distinct classes. While inescapably relating to behaviour, these two terms, צדיק and רשע, encompass more, however, particularly as appellations of loyalty to covenant

relationship to Y_{HWH}. Consequently, they readily become quasi-legal designations, often taking the nuance of “innocent” and “guilty”.

In the case of Exod 9:27, the background includes Y_{HWH} making a distinction between “My people [the Hebrews] and your people [the Egyptians]” (8:23). Subsequently, Y_{HWH}’s people are vindicated as their God sends flies, disease, boils and hail upon the Egyptians, but not upon the Hebrews. Pharaoh then acknowledges, “I have sinned this time: Y_{HWH} is הַצַּדִּיק/the one in the right; I and my people (are) הַרְשָׁעִים/the wrong ones [‘in the wrong’, NIV, NRSV, REB].” The declaration of rightness has come after reflection upon the discriminatory disasters; it is a declaration following a consideration of evidence.

Also, there is a strong contrast with הַרְשָׁעִים, accenting the comparative setting reflected in the use of הַצַּדִּיק. Both Y_{HWH} and Pharaoh addressed the plagues as distinguishing between the Hebrews and the Egyptians, as setting one people over and against the other people in relation to Y_{HWH} as the Sovereign deity. Pharaoh’s declaration was as a judicial admission (cf. Jud 1:7), a pronouncement of rightness (צִדְקָה) to the God of the Hebrews and wrongness (רִשְׁעָה) to him and his people.

Genesis 18 Prelude to Judgment on Sodom: As “a paradigm of divine judgment” (Wenham 1994, 65), Gen 18/19 is central in nine ‘investigation’ stories of Genesis.¹⁴ The Sodom “deliberation... investigation” (Letellier 1995, 131) has many features, centring in:

And Y_{HWH} said, “The cry of Sodom and Gomorrah (because it is much), and their sin (because it is great)--I will go down now, and I

¹⁴ In Gen 3:1-24 (cf. Skinner 1930, 76; Leupold 1972, 158-60; Brueggemann 1982, 49; Cassuto 1972, 157; Westermann 1984, 253-54; Sailhamer 1990, 53,64); Gen 4:8-16 (Westermann 1984, 285-86,303; Cassuto 1972, 218; Sailhamer 1990, 53); Gen 6:1-18/7:11-24 (Leupold 1972 254-56,268-69; Cassuto 1972, 301; Coats 1983, 77; Brueggemann 1982, 77,80; Sailhamer 1990, 79; Kidner 1967, 87); Gen 11:1-9 (Casuto 1974, 244; 1972, 302; Keil and Delitzsch 1978a, 173; Fretheim 1994, 468); Gen 18/19 (see above); and see this Chapter for Gen 30:25-31:55; 37:12-36; 38:24-26; and 44:1-34.

will see if they have done completely according to its outcry coming to me, and if not I will know" (18:20-21).

"Far be it from you to do this thing, to slay the צדיק with the רשע that it should be as the צדיק so the רשע--far be it from you. Shall not the Judge of all the earth do משפט/right?" (v.25).

"Verse 20, with a new introduction, reports the decision of God as Judge (v. 25) formally to investigate the situation; Abraham will be involved in this judicial inquiry (11:5; Num 12:5...)" (Fretheim 1994, 468). Y_{HWH} comes "as investigator...to make a judicial inquiry" (Hamilton 1995, 20; cf. Sailhamer 1990, 150-51). He would convince Abraham of "the justice of the divine government" (Keil and Delitzsch 1978a, 1:230), and Abraham is concerned that "the Judge of all the earth do משפט" (18:25) in fairness to the צדיקים--theodicy in anthropodicy.

von Rad (1972, 212-13) asks: "Is Sodom guilty ('godless', *rāšā*) or not guilty ('righteous', *šaddiq*)?" The רשע "is one who has been adjudged guilty in any judicial instance because of a definite transgression; the 'righteous' [צדיק] is the one who has not been found guilty (cf. this usage in Deut. 25:1)." The difficult question is, "What will happen if the result of the judicial investigation is not quite unambiguous...?"

The pivotal Sodom judgment illustrates theodicy and anthropodicy with the overt involvement of both divine and human agents, also angels as significant others. "This stated intention (of Y_{HWH} to investigate: Gen:20-21) is an element in the motif of theodicy...essential to the Sodom narrative...God personally investigates the situation" (Sarna 1989, 132; cf. idem 1966, 148). From the two-part soliloquy of Y_{HWH} (about Abraham doing צדקה ומשפט and to investigating the cry of Sodom and Gomorrah: 18:16-20), there is a double movement, first to the colloquy between Y_{HWH} and Abraham regarding משפט and the צדיק(ים), and then to the actual investigation of Sodom by the angels (18:22-19:14). Overall, the movement is from the internal to the external, with Y_{HWH} engineering a test situation to deepen the

understanding and experience of Abraham in relation to justice and mercy (Letellier 1995, 125,133-35). Deity and people talk over matters of theodicy and anthropodicy.

The usual relational-behavioural-legal contrast with רשע “wrongdoer→guilty” occurs in the sevenfold use of צדיק in Abraham’s intercession for the “righteous→innocent”. Moreover, “there is another *leitwort* in this section”, מצא “to find”. “It should be clear why this word also appears exactly seven times--the entire enterprise of the Divine investigation into Sodom depends on ‘finding’ a group of innocent people” (Etshalom 2006, 200). The צדק root is here again involved in the context of an investigative judgment, as the meditorial work of Abraham (Gen 18:22b-33) is inextricably tied to the judicial investigation by YHWH and the other two ‘men’/angels (18:16-22a and 19:1-29). “The dialogue thus fulfils part of YHWH’s expressed intention of investigating reports about the city (18,21)” (Letellier 1995, 133).

Righteous (Person)/Wise (Person): In Deut 16:19 “the wise” and “the righteous/just” are cast as expected dispensers of justice: “You shall not pervert משפט/justice...the bribe blinds the eyes of חכמים/(the) wise and perverts the words of the צדיקים just.” The association through loose parallelism is significant for their similar association in Dan 12:3.

B. 2: צדיק in the Historical Writings: 1 Samuel - Nehemiah (11x)

Area 1: Type of Literature

Narrative:	5x: 1 Sam 24:18(17); 2 Sam 4:11; 1 Kgs 2:32; 2 Kgs 10:9; 2 Chron 12:6
Other:	
Testament (or Oracle):	1x: 1 Sam 23:3
Royal Prayer of Petition & Thanksgiving:	2x: 1 Kgs 8:32; 2 Chron 6:23
Prayer of Penitence and Confession:	3x: Ezra 9:15; Neh 9:8,33

2: Theme

Judicial: Investigative-Deliberative Process/ Righting of Dispute	3x: 1 Sam 24:18(17) 1 Kgs 8:32; 2 Chron 6: 23
Judicial: Executive Justice	4x: 1 Kgs 2:32; 2 Kgs 10:9; 2 Chron 12:6; Neh 9:33
Righting of Dispute	1x: 2 Sam 4:11
Other:	
David's House in relation to Y ^{HWH}	1x: 2 Sam 23:3
Confession of Sin	1x: Ezra 9:15
God's Goodness, Faithfulness	1x: Neh 9:8

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Justice-Judgment/Vindication 1x: 1 Sam24:18(17) = “(the) right”
(REB)

b. Other:

Antonym to רשע “wicked”/“guilty” 3x: 2 Sam 4:11 = “innocent” (NIV)
1 Kgs 8:32 = “innocent” (NIV)
2 Chron 6:23 = “innocent”

With אמת “truthfully” and רשע “wicked” 1x: Neh 9:33 = “just, (in the) right”

With “the fear of God” 1x: 2 Sam 23:3 = “justly/(with
covenant) loyalty”

With טוב “good” 1x: 1 Kgs 2:32 = “(in the) right”
(Unclassified: see note below) 4x: 2 Kgs 10:9 = “fair-minded judges”
(REB; cf. NEB: “fair judges”)

2 Chron.12:6 = “in the right”(NRSV)

Ezra 9:15 = “just”

Neh 9:8 = “faithful/reliable-just”

(There are a number of occurrences of צדיק not having direct association with other terms or semantic realms. The 4 usages immediately above contextually reflect the notions of justice or judgment, but are not overtly connected with judicial terms.)

Area 4: Comparative Setting Clearly Reflected in צדיק

Of the 11 texts, 8 (exceptions are 2 Kgs 10:9; Ezra 9:15; Neh 9:8) reflect a comparative setting. Two of these, 1 Sam24:18(17) and 1 Kgs 2:32, are especially so (see below).

**Observations on צדיק in the Historical Writings as Background
for Daniel 8:14**

Theme and Terminological Associations: In relating words to semantic fields or other terms (third category above), the importance of the theme of a passage (second category) often looms large. The possibility of anomalies continually occurs. In 1

Kgs 2:32, for example, King Solomon speaks in judgment upon Joab: “And YHWH shall return his blood upon his (own) head who has fallen on two men (more) just and better [plural forms of צדיק and טוב] than he...Abner...and Amasa....” צדיק here associates with טוב linguistically, but contextually it is set as a differentiating judicial pronouncement by the king after a review of affairs prior to, and as a rationale for, executive judgment.

1 Kgs 8:32 and 1 Sam 24: Context and Terminology: A similar classificatory anomaly occurs with 1 Kgs 8:32 (where צדק appears in verbal, nominal and adjectival forms). While צדיק has here been listed as an antonym to רשע (רָשָׁע), the contextual setting actually associates the צדק root with a judicial process leading to a verdict to (re-)establish order. Even more so is 1 Sam 24:18(17), with its very strong comparative idea:

May YHWH judge (ישפט) between you and me and avenge...
 Now may YHWH be as judge (דין) and judge (שפט) between me and you.
 Then he shall see (ירא) and uphold (ירב) my cause (ריבי) and may he deliver-vindicate me (ישפטי) from your hand. ...
 And he [Saul] said to David, You are in the right rather than I (צדיק אתה ממני) [‘The right is on your side, not mine’, REB], for you, you have treated me (with) the good, but I, I have treated you (with) the evil.
 (1 Sam 24:13[12],16[15],18 [17])

This passage is noteworthy for the preponderance of judicial terminology. David's desired evaluation by YHWH between the two contending parties is anticipated by the guilty King Saul and expressed in terms of the just contender being צדיק. The contrasting strength of the contenders and the persecution by the stronger entity until the judicial process is reached is reflected in Dan 7 (8 and 11) where the saints are trodden down until the time of the judgment (Dan 7:21-22,24-27).

2 Kgs 10:9: צדיק as “Fair judges” (NEB), “Fair-minded judges” (REB): The text refers to Jehu at the city gates of Jezreel commenting on the decapitated heads of the seventy slain sons of Ahab’s line, sent by the city leaders of Samaria:

And in the morning he went out. He stood and said to all the people,
 “צדיקים אתה/You are fair-minded judges. Indeed, I, I conspired against
 my master and killed him, but who killed all these?” (2 Kgs 10:9)

The best alternate to “You are fair-minded judges” (REB) or “fair judges” (NEB) is “You are innocent” (NASB, NRSV, NIV), innocent of any crime in the slaughter. Both ideas have support in the context of the city gate of judgment being the site of this announcement.

However, the concluding question and the following assertion of YHWH’s word coming to pass in the abolition of the house of Ahab (v.10) make it even more likely that Jehu is implying that the hand of God was involved in the massacre of so many royal persons in one strike and from the ghastly evidence before them the people are to evaluate and confirm that fact. This would then give Jehu license to continue his program of extermination in Jezreel, securing the cooperation or at least non-interference of the people (compare Keil 1978a, 1:347-48). It is therefore likely that Jehu would also have the people of Jezreel understand that the leaders of Samaria cooperated in this divine work. “Fair-minded judges” illustrates the extent to which צדיק moves into jurisprudence, and that in the direction of evaluative deliberation.

B. 3: צדיק in the Book of Job (7x)

Area 1: Type of Literature

Wisdom--Disputation

7x: Job 12:4; 17:9; 22:19; 27:17; 32:1;
34:17; 36:7

Area 2: Theme

Righting of Dispute (between Job and
 friends with elements of vindica-

tion of Job and God)

7x: Job 12:4; 17:9; 22:19; 27:17; 32:1;
34:17; 36:7

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Cleanse

1x: Job 17:9 = “just, innocent”

b. Other:

Apposition to תמים “blameless”

1x: Job 12:4 = “in the right, just”

Loose || to נקי “innocent” and antonym

to רשע as “wicked”

1x: Job 22:19 = “just, innocent”

Loose || to נקי “innocent”

1x: Job 27:17 = “innocent, just”

With רשע hi. (theme: vindication
questions)

2x: Job 32:1 = “in the right, just”

Job 34:17 = “just”

With עני “afflicted” (theme: as above)

1x: Job 36:7 = “(the) just”

Area 4: Comparative Setting Clearly Reflected in צדיק

In 5 of 7 usages (exceptions: Job 17:9 and 36:7).

Observations on צדיק in the Book of Job as Background for Dan 8:14

Beyond the extended comment on Job in the section above on the verbal use of צדק, it can be noted here how Elihu summarises the previous speeches using the language of judgment-vindication (צדק, ריב, שפט, etc.). Contrawise, but complementarily, God summarises and corrects the preceding disputation by way of a pictorial portrayal of animals, elements of nature, and the like. This order is the mirror image of the Daniel 8 vision that employs pictorial language of animals, wind, and the sanctuary before moving to the direct judicial-vindication language of צדק in verse 14. Broadly, there is like interplay between the pictorial and concrete on the one hand, and the legal and abstract on the other.

B. 4: צדיק in the Book of Psalms (52x)

Area 1: Type of Literature

Individual Lament (Pss 55; 58; 69;
140; 141 also have/are impreca-

15x: Ps 5:13(12); 11:3,5,7; 14:5;
31:19(18); 52:8(6); 55:23(22);

tions)	58:11(10),12(11); 64:11(10); 69:29(28); 140:14(13); 141:5; 142:8(7)
National and Individual Lament Praise	1x: Ps 94:21 6x: Ps 33:1; 92:13(12)(also Thanksgiv- ing); 97:11,12; 145:17; 146:8
Psalm of Innocence Wisdom	3x: Ps 7:10(9)(<i>bis</i>),12(11) 14x: Ps 1:5,6; 37:12,16,17,21,25,29,30, 32,39; 112:4,6; 119:137
Wisdom & Thanksgiving (with Conf- ession/Penitence)	1x: Ps 32:11
Psalm of Thanksgiving of Individual	3x: Ps 116:5; 118:15,20 (intro. is more communal)
Psalm of Thanksgiving (with Wisdom Teaching at vv. 11-27)	3x: Ps 34:16(15),20(19),22(21)
Community Thanksgiving	1x: Ps 75:11(10)
Hymn of Triumph	1x: Ps 68:4(3)
Royal Psalm	1x: Ps 72:7
Communal Psalm of Confidence	3x: Ps 125:3(<i>bis</i>); 129:4(with Imprecation, vv. 5-8)

Area 2: Theme

Judicial (as Process)	7x: Ps 1:5,6; 11:3,5,7; 72:7; 94:21
Judicial (as Process and Executive)	6x: Ps 58:11(10),12(11); 69:29(28); 75:11(10); 97:11,12
Judicial (as Executive)	2x: Ps 64:11(10); 129:4
Judicial/Righting of Dispute	4x: Ps.7:10(9)(<i>bis</i>),12(11); 55:23(22)
Deliverance (Physical/Spiritual-Moral)	11x: Ps 5:13(12); 31:19(18); 34:16(15), 20(19),22(21); 68:4(3); 116:5; 140:14(13); 141:5; 142:8(7); 146:8
Righteousness as Acts of Doing Right	2x: Ps 112:4,6
Other:	
God's overseeing presence with קדיק/poor	1x: Ps 14:5
God's protection for the קדיק	1x: Ps 32:11
Exhortation to praise YHWH	1x: Ps 33:1
Exhortation to trust and persevere in view of God's ultimate reversal of wickedness	9x: Ps 37:12,16,17,21,25,29,30, 32,39
Accusation of deceitful speaking: like a <i>Rib</i>	1x: Ps52:8(6)
Prosperity of the קדיק	1x: Ps 92:13(12)
Thanksgiving and Celebration for victory/ deliverance effected by YHWH	2x: Ps Ps. 118:15,20
Praise to God for his law being קדיק, etc., and lament re enemy distressing	1x: Ps 119:137
Confidence in God's Protection	2x: Ps 125:3(<i>bis</i>)
Praise of YHWH's Covenant Fidelity	1x: Ps 142:8(7)

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Justice - Judgment

4x:

Ps 1:5 = “(the) in the right/just ones”

Ps 7:10b(9b); 7:12(11) = “just”

(Ps 11:7 is difficult, but analysis is governed by context and meaning of צדקוֹת as justice)

Ps 11:7 = “just”

Justice-Judgment and antonym to רשע

3x: Ps 1:6 = “(the) right-doing in-the-right ones”

7:10a(9a) = “(the) just”

75:11(10) = “just”

Vindication and synonym to עני and אבין “poor and needy” and ישר “(the) upright” & antonym to “slanderer and “man of חמס/violence”

1x: Ps 140:14(13) = “upright/poor and needy”

(Vindication--only by context, not linguistic association)

1x: Ps 142:8(7) = “upright” (as true covenant members)

Deliverance/Salvation, and with “graciousness” “compassionate”

1x: Ps 116:5 = “just deliverer”

b. Other:

Antonym to רשע, and often also a synonym to ישר, תם, etc.)

13x:

Ps 31:19(18) = “upright/just”

Ps 34:22(21) = “right-doer, trusting”

Ps 37:12,16,21,25,29,30,32--(all 7) = “upright, trustful”

Ps 58:11(10),12(11)--(both) = “upright”

Ps 68:4(3)=“upright/faithful”

Ps 129:4 = “right-doers/upright in heart”

Associated as antonym to רשע “wicked” and synonymous to ישרי־לב “upright of heart” (11:2)

3x: Ps 11:3 = “upright”
97:11,12 = “upright of heart”

Associated as antonym to רשע and אהב חמס “lover of violence”

1x: Ps 11:5 = “upright”

Associated antonym to רשע and synonym to תמימים

1x: Ps 37:17= “upright, trustful”

Associated antonym to רשע and פשע, and synonym to תם, ישר, and “man of שלום”

1x: Ps 37:39 = “upright, trustful”

With “those loving your [YHWH’s] name”

1x: Ps. 5:13(12) = “faithful, loyal right-doers”

Antonym to “doers of עוֹן”, synonym to “the עני”

1x: Ps 14:5 = “upright”

With ישרי־לב “upright of heart”

1x: Ps 32:11 = “upright of heart, trusting”

With ישר / ישרים

4x: Ps 33:1; 112:4,6 = “upright”
119:137 = “just”

With “turning from רע”, “doing טוב”, “those doing רע” (and, for v.20[19]: with “the broken-hearted” and “crushed spirit” and antonym to רשע)	2x: Ps 34:16(15),20(19) = “right-doer(s), trusting”
Antonym to “long רע/evil and שקר/falsehood”	1x: Ps 52:8(6)=“honest, trusting”
Antonym to “man of blood and deceit”	1x: Ps 55:23(22) = “trusting, upright”
Antonym to מרעים as “evildoers”	1x: Ps 92:13(12)
Synonym to נקי as “(the) innocent”	1x: Ps 94:21
Synonym to ישר and (more distantly: vv.5[4],4[3] חם/“innocent” (NIV) and antonym of “evil one” and “doers of iniquity”	1x: Ps 64:11(10) = “upright of heart”
Distant synonym (v.33[32]): עניים/“the poor” and דרש/“seekers of God”	1x: Ps 69:29(28)= “just, humble”
Distant association: עני/“the poor” and אביון/“needy”	1x: Ps 72:7 = “needy, just”
Weak (but nearest) linguistic association with ישועה/“salvation”	2x: Ps 118:15,20 = “trusting, upright ones”
Associated with טובים/“the good (people)” and בלב ישרים/“upright in heart” and possible antonym if re-vocalise רשע to “wicked”, “apostates” (v.5)	2x: Ps 125:3(bis) = “right-doers/ upright in heart”
Antonymous to פעלי־און/“evildoers” and רשעים/“wicked” (vv. 4,9,10)	1x: Ps 141:5 = “upright”
Associated with חסיד as “kind”, “loving”	1x: Ps. 145:17 = “right-doer, just”
Associated with “oppressed”, “aliens”, “orphans” and “widows”, and antonymous to רשעים/“wicked”	1x: Ps 146:8 = “oppressed faithful”

Area 4: Comparative Setting Clearly Reflected in צדיק

44 of 52 usages--exceptions: Ps 7:10b(9b); 11:7; 33:1; 72:7; 116:5; 119:137; 142:8(7); 145:17

Observations on צדיק in the Book of Psalms as Background for Dan 8:14

As expected, the concentration of צדיק in the laments and wisdom Psalms is confirmed statistically. So, too, is the predominance of a judicial context, but the actual association with the vocabulary of justice-judgment is less, as the adjective tends to be variously associated, as a synonym and as an antonym, with other relational (and ethical) qualifications. Words like צדיק, ישר, עני and רשע tend to

qualify covenantal relation to Y_{HWH}. The frequent association with ישר can have reference to conduct and/or a declared standing. The phrase ישרי-לב “upright of heart” reflects an inner attitude.

Ps 37: Adjectival צדק appears nine times in Ps 37, five of these being in direct contrast to רשע(ים). The Psalm assumes judgment, as a court trial, for the צדיק(ים):

“And he will bring forth as the light your צדק /vindication [NRSV], and your משפט/justice as the noonday” (v.6); “Y_{HWH} does not forsake him, and does not condemn him when he is judged” (v.33). The theme of the Psalm is similar to a major Danielic motif: Trust and persevere in view of God’s ultimate reversal of wickedness. Psalm 37 has overtones of a theodicy and eschatology. The five references to “inherit the land” (vv. 9,11,22,29,34) and the ten to the wicked being “cut off” or similar (vv. 2,9,10,13,20,22,28,34,36,38), and the “for ever” (of vv. 18 and 29), have a more universal application than the Israelites in Canaan, so taking the entire setting closer still to the book of Daniel.

The Enemy, Battle and Intrigue within the Covenant Community/Ps 140: The stereo-typical or conventional designations of the צדיק, the ישר, the תם, the ענו, the עני and אבן, and other, over against their enemies as the רשע, the אויב, the רע, the “proud”, “liars”, and the like, sharply demarcate two groups within the covenant community. The hunting, battle or military, and wild animal references are very often metaphorical, depicting a primal image of evil (Kraus 1988, 98-99). Contrasting the two groups so starkly leads to vivid pictorial images, thus adequately portraying the antithetical relation of these two classes.

Ps 140 is a prayer for deliverance from, and judgment upon, evildoers and slanderers, and justice for the צדיקים. At the same time it uses battle terminology

(“wars”[v.3(2)], “shield my head in the day of battle” [v.8(7)], “man of **סמך**/violence”, [vv.2,5,12(1,4,11)]). This makes a connection between battle/violence, the overt and physical, and false accusation through speech, the more covert and subtle (v.4,10 [3,9]). This is important for the later book of Daniel where, on the one hand, the heathen are the persecutors and much battle imagery is literally employed to describe the clash of nations. Then, on the other hand, it must also be appreciated that in Daniel there is the crafty and subtle, both from the heathen (Dan 6) and, as the contexts indicate the religious nature of the little horn power/king of the north, from within the covenant community (Dan 8:10-13,23-25; 11:30-35; e.g.: “By his cunning he shall make deceit prosper under his hand”; “He shall seduce with intrigue those who violate the covenant; but the people who are loyal to their God...” [8:25; 11:32, NRSV]).

While the mixture of literal and metaphorical in the Psalter is not in historical apocalypses, it is in the laments of the Psalter and Dan 8 contains the lament element (particularly v.13). All of these considerations add to the fact, confirmed by Dan 11 parallels, that the imagery and activities surrounding the evil little horn power in Dan 8 are describing diametrically opposed parties within the (professed) covenant community.

B. 5: קִדְּוָה in the Book of Proverbs (66x)

Area 1: Type of Literature

Wisdom: mainly Didactic Wisdom

66x: (as below)

Area 2: Theme

- a. Of those Listed: (In the area of “Theme”, many references could be simply placed under “Righteousness: Abstract, internal state”; and “Acts of doing right”, but since boundaries are not distinct the themes will be spelled out.)

Judicial

7x: Prov 17:15,26; 18:5,17; 21:12,15; 24:24

Deliverance 6x : Prov 11:8,9,21; 12:13,21; 24:16

b. Other:

Benefits of seeking Wisdom, Virtuous Living	3x: Prov 2:20; 3:33; 20:7
Exhortation to follow Wisdom	1x: Prov 4:18
(Contrasting) Outcomes, Consequences	15x: Prov 9:9; 10:6,16,24,25,28; 11:23,28,30,31; 13:21,22; 14:19,32; 29:16
Influence	2x: Prov 10:7; 13:9
(Contrasting) Speech, Thinking, Knowledge	7x: Prov 10:11,20,21,31,32; 12:5; 15:28
(In) Stability	3x: Prov 10:30; 12:3,7
Y _{HWH} meeting needs of צדיק, not רשע	1x: Prov. 10:3
Rejoicing over contrasting outcomes for the צדיק and the רשע	1x: Prov 11:10
(Contrasting) Regard for Animals by the צדיק and the רשע	1x: Prov 12:10
(Contrasting) Works of צדיק and רשע	2x: Prov 12:12; 21:26
(Contrasting) Life Guide by צדיק and רשע	1x: Prov 12:26
(Contrasting) Attitude/Acts by צדיק and רשע to Lying and Slander	1x: Prov 13:5
(Contrasting) Society states of צדיק and רשע	1x: Prov 13:25
(Contrasting) Situations re acquiring Wealth by צדיק and רשע	1x: Prov 15:6
(Contrasting) Relations to Y _{HWH} by צדיק and רשע	1x: Prov 15:29
Safety of the צדיק in the character attributes of Y _{HWH}	1x: Prov 18:10
Wicked as a כפר / Ransom for the צדיק	1x: Prov 21:18
Parents' Joy in bearing a צדיק/Wise Son	1x: Prov 23:24
Warning against harming the צדיק	1x: Prov 24:15
Giving way to the רשע corrupts life	1x: Prov 25:26
(Contrasting) Fear in the רשע and Boldness in the צדיק	1x: Prov 28:1
(Contrasting) Fear vs. Rejoicing with רשע / צדיק in power	2x: Prov 28:12; 29:2
(Contrasting) Fear vs. Thriving when רשע in power - death	1x: Prov 28:28
(Contrasting) Rejoicing, Wicked self-snare	1x: Prov 29:6
(Contrasting) Concern for Poor by צדיק, not רשע	1x: Prov 29:7
(Contrasting) Detest of רשע / צדיק for each other's conduct	1x: Prov. 29:27

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Justice - Judgment	1x: Prov 18:17 = "right"
Justice-Judgment and antonym to רשע	1x: Prov 24:24 = "in the right/ innocent"

b. Other:

Synonym to טוב, ישר, תמימים and antonym
to רשע and בוגד “treacherous/unfaithful”

Antonym to רשע

Antonym to אויל as “fool”

1x: Prov 2:20 = “good, upright,
blameless”

44x: Prov 3:33 = “upright,
humble”

4:18 = “right-doing”

10:2,6,7 = “wise, walking in
integrity”

10:11 = “true loving”

10:16 = “of integrity”

10:20 = “wise speaking”

10:24,25,28,30 = “wise,
understanding conduct

10:31,32=“wise, proper
speaking”

11:8 = “upright, of integrity”

11:23 = “of integrity”

12:5 = “good, upright”

12:7 = “upright/wise”

12:10 = “caring”

12:12 = “upright”

12:13 = “speaking truly”

12:21 = “peace promoter”

12:26 = “caring”

13:5 = “upright and true”

13:9 = “upright”

13:25 = “good/upright”

14:19 = “good”

14:32 = “kind, wise”

15:6 = “upright/good” (from
vv. 8,3)

15:28,29 = “upright/good/
pure” (from vv. 8,3,26
[cf.v.3])

17:15; 18:5 = “right-doer/
innocent”

21:12 = “upright”

21:15 = “right-doer”

24:15,16; 25:26 = “upright”

28:1 = “law-keeping and
understanding”

28:12 = “law-keeping/
blameless”

28:28; 29:2 = “upright/
blameless”

29:7 = “caring (person)”

29:16 = “upright/blameless”

1x: Prov 10:21= “wise speaking”

Synonym to חכם as “wise”	3x: Prov 9:9 = “wise, upright” 11:30 = “seeker of good/wise” 23:24 = “wise, disciplined”
Antonym to חנף as “ungodly”	1x: Prov 11:9 = “upright & wise”
Antonym to רשע and synonym to ישר	3x: Prov 11:10 = “upright(&wise)” 21:18 = “upright ones” 29:27 = “upright”
Antonym to רע and synonym to תמים	1x: Prov 11:21 = “blameless”
Antonym to “one trusting in riches”	1x: Prov 11:28 = “seeker of good”
Antonym to רשע וחוטא “the wicked & the sinner”	1x: Prov 11:31 = “seeker of good /wise”
Antonym to “a person established ברשע / in wickedness” and loose syn. to טוב (man)”	1x: Prov 12:3 = “good”
Antonym to חטאי(ם) “sinner(s)”	1x: Prov 13:21 = “good(/wise)”
Antonym to חטאי(ם) “sinner(s)” & synon. טוב	1x: Prov 13:22 = “good(/wise)”
Synonym to “noble”	1x: Prov 17:26 = “right-doer/ innocent, noble”
Antonym to עשיר “rich” and רשע and כסיל “fool”	1x: Prov 18:10 = “trusting, innocent”
Loose association: תם and איש אמונים “faithful man”	1x: Prov 20:7 = “faithful, pure and clean, without sin/ blameless (from vv. 6,9,7)”
Antonym to עצל “sluggard”	1x: Prov 21:25 = “upright”
Antonym to איש רע “evil man”	1x: Prov 29:6 = “right-doer”

Area 4: Comparative Setting Clearly Reflected in צדיק

All 66. There are no passages in Proverbs that simply predicate a צדיק quality devoid of a comparative setting. Some may seem an exception; e.g. Prov 18:17: “The first (presenting) his case (seems) צדיק/just, (until) his neighbour comes and examines him.” Taking צדיק as “just” in the sense of “right” (e.g., NIV) accents the comparative judicial setting of a ריב.

Observations on צדיק in the Book of Proverbs as Background for Dan 8:14

Terminology in Proverbs compared to Psalms: It was noted that the Psalter has a range of terms that are stereotypical to depict the righteous (psalmist)-enemy antithesis. The range of terms in Proverbs to depict those loyal to the covenant over against the רשע can also be general (e.g., צדיק, ישר, טוב, תמים/תם, חכם, חסד), but they do often accent concrete activities such as wise speech, not accepting bribes, exercising a calm spirit, being a truthful witness. Being compact and covering broad phases of life

experience, these sapiential sayings, then, can be a ready heuristic source for ascertaining dimensions of the semantic range of צדיק.

צדיק as Attitude and Actions, Conduct and Verdict: In Proverbs, probably more than in other literature, mindset and conduct are directly subject to considerable reflection. The link between the attitude and act of the צדיק is often apparent. Also, it is often hard to simply translate “innocent”, even if that is the focus in a judicial setting, because right doing is never far removed. Therefore the further link between action (itself reflecting the mindset or attitude) and a judicial verdict can best be rendered “right-doer→innocent” (for צדיק) and “wrong-doer→guilty” (for רשע), even though the focus might be on the forensic aspect (e.g., Prov 17:15).

Evaluative Notions with צדיק (- רשע): In didactic sapiential literature a reader would expect strong contrasts, and certain words such as צדיק - רשע (צדיק - רשע) are repeatedly employed to facilitate binary oppositions. They are summary evaluative terms, having strong connotations that reflect this fact. Thus, צדיק and רשע are readily used to delineate persons seen to be on either side of a dividing line. That dividing line is particularly implied in relational settings, ethical settings, and judicial settings as it signals a division between a relation to Y_{HWH} in the covenant community (צדיק) or not (רשע), between doing right (צדיק) or doing wrong (רשע), and as the ethical reflects the relational, between those credited with being in right covenantal standing, in the right (the צדיק), and those deemed to be in the wrong (the רשע).

These two terms, then, aptly summarise and reflect the outcomes of evaluative deliberations. They crystallise a movement of thought from events and behaviour, with their corresponding attitudes, to a concluding conception of the relational-ethical position of people in the Y_{HWH}-Israelite covenant community. Hence, צדיק and רשע

are ably suited in the sphere of jurisprudence as the judicial process moves from an examination of life actions and directions to a verdict.

Related to this is an observation by Hill (1995, 265) regarding the reflection genre of the Hebrew wisdom tradition, a genre that “consists of a thesis which is tested and evaluated.” This genre may be connected with the prophetic judgment speech of the pre-exilic prophets, as “both are linked to the scrutiny and assessment of human beings and behaviour in the laboratory of life.”

Semantic Relation between צדק Stems: Prov 10 provides an example of a chiasm involving nominal and adjectival צדק and רשע:

Treasures of רשע/wickedness do not profit,
but צדקה/rightness delivers from death.
Y^{HWH} does not allow the soul of the צדיק to hunger,
but the desire of the רשעים he thrusts aside. (Prov 10:2-3)

For present purposes, such an arrangement gives support to what is tacitly accepted by linguists, that the various parts of speech into which a lexeme divides relate in a generally complementary manner to one another, including in their semantic values.

Such is further supported by the use of the same feminine nominal of צדק (that is, צדקה), in the next chapter (Prov 11:4-6,18-19). There it is coupled with synonyms often associated with adjectival צדק (צדיק), for example: ישר (vv.3,6), תמים (v.5), and תמימים (v.20).

Knowledge Delivering the צדיקים: Prov 11:9 joins Isa 53:11 (see Delitzsch 1978d, 2:336) as background to Dan12:3-4 (and cf. 11:33) with the connection between “knowledge”, צדק, and deliverance/justification:

With the mouth the חנף/godless ruins his neighbour,
but by knowledge the צדיקים are delivered. (Prov 11:9)

צדיק / Wise Connection: There is a case of classical pairing of stereotypical antonyms in Proverbs:

צדיק/righteous - רשע/wicked (Prov 15:6)
 חכמים/wise ones - כסילים/fools (Prov 15:7)

This, together with the more direct synonymous association of צדיק and חכם in Prov 9:9, 11:30, and 23:24, again illustrates the assumed connection between “the righteous” and “the wise” as indicated in Dan 12:3.

Prov 15:26-29: The טהורים (“Clean/Pure ones”) and the צדיקים: Though Prov 15:26b is a little ambiguous, many translations personalise טהורים (e.g., LXX, AV, NAB, RSV, NEB, NIV, NKJV, REB, but not NASB, NRSV). The text can read:

An abomination to YHWH (are) the thoughts of the רע/wicked,
 but the טהורים/pure (have) words of pleasantness.

The personalised rendering of טהורים is favoured within this compact antithetical parallelism. The passage, then, is another occasion where there is a loose interchange between the צדק and “cleanse” fields (cf. זך for “pure” in 16:2). Further, in the stylistic interchange seen in the nomenclature for the upright in the five verses immediately before and after verse 26, there are terms later reflected in (the internally connected) Dan 11:33,35 and 12:3,10. In both passages there is a terminological cluster surrounding the שכל, בין, צדק roots and “cleanse” synonyms. The following are the principal synonyms among the common substantives for the upright in this section of Prov 15:

יועצים / “advisors” (v.22)
 משכיל / “(the)wise” (v.24)
 טהורים / “(the) pure” (v.26)
 צדיק / “(the) upright/good/pure” (v.28)
 צדיקים / “(the) upright/good/pure” (v.29)
 חכמים / “(the) wise” (v.31)

In a comparison with Daniel, the phrase איש תבונה / “man of understanding” (v.21) is

also of interest with its בין root. Compare all of the above with Dan11:33 (משכילים, בין hi.), 35 (משכילים, and “cleanse” synonyms: צרף, ברר, and לבן) and 12:3 (צדק, משכילים hi.),¹⁰ (the “cleanse” synonyms, משכילים, and בין qal). Prov 15 is simply another passage in the Hebrew Bible where there is loose association between צדק and the “cleanse” field.

Partial Illustration for Day of Atonement: A connection between the righteous and the wicked (one) by way of “ransom” or “atonement” (כפר) occurs in Prov 21. Literally, it reads:

A רשע/atonement for the צדיק (is/shall be) the רשע;
and תחת/in the place of the ישרים (is/shall be) the בוגד/one
being treacherous. (Prov 21:18)

This is said to be “only in a popular sense, as equivalent to a substitute” (Bridges, 1968, 381: reference is made to Ps 49:7-8 that no person can redeem another, or “give to God a כפר for him”). Different biblical passages picture the wicked suffering instead of the righteous (Josh 7:24-26; Prov 11:8; Esth 7:8-10; Exod 11:4-8; 12:29-36; Isa 43:3[כפר]-4), and evildoers slain by Phinehas atoned (Num 25:13, כפר; Gane 2005, 265). So, “suffering in their stead, they are as it were *a ransom for them*” (Bridges, *ibid.*), taken “either as a general statement or an ideal” (Ross 1991, 1055).

On a more ultimate level, however, רשע can be taken to refer to “the wicked one”, just as the complement in the second line remains a singular (בוגד, “the one being treacherous”), though צדיק becomes the plural ישרים. At least the essence of wicked persons seen in the initiator and perpetrator of sin, it does illustrate the Day of Atonement/כפר with its final disposition of sin upon the goat for Azazel, representing the wicked one (Lev 16:20-22). This goat is ללכפר/“to atone” (v.10), in the sense of having (already sacrificially and judicially atoned-for) sins finally placed on the originator of evil.

B. 6: צדיק in the Book of Ecclesiastes (8x)

Area 1: Type of Literature

Royal Autobiography	1x: Eccl 3:17
Speculative/Complex Wisdom	7x: Eccl 7:15,16,20; 8:14(<i>bis</i>); 9:1,2

Area 2: Theme

Judicial	1x: Eccl 3:17
Avoiding Extremes in Life, including twisted 'Goodness'/'Rightness'	3x: Eccl 7:15,16,20
Life Anomalies, yet levelled out at Death	2x: Eccl 8:14(<i>bis</i>)
Righteous & Wise to trust Life Work to God	1x: Eccl 9:1
All Happens to All	1x: Eccl 9:2

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Antonym to רשע "wicked"	5x: Eccl 3:17; 7:15,16 (cf. v.20) = "right-doer" Eccl 8:14(<i>bis</i>) = "right-doers" (cf. vv.11-12)
Antonym to רשע, assoc'd with טוב, טהור "clean", antonym to טמא "unclean" and חטא	1x: Eccl 9:2
With טוב, "not חטא/sin"	1x: Eccl 7:20
With חמה "wise"	1x: Eccl 9:1

Area 4: Comparative Setting Clearly Reflected in צדיק

In all 8.

Observations on צדיק in Ecclesiastes as Background for Dan 8:14

Eccl 9:2 and Multiple Semantic Realms: In Eccl 9:1 the upright are referred to as הצדיקים והחכמים. Then follows a general association of moral, ethical, forensic and cultic notions in a cluster of interrelated terms:

The all that (happens) (is) to the all:
There is one event
to the צדיק and to the רשע,
to the טוב [LXX adds: καὶ τῷ κακῷ],

and to the טהור/clean and to the טמא/unclean,
 and to the one sacrificing and to the one not sacrificing
 --as the טוב/good, so the חטא/sinner,
 the swearer (of oaths), just as the one afraid of an oath.
 (Eccl 9:2)

Since the צדיק and the חכם were co-joined in verse 1, Eccl 9:1-2 could be set out as in the following table (coupling טוב and טהור, though the LXX [Aquila] is joined by the Vulgate and Syriac in inserting “the bad” to complement “the good”, making an additional pair):

Eccl 9:1:	The צדיק/Righteous & חכם/Wise	
9:2:	The Righteous	-- The Wicked
	The Good and The Clean	-- The Unclean
	The One Sacrificing	-- The One Not Sacrificing
	The Good	-- The Sinner
	The Swearer of Oaths	-- The One Afraid of an Oath

The general loose association of semantic fields, of moving between realms of seemingly diverse vocabulary, including that of צדיק and טהור, is relevant background to the Dan 8/Lev 16 inter-textual link.

Testing and Judgment: The sequentially connected idea of testing-manifesting in life is linked with judgment in Eccl 3:16-18:

v.16: In the place of משפט “judgment” and צדק “justice” there is הרשע “the wickedness”

v.17: God ישפט “shall judge” הצדיק “the right-doer” and הרשע “the wicked”

v.18: God is לבררם “to test them”/people

The test-manifest and judgment link comes, lexically, through שפט and ברר “separate” “test” “cleanse” (v.18; cf. Delitzsch 1978, 6:3:267). The parallel use of ברר in Dan 11:35 and 12:10 has been noted. As to who הרשע “the wicked” are, the next thought from Ecclesiastes is very relevant:

Professed Covenant Members (but Wicked) to the Sanctuary: Of the רשעים it is said "...those who used to come and go from the holy place" (Eccl 8:10, NIV; cf. NASB, NRSV, REB, etc. for מקום קדוש "place of the sanctuary").

B. 6: צדיק in the Book of Isaiah (14x)

Area 1: Type of Literature

Judicial: Oracles of Judgment, Trial Speech or Lawsuit	3x: Isa 3:10; 24:16; 41:26
Wisdom (within Praise, within Apocalyptic)	2x: Isa 26:7(<i>bis</i>)
Salvation: Salvation Oracle	3x: Isa 45:21; 49:24; 60:21
Lament (as a Dirge)	1x: Isa 53:11
Lament-cum-Prophetic Indictment	2x: Isa 57:1(<i>bis</i>)
Praise (within Apocalyptic)	1x: Isa 26:2
Prophetic Denunciation	1x: Isa 5:23
Woe Oracle	1x: Isa 29:21

Area 2: Theme

Judicial: Process, Deliberation	3x: Isa 3:10; 41:26; 45:21
Judicial: Executive	2x: Isa 24:16; 29:21
Judicial/Righting of Dispute	1x: Isa 5:23
Deliverance (Physical and Physical/Spiritual)	2x: Isa 49:24; 60:21
Right-doing	1x: Isa 26:2
Y ^{HWH} smooths the way of the צדיק	2x: Isa 26:7(<i>bis</i>)
Atoning Work of the צדיק Servant	1x: Isa 53:11
Lament over the צדיק perishing without concern	2x: Isa 57:1(<i>bis</i>)

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Justice/Vindication and antonym of רשע	1x: Isa 5:23 = "right-doer→ innocent"
Justice/Judgment	2x: Isa 29:21 = "humble and needy[v.19]→ innocent[REB, NIV] /the one in the right[NRSV]" Isa 41:26 = "right"
Justice and with מישרם as "right things" and ישר, hi. ptcl., "Saviour"	1x: Isa 45:21 = "just"
Sanctification/Holy and Clean [tentative:] From similar Zion contexts elsewhere: Loose association with קדש and antonym טמא "unclean" (Young 1965-72, 456: ref. to Isa 4:3; 35:8; 52:1), and with "poor", etc., and "priest(s)" in 61:1-6.	1x: Isa 60:21 = "upright ones"

b. Other:

Antonym to רשע as “wicked” (plus for next, for 26:7)	3x: Isa 3:10 = “right-doer” 26:7(<i>bis</i>) = “keeping faith, steadfast, trusting → oppressed and poor”
With שמר אמונה “the one keeping faith” and “the one of steadfast mind/ purpose”	1x: Isa 26:2 = “keeping faith, steadfast, trusting”
Very loosely with “majesty” (v.14) and “name” (v.15)	1x: Isa 24:16 = “Upright/Just One”
With “warrior” and “(the) fierce” [This is accepting the MT over DSS, LXX, Syr. and V., all opting for an equivalent to “tyrant”/ “fierce” as is in parallel of v.25. MT translation: “Shall booty be taken from the warrior or the lawful/legitimate captive (‘the captive of the right’) escape?]	1x: Isa 49:24 = “lawful”
With שכל as “acting wisely” (52:13) and cultic acts as being שום אשם “set/made a guilt offering” (53:10), and as a personal descriptive term loosely associated with “no violence...deceit,” etc. (53:9)	1x: Isa 53:11 = “vicarious suff- ering servant, acting wisely”
Loosely synonymous with “man of חסד/loyalty” and “one who walks in נכח/uprightness”	2x: Isa 57:1(<i>bis</i>) = “loyal, steadfast, upright”

Area 4: Comparative Setting Clearly Reflected in צדיק

The comparative idea is in 13 of 14 usages of צדיק (exception Isa 24:16), though 60:21 has no close comparative setting.

**Observations on צדיק in Isaiah as Background
for Dan 8:14**

Among a variety of associations, the judicial is the most prominent. The passage in Isa 53 (see verbal צדק section), is important for the interrelation of cultic acts (as 53:10), acting wisely (52:13), and the atoning work of the צדיק servant.

B. 7: צדיק in Jeremiah and Lamentations (5x)

Area 1: Type of Literature

Individual Lament (as Complaint)	2x: Jer 12:1; 20:12
Messianic-Salvific Oracle [Jer. 23:5 is in a messianic oracle (23:5-6) which is within a salvation oracle (23:3-8), in turn within a prophetic denunciation (on the monarchy, 21:1 - 23:8, and on false prophets, 23:9-40).]	1x: Jer 23:5
National Lament (as Dirge)	2x: Lam 1:18; 4:13

Area 2: Theme

Vindication (from Why/How long will the wicked prosper[?])	1x: Jer 12:1
Vindication (from maltreatment → God will vindicate)	1x: Jer 20:12
Deliverance	1x: Jer 23:5
Desolation, Misery Plea with Confession of YHWH ‘in the Right’	1x: Lam 1:18
Justice (Executive: YHWH punishing Judah, especially leaders)	1x: Lam 4:13

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Justice/Judgment	2x: Jer 12:1 = “in the right” (NRSV, REB) Jer 20:12 = “needy [cf. אֲבִיּוֹן, v.13]/faithful/oppressed” (cf. vv.7-18)
Justice/Judgment & שָׂכַל, hi. “act wisely”	1x: Jer 23:5 = “right” (REB)
(Un)clean	2x: Lam 1:18 = “in the right” (NRSV, REB) Lam 4:13 = “Upright/Clean”

b. Other: Nil-

Area 4: Comparative Setting Clearly Reflected in צְדִיקָה

All 5.

Observations on צְדִיקָה in Jeremiah and Lamentations as Background for Dan 8:14**Anthropodicy, Theodicy, and Investigative Judgment in the Covenant**

Community: As relevant background to Daniel, there is a reasonable degree of anthropodicy and theodicy in the five צְדִיקָה passages of Jeremiah and Lamentations. Jeremiah’s ‘Confessions’ (especially 12:1-4) and the book of Lamentations involve theodicy (Harrison 1973, 200-02; cf. Ellison 1986, 698-99), since anthropodicy invites theodicy. The first and last of Jeremiah’s six Confessions, in an envelope structure, are noteworthy in their parallelism:

Within 1st Confession of Jeremiah

11:18-19: Plots against Jeremiah

v.20: “But Y_{HWH} of hosts who judges (שפט) with צדק, who tests (בהן) the affections and the mind: Let me see your vengeance on them, for to you I have committed my cause (ריבי).”

vv.21-23: Punishment of the men of Anathoth

Within 6th/Final Confession of Jeremiah

20:10: Plotting against Jeremiah

(v.11: Y_{HWH} will shame persecutors)

v.12: “And Y_{HWH} of hosts who tests (בהן) the צדיק, who examines (ראה) the affections and the mind: Let me see your vengeance on them, for to you I have committed my cause (ריבי).”

v.13: Praise to Y_{HWH} for deliverance from evildoers

The central section has some very close parallels and also some very interesting substitutions; for example: “who tests the צדיק” (Jer 20:12) replaces the earlier “who judges with צדק” (11:20) that may have arisen through a chiasmic-type interplay. Certainly, these ideas, together with the general context, indicate how the testing of, and judgment between, community members is meant, with such a judgment being a positive event for the צדיק. The judicial process involves either experiential or judicial testing/examining: “God is the righteous Judge who investigates and evaluates the motives of the accuser and the accused” (Peels 1995, 231,fn.523, from Jer 11-12; 20). The passage also evinces connotative interplay between nominal and adjectival צדק in this setting.

The two Lamentations references have sharp contrasts between the נדה “unclean” and Y_{HWH} who is “in the right/צדיק” (1:17-18), and the דם צדיקים “blood of the upright” and the תמא “unclean” who are נגאלו בדם “defiled with blood” (4:13-15).

B. 8: צדיק in the Book of Ezekiel (16x)

Area 1: Type of Literature

Call Narrative	3x: Ezek 3:20,21(<i>bis</i>)
Prophetic Denunciation	1x: Ezek 13:22
Wisdom (toward Theodicy)	5x: Ezek 18:5,9,20,24,26
Wisdom→Admonition (with Theodicy)	4x: Ezek 33:12(<i>bis</i>),13,18

Judicial (Oracle of Judgment as a Parable and its Interpretation)	2x: Ezek 21:8(3), 9(4)
Judicial (Oracle of Judgment on Jerusalem and Samaria)	1x: Ezek 23:45

Area 2: Theme

The Work of a Watchman and Reactions/Outcomes	3x: Ezek 3:20,21(<i>bis</i>)
Condemnation of False Prophets/esses	1x: Ezek 13:22
Vindication of God's Judgment on the Unrighteous in Israel	5x: Ezek 18:5,9,20,24,26
Judicial--Executive Judgment on Judah/Jerusalem and Samaria	3x: Ezek 21:8(3),9(4); 23:45
Repentance to Sustained Right-doing	4x: Ezek 33:12(<i>bis</i>),13,18 (v.18 includes God's handling of repentance - right-doing)

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Justice/Judgment and antonym to זמא "wickedness", "lewdness"	1x: Ezek 23:45 = "right-doing"
--	--------------------------------

b. Other:

Antonym to רשע	9x: Ezek 3:20, 21(<i>bis</i>) = "right-doer" 13:22 = "upright/right-doer" 21:8(3),9(4) = "upright" 33:12(<i>bis</i>),18 = "right-doer"
Antonym to רשע and explication in terms of doing justice and right actions	5x: Ezek 18:5,9,20,24,26 = "right-doer"
Antonym to רשע and associated with עול as "iniquity/injustice"	1x: Ezek 33:13 = "right-doer"

Area 4: Comparative Setting Clearly Reflected in צדיק

All 16.

Observations on צדיק in Ezekiel as Background for Dan 8:14

צדיק ורשע: The almost universal (15 of 16 passages) antonymous employment of רשע over against adjectival צדק is noteworthy, particularly the anarthrous usage in Ezek 21: 8-9(3-4). This passage deals with YHWH's execution of judgment upon "Jerusalem...the sanctuary (מקדשים: cf. "Oholibah"="my tabernacle is in her", chap.

23), and...the land of Israel" (v.7[2]). All of the people are summed up in both the צדיק ורשע, and in Jerusalem, the sanctuary, and the land of Israel.

Ezek 18 and Theodicy: As in Jeremiah and Lamentations, צדיק occurs in some contexts dealing with theodicy. For instance, Ezek 18 is a vindication of God's judgment on the unrighteous in Israel; and theodicy is a sub-theme in Ezek 33, specifically at verses 17-20 where the repentant and their subsequent behaviour is viewed from the standpoint of YHWH's handling of it: "Yet your fellow citizens may say, The way of Adonai יתכן ללא/is not just..." (33:17). These contexts are important background to Dan 8:9-14 with its cry of "How long?" will evil continue (v.13).

In Ezek 18, three typical cases of right- and wrong-doers are set out. The "beginning of each case (vv.5,10,14) is given in a traditional priestly, legal formulation," and "the end of each case (vv.9b,13b,17b) reflects the style of declaratory verdict" (Hals 1979, 272). The list of virtues in the first case (vv.5-9) "is patently an elaboration of what 'righteous' means," calling to mind Ps 15 and 24 and "a liturgical ceremony conducted at the sanctuary gate"(ibid.). The dialogue between priest and worshipper called for "an avowal of loyalty," leading to admission

to the "congregation of the righteous" (Ps 1:5), presumably by means of the declaratory verdict "He is righteous" pronounced by the priest after the pattern of similar such declaratory priestly pronouncements in Leviticus 1:17, 2:15, 13:3 [sic., assume v.13], and possibly Genesis 15:6 (ibid.).

The צדיק הוא "he is righteous" (Ezek 18:9) connects with the cultic טהור הוא "he is clean" (Lev 13:13,17,37; cf. vv.6,23,37: וטהרו הכהן "and the priest shall pronounce him clean").

The salient point for Dan 8:14 is the קצק-cleanse connection. Importantly, that connection is made in cultic contexts of examining fitness or right standing before YHWH at the sanctuary. In the case of Ezek 18 there is the use of the sanctuary

worship pattern...especially meaningful in exile, where a cultic assurance of righteousness and life was no longer possible in the old way. Now a new way is offered--and by a priest! Similarly a priest whose office involved legal practice now uses hypothetical cases for a transformed, what we would call pastoral, purpose. (Hals 1979, 272)

Finally, the larger question of theodicy in Ezekiel is seen through anthropodicy and its antithesis. Undergirding Hals' comments are two earlier writers, von Rad and Hillers, who broaden the above:

Declaratory Formulae/Delocutives: Gerhard von Rad (1966, 126) earlier saw these “cleanse”-קִדַּשׁ interrelations from a combined linguistic, form-analytical and theological perspective. He points to “cultic judgment” as a key to understanding Gen 15:6 regarding Abraham’s faith being “reckoned to him as קִדְּשׁ/righteousness”, and the cultic ‘reckoning’ of blood guilt (as in Lev 17:4)--the “exact opposite” to Abraham’s experience--being answered by “only one word out of the entire cultic and theological vocabulary of Israel...the word ‘righteousness’ (קִדְּשׁ)” (ibid.). To von Rad, the world of the sanctuary, cultic judgment, and the קִדַּשׁ root are closely related, and moving between diverse genres is quite proper to understand Abraham’s experience of קִדְּשׁ.¹⁵

Building on his exploration into “the nature of the process which results in cultic judgment, and occupies so important a place in the cultus,” von Rad then points to the communicative form utilised to convey “the priestly decision...to the worshippers” (ibid., 127), the terse stereotyped nominal sentences (or clauses). To be noted are the interrelation with Levitical literature and its theme of the priests

¹⁵ It may be thought that von Rad could work from the presupposition that the ‘Priestly writer’ (P) wrote both Leviticus and much of the Genesis narrative (though Gen 15 is normally excluded from P). It would not seem so, but if the so-called P moved freely between the forms of literature and their usual lexica it would only further illustrate the closely interrelated קִדַּשׁ-“cleanse” ideas.

investigating the fitness of people, clothing and houses, then pronouncing a judgment of clean or unclean, e.g.:

And if the disease breaks out throughout the skin...the priest will examine, and if the disease covers all of his flesh, ויטהר/then he shall pronounce clean the infected person...all of him has turned white¹⁶; וטהור הוא/he is clean (Lev 13:12-13, piel, then adjectival טהר)¹⁷

And the priest shall examine him, and if the scale has spread in the skin, the priest need not search for the yellow hair: וטמא הוא/he is unclean (Lev 13:36, adj. טמא)

But if in his [the examining priest's] eyes the scale has reached a stay, and black hair has grown in it, the scale has healed; וטהור הוא/he is clean, ויטהרו הכהן/and the priest shall pronounce him clean (Lev 13:37, adj., then pi. טהר)

Since covenant community members were actually clean or unclean before being declared so, it could be asked what necessitated the priestly examination and public verdict of “he is clean/unclean”(?) Obviously, societal needs of authoritative guidance and reassurance came through formal investigation and pronouncement prior to freeing a ‘spotted’ person to rejoin the covenant community or permanently banning them. This process enacts on the physical level realities in the spiritual realm. The cultic rite shows a legal process enacted through ritual cleansing. Cultic cleansing is a justifying act; to be declared “clean” is to be “justified”.

Returning to Ezekiel, von Rad sees the priest-prophet Ezekiel adopting the formulaic priestly declaration “he is clean/unclean”. Prior to Hals (above), von Rad (1966, 127) had viewed the catechetical series of ethical ideals (Ezek 18:5-9) as “a cultic compilation” utilised by Ezekiel, and concluded with the declaratory formula “ו צדיק הוא/he is righteous, he shall surely live” (Ezek 18:9). In sum:

¹⁶ Presumably a simple loss of pigment in the skin, as in vitiligo, leads to this favourable evaluation (see Harrison 1980, 142).

¹⁷ In Leviticus 13 and 14, there are a total of 6 nominal clauses as וטהור הוא/“he is clean”: Lev. 13:13,17,37,39,40,41; and a total of 8 as וטמא הוא/“he is unclean”: Lev. 13:11,15,36,44,46,51,55; 14:44. Four groups are involved: diseased persons; others in the covenant community/“the camp” (13:46)

Lev 13 (טהר): Investigation of fitness for physical and cultic life in the community.

Ezek 18 (צדק): Investigation of fitness for moral and spiritual life in the community.

In the same compilation von Rad shows how הַצְדִּיקִים/“the righteous” are those who conform to the “various norms of cultic and communal life” and “within the cultus” are called to give declarations of loyalty, as reflected in confessional lists (Deut 26:13-15; Job 31) and temple gate liturgies (Ps 15:2-5; 24:4-6) (ibid., 245,249). After examining a number of Psalms, von Rad concludes: “Thus the term ‘righteous’ (צדק) was scarcely predicable of anyone in ancient Israel apart from cultic considerations” (ibid., 249). As in the priestly examinations when a person was found to be either clean or unclean (e.g., Lev. 13-14), so either a person was קָדוֹשׁ/righteous or רָשָׁע/wicked in the temple gate enquiries (Pss 15; 24) and the Psalmic judicial investigations and confessions (e.g., Pss 7; 17; 26; cf. ibid., 250-51). These are cultic-ethical and cultic-legal themes and terms that sharply distinguish between covenant community members. Again, there is seen a functional and theological interrelation between צדק and sanctuary/“cleanse” ideas.

An overlapping study of a unique group of lexemes in certain aspects of their verbal stems portrays further links between the “cleanse” words and צדק. In a very influential article, Delbert Hillers (1966, 320-24) categorises this subclass of verbs as “delocutives”. These particular verbs are called delocutives because it is from their fixed locution, or formulaic mode of expression, that they function in making pronouncements. There is considerable overlap with speech-act and performative verbs.

Hillers’ prime examples come from “the form of words which was used in announcing a judicial decision” and “used also in pronouncing on the rights and

from whom the examined one is distinguished; priests (representing God); others looking on at Israel including in relation to their well-being (Deut 4:6-8; 7:12-15; 28:9-13).

wrongs of other situations” (ibid., 321). צדק and its principal antonym רשע are in the leading biblical example: “יהוה הצדיק ואני ועמי הרשעים/“Yahweh is in the right, and I and my people are in the wrong” (Exod 9:27) (ibid.).

As relating to Israel, the locution is in Deut 25:1: “And they [Israel’s judges] shall declare/pronounce in the right the righteous and declare/pronounce in the wrong the wicked.” A delocutive application can be seen in Prov 24:23-24: “...to be partial in judgment is not good. He who says to the one in the wrong, ‘צדיק אתה/You are right/innocent’-- people will curse him, nations will denounce him.”

Hillers refers to “three other legal terms in biblical Hebrew”--טהר, its antonym טמא, and נקה “cleanse, be innocent” (ibid., 322). They are all considered cultic, though נקה most often functions as a forensic word. Lev 13 (see above) furnishes examples.

Hillers continues, stating that what have often been called ‘declarative’ or ‘estimative’ piels and hiphils are unique in their declarative function not because of their grammatical conjugation but because of “the peculiar use of the particular words, at the lexical level” (ibid.). This stress on lexical uniqueness draws the “cleanse”/צדיק association yet closer together, as seen in the following statement:

“טהר (‘to declare ritually pure’) and טמא (‘to declare ritually impure’) correspond in the sphere of the ritual law to הצדיק [‘to declare one is in the right’] and הרשע [‘to declare one is in the wrong’] in civil law. They are probably derived from the formulas the priests employed in pronouncing judgment on doubtful cases submitted to them. (Ibid.)

These declarations of צדק/טהר, clean/right, and their settings, give solid background to Dan 8 with its cultic-צדק interrelationship.

צדיק as Right-Doing and Dan 8 Parallels: The Ezek 23:45 reference appears in a context with features shared in chapters 8, 9 and 11 of Daniel:

- i. religious powers that challenge God are depicted symbolically: Oholah represents Samaria; Oholibah represents Jerusalem;
- ii. reference to foreign nations as a subservient feature of the passage;
- iii. cultic setting: The “names had a cultic flavour” (Taylor 1969, 171): “Oholah”= “her tent/tabernacle” and “Oholibah”=“my tent/tabernacle is in her”; there is reference to desecration/defilement of the sanctuary (Ezek 23:36-39); and there is cultic language: טמא/defiled and חלל/profaned the sanctuary (vv.38-39).
- iv. “the abominable acts of both sisters are reviewed and their judgment is pronounced ([vv.]36-49).” “Once again, to *judge* ([v.]36) means to *declare* and make known. The offences specified are religious ([vv.]37-39) as well as political ([vv.]40-44).” “Both sisters are charged with the defilement of the Jerusalem sanctuary.” (Taylor 1969, 171, 175-76)

That the foreign heathen powers Assyria and Babylon, used by YHWH to punish Israel and Judah (23:22-24), could be called אנשים צדיקים, “upright men” (23:45, REB) who will judge (שפט, v.24) the covenant people, shows the functional use of צדק. The text is better understood as ‘right-doing (judicially) men’; that is, “the stress is on the way the judging will be done” (ibid., 176), rather than the status (as “upright”) or morality (as “right-doers”) of those judging. This functional relation between צדק and the judicial process, particularly in this four-point shared setting, is important in our understanding of Dan 8 where the sanctuary is acted upon, as expressed through verbal צדק.

B. 9: צדיק in the Book of Daniel (1x)

Area 1. Type of Literature

Prayer of Confession/Supplication
with Lament

1x: Dan 9:14

Area 2. Theme

God being in the right (9:11-15, within
Daniel’s Confession of Israel’s Sin:
vv.4-14 and a Petition (vv.15-19)

1x: Dan 9:14

Area 3: Associated Vocabulary and/or Semantic fields Embraced

Other:

Antonym to בַּשָּׁמָה (9:7)

1x: Dan 9:14 = “in the right”

Area 4: Comparative Setting Clearly Reflected in צְדִיק

Yes, in the 1 of 1.

Observations on צְדִיק to Dan 9:14 as Background for Dan 8:14

Direct Semantic and Connotative Sharing in צדק Stems: This is another example of where there is no immediate association with vocabulary sharing similar values or embracing a specific semantic field. However, earlier in the passage, similar ideas associate the nominal צדקה as an antonym to בַּשָּׁמָה “shame”; and the whole prayer of Daniel, plus the wider context, embrace the idea of vindication (principally of YHWH):

vv. 9:4-6: YHWH 's faithfulness to the covenant, and Israel's sin and rebellion →

Outcome (vv.7-8): “To you, O Lord, (is/belongs) הַצְדָּקָה / the right, but to us (is/belongs) בַּשָּׁמָה הַפְּנִימִים / the shame of face.”

vv. 9-13: Israel's unfaithfulness to the covenant, and YHWH 's faithfulness to the covenant curses in “the law of Moses” (vv. 11,13) bringing judgments →

Outcome (v.14): “And YHWH kept watch over the calamity and brought it upon us, כִּי צְדִיק / for right is YHWH our God in all his works that he does, and we did not obey his voice.”

There is general semantic plus connotative correspondence between the stems of צדק

(here nominal - adjectival) within the one passage.

B. 10: צְדִיק in the Minor Prophets (9x)

Area 1. Type of Literature

Wisdom and Prophetic Admonition	1x: Hos 14:10(9)
Judicial-Prophetic Indictment/Admonition/ Accusation	5x: Amos 2:6; 5:12; Hab 2:4; Zeph 3:5; Mal 3:18
Complaint/Lament	2x: Hab 1:4,13
Salvific/Messianic Oracle	1x: Zech 9:9

Area 2. Theme

Doing Right in Context of Repentance and Blessing	1x: Hos 14:10(9)
Judicial: Indictment of Israel's Sins	2x: Amos 2:6; 5:12
Judicial: Indictment of the Babylonians	1x: Hab 2:4
Judicial: Indictment of Jerusalem and Leaders	1x: Zeph 3:5
Judicial: Process: Distinguishing (3:13-18) and Executing (3:19-21[4:1-3])	1x: Mal 3:18
Righting of Dispute	2x: Hab 1:4,13
Salvific Righting: Messiah's Coming with Salvation and Peace	1x: Zech 9:9

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Justice/Judgment and antonym to עולה “wrong” and עול as “unjust” and defined by “dispens- ing” משפט “justice”	1x: Zeph 3:5 = “just” (in judgment)
b. Other:	
Antonym to פשע “rebel”	1x: Hos 14:10(9) = “right-doer (-wise)”
Synonym to אביון “needy”, דל “poor” (and ענו “poor, humble, oppressed” for 2:6)	2x: Amos 2:6; 5:12 = “needy, humble”
Antonym to רשע	2x: Hab 1:4,13 = “upright”
Antonym to רשע and loose synonym to עבד “the one serving”	1x: Mal 3:18 = “God-fearer/ server”
Associated loosely with אמונה	1x: Hab 2:4 = “upright, faithful”
Associated with נושע “salvation” and עני “poor/lowly”	1x: Zech 9:9 = “saving, lowly”

Area 4: Comparative Setting Clearly Reflected in צדיק

All 9.

**Observations on צדיק in the Minor Prophets as Background
for Dan 8:14**

Habakkuk's initial complaint (Hab 1:2-4) has the basic themes that are reflected more passively in Dan 8:9-13; 11:31-39, that of violence and injustice within the covenant community, with the plea, “How long?” In Habakkuk the cry for deliverance and vindication is personalised and then generalised to הצדיק “the upright”

in Judah. Y_{HWH}'s answer (vv. 5-11) is in terms of the wicked Babylonians punishing those perceived by the prophet as “more צדיק” than the heathen (v.13).

As the dialogue progresses, the personal, national, contemporary, and quite earthly outlook of Habakkuk is broadened. In terms typical of Dan 8, Y_{HWH}'s second response states that “the חזון/vision” is for “מועד/an appointed time”, for “קץ/the end” (2:2-3; all terms in Dan 8:17,19). The צדיק of Habakkuk's day is to live by אמונה “faith(fulness)” (Hab 2:4), knowing that “Y_{HWH} is in his holy temple, let all the earth be silent before him” (v.20). That is, the living Sovereign still governs and takes cognisance of earthly events from the heavenly היכל “temple” and will execute judgment when he deems it appropriate.

...the living God, who is enthroned in His holy temple, *i.e.* not the earthly temple at Jerusalem, but the heavenly temple...as Lord and Ruler of the whole world, and from which He observes the conduct of men (Ps. xi.4). Therefore the whole earth, *i.e.* all the population of the earth, is to be still before Him, *i.e.* to submit silently to Him, and wait for His judgment. Compare Zeph. i.7 and Zech. ii.17. (Keil 1978d, 2:91)

The prophet's perspective is universalised toward a heavenly, cosmic outlook as seen more fully in Daniel. Just as the answer to Habakkuk's “How long?” is to come from the heavenly sanctuary, so the same question in Dan 8:13, receives its answer from the (heavenly) sanctuary ultimately being נצדק (v.14).

Again, the “cleanse” semantic field, through טהור, is tied in with the realms of justice and theodicy in Habakkuk. The judicial and moral terminology of Hab 1:2-4 is largely repeated in the prophet's second lament-complaint (משפט, עמל, ראה, נבט, hi., רשע, צדיק, are all re-employed in vv.12-13). However, instead of solely staying with such terms to re-open his complaint, Habakkuk chooses the טהר root from Israel's ritual world. After acknowledging that Y_{HWH} has “appointed him [Babylon] למשפט” (v.12), the prophet states: “Pureness (טהור) of eyes than to look (ראה qal inf. cstr.)

upon evil (are yours) and you cannot tolerate (עמל) (hi.) wrong (נבט). Why (then) do you tolerate (נבט hi.) treacherous people? (Why) are you silent when a wicked person (רשע) swallows a person more righteous (צדיק) than he?" (v.13). The prophet, contemporary to the early historical Daniel, felt free to mix terms from the "cleanse" field with those from the judicial and moral realm.

The significant Malachi 3 passage is dealt with in the feminine nominal section (צדקה).

Summary of Adjectival צדק

The statistical breakdown is:

Area 1: Type of Literature

Judicial	11x
Legal/Judicial	2x
Legal	2x
Narrative (incl. 3 Call Narr.)	19x
Wisdom-Disputation	7x
Wisdom	99x
Salvation	5x
Prophetic Admonition, Denunciation	3x
Lament	25x
Praise	8x
Other (incl. Thnksvg 10x)	25x

Area 2: Theme

Judicial Process: as Investigation/Deliberation (with 12 texts moving to Executive Judgment)	41x
Judicial: as solely Executive Judgment	12x
Judicial/Righting of Dispute	10x
Righting of Dispute/Vindication	13x
Righting of Dispute	4x
Salvific Righting	1x
Deliverance	21x
Active Right-doing	9x
Atoning Work (of the Servant)	1x
Other: Various	94x

Area 3: Associated Words &/or Semantic Fields Embraced

Justice/Judgment/Vindication	23x
Deliverance/Salvation	2x
Cleanse(/Unclean)	4x
Sanctification/Holy (and possibly Cleanse)	1x
Other (114 at least in part as antonymous to רשע root)	176x

Area 4: Comparative Setting Clearly Reflected in צדיק

This was seen in the setting of 190 of the 206 usages of צדיק.

Statistical Observations: Genre is dominated by צדיק occurring in the various kinds of wisdom literature in approximately half of its usages, mainly due to the stereotypical צדיק - רשע antithesis, ably suited to the sphere of jurisprudence, and familiar to didactic and other types of sapiential writings. In the area of theme and associated words/semantic fields, judicial categories again come to the fore, and this harmonises with the earlier predominance of wisdom genres with the רשע - צדיק antithesis, as such is ably suited to the sphere of jurisprudence. A large 92% of usages of adjectival צדק reflect contextual comparative notions, also a factor that undergirds judicial deliberation.

General Observations: The adjectival stem naturally differs functionally from verbal צדק; however, the same referential inclination towards jurisprudence is apparent. Also, contextual themes and many terminological associations are constant. Examples of the verbal and judicial ideas already encountered with verbal צדק in a declarative sense are:

“I have sinned this time: Y_{HWH} is הַצַּדִּיק/the one in the right; I and my people (are) הַרְשָׁעִים/the wrong ones [‘in the wrong’, NIV, NRSV, REB]” (Ex 9:27)

“You are in the right/צַדִּיק rather than I...” (1 Sam 24:18[17])

The extent to which צדק embraces the forensic, and that as investigation and deliberation, is seen in Jehu's appeal to the inhabitants of Jezreel to ponder evidence

and come to an appropriate evaluation with the words: “צדיקים אתה/You are fair-minded judges” (2 Kgs 10:9, REB).

As significant background to the mix of literal and metaphorical in the military-moral battles in Dan 8, Ps 140 is illustrative. It particularly shows how battle metaphors can be used to delineate moral conflict within the covenant community.

Apart from individual צדק-“cleanse” associations (Gen 20:4-5; Exod 23:7; Job 17:9; Lam 1:18; 4:13), there are certain clusters of terms that are noteworthy to the צדק - “cleanse” relation. One is in Prov 15:21-31 where the שכל, בין, צדק roots and “cleanse” synonyms and similar in Dan 11:33,35 and 12:3,10 are used to depict the upright. Another cluster in Eccl 9:1-2 commences with reference to the wise and the righteous, הצדיקים והחכמים, before listing a number of complementary terms including צדיק and the טהר root again.

Ecclesiastes furnishes other relevant data in reference to the connection between testing and judging both the צדיק and the רשע (Eccl 3:16-18), and reference to the רשעים coming and going from the sanctuary, “the holy place” (8:10, NASB, NIV, NRSV, REB). Further, Jeremiah, Lamentations and Ezekiel used צדיק in contexts dealing with theodicy (cf. Dan 8:13).

Ezek 23:45 gives a four-point contextual background that parallels the setting of Dan 8 and exhibits a functional judicial use of the צדק root when referring to the heathen agents on YHWH 's punishment as אנשים צדיקים. In Habakkuk, there is a broadening perspective toward the more cosmic and universal, as the prophet struggles with questions relating to justice and theodicy. Much is similar to Daniel in terms and concepts, as the ultimate answer is judgment from the heavenly sanctuary (Hab 2:20). The judicial and moral terms used in Hab 1:2-4 are replicated in the

prophet's repeated complaint (notably vv. 12-13); but then, drawn in from Israel's ritual world, there is “cleanse” vocabulary, namely טהור.

The declaratory formulas (Lev 13-14; Pss 15; 24; Ezek 18) are important to this study for three principal reasons. Firstly, they show a linguistic interchange between צדק and “cleanse” terms. Secondly, they are utilised in passages that are cultic or, in the case of the ethical catechetical lists, likely cultic compilations or influenced by the cultus. This shows how צדק does move into the cultic sphere. Thirdly, each presupposes some sort of examination or investigation of persons leading to the declaration of cleanness or rightness.

Some of these themes and associations will be replicated as the study now moves toward the nominal masculine and feminine forms of צדק.

Chapter 4: The Root צדק in the Hebrew Scriptures

Part II: Nominal צדק (צדק and צדקה)

Introduction

There have been innovative trends recently in translating the two צדק nominals, צדקה and צדק. One tendency has been to move toward material ideas and those of general personal accomplishment, for example when translating צדקה in Isaiah. This can be illustrated from Isa 48 that literally reads:

If only you had listened to my commandments.
Then had been as a river your שלום
and your צדקה as the waves of the sea. (Isa 48:18)

For שלום and צדקה, modern versions may opt for “prosperity...success” (as NEB, NRSV, REB). It is granted that the flow on from ‘listening to’ (observing) the commandments is a consequential one, and the connection with שלום is influential, so that “success” may not appear far removed from “deliverance-vindication”. However, the context is moral (48:1,4,8-11,17), not material, and not to be given the idea of self-fulfilment. Therefore, “peace/well-being/wholeness” for שלום, and “integrity/right doing” for צדקה, would be more appropriate.

On a lesser plane, the sole adoption of “deliverance” for צדקה has stronger claims for many Isaianic texts, especially due to the recurring theme of the return from captivity. Again, however, the ideas of rightness, justice or vindication should often be acknowledged to describe the deliverance effected. Hence, “deliverance-vindication” or “deliverance with vindication” is the choice for texts such as Isa 61:10,11.

Finally, the trend to “victory” (REB) at Isa 54:17, and “triumph” (NEB)/ “triumphantly” (REB) at verse 14, sometimes used instead of “vindication”, have support, but can move too far from the idea of justice, as seen in this case:

Every weapon formed against you shall not prosper, and every tongue that rises against you למשפט/for judgment (/in court [REB]) תרשיעי/you shall condemn (/prove guilty [Leupold]). This is the inheritance of Y_{HWH}'s servants and צדקתם/their vindication [NEB, NASB, NIV, NRSV] from me, declares Y_{HWH}. (Isa 54:17)

Ps 118 affords a better case for the translation, by the REB, of “victory” (v.19) and “victors” (v.20), for צדקים and צדק. However, one would need to ask whether this is because of the lack of concrete detail. Further, there are at least moral indicators in the passage (e.g., טוב beginning and end, vv. 1 and 29) that call for a reflection of values on the same moral level frequently associated with the root צדק; hence the ensuing translations “vindication in right doing” and “trusting upright ones”.

It seems that the proclivity to accent end results, consequences or final outcomes is bypassing vital semantic ingredients conveyed by the context. Often it is a judicial or moral activity that leads to vindication or the victorious outcome, and the former may be the more essential aspect. Picking up on only the final nuance of success, victory, or triumph may not convey all intended, as seen in both the immediate context and in prior usage of צדקה and צדק in similar settings. Watson (1960, 256) points out that when used of God, צדק stems sometimes have soteriological ideas, “but without the basis of such salvation in the discriminating righteousness of God being lost sight of” (cf. Johnson 2003, 250-51, also supporting referential overlap; Hill 1967, 98, claiming general diachronic semantic retention; and Stigers 1980, 754-55, protesting the drift away from contextual elements of the forensic, the substitutionary, and God’s personal righteousness).

The קָדַשׁ root is used to convey any one or more of a sweep of ideas that, given a variety of contexts, move through a range of thoughts, acts, states and outcomes that can be given a rough sequential ordering. The order can be varied, and outcomes (such as “victory” or “success”) can secure earlier-listed states (such as “justice”). Also, only one or two aspects are generally intended in any one usage. Still, this referential range can be set in three blocks, and approximated as:

Initial: right thought--attitude
 right salvific state--relational standing
 right act--actions by God or people according to a moral standard or to
 the principle of justice
 right manner--how an everyday act is performed justly

Penultimate (necessarily building on above, and leading to below):
 right manner--how a judicial act is performed justly

Ultimate: right declaration--such as a judicial verdict
 right judicial standing--corresponding to the earlier “right state”
 right generalised effect--as deliverance/salvation
 right outcome--vindication to victory/triumph, success

This work will proceed without any conscious effort to reflect any sequence, but with the intent of suggesting translations that emerge from the contextual flow, keeping in mind prior usage of a term. Sometimes this will mean using more than one word and joining two related thoughts, as “justice-vindication”.

C. Masculine Noun קִדָּשׁ in the Hebrew Scriptures (118 times¹)

C. 1: קִדָּשׁ in the Pentateuch (12x)

Area 1: Type of literature

Legal/Judicial:	1x: Lev 19:15
Legal (as legislation):	9x: Lev 19:36 (4x); Deut 16:18, 20 (<i>bis</i>); 25:15 (<i>bis</i>)
Narrative:	1x: Deut 1:16
Other : Blessing	1x: Deut 33:19

Area 2: Theme

Judicial:	5x: Lev 19:15 ; Deut 1:16 ; 16:18,20 (<i>bis</i>)
Justice as Fair Trading :	6x: Lev 19:36 (4x); Deut 25:15 (<i>bis</i>)
Other: Ritual:	1x: Deut 33:19

Area 3: Associated Vocabulary and/or Semantic fields Embraced

a. Of the 6 listed semantic fields:

Justice/Judgment:	11x: Lev 19:15 = “justice, equity” Lev 36(4x) = “true[REB]/honest [NIV, NRSV] /just [NKJV]” Deut 1:16 = “justly/rightly[NRSV]/fairly[NIV, REB]/impartially” Deut 16:18 = “justly/rightly/fairly/impartially” Deut 16:20(<i>bis</i>) = “justice” Deut 25:15(<i>bis</i>) = “true/honest/just”
Atonement/Sacrifice:	1x: Deut 33 :19 = “right[NRSV]/true[REB]/proper”

Observations on קִדָּשׁ in the Pentateuch as Background for Daniel 8:14

קִדָּשׁ and Manner of Judging: The above analysis reveals the frequent judicial/justice thematic and linguistic associations of קִדָּשׁ in the Pentateuch (11 of the 12). It is quite often used to denote *the manner* in which judgment is to be pursued, for example:

“You shall not do עוֹלָה/injustice² in מִשְׁפָּט/judgment; you shall not respect the face of the poor, and not favour the face of the mighty...in קִדָּשׁ/justice you will judge [verbal שִׁפֵּט] your people” (Lev 19:15).

¹ A possible additional usage at Proverbs 8:16 is discounted (contra Koch 1997, 1048-49; see Delitzsch 1978c, 1:180).

² עוֹלָה may be associated with more concrete behaviour, being translated as “iniquity” (16 of 21 times in the AV), sometimes as “unrighteousness” (3 x) and “unjust(ly)” (2 x), and the two feminine nouns (עוֹלָה, with varying pointing), appearing 29 times and 4 times, respectively, and often translated

And I commanded your judges at that time, saying, Hear between your brothers and שפט צדק/judge justly between a man and his brother and his resident alien (Deut 1:16).

Judges and officers you shall appoint for yourself in all your gates... and they shall שפט צדק/judge the people with משפט צדק/just judgment. ... צדק צדק/justice and only justice you shall follow (Deut 16:18-20). (NIV, REB: “justice and justice alone”; NASB, NRSV: “justice and only justice.”)

Though some would point to social outcomes being the focus (e.g., Koch 1997, 1051, 1053), the idea that צדק defines the manner of judgment, that judgment is to be executed justly, is a recurring notion in the Hebrew scriptures (cf. also on the observations from the Psalms). It is not surprising, then, to see a reference to צדק denoting a right standard of measurement for equitable trading: “A stone וצדק / perfect and just/honest/true you shall have; an ephah וצדק / perfect and just/honest/true you shall have” (Deut 25:15).

Legal/Practical and Ritual: The first 11 texts use צדק in legal and practical contexts about how to judge (justly, equitably) and how to deal in trade (fairly, honestly). The final text (Deut 33:19), in the poetic Blessing of Moses, employs צדק with a ritual referent: “offer sacrifices of צדק” = “offer true [REB]/the right [NRSV] sacrifices”. The general semantic input of צדק remains constant, with this Deuteronomistic reference being an infrequent sample of the צדק root closely joined to a ritual referent.

C. 2: צדק in the Historical Writings

-- (Nil)

as “iniquity” or “wickedness”. However, the double reference is valid: “The realm of legal and social practice is the home for the majority of the occurrences [of the nouns]” (Baker 1997, 342).

C. 3: צָדֵק in the Book of Job (7 times)

Area 1: Type of Literature

Wisdom- Disputation 7x: Job 6:29 (Job speaking); 8:3,6 (Bildad);
29:14; 31:6 (Job); 35:2; 36:3 (Elihu)

Area 2: Theme

Righting of Dispute 2x: Job 6:29; 8:6
Justice 5x: Job 8:3; 29:14; 31:6; 35:2; 36:3

Area 3: Associated Vocabulary and/or Semantic Fields Embraced

a. Of the 6 listed semantic fields:

Justice/Judgment 5x: Job 6:29 = “integrity” [NIV, REB], “right standing”, “vindication” [NRSV]
8:3 = “right/justice”
29:14 = “right/just doing”
35:2 = “right” [NRSV, REB]
36:3 = “the right”/“justice[NIV, REB]”

b) Other:

תְּמָה as “integrity” “innocence” 1x: Job 31:6 = “justice”
--(closest is phrase זָךְ וְיָשָׁר “pure and upright”) 1x: Job 8:6 = “rightful” [NIV, NRSV]

Observations on צָדֵק in the Book of Job as Background for Dan 8:14

The disputation type literature understandably reflects themes of justice and ‘righting of dispute’. Accordingly, all seven of the Joban usages of צָדֵק are listed under these themes. However, in two of the seven instances there is lacking the regular ‘justice-judgment’ vocabulary with which a reader would expect צָדֵק to be associated in such a setting. This sometimes happens in communication when usages of terms occur in near isolation.

Range of Concepts Connected with Theodicy and Anthropodicy: In Job 8, Bildad parallels צָדֵק with מִשְׁפָּט at verse 3, but then (in v.6) uses צָדֵק in a context that virtually isolates the noun from significant connection with its immediate lexical

neighbours. The closest connection may be with the opening phrase of verse six, but the nouns there refer to Job's character, while the second צדק has the patriarch's community standing as the referent:

אם זך וישר/If you are pure and upright even now he would arise for you
and restore your rightful place [נוח צדקך] 'place of your right' (Job
8:6).

Two points should be noted as background to Dan 8:14. First, in the context of disputed claims, צדק deals with a range of issues connected with theodicy (verse 3, quoted below, defends God's justice) and anthropodicy (verse 6 suggests moral character would restore Job's social-spiritual standing). The צדק root tends to bind together facets of vindication, the settling of claims and accusations, and restoration. Secondly, ישר, a regular synonym of צדק, is utilised in this setting and paired with a word from the "cleanse" semantic realm, זך (see earlier on verbal צדק in Job).

צדק and Justice/Judicial: The synonymous parallelism between צדק and משפט is very close in both Job 8:3 and 29:14, but in varying ways. In the former text the subject and verb are clearly repeated. The speech is direct:

Does God יעוה/pervert משפט/justice?
Or, indeed, the Almighty יעוה/pervert צדק/the right?
(Job 8:3, Bildad)

In the latter, however, the speech is metaphorical and the poetic chiasm is circumlocutory in the placement of the key nouns. Still, the repetition of the clothing imagery and its dual predication to the speaker effectively render the parallelism:

צדק/Righteousness I put on, and it clothed me;
as a robe and a turban (was) my משפט/justice.
(Job 29:14, Job)

The context explicates Job's צדק and משפט in terms of right and just acts, giving a broad span of ethical and judicial activity encompassed in צדק and משפט; for example:

I was eyes to the blind,
 And feet to the lame.
 I was a father to the needy,
 ורוב/and the case I did not know I searched it out (חקר, “investigated,” NASB)
 (Job 29:15-16, Job)

Job continues his general ‘avowal of innocence’ (Job 29 - 31) through a lament (chap. 30) and into his specific oath of innocence or negative confession (chap. 31), again employing צָדֵק and מִשְׁפָּט. In obverse relation to the recitation of his former conduct and community standing (chap. 29), Job now uses צָדֵק regarding God ‘weighing’ or examining the maligned sufferer’s ways “in scales of צָדֵק/justice” (31:6). מִשְׁפָּט is now used regarding the question of his exercising “justice” to the רַב(י) of his servants (31:13). The quest for a divine ‘weighing’ or moral investigation is the counterpart for how Job, as a father to the needy, “searched...out” their cause (29:16). The champion of investigative justice now craves the revelation of justice.

These usages of צָדֵק in Job 8 and 29 - 31 are closely tied to מִשְׁפָּט and accentuate the notions of justice or rightness as equity. So also Job 35:2 (REB, NRSV). As background to צָדֵק in Dan 8:14, the justice-judicial element (vividly described in the Dan 7 parallel) is reinforced.

Right Doing - Right Standing - Vindication: The close relation between these categories is depicted through the צָדֵק root in Job 6:29. In the face of implied wrong doing, and just before Job questions, “Is there any wickedness on my lips?”, the accused patriarch implores, “Relent, do not be unjust; reconsider, for my integrity [צָדֵק] is at stake” (Job 6:29-30, NIV). The NRSV takes the idea further by translating צָדֵק as “vindication”. The צָדֵק root can flow through the range of doing right, right standing as a state, and on to vindication. While there may be a focal point, it is often hard to deny other complementary aspects in the spectrum.

C. 4: פְּתִיחַ in the Book of Psalms (49 times)

Area 1: Type of Literature³

Individual Lament:	13x: Ps 4:2(1),6(5) (sub-genre: Psalm of Confidence); 7:9(8),18(17); 17:1,15 (sub-genre: Pss. of Innocence); 9:5(4),9(8) (sub-genre: Ps of Praise); 35:24,27,28 (sub-genre: Imprecatory Ps); 51:21(19) (sub-genre: Penitential Ps); 52:5(3) (sub-genre: Wisdom with Oracle of Judgment, vv. 1-7[1-9])
Individual or Communal Lament:	1x: Ps 58:2(1) (sub-genre: Imprecatory Ps)
National Lament:	3x: Ps 85:11(10),12(11),19(13)
National/Individual Lament:	1x: Ps 94:15(14) (vv. 1-15: National lament, vv. 16-23: Individual)
Praise:	2x: Ps 65:6(5); 98:9
Thanksgiving/Lament:	1x: Ps 40:10(9) (with vv. 11-17[10-16]: Individual Lament])
Praise/Royal/Lament:	1x: Ps 89:15(14) (Praise: vv.1-19 (18); Royal: 20-38 (19-37); Lament 39-52(38-51)
Royal Thanksgiving:	2x: Ps 18:21(20),25(24)
Royal Psalm:	3x: Ps 45:5(4),8(7) (sub-genre: Wedding Song); 72:2
Ps of Trust and Confidence:	1x: Ps 23:3
Entrance Liturgy:	1x: Ps 15:2
Wisdom:	13x: Ps 37:6; 119:7,62,75,106,121,123,138,142,144, 160,164,172 (sub-genres: Individual lament with Protestation of Innocence, etc.)
Praise Hymn: Song of Zion:	1x: Ps 48:11(10)
Praise Hymn and Judgment:	1x: Ps 50:6
Praise: Descriptive of YHWH's Rule/Kingship, including or especially Judgment:	3x: Ps 96:13; 97:2,6
Thanksgiving Psalm (Communal and/or Individual):	1x: Ps 118:19
Son of Zion/Royal Petition:	1x: Ps132:9

Area 2: Theme

Righting of Dispute:	5x: Ps 4:2(1),6(5); 7:9(8),18(17); 52:5(3)
Judicial:	11x: Ps 9 :5(4),9(8); 17:1; 50:6; 58:2(1); 72:2; 94:15; 96:13; 97:2,6; 98:9
Vindication:	4x: Ps 17:15; 35:24,27,28
Righteousness as Acts of Doing Right:	1x: Ps 15:2
Deliverance/Rescue (primarily physical):	

³ To overcome some of the arbitrariness in assigning labels to the mixed genres here, three measures are taken. First, in cases where one type of literature is subservient to another, reference is made to sub- or lesser genres. Second, in uncertain cases alternatives will be given, indicated by "or". Third, where such a combination or mixture of types presents itself as to necessitate combined nomenclature, a slash is provided between genre designations.

	4x: Ps 18:21(20),25(24); 23:3; 48:11(10)
Deliverance/Rescue (primarily spiritual/moral):	
	1x: Ps 119:172
Other:	
Petition/Exhortation (re temple worship):	1x: Ps 132:9
Hope (in view of God's ultimate reversal of wickedness):	1x: Ps 37:6
Hope (in right doing and God's blessing, שלום):	3x: Ps 85:11(10),12(11), 14(13)
Proclaiming God's goodness/covenant faithfulness:	1x: Ps 40:10(9)
Exhortation to King to be a Warrior:	1x: Ps 45:5(4)
Rule of the King:	1x: Ps 45:8(7)
Penitential and True Worship:	1x: Ps 51:21(19)
Praise of God's Rule and Executive Judgments:	1x: Ps 65:6(5)
Praise re YHWH's Rule and Kingship:	1x: Ps 89:15(14)
Praise/Thanksgiving for Deliverance/Victory by God:	1x: Ps 118:19
Longing to Conform to the Laws of YHWH:	3x: Ps 119:7,62,75
Steadfast Resolve to Follow the Laws of God:	1x: Ps 119:106
Aspiring to Keep God's Law:	2x: Ps 119:121,123
Praise to God, His Law being Righteous, Everlasting, etc.;	
Love, Joy and Obedience; and Lament re Enemy:	5x: Ps 119:138,142, 144,160,164

Area 3: Associated Vocabulary and semantic Fields Embraced

a. Of 6 Listed Fields:

Justice/Judgment/Vindication/Right:	12x: Ps 9:5(4) = "rightly, justly" 17:1,15 = "truth-justice" (taking the victory of v. 15 as a triumph of "justice", returning to v.1) 35:24 = "justice/equity" 35:28 = "just, saving action" 37:6 = "vindication" (NRSV) 50:6 = "justice" (REB) 72:2 = "justice/equity" 89:15(14) = "justice-integrity" 94:15; 97:2 = "justice/the right [cf. REB]" 119:121 = "right" (NRSV, REB)
Justice/Judgment and associated with מִישָׁר ⁴ and antonym to רָשָׁע:	1x: Ps 45:8(7) = "the right" (cf. REB)
Justice/Judgment and paralleling מִישָׁרִים as "fairly, equitably":	3x: Ps 9:9(8) = "rightly, justly" 58:2(1) = "justly" 98:9 = "justice" (REB)
Justice/Judgment and with חָסֵד:	1x: Ps 48:11(10) = "justice" (NEB)

⁴ מִישָׁר m.n., appears 23 times in the Hebrew Bible as "plain" 15x, "even place" 1x, "right" 1x (here in Ps 45:7[6] NIV has "justice"), "righteously" 1x, "uprightness" 1x, "equity" 2x, and "straight" 2x. The more abstract plural מִישָׁרִים, 19 times, is used adverbially to describe the manner of judging in the next entry of three Psalmic passages.

Justice/Judgment and parallel with כבוד as “glory”:

1x: Ps 97:6 = “right doing, justice”

Justice/Judgment and parallel with ישר, associated with צדיק and אמונה as “true, trustworthy”:

1x: Ps 119:138 = “just” (REB)

Justice/Judgment, equated with צדקה as “uprightness/justice” and paralleled with אמת as “true, truth”, etc.

2x: Ps 119:142,144 = “justice”

Justice/Judgment and with אמונה as “truth” and as “faithfulness”:

2x: Ps 96:13 = “justice” (REB)
119:75 = “just” (REB), “right” (NKJV, NRSV)

Salvation, Deliverance, etc.: 2x : Ps 119:123 = “just order→vindication”
132:9 = “salvation-vindication”

(132:16 has ישע “salvation” as a striking synonym, but the ‘clothing’ metaphor also has בשח “shame” as an antonym in v.18; so “salvation-vindication”)

Clean, Cleanse: בר in “cleanness of my hands”:

2x: Ps 18:21(20),25(24) = “right doing”

b. Other:

Associated very loosely with כבוד as “honour”

and כלמה “shame”/“reproach” (v.3[2]:

מה עד-מה “how long?” cf. Dan. 8:13) 1x: Ps 4:2(1) = “right”

Associated very loosely as antonyms are חטא

as “sin” and כזב as “lie, delusion”

1x: Ps 4:6(5) = “right”

Paralleled with תם as “integrity”

1x: Ps 7:9(8) = “integrity/right doing”

Paralleled with “שם of Y^{HWH} Most High”

1x: Ps 7:18(17) = “right doing-judging”

Paralleled with “walking תמים” and

“speaking אמת over against

backbiting and slandering

1x: Ps 15:2 = “(in) integrity-right doing”

Very loosely paralleled with “green pastures”

and “still waters” and restoring

1x: Ps 23:3 = “right” (NRSV, REB)

Very loosely paralleled with שלום as

“well being”

1x: Ps 35:27 = “vindication” (NIV, NRSV)

Associated with חסד and truth, faithfulness

and salvation, and צדקה

1x: Ps 40:10(9) = “the right” (cf. REB)

Associated loosely with אמת וענוה “truth and humility”:

1x: Ps 45:5(4) = “the right/justice”

Loose chiasmic parallel with ‘broken spirit/ heart’

1x: Ps 51:21(19) = “right humble spirit”

(Chiasm: a=v.18[16] / a¹=v.21b,c[19b,c];

b=v.19(17) / b¹=v.21a[19a])

Antonym to שקר “lying/falsehood” as

“truth/right”:

1x: Ps 52:5(3) = “truth”

Associated loosely with טוב and ישע as

“deliverance”:

1x: Ps 65:6(5) = “right, restorative doing”

Associated with שלום as “peace” and

with חסד ואמת:

1x: Ps 85:11(10)= “justice[REB]→ right doing”

Associated with אמת as “truth” or

“faithfulness”:	1x: Ps. 85:12(11)= “justice[REB]→ right doing”
Loosely associated אמת, חסד and טוב:	1x: Ps. 85:14(13)=“justice[REB]→ right doing”
Associated with “gates” and ישועה:	1x: Ps. 118:19 = “vindication in right doing” (cf. REB: “victory”)
Associated with משפט as judicial statute- cum-law:	5x: Ps. 119:7,62,106,160,164 = “just order” (cf. REB “just” “justice” and Van Gemeren 1991, 739)
Associated with מצות:	1x: Ps. 119:172 = “justice”

Observations on צדק in the Book of Psalms as Background for Dan 8:14

צדק and Genre: In terms of genre, צדק understandably occurs mostly in the laments, especially in the plentiful individual laments. This masculine noun also has frequent use in wisdom psalms, notably Ps 119. A sub-genre of Ps 119, however, is the individual lament (with protestations of innocence, and other literary types). The individual lament not only leads to judicial and disputative (sub-) themes, but also colours the wisdom utterances (notable within the strophes of 119:17-24, 65-72, 73-80, 81-8, 121-28, 153-60; and also compare vv. 42,46; 51,53; 61,63; 95; 107,110; 115-17; 134; 139,141,143; 150).

The ‘colouring’ occurs in the sense of a stress on the rightness and justice of YHWH’s laws (vv. 7,62,106,160,164). In turn these laws “establish divine order in this world, granting the godly a sense of deliverance and freedom (cf. v.40: ‘Preserve my life in your righteousness’)” (Van Gemeren 1991, 739). This feeds into Daniel’s apocalyptic re-ordering and re-establishing with the righting of the sanctuary.

צדק and Theme (e.g., Ps 7): In terms of theme, judicial/vindication and righting of dispute are prominent. These themes are reflected in the vocabulary associated with צדק. A fairly comprehensive example of where these themes (and judicial

vocabulary) are all associated occurs in Ps 7. After petitioning for deliverance (vv. 2-3[1-2]), the background elements of personal controversy, accusation, and disputation, emerge: “Y_{HWH}, my God, if I have done this...” (v.4[3]). The oath of innocence that develops into a self-imprecation (vv.4-6[3-5]) is followed by an appeal to Y_{HWH} to arise as “...you have appointed a judgment” (v.7[6], NRSV, cf. NASB):

Let the assembly of the peoples be gathered around you,
and over it return [or ‘rule’ if emend] on high.
יהוה יהוה ידין Let Y_{HWH} judge the peoples;
שפטני Judge me, Y_{HWH}, כצדקי according to my rightness, and according
to my תם integrity, O Most High.
...for the just God בהן tests/searches[NIV]/examines[NEB] minds and
hearts...God is a just judge.... (7:8-10,12 [7-9,11])

Ps 7: Outward and Inner Life/Y_{HWH}'s Attitude and Action: While the two usages of קִדְּץ in Ps 7 are more immediately associated with תם (v.9[8]) and “the name of the Most High” (v.18[17]), and hence listed above among “Other” in “Associated Vocabulary and Semantic Fields Embraced”, the setting and theme link קִדְּץ to the world of jurisprudence. Initially, the psalmist requests that Y_{HWH} relate his judicial examination to the psalmist’s קִדְּץ as his actions and his inner state (cf. Ps 15:2):

vv. 4-5(3-4): Right Doing: “If I have done this...if I have done evil”
v. 9(8): Appeal to Evaluate: “Judge me, Y_{HWH}, וכתמי כצדקי”
vv.10-11(9-10): Right Attitude: heart and mind

Finally, after recounting this judicial activity in investigating the actions and inner life, curtailing the wicked, and securing the righteous (vv. 10-18[9-17]), the psalmist concludes:

I will thank Y_{HWH} because of his קִדְּץ //(effecting) justice; and I will
praise the name of Y_{HWH} Most High (v. 18[17])

קִדְּץ has now become Y_{HWH}'s attitude and action when executing judgment. So, on the one hand, קִדְּץ is posited to the psalmist as a positive prerequisite to the divine

judicial scrutiny; on the other, צָדֵק is the attitude and action of the divine Judge in his equitable, vindicating investigation and his consequent restoring action.

צָדֵק and the Manner of Judging: As noted in the Pentateuchal section, quite often צָדֵק describes the manner of judicial activity; for example:

כִּי־עָשִׂיתָ מִשְׁפָּטִי וְדִינִי יִשְׁבֹּתָ לְכַסֵּא שׁוֹפֵט צָדֵק:
/For you upheld my right and my cause;
You sat on the throne judging rightly.

...
But YHWH is seated forever;
He has established his throne for judgment.
וְהוּא יִשְׁפֹּט־תְּהַבֵּל בְּצָדֵק יִדִין לְאֻמִּים בְּמִישָׁרִים:
/And he, he will judge the world in rightness,
He will judge the peoples in uprightness/with justice.

(Ps 9:5[4],8-9[7-8])

More examples of צָדֵק depicting the manner of judging are found in Ps 35:24,28;
48:11-12(10-11); 50:6; 58:2(1); 72:2; 89:15(14); 94:15; 96:13; 98:9.

Movement Between Warfare and Legal Spheres: In Dan 8, the context is sometimes understood as predominantly warfare/military, sometimes cultic-legal (as favoured in this work, but allowing for the warfare or conflict strand). Examining the themes and language of some psalms employing צָדֵק reveals oscillation between the legal and warfare spheres. Ps 35 is a good example. The psalmist calls on the Divine Warrior to take up military arms and rescue him (vv. 1-3), but the warfare imagery is followed by a plea for vindication in view of false accusation (vv. 11-28). It should be stated that רִיב (v. 1a) can be used in relation to military, verbal and legal conflict. The following context and the use of רִיב in verse 23 indicate legal conflict here.

One theme can blend into the other, even though one theme is generally more dominant (as personal vindication over warfare in Ps 35). Also, the vocabulary of the subservient theme can include vivid metaphors to enhance the major theme, as the

warrior capacity of Y^{HWH} to carry through the deliverance and vindication of the psalmist in Ps 35.

While Ps 35 is quite different from Dan 8, it does illustrate the fact that themes can intermingle, and what is predominantly warfare in the earlier section of a passage can become an issue of vindication. This occurs in both Ps 35 and Dan 8 as military themes and metaphors serve as a backdrop to vindication, the high point and focus.

צָדֵק and צְדָקָה Interchange: Ps 72:1-2 has a chiasm that loosely interchanges צָדֵק and the feminine nominal צְדָקָה, indicating how closely they are connected with the idea of judgment:

O God, give משפּטִיךָ/your justice to the king,
and צדקתך/your equity to the son of the king.
He will judge (דִּין) your people בצדק/with equity,
and your afflicted במשפט/with justice (Ps 72:1-2)

Further interchange between the two nominals is seen with צָדֵק in Ps 18:21 (20),25(24), but צְדָקָה in 2 Sam 22:21,25 where the psalm appears in the historical writings. One could also note Ps 119:142: צְדָקָתְךָ לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: “Your justice is an everlasting justice, and your law is steadfast” (REB), and Ps 89:15(14); 97:2 and Prov 25:5, which all describe the heavenly or earthly throne established in צָדֵק, while Prov 16:12 has the king’s throne established in צְדָקָה.

“How long?”: The “how long?” of Dan 8:13 with the use of צדק in the answer (v.14) has echoes in Ps 94:3,15. Regarding the jubilation of the wicked, the question of “How long?” is twice put to “the Judge of the earth” (vv. 2-3). The nefarious activities of the wicked are then outlined (vv. 4-11), followed by Y^{HWH}’s discipline and preservation of his people (vv.12-14). These contrasting experiences of the wicked and the righteous are climaxed with just judgment, answering the question of “How long?”: כִּי־עַד־צָדֵק יָשׁוּב מִשֹּׁפֵט וְאַחֲרָיו כָּל־יִשְׂרָאֵל: “For to justice judgment shall

return [‘again be founded’, NIV], and all the upright of heart will follow it” (Ps 94:15). Following this community lament (vv.1-15) is an individual lament with a challenge to others to stand “for me against evildoers” (vv.16-23), showing the close connection between the individual and the community as in Daniel (Dan 2; 3; 7; 9:4-19; 11/12).

Another psalm, an individual lament, connects the “How long?” question with צדק as a quality of God and his justice that reverses the machinations of the wicked:

When I call answer me, אֱלֹהֵי צְדָקָי/God of my right...
 Sons of people, how long will my honour (be put) to shame?
 (How long) will you love delusion (and) seek a lie? (Ps. 4:2-3[1-2])

C. 5: צדק in the Book of Proverbs (8 times)

Area 1: Type of Literature

Wisdom (Conventional Wisdom, mainly Didactic): 8x: Prov 1:3; 2:9; 8:8,15;
 12:17; 16:13; 25:5; 31:9

Area 2: Theme

Judicial	1x: Prov 31 :9
Other:	
General Wise, Disciplined, Just/Equitable Living:	2x: Prov 1:3; 2:9
Wisdom as True, Reliable, Right, Just:	1x: Prov 8:8
The Qualities of Wisdom, Its Function and Effects:	1x: Prov 8:15
Contrasting Speech (e.g., truthful vs. deceitful And effects):	1x: Prov 12:17
The Ethical Values of a King:	1x: Prov 16:13
Some Deeper Matters in the Rule of a King:	1x: Prov 25:5

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment:	4x:
Strung with משפט and משרים	Prov 1:3; 2:9 = “right[NIV]/ just”
With kings ruling and making laws	8:15 = “justice”
Telling the manner of שפט/ judging	31:9 = “justly/fairly[NIV]”

b. Other:

Antonym of “crooked” and “perverse”, loose

synonym of מישרים “upright”, אמת “truth”, נכחים “straight”/“right”, and ישרים “right”:	1x: Prov 8:8 = “right/honest”
Antonym to מרמה “deceit”, associated with אמונה as “truth”:	1x: Prov 12:17 = “right/truth”
Synonym to ישרים as “upright”:	1x: Prov 16:13 = “right/honest”
Loosely antithetical to רשע as “(the) wicked” and loosely illustrated in (refined) materials (כלי):	1x: Prov 25:5 = “integrity/ justice”

Observations on צדק in the Book of Proverbs as Background for Dan 8:14

Linking of 3 Roots: The צדק root, in its stems, is often paired with שפט and ישר. In the introduction to Proverbs, however, the three roots are brought together as adverbial accusatives of manner to express how the wise and disciplined life is manifested (Ross 1991, 905):

To know wisdom and instruction, to know words of insight,
 לקחת מוסר השכל צדק ומשפט ומישרים:
 /to receive instruction in wise dealing: (the) right, justice
 and equity (Prov 1:2-3)

They are similarly linked in the next chapter:

אז תבין צדק ומשפט ומישרים כל־מעגל־טוב:
 Then you shall understand (what is) right and just and equitable
 --every good path. (Prov 2:9)

There is a sharing of common semantic space, as conformity to an accepted standard, particularly within a relational or community setting. The movement into jurisprudence proper is a small and simple one; for example, Prov 31:9: שפט צדק ודין עני ואביון: “Speak up, judge fairly, and plead the cause of the poor and needy”: שפט tells how to צדק.

Cleansing Illustration and צדק: Establishing God’s throne in צדק is an important concept in the Hebrew Bible: Ps 89:15[14]; 97:2. To illustrate how its earthly

reflection can be established (ניו) in צדק, Prov 25:4-5 gives the process of cleansing silver of dross to bring out a vessel or material fit for use by the refiner:

Take away dross from the silver,
and there goes out material⁵ for the refiner/smith.
Take away (the) wicked⁶ from before a king,
וְיָסֵן בְּצִדְקָה כִּסְאוֹ: and his throne is established by integrity (25:4-5).

The dross is, of course, analogous to the wicked, and the refined material (or “material for a vessel”, NRSV) is analogous to the throne established by צדק. Though in the sphere of metallurgy rather than ritual, the general association of a cleansing illustration with צדק has significance for the Lev 16 (cleansing) - Dan 8 (צדק) link wherein the sanctuary as God’s throne-room of moral judgment is also (re-) established.⁷ So, Proverbs here furnishes a basic model of a movement between a cleansing figure (25:4) and “its moral antitype” (Delitzsch 1978c, 2:151) that speaks of securing a royal government by צדק (v.5).

This ‘cleansing type-moral antitype’ would be deeply rooted in the Hebrew psyche. The whole Levitical sanctuary law was its foundation. It is reflected consistently in the Torah, Prophets and Writings, though the order may be inverted or

⁵ Pausal כלי, a generic word, often used of a “vessel” (as in Dan 1:2, pl.), but can signify an “article”, “instrument”, “material” (NIV here) or “thing”.

⁶ The adjective רשע is almost always used substantively as “(the) wicked”, though here as an antithetical complement to צדק it could be taken as “wickedness”. However, one includes the other, and the personal agency predominates in the 262 or so appearances of adjectival רשע, with or without the article. Only about four convey the explicit notion of abstract wrong doing (see Exod 2:13; Num 35:31; Ps 109:7; and Ezek 21:30[25]; taking Exod 9:27 and Jer 5:26 as having more of a personal referent). “Wickedness” in the רשע root is more often רשע (m.n., 29 or 30 of the 30 usages, Ps 125:3 being capable of rendering personally or ethically) or רשעה (f.n., 15 of 15 usages). From the רעע root the gender doublet רע / רעה and the far less frequent masculine noun רע are sometimes translated “wickedness”, though the even more abstract “evil” is the general rendering. The idea of “evil” (רע as substantive) and “the wicked” (pl. of רשע as substantive) being removed from the government of the king was expressed five chapters earlier in Proverbs (Prov 20:8,26; more below). Also, in a royal psalm telling of the king clearing away wrong influences from before him (Ps 101), various words are used including substantive רע as “evil” (v.4) and the plural substantive of רשע as “the wicked” (v.8).

⁷ For other moral attributes that complement “the right and justice” in relation to YHWH’s throne see Ps 89:14 (חסד ואמת), 103:3-19, Isa 16:5. Since YHWH was “enthroned between the cherubim” (Ps 80:2[1]; 99:1; cf. Ex 25:22; Jer 17:12), הכפרת, the “mercy seat”/“atonement cover” (Ex 25:17-22) evokes yet more associations with YHWH’s throne.

the vocabulary so intertwined as to obscure the movement between type and antitype and the interplay between two semantic fields. Prov 25:4-5 is conveniently and classically structured as a simple type-antitype.

The צדק root and/or its major synonyms (ישר, etc.) and antonyms (particularly רשע) are sometimes used as the antitype to the “cleanse” metaphors, analogous to the move from the Yom Kippur cleansing in Lev 16 to the righting of the sanctuary in Dan 8. This almost symbiotic relationship is manifested in the interchange of terms from the “cleanse” realm and the semantic field of צדק, proceeding in either direction of ritual type to moral antitype or vice-versa.

An example of the reverse direction is again found in Proverbs with the theme of the enthroned king as God’s representative, this time involving adjectival צדק:

Many a person professes (to be) a man of חסד/loyalty,
 but a man of אמונים/faithfulness, who can find?
 The one walking in his תם/innocence as one צדיק/faithful/pure
 --blessed are his children after him.
 A king sitting on the throne of דין/judgment winnows out with his eyes
 all רע/evil.
 Who can say, “I have kept my heart pure [זכה, piel], I am clean [טהר,
 qal] from my sin”?
 (Diverse) weights and measures are both an abomination to יהוה.
 Indeed, a child makes himself known by his actions, whether his
 conduct is זך/pure and whether ישר/right. (Prov 20:6-11).

There is a general legal setting to this passage (Scholnick 1983, 42-43). At its pinnacle the king is judging in the sense of examining and discerning (“with his eyes”) and, through the same metaphor of visual penetration, the king separates out (“winnows”) the evil (v.8). (Judicial examination is associated with scrutinising eyes in the Hebrew Bible: Job 14:3; 34: 21-13; Ps 11:4-7; 18:21-28[20-27]; 51:6[4]; Prov 5:21). The verses before and after the king’s examination, in Prov 20, deal with genuine versus deceitful lives. It is only later in the chapter that the king’s judicial activity elaborates on removing and punishing the perpetrators of this evil, רשעים

“(the) wicked”. This is in verse 26, where מְלִדֵּי is again connected with the piel participle מְזַרְהָ “winnows” (cf. Jer 4:11 with בָּרַר “cleanse”), but goes on to use a vivid literary figure for punishment. The figure of winnowing with eyes strongly implies a penetrating examination with the consequent separation of the “evil” from the good.

The setting in Prov 20 is the community of YHWH with its mixed congregation of people “professing” (קָרָא, qal, NIV “claims”) חָסֵד and אֲמוּנִים (v.6). These professing believers are, on the one hand, genuine persons of תָּם, the צַדִּיק (v.7); on the other, deceitful traders (v.10).

In this ‘investigative judgment’ setting the moral attributes of חָסֵד, אֲמוּנִים, תָּם, and צַדִּיק are applied before the king’s judicial examination, but afterward the question of whether one has those virtues, in view of the king’s all-seeing scrutiny, is expressed in terms from the “cleanse” semantic domain: זָכָה “cleanse, purify” and טָהַר “cleanse”. So, in the context of judicial examination and separating the bad from the good, the צַדִּיק root and its synonyms are interchanged with “cleanse” terms. Cleanse vocabulary, זָכָה and טָהַר, familiar to ritual contexts, answers to the moral attributes and descriptions as חָסֵד, אֲמוּנִים, תָּם, and צַדִּיק.

The total concept is then actually summarized by combining יָשָׁר and זָךְ:

יָשָׁר וְזָךְ יִתְנַפֵּר יְהוָה / “Indeed, a child makes himself known by his actions, whether his conduct is זָךְ/pure and whether יָשָׁר/right” (v.11). The revelation of behaviour, more open and manifest in a child, answers to that discerned by the judicial examination of the king. The conduct is doubly described with the two masculine singular adjectives in terms of cleanness/purity (adjectival זָכָה = זָךְ) and rightness/uprightness (adjectival יָשָׁר). Hence the “cleanse” vocabulary is directly and immediately coupled with the major synonym to the צַדִּיק root, that is יָשָׁר.

C. 6: צְדָקָה in Ecclesiastes (3 times)

Area 1: Type of Literature

Wisdom (Royal autobiographical):	1x: Eccl 3:16
Wisdom (Speculative/Complex):	2x: Eccl 5:7(8); 7:15

Area 2: Theme

Judicial	2x: Eccl 3:16; 5:7(8)
Other:	
Moderation in Life	1x: Eccl 7:15

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Judicial:	2x:
Paralleled with “place of משפט”	Eccl 3:16 = “justice” (NIV)
Coupled with משפט	5:7(8) = “right/justice” (cf. NIV, REB)

b. Other:

Antonym of רע “evil/wickedness”	1x: Eccl 7:15 = “right doing”
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Observations on צְדָקָה in Ecclesiastes as Background for Dan 8:14

Eccl 3:16 exhibits a classic case of synonymous parallelism, again exhibiting the close relationship between שפט and צדקה:

And again I saw under the sun--

מִקוֹם הַמִּשְׁפָּט שָׁמָּה הָרָשָׁע וּמִקוֹם הַצְּדָקָה שָׁמָּה הָרָשָׁע /

the place of judgment: (even at) there, the wickedness,

and the place of justice: (even at) there, the wickedness. (Eccl 3:16)

The same close relationship is repeated in 5:7(8): מִשְׁפָּט וְצְדָקָה “justice and rights”

(NIV) or “right and justice” (REB).

C. 7: צְדָקָה in Isaiah (25 times)

Area 1: Type of Literature

Judicial as Trial Speech and ריב	2x: Isa 41:2; 42:21
Judicial as Prophetic Litigation, Indictment or ריב	1x: Isa 1:21
Judicial as Oracle of Judgment/Doom	1x: Isa 16:5

Salvation Oracle	7x: Isa 1:26; 41:10; 51:1,5,7; 62:1,2
Salvation Oracle with elements of Woe and Court Trial	3x: Isa 45:8,13,19
Salvation Oracle with Messianic Announcements	1x: Isa 61:3
Messianic Oracle	2x: Isa 11:4,5
Lamentation (Communal)	1x: Isa 64:4(5)
Wisdom (within Apocalyptic)	2x: Isa 26:9,10
Wisdom (within Messianic, within Woe Oracles)	1x: Isa 32:1
Servant Song	1x: Isa 42:6
Admonition	2x: Isa 58:2,8
Mixed (dominant: Arraignment with Communal Lament)	1x: Isa 59:4

Area 2: Theme

Judicial	4x: Isa 1:21; 11:4,5; 32:1
Judicial/Restoration	1x: Isa 1:26
Judicial as Arraignment/Indictment	1x: Isa 42:21
Deliverance (Physical)	2x: Isa 16:5; 41:10
Deliverance (Spiritual)/Learning through Judicial Action	2x: Isa 26:9,10
Deliverance (Physical/Spiritual)	1x: Isa 64:4(5)
Other:	
Rehearsal of God's Control of History, within Trial Speech	1x: Isa 41:2
The Work and Enabling of the Servant of Y ^{HWH} -God	1x: Isa 42:6
Y ^{HWH} as Supreme Creative and Causative Power	2x: Isa 45:8,13
Y ^{HWH} as Supreme Truth-Teller and Saviour	1x: Isa 45:19
Y ^{HWH} to Re-establish His People	3x: Isa 51:1,5,7
Sinful People with a Form of Godliness	1x: Isa 58:2
Wrong and Right Fasting and Blessings of Latter	1x: Isa 58:8
Sins in Israel	1x: Isa 59:4
The Anointed Messenger's Good News	1x: Isa 61:3
Elevation of a Redeemed Zion/Jerusalem	2x: Isa 62:1,2

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment:	12x:
Parallel with משפט as "justice", and צִדְקָה defining אֱמֵן ni. ptcl.	Isa 1:21 = "the right/justice"
General context, influence of vv. 21,26a: שפט, 27: משפט: צדקה, apposition to אֱמֵן ni. ptcl.	Isa 1:26 = "the right/justice"
"Judge [שפט, qal] with צִדְקָה", and "decide [יח, hi.] with מִישׁוּר"	Isa 11:4 = "rightness/justice" (REB: "justice")
General context, influence of vv.3-4: ושפט בצדק, and אמונה synon. parallelism	Isa 11:5 = "rightness/justice" (REB: "justice")
Throne foundation of חסד and אמת, and judging seeking justice (שפט, משפט)	Isa 16:5 = "the right" (REB, cf. NRSV)

Association with עול “unjust” 9v. 10) and משפטים as disciplinary judgments teaching צדק “(the) right”	Isa 26:9,10 = “the right” (REB: “justice”)
A king reigns in צדק; princes rule in משפט With משפט (v.1) as “justice” or the process of judgment/justice ⁸	Isa 32:1 = “integrity-justice” Isa 41:2,10 = “rectitude/justice with vindication”
Paralleled with מישרים as “right”, leading into a court trial scene (vv. 20-25) צדק בקרא “calls for justice”(AV, NIV)/“sues with just cause” (REB) with אנשפט אמונה/“pleads his case with integrity” (NIV)	Isa 45:19 = “right, truth” Isa 59:4 = “justice” (REB: “just cause”)
Salvation Very loose, general associations--as with משפט/ “justice”, “keeping”, “giving for a ברית”	6x: Isa 42:6 = “rectitude/justice” (cf. REB: “with righteous purpose”)
Very loose magnification of תורה as revelation, teaching	Isa 42:21 = “rectitude/justice” (cf. REB: “justice”)
Loosely with nominal ישע/“salvation”, and with צדקה	Isa 45:8 = “saving purpose/ power”
Influenced from v. 8, and associated with ישר “make straight” (v.13)	Isa 45:13 = “saving purpose/ power”
ישע: “My צדק is near, my ישע went out, and my arms shall שפט/judge/rule peoples” and associated with תורה and משפט as “justice” going forth and giving light (v.4)	Isa 51:5 = “equity-vindication”

⁸ The NIV has “the place of judgment” in 41:2. Taking צדק in an attributive sense here, it would denote the justice exercised by the “one from the East” (v.2). See Delitzsch (1978d, 2:159) who also gives the more applied alternate of “the justice awarded to a person..., viz. the favourable result, the victory which procures justice for the just cause of the combatant.” צדק in verse 10 (“...I will uphold you with the right hand of my צדק”) is harder yet to categorize. With no closely associating terms, it seems best to relate צדק back to verses 1-2 also to give the connotation of justice exercised, a moral rectitude that issues out in vindication and victory (contrast v.11, בוש “shame”) for the cause of Israel and its God.

In determining the precise meaning of צדק here in Isa 41, the literary setting is quite important. It is that of a court trial (vv.1,21) in which Israel and the nations listen to YHWH’s encouraging offer of help for “the seed of Abraham” (v.8) and his claims to sole deity (especially vv.2-7,20-29). This increases the likelihood of a judicial flavour to צדק (cf. the adjective צדיק in v.26: “He was [NIV, REB]/is [NRSV] right”, and not the less specific “He was/is righteous”). Delitzsch (1978d, 2:159), referring to צדק/צדיק in Isa 40 - 66 generally, claims that the movement is not from “justice” primarily to its reward of prosperity and salvation; rather, the nouns mean “straightness, justice, righteousness, and nothing more..., but it has a double aspect, because justice consists” of wrath (reflected in 41:2) or favour (as v.10). The next few usages of צדק are hard to contain, however.

ישועה / "salvation" with the idea of "vindication" (NRSV)	Isa 62:1 = "(deliverance-)vindication" (NRSV: "vindication")
Other: Loose apposition to Y _{HWH} : "...pursuers of צָדֵק, seekers of Y _{HWH} "	1x: Isa 51:1 = "the right" (REB)
Paralleled with תורה	1x: Isa 51:7 = "the right" (NIV, REB: "what is right")
Associated with משפטים as ordinances (regulations in accordance with Y _{HWH} 's laws) and qualifying them: "they ask of me משפטי צָדֵק / "ordinances of justice" (AV) / "just decisions" (NASB)	1x: Isa 58:2 = "justice-right"
with "the כבוד/glorify of Y _{HWH} " & "your [Zion's] כבוד"	2x: Isa 58:8 = "right doing→ vindication" (cf. NRSV: "Vindicator", mgn.: "vindication") Isa 62:2 = (deliverance-)vindi- cation (cf. NRSV: vindication")
Associated with "trees" or "oaks" as a figure for Y _{HWH} 's people: אילי הצֵדֵק / "a planting of Y _{HWH} "	1x: Isa 61:3 = "right doing/integrity"
Chiastically with דרכים: the 'ways' of Y _{HWH}	1x: Isa 64:4(5) = "right" (NIV, NRSV)

Observations on צָדֵק in Isaiah as Background for Dan 8:14

Salvific and Especially Judicial Referents in Isaiah: The many judicial and salvific themes and images in the book of Isaiah have led to concomitant linguistic terms being employed with צָדֵק. The book abounds in court trial imagery in relation to Israel and the nations, and runs the twin themes of judgment and salvation/deliverance as the writer anticipates the Captivity and Return.

One of the primary social ills in Israel-Judah was the malfunction of the judiciary. In the introduction, after the arraignment of Israel for general rebellion and evil doing (Isa 1:2-10), and then for formalistic and hypocritical worship (vv.11-15),

only two clear specifics are given on the horizontal level. One is the extreme of murder (vv.15e, 21); the other is more positive in seeking thorough personal and institutional judicial reform (v.17). This judicial arraignment is soon re-visited (vv.21-23), and later reflected in the planned restoration (v.26). (The reference to “companions of thieves” [v.23] relates to bribery in the law court [v.23b-d].)

“Justice”: Examples of the heavy association of צָדֵק (and צְדָקָה) with “justice” follow:

i. The Messiah’s rule would be characterized by justice:

Isa 11:3-5: אמונה, ישר, צדק, שפט

Isa 16:5: צדק, משפט, שפט, אמת, חסד

Isa 32:1: משפט and צדק

ii. Three times the servant, “called...in צדק” (42:6), brings משפט “justice” (vv. 1-4).

iii. In the second half of the book, Isa 51:1-7 covers ideas of (the) right, judgment, justice, and salvation:

v.1: צָדֵק as “the right” (REB)

v.4: משפט as “justice”

v.5: צָדֵק as “equity-vindication”/“saving purpose” || ישע as “salvation” and having “justice” “just rule” (verbal שפט) as the effect

vv.6,8: צְדָקָה || ישועה as “salvation”

v.7: צָדֵק as “the right” associated with תורה

iv. Isa 59 is an Arraignment or Indictment, less a Communal Lament, regarding injustice in Israel:

v.4: “No one brings suit justly [צְדָקָה], no one goes to law [שפט, ni. ptcpl.] honestly” (NRSV)

vv. 8,9,11,14,15: משפט as “justice” (5x)

vv. 9,14: צְדָקָה as “the right” paralleling משפט twice

vv. 16,17: צְדָקָה as “right doing/saving power” || “salvation” (but issuing in executive judgment) twice

Isaiah well illustrates the close association צדק has with major theological terms that are central to Y^{HWH}’s redemptive efforts for Israel, particularly that of justice leading to salvation.

C. 8: צדק in Jeremiah (6 times)

Area 1: Type of Literature

Individual Lament (with Imprecation)	1x: Jer 11:20
Prophetic Denunciation with Woe Oracles	1x: Jer 22:13
Prophetic Denunciation with Salvation/ Deliverance and Messianic Oracles	1x: Jer 23:6
Salvation Oracle	1x: Jer 31 :22(23)
Salvation Oracle with Messianic Oracle	1x: Jer 33:16
Oracles Against Foreign Nations	1x: Jer 50:7

Area 2: Theme

Righting of Persecution	1x: Jer 11:20
Judicial: Executive Judgment	1x: Jer 22:13
Deliverance: Physical	1x: Jer 23:6
Restoration (of Judah)	1x: Jer 31:22(23)
Restoration (of royalty and priesthood)	1x: Jer 33:16
Lostness and Sin (of Judah)	1x: Jer 50:7

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment	2x:
As שפט צדק “judges justly”	Jer 11:20 = “justly”
Paralleled with משפט as “justice”	Jer 22:13 = “justice/equity”
Salvation	2x:
Assoc. with ישע	Jer 23:6 = “Just Saviour”
	33:16 = “justice-rightness”
Atonement/Sanctification	1x:
Loose apposition to שקד as “holiness”	Jer 31:23 = “justice-rightness”
b) Other:	1x:
Very loose association as antonym to חטא	Jer 50:7 = “true, legitimate”

Observations on צדק in Jeremiah as Background for Dan 8:14

The frequent association of the צדק root, notably the nominal forms, with the Messiah and his justice and salvation (see above in Isaiah) is seen in the Messianic Oracles at Jer 23:5-6 and 33:15-16. Jer 31:23 draws the צדק root into the sphere of the cult: “...YHWH bless you, O dwelling of rightness, the mountain of holiness/שקד.”

C. 9: צדק in Ezekiel (4 times)**Area 1: Type of Literature**

Call Narrative	1x: Ezek 3:20
Prophetic Admonition	3x: Ezek 45:10 (3x)

Area 2: Theme

Work of Watchman and Reactions/Outcomes of Warned	1x: Ezek 3:20
Acts of Right: Israel's leaders to Deal Justly	3x: Ezek 45:10 (3x)

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment	3x:
As example of "do משפט וצדקה" (v.9)	Ezek 45:10(3x) = "just"
	(AV, NASB); "true", "accurate" (NIV)"honest" (NRSV, REB)

b) Other:

Antonym to עול as "iniquity", "injustice", etc.	1x: Ezek 3:20 = "right doing"
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Observations on צדק in Ezekiel as Background for Dan 8:14

(See under צדקה.)

C. 10: צדק in Daniel (1 time)**Area 1: Type of Literature**

Apocalyptic as Angelic Revelation	1x: Dan 9:24
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Area 2: Theme

Confession and/or Righting of Sin, with Temple Desecration/Righting a sub-theme--in history of Israel (9:1-23)--in the 70 weeks prophecy (vv.24-27)	1x: Dan 9:24
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Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Atonement: Associated with כפר; and loosely antonymous to פשע, חטאה, and עון	1x: Dan 9:24 = "atoning right doing / rightness" (REB: "right")
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Observations on צדק in Daniel as Background for Dan 8:14

The masculine צדק in Dan 9:24 is better understood in relation to the three feminine nouns (צדקה) and the adjective צדיק in the Dan 9 prayer:

- v. 7: “To you, Adonai, (is) הצדקה/the right, but to us shame...”
- v.14: “For צדיק/right/righteous is YHWH our God in all his works”
- v.16: “According to all your צדקה, please turn away your anger”
- v.18: “...not on account of צדקתינו/our right doings”

All but one attribute צדק to YHWH, the remaining one negates any proper צדקה to YHWH’s people Judah. The employment of the masculine nominal צדק in the prophetic section may be more than stylistic variation. It may signal a change of focus to the rightness required on the failed human level (v.24a), yet brought in by the Anointed One (vv.24b-27).

The theme of chapter 9 is important in understanding Dan 8: confession and righting of sin, with the sub-theme of the desecration and righting of the temple. Each ties in with the other, and reflects on the righting of the sanctuary in Dan 8. After commenting on the Yom Kippur connection from Dan 8:14, Doukhan (1986, 77) states “...l’on retrouve chez Rachi lui-même où *nitsdaq* est interprété comme ayant trait directement à l’expiation *kpr* des péchés d’Israël.” Doukhan proceeds to highlight the connection with Lev 16 “où la notion de *kpr* est liée à celle de purification (16:30) and the “parallélisme synonymique” of כפר and צדק in Dan 9:24.

C. 11: צדק in the Minor Prophets (3 times)

Area 1: Type of Literature

Salvation Oracle	1x: Hos 2:21(19)
Prophetic Denunciation	1x: Hos 10:12
Oracle of Judgment	1x: Zeph 2:3

Area 2: Theme

Restoration of Israel by YHWH	1x: Hos 2:21(19)
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Judicial: Retribution for Israel's Sins	1x: Hos 10:12
Judicial: Day of Executive Judgment for Judah	1x: Zeph 2:3

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Judgment/Justice plus: צָדֵק, משפט, חסד, רחמים, and אמונה 1x: Hos 2:21(19) =
"right/equity"

Other:

Associated loosely with חסד||צדקה, and as antonym with רָשָׁע "wickedness" and עולתה "iniquity" "injustice" 1x: Hos 10:12 = "justice
-vindication"
(REB: "justice")

Associated with Y_{HWH}, ענוה "humility" "meekness", Also with משפט as "law" or "justice" 1x: Zeph 2:3 = "humble
right doing"

Observations on צָדֵק in the Minor Prophets as Background for Dan 8:14

Zeph 2:3 could be viewed chiasmically, so paralleling משפט and צדק:

"Seek Y_{HWH}"

- a. "ענוה/humble of the land"
- b. "who do his משפט"
- b' "seek צָדֵק"
- a' "seek ענוה/humility"

Summary of Masculine Nominal צָדֵק (118 x) in the Hebrew Bible

The statistical breakdown is:

Area 1: Type of Literature

Judicial-Legal	6x
Legal as Legislation	9x
Salvation Oracle	14x
Wisdom	27x
Wisdom as Disputation	7x
Lament--Individual	14x
Lament--Communal, National	6x
Praise & Thanksgiving	12x
Narrative	1x
Other	22x

Area 2: Theme

Judicial	28x
Justice	11x
--includes 6x as Fair Trading	
Vindication	4x
Righting of Dispute	7x
Salvation/Deliverance	11x
--Physical & Spiritual Deliverance	
Righting of Persecution	1x
Acts of Right Doing	4x
Other	52x

Area 3: Associated Vocabulary and/or Semantic Fields Embraced

Justice/Judgment/Vindication	63x
Salvation/Deliverance	10x
Clean, Cleanse	2x
Atonement/Sanctification/Sacrifice	3x
Other	40x

Statistical Observations: Germane to this work is the increasing prominence of the judicial and related categories as the areas close in from the broader genre (15x), to theme (43x), then finally to the most specific area dealing with words (63x). Despite inevitable anomalies, it is clear that צָדָק associates strongly with judicial categories.

General Observations: In the Pentateuch and Psalms it was particularly noted how צָדָק describes the manner of judging. Juridical institutions and the judiciary are to adjudicate fairly, equitable, justly.

In a classical structure, Job 8 initially parallels משפט and צָדָק as “justice”, “right” (v.3) in defence of God (theodicy); then it uses צָדָק (in v.6) in dealing with Job’s community standing (anthropodicy). Further, the major synonym of צדק , ישר , is coupled with the “cleanse” term רָץ earlier in verse 6. That צדק and “cleanse” are co-joined in a similar vindication context to Daniel is significant in understanding Dan 8:14.

Another God-human movement with קָדַשׁ, actually in reverse sequence, occurs in Ps 7. The psalmist's attitude and action is קָדַשׁ in preparation for heaven's judicial scrutiny (v.9[8]), and Y_{HWH}'s attitude and action in fairly investigating and vindicating as Judge is also קָדַשׁ (v.18[17]). As background to the genre of Dan 8, Ps 35 shows how military metaphors can intermingle to serve the primary focus on vindication.

Analogous to the Yom Kippur “cleanse” type and the Dan 8 antitype relating to the righting of the sanctuary, the seat of God's government, two passages in Proverbs were noted. In Prov 25:4-5 the cleanse type is followed by the “moral antitype” (Delitzsch) in the context of righting the king's throne or government. In Prov 20:6-9 the moral antitype קָדַשׁ and synonyms is actually followed by “cleanse” terms (טָהַר and זָכַה) after the pivotal scrutiny of the king judging from his throne, winnowing out all evil from his kingdom. A verse 11 postscript summarizes this investigative judgment context by co-joining vocabulary from the “cleanse” and צָדַק semantic fields through the same pair observed in Job 8:3: זָר and שָׂר (the major synonym to צָדַק).

Finally, in viewing the use of קָדַשׁ in Dan 9, the broader thematic setting was particularly noted. The Dan 9 themes of the righting of sin, the desecration and righting of the temple, reflect Dan 8, while the confession of sin in the prayer is the answer to the previous chapter's arrogant sin of the non-repentant little horn.

D. Nominal צדקה – Feminine Noun צדקה in the Hebrew Scriptures

(158 times -- 157 times in Hebrew; once in Aramaic)

D. 1. צדקה in the Pentateuch (9x)

Area 1: Type of literature

Narrative (with Dialogue with Deity)	2x: Gen 15:6; 18:9
Narrative	1x: Gen 30:33
Wisdom within Legal/Law	1x: Deut 6:25
Prophetic Admonition	3x: Deut 9:4,5,6
Legal/Law: Social Laws	1x: Deut 24:13
Blessing (of Moses)	1x: Deut 33:21

Area 2: Theme

Promise to Abram re Covenant	1x: Gen 15:6
Judicial: YHWH's Investigation, Deliberation/Dialogue	1x: Gen 18:19
Judicial: Executive Judgment	1x: Deut 33:21
Righting of (Potential) Dispute	1x: Gen 30:33
Parent to Explain Laws to Children	1x: Deut 6:25
Conquest through God, not Israel's Righteousness	3x: Deut 9:4,5,6
Returning Pledge of Cloak	1x: Deut 24:13

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment: לעשות צדקה ומשפט "to do (what is) right and just" (cf. REB, NIV)	1x: Gen 18:19 = "right"
Justice/Judgment: "he executed the צדקה / justice of YHWH and משפטי / his judgments"	1x: Deut 33:21 = "justice"
b. Other:	
Very loosely associated with אמן "believe" and חשב "reckon" "credit"	1x: Gen 15:6 = "a right state, justification"
Loose antonym to גנב qal pass. ptcl "stolen"	1x: Gen 30:33 = "honesty"
Loose syntagmatic connection with עשה 'do' "all this law" (v.25) and "all these decrees, to fear YHWH our God" (v. 24)	1x: Deut 6:25 = "right doing/relating"
Antonymous to רשע as f.n. רשעה (vv.4,5) and being "stiffnecked" (v.6), and associated synonymously with ישר "uprightness"	3x: Deut 9:4,5,6 = "right doing/attitude"
Antonymous to חטא (v.15) (cf. NIV)	1x: Deut 24:13 = "right attitude/act"

**Observations on צדקה in the Pentateuch as Background
for Dan 8:14**

Investigative Setting: In the Jacob and Laban conflict (Gen 30:25-31:55), Jacob suggests צדקתי/“my honesty” would be seen with an inspection of his flock (30:33). Later Laban accuses theft of terephim and Jacob invites Laban’s group “to ‘identify’” any stolen property (31:32, וּבִכַּר, hi., used “in a judicial sense”: Wenham 1994, 275; cf. Hamilton 1995, 302). Laban investigates in vain (vv. 25-35). Jacob counter challenges for the evidence to be set forth and the relatives adjudicate: “Let them decide/choose (יִכַּח, hi.) between us” (31:37). יִכַּח hi. is often used in legal settings (Hartley 1997, 441-43) and can refer “to the process of conducting a trial or arbitrating a dispute between two parties” (Wilson 1972, 100). Ultimately, it is revealed that God had “pronounced judgment” (יִכַּח, hi.) in Laban’s earlier dream (v. 42), though he still attempts to short-circuit Jacob’s “legitimate lawsuit” (Hamilton 1995, 308,305-06). The legal nature is taken further in Westermann (1985a, 489-90, 495,500) and Fokkelman (1991, 168-69: regarding Laban’s רִיב; and 186: “Jacob has been declared innocent and he anticipated this in 30:33 where he, using legal terms himself, maintained his [צדקה]”).

Experiential צדקה: Relationship, Attitude and Acts: The movement between attitude and act, relationship and obedience, is prominent in the associations of צדקה in three of the Deuteronomy texts. The context of chapter 6 shows how YHWH mightily delivered his people from Egyptian slavery and into the Promised Land to keep his laws “for [their] good” (vv.1-24). Within this Redeemer-redeemed relationship, Israel was “to do/obey” YHWH’s law and this would be צדקה for them (v.25). The movement is between relationship and obedience.

In Deut 9, though all is cast into the negative, the movement is between act (as the opposite to acts of wickedness, vv.4-5; cf. vv.7-29, especially v.17) and attitudes (“ישׁר/uprightness of your heart”, v.5). Being cast in the negative and reflecting on rebellious phases of Israel’s experience, the positive relational element is not in focus (vv.12-14 tell of YHWH’s threat to disown and destroy Israel).

In Deut 24 there is the blending of attitudes into acts by thoughts of sympathy and mercy extended into the return of the poor man’s pledge of clothing to keep him warm at night (vv. 12-13). “And to you it will be צדקה before YHWH your God” (v.13). The fact that צדקה is “before YHWH your God” takes us back into the relational realm which becomes explicit with the גר, fatherless and widow soon after:

Do not pervert the משפט justice (due to) a resident alien (or) fatherless, and do not take the cloak of a widow in pledge; but you shall remember that a slave you were in Egypt, and YHWH your God redeemed you from there. Therefore I command you to do this thing (vv.17-18).

D. 2. צדקה in the Historical Books: Judges - Nehemiah (15x)

Area 1: Type of Literature

Song of Praise, Thanksgiving and Victory	2x: Judges 5:11 (<i>bis</i>)
Prophetic Litigation (with History, vv.6-12)	1x: 1 Sam 12:7
Disputation	2x: 1 Sam 26:23; 2Sam 19:29(28)
Disputation within Narrative	1x: Neh 2:20
Court Record/History	2x: 2 Sam 8:15; 1 Chron 18:14
Royal Song/Ps. of Thanksgiving	2x: 2 Sam 22:21,25
Royal Prayer of Petition (and Thanksgiving)	3x: 1 Kgs 3:6; 8:32; 2 Chron 6:23
Narrative	2x: 1 Kgs 10:9; 2 Chron 9:8

Area 2: Theme

Praise to YHWH for his Righteous Acts	2x: Judges 5:11 (<i>bis</i>)
Judicial Review	1x: 1 Sam 12:7
Judicial Process	4x: 2 Sam 8:15; 1 Kgs 8:32; 1 Chron 18:14; 2Chron 6:23
Righting of Dispute	3x: 1 Sam 26:23; 2 Sam 19:29(28); Neh 2:20
Deliverance (Physical)	2x: 2 Sam 22:21,25
Request for Wisdom to Govern, especially Judging	1x: 1 Kgs 3:6

Appreciative Response to Wisdom & Prosperity 2x: 1 Kgs 10:9; 2 Chron 9:8

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Judicial: with verbal שפט: “enter into judgment”
(NRSV)/“confront you with evidence” (NIV)

“before YHWH with all the צדקות/just acts of YHWH” 1x: 1 Sam 12:7 = “just acts”

Judicial: with משפט: David/Solomon “(עשה) doer
of / to do צדקה וצדקה”/“administer justice and
equity”(cf. NRSV; REB: “law and justice”)

4x: 2 Sam 8:15||1Chron 18:14;
1Kgs 10:9||2Chron 9:8
= “right” as equity/justice

Judicial: Loosely with לזעק “to cry, appeal”: Mephi-
bosheth’s (legal) defence to the king citing Shimei’s
betrayal and slander (v.27[28]), but conceding
David’s past graciousness: “So what צדקה/right
remains to me, then, to appeal [NRSV]/complain
[NASB] to the king?” (v.29[28]).

1x: 2 Sam 19:29[28] = “right”
as/or “legal due”

Judicial: Associated with חלק “share” “portion”
and זכרון “historic right/claim” in Nehemiah’s
denial of charge of treason by Sanballat and
company.: “But you have no share or צדקה /
right/just claim or historic right in Jerusalem”

1x: Neh 2:20 = “right” as/or
“legal due”/“just claim”

Cleanse: Chiastically || בר to “cleanness” (v.21),
then in apposition to בר (v.25; cf. v.27:vbl. ברר
2x), and qualified in intervening verses as obedi-
ence to law, as תמים and not רשע or עון.

2x: 2 Sam 22:21,25= “right
behaviour” → “innocence”

b. Other:

--? (In Deborah & Barak’s victory song: singers to “recount
the צדקות of YHWH, the צדקות of his warriors”)

2x: Judges 5:11 (*bis*) = “righteous acts”(as victorious, just deeds)

Associated with אמונה as “faithfulness” and loosely over against
רעה as “evil” (v.18): David spares the life of Saul, the anointed
king

1x: 1 Sam 26:23 = “mercy and morality” in preserving a
divinely appointed order

Associated with אמונה as “faithfulness” and ישרה “uprightness”

of heart 1x: 1 Kgs 3:6 = “rightness” as attitude (sincerity of heart) to (right) act

Loosely antonymously to ‘way of the wicked’ in a legal

context 2x: 1 Kgs 8:32||2 Chron 6:23 = “rightness” as right doing

**Observations on צדקה in Judges - Nehemiah as Background
for Dan 8:14**

A number of texts are properly seen to carry the idea of “righteous act(s)” through (ות) צדקה, as Judges 5:11 (*bis*); 1 Sam 12:7; 26:23; 1 Kgs 3:6. The rendering “righteous act(s)” has an inclusiveness that covers the ideas of righteousness, justice, victory. However, some texts particularly carry through the specific idea of justice, when the context is permitted its full bearing.

The use of צדקות in 1 Sam 12:7 is an example. Keil and Delitzsch (1978b, 2:117) explain צדקות as

the benefits which Jehovah had conferred upon His people, as being the results of His covenant fidelity, or as acts which attested the righteousness of the Lord in the fulfilment of the covenant grace which He had promised to His people.

However, this truth is only a part, even if the more prominent or remarkable part of the referent of צדקות. Treating it as if it is the total referent obscures the full, rich connection between שפט and צדק, and the ideas of judging and justice.

The context of 1 Sam 12:1-12 is decidedly judicial (though יצב is used for the summons to “stand” instead of the more judicially nuanced עמד). The histories of Samuel (vv.2-4), then Israel, are reviewed, with the latter introduced: “And now, stand, and I will enter into judgment (שפט) with you, before YHWH, (listing) all the just acts (צדקות) of YHWH that he did for you and your fathers” (v.7). Youngblood (1992, 646) explains:

Samuel continues to use the language of the courtroom as he commands the people to “stand” at attention and in anticipation before the bar of God’s justice (cf. v.16 and Exod 14:13). He intends to “confront [them] with evidence” (lit., “enter into judgment/litigation with/against” them, using the Niphal of [שפט], followed by [את]; cf. Prov. 29:9, “goes to court with”) of God’s blessing on their history, all the more casting their apostasy in darker relief.

In reviewing the צדקות of Y_{HWH} (vv.8-12), Samuel lists both blessings (vv.8,11) and curses (vv.9,12). A צדקה of Y_{HWH} is not simply another of his acts, deeds, works, a פעל, a מעשה, a דבר, a מעלל, or a עללה. Specifically, it is his “צדקה(ה) act”, his “righteous/just act”. It is termed צדקה(ה) not only because it expresses God’s fidelity to his covenant in re-ordering relationships in the light of Israel’s need and/or disloyalty, but also because it relates to the judicial process, here Samuel judging Israel. It is just, it is right, as it meets the moral situation of Israel.

In reviewing the nation’s history, and in giving a rationale for God’s decisive actions, Samuel “judges” (שפט) the people. This act and the language of judgment (שפט) invites the language of justice (צדק) and its *modus operandi* of review-investigation. The one follows the other.

In Samuel’s review, the צדקות of Y_{HWH} are the ‘courtroom’ evidences to show Israel their true condition before God and God’s just and gracious efforts for them. Compare the similar object with the miraculous act of God that follows the historical review and Samuel’s statement of the people’s present sin in choosing a king before God (vv.12b-15). Again from Youngblood (1992, 648):

Verses 16-19 continue the theme of covenant curse established in v.15. Earlier (v.7) Samuel had told the people to “stand” before the bar of divine justice and be confronted with the evidence of God’s righteous acts in the past on their behalf. Now (v.16) he commands them to “stand” and be awed by divine omnipotence, to “see this great thing the LORD is about to do before your eyes” (cf. also Exod 14:31). The divine act then results in ...a “cosmic inversion”: “Rain and thunder appear during the dry season of wheat harvest” [van Leeuwen]. In that part of the world not only is “rain in harvest...not fitting” (Prov 26:1), it is so totally unexpected that it could easily be interpreted as a sign of divine displeasure.

The commonplace translation of “righteous acts” is summary and often very apt. Nonetheless, the above qualification shows that the very comprehensiveness of

“righteous acts” can, as a translation, override the oft-recurring strain of justice and hence the proper specificity of צדקות as “just acts”.

The Hendiadys: This occurs in two sets of parallel passages. In the 2 Sam 8:15||1 Chron 18:14 set, the names Jehoshaphat (containing שפט) and Zadok (צדק) immediately follow in sequence. Youngblood (1992, 910) feels that this “is striking, and perhaps intentional”; at least it underscores the ubiquity of the שפט-צדק combination in Israel. The other parallel set, 1 Kgs 10:9||2 Chron 9:8, has the Queen of Sheba sum up King Solomon’s royal task solely in terms of executing משפט וצדקה.

Legal/Judicial Usage: Two more passages have a quasi-legal setting for צדקה--2 Sam 19:29[28] and Neh 2:20. They have similarity in that they are disputes and use צדקה in a definitely legal way. The Mephibosheth-David case is quite clear (see in Area 3 above, on 2 Sam 19). The Nehemiah encounter is only a little less so. Refuting the charge of rebellion, “Nehemiah concluded his reply with certain legal remarks” (Fensham 1982, 169). Three terms are used. Fensham translates חלק as “legal share”, and צדקה as “right” because it “refers to the fact that they [the Samaritans and Geshem] had no legal right over Jerusalem” (ibid.). The final term זכרון appears 24 times in the Hebrew scriptures and is readily translated “memorial”, “commemoration”, “remembrance”, or “reminder” in most. The majority of the passages are cultic; hence here it also may have religious significance, but “historic right” (NRSV, NIV) is perhaps even more apt.

“Cleanse” Interrelationships: The interrelation with the “cleanse” semantic field is noteworthy in 2 Sam 22:21, 25. The first occasion is the chiasm (בר - צדקה), but the next association is effected appositionally (בר, צדקה). This suggests a natural, non-forced interrelation between צדקה and the “cleanse” vocabulary.

D. 3. צִדְקָה in the Book of Job (4x)

Area 1: Type of Literature

Oath of Innocence within Disputation	1x: Job 27:6
Disputation	2x: Job 33:26; 35:8
Disputation and Admonition (in vv. 14-24)	1x: Job 37:23

Area 2: Theme

Righting of Dispute-Judicial: Protesting Innocence And Integrity	1x: Job 27:6
Righting of Dispute: Job's claim of being "in the right before God" (v.2) disputed	1x: Job 35:8
Salvific: Sinful → Mediator → atonement → prayer & Confession → right standing restored	1x: Job 33:26
Other: Admonition (36:23 - 37:13) coming out of Hymn of Praise (37:13-24)	1x: Job 37:23

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment: with משפט as "right" "justice" (v.2), verbal צדק (v.5), תמה as "integrity" "innocence" (REB) (v.5), and עולה as "unjustly" (NASB) and "deceit" (v.4)	1x: Job 27:6 = "right" "rightness of... cause" (REB)
Justice/Judgment: with משפט as "justice" (cf. Delitzsch 1978a, 2:305)	1x: Job 37:23 = "right" "justice"
Atonement and Other: with ישר as "right" "uprightness" (v.23), and כפר as "ransom" (v.24)	1x: Job 33:26 = "right standing", "righteous state" (NIV)
Other: As an antonym to the paralleled רשע and antonymous association with חטאה and פשע in v.6	1x: Job 35:8 = "right doing"

Observations on צדקה in the Book of Job as Background for Dan 8:14

Ethical - Judicial Link: As before noted, the disputation setting and speeches are heavily laced with legal imagery in the ensuing debate between the disputants. However, the logical movement from ethical to judicial considerations, and the concomitant flow in the denotation of the צדק terminology employed, can also be seen in the opposite direction in the Elihu speech. It commences with judicial considerations: הֲיֹאֵת חֶשְׁבֹתָ לְמִשְׁפָּט אֲמַרְתָּ צְדָקִי בְּאֵל: / “Do you think this to be just? You say, ‘My right (is/should come) from God’” (Job 35:2; cf. NRSV, NIV, REB, as preferable to the comparative idea in the NASB translation: “...is more than God?”). The basic consideration, then, is Job’s assertion of a clear standing; he is in the “right” (צדק).

The following verses move to sinning and God’s transcendence from the effects of people’s wrong doing (vv.3-7). Verbal צדק is used in verse 7 and can convey the idea of “doing right” (ethical idea) or “being in the right” (judicial idea). However, it is paralleled with verbal חטא as “sin” in the previous verse (v.6). Therefore, צדקה in verse 8, antonymously paralleled with רשע as “wickedness”, is to be taken ethically as “right doing”. The movement is judicial to ethical. For צדק to express the movement between the ethical and judicial realms in both directions highlights its intimate link with both spheres and it is utilised to join those spheres.

D. 4. צדקה in the Book of Psalms (34x)

1: Type of Literature

Individual Lament: 16x:

Ps 5:9(8): with elements of Communal Lament, Ps of Protection, Confidence, Innocence

Ps 11:7: with elements of Confidence, Trust

Ps 22:32(31): with Thanksgiving (vv.23-32[22-31])

Ps 31:2(1): with Thanksgiving, Confidence

Ps 36:7(6),11(10): with Wisdom and Hymnic
 Ps 51:16(14): or Penitential Psalm, with Praise & Thanksgiving (vv.15-19[29-36])

Ps 69:28(27): or Imprecation, with Thanksgiving (vv.30-37[29-36])

Ps 71:2,15,16,19,24: with repeated elements of Confidence

Ps 88:13(12); Ps. 143:1,11

Praise: 11x:

Ps 24:5; 33:5;

Ps 89:17(16)--(vv. 2-19[1-18]: Praise; 20-38[19-37]: Royal; 39-52[38-51]: Lament; 53[52]: Conclusion)

Ps 98:2 ; 99:4 ; 103:6,17 with Individual Thanksgiving ;

Ps 106:3,31 with History, Narrative, Communal Lament

Ps 111:3; 145:7

Individual Thanksgiving: 1x:

Ps 40:11(10): with Individual Lament (vv.12-18[11-17])

Royal Psalm: 2x:

Ps 72:1,3

Wisdom: 4x:

Ps 112:3,9; Ps.119:40,142: with Individual Lament, including Protestation of Innocence, etc.

Area 2: Theme

Spiritual/Moral Deliverance: 8x:

Ps 5:9(8) with Righting of Dispute, Persecution

Ps 31:2(1) with Righting of Dispute, Physical Deliverance

Ps 71:2,15,16,19,24 with Righting of Dispute, many references to being spared "shame", and to wicked

Ps 88:13(12): vv.10b-13(9b-12) re God's attributes

Spiritual/Physical Deliverance: 2x:

Ps 143:1,11 with Vindication, Righting of Dispute

Judicial: 5x:

Ps 11:7: Process of Judg't, with Ideas of Justice, Righting of Dispute, Physical Deliverance

Ps 69:28(27): vv.23-29(22-28): Prayer for God's Judgment on Wicked; Process, Executive Judg't, Righting of Dispute

Ps 72:1,3: Judicial Process: King's Son to Dispense God's Justice

Ps 106:31: vv.28-31: Plagues by God and Act by Phinehas--within larger section (vv. 13-43): re Israel's rebellion & Y^{HWH}'s Judgment

Acts of Right Doing: 3x:

Ps 112:3,9 (human); 145:7--vv.4-9: Y^{HWH}'s acts, goodness; vv.8-9: Y^{HWH}'s "relational perfections" (Van Gemeren 1991, 861)

Vindication: 1x:

Ps 24:5--in vv.3-6

Praise: 8x:

Ps 22:32(31)--vv.23-32(22-31): 2nd part of Psalm: Praise and Worship

Ps 51:16(14)--with Spiritual Deliverance, Pardon, Moral Cleansing, and vv.15-19(13-17) re Thanksgiving

Ps 89:17(16); 98:2: see vv.1-3; 99:4: vv.1-5 Greatness, Holiness of Y^{HWH}, with v.4 specific re Justice

Ps 106:3: see vv.1-5; 111:3; 119:142: re Y_{HWH}'s attributes, within a strophe (vv.137-144) of Lament /Personal Distress

Other:

Y_{HWH}'s Creative Activity: 1x:

Ps 33:5: vv.4-5 re Y_{HWH}'s Nature, 'Perfections'

Y_{HWH}'s Steadfast Love and Protection and Petition for Same: 2x:

Ps 36:7(6),11(10)--vv.2-5(1-4) re Wicked, vv.6-10(5-9) re God's Love and Protection, vv.11-13(10-12) re Petition regarding earlier thoughts

Proclaiming Y_{HWH}'s Goodness/Covenant Faithfulness: 1x:

Ps 40:11(10)--with Physical/Spiritual Deliverance, Righting of Dispute

Forgiveness: 2x:

Ps 103:6,17

Longing to Walk in God's Commandments/Way: 1x:

Ps 119:40--vv.33-40 strophe

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment: 9x:

with צדיק as "just", בהן "examine", and sending "fire and brimstone" 1x:

Ps 11:7 = "just dealing" (so REB)

paralleled and linked with משפט "justice" and both associated with or subsumed under חסד as "covenant) loyalty" and אמונה as "faithfulness" → "truth" 2x:

Ps 33:4; 36:7(6) = "the right" / "just dealing"

heavily associated with משפט(ים) as "justice" (vv. 1,2), דין "judge" (v.2), צדק as "justice" (v.2), שפט "judge" (v.4); also שלום as "prosperity" & ישע "deliver (v.4) 2x:

Ps 72:1,3 = "justice"

heavily associated with משפט as "justice" and מישור as "equity" 1x:

Ps 99:4 = "justice" or "the right"

coupled with משפטים (both in plural) 1x:

Ps103:6 = "vindication" (NRSV)

paralleled with משפט as "justice" 1x:

Ps 106:3 = "right" (with עשה)

issuing out of חשב "reckon" 1x:

Ps 106:31 = "justification" "right standing"

Justice/Judgment/Vindication: as antithesis to בוש "shame" 1x:

1x: Ps 31:2(1) = "right ordering" "justice"

Deliverance, Salvation: 8x

answering to נצל "deliver" & תשועה "salvation", and antonym to דמים "blood-guiltiness" 1x: Ps 51:16(14) = "just deliverance"

with "Deliver...rescue...save" (ישע; cf. v. 15); loosely antonymous to בוש (vv.1,13,24) 1x: Ps 71:2 = "just dealing" (→vindication)

loosely || תשועה "salvation" 1x:

Ps 71:15 = "just dealing/deliverance"

with גברות as "strengths, mighty acts" 1x:

Ps 71:16 = "just deliverance"

with גברות as "strengths, mighty acts" and זרוע "power" (v.18) & "did great things" (v.19) 1x:

- Ps 71:19 = “deliverance”
 with פדה “rescue” (v.23) and antonymous to בוש (cf. vv.1,13) and חפר
 “disgrace” (v.24)
 1x: Ps 71:24 = “just deliverance” (→vindication)
 with ישע hi. & ישועה as “victory” (NRSV, REB), “salvation” (NIV). Cf.:
 בצדק...שפט / “judge with justice” (v.9) 1x:
 Ps 98:2 = “vindication” (NRSV)
 connected with “bring me out of trouble”, loosely || חסד as “steadfast love”, &
 “for your [YHWH’s] name sake” & set over against enemies (vv.11-12;
 cf. vv.1-2 re judgment) 1x:
 Ps 143:11 = “just dealing” (→vindication)
- Other: 16x:
- | | |
|--|---|
| with דרך as “way/path” | 1x: Ps 5:9(8) = “rightness” |
| with עשה as “did” | 1x: Ps 22:32(31) = “acts of deliverance” |
| with ברכה as “blessing” | 1x: Ps 24:5 = “vindication”/“justice” |
| loosely חסד | 1x: Ps 36:11(10) = “faithful, just
dealing” (cf. v.7[6]) |
| with צדק as “right way”, and “will”,
& תורה, תשובה, אמונה, תורה,
אמת | 1x: Ps 40:11(10) = “right way” |
| loose antonym to “charge...with
crime upon crime” (NIV) & “blot-
ting out” (from book of life) | 1x: Ps 69:28(27) = “vindication” (REB),
“acquittal” (NRSV) |
| loosely with חסד, אמונה, & פלא
“wonder(s)” | 1x: Ps. 88:13(12) = “saving help”
(NRSV), “victories”
(REB) |
| loose שם, and may reflect v.15
(14): חסד ואמת, צדק ומשפט | 1x: Ps 89:17(16) = “just/right
dealing/way” |
| paralleled with חסד as “steadfast
love” | 1x: Ps.103:17 = “faithful dealing” |
| with “honourable and glorious
work”/פעל | 1x: P11:3 = “right doing” |
| with “fears YHWH and in his com-
mandments greatly delights” | 1x: Ps 112:3 = “right doing”
(→“vindication”) |
| preceded by “given to the needy”
and followed by “his horn
shall be exalted with honour” | 1x: Ps 112:9 = “right doing”
(→“vindication”) |
| loosely with דרך (v.37); possible
contrast with “reproach”
(v.39) →vindication | 1x: Ps 119 :40 = “just dealing and right
way” (→“vindication”) |
| coupled with צדק possibly as “justice”
(REB) and תורה | 1x: Ps 119:142 = “right/proper way”
(“justice” REB) |

parallels אמונה (v.1) & משפט as “judgment” and צדק as “be just” “justify”	1x: Ps 143:1 = “faithful, just dealing” (→”vindication”)
parallels רב־טוב as "great goodness" after telling of Y _{HWH} 's "mighty works" (vv.4-6) and before telling of his relational perfections of gracious- ness, mercy, חסד (vv.8-9)	1x: Ps 145:7 = “right and just ordering (in life)”

Observations on צדקה in the Book of Psalms as Background for Dan 8:14

Praise-(Individual)Laments: The semantic breadth of צדק can be seen not only in the variety of contexts and word associations, but also in the way צדק is utilised in the polar opposites of lament and praise. The praise contexts are certainly not less than one could expect.

As compared to communal laments, the individual laments dominate with only occasional elements of the former being noted. While the pattern of the prevalence of Individual Lament over Communal Laments prevails in the Psalter generally, the proportional difference is still greater when צדקה occurs in them.

Rescue/Deliverance: The relatively high number of contexts and word associations dealing with deliverance comes from the psalmists oft-occurring predicaments that require Y_{HWH}'s צדקה. The meaning, then, revolves around the “just dealing / “deliverance” of Y_{HWH} and moves toward the vindication of the petitioner.

חסד and אמונה: Element of Faithfulness: The association with חסד as “steadfast love” or “unfailing love/loyalty” is noteworthy in two ways. Statistically, the number of times is significant: חסד is close by in 8 (23%) of the 34 צדקה Psalmic texts (Ps 33:4; 36:7[6],11[10]; 88:13[12]; 89:17[16], 103:17; 143:11; 145:7). Together with אמונה as “faithfulness: (33:4; 36:7[6]; 40:11[10]; 88:13[12]; 143:1), this gives

an element of perseverance and reliability to צדקה; it is “faithful, reliable right dealing”.

בוש - צדקה / **Shame - Vindication:** For the book of Daniel it is important to note the strong nuance of vindication that is often expressed by the צדק stems. This is illustrated through the antonymous collocations of “shame” that evokes the usage of צדקה in Ps 31:

...Let me never be בוש ashamed; in your צדקה/just dealing/right ordering [leading to vindication] deliver me. (Ps 31:2[1])

Vindication, to varying degrees, occasions honour, the normal antithesis to shame. After commencing and continuing (v. 18[17]) with the aversion to shame, Ps 31 here continues to allude to vindication in verses 12-19 (11-18) that conclude with a רשע - צדיק “wicked - righteous” contrast.

Another example occurs in the Individual Lament of Ps 71. It commences with reference to shame (v.1), likewise continues (v.13) and concludes (v.24) that way, and also speaks of “honour” (v.21). In this psalm there are five appearances of צדקה. By contrast, in the twin Royal Pss 20 and 21 there is a similar background theme of the mighty acts and protection of Y^HW^H, but with no mention of the idea of shame there is also no employment of the צדק stems (though, of course, the root could have been called for if other connections, such as the king ruling with justice [e.g., Ps 72:1-4] were present). The five usages of צדקה in Psalm 71 may basically deal with “(just) dealing/ deliverance”, but they invariably move to the idea of “vindication” for the psalmist, particularly those usages nearest to references to the antithetical experience of “shame” (as vv. 1-2, 24). The suggested meaning for a number of other usages of צדקה move toward vindication, too (see above).

The “shame” - צדקה connection is important to illustrate the strength of the nuance of vindication expressed by צדק, and for many places in the book of Daniel, including the judgment-resurrection setting of Dan 12:1-3 and the 9:4b-19 prayer as these passages associate the ideas of anthropodicy and theodicy. In the prayer, בשה “shame” for Judah/Israel (twice, 9:7-8) is the antithesis of the צדקה of YHWH (vv.7,16). “YHWH our God is צדיק/just in all his works which he does” (Dan 9:14). Since the sacking of Jerusalem and the scattering deportation have just been named (vv.7-14), the issue of theodicy is being broached, and צדק moves from “just dealing” to “vindication”.

Cleanse - צדקה and the Sanctuary: Ps 24 has the liturgical question for the ‘temple gate entry’: “Who shall ascend... and who shall stand in (the) place of his sanctuary?” (24:3). The answer of “the clean (נקי) of hands and pure (בר) of heart” (v.4) invokes “cleanse” terminology, but then employs the צדק feminine nominal in “He shall receive ברכה/blessing from YHWH and צדקה/vindication [NRSV, NIV] from the God of his salvation” (v.5). (Alternate renderings of צדקה are “justice” [NEB] / “be vindicated by” [REB] / “due reward” [Taylor, in Leupold 1959, 222].) Of relevance to Dan 8, the metaphorical “cleanse” vocabulary leads to a צדקה(ה) outcome when dealing with the “place of his sanctuary” (v.3; cf. Dan 8:11).

Dan 12:1-3 and Ps 69: 28-29(27-28): The Book of Life and צדק: A number of features in Ps 69 are relevant as background to Dan 12:1-3 wherein there is reference to those “written in the book” (v.1), the reward of “everlasting life” versus “shame and everlasting contempt” (v.2), and צדק (hi., v.3):

Charge them with crime upon crime [NIV] [lit. ‘Give iniquity upon their iniquity’],
And let them not enter into your צדקה/acquittal (NRSV)/ vindication [REB].

Blot them from the book of life,
 So, with the צדיקים/innocent [REB], let them not be written.
 (Ps 69:28-29[27-28])

Van Gemeren (1991, 460) points out that the two verses contain parallel ideas, with verse 29(28) “a more explicit form of judgment.” It can be noted that on two levels צדק intimately relates to judgment: First, God’s צדקה as vindication leads to acquittal, or acquittal vindicates (v.28[27]); second, the צדיקים are “the just/innocent” remaining after others have been blotted out from the book of life (v.29[28]).

Also, the fact that two classes of people apparently stood side by side in the book of life until a time of reckoning is relevant background to the progressive delineations in Daniel’s prophecies. In Daniel, differentiation is increasingly made between powers and persons professing religious loyalty (chaps. 7; 8 →11/12), leading to the implied judgment involving names “written in the book” (Dan 12:1). So, the salient points are that judgment again devolves upon professing parties within the covenant community, and צדק(ה) closely relates to judgment.

צדקה of God and צדקה of His People: Pss 111 and 112 are uniquely paralleled in form and theme. Both not only have

the same number of verses with the same length of each verse in [loose] acrostic order, but phrases and groups of words are in one psalm used with reference to the believer whereas the same words were used with reference to God in the preceding psalm. The third verse in each psalm is a striking parallel. (Leupold 1959, 784)

The third verse in Ps 111 relates to Y^{HWH}’s acts of intervention:

Honourable and glorious is his work,
 And his צדקה stands/endures forever.

Verse 3 of Ps 112 relates to the believer:

Wealth and riches are in his house,
 And his צדקה stands/endures forever.

This latter צדקה comes out of the God-relationship and right doing of “the man who fears YHWH, greatly delighting in his commandments” (112:1). The basic deduction of the parallel is that the righteous replicate YHWH’s צדקה, his covenant-based “right doing”. However, by contextual extension the “right doing”/צדקה (v.3) of the “צדיק” “will be remembered forever” (v.6), “his צדקה stands forever, his horn will be exalted in honour” (v.9), in contradistinction to the רשע “wicked” (v.10), meaning that צדקה as “right doing” moves into צדקה as “vindication”:

...at the end he will look on his foes.
 He has distributed, he has given to the poor;
 his צדקה endures forever,
 his horn will be exalted in honour. (vv.8-9)

Of course the same extension applies to the צדקה of YHWH (Ps 111), though in Ps 112 the extension is more overtly implied as it relates to YHWH’s people. For Dan 8, two points are relevant: the extension and blending in semantic application of a צדק stem, and the fact that an enduring (ה)צדק experience can apply to both God and his people.

צדקה is צדק: Not as an extension of meaning, but as either an open play on a *double sens*, or as direct equivalency, the feminine nominal צדקה is equated with the masculine nominal in Ps119:142:

צדקהך צדק לעולם ותורתך אמת:
 Your right (way) is an everlasting justice
 [REB: ‘Your justice is an everlasting justice’]
 and your law is truth.

This does not strengthen the idea of virtual semantic equivalence between the two nominals, for they are here occurring in the *ṣade/צ* strophe (vv. 137-144) with its heavy use of the צדק root appearing five times for the acrostic form and for alliterative effect.

D. 5. צדקה in the Book of Proverbs (18x)

Area 1: Type of Literature

Wisdom⁹ --18x: Prov 8:18,20; 10:2; 11:4,5,6,18,19; 12:28;
13:6; 14:34; 15:9; 16:8,12,31; 21:3,21a,21b

Area 2: Theme

The Qualities of Wisdom (vv.12-14), how it
Functions (vv.15-16,20-21), and its effects
(vv.17-19,21)

Active Right Doing--general

2x: Prov 8:18,20

13x: Prov 10:2 (&/or Right Standing);
11:4 (&/or Record of Right Doing); 11:5,6;
11:19 (qualified by nominal כן = internally
genuine, “truly”[NIV]); 12:28; 13:6 (with v.5
accenting hating falsity); 14:34; 15:9; 16:8
(with justice in implied business dealing);
16:31; 21:3; 21:21a (and re life-long
experience)

Active Right Doing--being honest

1x: Prov 11:18

Active Right Doing to Justice

1x: Prov 16:12

Reward or Vindication, Right Standing

1x: Prov 21:21b

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment:

|| משפט as “justice”

1x: Prov 8:20 = “equity” “justice” “integrity”

|| משפט as “justice” or “just action”

coupled with משפט as “justice”

1x: Prov 16:8 = “equity” “justice” “rectitude”

or “just (action)”

1x: Prov 21:3 = “right” “equity”

Other:

loose || with כבוד “honour”

1x: Prov 8:18 = “integrity”

antithetical association with

“treasures of רשע” that

“do not יעל [hi.]/profit”

and with נצל hi. “deliver”

1x: Prov 10:2 = “right doing” → “integrity”

“do not יעל [hi.] / profit” “in the
day of wrath” (=judgment)

and with נצל hi. “deliver”

1x: Prov 11:4 = “[record of] right doing” →
“integrity”

⁹ This is most often ‘conventional wisdom’ with all but the initial two texts being in the first collection of Solomonic Proverbs (10:1 - 22:16). From Chapter 10 there is a notable change in form, moving to “a collection of independent, miscellaneous aphorisms, dealing mostly with the consequences of right or wrong actions on various topics” (Ross 1991, 952). Ross goes on to note that no longer are there the forceful admonitions to seek wisdom, or the lengthy poems (such as in chap. 8 where are the only other two appearances of צדקה), or developed pictures and personifications.

antonymous to רשע(ה) “wickedness”	3x: Prov 11:5; 13:6; 16:12 = “right doing”
antonymous to הויה “wickedness”	1x: Prov 11:6 = “right doing”
antonymous to שקר “deception”	1x: Prov 11:18 = (‘right doing’ as) “honesty”
antonymous to רעה “evil”	1x: Prov 11:19 = “right doing”
associated with “life”	1x: Prov 12:28 = “right doing”
contrast with חטאת “sin”	1x: Prov. 14:34 = “right doing”
contrast with “the way of the רשע/wicked”	1x: Prov 15:9 = “right doing”
coupled with דרך “way”	1x: Prov 16:31 = “right doing”
coupled with חסד and issuing out in חיים “life”, צדקה “right standing, vindication”, and כבוד “honour”	1x: Prov 21:21a = “right doing”
coupled with חיים “life” and כבוד “honour” and issuing from doing right and חסד	1x: Prov 21:21b = “right standing → vindication”

Observations on צדקה in the Book of Proverbs as Background for Dan 8:14

Practical Tendency: In a practical book like Proverbs, there is an accent on right doing. So צדקה appears most frequently in such contexts and with such a meaning.

Prosperity or Right Standing/Honour: There are two texts in which modern translations render צדקה as “prosperity” (Prov 8:18; 21:21b). It is apparent that notions of prosperity, understood broadly, are present in these usages, and even prosperity in the narrowed sense of temporal and material well-being could be present, at least by extension in the book of Proverbs that deals with the practicalities of everyday life. A material understanding is also furthered by other factors: the setting is within the theocracy with the promise of material blessing for covenant loyalty; the Semitic wholistic conception of life; and by the fact that material blessing can symbolise spiritual blessing.

Notwithstanding these factors, the immediate context and prior usage of צדקה tend to push more toward ideas of honour, integrity and vindication. The first of the two instances reads:

Riches and כבוד/honour (are) with me,
Enduring wealth and צדקה. (Prov 8:18)

Most translations render צדקה here as “prosperity” (e.g., RSV, NRSV, NIV, REB). The REB became more specific than its NEB predecessor: “the rewards of virtue”, though the latter’s ‘safe’ translation certainly caught the context of fruitage from wisdom. Since the next verse raises thought above the material realm with “Better is my fruit than gold...” (8:19; see Kidner 1964, 78), and since כבוד in the first part of verse 18 calls for a complement in the parallel line, it seems best to understand צדקה as honour, integrity or vindication. Finally, though less persuasively, the recurrence of צדקה in verse 20 as “equity”, “integrity”, paralleled with משפט as “justice”, “equity”, move צדקה more toward moral rectitude than material wealth.

The second instance where the question of translation is pivotal reads:

The one pursuing צדקה and חסד
finds חיים וכובוד / life, ..., and honour. (Prov 21:21)

For the two usages of צדקה, the NIV translates “righteousness...prosperity”, the REB “right conduct...prosperity”. On the other hand, the RSV, NRSV and NEB follow the LXX in omitting reference to the second צדקה, presumably as scribal dittography.

The previous verse does have concrete material reference (“a store of choice [food] in the house of the wise”, v.20a), but verse 21 is more moral and abstract. Again, since כבוד is present and since the verse is dealing with fruitage, it seems best to translate the two appearances of צדקה as “right (doing)...right standing”. This has contextual support, inner semantic consistency, and avoids textual conjecture.

צדקה and Life-Death Issues: Four texts relate צדקה to the life-death antithesis. Though the distinction is not pronounced, they can be divided into pairs, one pair having an existential(-cum-eschatological) setting (Prov 11:19; 12:28), the other pair (10:2; 11:4) looking more toward the future. The pair set more in the present have a forward orientation, telling of paths to life and death. The pair relating more to futurity, however, state how צדקה “delivers [נצל] from death.” Accordingly:

Wealth does not profit in the day of wrath,
But צדקה delivers from death. (Prov 11:4)

The “day of wrath” gives a picture of a time of reckoning. Earthly riches have no value to deliver in the time of (divine) judgment, but צדקה/“integrity” counts. This is later articulated as:

Every way of a man is ישר in his (own) eyes,
but Y_{HWH} weighs the heart.
To do משפט וצדקה/equity and justice
is chosen by Y_{HWH} more than sacrifice. (Prov 21:2-3)

God weighing the heart is reminiscent of the second part of ancient Egypt’s ‘investigative judgment’ (David 1982, 111). The significance of these references for the study of Daniel is the featuring of צדקה(ה) as pivotal in delivering from a (final) death. Compare Dan 12:1-3 (with Dan 7); 8:14.

D. 6. צדקה in the Book of Isaiah (36x)

Area 1: Type of Literature

Salvation Oracle	13x: Isa 10:22 (vv.20-27: salvation for remnant of Israel, within Woe Oracle/ Prophetic Denunciation of Assyria, vv.5-34) Isa 45:8,23,24 (elements of Woe at vv.9-10, and Court Trial imagery, vv. 20-21) Isa. 51:6,8; 54:14,17; Isa 56:1(<i>bis</i>) (vv.1-8: undertone of Prophetic Admonition, esp. v.1a) Isa 60:17; 61:10,11 (with Messianic Announcement of Good News for Zion, esp. vv.1-9)
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Judicial	4x:	Isa 1:27 (with element of Salvation in v.26) Isa 59:16,17; 63:1
Parable	1x:	Isa 5:7 (vv.1-7 parable)
Woe Oracle	5x :	Isa 5:16,23 (with Prophetic Denunciation vv.8-30) Isa 28:17 (chaps. 28 - 33: Woe Oracles with a Messianic Oracle at chap. 32) Isa 33:5,15
Messianic Oracle	4x:	Isa 9:6(7); 32:16,17 (<i>bis</i>)
Prophetic Denunciation	4x:	Isa 46:12,13 (with salvific elements) Isa 48:1,18 (with concluding salvific elements of hope, vv.20-21)
Prophetic Indictment	1x:	Isa 57:12 (with vv.14-21 as a Salvation Oracle)
Prophetic Admonition	1x:	Isa 58:2
Communal Lament	2x:	Isa 59:9 (Mixed chap.: vv.1,20-21: Salvation Oracle; 2-8: Prophetic Denunciation; Communal Lam- ent; 12-15a: Confession; 15b-19: Judgment) Isa 64:5(6)
Communal Confession	1x:	Isa 59:14

Area 2: Theme

Judicial	7x:	Isa 1:27 (and Righting of Dispute ; element of Cleansing, v.25, and Restoration, v.26) Isa 5:7 (Y ^{HWH} of Hosts evaluates evidence, moving to verdict, vv.1-10) Isa 5:16,23 (vv.11-30 continue verdict of denunciation → Executive Judgment/Righting of Y ^{HWH} 's Dispute with Judah) Isa 59:16,17 (vv.15b-19: no justice in Judah → executing justice) Isa 63:1 (vv.1-6: Eschatological Judgment)
Righting of Dispute	1x:	Isa 57:12 (vv.11-13: Showdown: Time of Reckoning with Exposure of Conduct)
Salvific Righting	2x:	Isa 45:23,24 (with Court Trial imagery, vv.20-21, possibly vv.20-25)
Deliverance: Physical	2x:	Isa 10:22 (Remnant return); 33:5 (from Assyria)
Deliverance: Spiritual	1x:	Isa 33:15 (from Assyria → Eschatological Type)
Deliverance: Physical/Spiritual	5x:	Isa 46:12,13 (with Rebuke, v.12); 54:14,17 (vv.11-17, with Vindication, v.17) Isa 64:5(6) (63:19b[64:1b] - 64:4a[64:5a]: Prayer for Divine Intervention as Enemies treading down the Sanctuary [65:15-19a(15-19)])
Right Doing	2x:	Isa 56:1(<i>bis</i>) (vv.1-2,8: Exhortation to Right Doing within Salvation Oracle of vv.1-8)
Other	16x:	
Character, and esp. the government of Messiah		1x: Isa 9:6(7)
Messianic Blessing with its Ideal Government		3x: Isa 32:16,17(<i>bis</i>)
Prophetic Warning and Admonition		1x: Isa 28:17
Hypocrisy of Y ^{HWH} 's Professing People		2x: Isa 48:1 (see vv.1-2);

	58:2 (see vv.1-5)
Forfeited Blessings for God's People from Disobedience	1x: Isa 48:18 (vv.17-19)
Y _{HWH} as Supreme Creative & Causative Power	1x: Isa 45:8
Re-establishment of Order (through Law, Justice, Rightness, Salvation) will come and will endure	1x: Isa 51:6 (see vv.4-6)
Righteous not to fear Reproach	1x: Isa 51:8 (see vv.7-8)
The Sins of God's People	2x: Isa 59:9,14 (vv.2-15a)
Future Return of Zion & Exaltation of City & People	1x: Isa 60:17 (vv.1-22)
Israel's Joy & Praise for Y _{HWH} 's Deliverance, Vindication, etc.	2x: Isa 61:10,11 (vv.10-11: response to 1-9 deliverance)

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment:	14x:
Paralleled to משפט as "justice"	Isa 1:27 =
--"[divine] saving power and equity [in justification, sanctification and vindication]" (Young 1965-72, 1:89)	
--with משפט, צדקה refers to the means of "redeeming" (Young, ibid.), and is therefore broad in scope. Leupold (1968-71, 1:70): צדקה "refers to either 'justification' or 'salvation' (BDB)"; Oswalt (1986, 110): "The understanding of the function ..." "both-and"; LXX: "for with judgment...and with mercy")	
Paralleled to משפט as "justice"	Isa 5:7; 28:17; 32:16; = "equity" "justice"
Paralleled to משפט as "justice" (with "light" etc.)	Isa 59:9 = "equity" "justice"
Paralleled to משפט as "justice" (with האמת "the truth" and נכחה "honesty" "upright")	Isa. 59:14 = "equity" "justice"
Paralleled to משפט as "judgment"	Isa 5:16 = "right judgment" "justice"
Hendiadys with משפט as "justice"	Isa 9:6(7); 33:5 = "equity"
Association: "acquit (צדק, hi.ptc.) the רשע for a bribe" (v.23a)	Isa 5:23 = "the right(s)" "justice"
With למשפט "for/in judgment" or "in court" (Leupold 1968-71, 2:243, REB) and against רשע hi."condemn"	Isa 54:17 = "vindication"
With משפט "justice" "right" "just law(s)" but both nouns with 'doing' verbs עשה and שמר	Isa 56:1a; 58:2 = "(the) right" "equity"
Clean, Pure, etc:	1x :
Judah/Israel's sham צדקות seen as "unclean" (טמא, n.m.s.), & with עון	Isa 64:5(6) = "right(-looking) deeds"
Deliverance/Salvation:	11x:
With צדק as "saving power" & ישע	Isa 45:8 = "saving power(-deliverance)"
With תשועה as "salvation"(-deliverance);	

primarily a “heart” matter (v.13)	Isa 46:12,13 = “right standing and doing(-deliverance)”
Paralleled with ישועה as “salvation”	Isa 51: 6,8; 56:1d = “saving power (as in justi/sancti/vindi/glorification)”
With ישע hi. & משפט “justice”(v.15b)	Isa 59:16 = “saving power”
Paralleled with ישע as “salvation”	Isa 61;10,11 = “deliverance-vindication” (v.11 also linked with “praise”)
With ישע hi. inf. “to save/deliver”	Isa 63:1 = “deliverance with vindication” (NRSV: “vindication”)
Acquittal, Pardon, Innocence: 1x: With צדק qal as “justified” (v.25)	Isa 45:24 = “right standing/doing”
Other: 10x:	
With שלום as a product/result (of צדקה משפט, v.16)	Isa. 32:17a = “justice”
With “quietness & trust” as a product/result (of צדקה משפט, v.16)	Isa 32:17b = “justice”
Coupled with ישר as “right (things)”	Isa 33:15 = “right doing”
With: “I [God] have sworn... צדקה”	Isa. 45:23 = “integrity” (NIV)
Loosely with אמת as “truth”, “sincerity”, “honesty”	Isa 48:1 = “right” (NRSV), “legitimacy”
General שלום as “peace”, “well-being” (NASB), “wholeness”	Isa 48:18 = “integrity”
With שלום as “well-being” (NASB), “peace” (v.13); contrasted with “oppression”, “fear”, “terror” (v.14), “weapon” & “unjust tongue” (v.17)	Isa. 54:14 = “secure, well-ordered, just estate”
Coupled with “your works”, but only as an ironic use of צדקה	Isa 57:12 = “right doing”
With other ‘armour’: ישועה “salvation”, נקם as “vengeance”, קנאה “zeal”	Isa 59:17 = “right doing”/“saving power”
Paralleled שלום as “peace”, & contrasted with חמס “violence”, “wasting”, “ruin”	Isa 60:17 = “justice/harmonious ordering”

Observations on צדקה in the Book of Isaiah as Background for Dan 8:14

Semantic Breadth: Many features suggest themselves in relation to the major Isaianic sections (chaps. 1-39; 40-66). Some conform to expectations as the predominance of salvific contexts for צדקה in Isa 40-66. Some also highlight the mixed nature of genres, such as those seen with צדקה in salvific oracles: various

literary forms intermingle with woe (chaps. 10 and 45), judicial genre (chaps. 1; 45; 59), and prophetic denunciation (chaps. 46 and 48). Isa 59 contains a mixture, with צדקה being utilised in a communal lament (v.9, in vv. 9-11), a confession (v.14, in vv.12-15a), and twice in judicial genre (vv.16 & 17, in vv.15b-19).

There are a number of Messianic Oracles in which צדקה occurs, namely Isa 9:6(7); 32:16,17(*bis*); 63:1 (a judicial/messianic passage: vv.1-6), and as Israel's response to a messianic announcement: 61:10,11 (after vv.1-9).

This diverse mix again illustrates how the צדק root can move freely between the polar opposites of salvation (or judgment-salvation) and judgment-damnation. The root has a semantic range that relates to these diverse concepts, active-passive notions, and Deity-humankind referents.

Among the many משפט - צדקה associations, a compact chiasm in Isa 32 is impressive for its completeness: וְשָׁכַן בַּמִּדְבָּר מִשְׁפֵּט וְצִדְקָה בְּכַרְמֵל הַשָּׂבִי: , literally, “Then shall tabernacle/encamp in the wilderness Justice, and Equity in the fruitful field shall dwell” (v.16). The chiasm is:

A. Verb: שָׁכַן

B. Preposition+Noun: בַּמִּדְבָּר

C. משפט

C¹ צדקה

B¹ (Same) Preposition+(antithetical complementing) Noun: בְּכַרְמֵל

A¹ (Matching) Verb: יָשַׁב

It is a messianic passage. In the Isa 5 parable, with its mixed genre of judicial and other, the outlook is quite different. There Y_{HWH} looks for משפט/“justice” and for צדקה/“equity” (synonymous parallelism) in a context where Jerusalem and Judah have been called upon to שפט/“judge” between Y_{HWH} and his vineyard (Israel-Judah), with facts given for evaluation.

Isa 63:1 illustrates the (sometimes) “two-sided” nature of צדק(ה) (Leupold 1968-71, 2:336). Twice in Isaiah the elevation of Zion (33:17-24, and 60 - 62) is

followed by judgment on Edom (chap. 34, and 63:1-6; Delitzsch 1978d, 2:442-44). In 63:1, a blood-stained figure is seen striding forth in great power from Edom, the hostile brother-nation to Israel (see Amos 1:11-12; Ezek 35:1-15). This decisive figure is an agent of both vengeance (v.4a) and redemption (v.4b), introducing himself: “(It is) I, announcing הצדקה /the right (as punitive justice-judgment and as deliverance-vindication), great to save” (v.1). The nuance of deliverance-vindication is best supported by the close association of ישׁע hiphil as “save, deliver” (v.1). The nuance of punitive justice receives most support from the vivid imagery of vengeance in 63:1-6. So the contrasting nuances of הצדקה are here established by linguistic links (deliverance-vindication) and by literary links (punitive justice).

This linguistic-literary guide to meaning is important for הצדקה in Dan 8. The literary input there has sanctuary imagery with the conflict theme. There is no linguistic indication identical to the immediate ישׁע as in Isaiah 63:1, so that must be sought more widely. Accordingly, more weight is cast upon the (sanctuary) literary imagery in Dan 8, both as a semantic indicator in itself and as a heuristic tool to lead to linguistic keys.

God Shown to be Holy through הצדקה : Isa 5:16 refers to the humbling of arrogant persons, then (cf. with the little horn of Dan 7/8; Gane 2004, 188 on Lev 10:3):

But Y^{HWH} of Hosts will be exalted במשפט /by judgment;
and the holy God will show himself holy בצדקה /by justice.

This directly supports the notion that judgment vindicates Deity (also relevant to God’s judicial dealing with the little horn power in Daniel). The verse has “great theological importance” in that it shows “that what makes God truly God...is his essential justice and righteousness” (Oswalt 1986,162).

Cleanse and צדקה: In the communal lament of Isa 63:15 - 64:11(12), the writer bewails “our enemies have trampled down/בוטס your מקדש/sanctuary” (63:18). This is the same situation as in Dan 8:13, though the specific word stem for “trample” (רמס, in the m. noun מרמס) and the nominal form for “sanctuary” (קדש) vary, but verse 11 in Dan 8 has מקדש, and the variant רמס is in Isa 63:3). Isaiah continues with a wish that Y_{HWH} “would tear open the heavens and come down” (NRSV; see 63:19 - 64:4a [64:1-5a]), only to follow with renewed misgivings in the memory of Israel’s wrong doing (64:4b-6[64:5b-7]). Again, there are general similarities with the book of Daniel. Daniel’s vision of the sanctuary and the host being trampled (Dan 8:9-12) is followed by the implied wish in “How long...?” (v.13) (and the interpretation and the prophet’s dismay, vv.15-17), then the chapter 9 prayer of lament that seeks heavenly intervention, but is permeated by the acknowledgment of Israel’s wrong doing (9:4-19). In both the Isaianic and the Danielic laments, each prophet identifies with the people of Israel and intercedes on their behalf.

While there are varying auxiliary themes, there are direct conceptual and linguistic links between the two laments. Taking just the final eight verses in Isa 64, the following connections can be seen:

Isa 64:4(5): “We have sinned” (חטא, qal, 1p.c.)	Dan 9:5,8,11,15: “We have sinned” (חטא, qal, 1p.c.)
64:5(6): “our iniquities” (עווננו) cf. v.8(9): עון ¹⁰	9:13: “our iniquities” (עווננו) cf. v.16, v.5: vbl. עוה
64:5(6): “our virtues/צדקתינו are as menstuous cloth”	9:18: “not on account of our virtues/ צדקתינו”
64:6(7): “there is no one calling on your name”	9:13: “and we sought not the face of Y _{HWH} our God”

¹⁰ “Verses 5-7 [Heb. vv. 4-6 (of Isa. 64)] present a many-sided doctrine of sin, remarkably full for an OT passage” (Grogan 1986, 343). Daniel 9 is even richer and broader, adding (in verbal forms alone): רשע, hi. (v.5) and qal (v.15) “act wickedly”; סור qal “turn aside” (vv.5,11); לא שמע “not listened/obey-ed” (vv. 6,10,14); מעל qal “commit treachery” (v.7); מרד qal “rebel” (v.9); and עבר “transgress” (v.11).

Both laments build up to a conclusion in a similar fashion. Again, while Daniel has a perspective that is tuned more toward theodicy, the ideas are similar: the plea that YHWH will turn from his anger toward his people, city and sanctuary; they “are your people”; the places are ‘a desolation’ (various forms of מַשׁוּׁ); etc.

64:8-11 (9-12): “Do not be exceedingly angry, O YHWH, and do not forever remember iniquity. See, look now, all of us (are) your people. Your holy cities have become a wilderness. Zion has become a wilderness, Jerusalem a desolation. Our holy and beautiful house where our fathers praised you is burned with fire and all our pleasant (places) have become a ruin. Over these (things) will you restrain yourself, O YHWH, will you be silent and afflict us exceedingly?”

9:16-19: “O Lord, according to all your just acts, please turn back your anger and your wrath from your city Jerusalem, your holy mountain. Indeed, because of our sins and the iniquities of our fathers, Jerusalem and your people (have become) a reproach to all around us. And now listen, O our God, to the prayer of your servant and his petitions, and cause your face to shine upon your desolate sanctuary, for the Lord’s sake. Give, O my God, your ear and hear; open your eyes and see our desolations and the city which is called

by your name upon it. Indeed, not on account of our right acts / virtues do we make our supplications before you, but on account of your great mercies. O Lord, hear; O Lord, forgive; O Lord, listen and act; do not delay for your own sake, O my God, for your name is called upon your city and your people.”

So the themes of Dan 8/9 and Isa 63:15 - 64:11(12) are very similar. Viewing Isa 55-66 generally, Nickelsburg (1972, 20-21) states that “Third Isaiah reads like a description of Israel at the time of the writing of Daniel.” He mentions a number of similarities, including the division within Israel into “the righteous...and the wicked”, the desolate temple, truth “cast down to the earth” (Dan 8:12; Is. 59:14), the “pious persecuted because they are pious...”.

To summarize in the narrower passage (Isa 63:15 - 64:11[12]) isolated above: The sanctuary is trampled down, the prophet intercedes for Israel as God’s people, acknowledging their sin and yet appealing to Deity to right the situation of his desolate city and sanctuary. It is in these similar contexts that both writers intermingle sanctuary and cultic figures and words with the קִדְשׁ stems. Isaiah places

צדקות in apposition to the cultic, when he could have preceded the צדק stem with its non-metaphorical, nominal antithesis רשע:

But we are as the טמא/unclean, all of us,
and as menstruous cloth¹¹,
(are) all צדקתינו/our virtues. (Isa 64:5[6])

On this verse, Leupold (1968-71, 2:353-54) writes:

In a sense they have become untouchable like a leper (Lev.13:45), ceremonially unclean, but still unclean. ... Or they may be likened to a woman, ceremonially unclean because of her monthly period [Lev. 15:19-24]. ... The ethical and the ceremonial aspect of things blend here somewhat uniquely [not really unique: Lev 4:2 with vv. 3-12, Num 5:11-31; etc.]. No matter how you construe it, it speaks of a deep awareness of sin, and is a powerful word: 'All our righteous deeds are as filthy rags.'

צדק(ה) and the cultic intermingle in a profound way in dealing with the pollution of sin. It seems that the abrupt movement from the concrete of the cultic to the ethical (moral and legal) of צדק is a literary design to take the reader to a deeper and broader level of thought. It is not that the linguistic vehicles or their referents are necessarily more profound or comprehensive than one another (something that will vary with the reader anyway); it is more a matter of added appeal by the juxtaposition of the metaphorical and the 'literal'.

The cultic metaphor evokes concepts through vivid analogy, then צדק moves the same ideas further through direct ethical address. Moreover, given the connection with the law court, צדק also has its own judicial metaphors, just as the language of the sanctuary has its direct address. The appeal of the one will conjure up certain associations, that of the other yet more (depending on the experience of the reader), or, ideally, that which is added will powerfully reinforce the former.

¹¹ "A cloth/garment of עדים", that is, "of the stated times (of month)". עדים is a *hapax legomenon*; the root is not used as Hebrew, but in Arabic: "number, compute", especially regarding time. The Aramaic עדן (and pl.) does appear 13 times in Dan 2; 3; 4 and 7 as "time(s)".

Such also applies in Dan 8 and 9. The cultic sanctuary and the legal-moral-ethical צדק vocabulary and metaphors evoke and reinforce concepts that elucidate one another.

D. 7. צדקה in Jeremiah (8x)

Area 1: Type of Literature

Prophetic Admonition	1x: Jer 4:2
Prophetic Denunciation	2x: Jer 22:3,15
Wisdom	1x: Jer 9:23(24)
Salvific/Messianic Oracle	3x: Jer 23:5 (with vv. 5-6 Messianic, within vv.3-8 Salvation Oracle, within chaps. 21 - 23 Prophetic Denunciation)
	33:15 (<i>bis</i>) (vv.15-16 Messianic, within vv.14-22 Salvation Oracle)
Judicial	1x: Jer 51:10

Area 2: Theme

Righting of Dispute	1x: Jer 4:2
True Wisdom of Knowing YHWH and not Relying upon Human Resources	1x: Jer 9:23(24)
Judicial: Procedure	1x: Jer 22:3
Judicial: Lack of Justice	1x: Jer 22:15
Judicial: Executive	1x: Jer 51:10
Deliverance--Just Rule	1x: Jer 23:5
Restoration of Judah, David's Line, And Levitical Priests	2x: Jer 33:15 (<i>bis</i>)

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Judicial (plus)	8x
--With משפט: in אמת and משפט "in truth, in justice, in צדקה"	Jer 4:2 = "uprightness" (NRSV, REB)
--With משפט: in חסד and משפט "YHWH acting (in) steadfast love, in justice, and in צדקה"	Jer 9:23(24) = "right" (REB)
--With משפט: in "I will cause to grow to David צדקה צמח/a legitimate Shoot And he will execute justice and Right [see below] in the land"	Jer 33:15a = "legitimate"
--With משפט: Babylon's "משפט/judgment reached toward the heavens" (v.9). "YHWH has brought forth our צדקות"	

- (v.10). Destroying Babylon “is the vengeance of Y_{HWH}, the vengeance of his temple” (v.11) Jer 51:10 = “vindication” (NRSV, NASB)
- Coupled with משפט וצדקה: “Do משפט וצדקה, and deliver the one robbed...” Jer 22:3 = “right” (NIV), “fairly” (REB)
- Coupled with משפט: “Woe to him who builds his house without צדקה... without משפט” (v.13). “Did your father [Josiah] eat and drink and do משפט וצדקה?” (v.15) “He judged the cause (דין דין) of the poor and needy” (v.16). Jer 22:15 = “just” (NIV) “fairly” (REB)
- Coupled with משפט: “... And a king... will do משפט וצדקה (צדקה in v.5; צדקה v.6) Jer 23:5 = “right” (NIV, REB)
- Coupled with משפט: The “Legitimate Shoot” (see above) “will execute משפט וצדקה/justice and right [‘law and justice’, REB] in the land” Jer 33:15b = “right” (NIV)

Observations on צדקה in the Book of Jeremiah as Background for Dan 8:14

A striking feature here is Jeremiah’s consistent association of צדקה with משפט, yet with themes and genre varying somewhat. This further indicates the conceptual breadth to which צדקה and משפט can be applied.

With the judgment upon Babylon (Jer 51:9) comes the vindication (צדקה) of the faithful (v.10), “for against Babylon (is) his [Y_{HWH}’s] plan to destroy it, for it is the vengeance of Y_{HWH}, the vengeance of his temple” (v.11). Two points are noted in relation to Dan 8. The first is how the צדקה “vindication” of the faithful is here connected with משפט “judgment” upon the oppressor. Second, Y_{HWH}’s vengeance relates to his temple (v.11, and 50:28). The desecration of the temple/sanctuary, historically by Babylon (Jer, Dan 1 and 5), prophetically by the little horn (Dan 8:11-13)/king of the north (11:31), calls for righting -- because the sanctuary symbolises the presence and way of Y_{HWH}.

D. 8. צדקה in the Book of Ezekiel (20x)

Area 1: Type of Literature

Call Narrative	1x: Ezek 3:20
Oracle of Judgment	2x: Ezek 14:14,20
Wisdom	16x: Ezek 18:5,19,20,21,22,24(<i>bis</i>),26, 27; 33:12,13(<i>bis</i>),14,16,18,19
Prophetic Admonition within Cultic (chaps. 40 - 48)	1x: Ezek 45:9

Area 2: Theme

Work of the Watchman: Reactions and Outcomes	1x: Ezek 3:20
Judicial/Vindication: Rationale for Judgment on Jerusalem	2x: Ezek 14:14,20
Vindication of God's Distinguishing Judgment on Individuals within Israel, according to personal actions	16x: Ezek 18:5,19,20,21,22,24(<i>bis</i>),26, 27; 33:12,13(<i>bis</i>),14,16,18,19
Active and Just Right Doing	1x: Ezek 45:9

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice/Judgment:

--Coupled with משפט:	8x:	
“Now a man who is צדיק/righteous; that is, he does (what is) משפט/just and צדקה”		Ezek 18:5 = “right”
“But the son has done (what is) משפט/just and צדקה”. Also, antonymous to עון “iniquity”		Ezek 18:19 = “right”
“But הרשע/the wicked, if he will turn from all חטאתו/his sins that he has done and keep all my statutes and do (what is) משפט/just and צדקה”		Ezek 18:21 = right”
“And when (the) רשע wicked turns from his wickedness that he has done and does (what is) משפט/just and צדקה”		Ezek 18:27 = “right”
Re the wicked (רשע) “turns from חטאתו/his sin and does (what is) משפט/just and צדקה”		Ezek 33:14 = “right”
Re the wicked (רשע) repenting from “all חטאתו/ his sins” and “has done (what is) משפט/just and צדקה”		Ezek 33:16 = “right”
“But if the wicked (רשע) turns from his wicked- ness and does (what is) משפט/just and צדקה, by		

them he shall live”	Ezek 33:19 = “right”
“...(from) violence and oppression turn away, and do (what is) משפט/just and צדקה” v.10: “Scales/balances of צדק/justice...”	Ezek 45:9 = “right”
Right doing from צדק: Interchanged with צדק as the “right doing” of the צדיק (also in v.20), and antonym to עול “in- iquity” (v.20) & חטא (v.21)	1x: Ezek 3:20 = “right doing”
Other: Loose antonym to למעל-מעל (prep., qal inf. con- struct with m.n.) “to act faithlessly/traacherously” (v.13)	2x: Ezek 14:14,20 = “rightness”
Antonym to רשעה “wickedness” (33:12: also antonym to פשע)	2x: Ezek 18:20; 33:12 rightness” as “right doing”
Antonym to פשע “transgression(s)”	1x: Ezek 18:22 = “right doing”
Antonym to עול “iniquity”, “injustice” (and “all the abominations that the wicked do”, 18:24)	5x: Ezek 18:24a,26; 33:13(bis), 17 = “right doing”
Antonym to מעל “treachery” and חטאת “sin”	1x: Ezek 24b = “right doing”

Observations on צדק in the Book of Ezekiel as Background for Dan 8:14

Integrative Notion of Personal Responsibility: Ezekiel shows remarkable consistency in the use of צדקה. Though the genre and themes divide into four and the former look quite diverse (Call Narrative, Judgment Oracle, Wisdom, Prophetic Admonition within a Cultic Framework), a closer look at the themes, the associated vocabulary, and the suggested translations argue otherwise. What ties the passages together is Ezekiel’s call for, and justification of, personal responsibility in doing right. YHWH is portrayed as equitable in requiring this and judging individually on the basis of personal actions. The inner self is manifested in (outward) conduct as the ‘צדק-principle’ of orderliness, relational harmony, and conformity to statutes (Ezek 18:5-9; cf. Egyptian *ma’at*), is present or lacking.

Linguistically, צדקה is seen to relate to ‘doing’ משפט, that is, doing “(what is) just”, as ‘doing’ צדקה/“right” (8 times). Also, it is seen as “right doing” (or its more abstract complement “rightness”), as it relates to a series of antonyms dealing with wrong doing: מעל, רשעה, פשע, עול, and חטאת. Ezek 18 well defines righteousness (צדק/צדקה), sin, and the righteous (צדיק), from both positive (e.g., vv. 5-9,14-17) and negative (e.g., vv. 10-13) perspectives. Compare 33:14-15.

Weighing/תכן and Theodicy: The above ethical dynamic is well bound together by verbal תכן “weigh”, “measure”, “ponder” “is equitable/fair” (9 times, ni.: Ezek 18:25[3x],29 [3x]; 33:17[*bis*],22).¹² Fuller (1997, 292) describes the qal of תכן as “regulate by weighing or measuring; estimate or judge precisely, know accurately”; and niph'al as “to be judged, measured”. “In Ezekiel 18:25,29; 33:17,20, Israel accuses God of having unjust standards (i.e., standards that do not measure up to a righteous norm).” A summary statement is:

But if the wicked turns from his wickedness and does
 צדקה/משפט/justice and right, he, by them will live.
 Yet you say, The way of the Lord יתכן/is not fair.
 Each by his ways אשפוט/I will judge you, House of Israel.
 (Ezek 33:19-10)

The salient point for the theological issues in Daniel, is that צדקה and related judicial terms are used in a dispute over the justice of God’s dealing with the wicked and the righteous, directly involving theodicy, based on anthropodicy. Also, the contention takes place within Israel, and the judgment devolves upon the professed people of יהוה: “I will judge you, House of Israel.”

¹² Verbal תכן occurs 18 times in the Hebrew scriptures. Additional to the nine niph'al usages in Ezek 18 and 33, are four more occurrences in the simple category, qal and niph'al: תכן is used of God assessing action and motive (Prov 16:2; 21:2; 24:12; 1 Sam. 2:3). (The other five usages appear in the complex-intensive-causative piel/pual stems in relation to regulating/meting out creation [Job 28:25; Isa 40:12] and its maintenance [Ps 75:3(4)], and in relation to weighing money [2 Kgs 12:12[(11)] and thoughts [Isa 40:13].)

In Ezek14:12-23, an oracle of judgment on Jerusalem, it is said that though Noah, Job and Daniel were in the land, “they, by their צדקה / right doing, could deliver their soul (only)” (vv.14,20). The passage concludes with a post-judgment validation by observing the evil in the survivors:

You shall see (ראה) their way and their doings and you will be consoled concerning the calamity that I brought upon Jerusalem... every calamity that I brought upon her. Then they will console you for you will see (ראה) their way and their doings and will know that not without cause I have done all that I did in it, declares the Lord YHWH. (Ezek 14:21-23)

Evaluation of people’s actions, including after temporal punishment, reflects on the rightness of YHWH’s judgments and is a part of Ezekiel’s theodicy.

One final note relates to an interchange of the masculine and feminine nominals of the קצק root within the one verse, Ezek 3:20. Both have reference to right doing, the masculine קצק is antonymous to עשה עול / “does iniquity”, and the feminine קצקה is connected with verbal עשה in “his right doing that עשה/he has done.”

D. 9. קצקה in the Book of Daniel (3x in Hebrew, 1x in Aramaic)

Area 1: Type of Literature

Prayer of Confession/Lament/Petition with elements of Praise	3x: Dan 9:7,16,18
Prophetic Admonition	1x: Dan 4:24(27)

Area 2: Theme

Confession of Israel’s sin and rebellion with lament re shame (vv.4-14)	1x: Dan 9:7
Petition for God to act for his sanctuary, name, people and city (vv.15-19)	2x: Dan 9:16,18
Cessation of sin/doing right, in view of coming judgment	1x: Dan 4:24(27)

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

--.

b. Other:

Antonym to <i>בשח</i> “shame”: “To you, Lord, (is) <i>הצדקה</i> , but to us <i>בשח</i> ...because of their treachery (<i>מעל</i>)”	1x: Dan 9:7 = “the right” (REB)
Distant, but related to <i>מעשיו</i> and <i>הרעה</i> (vv. 13-14, & ‘bring people out’ v.15)	1x: Dan 9:14 = “righteous acts” (NIV, NASB)
Distant, but antonym to <i>חטאינו</i> (v.16), and antithetical to “your mercy” (v.18)	1x: Dan 9:16 = “right actions”
Synonymous “show mercy” and antonym to “sin” and “iniquities”	1x: Dan 4:24(27) = “right doing”

Observations on *צדקה* in the Book of Daniel as Background for Dan 8:14

Two thoughts only will be canvassed here. The first coincides with the strong undercurrent of theodicy, noted earlier, in Daniel’s prayer. *הצדקה* as “the right” is predicated to the Lord, and *בשח* “shame” to Israel (Dan 9:7). Similar confessional predications of ‘rightness’ to a wronged party have already been noted through the use of verbal and adjectival *צדק* (Gen 38:26; 1 Sam 24:18[19]). Daniel simply uses a nominal form and strengthens the contrast with *בשח* applied to Israel (Dan 9:7). *צדקה* “means primarily legal righteousness; God has been vindicated as right (secondarily as righteous) by the people’s experience” (Montgomery 1979, 364). In verse 14, adjectival *צדק* is used: “Y^{HWH} superintended the calamity and brought it upon us, for *צדק*/*צדיק*/just is Y^{HWH} our God in all his deeds that he does, and we did not obey his voice.”

This again bolsters theodicy, but it does not shatter anthropodicy because of two reasons. First, the lament must forego human justification at this stage to rightly legitimate the action of God in bringing the contemporary Exilic punishment (Dan. 9:4-14). Second, the just due of exile for the shameful past has been all but served (v.2) in keeping with one aspect of the Lord’s *צדקות* “just actions” (v.16). It was therefore now fitting to appeal for Israel’s deliverance and exaltation, “for your name

is called on your city and your people” (v.19). With a repentant and exalted Israel, anthropodicy and theodicy ultimately combine in this chapter.

On the larger plane, the second idea to be noted here builds on the above to give a clear example of צדקה (pl. צדקות) as “right/just action(s)” (v.16) including both negative and positive notions:

And YHWH superintended the calamity and brought it upon us, for צדדיק/just is YHWH our God in all his deeds that he does, and we did not obey his voice [negative notion].

And now O Lord our God who brought out your people from the land of Egypt with a mighty hand...[positive notion].

O Lord, כָּל־צִדְקֹתֶיךָ/as (with) all your just actions, let your anger and wrath now turn from your city Jerusalem, your holy mountain... [negative to positive notions]. (9:14-16)

While the above takes ת(ו)צדק as a literal plural, it could also be understood as a plural of amplification and be rendered “true justice” (GKC 1966, 124e, in Goldingay 1987, 228). This would further highlight the contextual theme of theodicy. The abstract and the concrete blend into each other, but in the first instance ת(ו)צדק is here understood concretely.

D. 10. צדקה in the ‘Minor Prophets’ Hosea to Malachi (10x)

Area 1: Type of Literature

Prophetic Denunciation	1x: Hos 12:10
Prophetic Admonition & Denunciation	2x: Amos 5:7,24
Prophetic Admonition	1x: Mal 3:3
Salvation Oracle	2x: Joel 2:23; Zech. 8:8
Oracle of Judgment	2x: Amos 6:12; Mal 3:20(4:2)
Lawsuit (bgd of Prophetic Denunciation)	1x: Mic 6:5
Individual Lament	1x: Mic 7:9

Area 2: Theme

Israel’s Sin and Coming Punishment	1x: Hos 10:12
Restoration for People of Zion	1x: Joel 2:23
Abuse of Judicial Process in Israel	1x: Amos 5:7
Right doing (esp. Justice in Court: vv.7-15) valued above Formalism (vv.21-24)	

and Idolatry (vv.25-27)	1x: Amos 5:24
God's Judgment on Disobedient Israel	1x: Amos 6:12
God's Judicial Challenge/Case against His People	1x: Mic 6:5
Reversal of Fortunes through God's Pleading the Case of the Remnant/Prophet	1x: Mic 7:9
Deliverance-Restoration	1x: Mal 3:3
Judicial Process (and Moral Cleansing): Sorting, Refining, Purifying	1x: Mal 3:3
Judicial Process: Distinguishing (3:13-18) and Executive (3:19-21[4:1-3])	1x: Mal 3:20(4:2)

Area 3: Associated Vocabulary and Semantic Fields Embraced

a. Of the 6 Listed Fields:

Justice: Paralleled with משפט:	3x:
"Those who turn to bitterness משפט/justice, and צדקה to the earth they cast"	Amos 5:7 = "(the) right"
"But let down as the waters משפט/justice, and צדקה as an ever-flowing stream"	Amos 5:24 = "(the) right"
"...So you have turned משפט/justice to poison, and the fruit of צדקה to bitterness"	Amos 6:12 = "(the) right"
With משפט and ריב: "...until ריב ריב / he pleads my case and establishes משפט/my right--he will bring me out to the light; I shall look upon his צדקה"	1x: Mic 7:9 = "justice" (REB), "vindication" (NRSV)
Salvation, Redemption: Loosely with עלה, hi. "brought up" from Egypt and פדה, qal "redeem, ransom" "so that you might know צדקות of Y _{HWH} "	1x: Mic 6:5 = "justifying, saving deeds"
Cleanse, Purify: With מצרף "refiner" (piel ptc., vv.2,3), "fullers' soap" (v.2), טהר (piel ptc. and vb., v.3), רקק "refine" (v.3): "...and he will purify (טהר) the sons of Levi and he will refine (רקק) them as gold and silver, that they might be... צדקה presenters for Y _{HWH} "	1x: Mal. 3:3 = "legitimate", ("fit", REB)

b. Other:

Antonym to רשע as "wickedness" (v.13) and synthetic חסד (in turn, an antonym to עולתה "iniquity", v.13): "Sow to y/self in צדקה; reap as חסד / steadfast love. ... Y _{HWH} rains צדק / vindication on you. You have ploughed רשע; עולתה you have reaped ..." (vv.12-13)	1x: Hos 10:12 = "right doing" ("justice", REB)
Distant antonym to חרפה "reproach" (v.19) and בוש (qal, v.27) "shame": "...for he has given to you the early rain for צדקה"	1x: Joel 2:23 = "vindica- tion" (NRSV, NASB)
With אמת as "truth" "faithfulness": "...for I will be for	1x: Zech 8:8 = "justice"

them for God, in truth and צדקה”

(REB)

Loose association with מרפא “healing”

1x: Mal 3:20(4:2) = “restoration-vindication”

Observations on צדקה in the ‘Minor Prophets’ Hosea - Malachi as Background for Dan 8:14

Various lines of thought will be developed from Amos 5, Mic 7 and Mal 3:
Amos 5: Generally, משפט וצדקה present as a regular hendiadys, with the combined meaning of “justice” or similar. Amos has the regular morphology, but the literary chiasmic structure breaks up the normal hendiadys. The chiasms twice split the direction of the nouns to individually relate משפט and צדקה to ideas before and after:

Those who turn to bitterness משפט/justice,
 וצדקה/and the right to the earth cast down.

But let roll down as the waters משפט/justice,
 וצדקה/and the right as a stream ever flowing.
 (Amos 5:7, 24)

For both verses, the syntax, omitting conjunctions and articles, is:

- a. Ptcpl./Verb
 - b. Preposition + Noun
 - c. Noun: משפט
 - c¹ Noun: צדקה
 - b¹ Preposition + Noun
 - a¹ Verb/Adj. with verbal idea

The first text (v.7) is negatively cast, and the second is positive as the prophet moves to ethical exhortation.

Amos 5, particularly verses 7-15 which give a Prophetic Denunciation upon judicial abuse and oppression within Israel, are now to be compared with Dan 8:9-14.

There are some generalised conceptual parallels, more so than verbal parallels:

Amos 5:7: צדקה “the right” is cast earthward

10: despising speaker of תמים “truth” (NIV, NRSV, REB)/“(with) integrity” (NASB)

11: trample the לל “poor” (= the צדיק, v.12)

11,18-20: evil power prospers materially until reversal with God’s judgment

12: many פשעים “transgressions”

Dan 8:10: the host and stars cast earthward and trampled

12: cast אמת “truth” earthward

12-14: evil power prospers until reversal with sanctuary righted

13: sanctuary and host trampled

12-13: פשע(ה)

The parallels are partial but important. One factor is that the rough pattern evinced in Amos 5 relates to God’s people Israel. So the general picture of casting right and truth earthward, trampling on God’s people, and evil prospering until God initiates a judicial reversal, has occurred prior to Daniel, and it is found within Israel as the professed people of God. Since the Hebrew scriptures constitute Israel’s religious book, it should be expected that there will be much self-application and reflection. This is certainly seen in the vast majority of the contexts employing the צדק root. However, the Dan 8 passage at least initially refers to ‘the nations’, specifically Medo-Persia and Greece. The possibility that the little horn power could turn the focus inward and relate to the professed people of God will be addressed later. Here it is noted that some of the conflict dynamics and metaphors surrounding the little horn power in Dan 8 have earlier been depicted in Israel’s Prophets as relating to Israel itself.

Mic 6 and 7: All of this is taken a step further in the present observations from the Minor Prophets through one of the many prophetic lawsuits that YHWH has with Israel, together with the utilisation of (ה)צדק. Micah is well known for commencing with YHWH’s summons to the whole world, “from his holy temple” (Mic 1:2). There follows a vivid theophany depicting him coming to execute judgment (vv.3-7).

Those particularly, or initially, arraigned are “Samaria and Jerusalem” (1:1-7). “The sovereign Judge has had the whole world summoned to his tribunal. Who is to stand trial first? None other than his own people” (Allen 1976, 271-72). The ‘YHWH

versus Israel' legal case is rejoined in an even more formal lawsuit, using רִיב, in chapter 6:

Hear now what Y_{HWH} is saying.
 Arise, רִיב/contend (your case) before the mountains,
 and let the hills hear your voice.
 Hear, mountains, the רִיב/lawsuit of Y_{HWH},
 and (you) enduring foundations of the earth,
 for Y_{HWH} has a רִיב with his people,
 even with Israel he will dispute. (Mic 6:1-2)

The chapter proceeds with the data in Y_{HWH}'s indictment against "his people", earlier identified as "my people [who] rise as an enemy" (2:8), yet who claim God is with them (3:11).

"My people, what have I done to you, and how have I wearied you? Answer me" (6:3). Y_{HWH} then reminds his people of his acts to deliver and protect them (vv.4-5), stating, "My people, remember now... צדקות יהוה" (v.5). צדקות as "saving acts" (NRSV) certainly covers the contextual reference to deeds, but the centrality of the lawsuit broadens the meaning of צדקה even in the plural here; they are "just/justifying saving acts", acts that justify Y_{HWH} as having kept his side of the covenant.

The saving, preserving notion refers to what Y_{HWH} did for his people, how he conformed to covenant in deeds, and the justifying notion reflects on what those acts do for Y_{HWH} in the context of a lawsuit in which Israel as the defendant is invited to "answer me". In the broader setting of the whole book, the indictment is not only concerned with the evil of Israel, it is also concerned with the justice of God; it has a concern for theodicy. This is reflected in the usage of צדק(ה) with its strong judicial associations, and not in a less-nuanced alternative available to Micah; for example, as in מעשה "work(s)" (5:12[13]; 6:16), מעלל "deed(s)" (2:7; 3:4; 7:13), עלילה "doing(s)", "action(s)", or the like.

Micah 6 proceeds with the prophet's famous religious-ethical antithesis (vv.6-8) that "is meant to contrast external religion (to which they clung) with true religion" (McComiskey 1985, 435). Allen (1976, 363) notes that verses 6-8 constitute the second of "two formal elements" designed to warn the covenant community:

The first is an elaborate representation of a legal case 'Yahweh v. Israel', in which God brings a grievance against his people [vv.1-5]. The second is molded on a cultic 'entrance liturgy', an individual's inquiry as to the conditions of admittance to the sanctuary and an official answer [vv.6-8]. These quite diverse genres have been constructed into an impressive unity built around the theme of the divine covenant and its outworking in human society.

Allen then points out how the unit adapts the traditional covenantal formulation in passages like Exod 19:3-6, Josh 24, and 1 Sam12. He then continues:

These covenantal formulations consist of two essential parts, a recital of Yahweh's saving deeds [within the legal case] and a call to obedience [in the entrance liturgy]. It is these two motifs that are here dressed in garb borrowed from the lawcourt and the sanctuary. The resultant combination bears close resemblance in its structure with...a covenant lawsuit...
(Allen 1976, 363)

The "lawcourt...sanctuary" combination, even if on a literary level, has significance in the light of other cultic entrance liturgies interchanging צדק and "cleanse" vocabulary (as Pss 15 and 24), the general movement between sanctuary and judgment (Dan 7||8), and Micah's opening depiction of YHWH coming in judgment from his heavenly היכל "temple" (1:2-7). The effect is to tie together the sanctuary and judgment (so Zech 3, etc.).

Mic 6 concludes with a prophetic denunciation of the covenant people (vv.9-16). Mic 7, in which there is a key use of צדקה (7:9), is generally divided so that vv.7-10 or 8-10 fall in the final grouping; e.g.:

7:1-6: Individual Lament over a Decadent Society

7: Transition of Hope

8-20: A Song of Confidence: Zion's Remnant triumphs over 'the Enemy' and the Nations

Verses 7 - 10 personify the repentant remnant (cf. v.18), a part of Israel who have sinned and are in need of Y_{HWH}'s justifying pardon, yet they are the antithesis of evil contemporaries (vv.1-6) and an unidentified "enemy" (vv.8,10):

But I, to Y_{HWH} I will look.
 I will wait for the God of my salvation.
 My God will hear me.
 Do not rejoice over me, my enemy;
 though I have fallen I will arise;
 though I sit in darkness Y_{HWH} is light to me.
 The fury of Y_{HWH} I will bear,
 because I have sinned against him
 עַד אֲשֶׁר יִרְיַב רִיבִי וְעָשָׂה מִשְׁפָּטִי
 /until he pleads my case and establishes my right:
 He will bring me out to the light,
 (and) I shall look upon his צְדָקָה/vindication/justice
 (Mic 7:7-9)

The next verse then portrays the prophetic reversal that will be occasioned through the judicial intervention leading to exposure:

Then my enemy will see,
 and shame will cover her.
 the one who said to me,
 "Where is Y_{HWH} your God?"
 My eyes will look on her
 --now she will be for trampling (מַרְמֵס),
 like the mire of the streets. (v.10)

Verses 7-10 (or 8-10) should be related to both Micah's "Israel" (6:2) and the nations.

The traditional structural division has support in connecting the penitential "I" who has sinned and receives Y_{HWH}'s צְדָקָה (v.9) with God pardoning the transgression of the remnant (vv.18-19). Also, "my enemy" (אִיבָחִי) of verses 8 and 10 can relate to Assyria/Babylon via 4:10 and 5:4-8(5-9) (also אִיב). This connection is strengthened by Zion's remnant being pitted against those nations (4:6-13; 5:5-9), given that the "I" of 7:8-10 personifies or represents the remnant of Zion (back to the 7:9/7:18-19 connection). Even more concretely, both "the enemy" in 7:10 and the "nations"

(v.16) will “see” (ראה) and “be ashamed” (בוש root, n. and vb.). The “her” personifies Babylon(/Assyria).

On the other hand, the “I” of 7:8-10 naturally connects with the “I” of verses 1 and 7 and the flow of verses 1-7 lamenting Micah’s contemporary decadent society. The “enemy” of 7:8,10 has just been named in verse 6: “the enemies of a man are the men of his household” which accords more closely than the nations with Y_{HWH}’s “my people have arisen as אֹיֵב/an enemy” (2:8, the final use, and sole non-defective use, of אֹיֵב/אויב in Micah).

It would appear, then, that “my enemy” (7:8,10) is to be understood primarily in relation to Micah’s contemporary covenant community. However, with the other strong connectives to the nations, “my enemy” can be taken as a collective term that includes national foes (Allen 1976, 394). Allen only suggests this as a possibility, suggesting the referent is uncertain.

This being so, what is important as background for the book of Daniel, is that Micah sharpens the more general picture of Amos. Together with Amos (and Daniel), Micah has a focus on the nations (e.g., Mic 5:15), but particularly shows that both the evil aggressor and the true believer not only can come from within Israel, but both come to judgment, and come as wrongdoers. However, they come with contrasting attitudes. One believer is penitential and confident in Y_{HWH}’s judgment (7:7-9); the other ‘believer’ has been portrayed as presumptuous (3:11), a wrongdoer on a macro level, and a persecutor of fellow Israelites (2:1-11; 3:1-5,9-11; 6:9-12; 7:2-6).

Y_{HWH}’s future judicial hearing vindicates (צדקה, 7:9) the downtrodden, so reversing the evil situation. As a complement, this judgment brings shame to one professed believer (the primary referent in “my enemy”, 7:8,10), when it brings צדקה/“vindication” to Zion’s true remnant.

With the little horn of Dan 7 and 8 standing over against God's people, and judgment coming in favour of the latter from a heavenly temple (Dan 7:9-10,21-22; 8:13-14; cf. Mic 1:2), the material in Amos and Micah, with the other parallels, is germane to an inter-textual study. Such will now be extended with Malachi's usage of צדקה.

Mal 2 and 3: The feminine nominal צדקה occurs twice in Mal 3, each in a passage dealing with justice-judgment. The whole passage falls into three sections:

Mal 2:17 - 3:5: Y^{HWH} Comes with Justice to Purify and to Judge
 3:6-12: A Specific Example in which to be Ready for Judgment
 --Rob God or God Blesses
 3:13-21(4:3): God's Final Judgment Distinguishes between the Righteous
 and the Wicked

The pivotal verse is 2:17 wherein the people of Israel are quoted as claiming God approves of evildoers and/or questioning whether a just God exists, immediately driving the question to theodicy, but inevitably involving the justification-vindication of God's professed people:

You have wearied Y^{HWH} with your words,
 but you say, "How have we wearied (him)?"
 In your saying, "Everyone doing evil is good in the
 eyes of Y^{HWH} and with them, he, he delights";
 or "Where is the God of משפט justice?" (Mal 2:17)

The following verses strongly rebut the Israelites' twofold reproach (3:1-5) by combining the language of refining (צרה, vv. 2,3; זקק, v.3) and cleansing/purifying (טהר, v.3, *bis*) with צדקה and משפט. Y^{HWH}'s response:

See, I am sending my messenger.... Then suddenly he will come to his temple, the Lord whom you are seeking.... But who can endure the day of his coming, and who is the one standing at his appearing? For he is as a fire of a refiner and as soap of a launderer. And he will sit as a refiner (מצרה) and a purifier (מטהר) of silver, and he will purify (טהר, pi.) the sons of Levi, and he will refine (זקק, pi.) them as the gold and as the silver. Then they will be to Y^{HWH} presenters of an offering בצדקה.... And I will draw near to you for משפט/judgment. I will be a quick testifier... (Mal 3:1-3,5)

A refined/purified Levitical priesthood (representing the people) will bring an offering *בצדקה*/"in the right", possibly meaning both that they will bring legitimate offerings and that they will be legitimate presenters of offerings (v.3).¹³ Then verse 5 directly answers the question (of 2:17) "Where is the God of *משפט*/justice?" with "And I will draw near to you for *משפט*/judgment..." (3:5).

In this section (2:17 - 3:5) there is a combination of themes and terms that reflect issues in Dan 7 and 8--ideas of justice and judgment, theodicy-anthropodicy, the centrality of the temple/sanctuary, the cleanse vocabulary, and the root *קצ*. This complex of associations, sometimes full, sometimes lacking an element, has been noted in a variety of places in the Hebrew scriptures (most clearly in Job, Psalms and Ezekiel). While appreciating the individual contribution of each term and theme, the complex of associations strengthens the intentional interrelation of *קצ* (with its cleanse nuance), sanctuary, theodicy, and anthropodicy in Dan 8:14. They are there because the writer is addressing judgment from the sanctuary to re-order a conflict situation.

The final section of the Mal 2:17 - 3:21(4:3) pericope (that is, vv.13-21[4:3]) continues to feature the internal situation within the post-Exilic community. Of course, the whole book is concerned with the intra-Israel situation. Coming toward the end of the book, the accent falls on a demarcating eschatological judgment between the righteous and the wicked in Israel itself. "It is typical of Malachi's representation of the Day of the Lord that it will be essentially a *crisis* (from *krínein*, 'to divide') within the covenant people itself" (Verhoef 1987, 324).

¹³ The REB has "so they will be fit to bring offerings to the Lord." Verhoef (1987, 282, 291), however, favours qualifying the offering: "Then they will present right offerings to the Lord." Baldwin (1972, 243-44) sees both senses being needed. Syntactically, the hiphil participial construct *מגישי* followed by *מנחה בצדקה* could align the latter with either the subject "ones presenting" or with the object "offering". The context also accepts both, though logically the personal referent is primary.

The authentic followers of God apparently felt pressure, so encouraged and guided one another, and Y_{HWH} noted their fidelity:

Then those who feared Y_{HWH} spoke each to his friend,
and Y_{HWH} listened attentively and heard,
and a book of remembrance was written before him
for those who feared Y_{HWH},
and for those thinking of his name. (Mal 3:16)

Keil (1978d, 2: 466) states:

We may see from this, that they strengthened themselves in their faith in Jehovah, as the holy God and just Judge who would in due time repay both the wicked and the righteous according to their deeds, and thus presented a great contrast to the great mass with their blasphemous sayings.

Y_{HWH} acknowledges this class: “And they shall be mine,” to be spared in the final day (3:17). Then follows the clear reference to the distinguishing evaluation within the covenant community:

And you shall see/distinguish (ראה) between צדיק לרשע,
between the one serving God from the one who is not
serving him (v.18).

Two parties, the righteous and the wicked, are to be demarcated through judgment of the covenant community. Consuming heat and fire as the fate of the wicked is then related (v.19[4:1]), followed by the antithesis for the godly:

But for you fearing my name,
צדקה/sun/the s/Sun of r/Restoration-v/Vindication will arise,
and healing will be in its/his wings...(v.20[4:2]).

The idea of healing-restoring is axiomatic from the masculine noun מרפא “healing” and the subject שמש “sun” with its restoring rays (“wings”). צדקה, as an epexegetical genitive set appositionally to שמש, picks up on the notion of restoration and also the dominant contextual flow of judgment-vindication. Hence the translation “restoration-vindication”, though “vindication-salvation” would also be apt. The

plain, generalised “salvation”, misses the reason for the employment of צדקה over the ישע root.¹⁴

In sum, and as background to Dan 8:14, the Mal 2:17 - 3:21(4:3) passage features issues of justice, judgment, ethics and theodicy, as the covenant people of Israel relate to YHWH and to one another. There are two usages of צדקה. The first employment comes with the Lord, the Messenger of the covenant, coming to his temple (3:1) to refine and cleanse (צרה, זקק and טהר) the “sons of Levi” so that they may be fit or legitimate in their presentation of proper offerings (vv.2-3). In the context of justice-judgment and theodicy, צרה, זקק and טהר move into the (hopefully) resultant condition of צדקה.

Then after the specific test issue of honest stewardship in tithes and offerings (vv.6/7-12), the intra-community judgment is seen to distinguish between the righteous (צדיק) and the wicked (רשע) within Israel (v.18). The second employment of צדקה follows to indicate restoration-vindication through this judgment (v.20[4:2]).

Summary of the Feminine Noun צדקה in the Hebrew Scriptures (157 x in the Hebrew Scriptures, 1 Aramaic)

The statistical breakdown is:

Area 1: Type of Literature

Narrative	5x
Disputation	7x
Judicial	9x

¹⁴ Keil (1978d, 468-69) notes this selection because “the ungodly, complained of the absence of the judgment and righteousness of God, that is to say, the righteousness which not only punishes the ungodly, but also rewards the good with happiness and salvation.” However, Keil tends to subsume the notion of judicial vindication under a generalized “righteousness in its consequences and effects, the sum and substance of salvation”, probably coming out of too sharp a move away from the dogmatic idea of an existential “justification or forgiveness of sins..., for there will be no forgiving of sins on the day of judgment” (ibid., 468). Exegesis here, however, suggests an eschatological justification.

Legal (Social Laws)	1x
Wisdom	40x
Prophetic Litigation, Indictment, Lawsuit	3x
Prophetic Denunciation	7x
Prophetic Admonition	10x
Individual Lament	17x
Communal Lament	2x
Prayer of Confession, Lament, Petition	3x
Praise, Thanksgiving	16x
Salvation Oracle (sometimes with Messianic)	18x
Other (incl. Messianic, Woe, Blessing)	20x

Area 2: Theme

Judicial	28x
Vindication	18x
Righting of Dispute	8x
Acts of Right doing (with some extending to heart attitude)	26x
Deliverance (Physical and Spiritual)	22x
Salvific Righting, etc.	3x
Praise	10x
Other	43x

Area 3: Associated Vocabulary and Semantic Fields Embraced

Justice/Judgment/Vindication	58x
Cleanse	4x (2 Sam. 22:21,25; Isa. 64:5[6]; Mal.3:3)
Deliverance, Salvation	20x
Atonement (Plus)	1x (Job 33:26)
Right doing	2x
Other	73x (includes 8 as antonym to [רשע] [ה])

Statistical Observations: As with the masculine nominal, there is increasing prominence toward the judicial nuance as the areas move from the broader to the narrower categories. Acts of right doing figure more prominently in the “Theme” category with the feminine noun (26x, compared to the masculine 4x), but both nouns score low for “right doing” in the third area.

General Observations: Two sets of צדקה-cleanse terms (בר “cleanness”) interrelate in 2 Sam 22:21,25. They relate chiasmically, and then appositionally, suggesting an ease of pairing that betokens natural interconnectedness. In another “cleanse”/קדש connection, the Entrance Liturgy of Ps 24 refers to a “clean/pure” state, leading to a צדקה outcome, and related to “the place of his sanctuary” (Ps 24:3-5; cf. Dan 8:11-14).

Ps 71 has five usages of צדקה as “vindication” over against the antithesis of “shame”. There is background here that illustrates issues of theodicy and anthropodicy in the Dan 9 prayer with Israel/Judah’s “shame” and the צדקה of יהוה. Ps 69:28-29 relates to evildoers in the community not entering into יהוה’s צדקה/ “acquittal→vindication”, but being “blotted out from the book of life; so, with the צדיקים/innocent, let them not be written.” This is very close to the negative side of Dan 12:1-3.

Isa 5:16 gives witness to God being vindicated through judgment in a context, like Dan 8, dealing with the arrogant in the covenant community. Another suprahuman aspect is the prominence of Messianic passages in the employment of צדקה; for example: Isa 9:6(7); 32:16,17(*bis*); Jer 23:5; 33:15(*bis*); and a Salvific-Messianic passage: Isa 61:10-11.

Isaiah 56-66 parallels Dan 8-11 in a number of ways (Nickelsburg 1972, 20-21). In one passage, Isa 63:15 - 64:11(12), wherein the sanctuary is trampled down, the prophet intercedes for Israel, acknowledging the nation’s sin while petitioning for restoration of city and sanctuary (cf. Dan 8 - 9). It is within this passage that Isaiah connects צדקה with the clean-unclean terms of the cult (64:5[6]). Combining cultic metaphors with the ‘literal’ language of צדקה gives added semantic depth and breadth; one supports the other.

Ezek 14 and 18 and other passages have a number of references involving $\eta\kappa\delta\zeta$, theodicy/ anthropodicy and a review-evaluation of individuals in Israel and YHWH's judgments of Israel. The Dan 9 prayer is notable for a theodicy that ultimately combines with anthropodicy.

A very significant parallel to 'the little horn versus the saints' scenario in Dan 7 and 8, with judgment from the sanctuary, can be seen in an increasingly developed picture in Amos, Micah and Malachi. In Amos there is the picture of casting right and truth earthward, trampling on God's people, and evil prospering until God initiates a judicial reversal, all taking place within Israel as the professed people of God.

Micah commences with YHWH's lawsuit in relation to Israel/Judah (1:1-2). This is picked up again in chapter 6 where there is a combination of a legal case (6:1-5) and a cultic entrance liturgy (vv. 6-8) as the literary portrayal is "dressed in garb borrowed from the lawcourt and the sanctuary" (Allen 1976, 363). $\eta\kappa\delta\zeta$ in verse 5 is a connective between the two pericopes, reflecting on the legal justification of YHWH, and anticipating the idea of keeping covenant loyalty through doing acts commensurate with covenant.

Amos and Micah, with Daniel, feature the nations prominently, but each, and Micah particularly, also portray the evil aggressor and the true believer as being from within the covenant community, destined to judgment, and as wrongdoers. However, the penitential believer receives $\eta\kappa\delta\zeta$, vindication, in YHWH's judgment (Mic 7:9). The presumptuous persons (3:11), YHWH's "enemy" (2:8) and persecutors of fellow covenant members (2:1 - 3:11; 7:2-6), are shamed through the judicial reversal of fortunes (7:8,10).

All of this is analogous background for the Little Horn/King of the North versus the saints in Dan 7; 8; and 11/12. Malachi extends the parallels further in (2:17

- 3:21[4:3]) where a combination of themes and terms reflect issues in Dan 7 and 8. The passage features issues of justice, judgment, ethics and theodicy, as the covenant people of Israel relate to Y_{HWH} and to one another. Of the two usages of צדקה, the first relates to the Messenger of the covenant, coming to his temple (Mal 3:1) to refine and cleanse (צרף, זקק and טהר) the “sons of Levi” so that they may be fit to present legitimate offerings (vv.2-3). In the context of justice-judgment and theodicy, צרף, זקק and טהר look for an outcome of צדקה, the second usage (v.20[4:2]).

In sum, it is seen how the צדק root is not only employed in a great diversity of genres and themes, but that it spans polar opposites of praise and lament, salvation and judgment-damnation, active and passive notions, and Deity-humankind referents. A number of צדק(ה) passages show clusters of ideas reflected in Dan 7 - 12. Among these clusters there is often seen interconnection between the “cleanse” semantic field and the צדק root.

Chapter 5: קִּצָּץ in Dan 8:14:

Context and Connections

Introduction

The intention in this chapter is to deal adequately with ‘context’; that is, the total setting of קִּצָּץ of Dan 8:14, to enhance lexical understanding. The approach will primarily be inner/intra-Daniel and intertextual, within the Hebrew scriptures, rather than a close syntactical reading as already done in the dissertation of Pröbstle (2006). There will be a twofold focus determined by the book of Daniel itself, especially chapter 8. These foci arise from two interlocking areas. The first is the ‘conflict-test-evaluation-vindication/restoration’ or ‘Life-Test’ theme of Dan 8 and the whole book, a pattern supported through usage of קִּצָּץ in the Hebrew Bible. The second focus is generated by the sanctuary or cultic theme of Dan 8, a broad area that permeates large sections of the literature of the Hebrew Bible.

Understandably, these two foci blend into one. They could be sourced in many places (Psalms, Isaiah, Ezekiel, Jeremiah, Zechariah, Malachi). Space will limit developed elucidation to themes in Lev 16 (Yom Kippur cleansing), Job, and Daniel itself. The greatest help in understanding the use of קִּצָּץ in Dan 8:14 comes from permitting the thematic setting to generate intra- and inter-textual research for background and analogous usage.

The ‘conflict-test-evaluation-vindication/restoration/punishment’ pattern is a story line in Daniel. Jenson (1992, 218) observes similarly through cultic, historical and prophetic literature, that there is “a recurring pattern of sin, consequence, and

potential restoration...” After describing how a story takes the fragments of life and structures the pieces to portray “a meaningful pattern”, Goldingay (1993, 302-03, drawing on Ryken and Frye) applies this to Daniel:

It is a world in which God lets some very strange things happen to God’s own people, one in which imperial powers lord it over them and pressurize them to live by the alien wisdom of a foreign environment, one in which they have to determine the point at which they are going to make a stand...rather solemn. But then the Book of Daniel portrays this as a world in which God honours the stands people take, a world ... where God’s name and thus their faith is once again honoured.

The notion of a pattern of life tests leading to a double vindication of God and his people is clear. The narrative and the visionary sections of Daniel run the story of conflict-test-evaluation-vindication/restoration/punishment; the book is a whole, with the stories concretely preparing for the symbolic visions.

In the centre of the ‘Life Test’ pattern are the pivotal elements of Test and Evaluation(/Investigation/Review), the latter being an intellectual or judicial test. There is a test *in* experience, and a later test *of* that experience. The whole at least approaches “a fixed constellation of predetermined motifs” (Noble 2002, 232) after the style of Robert Alter’s (1981) type-scenes.

The challengers in the issues surrounding נצדק in Dan 8:14 rightly emphasise the determination of understanding from context:

...context and language...should be viewed together. The context sets forth a situation that demands redress—the host of God, the truth of God, the temple of God—all are being shamefully treated. ‘How long, O Lord?’... To detach Dan. 8:14 from this cry is to be exegetically at sea without an anchor. (Ford 1980, 217)

I would say that the main objections to the traditional understanding of sdq are: (1) In context, sdq is restoration of the damage the little horn of the preceding verses did to the sanctuary. (Cottrell 1996, 1)

Utilisation of context, however, is often not sufficiently taken beyond these immediate verses. Ford (1980, 217) suggests wider input:

Dan. 8:13,14 is no isolated pericope, but the heart and pulse-throb of the entire book. It illuminates the whole and is illuminated by the whole. Every chapter of Daniel is concerned with the theme of vindication.

Certainly, defenders of the traditional understanding have pursued the investigation of קצד to many other parts of the Hebrew Bible.

These intra- and inter-textual pursuits are salutary procedures. The broader thematic, literary, historical, and religio-social, and particularly the canonical settings of the book of Daniel, must all be combined to adequately represent context. The enigmatic קצד in a setting like Dan 8 has a rich literary-canonical seed-bed that at many points feeds into the themes, the historical setting, and the background of religious conflict and test seen throughout Daniel. So, while a large part of this general background of chapter 8 is the whole book of Daniel itself, there must also be intertextual input that consults passages of the Hebrew Bible replicating the thematic macrostructure of Daniel and/or have linguistic indicators into the semantic range of קצד. Sometimes this input will be theological, and sometimes it will be cultural-religious as it surveys Israel's scriptures and steps into the ANE milieu generally.

Before attempting an intentionally broadened approach, four interlocking assumptions need brief reiteration. They are that this work is primarily based on the final, canonical form of the text (MT as B19aL in *BHS*); the date, author and circumstances of writing are set against the backdrop of the sixth-century BCE Exile of Judah in Babylon, with the Hebrew Daniel as the book's author; the book is a unified whole; and the religious, social and even psychological dynamics surrounding Daniel's writing are all moulded by the captivity of YHWH's people in this foreign land with its rival deities.

The book of Daniel is a portion of the larger body of the Hebrew Bible, written over many centuries, and consistently recognised as a sacred book by the

people of Israel and Judah. YHWH, the God of Israel, was the Deity of a captive people in the sixth-century BCE. The Israelite-Judaeans were socially dislocated and exposed to the might and religion of a world power. This psychosocial setting necessarily led to personal and national re-evaluations of life values, and it led into test situations. The particular nature of these tests impacted the writing of the book of Daniel and is to be considered in a comprehensive contextual approach.

As briefly noted in concluding the Introduction, retardation of heuristic endeavour has come from the scholarly and popular concentration on a narrowed second-century BCE application of the little horn power. The historical setting of Dan 8, together with the religio-social background to the little horn power, has been clouded by this interpretation. It has diverted attention from the breadth of Daniel's themes and their intertextual connections, even from the connection with the sanctuary symbolism of the Levitical ritual. Interpretive pursuit has been narrowed to the physical desecration by Antiochus Epiphanes (e.g., Lucas 2002, 216; importantly, on a lexical level). That is a primary downfall, but further problems follow. An impasse is particularly experienced by those interpreters who hold to a post-eventu second-century interpretation in Dan 8, then try to move to the overt Exilic setting of chapter 9, given the close literary connection between the two chapters. Also, a post-eventu understanding means that the Exilic dating of the whole book is rendered fictitious, often leading to authorial and hence thematic fragmentation.

The overarching setting and themes of the whole book have been underutilised in considerations of context. The immediate literary context is only a part, even if the basic part and the final contextual determinant, of the 'text' available to explicate "the sanctuary being קִדְשׁ " in Dan 8:14. Verses 1-14 of Dan 8 are simply too concise, too symbol-laden, and too connected to other parts of the Hebrew Bible

to be taken as the full context. Fortunately, inner-biblical exegesis has recently gained back ground (Knibb 2001, 17-19; cf. Collins 2001, 7), and augments intra-Danielic input that will now be examined as to literary, historical and thematic features.

Context of Dan 8: (a) The Book of Daniel

Increasingly, the book of Daniel is being regarded as a literary work in its own right. Credit is given to its author(s) for weaving an individualistic ‘Danielic’ pattern whether the source material is perceived as adapted from general ANE literature or earlier portions of the Hebrew Bible. Taken in its final form, Daniel is an intentionally intra-related and individually-crafted literary work, a *Kunswerk*.

In relation to the book’s unity, “unambiguous signs of linguistic and stylistic continuity and homogeneity exist” and the signs of discontinuity can “paradoxically indicate continuity on a higher level” (Wesselius 2002, 295, 298). Building on Daniel’s coherence in substance and style (Rowley) and the chiasmic structure of the Aramaic section (Lenglet) and accounting for perceived discontinuity through Ezra and Gen 37 - 50 literary parallels, Wesselius concludes that “the book of Daniel, instead of resulting from a gradual process of collecting and redacting of various texts, is a well composed literary unity that was most likely written as a whole” (ibid., 309, cf. 295).

Even the usual form critical division into narrative (Dan 1 - 6) and apocalyptic (7 - 12) no longer threatens to drive “a wedge” (Davies 1980, 34) between the book’s constituent parts and obscure their complex thematic connection. Connection is seen, for example, when the four-kingdom prophetic schema of chapter 2 is replicated under other symbols in chapter 7. The grand prayer of Dan 9 is complemented by the earlier pivotal prayer references in chapter 2 and chapter 6. With qualification,

Collins (1992, 2:33) adds “the theme of deliverance” as a link, and another “theme of continuity is the revelation of mysteries.” Roy Gane (1997b, 139-45) has shown that a dominant characteristic of the apocalyptic genre, transcendence, clearly spans both major sections, and that the work as a whole should be deemed apocalyptic, the local stories serving the larger interests. This is to be affirmed in an overall sense, and does not deny diverse literary classifications in sub-sections such as in the narratives.

This wholistic outlook is a healthy check on the tendency to allow literary forms and devices to eclipse authorial intent, here through a narrowed apocalypticism in the visionary section seen as necessarily segregated from the court narratives in the initial block. Writers often employ a predominant genre and, according to communicative intent, supplement, subsume, or superimpose other literary forms to express their particular message. A foundational premise of this work is that such themes as God’s sovereignty and rule, human test, and divine-human vindication span both the stories and the visions. The ‘predominant genre’ of Daniel can be called historical apocalyptic with narrative illustration.

As briefly noted, a further interlocking feature is found in the basic historical apocalyptic vision of the book (Dan 2), complemented by the later visions. They are likewise historically structured in chapter 7 (Babylon, Medo-Persia, Greece, Rome, etc.; see Baldwin 1978, 65-68; Doukhan 1987, 154-55), followed by a similar, consecutive historical schema, in chapters 8 and 11. Within these historical visions, auxiliary content clearly complements the prophecies of nations and religious powers as additional features are added in the various portrayals.

It is self-evident that the parallel nature of the lines of prophecy in this historical apocalypse (chapters 2, 7, 8/9, 10 - 12) is a fundamental hermeneutical guide. Meaning will be sought between these indicators, the immediate context in

Dan 8, and the wider biblical and ANE background simultaneously. It is a mistake to quickly proceed beyond Daniel and the Hebrew scriptures generally to elucidate the symbols. Inspired by the fertile field of the previous chapter (Dan 7), some are drawn to the animal imagery, then source the ram and the he-goat solely in extra-biblical fields (e.g., Lucas 2002, 210: “Although the animal imagery in this chapter is not as bizarre as that in Dan 7, it probably has the same background in Babylonian birth omens”). In his earlier comments on Dan 7, Lucas (*ibid.*, 171) is broader, and he acknowledges that the birth omens have “no exact parallels” with Daniel’s beasts, but ultimately is swayed by the work of Paul Porter on the birth omens. Porter (1985, 29) does make a relevant observation when he points to the “evocative power” of the anatomical anomalies of Daniel’s beasts “from their stylistic associations with”, not necessarily “dependence on”, the Mesopotamian omen literature.

Gzella (2003, 3) laments the limitation of the scholarly tradition in its handling of problematic facets of Dan 8. He makes a more mainline reference than that of Lucas by suggesting that the scholarly focus merely suggests “some hypothetical astral symbolism” to explain the ram and he-goat imagery. Consequently, the rich Hebrew background to the ram, he-goat, horn, תמיר, and sanctuary imagery of Daniel 8 has not been given the attention or credence deserved. Their importance and meaning is especially to be found from within the Hebrew Bible.

To move from the wild, unclean beasts of Dan 7 to the clean, domesticated animals and other sanctuary figures of chapter 8 effects a major mental shift. This vivid change should carry the reader directly and primarily into the Levitical sanctuary system and to seek understanding through that system. Standard syntactical-semantic probing and historical application needs to be constantly informed intertextually by the sanctuary imagery/model in which all is embedded.

The ram and the he-goat symbols are important examples. Their visionary delineation is given in unambiguous battle terms (Dan 8:3-8), and their subsequent historical and political interpretation as Medo-Persia and Greece is brief and non-ambivalent (vv. 20-21). However, the imagery per se of the ram and the goat, the connotations and the connections of these sanctuary animals, need to be taken further, and this is attempted below. These sacrificial symbols introduce and form part of a concentrated cultic picture in verses 1-14. They set up intertextual connections with the sanctuary system, particularly the *חטאת*/"sin offering" and the Yom Kippur/Day of Atonement that feed into the meaning of Dan 8, including *נצדק*.

The little horn, following the Grecian kingdom that divides into four sections, is quite enigmatic. The little horn's activities become religious: taking away the *תמיד*, challenging the prince of the host, and casting down the place of his sanctuary and the truth to the ground (Dan 8:11-12). The sphere of action involves the heavenly realm (vv. 10-11) and moves away from straight-forward political warfare between earthly kingdoms (vv. 4-8, contrasted with vv. 9-14). The same enigmatic, religio-political nature of the little horn power is less complex in the interpretation of the vision under the title and role of a king (vv. 23-27).

There is need for extra data to that given in the Dan 8 vision report to assist understanding of the focal little horn figure and its ultimate demise. The immediate literary setting is primary, but insufficient. Ultimately, it is clear that no one area of data can be isolated and stand alone as comprehensive enough to fully interpret the vision. This is so whether an interpreter places a major focus on the literary theme of conflict-intrigue with transcendent intervention, or the historical setting, or the intertextual analogies, or the sanctuary imagery with its Levitical background, or the

parallel chapters 7, 9, and 11 - 12. All need consultation. At this point consideration of the historical setting and viewpoint is pursued.

Context of Dan 8: (b) Historical Setting and Outlook

Viewed historically, the purpose of the book is principally to encourage loyalty among the Hebrew exiles in a time of severe testing. Alongside the immediate practical concerns, though, there is a deeper cognitive purpose and opportunity. The “disaster of destruction to kingdom and temple produced a crisis of thought which necessitated rethinking” (Ackroyd 1987, 14). Viewed historically and canonically, apocalyptic Daniel moves the thinking of the reader from the national to the universal, from time to eternity, from the earthly to the cosmic, and from the inner-historical perspective of much prophetic eschatology (of the earlier prophets) to apocalyptic eschatology.

The Babylonian setting has profound historical significance. Israel had been dispossessed from their land, shattering the “everlasting” nature of their perpetual possession of Canaan, their earthly kingdom, and their full covenant status as foretold to Abraham (Gen 17:1-19), as established at Mt. Sinai (Exod 20:12; 24:3-8), and as renewed to David (2 Sam 7:12-17) and Solomon (1 Kgs 6:11-13; 9:4-5). Keil (1978, 3:5,7) points out that when the covenant was ratified at Sinai, “the fundamental arrangements of the covenant constitution were designated as everlasting institutions,” as in the arrangements of the sanctuary feasts and “the duties and rights of the priests.” So then, Keil continues, the Exile “forms a great turning-point in the development of the kingdom of God which He had founded in Israel.” The fall of Jerusalem, destruction of the temple, and deportation “was the most devastating historical and theological event in all of Israel’s and Judah’s long history” (Merrill 1991, 387; cf. George 2002, 17; Westermann 1985a, 287).

Nebuchadnezzar's conquest of Judah "must have looked disastrous to many of the Jews" (Shea 1996a, 35). It "evoked a most profound question: Who, indeed, is sovereign--Nebuchadnezzar..., or the God of Israel who had either allowed it to happen or was powerless to prevent it?" (Merrill 1991, 387). It appeared that Y_{HWH} had been eclipsed by Babylon's deities, chiefly Marduk, as symbolised by the transfer of sanctuary vessels (Dan 1:1-2). This Israelite loss thrust questions of theodicy to the forefront, but it also pushed Y_{HWH}'s adherents into settings of test, particularly as subservient exiles. To maintain allegiance to Y_{HWH} would inevitably lead to conflict and risk. This is particularly seen in the initial stories in Daniel (chaps. 1 - 3; 6; Brown 1962, 12-13), raising questions of belief and trust for the Hebrews and the question of the capability of the foreign Y_{HWH} for the Babylonian conquerors and onlookers.

The outcome of each test situation in the Danielic narratives results in a double justification, in terms of vindication for the successful earthly player (anthropodicy) and for the deity whose way is singularly upheld (theodicy). It is an important point that, in the local historical situation, theodicy came through anthropodicy.

In view of the historical and pragmatic background to Daniel, scholars draw attention to other canonical situations of great loss occasioning severe tests. The exile of Joseph to serve the nobility and court in Egypt is a favoured parallel. The heroine of the book of Esther, and the servant nation and individual Servant of Isa 40 - 66, are also featured. On the general level of cataclysmic loss leading to questions on the ways of God with his followers, the book of Job will receive specific focus in this work.

In the book of Daniel, the writer petitions for the resettlement of the Israelite people and a resumption of temple services (Dan 9:4-19). This is not denied, but the angelic messenger tells of a national probationary time (vv. 24-27) and, at other times, of a final eschaton to world history to usher in the eternal kingdom of God (concluding each of the visions of chapters 2; 7; 8 [less overt]; 11 - 12). What Pannenberg (1970, 19) states about Israelite writing of history generally, is particularly so in Daniel: "...the horizon of this history becomes ever wider, the length of time spanned by promise and fulfilment ever more extensive." Baldwin (1978, 13) notes that the history of Daniel, like "the early chapters in Genesis...is universal in its scope, and in addition it takes a comprehensive view of historical time" (cf. Koch 2002, 422-23).

The summary point for Daniel's historical setting is that of cataclysmic change leading to a broadening historical and cosmic outlook, a typical background to apocalyptic eschatology. The Exilic life setting, with its conflicts and practical religious tests, was a frequent reminder of Israel's loss of 'privileged people' status. The omnipotence of YHWH was questioned, but ultimately theodicy would come through anthropodicy. The constant pressures to think and choose beyond the secure, familiar *Sitz im Leben* echoes other canonical parallels, including the book of Job. "Job's importance was not forgotten in apocalyptic circles [Qumran]" (Cross 1973, 345). For now, however, the themes of the Book of Daniel are to be considered.

Context of Dan 8: (c) Themes in the Book of Daniel

As unique as are both apocalyptic Dan 8 and the book of Daniel as a whole, neither is a literary or historical 'island', and certainly Dan 8 relates closely to the rest of the book. Particularly prominent among the themes and theology of the book of Daniel are the sovereignty of God; the restoration of the sanctuary-kingdom of God as

the goal of history; judgment; vindication; the hubris and failure of earthly rulers; prayer to and faith and reliance upon God; and deliverance and reward for loyalty. Less heeded by scholars, though inextricably tied to these and just as important, is the notion of test leading to anthropodicy and theodicy. In the interests of this work, the theme of conflict-test-evaluation-vindication will be the principal focus. Initially, though, four interrelated themes will be briefly outlined to give a more comprehensive literary setting. They are divine sovereignty, judgment-vindication, the kingdom of God, and the sanctuary.

1. The Sovereignty of God: This is the foremost theme among the majority of commentators (e.g., Archer 1985, 8; Longman 1999, 20; Lucas 2002, 315). It is seen at the beginning of the book of Daniel (1:1-2: “The Lord gave” Judah into Babylon’s hand) and at its conclusion (12:1-3,13: “Michael, the great prince” delivers his people and gives them an everlasting inheritance). Most graphically, the supreme rule of Deity is delineated in the deposition of Babylon’s proud King Nebuchadnezzar and his subsequent humble acknowledgement “that the Most High rules [is sovereign, NIV] over the kingdom of men and gives it to whomever he wills” (Dan 4:14,22,29[17,25,32], in virtually identical Aramaic). It is seen in Dan 8 with the limitation to, and breaking of, the little horn/stern king’s desolating work and the righting of the sanctuary (vv.13-14, 25).

Of course, the presence of such an emphasis only underlines more heavily the question of theodicy. If God is supreme, why are his representative people subjugated to the people of heathen deities? However, God’s sovereign handling of sinful Israel (Dan 9) and pagan Babylon shows a restraint that permits human choices through a probationary period until a judicial time of accountability. “The judgment is the tool

that allows God to be fully sovereign and humans to be truly free moral agents who can be held accountable” (Bauer 2003, 99).

2. Judgment-Vindication: So, just as the book of Daniel commences and concludes with God’s sovereignty, *ipso facto* (in the context of evil), it

begins and ends with references to judgment--first the judgment on apostate Israel; finally the judgment on the wicked--represented by Babylon’s king of the north--and on the righteous--represented by Daniel, who is to rest until the allocation of his eternal destiny (cf. 12:13; Ps. 1:5). (Ford 1978, 25; cf. idem, 1996b, 106-07, 152-53, 165)

Ford proceeds to underscore the central position of “one of the greatest judgment scenes of Scripture” in the book of Daniel (7:9-13), with references to judgment either side (chaps. 4 and 5; and 8 and 9). Dan 8 and 9 “give the very time of the judgment to come” and Dan 12 gives “its significance concerning rewards and punishments” (Ford 1978, 25). God’s judgment leads to vindication and this is stamped on almost every chapter. The name *גויאל* amplifies to “my Judge-Vindicator is God” and coming 75 times through the book repeatedly personalises a major theme.

Moreover, the book closely connects heaven with earth in the conflict between good and evil. This is especially clear in chapter 10. However, with every angelic-divine intervention and revelation through the book, the heaven-earth interrelation is reiterated. Baldwin (1978, 66-7) points to “a vital conflict taking place at a cosmic level ‘in the heavenlies’” as a backdrop to the earthly struggle, and through delivering his people, “God will get glory by vindicating his name.” Daniel, Des Ford (1996b, 67) rightly contends, is “a book of theodicy” in that it justifies God by the assurance that the sovereign Ruler “plans to end evil and reward the righteous.” Vindication in Daniel, therefore, is twofold, for God and for his loyal people; that is, for God in and through the faithful (cf. Baldwin 1978, 85).

3. The kingdom of God: Another major theme is the kingdom of God, understood as the institution and activity of the rule, law and government of the Sovereign Deity. The various Hebrew and Aramaic words for “kingdom” are pre-eminently employed in Daniel:

	<u>In Daniel</u>	<u>In the Nebi'im</u>	<u>Elsewhere</u>
מלכו (Aram.)	53 x	0 x	4 x (all in Ezra)
מלוכה	1 x	6 x	17x (incl. 15 in Sam., Kgs)
מלכות	16 x	3 x	62x (incl. 28 in Chron.; 26 in Esther)
ממלכה	0 x	43x	74x (incl. 12 in Pent., 51 Sam., Kgs, Chron.; 6 Pss.)
ממלכות	0 x	2x	7x (5 in Jos., 2 Sam.)
Totals:	70x (24.3%)	54x (18.7%)	164x (57%)

These 70 Danielic usages of words generally translated “kingdom”, “kingship”, “dominion” or in relation to some aspect of royalty, represent almost one-quarter of 288 appearances in the Hebrew Bible. This high percentage is not an accident of statistics; the topic was relevant to the historical circumstances of writing and the future outlook. With the disintegration of the Judaeen kingdom and the exile to world-ruling Babylon, Daniel’s people were intensely interested in the issue and outcome of kingdoms, and who had control of world government. The historical apocalyptic visions showed that one earthly kingdom would succeed another, each failing and falling, until “the God of heaven will set up a kingdom that will never be destroyed” (Dan. 2:44).

In the preference for מלכות over ממלכה, Daniel evidences a more abstract idea of “the activity of ruling”, though there is much semantic overlap between these nouns (Nel 1997, 957). Daniel’s Sovereign God appointed earthly rulers (Dan

4:14,22,29 [17,25,32]) and judged them (chaps. 4, 5, and 7). While they came and went, God's coming rule would be eternal (2:44; 4:31[34]; 6:27[26]; 7:14,18,27). Through the book of Daniel, preoccupation with local Judaeian interests is forced to broaden, first circumstantially by the occasion of the Exile, then ideologically with the focus on God's rule and ultimate kingdom being supra-earthly, righteous and universal.

4. The Sanctuary: Sheriffs (1988, 41-42) closely interrelates the sanctuary with the kingly rule in Daniel, with the temple vessels (1:1-2; 5:2-3,23) a "focal point of interest" and "the Jerusalem temple in the foreground at the end of the book as it began the book. The apocalyptic book of Daniel cannot be divorced from the Zion tradition."

Deity's sanctuary activities and references to cultic objects and services in Daniel necessarily interrelate with kingly rule.

The "kingship of God" thus originated from the conception of the foundation of God's throne in primordial time (eternity) and consequently was linked to the presence of his throne on Zion in the temple. The temple was the symbolic space of the presence of Yahweh's kingship...

Cultically the triumphant rule of the King-God was celebrated in the temple of Zion as a symbol of Yahweh's throne and the presence of his "kingship." ...

As [a] symbol of the heavenly throne of Yahweh ..., the temple was also the festive space for the religious community of Israel to experience his active rulership. (Nel 1997, 963)

Again, Des Ford outlines a major theme, though actually undermining his final negative appraisal of the 'sanctuary doctrine' he formerly taught:

...the sanctuary...was the microcosm of the kingdom of God, containing symbols of the presence of God and the heavenly host as the table of that law which comprehended the principles intended to govern heaven and earth. The shekinah, ark, mercy seat, symbolically garbed priests, sacrifice, and incense were emblematic of rule and judgment as well as of the message of grace to rebels. (Ford 1996b, 26-27, conventionalising his capitals; cf. 14, 15, 27, 53-7, 109)

Clements (1965, 65,67) states, “the temple was a microcosm of the macrocosm,” with the earthly physical building giving visual expression to the idea that Y^{HWH} reigned over the world and nature. “The symbolism of the sanctuary was related to the meaning and function of the cult” of Israel, an important fact when it comes to the existential and judicial relation of Y^{HWH} to his people. The temple “signified the cosmic rule of the God who was worshipped there” (ibid., 67).

In the exilic context of Daniel, the faithful Israelite, deprived of physical access to the Jerusalem temple, would contemplate the meaning of the sanctuary and its services. As Gray (1971, 148) states of a later time, “the symbolism of the altar ritual [‘burnt offering and...incense’] had impressed itself upon the imagination and thought of the Jews of the Dispersion...not less, and in many cases far more, than even on the inhabitants of the holy city.” As captured in part of a sub-title, Francis Schmidt (2001) suggests that temple thought gave “identity and social cohesion” (cf. Hals 1979, 273). While the earthly physical building with its connotations of stability and durability (George 2002, 19; Jenson 1992, 35-36,56) was shattered, a renewed physical building was anticipated (Dan 9; Ezek 40 - 48). Moreover, the knowledge of a heavenly sanctuary as the original and macrocosm of the earthly (Ps 11:4; Exod 25:8) kept the idea constant (see Canale 1998, 183-206; Davidson 1981, 336-88).

Ancient NE and specifically-Israelite concepts of the sanctuary/temple are broad, but since the שֶׁדֶרֶת (“sanctuary”) is מִצְדָק (8:11,13,14), the topic is central and some larger features relevant to Dan 8:14 will be briefly summarized. They are the links with creation and order, with covenant and Mt. Sinai, and with judgment.

The Sanctuary and Creation/Order: Doukhan (1993, 289) points to the pervasive presence of creation in apocalyptic Daniel, “dans chacun de ses chapitres.” Daniel is

also sanctuary-centred, and Balentine (1999,139; cf. Levenson 1985, 143) gives noteworthy connections between creation and the sanctuary:

Construction of the World

And God saw everything that he had made, and behold, it was very good (Gen 1:31)

Thus the heavens and the earth were finished (Gen 2:1)

On the seventh day God finished his work which he had done (Gen 2:2)

So God blessed the seventh day (Gen 2:3)

Construction of the Sanctuary

And Moses saw all the work and and behold, they had done it (Exod 39:43)

Thus all the work of the tabernacle of the tent of meeting was finished (Exod 39:32)

So Moses finished the work (Exod 40:33)

And Moses blessed them (Exod 39:43)

Further, the heptadic pattern in the Genesis creation record is replicated in the tabernacle prescriptions through God's seven speeches to Moses, each with the introductory formula, "Y_{HWH} spoke (דבר) to Moses (Exod 25:1; 30:11,17,22; 31:1) or "Y_{HWH} said (אמר) to Moses" (30:34; 31:12).

Beyond structural and verbal parallels, there are thematic links such as separation and grading (Jensen 1992, 89-114,182-209: spatial and time dimensions in the graded holiness of the sanctuary). Creation's division into spheres anticipates the sanctuary's division, such as the separation of holy and common, and holy and most holy. The divisions in creation give order to the world and reflect the cosmos generally.¹ The sanctuary's clear-cut boundaries between sacred space, time, objects and persons echo creation's orderly divisions. "Collectively, these parallels envision

¹"Cosmos" is a term with much semantic elasticity, though generally used to refer to the universe as an ordered system, but sometimes simply expressing the notion of order as opposed to chaos. In theological contexts, "cosmos" is sometimes used adjectively to focus on the world, or more particularly a part of it, that reflects the larger ordered, or harmoniously designed and regulated, universe. So the "cosmic mountain" is an elevated portion of the earth that "is given characteristics and potencies of cosmic, that is, of an infinite and universal scope" (Levenson 1985, 111) that is regulated and systematised. Sinai and Zion were regarded as cosmic mountains because they were identified, even infused, with ordered systems of Torah and sanctuary, given and sustained by the God of the universe.

the construction of the tabernacle to be an intentional complement to God's creational designs for the cosmos" (Balentine 1999, 140).

...the Temple is the epitome of the world, a concentrated form of its essence, a miniature of the cosmos.... It is the theology of creation rendered in architecture and glyptic craftsmanship...a microcosm of which the world itself is the macrocosm. (Levenson 1985, 138-39)

Just as so much that contributes to order, as environmental, political, societal, and legal order, is rooted in creation (Schmid 1984, 103-05), so re-order is rooted in the sanctuary and its ritual (Jenson 1992, 35-36,56,164,215-19). This re-ordering comes in religious redemptive terms, particularly Yom Kippur ritual (Gorman 1990, 61) that, it will be shown, is central to Dan 8:14 with the נצדק 'righting', 'restoring' of the sanctuary. Doukhan (2000, 125-34) shows how Yom Kippur biblically, and in Jewish tradition, is a solemn day of judgment (so Gane 2005, 305-09), adding that

this ceremony enacts more than the judgment. The cleansing of the sanctuary is in fact the sign of the total purification of the whole earth on the day of God's judgment. For the Israelite, Kippur symbolized the purification of the world, a true re-creation. This is why Daniel uses the expression "evenings and mornings" (Dan. 8:14).... Jewish tradition also associated the idea of Creation, like that of judgment, with the day of Kippur. The ancient Midrash, interpreting the first verses of Creation, declares: "There was an evening, and there was a morning, one day, this means that the Holy One, Blessed be He, gave them (Israel) one day, which is none other than the day of Kippur" [En.: Midrash Rabbah, *Genesis* 4. 10]. (Doukhan 2000, 129-30,134)

Hans Schmid (1976, 406) underscores the justice-Creation connection--"Die Aufrichtung von Recht und Gerechtigkeit ist nicht weniger als Schöpfungsgeschehen"--that is enacted in Yom Kippur and encrypted in נצדק of Dan 8:14.

Sanctuary and Sinai: The two major institutions of ancient Israel's religion were the Law (Torah) and temple (Levenson 1985, 2). Deity's foundational revelation of Torah on Mt. Sinai was "the prime pattern" (ibid, 18) of the relationship of YHWH to

his people. The moral, ritual and other revelation of Sinai is mirrored in the sanctuary, as its ritual revolved around the central law code of Sinai, the ten commandments, written on the two tablets and placed in the ark, in the heart of the sanctuary (1 Kgs 8:6-11).

The moral commandments calling for ethical response were to reflect the creational intention of a well-ordered world. The sanctuary ceremonial system was geared to the moral, aimed at redeeming and re-ordering that which had become chaotic through the principle of evil. The two tablets of the commandments, suggesting justice, were immediately covered by the כפרת/ ἱλαστήριον “mercy seat”/“atonement cover”.

In the ‘mountain of God’ tradition, the Sinaiatic mountain setting, as with the sanctuary in Zion, “represent the location where spatial dimensions are transcended; it is both a place where God dwells and the place where Israel is able to meet God” (Dozeman 1989, 34). The original readers of the book of Daniel would be familiar with the ANE and biblical (Exod 25:9,40; 1 Chron 28:19) idea of a celestial archetype of the earthly sanctuary. Eliade (1985, 12-17) is but one writer who has pointed out that The Sacred Mountain and Temple (and by extension the sacred city and royal residence) carries architectonic symbolism of being the centre of the world. Babylon, the historic and geographic setting for the book of Daniel, had many temples and sacred towers that had names testifying “to their assimilation to the cosmic mountain” (ibid, 14). The cultural milieu as well as the canonical worldview of Daniel was saturated with temple or sanctuary thought.

Sanctuary and Judgment: Israel as the covenant people of YHWH is another important backdrop for Daniel. The covenant relationship connects with judgment. Sinai, as law and covenant, mingles with sanctuary as judgment. In Israel, the atoning

and moral provisions of the sanctuary were followed with ethical expectations. When the latter were not forthcoming, the fire of Sinai was seen from the sanctuary:

From Zion...God shines forth...before him a devouring fire and around him a tempest rages. He summons to the heavens above and to the earth לדין עמו / to judge his people...The heavens proclaim his צדק / judicial rightness, for he, God, is שפט / the one judging. (Ps 50:1-6)

“The Zion material in vv 1-3 thus serves to highlight the cosmic implications of Sinai” (Levenson 1985, 208), and as in Ezek 8 and 9, so here, judgment from the sanctuary first focuses on Israel as the professed people of YHWH.

The book of Daniel is ever conscious that the reason for Israel being in Babylon is the disobedience of the covenant people to the Sinaiatic contract (Dan 9:3-19, especially vv. 11-13 [cf. 11:30-35]; 1:1-2, continuing from 2 Kgs 24:1-4; 2 Chron 36:5-7). Ps 50 draws the fateful contrast between the two classes within that covenant community. There are the loyal who “fulfil [their] vows to the Most High” and are promised deliverance “in the day of trouble” (vv. 14-15); and there are the disloyal: “But to the wicked, God says, ‘What (right) do you have to declare my statutes or take my covenant on your lips?’” (v. 16). The book of Daniel echoes this contrast, and is summarized in Dan 11:30-35: מרשיעי / עוזבי ברית (קדש) “acting wickedly against /those forsaking the (holy) covenant” versus עם ידעי אלהיו / עם משכילי עם “the wise of the people”/“the people knowing their God”. “There is a division within Israel between ‘those who violate the covenant’ and ‘those who know their God’” (Collins 1998, 112).

Ps 50 has a collective and universal outlook, but the next psalm complements this with a prime example of the specific and individual case of David. In this Psalm, David acknowledges to God “...You are תצדק [qal] just/proved right [NIV] when you speak and you are תזכה [qal] clean/blameless when you judge” (Ps 51:6[4]).

Judgment is viewed from the vista of theodicy, as it again centres on the people of God.

It is important to note that the Hebrew scriptures often feature judgment as emanating from the sanctuary, and often in relation to Y^{HWH}'s professed followers. William Shea (1980, 2-36; 1981, 283-91; 1992, 1-29) surveys a representative 28 passages in the Hebrew scriptures that deal with judgment in connection with the sanctuary (wilderness tabernacle, heavenly and Jerusalem temples). Of these 28, 22 relate to God's professed people, 6 to foreign nations (1992, 26). In Daniel, some passages dealing with judgment are not specifically connected with the sanctuary (Dan 2:44; 8:25; 11:45), whereas others are (7:9-13,22,26; 8:14; 12:1), and those connected with the sanctuary often deal more "with God's people than with the nations" (*ibid.*, 28).

The importance of the lesser historical judgments through the Hebrew scriptures comes from the pointers they give to the apocalyptic judicial descriptions in works like Daniel. Shea (1992, 15-23), followed by Davidson (1997, 71-93), concentrates on Ezek 1 - 11 and 40 - 48. Both show how these large sections are complementary, with Davidson giving a chiastic outline of the whole book: Ezek 1 - 11 has Y^{HWH} coming to his temple for an investigative-type judgment, then departing; chapters 40 - 48 also show Y^{HWH} coming to his temple, this time to the restored temple on the Day of Atonement and not departing (Davidson 1997, 75-89).

Y^{HWH}'s ^{בְּרִית} or covenant lawsuit (chaps. 5 - 6; 8 - 11) effects an arraignment of Judah and a description of her wayward behaviour, amounting to an investigative judgment (Davidson 1997, 79). Shea (1992, 19-20) points out that Ezekiel depicts the arraignment of Judah continuing for 14 months, differentiating between the two classes among the covenant people, "the righteous and the wicked." Then, Y^{HWH}

departs from his temple (Ezek 9:3; 10:4; 10:18). In the complementary section Y_{HWH} is seen returning to his temple (43:2-5) on the tenth day of the fall New Year (40:1), *Yom Kippur* (Shea 1992, 23). Together with added input from his total chiasmic structure, Davidson (1997, 89) concludes that Ezekiel's major focus "upon judgment/restoration is grounded in the motif of covenant lawsuit/Day of Atonement in the literary arrangement" as follows:

A - A' (Ezek 1 - 11; 40 - 48): Covenant Lawsuit/Day of Atonement;

B- B' (12 - 23; 34 - 39): Oracles of Judgment/Restoration (supporting and developing A - A')

C-C' (24; 33): The Transitional Siege-Fall of Jerusalem;

D-D' (25:1 - 28:10; 29-32): The Judgment Oracles against Israel's Neighbours; and

E (28:12-19): Cosmic Judgment upon the Fallen Cherub (the chiasmic apex)

Later in this chapter, the differentiating judicial investigation within Israel from Ezek 34 will be discussed. Here, it can be noted that in the Ezek 36 restoration of Israel, there is a 'pronouncing clean/innocent' (טָהַר) at verse 25 (Scholnick 1983, 39-57) that presupposes the separating judgment of chapter 34 and the cultic *Yom Kippur* framework of the book.

Added to the priestly Ezekiel as a major backdrop to Daniel are the lawsuits and court trial depictions of God's people elsewhere, especially in Isaiah (Isa 1; 43:22-28; 50:4-11), and the cries for personal judgment by the psalmists (Pss 7:1-11,17; 17:1-15; 26:1-7; 35:1-28; 43:1-5; 54:1-7) often in the face of the "How long?" question of suffering (35:17; cf. Dan 8:13). A sanctuary setting is obviously presupposed with these references, in the sense of Y_{HWH}'s deliberations being conducted there or the pleas being addressed to God in his sanctuary (cf. Ps 26:6-8; 43:3-4). Describing the covenant lawsuit in the prophets generally, Averbek (1995,

116) states how Y^{HWH} brought his people “into the cosmic court for judgment (Hos 4:1; 12:2; Isa 3:13-26; Mic 6:2; cf. also Isa 1 and Jer 2).”

The lawsuit genre clearly permeates biblical literature, sometimes in a cultic context (e.g., Ezek 1 - 11), sometimes at the city gate (2 Sam 15:1-4), sometimes unmarked (Isa 43:9). The origin or place (Tucker 1985, 338-39) is not as important as its presence and function.

The “tabernacle and the temple were the architectural representations of the people of God” in that the liturgical hierarchy was reflected in the layman in the courtyard, the priests in the holy place, and the high priest in the most holy place (Leithart 1999, 22). God dwelling among his people in the sanctuary (Exod 25:8; 29:45-46), then, was more than a comforting thought, it was also judicially reassuring and fearful when conflict and evil were among his professed people because the sanctuary was also the place of God’s judgment. To be God’s people was to enter into the place of God’s judgment.

With this wider background, the initial verses of Daniel referring to the transfer of the sanctuary vessels from Y^{HWH}’s sanctuary to a pagan temple, sets up sanctuary themes. To Boice (1989, 15) this is no “incidental or irrelevant beginning. On the contrary, it is the theme of the book and the key to everything that follows.” Baldwin (1978, 78-9) notes how the removal of the sanctuary vessels calls for the theme of righting, restoring and vindicating God’s authority (cf. Ackroyd 1987, 46-60, regarding their psychological and religious significance). Des Ford (1996b, 24-6, 143) notes the beginning of an ongoing theme of the attack upon the sanctuary, and also shows that the sanctuary theme is a hermeneutical key:

The fact so clearly taught in the book that the sanctuary is the symbol of the divine kingdom is a major key for interpreting such passages as 8:14; 9:24-27; 12:11-13....Many discussions on Daniel 8:14, for example, proceed as though that passage were the only one in the

whole volume mentioning the sanctuary, whereas chapters 1, 5, 8, 9, 11, and 12 also refer to it by name, and other chapters do so by implication. (ibid., 27)

Even more comprehensively, Winfried Vogel (1996, 21-50) has systematically tabled sanctuary motifs in Daniel under five headings that will be summarised here with some additional notes and textual references:

Cultic Space

Mountain (2:35,45; 9:16,20; 11:45), Sanctuary (8:11,13,14; 9:17,26; 11:31; cf. 1:2, etc.); Throne (7:9; cf. 5:20), City (1:1-2; 9:16,18,19,24,26): The links between the “holy mountain” (9:16,20; 11:45), Jerusalem, the throne and the sanctuary, particularly in Dan 9, suggest a further link with the nominal שְׁקֵד for “sanctuary” in 8:13-14. There is also a sanctuary link with the stone “cut out of the mountain without hands” (2:45) that, in an event of judgment, smites the image symbolizing earthly powers (cf. Ford [1996b, 53-7], who also links the “stone” with the judgment event of Dan 7:9-13 and “the parallel passage of 8:14”).

Cultic Time

Ten Days of Non-Defilement (Dan 1:8-16), Three Weeks of Mourning (10:2-3), Three Times of Prayer (6:11,14[10,13]), Time of the Evening Offering (9:21), Periods of Seven (9:2,24-27).

Cultic Objects

Temple Vessels (1:2; 5:2-3,23), Images (chaps. 2; 3), Offering and Incense (9:21,27); Sacrificial Animals (chap. 8: ram and goat): The double reference to the vessels, and the pagan temple, at the commencement of the narrative indicates the significance of the action in transferring the objects from one temple to another. It “sets the stage” for the theme of the temple as the centre of God’s presence and activity in ruling, judging, atoning, in the face of a usurping power as Babylon (Dan1:1-2; 5) and the little horn (chaps. 7; 8).

Cultic Personage

The Man Clothed in Linen (Dan 10:5; 12:7); the Messiah (9:26); Daniel; the Three Hebrews (chap.3); the Saints (7:21,22,25,27; 8:13[sg.],23). Daniel’s mourning/ fasting attitude in Dan 10 is depicted with the verb עָנָה [as a hithpaal infinitive] in verse 12: “to humble yourself” and shown to connect with the language of the Day of Atonement (Lev 16:29,31; 23:27,29,32 [all, except 23:29, are עָנָה as a piel with נָפַשׁ, so having the same reflexive, causative idea]). Physical fasting and spiritual overtones of humility and contrition (cf. Ps 109:16,22; 147:3) are seen in the verb, fitting the context of Lev and Dan 10. Vogel (1996, 48) states, “Lacocque, *The Book of Daniel*, p. 205, sees the whole ‘rite’ of mourning in this chapter [Dan10] as ‘particularly fitted for the Day of Atonement’” (cf. Zohar 1988, 615, fn. 29 regarding the function of the Yom Kippur fasting). Taking “the first month” (10:4) as Tishri, rather than Nisan, Daniel’s fast would come during the autumn festivals, including Yom Kippur.

Cultic Performance

תמיד (Dan 8:11-13; 11:31), the Cleansing of the Sanctuary (8:14), Atonement and Anointing (9:24-27), Liturgical Prayers (chap. 9), End of Sacrifice and Offering (9:27). Dan 9:24-27 has a profound cultic perspective through כפר “atone”, משה “anoint”, קדש קדשים “the holy of holies”, cutting off of the משיח “Messiah”, and cessation of זבח “sacrifice” and מנחה “offering” (Hasel 1986, 437). The six lines of verse 24 are interrelated by synthetic parallelism, with “and לכפר to atone for iniquity” paralleling “and למשה to anoint קדש קדשים holy of holies”. Doukhan (1979, 11) has pointed out that the anarthrous קדש קדשים generally refers to the sanctuary or some part of it, but not the second apartment specifically as that normally has the article (though article usage in Daniel “is not consistent as in earlier Hebrew” [Roy Gane 2007: personal communication]). There is only one other time in the Hebrew scriptures where כפר, משה and קדש קדשים occur together, in Exod 29:36-37, dealing with the consecration of Aaron and his sons to the high priesthood. The general connection of Dan 9:24 with 8:13-14 is clear (e.g., Feuillet 1953, 197-8: “complètement mutuellement”; Goldingay 1987, 259-60; 1989, 94), but through Doukhan’s insights the Danielic passages are seen as inauguration (Dan 9:24) to righting through a cleansing judgment (8:13-14); that is, as prelude to postlude (Hasel 1986, 436-39, 446; Pröbstle 2006, 686-88, 701).

Vogel’s very helpful overview goes further to demonstrate how these cultic motifs and themes elucidate the concentric and chiasmic literary structure of the book of Daniel, viewing Daniel in two halves with chapter 7 as the central hinge (1996, 34-39, 50). His overview could be presented in a diagram as:

- Dan 1:** Introduction
- 2:** Judgment from the Sanctuary
- 3 and 6:** Usurpation of True Cult and Righting
- 4 and 5:** Desecration and Judgment
- 7:** Vivid Description of Judgment
- 8 and 11:** Usurpation of True Cult and Cleansing
- 9 and 10:** Penitence and Atonement
- 12:** Judgment from the Sanctuary

A summary of Vogel’s expansion follows:

Chap. 1: Introduction of Cultic Motifs--cultic space: house of God (v. 2); cultic time:10 days (vv. 12,14); cultic objects: temple vessels (v.2); cultic personages: Daniel and three friends without blemish and defilement (vv. 4,8); cultic performance: non-defilement (v.8).

Chaps. 2, 7, and 12: Judgment from the Sanctuary--with chapter 7 having the dramatic judicial description.

Chaps. 3 and 6: Usurpation of the True Cult--central issue of enforced worship.

Chaps. 4 and 5: Desecration and Judgment--the boastful word (chap. 4) and sacrilegious deed (chap. 5) evince 'cultic arrogance' and desecration met with judgment from Y^{HWH}.

Chaps. 8 and 11: Usurpation of Cult and Consequent Judicial Cleansing (similar to chaps. 3 and 6).

Chaps. 9 and 10: Daniel represents his people in humble fasting and praying, receiving revelation and understanding; also atonement and victory; all related to the Day of Atonement as personal experience, salvific assurance, and triumphant outcome.

Vogel (1996, 36-39) concludes, stressing the centrality of the sanctuary in the theology and concerns of Daniel and how all of the book's theological concepts are to be understood from the cultic perspective. Not all references appear to balance perfectly, such as the chapter 2 'judgment from the sanctuary'/chapter 12 complement. However, the numerous examples show how the sanctuary theme unifies the book, with worship, judgment, and Yom Kippur (particularly in chapters 7 - 12), being prominent. The work of Pröbstle (2006, 476-78, 485-89) shows the dominance of the cultic theme in 8:1-14, particularly as the vision reaches toward its climax.

If sovereignty, judgment, kingdom and sanctuary mean anything in the apocalyptic context of Daniel, they must directly impinge on the human level in a marked way. This leads to a neglected theme that will now be addressed.

The 'Conflict-Test-Evaluation-Vindication' Pattern: As introduced earlier, this pattern is repeated through the book of Daniel with many of its multiple aspects: 'Stimulus(Wrong/Crime/Problem)-Conflict-Test-Review/Evaluation-Decision/Verdict-Outcome(Deliverance/Vindication as anthropodicy leading to theodicy/Restoration/Reward)'; in short, a 'Conflict-Test-Evaluation-Vindication' theme. While manifest in the narrative section and continuing into the visions, aspects of it are more implicit than explicit in Dan 7 and 8.

Some commentators have noted a thematic pattern in the visions. Davies (1985, 58) builds on Collins when he points to the pattern of the complex of events in chapters 7/8 – 12: Past History-Threat-Supernatural Intervention-Salvation. Ford (1978, 27) is even more incisive:

Thus the theme is the same as in the first half of Daniel--the saints are tested, the heathen apparently triumph [and a God-professing class of “those who forsake/act wickedly against the holy covenant (Dan 11:30,32) become “the wicked” (12:10], but God intervenes, vindicates his people in judgment, and elevates them to everlasting joy. Thus the chapters all tell the same story with emphasis upon trial, vindication, and reward.

To illustrate the integrative ‘Conflict-Test-Evaluation-Vindication/Restoration’ theme, reference can be made to Dan 1. The opening verses of the book have Babylon and its gods pitted against Judah and its God. While the God of the Hebrews is depicted in overall sovereign control (וַיִּתֶּן אֱלֹהִים, 1:2), the sanctuary vessels from Judah pass to a Babylonian temple. On an earthly level, it would have appeared that Marduk, Nabu, Bel and other pagan deities reigned supreme through their human king. The players are then in place for the first ‘Conflict-Test-Evaluation-Vindication/Restoration’ story in the book of Daniel, that of the four Hebrews refusing the royal food of Babylon. The conflict leads to two tests and to the vindication and even promotion of the Hebrew young men.

It was noted in Chapter 3 that biblical narrative often employs “a pattern” of actions to establish “a kind of rhythm of thematic significance” (Alter 1981, 181).

Alter actually goes further:

If pattern is decisive in the biblical stress on repeated actions, concatenation [a union by linking together] is equally important. There is in the biblical view a causal chain that firmly connects one event to the next, link by link, and that, too, accounts for a good deal of recurrence in the narrative shaping of the events; for analogy reinforces this sense of causal connection. (Ibid.)

Alter has in mind narrative events like Jacob defrauding Esau, fleeing, and being deceived by Laban and then his own sons. However, the same principles can be applied to the compressed accounts in apocalyptic Daniel. Conflict between good and evil leads to test situations; there is a climax with a review of proceedings, leading to vindication and restoration or reward. The repeated stories and visions reinforce the causal connection between the phases of action. On the Plain of Dura, good and evil are in conflict over enforced worship (Dan 3:1-5, 8-18), a test situation ensues (vv. 6-7, 19-21), followed by an amazed King Nebuchadnezzar seeing the outcome and reviewing the test and the loyalty of the three Hebrews (vv. 24-27), then declaring the superiority of the God of the Hebrews and promoting the three worthies (vv. 28-30). Proximity of good and evil occasions conflict, leading to or causing tests; the tests parade the values of the protagonists and antagonists and the participants' loyalty to them; then after the test period there is an evaluation, leading to vindication and reward-restoration (or shame and punishment).

Much contemporary scholarship devolves upon the distinction between 'tales of court contest' (Dan 2; 4; 5), 'tales of court conflict' (chaps. 3; 6) and 'muted conflict' or 'introduction' (chap. 1). However, through structuralism, one consistent underlying structure can be discerned--the replication of the above 'Conflict-Test-Evaluation-Vindication/Restoration' pattern spanning both the narrative and visionary sections of Daniel. This pattern closely reflects a basic structure in the book of Job as well (see Wills 1990, 10-11, 199-204, who in turn adapts Müller's [1977: 77-98] outline).

Within such a pattern, the idea of 'test' deserves more focus because of its prominence in Daniel. In the Hebrew Bible, the occasion of test is quickly broached, even in the perfection of Eden (Gen 2:17-3:19). The world is tested in Noah's time

(Gen 6–9); Abraham, Lot and Sodom are tested (Gen 18 – 19; 22), as is Israel in the wilderness, and Elijah, the prophets of Baal and Israel on Mount Carmel, and so on.

These moral tests generally call for overt declarations of loyalty. They reveal the innermost values of those tested and manifest the degree of attachment held by those professing them. Tests parade, question, critique, and check virtues and their proponents. Moral tests relate directly or virtually directly to the Creator, hence the will of the Sovereign God is inextricably involved. Sometimes Deity's involvement is only implied, other times it is made overt.

Introducing the classic Mount Moriah test, אלהים is articular and there is a reversal of the usual word order to place the subject before the verb (והאלהים נסה) את־אברהם, “that God tested Abraham”, Gen 22:1), all to give emphasis to the tester (Davidson [Jo Ann] 2000, 52-53 and Warner 2005, 25, who quote Tribble's translation: “... God, indeed God, tested Abraham.”). Describing this test as a spiritual process of “affliction, anguish, temptation,” Moberly (1992, 100; cf. 40-41), echoing von Rad, states, “God works in people by breaking them down, stripping away all customary supports and comforts, and bringing them through suffering to a true recognition of God as he really is.” This is the more extreme test; it is Luther's *Anfechtung* from God that “brought persons to a point of crisis (boundary situation) where he or she was forced to make a decision for life or death” (Stephens 2000). Whether extreme or mild, however, tests reveal a person's experience and their life values.

Brueggemann draws attention to the idea of testing, particularly in this experience of Abraham (Gen 22), and for Job and Jesus. Testing is also “a common theme for a time of syncretism, like the Ahab-Jezebel period (cf. 1 Kgs 17 – 19; 21). The term ‘testing’ (*nāsāh* [נסה]) is prominent in Deuteronomy...” (Brueggemann 1982, 192). What is important in Brueggemann's analysis for the ‘Conflict-Test-

Vindication' pattern in Daniel is how the general idea of testing ineluctably leads the biblical reader into juridical thinking. Brueggemann places בִּחֵן (“test” “examine”) alongside נִסָּה, and cites passages with בִּחֵן dealing with God’s general trying of the heart (1 Chron 29:17) through to specific conflict situations. The latter include individual laments involving false accusation in which the righteous call to God to try them; that is, to judicially evaluate and deliberate upon their integrity and so lead to their vindication (e.g., Ps 7:9; 17:3; 26:2). Such probing, questioning occasions can also bring God’s judgment into question (Jer 11:18 – 12:6 with בִּחֵן in 11:20 and 12:3). After stating that the imagery of בִּחֵן conjures up “a more directly juridical concept”, Brueggemann (1982, 190) cites the “testing by *Satan*” with its legal colouring (Job 1 – 2), and concludes that these terms, בִּחֵן, שָׁטָן and נִסָּה, “make clear that testing is no marginal notion in the faith of Israel.”

This conclusion is quite important for the ‘Conflict-Test-Evaluation-Vindication/Restoration’ theme in Daniel as it passes from the obvious employment of the theme in the narratives (chaps. 1 - 6) to the historical apocalypses of chapters 7 - 8 and their explication (9 - 12). Dan 7 - 12 accents the judicial element quite overtly. In Dan 7 the little horn power uproots three other horns (“kings,” v. 24) and speaks challengingly (v. 8); then the judgment convenes, “nicht ein Gericht Gottes auf Erden, sondern der Schauplatz des Gerichtes ist der Himmel” (Düsterwald 1890, 177) (vv. 9-10).² Again, the reader is returned to the challenging “great words” that the horn power is speaking on earth (vv. 11-12) before being returned to the scene in

² Düsterwald (ibid.) continues to say that the Dan 7 context denotes a pre-judgment (“ein Vorgericht ist”) later confirmed by a universal world judgment. So Hewitt (1948, 133): “Apparently this is not the final judgment of the great day but a special pre-judgment...”; Wolf (1961, 408): “The judgment scene in 7:9-14 is not necessarily a last judgment...”; and T Robinson (*Daniel...*, [1892, 19:139], quoted in Pfandl 2004, 71-72): “...this is not the general judgment at the termination of Christ’s reign on earth, or, as the phrase is commonly understood, the end of the world. It appears rather to be an invisible judgment carried on within the veil and revealed by its effects and the execution of its sentence. As occasioned by the ‘great words’ of the Little Horn, and followed by the

heaven (vv. 13-14). The interpretation of this vision reveals that “this horn was waging war with the saints and was prevailing over them until the Ancient of Days came and judgment was given to the saints of the Most High” (vv. 21-22).

The pattern of ‘Conflict (little horn versus the saints)-Test (in life)-Judicial Test-Vindication (judicial verdict diminishes the little horn and elevates the saints)/Restoration (of the kingdom to the saints)’ is seen again in the fourth and final vignette of the horn power’s activities (vv. 24-27). There is quite an advance in this pericope, however. The little horn will not only “wear out the saints of the Most High” but it “will speak words against the Most High” (v.25), a vertical thrust. Further, it will “think to change the times and the law” (v.25) which, given its connection with the saints and the Most High, shows purposeful, religious intent. The little horn is a “politico-ecclesiastical” power (Hewitt 1948, 107,97).

The next vision in Dan 8 parallels the historical apocalypse of chapter 7, and picks up and intensifies the religious and vertical thrusts of the little horn. The horn “magnifies itself even to the Prince of the host and from him removes the continual [cultic provisions: *התמיד*], and the place of his sanctuary was overthrown” (8:11). The religious activities seem to be taking place among professed covenant partners. The horn throws “truth to the ground” (v.12) and “both sanctuary and host” are “trampled under foot” (v.13) until “the sanctuary is righted/ cleansed/*קִדְּשׁוּ*” (v.14). As a function of the *קִדְּשׁוּ* lexeme (v.14; chap. 9; 12:3), Johnson (2003, 262) deals with the notion of testing:

Yahweh’s activities of watching over and upholding the covenant include also testing his covenantal partners. ...to determine that person’s status within the community (Am. 9:9). In Isa. 7 King Ahaz is put to the test and does not pass (cf. also Ezk. 9; Zech. 13:8). The acquittal of a righteous person in court is viewed as a test by Yahweh (Ps. 7:9-10[8-9] [“YHWH will judge the people. Judge me, O YHWH

taking away of his dominion, it might seem to have already sat. As, however, the sentence is not yet by any means fully executed, it may be sitting now.”

according to my צדק ...You will establish the צדיק, for the צדיק אלהים/just God is בִּהְיוֹן/a tester of minds and hearts.”]) that also reveals the distinction between the righteous and the wicked (Ps. 11:5).

Watson (1960, 258) shows how the LXX interprets בִּהְיוֹן in terms of δικάσιω to mean “‘vindicated by successful testing,’ ‘examined and declared fit’” for Ezek 21:18 (LXX/Engl.13), confirming the overlap between the ‘test’ field and δίκ-/צדק. Gaston (1970, 175) interprets the sanctuary of Dan 8:14 and 9:24 “figuratively in terms of the holy community”, and suggests the link between the נִצְדָק of the sanctuary (8:14) and the מצדיק ‘justifying’ or ‘refining, purifying and making white’ of “the many” by the wise (12:3; 11:35) (ibid., 119).

The interpretive section of Dan 8 (vv.15-27) identifies some of the historical players (Medo-Persia and Greece, vv.20-21) and further describes the little horn’s activities (now as a “fierce-faced king”, vv.23-25), but needs further supplementation in the following chapters. As it receives that supplementation, particularly in chapters 11 - 12, the ‘Conflict-Test-Vindication-Restoration’ theme continues to run through the second half of Daniel. This will be shown using parallels between chapter 8 and chapters 11 - 12:

Conflict:

Dan 8: LittleHorn/King of Fierce Looks vs. Saints (8:13, 24-25) and Prince (vv.11, 25)--place of sanctuary thrown down and trampled, התמיד taken away, transgression of desolation (vv.11-13)

Dan 11 - 12: “King of the North” vs. People of God/the משכילים/“wise” (11:32-33) and God (v.36)--profaning the sanctuary, taking away התמיד, setting up the abomination of desolation (v.31)

Test (for Saints):

1. In Life

Dan 8: Strongly implied in the “How long ההזון/the vision?” question regarding the evil working of the little horn to continue (8:13). Also, the angelic interpretation adds to aggression the tactics of “cunning/שכל and deceit” (v.25), as it is stated that ההזון is to be לעת קץ (“to the time of the end” v. 17).

Dan 11 - 12: Again, strongly implied in the falling and refining of the משכילים until עת קץ (11:32-35), as the angelic interpreter notes aggression (v.33) and adds intrigue (v.30) and corruption by flattery (vv. 32,34). See Hartman and DiLella 1978, 298-300, who are strong on the idea of apostates being tested .

2. In Judgment

Dan 8: Sanctuary נצדק (8:14: more later)

Dan 11 - 12: "...your people shall be delivered, every one having been found written in the book (12:1; cf. v.13 below)

Vindication:

Dan 8: The sanctuary is נצדק at the end of the 2,300 days (8:14), paralleling the judgment that vindicates the saints and exposes the little horn in chap. 7.

Dan 11 - 12: See 12:1 in the previous point; and at close of the book where it is promised to Daniel "...and you shall stand in your allotted place at the end of the days" (12:13). Many scholars see this promise as vindication for Daniel's life work, linking the promise back to the resurrection (v.2), itself resulting from a judicial scrutiny of the book of record (v.1) wherein the prophet with his mantic wisdom has been found to be among the ממשכילים/"wise" (v.3) (cf. Pfandl 1992, 255). "Daniel, with the prophets[,] will stand in his lot, in the Day of Judgment" (Conner 2004, 5).

Restoration:

Dan 8: Part of the thought in the sanctuary being נצדק at the end of the 2,300 days (8:14).

Dan 11 - 12: Resurrection and inheritance (12:1-3,13).

It is now time to broaden the context of Dan 8:14 intertextually.

Context of Dan 8: (d) Canonical and Intertextual

On a purely literary level alone, a text will inevitably draw on prior literature.

"Allusion to antecedent literary texts is an indispensable mechanism of all literature, virtually dictated by the self-recapitulative logic of literary expression" (Alter 1992, 110). Alter goes on to identify "a remarkable density of such allusions" in the Hebrew Bible. This is particularly so in the imagery-rich apocalyptic text of Daniel.

Daniel drew on contemporary major prophets Jeremiah and Ezekiel. The 70-week prophecy of Jeremiah was studied by Daniel (Dan 9:2). The earlier-noted portrayal by Ezekiel of YHWH leaving his temple because of the perfidy of his people (Ezek 1 - 11), then the post-Exilic temple restoration (40 - 48), resonates with Israel's captivity and the thinking expressed in the book of Daniel (Dan 9:4-19, 24-27; 8:11-14). Keil (1978c, 3:13) writes of the twin tasks of Ezekiel and Daniel in Babylon, the former specifically to Israel, the latter to both heathen rulers and the people of Israel.

Ezekiel is a major seed-bed for the book of Daniel, but more Danielic-connections within the Hebrew Bible are evident. Together with Ezekiel and Jeremiah, Isaiah (esp. chaps. 40–66) is also important for the notions of covenant, judgment (the court trials were noted), theodicy, deliverance, the restoration of Israel and the temple (post-Exile). More connections should be made, such as with wisdom literature, with Zechariah (cf. Niditch 1980, 232) and the Psalms, and certainly the Leviticus connection. However, for present purposes the less commonly observed Job-Daniel link will now be developed.

Intertextual Context: Job and Daniel: It has been shown that Job and Daniel share the Conflict-Test-Vindication-Restoration pattern and Job has a heavy concentration of verbal קָטָן . Shared elements will be taken further here:

Common Plot for Story/Stories

- Both quickly come to a test situation, after reverses to the heroes Job and Daniel: Job 1 - 2; Dan 1.
- Human ‘adversaries’ are soon introduced to set up close conflict between people: Job 2:9-10; 4 - 25; Dan 2 and 3.
- The heroes are introduced as wise men: Job 1:1; 2:3 (cf. Prov 1:7 [Smick 1988, 879]; Job 28 - 29); Dan 1 - 2 (cf. Gowan 2001, 27).
- The heroes are portrayed as having for a period of time lost prominent roles in society and civil administration: Job 15:17; 29:12; 31:21; Dan 2:13-18; 6:1-28 (and compare Daniel’s patron, King Nebuchadnezzar, Dan 4).
- The conflicts move forward to culminate in resolution and reward: Job 42; Dan 12.

Shared Thematic Elements

- Both Job and Daniel have the ‘double test’ motif--test in a life trial, test via a review and examination of the tried subject. The experiential test is seen in Job’s trying losses (Job 1 and 2) and relational disputations (2:9-10; chaps. 3 - 37). The review test comes in both the disputations and the divine speeches, God rebuking but vindicating Job (40:1-10; 42:1-10). Daniel commences with physical-mental tests that are complemented by two review examinations (Dan 1). Subsequent chapters continue the life-test-cum-review-evaluation sequence to varying degrees (especially seen in chaps. 3; 5; 6;

7) until the book closes with this pattern in the final line of prophecy (Dan 11 – 12: see 11:30-35/12:10 and 12:1-3/13).

- In both books the life tests are interpreted, in part, in terms of disciplining (Job 4; chaps. 32–37; Dan 11:35; 12:10; cf. 9:4-19)--with satisfactory outcomes for the leading characters.
- Both set forth the experiences of the respective heroes as object lessons, showing the difficulty of the trials, and carrying the theme of “How long?” (Job 3:20-26; 6:8-11; 7:3-4,7-21; 9:20; with 7:19: כמה “How long?”; Dan: chaps. 7 - 9; 11 - 12; with 8:13: עד-מתי “How long?”)
- Job and Daniel each feature key heavenly councils (Job 1 - 2; Dan 7) and strikingly depict heavenly intervention in earthly affairs (Job 1 - 2; 38 - 42; Dan 2 - 6; 9; 10 especially). These chapters also show another shared theme: As in the introduction to Job, so also “behind the struggles on earth Daniel perceives a conflict transpiring on a cosmic level in heaven” (Ferch 1986, 67)
- Both books underscore the perfidy of even religious persons (Job 13:4-13; 42:7-8; Dan 9:5-8,13-16) while simultaneously upholding some as righteous (Job 1:1,8; 2:3; Dan 6:20-22; 12:3,13). These righteous include Job and Daniel who nonetheless acknowledge their sin(fulness) (Job 7:20-21; 42:6; Dan 9:20), and look to a heavenly mediator to represent them in the judicial review process (Job 16:19-21; Dan 7:13; 12:1), both holding the hope of the resurrection (Job 19:25-27; Dan 12:1-3,13).
- As with the majestic portrayal of God in Job (38 - 41), so “the God of Daniel is first and foremost supreme in his endless existence, unfathomable wisdom and limitless power” (Ferch 1986, 53). Each book deals sharply with the position and limitations of humankind before God who is shown as sovereign, the ultimate ruler in the earth (Job 1 - 2; 38 - 41; Dan 4:14,22,29[17,25,32]). What Job acknowledged in awe and contrition after his humiliating self-realisation before God (Job 40:3-5; 42:1-6), so the likewise repentant Nebuchadnezzar, Daniel’s patron, also echoes in his humiliating self-realisation:
 “...his dominion is an everlasting dominion and his kingdom from generation to generation. And all the inhabitants of the earth are reckoned as nothing...and none can stay his hand *מה עברת לה* and say to him, ‘What are you doing?’” (Dan 4:31-32[34-35]; cf. vv. 33-34[36-37]).
 The last two clauses echo Job’s earlier statement: “...who can hinder him? *מה תעשה ממי יאמר אליו* Who can say to him, ‘What are you doing?’” (Job 9:12; cf. 34:17-30 in Job).
 Both the repentant Job and Daniel’s repentant Nebuchadnezzar were restored to their former positions, and each was sought out and honoured on the human level, after acknowledging the rule of the divine (Job 42:10-17; Dan 4:33[36]).
- In both books, the sovereign rule of God, however, is given delicate poise in dealing with the leading figures of Job and Daniel. Both commence with YHWH /Adonai in a position of overall control (Job 1:6-12; Dan 1:2) together with the moral or natural perfection of nobility in the hero (Job 1:1-5; Dan 1:3-7), and then immediately move to the testing of that God-honouring person.

There are other parallels germane to this thesis, such as the interest in priestly/sanctuary matters (Job 1:5; 42:8; Dan 1:2; 5:2 - 4:23; 7:9-14; 8:11-14; chap. 9; 11:31). Also, while the literary form of Job is disparate from Daniel's apocalyptic, yet the dialogic-disputation speech has a theological purpose designed to exhaust the argumentation of the opponent and so be resigned to the divine response to resolve the perceived inequity or enigma (cf. Hill 1995, 263). Apocalyptic meets people who are dialoguing, even disputing, with God, asking why and how long questions (cf. Dan 8:13). It, too, ultimately looks for a decisive divine response to resolve injustice.

Regarding the tests, even contests, in both Job and Daniel, there is an illuminating parallel in the contest literature of ancient Mesopotamia. Discussing the literary forms of non-proverbial wisdom, Hill (*ibid.*, 268) cites the stories of *The Snake and the Eagle*, *The Tamarisk and the Palm*, *The Ox and the Horse*, and states:

These stories represent a literary hybrid of the fable known as "contest literature," a development that has its precursors in Sumerian texts. A stock pattern has been identified in the contest literature, including a mythological introduction which sets the stage for the meeting of the two contestants, the debate between the parties, and concluding with a judgment scene before a deity who settles the dispute.

The conflict, test, or even contest, leads to a judgment scene before Deity to settle the dispute informally in both Job and much of Daniel, formally in Dan 7.

The common elements in Job and Daniel illumine the issues of anthropodicy and theodicy amid the practical test situations. The heavy usage of verbal קצף (and "cleanse" words) in Job, within themes shared in common with Daniel, means that Job is a promising source for understanding נצדק at Dan 8:14.

Dan 8: Form and Structure

In general terms, Dan 8 replicates the 'dream/vision plus interpretation' structure seen in the three previous lines of prophecy: 2:31-35/36-45; 7:1-14/15-28;

and 8:1-14/15-27. This is a fundamental hermeneutical literary device. These three dreams and visions are historical apocalypses (see Collins 1979, 30-36) cast in the form of symbolic vision reports. All have introductory and concluding frameworks.

Dan 9 grows out of and comments upon chapter 8. The ninth chapter “reflects the sequence of a lament followed by an oracle. The plot is related to the revelation given in chapter 8” (Petersen 1999, 218; who also writes of “the themes of chap. 8” being “understood in the light of the prayer of chap. 9” [209]; cf. 197-210, 291). Chapters 10 - 12 give further commentary on chapter 8.

Dan 7 and 8 are quite closely related, as seen through their literary proximity and nature as animal apocalypses. They are paralleled in length, and in the balance between vision and interpretation. Each has auditions, and each majors on the activity of the little horn power and the counter to it. Says LaCocoque (1988, 171): “Collins saw clearly when he wrote, ‘Daniel 7, Daniel 8 and 10 - 12 all deal with the same events in somewhat different language, because no formulation is adequate.’”

Goldingay (1987, 201) suggests that the symbols of chapter 7 are more enigmatic than those of the more historical chapter 8: “Chap. 7 is deep, allusive, imaginative; chap. 8 is sober, explicit, concrete” (followed by Lucas 2002, 210). At points this is so, as when chapter 7 provides no concrete interpretation of the historical powers given in 8:20-21. However, both visions are grounded historically (7:1; 8:1), and in regard to allusive and explicit portrayals, the reverse to Goldingay and Lucas can be true. This is most evident where Dan 7 concretely describes the judicial opening of books in a court setting (vv. 9-10,14), whereas the parallel section in chapter 8 simply gives the summary reference to the sanctuary as קִדְשׁ (v.14). Further, in the interpretations, chapter 7 twice explicitly follows up the court scene (vv. 22, 26) while chapter 8 has only partial reference back to verse 14 (8:25d, 26a).

The necessary expansion of Dan 8 comes in chapters 9 - 12. "As exercises in theology and communication, the two visions [of Dan 7 and 8] thus complement each other" (Goldingay 1987, 201). Chapter 8 is a sequel to chapter 7 (Davies 1985, 57).

Unlike chapters 2, 9 and 10 - 12, Dan 7 and 8 have no extended narrative setting. Instead, they have very brief but matching introductions and conclusions (more later). Dan 8 can be outlined:

Introduction: Time, Place and Visionary's Experience (vv. 1-2)

Vision Report (3-14)

The Ram and the Goat (3-8)

The Little Horn: Powerful, Exalted, Destructive (9-12)

An Audition (13-14)

The interpretation (15-25)

An Audition with Epiphany of an Angelic Interpretation (15-19)

--with reference to a 'Time of the End' Application (17b, 19b)

The Ram and the Goat as Medo-Persia and Greece (20-22)

The Fierce King: Powerful, Exalted, Destructive (23-25)

Conclusion: Angelic Affirmation and Charge and Visionary's Reaction (26-27)

--with angel's reference to 'Time of the End' Application in 'many days'

Dan 8 has a number of features that are indicative of precise balance and serve to tie together the various parts into an integrated whole. Set off against the outer framework is the inner pair of auditions, one concluding the vision (vv. 13-14), the other opening the interpretation (vv. 15-19). Together with the block or panel arrangement of the ram, goat, and little horn/fierce king symbols which complement one other (vv. 3-12 and 20-25), there is an overall chiastic structure: A/A¹: inner/outer framework--B/B¹: symbols/their interpretation)--and C/C¹: 1st/2nd auditions).

Within the auditions there are references to time: "2,300 evening-morning" units (v. 14), "time of the end" (v.17), and "later (time)...appointed time of the end" (v. 19), seemingly complementing each other, and placing focus on some latter-day

period. This is supported in the conclusion by reference to the application in “many days” (“distant future”, NIV) for “the vision of *הַעֲרֹב־וְהַבָּקָר*” (v. 26).

The visionary frame, specifically 8:1-2a, 27, identifies the visionary, gives time and place and personalises the introduction and conclusion. Literary reports of symbolic dreams in ANE literature have conventionalised frames with comments on the dreamer, locality, and more (Gzella 2003, 64). Affinity with ANE literary works is particularised after the religion of YHWH, and then internalised as in other books in the Hebrew canon.

Beyond being modelled on earlier Danielic visions, Dan 8 also is moulded by earlier Hebrew scriptures (Lucas 2002, 211, with examples from Zech 1 - 2; Ezek 1 - 3; 8; 28; and Isa 14; Goldingay 1987, 201-03, who mentions Ezek 8; Zech 1 - 2; Isa 59; 63-64). After stating that “Daniel 8 is clearly influenced by a number of biblical models,” Collins (1984, 86-87) lists chapter 7 (pre-eminent); Ezek 1:1; 8:2; Hab 2:3; and Isa 14:12. “Daniel 8, however, fashions a new whole from its various models.”

It amazes, however, that so few scholars look back to the Levitical literature or some works dealing with the sanctuary elements found in Dan 8 (the *תמיד*, horns, rams and goats). This lack is perhaps due to the comprehensive soteriological symbolism of the cultic sanctuary model seeming to be incongruously placed within apocalyptic genre. However, Ricoeur’s idea (in Culley 1985, 179-80) of creative tension coming from differing forms occupying the same canonical space, is seen in the more fundamental apocalyptic form of Dan 8 sharpening focus on the cultic-judicial righting enacted in the Yom Kippur sanctuary service.

Dan 8: the Text

Generally speaking, the Hebrew text of Dan 8 is well attested in the MT tradition. The two major Greek translations follow it in a supportive manner as, too,

the Qumran fragments, 4QDan^a (8:1-5) and 4QDan^b (8:1-8, 13-16). “The Daniel manuscripts are significant for their lack of surprises” (Ulrich 2004, 7). Others concur with this summary, positive generalisation (e.g., Jeansonne 1988; Gzella 2003).

That the *Vorlage* of the Old Greek and Theodotion translations are of the textual type exhibited by the MT has been attested from a three-way comparison between OG/LXX, Th. and MT in Dan 7 - 9 by the present writer (see below). It is seen that Theodotion more closely replicates a MT-type *Vorlage*, though both Th. and particularly the OG can diverge from MT. In Dan 8 there is no radical diversion like the renowned shift of the OG in Dan 4 - 6. The more easily understood departures are apparent interpretations by the OG translator(s). Dan 8 is not troubled with very difficult dislocations such as the OG makes in 9:24-27.

The Hebrew text of Dan 8 has some difficulties, such as the gender shifts in verses 9-12. However, to count some things as additional (e.g. Hasslberger 1977, 400, n. 11: “8,11-14 als Zusatz”) is losing appeal as literary studies show authorial intention and structural necessity for such a passage as 8:11-14 to climax the vision report of Dan 8. Overall, and for the lexical pursuits of the present work, the Hebrew MT (and the Greek versions) present a clear theme, supported by the parallel passages in chapters 7, 9, and 11/12. Other ancient versions tend to reflect the MT (amplified in Gzella 2003, 51-62).

Some scholars have posited an Aramaic original for Dan 8, but in recent years there has been a cautious trend away from certitude in the matter. The presence of Aramaisms, the basis for the claim, is now not weighed so heavily as a determinant for deciding on the original language of the text.

Dan 8: Commentary and Connections

As the principal aim is to discern the meaning of נצדק in verse 14, the focus here is on exegetical and intertextual elements contributing to that task. Many other engaging features will be assumed or bypassed.

While there are various themes in the chapter (e.g., military, cultic, royal), it is the cultus that dominates thought surrounding נצדק in verse 14, supported by judicial and creational ideas. Usage of נצדק in the Psalms (Chap. 4) shows how warfare/conflict and legal themes can interrelate. Ps 35 illustrates how military imagery can be a backdrop to the high point and focus of the chapter on the theme of vindication. Such interrelation and tendency toward one concept is also at the lexical level: “The dual meaning of צבא [“host”, used in Dan 8:9-14]--waging war and giving service in a cultic setting--suggest that these two functions were somehow connected in the world of the ancient Near East” (Everhart 2004, 46). Warfare, royalty, creation--all make semantic contributions and set the stage for the quest of this present work even if the final concentration seems lopsided toward the cultic-legal.

Within the parameters of this quest two literary features are conceptually evocative. The first is to reiterate the crisp, clear turn to sanctuary terminology and symbols, including the clean domesticated and sacrificial animals and the sanctuary’s righting, after the portrayal of wild beasts and a judicial scene in the complementary chapter 7. The other feature is on the linguistic level and gives a similar stimulating turn at the climax of the vision. This comes by supplanting an expected cultically-nuanced verb such as טהר, זכה, כפר or חטא pi. with the judicially-renowned נצדק.

The first of these movements makes the connection to the Levitical-cultic world; the second returns the reader to the court scene of chapter 7 and to the book’s theme of vindication. Both of these features connect with literature that makes an

intertextual approach necessary in interpreting נצדק in Dan 8:14. The internal focus within the book, however, is where Dan 8 begins.

Dan 8:1-2, 27: Introduction and Close

בשנת שלוש למלכות בלשאצר המלך חזון נראה אלי
אני דניאל אחרי הנראה אלי בתחלה:

“In the third year of the reign of Belshazzar the king, a vision appeared to me, I, Daniel, after the (one that) appeared to me at the first” (8:1)

Time, place and personages concretise and historicise the introduction of the vision. The text continues to personalise the writer and also mentions place names: “in Susa ...in Elam...beside the river Ulai” (v.2). The personalisation is quite remarkable: אלי...דניאל...אלי in verse 1 alone (and six 1 p.s. verbs, pronouns or pronominal suffixes in v.2). The conclusion is likewise stamped with the personalisation of Daniel as it gives the visionary’s amazed reaction to the revelation: אני דניאל (followed by five 1 p.s. verbs).

The effect of the first verse is to connect clearly with the opening of chapter 7, grounding the chapters historically, and linking the Aramaic and Hebrew sections:

בשנת חנה לבלשאצר מלך בבל דניאל חלם חזון וחזוני ראשה...

“In the first year of Belshazzar, king of Babylon, Daniel saw a dream and visions of his mind...” (7:1)

Under the putative rubric of ‘creating an impression of reality’, Gzella (2003, 68-71) points to the matter-of-fact dating, personal identification of the narrator, and the geographical designations, so committing the writer to a sixth-century BCE Diaspora setting. This is cemented by the same dating pattern:

“[king’s name]←[year-of-reign]←[year-of-reign]”

of 8:1, being seen in the narratives (1:1; 2:1). After chapter 8, the pattern becomes:

“[king’s name]←[year-of-reign]”

(9:1; 10:1; 11:1: Gzella 2003, 72) which was also the pattern at 7:1.

All these formulae tell of actual life in sixth-century Babylon, following the exile of Judah. This is important for two reasons. First, the prophecies are meant to be understood with the background of that historical setting, of the cataclysmic deportation and subjugation of God's people to a ruling earthly power. Such is echoed in the conflict between "the holy ones"/"the wise" and "the little horn"/"king of the north" power later (Dan 7; 8; and 11 - 12). Second, the symbolism and vertical movements that follow, again in these chapters, are not to be divorced from the historical, earthly level. The heavenly-earthly interaction is to retain prominence to preserve apocalyptic relevance.

Taking this historical conditioning a step further is the psychological reaction of the prophet (8:27; cf. 7:28). The prophet's profound dismay and lack of understanding (בין hi. ptcpl., 8:27) impresses the reader, who is very soon confronted with Daniel's understanding (בין qal, 9:2) through study בספרים "in the scriptures" of Jeremiah. Then Gabriel, the angelic interpreter of the chapter 8 vision (8:16), returns to give further understanding (בין nominal, 9:22). Daniel is to "consider" (בין qal) and "understand" (בין hi.) the vision of chapter 8 (so 9:23).

The prophet's psychological reaction, given in the final verses of the visions of both chapters 7 and 8, carries the reader forward for further elucidation (chaps. 7→8; 8→9 & 10 - 12), and causes reflection on the ספרים of Israel for further enlightenment. The fasting, implied prayer and personal dialogue of Dan 10 introduce the final line of prophecy (chaps. 11 - 12) in a manner analogous to the experiential introduction in 9:1-23 to the angelic revelation at verses 24-27. These literary movements provide the chief pointers to resolving the enigmas of Dan 8. The reader is to look further in the book of Daniel, and to look to the ספרים (cf. 9:2), both

of which seemingly constitute the basis for the thought world of the writer of Daniel. Such pointers will help particularly with the ram and goat symbols.

Dan 8:3-8, 20-22: The Ram and the Goat

These symbols have a two-fold reference in Dan 8. They are clearly interpreted in terms of the historical powers Medo-Persia and Greece (vv. 20-21), and they have strong connotative referential value. This dual semantic characteristic can be expressed on a broader platform as: “Der Dichter erlebt unmittelbar im Bild... Wir dürfen das Begriffsmässige aus der Ganzheit herauschälen und in Begriffsworten formulieren--wir dürfen aber nicht unseren Extrakt mit der Ganzheit gleichsetzen” (Alonso-Schökel 1960, 159). It is “in the nature of words and images to be connotative rather than simply denotative” (Exum 1992, 351).

In very general terms, “metaphorically speaking, the notion of flock worked its way deeply into the consciousness of biblical writers” (Moore and Brown 1997, 3:478). An Israelite would be very aware of the pastoral world, the animals taken from it and used in the sanctuary cultus, and the nuances associated with reference to these animals as metaphors, symbols and allusions. It is particularly this association with Israel’s cultus that would immediately occur to a Hebrew reader of Dan 8, as the text turns sharply from the wild beasts of chapter 7 to the ram and goat of Israel’s sacrificial animals. “[V]arious images...do indeed turn the central paradigm in various directions” (Brueggemann 1985, 10). A whole range of cultic terminology is introduced (such as תמיד, צבא, מקדש, קדש), taking the reader into Israel’s sanctuary worship service, and there the connotative reference passes into the sanctuary symbolism.

The numerical change from the four metals (chap. 2) and the four wild beasts (chap. 7) to just the איל “ram” and the שער/צפיר “male goat” in Dan 8 invites specific

concentration on these two isolated sacrificial animals. This contrast is accentuated by the dominant little horn symbol continuing from chapter 7, and by the fact that no two chapters are so alike in the book as the closely wedded chapters 7 and 8. There is contrast within correspondence. Since “likeness sharpens our perception of likeness ...no contrast is so forcible as the contrast of things that correspond” (Maclaren 1908, 322).

Should the איל and the שעיר/צפיר be similarly isolated elsewhere in the cultic portrayals of the Hebrew Bible, the original reader would be drawn there. Moreover, as Doukhan (1987, 27) has noted, the animal symbolism of Dan 7 has characteristics matching the kingdoms represented. For example, the voracious connotations of the bear evoke the early Persian conquests, and the leopard’s speed and tenacity match the rapid conquests of Greece. “Consequently, if the motifs of the ram and the goat [of Dan 8] have been chosen to represent two empires, it is because they hold another function than just the illustrative one” (ibid.). Doukhan (ibid.; cf. 2000, 125-26) sees this function in reference to Yom Kippur where “the association of these two animals occurs precisely on that day (Lev 16:5,6).” Others concur (e.g. Gane 1997a, 193, fn.19; Pröbstle 2006, 504). In sum, the cultic connotative value is intensified by both the switch to the sacrificial ram and goat, and with the numerical reduction to just two animals.

Strangely, though, most modern commentators bypass this strong canonical/literary and religious connection of the animal symbols, a number seeking an astrological referent for the ram and the goat in Persia and Syria (e.g., Porteous 1965, 122), even though Syria is an exceedingly strained substitute for the reference to Greece in Dan 8:21. Noting the suggested Persia-Syria connection through the ram and goat signs in the zodiac, the normally insightful Goldingay (1987, 203) makes the

very surprising claim that “there is nothing distinctively Jewish about the portrait of the ram and the goat (vv. 3-8a)”!

Lucas (2002, 212-14) and Gzella (2003, 130-33) well show the implausibility of zodiacal allusions, the latter concluding that the reader “may get closer to the sense of the vision by examining the *connotations* which these figures evoke against their biblical background” (133, author’s italics). Adapting Goldingay, Lucas (2002, 34) points to the “evocative quality” of symbols. Goldingay (1987, 148) himself had written that symbols “are not a random allegorical code speaking of realities that could just as adequately be referred to directly; they contribute to the text’s meaning.”

The principle of the evocative power of symbol, allusion, or part reference, will here be underscored, not only because of its prevalence through biblical literature, but specifically because it should be expected in cultic and apocalyptic literature. Even in narrative where detail would be expected, there is evocation with brevity. Robert Alter (1981, 114-15, cf. 126-30) points to the Western literary tradition giving much data about the dress, characteristics, customs, and the material milieu of individuals. By contrast, biblical narrative has “nothing in the way of minute analysis of motive or detailed rendering of mental processes,” yet it manages “to evoke such a sense of depth and complexity in its representation of character” (*ibid.*, 114). The profound evocation from insightful slivers of detail coupled with “a structure of imagination” (*ibid.*, 130) leads by analogy to rams and goats evoking associative meaning.

The connotations of the Dan 8 symbols are doubly important given the sanctuary and religious context of the chapter. If “writers expected” the mere mention of the “burnt offering”/עֹלֶה “to have an effect on their audience” and this “rhetorical effect must be evaluated and understood” (Watts 2006, 137), then there is very good

reason to follow Gzella's lead in examining the biblical connotations of the ram and the goat in Dan 8. It is sometimes noted that the Dan 7 and 8 visions give much more space to the animal images than their historical referents in their interpretations, simply because the symbols "have an evocative power which is not exhausted in the interpretations" (Porter 1983, 9).

The same writer (*ibid.*, 3-4) had referred to how the animal images can be seen as metaphors of substitution (steno-symbols, simple codes to be deciphered), metaphors of comparison (the winged leopard is like...), and/or metaphors of semantic 'tension' and 'interaction' ("certain metaphorical expressions in Daniel 7 and 8 are semantically active"). Collins (1993b, 135) states that the images "are not steno-symbols which can be decoded and discarded.... Rather, the power of the vision lies in its evocation of a pattern which transcends any particular historical situation." In the present work, however, the applicability of substitution with an historical referent (e.g. Dan 8:20-21) is assumed, and sometimes notions of comparison, but it is strongly agreed there is meaning beyond these levels. The semantic contribution of the ram and the goat is particularly sought through evocation of the sanctuary thought-world of Israel.

Significantly, after Gzella (2003) introduces and remarks on the text (pp. 1-62), he devotes one third of his commentary on Dan 8 to the ram and the goat (91-113, 130-138). For the most part, he believes that a reader of Dan 8 with intertextual familiarity in the Hebrew Bible would sense the metaphorical association of rams and goats with powerful and rebellious leaders or rulers (*ibid.*, 133-135, citing Exod 15:15; Ezek 17:13; 31:11; 39:18; Isa 14:9 [see Hebrew with these references]; with support from Phoenician, Ugaritic and Arabic sources; also see Lucas 2002, 212-13). Certainly, the linguistic connection with אֵילִים (אֵי) "ram(s)" is unequivocal, but for

“goat(s)” much depends on the use of עתוד(ים). Since עתוד(ים) is not in Dan 8, Gzella ultimately returns to the demonic connotations in צפיר/שעיר.

In Dan 8 the symbols of the ram and the male goat are eye catching. Apart from the internal focus through verbs of ‘seeing’, commentators unconsciously validate this initial focus. For example, the chapter is often titled as “The Ram and the He-Goat” (Collins 1993a, 325) and “(The) Vision of the Ram and the He-Goat” (Lacocque 1979, 156; Hartman and Di Lella 1978, 221), but generally little attention is paid to the symbols (e.g., less than six lines in Lacocque 1979, 157). Certainly, the little horn symbol versus the sanctuary and its allies takes over the focus, but the initial visual impact of the sacrificial animals are designed to align the mind with the primary interpretive sanctuary complex.

The fact that the warring ram and goat are given much literary-cum-visual exposure in verses 3-8, while their historical and political interpretation is but briefly covered in three verses (vv. 20-22), also indicates that there is more relevance than their code value with its historical identification. The introduction of the sacrificial animals evokes the Israelite sanctuary, and the duelling between the ram and goat may also echo conflict within the cultus or cultic community, preparing the reader for similar cultic conflict between the little horn and the saints/Prince of the host over the חמיד (vv. 10-13). Under the rubric of the ruler as shepherd of the temple, Porter (1983, 89) ties together the reference to the ram and goat (Dan 8:3-8) with the later overthrow and restoration of the sanctuary (v.14) in the following manner:

The vision of the desecration of the sanctuary and its ultimate restoration betrays clear continuities with the vision of the ram and he-goat. Like the ram, the sanctuary is cast down and trampled underfoot ... (cf. v.7). The ram image thereby “filters” the reader’s perception of the sanctuary... Moreover, a contrast is probably intended between vss.7 and 14: whereas “there was no one who could rescue” the ram from the he-goat (v.7 cf. also v.4), the sanctuary is in fact restored (v.14) in response to the lament of v. 13. (Ibid., 89)

This connection between the animals and the restoration of the sanctuary will later be advanced through the Yom Kippur typology.

In Dan 8:5,8 the construct **צפיר־העזים** can simply be read “the male/he-goat”, but the expansive expression and the presence of the article highlight the **צפיר**, for more reasons than masculinity in a battle context. The aggressive and battle-victorious ram is introduced indeterminately (v.3), then follows **האיל** as expected (v.4), but there is an articular introduction of the male goat at the very first reference (v.5 MT; though LXX and Th. do not follow here).

This could be considered a generic use of the definite article which is common enough in Hebrew, but it is better to permit greater determination of the **צפיר** as one “who is already in a sense well known and is about to be described” (Goldingay 1987, 196). The first clause of Goldingay echoes the even more expressive Marti (1901, 57): “Der Artikel in **צ' העזים** = *der Ziegenbock* fasst das Tier als ein schon bekanntes, obschon es erst hier auftritt.” This is not fully inimical to the generic idea, as it is presenting that class of animals, goats, with which the Hebrew reader might expect to match the ram.

So, it can be said that the definite article “has a specific function in this context. It suggests that the he-goat is not completely new, although it has not been mentioned so far,” but it is “already familiar to the storyteller and perhaps also his audience” (Gzella 2003, 104-05). This exegete proceeds to point out that the definite article indicates that “the storyteller deliberately presupposes certain connotations of the animal protagonists...looking for explanations in the cultural and religious heritage of his people.” Accordingly, the articular **צפיר** “would be a subtle invitation to a ‘tradition-bound’ re-reading of the text” (ibid., 106). The **איל** and **צפיר** are strongly

associated with and within the Israelite cultus, a very familiar association to readers of the Hebrew Bible.

The narrator proceeds to describe the crushing of the ram by the goat (Dan 8: 7), forcing the reader to ask why a more able animal is not used to depict such an annihilation of the ram. Why not a wild animal clearly capable of tearing the ram, such as the lion, bear, leopard, or nondescript beast of chapter 7? The reader's attention is kept focused on cultic matters, soon to be expanded with the mention of "horns", "host", "daily", "sanctuary", and the like. More than an animal or political battle and more than a mundane, literal pastoral level that is intended. The reader is guided into the arena of the sanctuary with its cultic sacrifices and cultic conflict on a metaphorical or spiritual level, ultimately between the little horn and its host and the Prince and his host (vv. 10-14).

It is ironic that Gzella does not follow through with a closer study of the cultic association. Initially he points out the possibility of the goat's "specific demoniac connotation" before giving most deliberation to the ram and goat as metaphors for rulers in most Semitic cultures (2003, 105, 133-38). However, some of his chief references, while truly referring to leaders, are yet broader in scope, notably Isa 34:6-7 and Ezek 39:18, classified as quasi-cultic below because of their sacrificial reference, the latter as a sacrificial feast.

Though briefly and only in part, it is his ultimate return toward the cultus, at least with the goat, and some association with the divine and demoniac in ANE iconographic tradition, that Gzella finally concludes his analysis. He rightly points to the fact that צפיר is a late Aramaic loan-word and biblically infrequent, suggesting that its employment may "have been felt as unusual and therefore striking. Its use therefore points the reader to specific connotations, namely to the 'demoniac'

connotations goats could evoke in the world of the Bible” (Gzella 2003, 135). This is supported by solid references (Lev 17:7; 2 Chron 11:15; Isa 13:21; 34:14). The last-mentioned depicts the “apocalyptic wasteland” that goats were seen to inhabit after God’s judgments, possibly resembling a barren landscape such as

at the river Ulai which is the setting of Daniel 8. The he-goat acquires, in a cultic perspective rather than a prophetic one, a demoniac connotation by its association with Azazel, the lord of the goat-demons who inhabits the desert and is given the scapegoat (Leviticus 16). (Gzella 2003, 136)

Apart from the modification that Azazel is/represented by the scapegoat of Lev 16, this connection with Azazel and Lev 16 will be developed below. Accepting the connotative and metaphorical connections Gzella makes, the background intertextual associations need to be broadened further. The following analysis attempts such.

The words for “ram” in the Hebrew scriptures are dominated by אֵיל that appears 155 times, including eight times in Dan 8. The only other significant word for “ram” is the Aramaic דָּכַר that occurs only three times in Ezra.³

The words translated “goat” represent five lexemes (though six forms) that are relevant to the present study. Two terms, שַׁעִיר/שַׁעִירָה and צִפִּיר, have definite cultic connotations, particularly relating to the חַטָּאת “sin offering”; while another two, עֲתוּד and תִּישׁ, are associated more with pastoral settings, food, economic value, and metaphorical usage in relation to leaders. The final word, עֵז, is feminine, with an irregular masculine ending in the plural. Most often used in its plural form, עֲזִים/עֲזִיִּים, sometimes has the value of femaleness, but is characterised by its generic nature, and spans cultic/quasi-cultic (72%) and non-cultic (28%) settings.

In Dan 8, three words are used for the goat, צִפִּיר, שַׁעִיר and עֵז (in pl. to qualify in the construct: a frequent but not sole use of עֵז). The varied terms seemingly

³ The fifth edition of Wigram’s (1980) concordance is used in these word studies.

complicate the picture. However, the dominant word in Daniel is צפיר that closely relates to שעיר, so that שעיר/צפיר becomes the key reference to “goat” in Dan 8.

The overall usage of all words for “ram” and “goat” will be tabled in relation to cultic, quasi-cultic and non-cultic. “Cultic” here extends the reference to the sanctuary and sacrificial worship systems (Introduction) to material items such as the ram’s skin used to cover the tabernacle. Dan 8 is deemed “quasi-cultic” because it is basically an historical apocalypse permeated with cultic imagery, terminology and concepts, becoming an example of the superimposition of one genre upon or through a more predominant one. Dan 8 is to be understood historically, but mainly through the concepts and function of the Israelite cultus.

A simple question to decide is the degree to which the “ram” and “goat” are associated with the cultus in the Hebrew Bible so as to suggest connotative referential value in quasi-cultic Dan 8. Beyond that is the more specific question of the associative features of the איל and the שעיר/צפיר for Dan 8, and whether there is any connection with Lev 16:5 where they also appear.

The following tables will be interspersed with comment on each lexeme:

WORD	Total Usages In Heb Bible	With General, Non-Cultic Reference and/or in such Contexts	Quasi-Cultic Reference or Context	Cultic Reference or Contexts
“Ram” 1. איל m.	155 x	9x --Gen 31:38; 32:15[14]; Deut 32 :14; 2 Kgs 3:4; 2 Chron 17:11; Ps 114:4,6; Ezek 27:21; 34:17	11x --Isa 34:6; Jer 51:40; Ezek 39:18; Dan 8:3,4,6, 7[4x], 20	135 --Gen 15:9; 22 :13(bis); Exod 25:5; 26:14; 29:1,3,15(bis),16,17,18,19(bis), 26,27,31,32; 35:7,23; 36:19; 39:34; Lev 5:15,16,18,25[6 :6]; 8:2,18(bis),20,21,22(3x),29; 9:2,4,18,19; 16:3,5; 19:21,22; 23:18; Num 5:8; 6:14,17,19; 7:15,17,21,23,27,29,33,35,39,41,45,47, 51,53,57,59,63,65,69, 71,75,77,81,83,87,88; 15:6,11; 23:1,2,4,14,29,30; 28:11,12, 14,19,20,27,28; 29:2,3,8,9,13,14,17,18,20,21,23,24,27,30,33, 36,37; 1 Sam 15:22; 1 Chron 16:26; 29:21; 2 Chron 13:9; 29:21,22,32; Ezra 8:35; 10:19; Job 42:8; Ps 66:15; Isa 1:11; 60:7 [slightly favoured as cultic over a re-reading as a metaphor for “leaders”]; Ezek 43:23,25; 45:23,24; 46:4,5,6,7, 11; Mic 6:7
2. דכר m.	3 x			Ezra 6:9,17; 7:17

There is a very heavy utilisation of אֵיל in cultic contexts or with cultic reference (135x = 87%; cf. Péter-Contesse 1992, 71: 125x), expanding to 94% with quasi-cultic references. In addition, each of the three usages of דָּכַר are cultic. The ram is often used as a אָשָׁם “guilt” “reparation” offering (e.g., Lev 5:15,16,18,25[6:6]; 19:21,23; Ezra 10:19), a fellowship offering (Lev 9:4,18; Num. 6:14,16; 7 [12x]), in the ordination of priests (Lev 8; Exod 29), and particularly as a עֹלָה “burnt offering” (Isa 1:11) with the goat as the complementing sin offering (Lev 9:2,3; 16:5; Num 7 [12x for tabernacle dedication]; 28 - 29 [21x for New Moon and annual feasts]; 2 Chron 29:21-24; Ezra 8:35; Ezek 43:25; 45:23). “...c’est le terme sacrificiel par excellence, désignant le mâle adulte, offert en holocauste, en sacrifice de communion ou en sacrifice de réparation” (ibid.). The pre-eminent association with the burnt offering is important for a Levitical connection with Dan 8. Moreover, when introduced in Dan 8, reference to the ram is as עֵיל אֶחָד “a” or “one ram” (v.3), an expression that

occurs 21 times [fn.: 17x as עֵיל אֶחָד in Num 7; 28-29; Dan 8:3; and 4x as וְעֵיל אֶחָד in Lev 16:5; Num 6:4; 28:11,19; with Gen 22:13 a text-critical variant]. In these texts “a/one ram” is always, together with other animals, destined to be a burnt offering. Thus, אֵיל אֶחָד in Dan 8 ‘conceals a massive allusion to the Old Testament sacrificial cult, which is explicitly mentioned for the first time in Dan 8:11b’” (Pröbstle 2006, 500, quoting Schindele, “Möglichkeiten und Grenzen,” 37).

In general, the אֵיל of Dan 8 comes with heavy cultic connotations, specifically toward the burnt offering. With such background intertextual colouring to the “ram” figure, it becomes increasingly pertinent whether the “goat” is similarly cultically-laden. If so, there should be even greater openness to a cultic interpretation of Dan 8:9-14.

WORD	Total Usages In Heb Bible	With General, Non-Cultic Reference and/or in such Contexts	Quasi-Cultic Reference or Context	Cultic Reference or Contexts
"Goat" 1. עז f.	75x (incl. 1 Aramaic) --all plural except 7 cultic texts marked sg.	21x --Gen 27:9,16; 30:32,33,35; 31:38; 32:15(14); 37:31; 38:17,20; Deut 14:4; Judges 13:15 [here food as hospitality, v.19 as sacrifice]; 15:1; 1 Sam 16:20; 19:13,16; 25:2; 1Kgs 20:27; Prov 27:27; Song of S 4:1; 6:5	2x --Dan 8:5,8	52 x (including the 1 Aramaic) --Gen 15:9(sg.); Exod 12:5; 25:4; 26:7; 35:6,23,26; 36:14; Lev 1:10; 3:12(sg.); 4:23,26; 5:6; 7:23(sg.); 9:3; 16:5; 17:3(sg.); 22:19; 27(sg.); 23:19; Num 7:16,22,28,34,40,46,52,58, 64,70,76,82,87; 15:11,24,27(sg.); 18:17(sg.); 31:20; Judges 6:19; 13:19; 2 Chron 29:21; 35:7; 43:22; 45:23; --1 Aramaic: Ezra 6:17

עז/עזים is most often a generic word for "goat" (Lev 4:23 with v. 26 and 5:6; 22:27[sg.]; Num 7 [13x]; 28:15,20; 29:5,11,16,19,22). It occurs mainly in the plural and very often as the second element of a construct with a masculine word for "goat", notably שעייר and צפיר. When it is specifying femaleness it is sometimes tagged with a feminine noun/adjective (e.g., Lev 4:26; 5:6; Num 15:27), but is without such in Gen 32:15(14) and Prov 27:27 (cf. v. 26) where the gender is seen by contrast with the masculines תיש and עתוד. When it refers to a male goat it is always tagged with a male noun/adjective (e.g., Gen 37:31; Exod 12:5; Lev 1:10; 4:23).

The plural עזים is used twice in Dan 8, in צפיר-העזים (vv.5,8). The main semantic effect of this construction is to throw emphasis back on to the initial nominal, stressing the particularity of the עז in view.

WORD	Total Usages In Heb Bible	With General, Non-Cultic Reference and/or in such Contexts	Quasi-Cultic Reference or Context	Reference	Cultic Reference or Contexts
"Goat" 2. עתוד m.	29x --all plural	9x --Gen 31:10,12; Deut 32:14; Prov 27:26; Isa 14:9; Jer 50:8; Ezek 27:21; 34:17; Zech 10:3	3x --Isa 34:6; Ezek 39:18	Jer 51:40;	17x --Num 7:17,23,29,41,47,53,59,65, 71,77,83, 88; Ps 50:9,13; 66:15; Isa 1:11

As noted, עתוד(ים) refers to goats as animals, as food, as commodities for trade; and may be used metaphorically for leaders. The cultic references are fittingly limited to the fellowship offerings of Num 7 (13x) and four general references (Ps

50:9,13; 66:15; Isa 1:11), all, nonetheless, still connecting עֲתוּד (ים) with the sanctuary. The metaphorical references to apostate leaders or shepherds are relevant background to Dan 8, particularly those dealing with the pastoral setting of flocks and YHWH's judgment between the members of the flock and upon the false shepherds (Jer 50:8; Ezek 34:17; Zech 10:3).

WORD	Total Usages In Heb Bible	With General, Non-Cultic Reference and/or in such Contexts	Quasi-Cultic Reference or Context	Cultic Reference or Contexts
"Goat" 3. שׂוֹמֵם m.	4x	4x --Gen 30:35; 32:15(14); 2 Chron 17:11; Prov 30:31	-	-

This word only has bearing on Dan 8 by setting off those words that do have cultic reference as in a class of their own.

WORD	Total Usages In Heb Bible	With General, Non-Cultic Reference and/or in such Contexts	Quasi-Cultic Reference or Context	Cultic Reference or Contexts
"Goat" 4. צִפִּיר m.	7x (incl. 1 Aramaic)	-	4x --Dan 8 :5(<i>bis</i>),8,21	3x (including the 1 Aramaic) --2 Chron 29:21; Ezra 8:35 --1 Aramaic: Ezra 6:17

This is the central word for "goat" in Dan 8. Biblical usage is limited to the seven references in Exilic and post-Exilic writings. This lateness of usage, the interchangeable nature with the identical Aramaic form in Ezra, and the appositional position with complementing שְׂעִיר in Dan 8:21, suggest that צִפִּיר is "undoubtedly an Aramaic loan-word" (Gzella 2003, 135). The three cultic offerings are all sin offerings.

In Hezekiah's physical and ritual cleansing (טָהַר) of the sanctuary (2 Chron 29), commentators have seen connections with the Lev 16 Yom Kippur service. These are well summarized in Pröbstle (2006, 502-04) who also notes that 2 Chron 29:21 is "the only passage in the Hebrew Bible where all three terms used for the

animals in the vision of Dan 8 appear” (ibid., 502, referring to איל, עז, and צפיר, with שעיר in v.23). The other animals listed in verse 21 (פרים “bulls”, כבשים lambs”) may not be in Dan 8, but they were prescribed for Yom Kippur (Lev 23:8-9). Complementing this link will be Daniel’s isolation of the ram and the male goat also leading to Lev 16 (see below).

An important interchange is seen in Hezekiah’s cleansing of the sanctuary. There were required “seven צפירי עזים / male goats for a sin offering for the kingdom, and for the sanctuary, and for Judah...” (2 Chron 29:21). “And they brought near שעירי החטאת / the goats for the sin offering.... וחטאו / and de-sinned/purified with their blood on the altar לכפר / to atone for all Israel” (vv.23-24). Here it is seen that what was initially the צפירי עזים לחטאת (v.21) is then named שעירי החטאת (v.23). This substitution shows how צפיר and שעיר are interchangeable in reference to the sanctuary’s חטאת “sin offering”.

This also leads back to Dan 8:21 with its appositional “and the (male-)goat [Aramaic loanword], the (male-)goat [Hebrew]”. This can be expanded to “and the male-goat, [yes,] the [cultic sin-offering] male-goat”, rather than opting for the less relevant adjectival idea of “hairy” “shaggy” (NIV, NRSV mgn.) from Gen 27:11,23, or for omitting the second nominal (NKJV). The cultic connection has a purpose, which leads to שעיר and why Dan 8 would add it to qualify הצפיר.

WORD	Total Usages In Heb Bible	With General, Non-Cultic Reference and/or in such Contexts	Quasi-Cultic Reference or Context	Cultic Reference or Contexts
“Goat” 5. שעיר m.	59x	5x --Gen 27:11,23; 37:31; Isa 13:21; 34:14	1x --Dan 8:21	53x --Lev 4:23,24; 9:3,15; 10:16; 16:5,7,8,9,10,15,18,20,21(bis), 22(bis),26,27; 17:7; 23:19; Num 7:16,22,28,34,40,46,52,58, 64,70,76,82,87; 15:24; 28:15,22,30; 29:5,11,16,19,22,25,28, 31,34,38; 2 Chron 11:15; 29:23; Ezek 43:22,25; 45:23
6. שעירה f.	2x	-	-	2x --Lev 4:28; 5:6

The first notable point in the usage of שְׁעִיר and שְׁעִירָה is the heavy cultic employment, especially for the sin offering (the only exceptions being Lev 17:7 and 2 Chron 11:15, and the non-bloody reference from where the sin offering splits ליהוה “for YHWH” and לעזאזל “for Azazel” in Lev 16:8-26). Among the remaining five non-cultic usages were the two as “hairy”/“shaggy” (Gen 27:11,23), and one (Gen 37:31) that refers to the slaughter of a goat, שְׁעִיר עִזִּים, in which to dip Joseph’s coat (sometimes seen typologically as a sacrificial reference: Wordsworth 1891, 1:1:153). The other two associate the שְׁעִיר with desert creatures remaining after judgment upon Babylon and Edom (Isa 13:21; 34:14). The Lev 17:7 and 2 Chron 11:15 cultic references are related to “demons” (REB), “goat demons” (NRSV), or “goat idols” (NIV). (The practice of sacrificing לשדִּים “to the demons” is stated in Deut 32:17.)

That the male goat as שְׁעִיר relates particularly to the sin offering and is connected with כִּפָּר “atoning”/“atonement”, can be seen in the regulations for the annual festivals. In Num 28–29 the שְׁעִיר is generally identified as the “sin offering to make atonement for you” for the Passover, Trumpets, Atonement, and Tabernacles, with a significant assumption occurring at 28:30 for the Feast of Weeks. There, חֲטָאת “sin offering” is not stated, for so familiar is the connection between שְׁעִיר and חֲטָאת it is assumed that the שְׁעִיר would be understood as a sin offering.

The male goat as שְׁעִיר for a sin offering, leading to כִּפָּר “atoning”, relates more to the community and its leaders than for the individual person (see the annual feasts in Num 28 - 29, the sanctuary dedication in Num 7, and its cleansing/atonement in Lev 16; compare Num 15: שְׁעִיר for the עֵדָה/“community” [v.24], whereas an עֵז, as a one year-old female, was for the individual נֶפֶשׁ/“person” [v.27]; and Lev 4 - 5: the male שְׁעִיר for a community leader [4:23,24], whereas the female שְׁעִירָה is used for the

individual person [4:28; 5:6]). In other words, the שעיר/“male goat” in the cultus is oriented toward community leaders or more often the collective whole of Israel, making it very apt for the annual feasts, and that leads to the next point.

There are more references to שעיר in Lev 16, the annual Yom Kippur, than anywhere else, even Num 7; and 28 - 29. The basic שעיר statement in Lev 16 is

וּמִצֹּאת עֵדוּת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׁעִירֵי עִזִּים לְחַטָּאת וְאַיִל אֶחָד לְעֹלָה

“And from the Israelite community, he [Aaron] is to take two male goats for a sin offering and a ram for a burnt offering” (Lev 16:5).

Importantly, verses 9-10,15 and 27 all indicate, most even designate, that Y_{HWH}'s goat that is slain is pre-eminently the חטאת “sin/purification offering”, though verse 21 states that all the “sins” of Israel are transferred to Azazel's goat. So the חטאת proper is Y_{HWH}'s goat, and the live goat “for Azazel” only has quasi status as a חטאת, equating to a “nonsacrificial purification ritual” (Gane 2005, 260; cf. 242-66), symbolising the removal and elimination of sin (Milgrom 1991, 1018,1044). These two goats have juxtaposed functions, and are antithetically named.

A partial summary can be given: שעיר is associated with the sin offering most often and has reference in two directions: one, it can refer to legitimate sin offerings in Y_{HWH}'s sanctuary service; two, it can relate to the opposite supernatural power or its representative, and to the desert/wilderness abode of demons.

Applying all of the above data regarding the ram and the goat more closely to Dan 8, it can be said that there are a total of 333 references to “ram(s)” and to every type of “goat(s)” in the Hebrew scriptures. Of these, 264 (79.3%) are in cultic contexts or have cultic reference, 21 (6.3%) quasi-cultic, and only 48 (14.4%) have general reference/ context.⁴ Taking the terminology closer yet to Dan 8, the איל “ram”

⁴ It may be suggested that the statistical weight toward the cultus should be modified by the fact that there is stereotype repetition in some Levitical prescriptions, notably with the sanctuary

and the שְׂעִיר/צִפִּיר “goat” of Dan 8 occur a total of 223 times in the Hebrew Bible. Of these, 193 (86.5%) have cultic reference/context, 16 (7.2%) quasi-cultic, and only 14 (6.3%) have general reference/context. The sizeable combined cultic/quasi-cultic total of 93.7% sharpens the evocative and connotative value from the ram and goat symbols. The אֵיל “ram” evokes the burnt offering and the שְׂעִיר/צִפִּיר “goat” brings to mind the male goat sin/purification offering of the cultus. It is again emphasised that since Dan 8 is also decidedly cultic in its symbolic portrayal, the Hebrew reader would naturally gravitate toward the Israelite sanctuary and its delineation in the Hebrew Bible.

It could be argued that there are many occasions and there are many texts where the ram and the goat appear together (e.g., Num 7). While this is so, the above word study shows that there are only two, technically three, texts where the ram and the goat are truly isolated together, where they appear as a unit without other animals being closely conjoined. Two texts, 2 Chron 17:11 and Ezek 34:17, will be discussed later; Lev 16:5 invites more immediate attention.

Most vitally, Lev 16:5 is the only cultic passage that so isolates the ram and the goat, concurring with the positions of Doukhan, Gane and others. More so, this Day of Atonement passage has the Dan 8 terms for the אֵיל אֶחָד “one/a ram” and צִפִּיר/שְׂעִיר “male-goat”, with both passages introducing the goat in the construct with the plural of the generic עֹז, as עֹזִים (ה)---. While the ram does have a (numerically lesser) offertory function in fellowship and guilt/reparation offerings elsewhere, in

dedication (Num 7), the sacrifices (Lev 4 - 9), and the annual feasts (Lev 16; Num 28 - 29). While the fact of repetition is so, that is much to the point. The heavy literary association would be concretely complemented by thought of, or presence at, the sanctuary rituals. To be an Israelite was to think and read of YHWH's sanctuary. To think of, or be at, the sanctuary was to associate rams and goats with Israel's cultus. Further, the “somewhat repetitive nature of these several paragraphs adds to the solemnity and pageantry of the text... these texts are not just explanatory, they themselves are a ritual celebration. To read these texts is to enter into a world of rhythm and ritual, where the patterns have a satisfying nature to them” (Allen 1990, 955).

Lev 16 the ram and the goat are seen in their most classic roles of burnt offering and sin offering: “And from the Israelite community, he [Aaron] is to take two male goats for a sin offering and a ram for a burnt offering” (v.5). This order is the reverse of the prescriptive listings for the annual feasts (Num 28 - 29, followed in Dan 8), and there are two he-goats. However, the Lev 16 order acts as a chiasm with Dan 8, linking the two passages (Gane 2006, 38-39). Also, the numerical increase in Lev 16 draws attention to the unique Yom Kippur תּוֹמַת הַיּוֹם ritual for the Israelite community. As noted, the two goats are soon segregated, one for יְהוָה and one for Azazel, one sacrificed as a regular תּוֹמַת , one left alive in a nonsacrificial תּוֹמַת purification ritual.

The general prescriptive-descriptive variation in the offering sequence and listings, and the Lev 16 doubling of the male goat, did in the cultus what is done in effective literary communication. There is a creative movement between convention and the changing and splintering of convention. As this was done in the ritual for the unique occasion of Yom Kippur, so it is done in literature, particularly apocalyptic.

The process of literary creation...is an unceasing dialectic between the necessity to use established forms in order to be able to communicate coherently and the necessity to break and remake those forms because they are arbitrary restrictions and because what is merely repeated automatically no longer conveys a message. “The greater the probability of a symbol’s occurrence in any given situation,” E.H. Gombrich observes in *Art and Illusion* [1961, 205], “the smaller will be its information content. Where we can anticipate we need not listen.” ... against [the] ground of anticipation the biblical authors set words, motifs, themes, personages, and actions into an elaborate dance of significant innovation. (Alter 1981, 62)

Just such innovation occurs in the symbolism of Dan 8, as the author switches to the cultic world (from the wild beasts of chap. 7, a literary technique itself: Alter 1981, 181). Though it is impossible to know just how far the Danielic writer intended cultic connotations to penetrate the mind of the reader, it is fair to claim that an אֵיל “burnt offering” and a $\text{שְׁעִיר} (/ \text{צִפִּיר})$ “sin offering” must have sharply reminded the

Israelite worshipper of an experiential antithesis. This would come from the primary focus of the sacrificial ram and male goat (cf. Horn 1979, 963-65), for while the burnt offering, with which the ram was particularly associated, symbolised atonement provided and the response of gratitude and complete consecration, the focus was on the latter, gratitude and consecration. James Watts (2006, 137) goes so far as to claim that it is “clear...that the Bible’s rhetorical elevation of the [עולה ‘burnt offering’] as the paradigmatic offering of Israel’s cult established self-less devotion as the religious ideal” by virtue of the whole animal being consumed on the altar to represent complete consecration. On the other hand, while the sin offering with which the male goat was associated required the human response, the focus was on the sin committed. So the trend of thought with the ram and the male goat was primarily toward opposite ends of the worshipper’s experience. One was to especially declare devotion to God, the other was necessitated by the opposite experience of sinning against God.

It is to be recalled that the ram-goat conflict is connected with the horn-sanctuary conflict in Dan 8 (Porter 1983, 89). Just as the ram (typifying consecration) is cast down by the he-goat (symbolising sin), so the sanctuary is cast down by the little horn until a time of restoration typified by Yom Kippur. Accordingly, the ram and male goat of Dan 8 may have evoked thoughts in the mind of the Israelite reader that led to making a connection with Yom Kippur on any or all of three levels--the personal, the communal, and the cosmic.

On the personal level, the antithesis leading to conflict in every sanctuary worshipper, has been canvassed above: the ram indicates consecration, the goat(s) indicates the working of a conflicting power. That is, consecration, yet sin--and the conflict is within the worshipper.

On a community level, Yom Kippur is characterised by a call for decision--effecting separation and a sifting of those who normally mixed together within the Israelite camp (Lev 23:26-32). Shea (1980, 419) notes that the chiasmic outline of verses 26-32 gives the instructions,

including the death penalty for violating the prohibitions...twice over. So severe a penalty does not appear to be connected with any of the other festivals, which [fact] emphasizes the function of the Day of Atonement as a day of judgment in the camp of ancient Israel.

Yom Kippur particularly penetrated the psyche of each individual member within the community. “The Day of Atonement...gained in inwardness and spiritual power with the passing of the sacrificial system. ‘The fasting and humiliation before God, the confession...fervent prayer...’(Moore)” (Hertz 1960, 485).

In ancient times, the ram and other sheep and the goat often mixed together within the domesticated, pastoral flock; they could both be צֹאן/“flock” or הַשֶּׁ/“flock animal”. Generally, the goats were dark (Song of Sol 4:1; 6:5; cf. 7:6[5]) and sheep white (Ps 147:16; Isa 1:18) (Keil and Delitzsch 1978a, 1:292, Klotz 1988, 103). Nonetheless, with colour shades and exceptions, and viewing size and shape, “the sheep is very similar to the goat” (ibid., 11). With the change of symbolism in Daniel 8, these like animals replaced the non-alike bear and leopard of chapter 7. Cansdale (1975, 741) points out something that is not experienced in Western countries when separating sheep and goats. In “many lands around Pal[estine], where they often run together and native breeds may be alike in size, color, and shape” differentiation within the mixed flock must be more discriminating. “The usually up-turned goat tail may be the only obvious difference.” So within the look-alike community of Israel, the good and the bad, the צִדִיק and the רָשָׁע, mixed together--only sometimes with obvious outward differences that could readily be seen. However, Yom Kippur idealised the ultimate time of sifting and separation.

Finally, with one more antithesis, initially dropping out the ram symbol, the sharp distinction between the goats, אחד ליהוה “one for YHWH” and אחד לעזאזל “one for Azazel”, takes the symbolism further still. That antithetical distinction points to supernatural entities, those of YHWH and the goat demon/chief demon⁵ being involved in the sin dilemma, so that the Israelite could move from the personal and community levels to a cosmic level. Still, this cosmic conflict is primarily fought in the earthly arena, meaning that the vindication of one power or the other will ultimately be realised in the principles symbolised by the ram (devotion to YHWH) or the goat (Satan/sin principle, though temporarily absorbed and atoned for by YHWH, as seen in the second goat of Yom Kippur). The cycle is summed up in terms of theodicy through anthropodicy.

Just how much and how many of these connotative possibilities were entertained in the mind of the original Israelite is unknown. It is likely, though, that at least some were evoked, as the Yom Kippur ram and goats personify multi-layered antitheses and conflict that is personal, communal, and cosmic.

Returning to the community level within Israel, some would wholeheartedly meet Yom Kippur requirements to deny themselves and abstain from work (cf. Lev 23:26-32), some would not, producing the differentiation in the camp. Just as Lev 16 and 23 centre on the professed people of God, so Daniel’s historical prophecies increasingly centre on God’s people. Chapter 2 changes metal symbols (representing the world empires) to metal and clay, so introducing a different element. Doukhan (1987, 15-16, 19-20) underscores how clay “points to the human creature” in the

⁵ Many Jewish and other commentators see a (or the) leading desert demon behind this figure, some understanding the sins of Israel are taken from the sanctuary “and returned to their original and rightful owner” (Brasch 1976, 76), “rolled back on Satan their prime author and instigator” (Eadie 1879, 577; cf. Keil and Delitsch 1978a, 1:2:404: “Azazel, the father of all sin”). See Treiher (1992, 231-65) for a very comprehensive analysis; Tawil (1980, 45), regarding a modern scholarly position of Azazel as a desert demon, “a supernatural power”, also seen in Midrashic literature; Jenson (1992, 202)

Hebrew Bible (Gen 2:7; 3:19; Isa 64:8; Jer 18:1-6) and “has a strong religious connotation which belongs to the biblical tradition.” Religiosity is seen in Dan 2 and later with the little horn that has “human eyes and a talking mouth (7:8). In Daniel’s language, the reference to human nature contains a religious connotation (4:16; 7:4)” (ibid., 19). The little horn in Dan 8 is enmeshed even more in religious affairs and concomitant intrigue. It “overthrew true religion” (Heaton 1956, 195). This is seen in its forceful, vertical thrusts into the worship system of the Prince (8:11-13) and its general cunning and deceit (vv. 23-25).

Viewed generally, Dan 8, with its sanctuary language, has always been seen to feature Israel and the things of the people of God more than the previous chapter. Yet, it is in the expansion of chapter 8 in the final line of prophecy (chaps. 11 - 12) that the conflict between professing religionists becomes even more specific. The summary language of chapters 7 and 8 is principally in terms of “the little horn” who persecutes “the saints”. In chapters 11 - 12, however, the conflict is described in terms of sifting, testing, standing and falling: “those who forsake the holy covenant” (11:30); “those violating the covenant he will corrupt with flatteries, but the people knowing their God will be strong and practise” (v. 32); “from the wise (some) will stumble to refine them and to purify and make white” (v. 35); “and he will exalt and magnify himself above every god and against the God of gods” (v. 36). Coming to the chronological climax of the book, Young (2000, 288) writes, “The language of Dan 12:1-3--...‘some to everlasting life, others to shame and everlasting contempt’-- also indicates that God will separate the faithful and the unfaithful from among his people.” From the same passage, Porteous (1965, 171) speaks of the two classes, “on the one hand...the martyrs for the faith and on the other...the apostates.”

who points to the spatial extremes between YHWH’s goat/adytum and the Azazel goat to the wilderness; and Wright (1987, 21-22), who convincingly concludes Azazel is “a demon”.

The presence and the influence of intervening chapter 9 is also important in increasing the focus on the professing people of God in the visionary sections of Daniel. Dan 9 deals with the sin, failure, judgment, and hopes of Israel in Daniel's prayer (vv. 4-19) as it leads to Gabriel helping the prophet to understand a segment of the chapter 8 vision. So it can be stated that both Dan 8 and its expansions have the professed people of God in view, as Yom Kippur (Lev 16) likewise does. This is important in the context of *צדק*/judgment because of the "social character of righteousness [*צדק*]" and "divine tests", when the "object of such testing can be either the whole people or an individual...to determine that person's status within the community (Am. 9:9)" (Johnson 2003, 262).

Extending beyond cultic references, there are two other references where the ram and the goat are co-joined and isolated as in Dan 8. Since both are non-cultic in context and reference, and do not have the terminology of the *צפיר/שעיר* for the sin offering, they would appear to have less linguistic relevance to the imagery of Dan 8. One simply records the gift of 7,000 *אילים* and 7,000 *חשיים* that Arabs gave to King Jehoshaphat (2 Chron 17:11). The other, in Ezekiel, however, is about shepherds and judging between or within YHWH's flock. It encapsulates the conflict-judicial themes of Daniel, and that within Israel; hence it has relevance at least on the thematic level.

This is particularly so if Porter (1985, 39, 43-46, 60-61; cf. Goldingay 1987, 148) is to be given some partial credence for seeing the 'root metaphor' of the shepherd underlying Dan 7 and 8 as a whole. Porter (1985, 43-60) forges a link with the shepherd metaphor in Dan 7 - 8 via common domains with 1 Enoch 85 - 90, then (*ibid.*, 61-120) draws on biblical lamentation literature via the connective "How long?" lament of Dan 8:13. The shepherd, however, is unlike the sanctuary that is actually present in Daniel. The sanctuary is *the* "basic analogy or root metaphor" or

“conceptual archetype” (Pepper, in *ibid.*, 39) as the organising model for Dan 8. It can only be granted that through external references, the shepherd metaphor does tie together relevant strands.

Commenting on Dan 8, Goldingay (1987, 208) makes the connection between this chapter and Ezek 34:17, noting that “leaders are often symbolized by animals such as the ram and the goat.” Picking up the context from the verse before:

...I will shepherd her [צאני “my flock”] with משפט/justice. Now, as for you צאני/my flock, this is what Sovereign YHWH says, והגני שפט בין־שה לשה לאילם ולעתודים/“See, I am judging between sheep and sheep [or ‘flock animal’], between rams and goats. (Ezek 34:16-17)

In the development of the passage, it seems best to take לאילם ולעתודים “rams and he-goats” as in apposition to לשה (Hengstenberg 1976, 301; Keil 1978c, 2:88) and being explicative of the שה in view. Ezek 34:17 could then be read, “See, I am judging between one flock animal and another flock animal of the rams’ and the goats’ kind.” (The choice of “flock animal” over “sheep” for שה will be explained below.)

The vocabulary of Ezek 34 is coloured by the pastoral realm of shepherding and flocks. The chief metaphors are “shepherd(ing)” and צאן “flock” (often translated “sheep”), the latter occurring 20 times in the chapter, and only nine times in the rest of the book. “My flock”, that is, YHWH’s people, recurs 15 times through the chapter, finally being literalised as “my people/עמי ...my flock...you are people/אתם/אדם” (34:30-31).

Ezekiel is to prophesy against the callous “shepherds of Israel” who rule YHWH’s צאן “harshly and brutally” (34:2-4, NIV). This moves to a scene of judgment (vv. 17-22). The harsh rule of the shepherds and accomplices can be paralleled to the little horn in Dan 7, 8 and 11/12. Both trample (מרס) God’s true people (Ezek 34:18-19; Dan 8:10,13), but a judgment finally separates the faithful who are rewarded,

from the unfaithful (Ezek 34:17-22; Dan 7:20-27; 12:1-3). Therefore, Y_{HWH} does not just summon the false shepherds, but all His professed people: “Now, as for you צאני...I am judging between one flock animal and another flock animal, the rams and goats” (v.17). Then it is “...between the fat flock animal and lean flock animal” (v. 20); “...between one flock animal and another flock animal” (v. 22). צאני “my flock” is joined by שׁה “sheep” or “flock animal” and לאילים ולעתודים “rams and he-goats” (vv.17-22). The regular word for “judge” (שפט) accompanies the three judicial announcements (vv. 17,20,22) where the concentration is on שׁה as it individualises the professing צאן of Y_{HWH}.

The שׁה can be more than sheep; it can refer to the young of a varied flock (see Deut 14:4; cf. Num 15:11). So, when Y_{HWH} addresses צאני “my flock” with the individualising notion, “I am judging between לשה לשה” (Ezek 34:17), it is best understood as judging between young, that is ‘lesser’, individuals of the flock.

Ezekiel shows that it is not just the high ranking and obviously wicked that are under scrutiny; there is to be a judicial differentiation between or among the שׁה and the שׁה; that is, the lesser community members, comprising the other leaders and the common people. Accepting that לאילים ולעתודים is explicative of the second שׁה, the rams and goats would be the leading people in Judah, “the oppressive nobles or the bullying merchant-classes,” “the powerful and prosperous citizens” (Taylor 1969, 221-22).

...the division is to be effected in such a manner that sheep will be separated from sheep [or ‘flock animal will be separated from flock animal’], the fat sheep being placed on one side with the rams and he-goats, and kept apart from the lean...and the sickly sheep [of vv.20-21]. (Keil 1978c, 2:89).

While the אילים וצפירים/שעירים do not fully connect with Daniel’s אילים וצפירים/שעירים, they do in part, particularly with the theme of judgment between an oppressive,

controlling power and fellow members of the covenant, “the weak”, and any underlying root metaphor of shepherd. This differentiating judgment between all righteous and wicked becomes more manifest toward the end of Daniel (11:30-39; 12:1-3,10,13). Ezekiel is quite clear that the judgment addresses all the professing צאן “flock” of YHWH. This is important for understanding judgment in the context of the religious little horn power (Dan 7 and 8) and its parallel, the King of the North (chap.11), the next power to be considered.

Dan 8:9-12, 23-25: The Rise and the Activities of the Little Horn/Fierce King

Most of the interpretation (vv. 23-25) chiefly confirms and only marginally advances that which is stated or implied in the vision (vv. 9-12), such as the sequence and timing of the horn power’s rise (after the four kingdoms, vv. 21-23a); the little horn as a king who deals in intrigue (vv. 23b, 25), destroying the mighty and the holy people (v. 24); and the one challenged who is the “Prince of the host” (v.11) and “the Prince of princes” (v. 25d).

To assist understanding of נצדק קדש in verse 14, the most significant activities and movements in verses 9-12 and 23-25 are: the move from the horizontal or earthly activity (vv. 2-9, 20-23/24) to a vertical thrust (vv. 10-12, 23/24-25) which is met with the heavenly audition in verses 13-14 (cf. Hasel 1986, 381-83); the little horn challenging “the Prince of the host/of princes” (8:11,25), the latter compared with Michael “the great Prince” (12:1) and the Son of man (7:13), all in the setting of judgment (8:25; 12:1; 7:9-14; cf. Ferch 1979, 99-103); and certain linguistic indicators singled out below. These build on the cultic indicators in the ram, goat and horns that set a foundation of sanctuary imagery upon which further sanctuary motifs are placed.

The little horn came out (צא יֵצֵא, v. 9), not from one of the four horns, but from one of the four winds. This was formerly seen through the syntactical parallelism of gender (A+B::A+B pattern: Shea 1980, 65; cf. Watson 1980, 321-41), but Pröbstle (2006, 467-71) has succeeded this with argumentation for a stylistic device. The horn came מצעירה “from smallness,” and became exceeding great with its geographical spread (v. 9), and on into the heavens (v.10). The use of the גדל root in relation to the ram, goat, horn/king, shows increasing aggrandizement by the horn. Pröbstle (2006, 513) encapsulates the theme as ‘Hubris Leads to a Great Fall’.

The little horn cast the צבא “host” (God’s people, v. 24; cf. 7:27; Hasel 1986, 398) earthward, and trampled them. With a significant change in verbal gender from feminine to masculine in verse 11, possibly highlighting the historical referent behind the symbol (ibid., 400-02), the little horn challenges the Prince of the host. It “takes from him” the תמיד, the “daily/regular/continuance”, and מכון מקדשו “the place of his [the Prince’s] sanctuary” is thrown down. The host was given with התמיד “because of rebellion” (בפשע) and the truth was thrown earthward (v.12). The key words תמיד, מכון and פשע in verses 11-12 need further consideration.

תמיד: Of the 104 usages of תמיד *tāmīd* in the Hebrew scriptures, approximately 51 appear in cultic contexts, referring to the “regular” or “daily” burnt offering, incense, lampstand, food offering, showbread (Wigram 1980: concordance through this section). In Daniel, with the definite article, it refers to “...all those practices of the Hebrew cultus which were to occur regularly, such as the daily offerings, morning and evening sacrifices, incense, meal offerings... showbread” (Leupold 1969, 347-48), “the religious practices of the temple in general” (Goldingay 1987, 211; cf. Young 1972, 172). The typical conception of תמיד in terms of merely the daily burnt offering leads to narrowed conceptions elsewhere (e.g., in relation to the

“abomination” by Lust 2002, 672, 683), but the daily sacrifice could be understood as synecdoche (see below for LXX and Th.).

מכון: This word, generally meaning “place” or “foundation”, occurs 17 times in the Hebrew scriptures, and all but one (Ps 104:5) have God’s sanctuary or dwelling as the referent; it is a cultic word. It is used in important texts with nominal צדק and שפט: “צדק/equity and משפט/justice are the מכון of [YHWH’s] throne” (Ps 89:15[14]; 97:2). These Psalmic texts and, in part, Dan 8:11 give the only metaphorical uses of מכון. The spatial and/or geographical is basic to the extended metaphorical reference in Dan 8:11. The root in its verbal form, כון “establish”, occurs in Ps 89 in relation to YHWH’s faithfulness (v.3[2]) and King David’s line and throne (vv.5[4], 22[21], 38[37]). מכון has a specialised reference to the throne and the principles upon which it is based. The little horn sought to usurp “the very site of the seat of God Himself and all the prerogatives that went with it” (Shea 1980, 400). The issue relates to the reign of God and the plan of salvation carried out from “the place of his sanctuary”. Broadly, the conflict is over kingly rule; more specifically, since the conflict between the little horn and the Prince relates “to temple ministration” it is a “controversy or struggle over the means of salvation” (ibid., 400-01).

Dan 8:12 commences וצבא נתן על התמיד “And a host/army was given against/over the continual...” or “And it [the little horn] was given a host over the continual...” Taking צבא as the subject, preceding נתן, would give a non-typical inverted verbal clause. Alternatively, understanding צבא as a quasi-object leaves the four feminine verbs here with the same little horn subject, just as the three feminine verbs of verse 10 had the same little horn subject (Shea 1980, 402). As צבא is anarthrous, it is better taken as an entity belonging to the little horn power and not as הצבא associated with the Prince and trampled by the little horn (vv. 10-11). They are

two groups standing apart and opposed (Gane 2000, 378-82, with inter-relating chiasms; Lucas 2002, 217, though cautiously). The horn's host

is active against the "continuance"...that is, the ongoing intercessory, mediatorial ministry of the heavenly Prince of the host. Intercession, mediation, and other benefits associated with the *tāmīd* are fully in [as 'under the'] control of the little horn's "host". (Hasel 1986, 416-17)

The imperfect aspect of תנתן and the host ruling over the תמיד "expresses control as an ongoing enterprise" (Shea 1980, 393).

The תמיד/"continual" or "daily" ministry in the Israelite sanctuary was all conducted in reference to the outer court and first apartment. The horn and its host substituted, counterfeited or somehow controlled the (antitypical) ministry symbolised there: confession and forgiveness symbolised through the חטאת/sin offerings, gratitude/consecration response symbolised through the עלה/burnt offerings, guidance through truth (lampstand and showbread), and prayer and intercession (priests and incense altar). A yearly second apartment ministry could reverse that domination by judgment and enlightenment (symbolised by Yom Kippur). Hence in the interpretive section, while the horn/fierce king does עמד "stand up" judicially (cf. עמד in Dan12:1,3; de Vaux 1965, 156) against the Prince of princes, he is ultimately "broken without hand", indicative of supernatural judgment (8:25; cf. 2:34,45).

פשע: Traditionally, the notion of rebellion and dispute has figured highly in the semantic understanding of this root that occurs verbally once in Daniel (8:23, a qal ptple, of 41 verbal usages) and three times as a noun (8:12,13; 9:24). Knierim (1997) claims that both noun and verb relate more to criminal acts such as stealing (Gen 31:36), robbery (Prov 28:24), kidnapping (Gen 50:17), violence, even to slaying (1 Sam 24:10-14), and compares Amos 1:3,6,9,11,13; 2:1,4,6. Knierim traces פשע diachronically, suggesting that it commences as a technical term in legal regulations,

proceedings, and transactions. Semantic spread has cultic (including Yom Kippur) and cultic-legal references (ibid., 1035). It is seen as

a theological term because the deeds it describes affect Yahweh or his sovereignty and consequently require his judgment or forgiveness...it fundamentally applies to all types of legally definable criminal acts. Such deeds are subject to Yahweh's verdict, however, primarily because the relationship between Yahweh and Israel (and people) is understood in legal categories and because even a 'profane' crime is theologically disqualified per se since Yahweh was the Lord of justice...Israel's relationship to Yahweh was most explicitly defined in the legal sphere." (Ibid., 1036)

To commit פשע is to more than rebel, it "breaks with him [YHWH], takes away what is his, robs, embezzles, misappropriates it." So, פשע is a "legal term" developing "from the specific to the comprehensive" (ibid.).

Knierim could say more about the covenant context of his references, particularly Gen 31 that also features a dispute, and so emphasise the idea of rebellion (cf. with international treaties: 2 Kgs 1:1; 3:5,7; 8:20,22). Nonetheless, his analysis (somewhat harmonised by Gane 2005, 294-95) highlights relevant facets in the semantic range of פשע as it describes the little horn in Dan 8 with its "breach of relationship" and removal of the תמיד and robbery from the Prince of the host. With the use of פשע being "increasingly concerned with the *totality* of the crimes of an epoch, the people, or an individual, and with the totality of their break with Yahweh" there is a call for judgment (Knierim 1997, 1036-37). Such judgment effects a reiteration of forgiveness for some, damnation for others (cf. Yom Kippur and פשע, Lev 16:16), an entirely fitting scenario in the legal and religious contexts of Dan 7 - 9.

Dan 8:13-14: Various attempts have been made to understand the niph'al form נצדק in Dan 8:14. The concise, symbolic *w^eqatal* clause וְנִצְדַּק קֹדֶשׁ "then the sanctuary will be righted" ultimately explodes attempts to harness interpretation along one line of thought as syntax is absorbed into the lexicon (cf. Hillers 1967, 322). Nonetheless, an

updated approach to the grid of Moshe Greenberg (1965, 42-43) will be used to view some points in the interrelation between the verbal stems of צדק. Greenberg's model has a series of coordinates along one axis intersecting with voice categories along another axis, so that the 'intensive' category comprises piel, pual and hithpael; the 'causative' category the hiphil and hophal; and the 'simple' category active qal and passive niphil. The latter naturally interrelate whether a niphil as נצדק is taken as passive or reflexive.

From syntactical connections (taking a direct object when analysed), however, Pröbstle (2006, 400-01) relates the niphil נצדק ('simple' category) to the piel (Greenberg's 'intensive' category) and more particularly to the hiphil ('causative' category). This is because צדק hiphil is used in cases of the pre-determined 'rightness' of the object (here קדש). Murray (1968, 1:336-39) concurs, simply on logical and contextual grounds. With verbal צדק, both piel and hiphil most often function to declare the 'rightness' of the object, the piel reflecting more of a demonstrative-comparative or estimative-declarative idea. Generally, the piel, "the key to the system" (Waltke and O'Connor 1990, 354) can mediate between both the qal/niphil ('simple') and hiphil/hophal ('causative'), and being complex (having intensive, causative, comparative, demonstrative, declarative-estimative notions) the piel (pual and hithpael) have more semantic elasticity. The total picture becomes more complex, however, with the fact that צדק is a stative and relates to persons in 39 of the 41 verbal usages, meaning that the simple niphil נצדק would be expected to be intransitive and not related to an impersonal קדש, so that the *hapax legomenon* נצדק at Dan 8:14 would seem anomalous. On the other hand, קדש is the object of כפר piel "atone" in Lev 16, just as people are the indirect object of כפר piel in Lev 4 - 5, etc.

(Roy Gane, personal communication). Furthermore, these are the people of the sanctuary.

Overcoming some of these complexities, Waltke and O'Connor (1990, 355-56, example 3) show how the niph'al can be used in the case of a non-agent subject, one not performing the action (as שָׁדַק here), when the syntactic equivalent ("X קָדַשׁ /rights the שָׁדַק /sanctuary") is not expressed. The clause is implicitly answering the question, "What is happening to the sanctuary?" The sanctuary is not performing the action, but nevertheless participating in the קָדַשׁ activity (cf. *ibid.*, 356). In conclusion, while many of these syntactic complexities can be held together, it is clear that the governing heuristic endeavour to ascertain the meaning of קָדַשׁ will ultimately come from the flow of the context and the general prior usage of קָדַשׁ . This is supported by a helpful analysis by Murray (1968, 1:336-47):

We see, therefore, that there is a pervasive use of the forensic signification of the root קָדַשׁ in the Qal, Hiphil, and Piel stems and the one instance of the Hithpael (Gen 44:16) is not essentially different. (*Ibid.*, 339)

The niph'al could be added on the basis of Murray's own research method and logic: "If we find this forensic notion in a few instances...this creates a presumption in favour of the forensic meaning in other instances where the context is not decisive but where there is even slight ground for this preference" (*ibid.*). Murray (*ibid.*, 1:336-37) actually combines righting and cleanse ideas in his translation of Dan 8:14 "the holy place will be made righteous", in the sense that it will be purified or cleansed and thus put right...." In Daniel the context decisively indicates a cultic-judicial idea and key lexemes (קָדַשׁ , שָׁדַק , אָמַת , פָּשַׁע) of 8:12-14 are supportive. "The importance of the root קָדַשׁ to declare innocence in a juridical confrontation has been widely noted" (Bovati 1994, 104). Bovati then gives "other synonymous words or expressions" that "can take over the function of defining who in the controversy is in the right." Along

with the better known (תמים) ישר, טהר, and נטה, he lists four: נטה, אמת, נטה, נטה, two of which are also in Dan 8:12-14 (as above; cf. Hasel 1986, 454-58, as to how this links with Yom Kippur in Lev 16). A cultic-judicial interpretation is most appropriate.

Accordingly, translations can move between “brought to its justice, justified” (Koehler and Baumgartner 1996, 1003), and “purified” (Abegg, Flint and Ulrich 1999, 497; Péter-Contesse and Ellington 1993, 217). Wright (1992, 729) includes נטה in a semantic field listing of “clean” lexemes with the note: “generally with a judicial or religious significance of being innocent, right true; as *Nip'al* verb in Dan 8:14 with a sense ‘be purified’.”

נטה is taken as a divine passive (Petersen 1999, 201,fn.3; Goldingay 1987, 198). Jeremias (1971, 13) indicates that a divine passive functions beyond the idea of reverence; it serves “above all as a way of describing God’s mysterious activity in the end-time.” Pröbstle (2006, 398) adds that since the “how long” question (v.13) is addressed to God, Deity is connected with the נטה activity to/in the sanctuary (v.14). The same writer points out that “after an adverbial expression of time” (“to 2,300 evening-morning, and the holy *will be restored*”), the conjunction-*w^eqatal* verb (ונטה) “has a (con)sequential notion (e.g., Judg 16:2)” (ibid., 396). Combining these ideas, נטה indicates a divine end-time activity in the sanctuary that “rights” (נטה) the wrongs described in Dan 8:9-13 (cf. idem, 1996, 97).

Hasel (1986, 444-47, 454-56) shows how נטה refers to the sanctuary, to people, and to judgment in Daniel. In relation to inauguration: “The anointing of the sanctuary in heaven [from 9:24: למשה קדשים קדש] is the prelude to the postlude of the ‘cleansing’ of the sanctuary to which 8:13-14 points” (ibid., 446). “[E]verything centers about the sanctuary” (Leupold 1969, 357) in 8:14. Pröbstle (2006, 420, n.3) shows that even statistically נטה averages 3.41 occurrences per chapter in Leviticus

and 2.6 in Dan 8 - 12, with no other book in the Hebrew scriptures above 2.0. From the fact that verbal שָׁדַק almost invariably takes a personal object, from other Danielic usage of the שָׁדַק root having a personal dimension (except שָׁדַק in 8:11), and from the contextual connection with צָבָא , Pröbstle then suggests that שָׁדַק can be extended in its referent to people. Leithart (1999, 22) concurs, reasoning from the sanctuary's physical structure: "The intimate connection between the ritual and social sides of priestly service can be seen if we keep in mind that the tabernacle and temple were architectural representations of the people of God."⁶ Pröbstle's conclusion is that with the inner-Danielic relationship of שָׁדַק with both people and (primarily) the sanctuary, there is a likewise complementary double understanding of both the sanctuary, representing God's character in his provisions and actions, and the holy people being נִצְדָק "vindicated" (ibid., 420-25).

Since "Daniel 8 may be regarded as a reinterpretation and actualisation of Daniel 7" (Knibb 2001, 18), the event of judgment that is so thematically integrated in Dan 7 should therefore feature in Dan 8. Judgment is central in a chiastically-structured climax to the vision report of Dan 7:1-14 (Ferch 1979, 136-37). This pre-Advent (Düsterwald 1890, 177; Pfandl 2004, 71-72) judgment comes after and during (7:8b-11a, 25-26) the malicious work of the little horn (7:8) and is therefore paralleled with the corresponding climax to the 8:1-14 vision (that also comes after the working of the little horn [vv. 9-12])--the righting of the sanctuary (v. 14). Goldingay (1987, 220) states: "The climax would come with the vindication of the sanctuary, which would be for the world as significant an event as the granting of a worldwide lordship" effected through the judgment of Dan 7. Pröbstle (2006, 458-59) tables the

⁶ When Leithart was quoted earlier in the chapter, mention was made of the layman represented by the courtyard, priest by the holy place, and high priest by the most holy place. God is also represented in all of these places--sacrifice in courtyard; showbread, light, and incense in holy

poetic insets in the visions and angelic interpretations of Dan 7 - 12, showing how they serve to climax in “God’s control and reign, involving divine intervention and judgment” (at 7:9-10,13-14,26-27; 8:14,25-26; 9:27; 12:1-3). Goldingay (1987, 212): “The forensic metaphor of judgment being given for the holy ones on high (7:22) reappears as the [chap. 8] vision promises that the sanctuary will ‘emerge in the right’ (קָרַב, ‘be vindicated’).”

These themes of restoration and vindication are not foreign to the cultic realm. Atonement is to reconcile and restore and must lead to vindication for divine and human participants over against those who would neglect or interfere with God’s atoning work. The temple and the high priest are seen in Dan 7 (Lacocque 1988, 91,148-49,152-55; 2001, 114-15), and the Day of Atonement in both chapter 7 (Fletcher-Louis 1997, 167-86,193; Pröbstle 2006, 653-64) and chapter 9 (Lacocque 1988, 73,153). Far more easily, Yom Kippur culminates the cultic-rich chapter 8 that calls for its symbolic meaning. So “...dans la suite du [Dan 8] passage, au sommet même de la vision, il est directement question de la Fête des Expiations: à l’étape correspondant au jugement dans Daniel 7, le prophète parle dans Daniel 8 de la purification du sanctuaire” (Doukhan 1986, 77).

Probably the most important contribution of the intertextual analysis between Dan 7 and Dan 8:9-14 lies in the connection of the three themes of judgment, creation, and cult. Reading chap. 8 in light of chap. 7 adds emphasis to the theme of judgment as expressed by *שָׁדַד וְקָרַב* in 8:14c. At the same time, reading chap. 7 in light of 8:9-14 sensitizes the reader to the cultic overtones present in chap. 7, in particular as expressed by the coming of the one like a son of man in vs. 13. Both themes, judgment/restoration as well as cult, are combined with the theme of creation. I argue that such an intertextual interplay between chap. 7 and chap. 8 is designed intentionally and not at all accidental. As suggested, a possible focal point of this intertextual web seems to be the concept of an eschatological Day of Atonement, in which the themes of cult, judgment, restoration, and re-creation find their center. The promised restoration in 8:14 is

place; ark with law and shekinah in the most holy--so that architecturally there is a God-people interface that the next thoughts from Pröbstle reflect.

therefore not merely linked to judgment and creation but also strongly connected to an eschatological Day of Atonement, to which the vision of chap. 8 already pointed. (Pröbstle 2006, 664)

Pröbstle's comprehensive study reviews the various themes of Dan 8:1-14 (warfare, royalty, cult, creation, judgment, covenant, perception [2006, 474-84]) and concludes with the Day of Atonement as the macrotheme (489-97). The idea of rededication is ruled inapt (495-97) and Yom Kippur is supported by evidence from the theme, structure, intertextual and terminological data and the Greek versions:

1. The combination of the themes of creation, judgment, and cult are inherent to Yom Kippur (utilising Jürgens, *Heiligkeit und Versöhnung...* [2001], 425-29).
2. The cultic theme and terms of Dan 8:1-14 draw the reader to the cult, and only one ritual there, Yom Kippur, symbolises the restoration of what the little horn perverted.
3. Structurally, the Dan 8 vision report abruptly ends with the brief, rich allusion to Yom Kippur, leaving to it the work of explication.
4. Intertextually, an eschatological Yom Kippur permeates the literary web surrounding 8:1-14, particularly in Dan 7 and 9.
5. Terminological allusions:
 - i. פשע (Dan 8:12,13) that occurs only twice in Leviticus, in the chapter on Yom Kippur (Lev 16:16,21), the only cultic ritual dealing with פשע.
 - ii. ערב בקר (Dan 8:14): aside from the creation link ("to emphatically introduce the expectation of an intervention by the creator" and therefore not יום as in 12:11-12 [Pröbstle 2006, 394]), Yom Kippur (Lev 23:32) and the Feast of Unleavened Bread (Exod 12:18) are the only cultic days explicitly commencing in the evening, bringing to mind the intimate relation between creation and the sanctuary. Further (387-93), "evening-morning" is never used for daily sacrifice (though Shea [1996b, 111-12] points to similar being used for the תמיד as the continual oil lamp: Exod 27:20-21; Lev 24:2-3).
 - iii. קדש/מקדש (8:11,13,14)--addressed below.
6. LXX and Theodotion--addressed below.

Function of the Day of Atonement: While much will be assumed about Yom Kippur, a few central points of the service need stating. The sins/impurities of Israel, having metaphorically accumulated in the sanctuary through the year,

having been disowned and thus rendered less powerful,[fn.] are heaped up at the altar, contained (but not eradicated) by God's superior spiritual power,[fn.] and finally removed to Azazel[fn.] by the yearly general cleansing of the sanctuary on the Day of Atonement (Zohar 1988, 615; cf. Rodríguez 1979, 112-20; Treiyer 1992, 60-62; Gane 2005, 129-43).⁷

It was only on Yom Kippur that the high priest entered the second apartment, and figuratively 'cleansed' the whole sanctuary of all accumulated sin (16:15-20; Jenson 1992, 163,n.1,203,208); then confessed it over, and so transferred it to, the Azazel goat for banishment to the wilderness, signifying complete elimination (v.21) (see Gane 2005, 231, 241, 267-84; cf. Kiuchi 1987, 143-59).⁸

Yom Kippur is likened to an investigative judgment. A Jewish writing speaks of a 10-to-1 fragrant-foul incense potion--to represent "the 'compound' of the Jewish people...presented to God for His scrutiny on this great and awesome day" (Bornstein 1997, 440-41). As to the purpose, Gane (2005, 300-33) writes of the need "to preserve the justice of YHWH's administration by clearing it of two kinds of accumulated negative factors" (ibid., 301). On the one hand, there is YHWH's judicial responsibility for forgiving expiable sins throughout the year. On Yom Kippur these חטאות "(expiable) sins"

are purged from the sanctuary and simultaneously cleansed (טהר) from the people in the sense that their earlier forgiveness is now vindicated

⁷ Cf. Wright (1987, 17-21; 1991, 159-65) who, however, wrongly limits and confuses the types of sins covered, both noncalendrically and on Yom Kippur.

⁸ Prolific Protestant author Kevin Conner (2004, 163), while aware of the semantic fluidity surrounding נצדק (ibid., 145: "justified"), is quite emphatic in stating "Dan. 8:13-14 should be compared with Lev. 16 and the ceremonies of the great feast Day of Atonement." Answering the rhetorical question of why the dwelling place of God would need 'cleansing', Connor states, "Lev. 16:16, 21-22, 33-34 tell us why. It was because of the sins, transgressions and iniquities of the people of Israel and the accumulated sins of ignorance over the whole year" (ibid., 164; cf. 173, 175).

The Tractate Yoma (though mistakenly narrowed to only "serious transgressions") indicates the holding over of sins until Yom Kippur: "... [repentance] suspends the punishment until the Day of Atonement comes along and atones" (Neusner 1988, 279, his parenthetical addition). There is a final atoning on Yom Kippur; though, of course, with repentance, forgiveness and peace of mind are attained with earlier confession. From Dan 8:14, the Jewish rabbi H. Goldwurm (1980, 229) connects the atoning of Jewry's sin with "making them צדיקים righteous".

(Lev 16:30). Confirmation of an earlier favourable ruling benefits the defendant along with the judge. (Ibid.)

On the other hand, there is the “slandorous effect of rebellious *פשע* sins, committed by individuals who have been among YHWH’s people at least nominally” (ibid.). This “cultic ritual...acknowledges the implications for God of human sin” (Jenson 1992, 208; cf. Moore 1994, 2-3).

Viewing the human side, Gane (2005, 318) states: “The process cannot be completed in one stage because an act of sin calls into question the sinner’s loyalty to YHWH, and full restoration and demonstration of loyalty takes time.” Returning to the divine side, Gane (ibid., 318-323) develops the fact of how YHWH’s reputation for justice and the necessity of stability for rule is centred in the sanctuary as the administrative headquarters of Deity. Yom Kippur’s clearance (or damnation) of covenant members professing adherence to the God of the cult confirms his justice and clears his name. This leads Gane (ibid., 324-33) to a cultic theodicy, quoting Rodríguez who sees such effected by YHWH’s removal of impurity from his sanctuary presence and “returning it to Azazel, its ultimate source. What we have here is a cultic theodicy--a ritual justifying of God” (Rodriguez 1986b, 196). God can forgive sin, and remain holy. This will be re-visited later, but first a note on the early versions.

Dan 8:14 and the Ancient Versions

It is generally claimed, “Anyone who translates also interprets...” (Würthein 1979, 47), and translations are, “therefore, the first level of commentary” (Hiebert 2002). This idea needs modification (cf. Barr 2002, 12), but at least on the lexical level translations can be clarifications (Hanhart 1992, 342-43, below). Particularly, the more ancient renderings are valued for their semantic input because of the

likelihood that the translators of antiquity were in an intellectual and social-religious milieu that better understood the ancient customs and source language, and would reflect that knowledge in cases of ambiguity or polyvalence (as with קִדַּץ). So Grelot (1966, 402) writes of “...Théodotion, en raison de son antiquité” bringing “une aide à l’étude du livre de Daniel....”

As an extension of this generality of greater understanding, Tov (1997, 26) points out that “the translators’ concept of context was more comprehensive than ours. They referred not only to the relationship between words in their immediate context but also to remote contexts.” For קִדַּץ in Dan 8:14, “remote context” covers the many usages of קִדַּץ with the “cleanse” field in the Hebrew Bible, including Job and Lev 16.

The Septuagint (LXX/OG), Theodotion (Th.), the Syriac Peshitta, Jerome’s Latin Vulgate, and the Coptic all translate קִדַּץ as “cleansed/purified”⁹. The LXX, Peshitta and Vulgate for Daniel are basically ‘primary versions’ in that they translate directly from the Hebrew-Aramaic.¹⁰

Scholarship is continually refining the analysis of ancient versions in relation to origins, translation technique, theological *Tendenz*, directness or dependence, and other areas (cf. Marcos 2000, 26-30). The outcome is a general increasing appreciation, particularly of the LXX and Theodotion, but also of Jerome and the Peshitta. The Peshitta’s origins are obscure, but it basically translates from a Hebrew *Vorlage* (for the Hebrew scriptures), with possible help from the Targumim and LXX

⁹ The duality of the Eastern Aramaic/Classical Syriac means that the Peshitta could also be read “rightness will prevail” (cf. Taylor c. 1992, 14, fn. 43, on the biblical דָּיָה; Pröbstle 2006, 416-17; text in Koch and Rösel 2000, 226, line 72).

¹⁰ McLay (1996) has championed this directness for Theodotion also, but most see it as a recension of the LXX/OG (e.g., Jeansonne 1988, 21). Bogeart (quoted in Marcos 2000, 92) sees Theodotion as sometimes a new translation, and sometimes a careful revision of the LXX. DiLella (2002, 596) views Dan-Th. either as a translation from the Hebrew with help from the LXX/OG or a

(Brock 1992, 794), so it also has significant input. The increased respect for the LXX is not only because of supportive Hebrew manuscripts outside the MT tradition found at Qumran, but also because newer knowledge of translation technique indicates that the LXX translators were not “editors or revisers”, but translators who “aimed at a faithful rendering of their Holy Scripture” (Aejmelaeus 1992, 381-82; cf. Hanhart 1992, 341).

However, despite this recent positive trend, the combined ancient witness toward a cultic rendering of קִדְּשׁ is challenged on two grounds. First and particularly, the LXX “cleanse” translation is said to be historically conditioned by the cleansing of the Maccabees after the Antiochan defilement of 167-164 BCE (cf. 1 Macc 4:42-51). Second, varying degrees of dependency by the later versions on the pioneering LXX are seen to reduce their value as independent witnesses. These objections will be considered together.

While debate on these questions is prone to subjectivity, there are some fundamental points that are helpful. The dating of LXX-Dan is unknown, and may have been produced before 167-164 BCE (Hasel 1986b, 450). Nonetheless, even accepting both a post-164 BCE date and a bias toward cultic cleansing, any responsible translator, as a conveyor of meaning from one text to another, would be conscious of the need to have a credible linguistic basis for a rendering (cf. Tov 1997, 24). Therefore to the degree that they are responsible, the ancient translators believed that the semantic nuance of “cleanse” was present through the use of קִדְּשׁ in the Dan 8 cultic setting. The weight of scholarship quoted above, and what follows in relation to the better known LXX, Th., and Jerome, suggest that due responsibility was

revision of the OG, but this ambivalency can equate to being much the same activity (cf. Collins 1993a, 11).

exercised. Jerome's case will be summarised here to show that his Latin rendering of מְצַדֵּק as *mundabitur* ("cleansed") gives valid semantic input.

Jerome's Latin Vulgate: Jerome (342-420 CE) was asked to revise the second century CE Old Latin, itself a translation from the LXX (and possibly other Gk mss). After revising the Old Latin NT gospels, Jerome turned to the Hebrew scriptures, at least revising the LXX Psalter, Job, Proverbs, Ecclesiastes, Song of Solomon and Chronicles, with assistance from the Hebrew, Greek texts and the Old Latin (c. 384-390 CE). "There is no proof that Jerome translated any more books from the LXX than these, although he occasionally implied that he had translated the whole of it" (Parker 1992, 860). Jerome then proceeded to his renowned *Hebraica Veritas* through a Hebrew *Vorlage* that is difficult to identify. It also was assisted by the Greek texts of the LXX, Aquila, Theodotion, Symmachus and Origen's Hexapla, plus the Old Latin. This took about 15 years (c.390 - 405/6 CE), with the translation of Daniel from the Hebrew in about 393 CE.

In his preface to Daniel, Jerome (unnecessarily) de-rates the LXX-Dan against "the truth" (the Hebrew text), manifesting this translator's conscious use of the Hebrew as his base text for Vulgate-Dan. Speaking generally about Jerome's high regard for the Hebrew text, Bravermann (1978, 30-31) notes:

In all his writings we find one important recurring phrase describing the Hebrew text as the *veritas hebraica* or "Hebrew truth." Jerome's attitude towards the Hebrew text strongly influenced his revolutionary decision to base his Latin translation of the Old Testament (the Vulgate) on the Hebrew text and not on the Septuagint or *Vetus Latina*. His remarks... "...I am not conscious at all of having changed anything from the Hebrew truth."

Jerome promoted the Hebrew text (Hengel 2002, 48-53), and his close knowledge of it (illustrated in Kedar-Kopfstein 1994, 420-30) was utilised in translating Daniel.

This means that the Vulgate's *mundabitur* for נצדק should be a credible primary witness toward the “cleanse” nuance from an ancient version.

OG/LXX and Theodotion: Perhaps the most pertinent measure of independence (of other translations) and responsibility comes from a comparative analysis of translations with the Hebrew text. The results of such an analysis are now summarised from a comparison, by the present writer, of renderings by the Old Greek (as witnessed in the LXX) and Theodotion of the Aramaic-Hebrew of the MT in Dan 7 - 9.¹¹ The procedure adopted has the MT translated as the base text, then Theodotion as the more literal Gk work, and then the LXX. Clauses are grouped around their verbs and participles and assigned a line each. Since the quest of this analysis is a lexical one, the concentration is on vocabulary. Space limits samplings to the more typical with comment on a line only from Dan 7:19 and 9:7 and the two lines from 8:14.

Dan 7:19:

Line 2: LXX has the fourth beast as του διαφθειροντος “the destroying one/destroying”, either because of the translator(s) confusion through orthographic similarity with διαφερω (cf. vv. 3,23,24,28; Jeansonne 1988, 94), or as an interpretation of the MT's די הוה שנייה “which was different”. (Th. follows the MT with ὅτι ἦν διαφορον “that was different”.)

Dan 8:14:

Line 1(a): MT has אלי, whereas αὐτῶ in the Gk versions reads αὐλο, which to most scholars is an orthographical correction.

1(b): The asyndeton ערב בקר of the MT has two additions in the Gk versions: a και conjunction, and an appositional ἡμεραι to qualify the “2,300 evening morning” units as “2,300 days”. Whether the versions had a second *Vorlage* before them that read יומים (cf. Jeansonne 1988, 124)--unlikely here; or the ἡμεραι addition is an explanatory move--more likely. So, a responsible and not whimsical interpretation is taking place.

¹¹ Rahlf's text is used for LXX/Theodotion and B19a (L) for the MT.

Line 2(a): The Gk versions place the definite article before sanctuary, το ἅγιον, to translate 𐤓𐤓𐤑, evidencing a concrete rather than an abstract notion.

2(b): The waw+niphthal imperfect 𐤑𐤕𐤓𐤓 is rendered with a conjunction+future passive και καθαρισθησεται in both Gk versions.

Dan 9:7:

Line 4: Again, both Gk versions reflect the sense of the MT, with Theodotion syntactically closer (even ἐν σοι for 𐤒; cf. LXX: ἐναντιον σου), and having shorter, simpler vocabulary (ἀθετ- versus πλημμελ- [LXX] for 𐤠𐤓𐤓 root). πλημμελεια /πλημμελεω is a more sophisticated word complex from the world of music referring to a “a false note, a mistake”→“to go wrong, offend”. LXX omits a match for the pronominal suffix “their”, but Th. closely follows with αὐτῶν.

In general, the structure and thought of the MT-text type are replicated uniformly by the Gk versions. The vocabulary, idiom, and even the style, are adhered to more particularly by Theodotion who even follows word order fairly consistently.

Sometimes, however, Theodotion turns sharply from the MT, omitting or adding, as if following an alternate *Vorlage*; sometimes this will be with the LXX, other times not. Theodotion often parallels the LXX vocabulary, but matches the Aramaic-Hebrew words more conventionally and also conforms more closely to the syntax of the MT.

On the other hand the LXX has a tendency toward more sophisticated and rarer vocabulary, including that for verbs, and shows a preparedness to venture into other semantic domains. It can also vary syntax. Despite these two points, the LXX retains the sense of the MT. It is simply freer and more creative in rendition than Theodotion, but it is possibly no less faithful or responsible in its translational intention.

These conclusions are not too dissimilar from more sustained analyses through the book of Daniel by Jeansonne (1988), Meadowcraft (1995), and McLay (1996). From a sample testing of LXX/OG-Dan at 8:1-10, Jeansonne states that “a total of

163 or 95% of the OG readings...are faithful to the *Vorlage*,” with no variant readings to be construed as “possibly due to theological *Tendenz*.” Also, Theodotion shows “grammatical fidelity to M[T] and standardization of word equivalencies” (Jeansonne, 1988, 56-57). Jeansonne’s conclusion for LXX/OG of Dan 7 - 12 is:

...the OG translator was most concerned with conveying an accurate rendering in Greek of the Semitic text available. If, on occasion, this required that an antecedent be expressed, a phrase in apposition be added, a paraphrase be used, or that one particular connotation of a word be emphasized, the translator felt free to do so. However, these changes were not made to depart intentionally from the meaning of the Semitic text. The OG translator was more concerned with providing an interesting and readable Greek style than a consistent, standardized translation. A variety of syntactical and grammatical usages, a wide vocabulary, and picturesque speech characterize the work. (Ibid., 132-33; cf. 22,60,69,99,112,123-130; and regarding Dan 9:24-27, 131-33)

Meadowcraft (1995, 247, 260) concurs with Jeansonne, and from a concentration on the Aramaic chapters in Daniel, Meadowcraft concludes:

In general terms, the probability is that the LXX translates the text in front of it relatively literally. I began the literary comparison on that supposition, based on the work of others, and nothing has come to light to disturb this assumption. (Ibid., 262; cf. 16-26, 246, 259)

McLay (1996) is concerned to assert the independence of Theodotion as a direct translation from a Semitic *Vorlage*, and contests Jeansonne’s statistics from Dan 8:1-10 in relation to Theodotion being a recension of the OG (ibid., 160-74). McLay sees Th. as a “formal translation of MT” (174), but this can be subordinated to a “concern for clarity and the demands of the target language” (212). In relation to the LXX, McLay states: “OG’s translation was not only faithful to the semantic content of his parent text, but also exhibited a relatively high degree of formal equivalence to MT” with elements of a dynamic approach in translation technique, including “variety in the choice of lexical equivalents” (211).

Barr (2002, 10) underscores how the LXX is embedded “within a body of Hebrew texts,” undermining the idea “that the LXX text was a product of

interpretation and hermeneutical concerns.” Gzella (2003, 49-50) affirms that the “Old Greek of Daniel 8 - 12...adheres very closely to the Hebrew text,” and that Theodotion “is much less idiomatic than the Old Greek and tries to reproduce the Hebrew word for word if this is indeed possible.” Quite generally, there is “great value” in the Greek versions (DiLella 2002, 604-05).

These findings and opinions about the reliability and value of the ancient versions give considerable weight to rendering the “cleanse” nuance when translating קצק at Dan 8:14. Nonetheless, some points require closer examination.

Lexical Drift in Translation: In Dan 8:11-14, there are some words, significant to this study, that undergo clarification or contextual interpretation by LXX and Theodotion, or they are following an alternative *Vorlage* (which could simply be a different edition of the book of Daniel). The clarification/contextual interpretation idea is understood in the following manner:

The LXX--and this is true for all the books translated--is **interpretation** only insofar as a decision is made between various possibilities of understanding which are already inherent in the formulation of the Hebrew *Vorlage* and thus given to the translator. ... The LXX is essentially *conservation*. (Hanhart 1992, 342-43, emphasis his.)

Three of these are θυσια, ἅγιον, and καθαρῶσθησεται. In 8:11-13, θυσια “sacrifice” is used three times for תמיד “daily, continual”, presumably as a simplified code word, probably as synecdoche. תמיד, though having half of its usages in cultic contexts, could have been taken in other directions, including as a time marker: καθ’ ἡμεραν, but in the context of Dan 8, the translators render it cultically by θυσια.

The second word is ἅγιον, to translate שדק in 8:14. Both LXX and Theodotion have the definite article, τὸ ἅγιον “the sanctuary”, taking the base reference toward the building rather than the abstract quality “holiness” (likewise for v.13, Th. again singular, LXX plural). LXX and Theodotion also have τὸ ἅγιον for

MT's *שקדש* in v.11, so keeping “the sanctuary” consistently before the reader. On an extended lexical level and applicable to the Yom Kippur ministration in the most holy place (see below), “the root *qds*,” among other things, does also signal “the transposition into a priestly key of the recognition of justice and innocence (Ezek. 20.39; 43:7-8...)” (Bovati 1994, 105, referring to Alonso Schökel).

The third word *καθαρισθησεται* picks up on the “cleanse” nuance that *קצ* sometimes explicates. The normal Greek translation of verbal *קצ* with *δικαιοω* is bypassed in favour of *καθαριζω*. In the LXX, *καθαριζω* appears c.95 times to translate 13 Hebrew roots, mostly the *טהר* root, including 32 times for ritual cleansing in Lev 12 - 16. The Dan 8:14 usage seems a conscious attempt to simplify and express the understanding of *קצ* by rendering it according to the cultic direction of the vision (vv.1-14). The LXX does associate and interchange the “cleanse” and *קצ/δικ-* semantic fields. Though “*δικαιοω*-words translate the *קצ*-words on 462 out of a possible 476 times” (Hill 1967, 104), *δικαιοω* is used to translate some form of *זכה* “cleanse” in Mic 6:11 and Ps 73:13 (LXX 72:13; dealing with anthropodicy-theodicy); *δικαιοω* renders *טהור* “pure” “clean” in Prov 30:12 (LXX order differs); and *δικαιοσυνη* translates Aramaic *זכו* “purity” “innocence” in Dan 6:23(22). In the other direction, *καθαρος εσται* renders *קצ* (*qal*) in Job 4:17. In Lev 16, to refer to sin through negatively-charged nominals, the LXX also associates (*α*)*καθαρ-* and (*α*)*δικ-* stems (v.16, cf. v.19).

Taking together these three lexical preferences of the Greek versions in Dan 8:11-14, the cultic context of Dan 8 is clearly reflected, but beyond this the two from verse 14 specifically attach to the Day of Atonement theme of the passage. “Les savants de la Septante avaient...compris notre passage [Dan 8:9-14] comme une allusion à la Fête es Expiations, jour spécial où le sanctuaire était « purifié »

(Lévitique 16:19,30)” (Doukhan 1986, 77). καθαριζω is used three times to translate טהר in Lev 16 (vv. 19, 30[bis]), and once in a LXX additional clause in verse 20. The MT’s articularised קדש is used uniquely in Lev 16 for the inner apartment of the sanctuary (possibly the whole sanctuary in v. 3), accessed only on the Day of Atonement in the regular cultic year. The LXX follows with τὸ ἅγιον. The pattern is:

Text	2 nd /Inner Apartment = Most Holy Place (maybe Whole Sanctuary in v. 3)	1 st Apartment = Holy Place, (maybe Whole Sanctuary in v.7)		
16:2	τὸ ἅγιον ἐσώτερον τοῦ καταπετάσματος εἰς πρόσωπον τοῦ ἰλαστηρίου “the holy, inside the curtain before the atonement cover”	הַקֹּדֶשׁ מִבֵּית לְפָרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת “the holy, behind the curtain before the atonement cover”		
3	τὸ ἅγιον	הַקֹּדֶשׁ		
7			τῆς σκηνῆς τοῦ μαρτυρίου “the tent of the testimony”	אֹהֶל מוֹעֵד “(the) tent of meeting”
12	ἐσώτερον τοῦ καταπετάσματος	מִבֵּית לְפָרֹכֶת		
15	ἐσώτερον τοῦ καταπετάσματος	מִבֵּית לְפָרֹכֶת		
16	τὸ ἅγιον	הַקֹּדֶשׁ	τῆς σκηνῆς τοῦ μαρτυρίου	לְאֹהֶל מוֹעֵד
17	τῷ ἁγίῳ	בְּקֹדֶשׁ	τῆς σκηνῆς τοῦ μαρτυρίου	בְּאֹהֶל מוֹעֵד
20	τὸ ἅγιον	הַקֹּדֶשׁ	τῆς σκηνῆς τοῦ μαρτυρίου	אֹהֶל מוֹעֵד
23	τὸ ἅγιον	הַקֹּדֶשׁ	τῆς σκηνῆς τοῦ μαρτυρίου	אֹהֶל מוֹעֵד
24			ἐν τόπῳ ἁγίῳ	בְּמָקוֹם קָדוֹשׁ
27	τῷ ἁγίῳ	בְּקֹדֶשׁ		
33	τὸ ἅγιον τοῦ ἁγίου	מִקֹּדֶשׁ הַקֹּדֶשׁ	τῆς σκηνῆς τοῦ μαρτυρίου	אֹהֶל מוֹעֵד

With their explicit reference to the most holy place, verses 2 and 33 frame all other uses of articular ἅγιον and קדש. In five of the occurrences that ἅγιον/קדש are so employed with the definite article, “the tent of the testimony/congregation” stands over against the most holy place, suggesting that the “the tent...” reference is to the

complementing holy place, confirmed by the third reference to the outside altar (vv. 15-20[*bis*],33). There are about 114 usages of ἅγιος in Lev-LXX, 72% translating שֶׁדֶק, but there is no other grouping with the pattern of the articular singular like this. The καθαρῶσθῆσεται το ἅγιον of the Greek versions in Dan 8:14 is closer to Lev 16 than that customarily suggested from 1 Macc 4:41,43 with the plural τὰ ἅγια (cf. Jeansonne 1988, 17; Gaston 1970, 118).

Since Dan 8, in both the MT and the Greek versions, adopts the terminology of Lev 16, further indication is given of the Day of Atonement in Dan 8. This is probably a reason that Dan 8 refers to the whole sanctuary with שֶׁדֶק, when chiefly describing הַתְּמִיד “the daily” activities (v. 11), then switching to שֶׁדֶק. The writer commences the switch in verse 13 where similar “daily” activities are delineated, but this is transitional, as the ‘How long?’ question (of v.13) calls for judgment from the most holy place. The climax comes in verse 14 when the Yom Kippur imagery reaches its full effect in the righting/cleansing of the sanctuary through the most holy place ministration of judgment.

In sum, the Greek versions select cultic nuances in words that have cultic and non-cultic or abstract aspects in their semantic range. Of those Greek words, το ἅγιον and καθαρῶσθῆσεται, in the climactic Dan 8:14, connect with Lev 16 with its Day of Atonement judgment. More broadly, both Greek translations, through different styles, are reliable, accurate renditions of their Hebrew/Aramaic *Vorlage*. Given Theodotion’s even closer adherence to the MT-text type in matters of formal lexical translation and style, and given his quest to improve on the OG/LXX, much credence must be given to the joint translation of שֶׁדֶק by καθαρῶσθῆσεται. Theodotion did not follow the LXX at a place where, statistically, there may appear a stronger case for the employment of καθαρῶσθῆσεται--to translate שֶׁדֶק (“refine” “test” “purify”) and לְבַן

(“make white” “cleanse”) in Dan 11:35--but Th. did render צדק with καθαρίζω, along with the LXX, in 8:14. Finally, Dan-LXX itself is a faithful translation, more creative and freer than Theodotion, but accurately rendering its *Vorlage*. It cannot do better than to render צדק through the “cleanse” nuance in Dan 8:14.

Reasons for צדק Substituting for a “Cleanse” Word

צדק is seen to have both a basic meaning (“be made right”) and a broad semantic range that meets the “relational, cultic and legal” context to “encapsulate the solution to all three of the sanctuary-related situations summarized in vs. 13” of Dan 8 (Davidson 1996, 117). This breadth is seen through the perspective of the frequent forensic delineations of צדק with their numerous investigative/evaluative judgments in legal and relational settings, joining with the Dan 8 sanctuary-Yom Kippur context of cultic judgment.

There are also favourable literary and psychological factors in moving from the overt sanctuary context of Dan 8 with its visual appurtenances of rams, goats, horns, buildings, and host, to the abstract צדק. A reader would expect טהר, זכה, ברר, כפר pi. or a synonym, but attention would be arrested by the less-expected צדק in the *hapax* niph'al form with a building as an implied subject (whereas the reference is personal in 39 of the other 40 usages). This uniqueness has a mental effect as does disharmony in music that “functions to provoke the ear of the listener and lead to resolution.” Disharmony or uniqueness “is a communicative device between speaker and listener/reader of text, composer and listener of music” (Valiquette 1999, 48). The unpredictable can communicate “rather powerfully” (Silva 1994, 160).

Moreover, while wary of ‘dichotomania’ and staying with experimental evidence (Springer and Deutsch 1993, 272,323), it can be said that the sanctuary imagery of Dan 8 has appeal to the right-(brain)hemisphere visuospatial perception,

and the more abstract קרצ lexeme appeals to left-hemisphere verbal expression. The sanctuary building “can ‘ground’ further, more abstract, reflection” (Jenson 1992, 35). Therefore the passage communicates on more levels than may at first be apparent, producing a “productive dialectic tension between literal and figurative” (Alter 1992, 105).

The Greek scriptures repeat this dual dipping into the varied semantic domains to express the one complex: “According to Paul we are justified [δικ- stems] by Christ’s blood; according to John we are cleansed [καθαρ- stems] by it” (Wenham 1987, 18). From the use of the cultic קרצ in the legal world of Job, Scholnick (1983, 38-39) observes:

It is easy to understand how the two concepts, legality and cleanliness, are related in biblical Hebrew since just such a relationship is found in English. We refer to a person as “clean” when no crime can be pinned on him. The police say “He’s clean” after frisking a person with nothing illegal in his possession. Crime is dirty business and money gained from criminal activity is “dirty lucre.” The proper state of being for a person is clean: physical which includes freedom from disease (“a clean bill of health”), cultic, and civil (freedom from crime).

Viewing matters metaphorically, cultic cleansing amounts to legal righting.

On the broader literary and thematic levels, the apocalyptic conflict in Dan 8 initially may seem removed from cultic Lev 16, but the differing genres only mask complementing themes. “The significance of differences between two pieces of literature is minimized if the works are not of the same genre” (Walton 1994, 256; cf. Sweeney and Ben Zvi 2003, 10, and Lemke 1996, 189, 203-05, regarding the fluidity of genres and creative thematic formation in mixing genres). The issue of justice in apocalyptic(-cultic) Dan 8 is matched by “justice as the cornerstone” of Leviticus (from title of Douglas 1999, 341-50).

Dan 8: 15-19: There are a number of emphases here that can only be given passing notice. They include the personal reiteration in "...I...I, Daniel...I..." (v.15); acts of perception; and the very important emphasis on the need to understand/בין. בין occurs three times in 8:15-17, and once as "not understanding" in verse 27 that leads to further explication of the 8:1-14 vision in chapters 9 - 12 (cf. בין at 9:2,22,23[bis]; 10:1,11[bis],12,14). Finally, considerable emphasis is placed on the vision applying לעת־קץ "to the time of the end" (v.17; cf. vv.19,26; cf. Pfandl 1992, 244-46: these verses emphasize "the eschatological focus of the visions" that is not the end of the world [Gowan 2001, 121] but a period leading to it).

Summary of Chapter 5: Dan 8 in Context

The book of Daniel is a story with a pattern that follows the general biblical narrative from the stimulus of crime, sin, misunderstanding and many more, leading to conflict and test, followed by evaluation and decision, with an ultimate outcome seen in terms of vindication/restoration, punishment, or loss. Four prominent themes are sovereignty, judgment-vindication, kingdom of God, and sanctuary. The sanctuary intimately relates to the notions of creation and order, Sinai and law, and judgment.

The historical setting of Daniel raises questions about God and stimulates a conceptual drift toward theodicy. Theodicy involves anthropodicy in the Hebrew scriptures, seen in Daniel, in cultic Yom Kippur, and in the book of Job. Job is very helpful for understanding the use of נצדק in Dan 8:14 because both books have similar themes dominated by conflict, test, evaluation and vindication. Lexical pointers from Job will be taken further in the Conclusion.

In Dan 8 the ram and the goat are symbols that evoke cultic associations, specifically with Yom Kippur. Other terminological connections with the Day of Atonement/Lev 16 are seen in the cultic-rich Dan 8. Also, the ancient versions point toward the cultus and Lev 16 as they translate נִצְדָק by words from the “cleanse” field. A closer examination of the LXX and Th. indicate responsible translational work, giving credence to the renditions of ‘the sanctuary being cleansed’.

In understanding נִצְדָק (Dan 8:14), the cultic-judicial context (broadly chaps. 7-9) calls for the particular notions of justice and judicial cleansing with which נִצְדָק is sometimes associated in the Hebrew scriptures. The somewhat open-ended nature of 8:14 beckons the reader on to the following chapters and the cultic-judicial Lev 16 for its ultimate explication. In Dan 11 - 12 there is the interchange between נִצְדָק (12:3, hi. ptcl.) and the “cleanse” terms (12:10; 11:35).

All the data from Chapters 1 - 5 is now to be brought together for a general conclusion.

CONCLUSION

This thesis has sought to examine critically the claims and counter-claims, both within and external to Seventh-day Adventism, regarding the understanding of Dan 8:14 as central to the concept of judicial enquiry or investigative judgment in relation to the professed people of God. Under particular scrutiny has been the interpretation of the Hebrew נִצְדָק as “cleansed” to support this concept.

Teaching about the investigative judgment is important to Seventh-day Adventism for three reasons: its timing is tied to the historical consciousness of the movement; the doctrine is distinctive, giving identity; and the investigative judgment teaching interconnects with major teachings of the church such as the two-stage sanctuary atonement, the character and law of God, theodicy, human accountability in faith and action, the Second Coming, and others.

Those who oppose the use of Dan 8:14 as a basis for the concept of investigative judgment, do so by objecting on the grounds of insufficient consideration of the context, and of seeing “cleansed” as an incorrect translation of נִצְדָק. Challengers argue, firstly, that the central position in the passage (8:9-14) is occupied by the wicked horn power rather than God’s people. Secondly, the translation of נִצְדָק as “cleansed”--which serves to provide a link with the Day of Atonement in Lev 16--is said to be based on an erroneous KJV translation, since the verbal root צדק really means “justify” or “restore”. Cultic terms, such as כִּפּוּר, זִכָּה, טָהוּר, are seen by challengers to belong to another semantic field and their usage and meaning are viewed to be considerably removed from צדק.

A review of literature devoted to Dan 8:14 and the concept of investigative judgment has shown that apologists for the doctrine have considerably broadened their biblical-exegetical foundation, particularly showing the semantic breadth of קָדַשׁ. Early committee works (1954/55), McCready Price (1955), and Justesen (1964) showed openness and linguistic breadth discussing the Hebrew text. Then Read (1966-67) pointed to the 41.47% of the Targumim translations of קָדַשׁ that are rendered by זָכַה “cleanse”. Close studies by Andreasen (1986) and Davidson (1996) have independently concluded that three major usages of קָדַשׁ--“justify”, “restore”, “cleanse”--match the threefold contextual demands of Dan 8:9-14; and Rodriguez (1986) has highlighted the cultic terminology of Dan 8 and the קָדַשׁ--“cleanse” connection, particularly through Entrance Liturgies in the Psalms.

Building on this prior work, the present thesis has sought to develop an argument that takes a multifaceted approach, mindful of the vast hermeneutical changes that have occurred in the recent past. However, against postmodernity, authorial intention has been retained and a good-vs-evil conflict metanarrative adopted. This metanarrative has been expanded to reveal a Conflict-Test-Evaluation-Vindication/Punishment pattern that is used in conjunction with, and supported by, the sanctuary model. This interlocking network of a metanarrative-pattern-model, together with a *sola scriptura* (not just *prima scriptura*) approach, has been chosen over a meso-hermeneutical perspective, such as seen in a truncated justification-by-faith paradigm. The classical methodological principles of the historical critical method (criticism, analogy, correlation) has also been deemed inadequate to meet the breadth of the self-testimony of the Hebrew Bible, particularly the idea of transcendence, which is a touchstone for both apocalypticism and the self-witness of the book of Daniel.

Specific methodological principles have been detailed, following a standard historico-grammatical-literary approach. Linguistic method, however, has been explained as neither determinacy, wherein a lexeme is treated as if it had inherent meaning, nor indeterminacy. Rather, a modified indeterminacy is adopted. This approach respects semantic input from all quarters, above all from prior usage, to give ‘potential meaning’ with context-of-(the next)-usage the final determinant.

The major detailed analysis within the thesis, in Chapters 3 and 4, has examined the 525 usages of the קצד stems to give the meaning potential of the lexeme. The overwhelming usage-in-context relates קצד to judicial settings and notions. Accordingly, the book of Job as a lawsuit drama/disputation should utilise the lexeme. It does more than that for verbal קצד. In Job there are 17 (41.46%) of the 41 verbal usages, although the book comprises only 3.25% of the Hebrew Bible. Also, in Job, there is a concentration of cultic words that double for “cleanse” “pure” and “innocent”: זכר/זכה (42.5% of verbal forms are in Job, and 36.3% of the adjective זך), טהר, and נקה; and they are found in the speeches of all the major speakers except God (Scholnick 1983, 3-4). This is significant in a book that has so many thematic parallels with Daniel that revolve around theodicy through anthropodicy in the face of the hero undergoing severe testing. Importantly, קצד and the “cleanse” terms interrelate in the juridical sphere; they have their semantic overlap in forensic notions. This fits well with the cultic-judicial context of Dan 8 and Yom Kippur to which it points.

Priestly declarative pronouncements are seen to be verbalised through both קצד and “cleanse” terms. Samples are:

Lev 13: Investigation of fitness for physical and cultic life in the community, leading to the declaration: “He is clean (טהר)/unclean (טמא).”

Ezek 18: Investigation of fitness for moral and spiritual life in the community, leading to the declaration: “He is just (צדק)/wicked (רשע).”

In answer to the questions of who can dwell in God’s sanctuary (Ps 15:1) or who can stand in his holy place (24:3), the response in the sanctuary entrance liturgies comes in terms of תמים and צדק (15:2), and נקי and בר (24:4), another צדק-cleanse interchange. In these entrance liturgies, the cultic compilations of ethical ideals (Ezek 18), and the Levitical house/clothing/bodily cleanliness requirements (Lev 13-14) there is, in each case, an investigation to determine fitness prior to the actual restoration, character declaration, and entry. These concepts and verbal interrelations readily transfer to the Dan 8/Lev 16 connection.

The translation of צדק-as “cleanse” and its connection with judicial and cultic contexts are illustrated in relation to the verbal forms (Job 4:17; 15:14; 17:9; 25:4; Ps 19:9-10(10-11); 51:6(4); Dan 12:3 with 11:33-35 and 12:10 [close connection]; Job 15:14-16 with 25:4-6; Job17:9 with 14:3-4; Isa 50:8 with 53:11 [structural connection and interchange]; Gen 44:10,16; Job 9:20-28; 11:2-4; 33:8-12; Ps 51:4-9(2-7) [loose association]); adjective (Gen 20:4-5; Exod 23:7; Ps 94:21; Lam 1:18; 4:13 [close connection]; Ezek 18:9 with Lev 13:13,17,37 [structural connection and interchange]; Job 22:19; 27:17; Prov 15:26-29; Dan 11:33,35 and 12:3,10; Prov 21:18; Eccles 9:2; Isa 60:21; Hab 1:2-4 with 12-13 [loose association]); masculine nouns (Ps 18:21(20), 24(24) [close connection]; Prov 20:6-11; 25:4-5 [structural connection and interchange]; Job 8:3,6; Dan 9:24 [loose association]); and feminine nouns (2 Sam 22:21, 25; Ps 24:4-5; Isa 64:5(6); Mal 3:3 [close connection]). Many contexts were found to be similar to Dan 8:9-14 (/chap. 9) thematically and lexically; e.g. Isa 63-64; Amos 5:7-15; Mic 1:1-7; 6:1-5; 7; Mal 2:17-3:21(4:3), with Malachi having ethics, justice, judgment, sanctuary, צדק and cleanse vocabulary, theodicy and anthropodicy. Numerous instances of judicial or evaluative investigations were found

for verbal קָדַשׁ alone, from informal encounters (e.g., Gen 38:26) to legal settings (actual: Deut 25:1; imagery: Isa 43:9,26).

In considering the context of Dan 8:14, two major aspects have been evaluated--the literary context of the pattern of conflict-test-evaluation-vindication and the symbolism of the sanctuary; and the historical context of the captivity resulting in questions about the ability and power of YHWH. Among intertextual works as background, the imagery in the cultic-judicial Ezekiel and the law court of Isaiah have been noted, but the book of Job was particularly emphasised, since Job, like Daniel, has a clear conflict-test-evaluation-vindication theme, anthropodicy and theodicy, and קָדַשׁ-cleanse vocabulary. Job illuminates the use and meaning of קָדַשׁ in Dan 8, pointing to a judicial understanding that becomes cultic-judicial because of the sanctuary context of Daniel. On a contextual-linguistic level, the קָדַשׁ-“cleanse” connection in the book of Job (see above) and that within the book of Daniel itself (see below) can be seen as foremost keys to understanding קָדַשׁ in Dan 8:14, though the above texts indicate many other heuristic helps.

The ram and he-goat symbols of Dan 8, typically used of the burnt offering and the sin offering respectively, have also been subjected to detailed analysis. Just as they are isolated in Lev 16:5 dealing with Yom Kippur, so Dan 8 moves from the four animals in chapter 7 to these two, from the wild beasts to these sanctuary animals, catching the reader’s attention. The link made from these animals to Yom Kippur, is strengthened even further through lexical and thematic connections in Dan 8:9-14 (including עֲשֵׂה, שְׂדֵק/ἀγίον, קָדַשׁ/καθαρισθησεται, the creation/Yom Kippur connection).

The forensic background to verbal קָדַשׁ heavily colours its use in Dan 8, and the sanctuary context there points to cultic-judgment, such as prefigured by the Yom

Kippur ritual. Yom Kippur engages theodicy and anthropodicy, reflecting the same themes found in Daniel. Israel's cultic ritual enacts and concretises the good-evil conflict metanarrative, climaxing on Yom Kippur with the eradication of sin from the sanctuary and its banishment to the wilderness via the goat for Azazel. The Y^{HWH}-Azazel antithesis raises the theme to a personal level, involving theodicy through anthropodicy.

As anticipated above, within the book of Daniel, נִצַּדַק in 8:14 is particularly elucidated by the hiphil participial usage in 12:3 as that connects with the “cleanse” words in verse 10 (and 11:33-35). Further within Daniel, the lexeme כָּפַר “atone” that is prominent in Lev 16 and, particularly in the piel, has a large overlap with the “cleanse” semantic range, is also associated with צָדַק (Dan 9:24). Another persuasive connection with the “cleanse” nuance comes through the ancient primary versions, the Septuagint, Peshitta and Jerome, and also with Theodotion. They have been presented in this thesis as responsible translations. A three-way comparison between the MT, Septuagint, and Theodotion shows a trend toward a cultic/Yom Kippur understanding to the climax of the Dan 8:1-14 vision. A major consideration is that in seeking to improve on the creative and stylistically-freer Septuagint, the more literal Theodotion, who also follows the MT more closely, still chooses to translate נִצַּדַק by a “cleanse” verb.

The conclusion is clear. Contrary to the challengers, there are many צָדַק-cleanse connections that feed into a cultic-judicial understanding, according to Yom Kippur, for Dan 8:9-14. It is not inappropriate to move from Dan 8 to Lev 16, as both have similar cultic contexts, both share lexical items and common themes, and the Dan 8:14 climactic צָדַק verb has many cultic-judicial associations that invite a movement to the Day of Atonement ‘re-ordering’ ritual.

The question of why Daniel, at 8:14, did not create a more direct link to Lev 16 with a frequently used cultic word, is answered by pointing to the broad semantic range of צדק to linguistically capture the breadth of the issues in eschatological Dan 8. Further, on a literary and psychological level, it is suggested that the less expected niph'al צדק with a non-personal subject arrests attention, and the verbal (נצדק)-visuospatial (sanctuary) combination enhances communicative appeal.

This detailed analysis of the Hebrew נצדק within Dan 8:14 and within the Hebrew scriptures as a whole, and the consideration of the context of this verse in itself and intertextually, has made it clear that Dan 8:14 must be understood as central to the concept of investigative judgment in relation to the professed people of God.

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