FURTHER OBSERVATIONS ON ṢĀDAQ

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The Hebrew word Ṣādaq, in its various forms as used in the Old Testament is a word of considerable interest. Some phases of the subject have already been discussed in this Journal.¹ This presentation will give further study to it from a somewhat different point of view. It is not our sole purpose to show the many and various shades of meaning of Ṣādaq, although we must make reference to them, but we will attempt to show that as one of its meanings, especially in later times, the concept of cleansing became quite prominent in the use of this word, which occurs over five hundred times in the MT. This will lead us to show why the Greek translators rendered ἱσχύω by the word καθαρισθήσεται in Dan 8:14, a rendering which appears not only in the LXX, but also in the version of Theodotion.

J. P. Justesen’s study on Ṣādaq in this Journal ² has already made a useful contribution to a better understanding of this interesting word, by pointing out that the rendering of Ṣādaq in Greek tends to reveal that it had several shades of meaning in the period immediately preceding the Christian era. Justesen’ paper showed:

(1) That Ṣādaq in the first place is used to represent a number of concepts as the following examples indicate: In 1 Ki 8:32 it is used synonymously for “judgment,” in Is 56:1 for “salvation,” in Ps 36:10 for “mercy,” and in Is 48:18 for “peace.”

(2) That Ṣādaq is virtually equated with several other Hebrew words, among which might be listed bōr (Ps 18:20),

² See note 1.
tāhar (Job 4: 17), nāqi (Job 22: 19), tāmîm (Job 12: 4), šālôm (Is 48: 18), mišpāt (Job 8: 3), and zākāh (Job 25: 4).

(3) That in the LXX sādaq is: (a) translated καθαρός (Job 4: 17) and καθαρίζω (Dan 8: 14); (b) put in parallel to ἀποκαθαρίζω (Job 25: 4) and καθαρίστης (Ps 18: 20); (c) either translated by the following words or put in parallel to them: ἁμεμπτος (Job 22: 3), ἁθῶν (Ps 94: 21), νικᾶ (Ps 51: 4), δίκαιος (Job 12: 4), δικαιοσύνη (Ps 18: 20); (d) and is used virtually as a synonym of κρίνω (Ps 17: 15), κρίσις (Is 51: 7), κρίμα (Jer 51: 10), ἔλεος (Is 56: 1), ἔλεημοσύνη (Dt 6: 25), and εὐσεβής (Is 26: 7).

These examples demonstrate the wide range of meaning evidently inherent in sādaq, carrying with it not only concepts ordinarily connected with this word such as righteous, just, to justify, righteousness, etc., but also such other concepts, as to be innocent, blameless, faithful, clean, to cleanse, to purify, etc.

We will now consider a few further parallels not mentioned in Justesen's article:

(1) Ps 37: 6. "And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Here sedeq is virtually equated with mišpāt; in the LXX, δικαιοσύνη with κρίμα.

(2) Is 61: 10. "He has clothed me with the garments of salvation, he has covered me with the robe of righteousness." In this text yēša' and sedeq are put in parallel; in the LXX σωτῆριον and εὐφροσύνη. Εὐφροσύνη seems an unusual rendering of sedeq for it means gladness and joy, but this example is instructive, for it demonstrates once more the wide range of meaning of sdq.

(3) Is 41: 26. "He [God] is righteous." Here, the Hebrew saddiq is rendered in the LXX ἀλήθη, a most intriguing translation.

It might be further pointed out that the Greek word καθαρίζω, "to cleanse," which is used in the LXX as one of

3 See also Job 29: 14; Ps 103: 17; 33: 1; Is 62: 1.
the renderings of $sdq$, or is put in parallel to $sdq$, seems to have had just as wide a range of meanings as $sdq$ itself, for it is used in one form or another to translate the following 22 Hebrew words: רבד, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נאזכז, פסחא, יהוד, פסחא, מקדש, קדרון, נא.vstacked_paragraphs dados_time_end

$S\ddot{a}d\ddot{a}q$ a Synonym of $Z\ddot{a}k\ddot{a}h$

Not only the Greek translations of the OT show that $s\ddot{a}d\ddot{a}q$ was understood to have the meaning of "cleansing," but even more so is this concept found in the Targums, with which we will deal now.

It is well known that Aramaic became the commonly spoken language of the Hebrews sometime during the Babylonian exile. After their return to Palestine Aramaic seems to have been used at home, in commercial circles, and as a language of diplomacy. However, it had been known by many leaders of Judah long before this, for we find that in the time of Hezekiah the Jewish ministers asked the Assyrian envoy to talk to them in Aramaic (2 Ki 18:26). It is therefore reasonable to assume that the men who took part in the translation of the LXX in the 3d and 2d cent. B.C. not only knew Hebrew and Greek, but also had a good grounding in Aramaic. This fact needs to be borne in mind in judging why they translated certain Hebrew words as they did.

Another important point to consider is that the Jews, more than two thousand years ago, must have known the meaning of Hebrew and/or Aramaic words better than they are known today after both languages have more or less experienced centuries of hibernation. This reasoning is applicable to $s\ddot{a}d\ddot{a}q$, for which reason there must have been a justification to render it $x\alpha\theta\alpha\rho\iota\zeta\omega$ in Dan 8:14. Not only a knowledge of the meaning of $s\ddot{a}d\ddot{a}q$ in a general way led them to this rendering, but even more their specific understanding of the meaning of this word in relation to the sanctuary ritual.
In this connection it is also of interest to note that the Hebrew šādq̄̄q is rendered zākāh in numerous passages in the Targums. The Hebrew zākāh has a basic meaning of "to be pure," "to be clean" in a moral or physical sense. 4 It appears in the same meaning in Phoenician, 5 and in Aramaic in the forms ḏk̄, zk̄ or zk̄, where especially the latter form takes on the meaning "to be innocent," besides having the basic concept "to be clean." 6

Ŝādq̄̄q in its various forms is used in the MT about 517 times, but inasmuch as some of these are in Ezra, Nehemiah and Daniel, on which there is no Targum, 7 only 504 of the Hebrew references can be examined. Analysis shows that the Targumists used at least eight different words in the Aramaic translation for šādq̄̄q, but zākāh and zāk̄̄h 2 were used in no less than 209 of the 504 instances, over 40 per cent. 8

4 See the Hebrew dictionaries.
7 See Talmud Megillah 3a.
8 Šādq̄̄q translated as zāk̄̄h:


From Jos to 2 Chr: Jgs 5:11 (twice); 1 Sa 12:7; 24:17; 26:23; 2 Sa 4:11; 8:15; 19:28; 22:21, 25; 1 Ki 2:32; 2:6; 3:8; 32 (three times); 10:9; 2 Ki 10:9; 2 Chr 6:23 (three times); 12:6. (21 times)


In Ps: Ps 7:8, 9, 11; 9:4, 8; 11:3; 18:20, 24; 19:9; 50:6; 51:4; 72:3; 106:31; 111:3; 112:3, 6, 9; 116:5; 119:7, 75, 106, 137; 129:4; 132:9; 143:2; 145:17. (25 times)

In Is: Is 5:7, 16, 23 (three times); 9:7; 10:22; 26:2; 28:17; 29:21;
We now list twelve passages to illustrate how ṣāḵāh and its derivates are used in the Targum as a rendering of ʿāḏaq:

1. Gn 6: 9: “Noah was a just man.”
   MT יְחֵי LXX δικαίος Targum יְחֵי

2. Gn 44: 16: “How shall we clear ourselves?”
   MT ἡσάσθη LXX δικαίωσεν Targum ἥσασθη

3. Ex 23: 7: “Not justify the wicked.”
   MT ἁσάνατικ LXX δικαίωσεις Targum ἁσάνατικ

4. 1 Ki 8: 32: “Justifying the righteous ... according to his righteousness.”
   MT λαθατικ δικαίοις LXX δικαίωσα δικαίον ... δικαιοσύνην Targum λαθατικ ... λαθατικ

5. Job 40: 8: “That thou mayest be righteous.”
   MT דוחל LXX δικαίος Targum דוחל

   MT שַׁדַּי LXX δικαιοσύνην αὐτοῦ Targum שַׁדַּי

7. Pr 17: 15: “He that justifieth the wicked.”
   MT ἁσάνατικ LXX δικαίον κρίνει Targum ἁσάνατικ

8. Is 51: 8: “My righteousness shall not be abolished.”
   MT יְחֵי LXX δικαιοσύνη μου Targum יְחֵי

   MT יְחֵי LXX δικαίος Targum יְחֵי

10. Eze 18: 5: “If a man be just and do that which is lawful and right.”

33: 5, 15; 42: 21; 43: 9, 26; 45: 8 (twice), 21, 23-25 (three times); 46: 12, 13; 48: 1, 18; 50: 8; 51: 5, 7, 8; 53: 11 (twice); 54: 14, 17; 56: 1; 57: 12; 58: 2, 8; 59: 9, 14, 17; 60: 17, 21; 61: 10, 11; 62: 2; 63: 1; 64: 5. (47 times)

In Jer and Eze: Jer 3: 11; 4: 2; 9: 24; 12: 1; 23: 5, 6; 33: 15, 16; 51: 10; Eze 3: 20 (three times); 13: 22; 14: 14, 20; 16: 51, 52 (twice); 18: 5 (twice), 19-22 (five times), 24, 26, 27; 21: 3, 4; 23: 45; 33: 12, 13, 14, 16, 18, 19; 45: 9. (45 times)

In Ec, Lam and Minor Prophets: Ec 3: 16, 17; 7: 15, 20; Lam 1: 18; 4: 13; Hos 10: 12; Joel 2: 23; Amos 2: 6; 5: 7, 12, 24; 6: 12; Mic 6: 5; 7: 9; Zep 3: 5; Zec 8: 8; 9: 9; Mal 3: 3 (three times); 4: 2. (21 times)
MT הַרְכִּיבָה...ךְָצִים LXX δικαίος, ... δικαιοσύνη Targum כְּצִים...וכו

11. Zec 9: 9: "Thy King cometh...he is just."
   MT מְדִיקֶּם LXX δικαίος Targum כְּצִים

   MT הַרְכִּיבָה LXX δικαιοσύνη Targum כְּצִים

These illustrations, together with those listed in note 8, indicate, that the scholars who produced the Targums considered the Hebrew סדוק to be in many cases equivalent to the Aramaic צֵּחַ or צק. Naturally, we do not know what they would have done with regard to Dan 8: 14 had they produced a Targum to Daniel, but in view of the fact that in 209 out of 504 instances, צֵּחַ or צק was used for סדוק, it is a reasonable assumption that these are the words they would have used.

But there are other things to be borne in mind. In the KJV, there are about 39 definite references to the concept of "cleansing" in relation to the ceremonial services of the Temple and of the Tabernacle. This applied to the altar, and other appurtenances, to the people, also to the priests and Levites. Quite a variety of Hebrew and Greek words are used, but in the Targum, the 35 instances that could be examined (minus Dan, Ezr, and Neh) showed that צָּכָּה was the word exclusively used. This would indicate further, that when referring to the ceremonial cleansing related to the sanctuary ritual, it was customary to use צָּכָּה. This then would strengthen the assumption mentioned in the preceding paragraph.

Still another thing to be considered is the use of the verbal form of סדוק as compared with the adjective or substantive forms. The verbal form is much more restricted in its range of meaning than the others. But even so, when the translators of the Targum read the verbal form of סדוק and conveyed...
Figure 1. British Museum MS Or. 2377, p. 78 r. An Arabic version of Daniel in Hebrew characters. The menaheh hand of the 14th century A.D. The passage discussed in this study is in lines 14 and 15.
Figure 2. British Museum MS Or. 1476, p. 70 r. An Arabic version of Daniel in Hebrew characters Yemenite hand of the 15th to 16th century A.D. The passage discussed in this study is in lines 8 and 9.
what they considered to be its comparable meaning in the passages which they translated, they used ẓāḳāḥ in 35 of the 38 instances involved. For the three remaining passages two were rendered by šāḏaq (Ps 82: 3; Pr 17: 15), the other by qṣṭ (Job 9: 2). It should be pointed out, in this connection, that in Dan 8: 14 a verbal form of šāḏaq is found in the MT. What might have been done, if a Targum of Daniel had materialized, seems therefore obvious.

There is yet one more question to be considered, and that is: How was Dan 8: 14 translated in other Semitic languages, such as Arabic?

In the early centuries of the Christian era a wealth of Jewish literature was translated into Arabic, in addition to the Holy Scriptures. Several of these MSS are extant, and can be found in the British Museum Library, the Bodleian Library in Oxford, the Bibliothèque Nationale in Paris, and elsewhere.

Among several such manuscripts in the British Museum Library in London there are at least two which contain the entire book of Daniel, Nos. 1476 and 2377, in Arabic, but written in Hebrew square characters. Ms. Or. 2377 is written according to G. Margoliouth in a Yemenite hand of the 14th century, while Or. 1476 is written in a Yemenite hand of the 15th to 16th century. On examining Dan 8: 14, one finds ʿaẓāḏ ʿalā ḥāyīm for ʿaṣāḏ ʿalā ḥāyīm (see Figures 1 and 2). Since Arabic ʿaẓāḏ has also the meaning “to be clean,” this translation is of more than passing interest in the light of the Targum evidence. This Arabic translation was probably made by Saadia (sometimes confused with Saadia Gaon),

10 Gn 38: 26; 44: 16; Ex 23: 7; Dt 25: 1; 2 Sa 15: 4; 1 Ki 8: 32; 2 Chr 6: 23; Job 4: 17; 9: 2, 15, 20; 10: 15; 11: 2; 13: 18; 15: 14; 22: 3; 25: 4; 27: 5; 32: 2; 33: 12, 32; 34: 5; 35: 7; 40: 8; Ps 19: 9; 51: 6; 82: 3; 143: 2; Is 5: 23; 43: 9, 26; 45: 25; 50: 8; 53: 11; Pr 17: 15; Jer 3: 11; Eze 16: 52 (twice).

who lived during the 12th century. Of him M. Seligsohn says, 
"In his commentary [on Daniel] Saadia displayed a profound 
knowledge of both the Talmudim and of the Targum, which 
latter he often quotes and explains." 12

Saadia then, translating as he did into Arabic and expressing 
it thus in Hebrew characters, and being so well acquainted 
with the Targums, undoubtedly reflected the thinking, not 
only of his day, but of the earlier days when the Targums 
were produced. If that be conceded, it seems highly probable 
that an Aramaic Targum of Daniel would have used either 
the word zkh or zk' in Dan 8: 14.13

13 In this connection it is of interest to note that Frank Zimmer-
mann, in his study on Dan 8-12, made on the basis of different prem-
ises, came to the conclusion: "The translation therefore should 
have been here 'And the temple shall be cleansed.' And so the LXX, 
feeling the need for some such exegesis, translated ingeniously και 
καθαρισθησεται το δαγων." JBL, LVII (1938), p. 262. Zimmermann's 
arguments and conclusions were endorsed by H. L. Ginsberg, Studies 
in Daniel (New York, 1948), pp. 41-61; on Dan 8: 14 see especially 
p. 52.