

DAUGHTER ZION

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DAUGHTER ZION
Her Portrait, Her Response

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Edited by

Mark J. Boda, Carol J. Dempsey, and LeAnn Snow Flesher

Society of Biblical Literature
Atlanta

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ABBREVIATIONS

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by David Noel Freedman. 6 vols. New York: Doubleday, 1992.
AnBib	Analecta biblica
ANETS	Ancient Near Eastern Texts and Studies
ASV	American Standard Version
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
ATD	Das Alte Testament Deutsch
BBET	Beiträge zur biblischen Exegese und Theologie
BDB	Francis Brown, Samuel Rolles Driver, and Charles A. Briggs, <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford: Clarendon, 1907.
BHS	<i>Biblia Hebraica Stuttgartensia</i> . Edited by Karl Elliger and Wilhelm Rudolph. Repr., Stuttgart: Deutsch Bibelstiftung, 1983.
<i>BibInt</i>	<i>Biblical Interpretation</i>
BibOr	Biblica et orientalia
BIS	Biblical Interpretation Series
BKAT	Biblischer Kommentar, Altes Testament
BLS	Bible and Literature Series
<i>BR</i>	<i>Biblical Research</i>
BS	Biblical Seminar
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	<i>Catholic Biblical Quarterly</i>
CC	Continental Commentaries
<i>CTJ</i>	<i>Calvin Theological Journal</i>
<i>CTM</i>	<i>Concordia Theological Monthly</i>

- CurBS* *Currents in Research: Biblical Studies*
DCH *Dictionary of Classical Hebrew*. Edited by David J. A. Clines. Sheffield: Sheffield Academic Press, 1993–.
DJD Discoveries in the Judaean Desert
ESV English Standard Version
EvT *Evangelische Theologie*
FAT Forschungen zum Alten Testament
FCB Feminist Companion to the Bible
FOTL Forms of the Old Testament Literature
GBS Guides to Biblical Scholarship
GKC *Gesenius' Hebrew Grammar*. Edited by Emil Kautzsch. Translated by A. E. Cowley. 2nd ed. Oxford: Clarendon, 1910.
GCT Gender, Culture, Theory
HALOT *Hebrew and Aramaic Lexicon of the Old Testament*. Edited by Ludwig Koehler, Walter Baumgartner, and Johann Jakob Stamm. Translated and edited by M. E. J. Richardson. 5 vols. Leiden: Brill, 1994–2000.
HBS Herders biblische Studien
HBT *Horizons in Biblical Theology*
HCOT Historical Commentary on the Old Testament
HTR *Harvard Theological Review*
IB *Interpreter's Bible*. Edited by George A. Buttrick. 12 vols. New York: Abingdon, 1951–1957.
IBC Interpretation: A Bible Commentary for Teaching and Preaching
Int *Interpretation*
JANESCU *Journal of the Ancient Near Eastern Society of Columbia University*
JAOS *Journal of the American Oriental Society*
JBL *Journal of Biblical Literature*
JFSR *Journal of Feminist Studies in Religion*
JNSL *Journal of Northwest Semitic Languages*
Joüon Paul Joüon, *A Grammar of Biblical Hebrew*. Translated and revised by Takamitsu Muraoka. 2 vols. *Subsidia biblica* 14/1–2. Rome: Pontifical Biblical Institute, 1991.
JPS Jewish Publication Society Version
JR *Journal of Religion*
JSJSup Journal for the Study of Judaism Supplement Series

JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
LHBOTS	Library of Hebrew Bible/Old Testament Studies
NAB	New American Bible
NASB	New American Standard Bible
NCB	New Century Bible
NEchtB	Neue Echter Bibel
NIB	<i>The New Interpreter's Bible</i> . Edited by Leander E. Keck. 12 vols. plus index. Nashville: Abingdon, 1994–2004.
NIBC	New International Bible Commentary
NICOT	New International Commentary on the Old Testament
NIDOTTE	<i>New International Dictionary of Old Testament Theology and Exegesis</i> . Ed. Willem A. VanGemeren. 5 vols. Grand Rapids: Zondervan, 1997.
NIVAC	NIV Application Commentary Series
NJB	New Jerusalem Bible
NJPS	New Jewish Publication Society
NLT	New Living Translation
NRSV	New Revised Standard Version
OBT	Overtures to Biblical Theology
OTL	Old Testament Library
OTM	Oxford Theological Monographs
OtSt	Oudtestamentische Studiën
POut	De Prediking van het Oude Testament
PSB	<i>Princeton Seminary Bulletin</i>
RB	<i>Revue biblique</i>
SBB	Stuttgarter biblische Beiträge
SBL	Society of Biblical Literature
SBLABib	SBL Academia Biblica
SBLDS	SBL Dissertation Series
SBLEJL	SBL Early Judaism and Its Literature
SBLSP	SBL Seminar Papers
SBLStBL	SBL Studies in Biblical Literature
SBLSymS	SBL Symposium Series
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SemeiaSt	Semeia Studies
SHBC	Smyth & Helwys Bible Commentary

<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
SOTSMS	Society for Old Testament Studies Monograph Series
SSN	Studia semitica neerlandica
SubBi	Subsidia biblica
TB	Theologische Bücherei
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i> . Ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by J. T. Willis et al. 15 vols. Grand Rapids: Eerdmans, 1974–2006.
TNIV	Today's New International Version
TOTC	Tyndale Old Testament Commentaries
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament

PREFACE

The study of the Hebrew Bible has undergone significant changes over the past half century, shifting from a discipline dominated by studies focused on the diachronic development of a text rooted in ancient communities to a discipline with multiple foci, with greater emphasis on the synchronic presentation of the text and the hermeneutical experience of reading communities both ancient and modern. This shift has occurred not merely because of continued refinement of methodologies, but also through the inclusion of a broader set of voices within the biblical guild. Once non-existent or at best minority voices have been given space within research programs and academic societies, and the impact is seen in the breadth of approaches and topics that now typify the Hebrew Bible guild. One of the most exciting developments in this shifting hermeneutical scene has unquestionably been the virtual explosion of presentations, articles, edited volumes, and monographs focused on the study of the feminine dimension of the Hebrew Bible. This has reached a feverish pitch in the publication of key volumes on the role of female characters, especially as related to the city of Jerusalem and God in the prophetic corpus of the Hebrew Bible.¹

1. A quick sampling of the past decade includes: Gale A. Yee, *Poor Banished Children of Eve: Woman as Evil in the Hebrew Bible* (Minneapolis: Fortress, 2003); Gerlinde Baumann, *Love and Violence: Marriage as Metaphor for the Relationship between YHWH and Israel in the Prophetic Books* (trans. Linda M. Maloney; Collegeville, Minn.: Liturgical Press, 2003); Sarah J. Dille, *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah* (JSOTSup 398; GCT 13; London: T&T Clark, 2004); Mary E. Shields, *Circumscribing the Prostitute: The Rhetorics of Intertextuality, Metaphor, and Gender in Jeremiah 3.1–4.4* (JSOTSup 387; London: T&T Clark, 2004); Carleen Mandolfo, *Daughter Zion Talks Back to the Prophets: A Dialogic Theology of the Book of Lamentations* (SemeiaSt 58; Atlanta: Society of Biblical Literature, 2007); Mignon R. Jacobs, *Gender, Power, and Persuasion: The Genesis Narratives and Contemporary Portraits* (Grand Rapids: Baker Academic, 2007); Christl Maier, *Daughter Zion, Mother*

A key representative of this now firmly established trajectory in biblical studies is Carleen Mandolfo's 2007 monograph, *Daughter Zion Talks Back to the Prophets*. Building on her earlier dialogical approach to the Psalms,² she moves the discussion onto the canonical plane, bringing the voice of Daughter Zion expressed in the book of Lamentations into conversation with the voices addressing or depicting Zion throughout the prophetic corpus. The result is provocative and leads to hermeneutical reflection on the role of gender in text and interpretation.

The present volume has been shaped by the dialogic hermeneutic so foundational to Carleen's work. The volume began its life in a lively oral session in the Biblical Hebrew Poetry Section of the 2008 Annual Meeting of the Society of Biblical Literature in Boston, Massachusetts. Four initial papers were commissioned for that session, and these papers were made available to Carleen prior to the session to give her time to prepare a response. The session was electric, not only because of the quality of dialogue between Carleen and the various presenters, but also because of the discussion prompted among members of the session that day. The session would not be the end of this dialogue, however. In the following months papers were invited from other voices across the Hebrew Bible guild, commissioned to take Carleen's monograph as a point of departure for further reflection on feminine images within the Hebrew Bible, especially as related to the relationship between Zion and God. Carleen was gracious enough to accept our invitation to provide one final dialogue, this one on a written level through a response to the entire volume.

The volume begins with an essay by Barbara Green entitled "Cognitive Linguistics and the 'Idolatry-Is-Adultery' Metaphor of Jeremiah 2-3." Green, through the use of Cognitive Metaphor Theory, has attempted to reinterpret the complex relationship created through scholarly interpretation of the use of the marriage metaphor by the Hebrew prophets and in so doing to "recenter biblical texts as valuable for the believing community." Defining metaphor as a "property of concepts, not words," Green has estab-

Zion: Gender, Space, and the Sacred in Ancient Israel (Minneapolis: Fortress, 2008); Hanne Løland, *Silent or Salient Gender: The Interpretation of Gendered God-Language in the Hebrew Bible, Exemplified in Isaiah 42, 46, and 49* (FAT 2/32; Tübingen: Mohr Siebeck, 2008); Sharon Moughtin-Mumby, *Sexual and Marital Metaphors in Hosea, Jeremiah, Isaiah, and Ezekiel* (OTM; Oxford: Oxford University Press, 2008).

2. Carleen Mandolfo, *God in the Dock: Dialogic Tension in the Psalms of Lament* (JSOTSup 357; London: Sheffield Academic Press, 2002).

lished a list of correspondences between the prophetic use of the marriage metaphor and the target domain it is intended to represent. Giving continued attention and credence to the “gender problem,” as well as feminist and postcolonial interpretations, Green pushes forward to create a balanced interpretation of the extreme and abusive language of the prophets in light of its being used metaphorically. She concludes, “the point is not whoring wives, but the unfaithful elite ... still the language is problematic.” In an attempt to “maintain the authority of the Bible as Scripture,” Green also concludes we must read better, we must read “less literalistically.”

In “Speaking of Speaking: The Form of Zion’s Suffering in Lamentations,” Jill Middlemas strongly emphasizes the meaning that comes through the use of form in the book of Lamentations. Specifically, Middlemas notes how Mandolfo’s work fits in the trajectory of scholarship related to form and meaning that began with James Muilenburg’s famous address on rhetorical criticism at the Society of Biblical Literature in the late 1960s, was continued by Phyllis Tribble as she defined more carefully how to focus on the text, followed up by Walter Brueggemann’s heightening of the importance of speech for a theological perspective, and now concludes with Mandolfo’s emphasis on a perspective contrary to mainstream theology. Unique to Mandolfo’s work is the naming of the third-person objective reporter in Lam 1 and 2 as a dialogic voice (DV). Middlemas suggests in this article that the DV is an eyewitness narrator that has been persuaded to agree with Daughter Zion’s inconsolable protest due to the view of human suffering, with the consequence that the voice of God, or that of mainstream theology, has fallen silent.

Focused on a comparison of the dialogue within Isa 40–55 in relationship to that of Lamentations, Lena-Sofia Tiemeyer, in “Isaiah 40–55: A Judahite Reading Drama,” argues that the two biblical texts were originally intended for the same audiences, the people of Judah. Building off of a set of five distinct features in Lamentations outlined by Middlemas, Tiemeyer has created criteria for uncovering the theology of the dialogue of Isa 40–55 in comparison to the dialogue found in Lamentations. She notes “there are good reasons for assuming that substantial parts, if not all, of Isa 40–55 originated in Judah.” Her comparisons have led her to conclude that the prophetic voice behaves like a true prophet, at times representing the people to God (including DZ) and alternatively representing God to the people; and that God, in Isa 40–55, speaks a form of Judahite speech that plays down the sin and shame of Jacob-Israel *and* Zion-Jerusalem, seeking instead to comfort them in their sorrows. Consequently, Tiemeyer

has noted, the actively lamenting Daughter Zion of Lamentations has not been hijacked by the *golah* community and muted beyond recognition in Isa 40–55 as Mandolfo claims.

Heavy on response to Mandolfo’s “dialogic ethic,” Stephen L. Cook has focused his essay, “The Fecundity of Fair Zion: Beauty and Fruitfulness as Spiritual Fulfillment,” on an interpretation of Isa 49:14–21 and Ezek 26:33–38 that provides, in his thinking, a “more respectful and empathetic approach to prophetic theology.” With an emphasis on “fairness and fairness,” Cook quotes Elaine Scarry’s treatise, *On Beauty and Being Just*, as exemplary, noting that Daughter Zion, once self-absorbed (Lam 1 and 2), decenters in Isa 49:14–21 as she experiences the awe of the Holy and the future fecundity that comes from God’s restorative plan. Simultaneously, he quotes Paul Woodruff’s theories on the otherness of God, noting that the virtue of reverence is based on this profound, awful otherness. Cook uses Woodruff’s otherness theology to confront Mandolfo’s desire for a God that will set an example for us of morality and fair play, insisting that God may not function well as a role model. Cook concludes with an interpretation of Isa 49:14–21 and Ezek 26:33–38 that surfaces an aesthetically inspired reciprocity in which Zion experiences God’s beauty and as a result finds “her true self recovered, welcomed, and ennobled. She finds that her will and God’s will naturally accord.”

Giving credence to Mandolfo’s work as one of several recent ideological readings of Lamentations, Mary L. Conway has purposed in “Daughter Zion: Metaphor and Dialogue in the Book of Lamentations” a new reading of the final canonical form of the book that incorporates three objectives: to validate lament as an articulation of very real pain and suffering, to acknowledge the reality of sin and punishment, and to find a way forward. In order to achieve these objectives Conway has read dialogically solely within the book of Lamentations itself, providing an alternative approach in several areas—the horizontal dialogue, the multivalent nature of metaphor, and the structure of the book as a whole—in an effort to provide an optional perspective on the character of Daughter Zion and her significance within the Hebrew Bible. Her work surfaces the dialogue between the Speaker (Lam 1 and 2), the *Geber* (Lam 3 and 4), Daughter Zion (Lam 1 and 2), and the community (Lam 3 and 5). She has concluded, “the implied author leads the implied readers to empathize with the anguish of the people, to accept responsibility for sin, to personalize the need for confession and redemption, and to participate in the religious life of the wider community as they seek to find a way forward.”

In “Yhwh as Jealous Husband: Abusive Authoritarian or Passionate Protector? A Reexamination of a Prophetic Image,” Brittany Kim strives to comprehend how the original audience of Lam 1–2 might have understood these texts. She begins with an analysis of the use of **קנא** in the Hebrew Bible in relationship to divine jealousy. She concludes that Yhwh in covenant relationship with Israel is both jealous of Israel (with regard to her worship of other gods) and jealous for Israel (with regard to her well-being). She goes on to note that this jealous nature of God is always viewed positively in the Hebrew Bible. Next she moves into the pentateuchal legislation concerning adultery and spousal jealousy with a particular focus on punishment and discipline. Here she concludes, “Yhwh does not derive his authority to judge his unfaithful wife from his metaphorical role as her husband. . . . but because he is viewed as the supreme ruler and judge over all people.” In her last section, Kim muddies the waters considerably through a lengthy discussion on gender associated with metaphor in the Hebrew Bible. She notes that male *and* female genders are at times associated with things positive and at times with things negative. Consequently, the original audience might have argued that it is difficult to blame the female character of Jerusalem for what befalls male Israel.

John F. Hobbins, in “Zion’s Plea That God See Her as She Sees Herself: Unanswered Prayer in Lamentations 1–2,” takes issue with Mandolfo’s “avowed misreading of biblical discourse, and of Lam 1–2 in particular.” Hobbins sets an agenda to fight to allow Daughter Zion to speak in her own voice, not that of Mandolfo, or that of Hobbins. To achieve this goal Hobbins compares Mandolfo’s reading of the voice of Daughter Zion found in Lam 1–2 with the tradition of lamentation the book has nourished through the ages as evidenced in the writings of Eicha Rabbah, the *Kinot* and *Tefilot* of Tishah b’Ab, and the poetry of Nahman Bialik. Fundamentally, Hobbins calls Mandolfo to task for reading through her contemporary, postcolonial, feminist lens without giving so much as a nod to “tradition.” His major concern throughout the paper is his reading of Mandolfo as one that does not allow Daughter Zion to be penitent. He insists that Zion is fully penitent all the while angry and inconsolable, and that God is not an acquiescent ogre but a Deity who takes up humanity’s cause.

The majority of Michael H. Floyd’s article, “The Daughter of Zion Goes Fishing in Heaven,” focuses on the interpretive translation of **בת־צִיּוֹן** as “Daughter Zion” (by Mandolfo and others) instead of “Daughter of Zion.” Through the use of grammatical, rhetorical-poetical, and sociocultural

realism; numerous examples; and in conversation with various scholars, Floyd concludes that the proper translation for the Hebrew expression is a construct chain, “daughter of Zion.” He closes his article with a reading of Lam 1, noting the significance of translating *בַּת־צִיּוֹן* as “Daughter of Zion,” mainly that *בַּת־צִיּוֹן* personifies the women of Jerusalem, not the city itself.

Using shared cultural memory theory, Mignon R. Jacobs has presented a thorough analysis on one of the key texts in Mandolfo’s work, in “Ezekiel 16—Shared Memory of Yhwh’s Relationship with Jerusalem: A Story of Fraught Expectations.” This study contends that (1) the use of metaphor defines the text and the interpretive process; (2) the depiction betrays the nature of the relationship and thus presents competing perspectives regarding it; (3) all readings privilege a perspective but do not in the privilege obliterate other perspectives; (4) the Deity is both author and character; and (5) the portrayal of the Deity is as much a theological construct as a sociological one. Jacobs begins by describing the characterization of Jerusalem (female) and the Deity (male) as presented in the text. Once the characters are defined, Jacobs moves on to describe the relational dynamics between the two and concludes with a description of the interrelational tensions. The tensions in the relationship dynamics are depicted in terms of dualities: honor-shame, protection-exposure, and commitment-abuse. This approach surfaces the counterclaims within the text, for example, the Deity’s claim to shame is that Jerusalem behaved horribly—but the counterclaim is the Deity failed in the relationship.

In “Zion’s Body as a Site of God’s Motherhood in Isaiah 66:7–14,” Christl M. Maier has spent considerable energy “comprehending textual Jerusalem as a social space produced by a specific society at a certain time.” She begins her article with a discussion of Lefebvre’s tripartite theory of space, which she uses in combination with Cooley’s feminist studies on the female body to interpret Isa 66:7–14. In general Maier expresses an appreciation for Mandolfo’s work that addresses our modern questions on justice and in turn critiques Second Isaiah’s consoling words and promises as inadequate responses to Zion’s lament “because God’s kindness is still constrained by the demands of patriarchal hegemony.” Maier adds to the conversation, through her reading of Isa 66:7–14, a description of Zion’s procreative, nurturing, hospitable, motherly role for the newly developing community—noting the hope and comfort the metaphor brings in a time of distress, especially for people at the margins. She finds in Isa 66:5–14 the voice of the marginalized and those who suffer from oppression. She concludes with the goal to keep feminist readings of Zion texts dialogical in

two ways: first, in dialogue with other voices within the text; and second, in dialogue with competing contemporary interpretations.

Womanist scholar Cheryl Kirk-Duggan seeks to further problematize Mandolfo's postcolonial feminist reading of the Daughter Zion–prophet–God dialogic while pushing for contemporary applications of her conclusions in “Demonized Children and Traumatized, Battered Wives: Daughter Zion as Biblical Metaphor of Domestic and Sexual Violence.” After providing a thorough rendering of her methodology, Kirk-Duggan launches into a data-driven depiction of domestic and sexual violence in the biblical text and contemporary culture. She concludes this section with a critical question about our own complicity in domestic and sexual violence when we do not address the implicit message portrayed by the use of violent metaphors in the biblical text. Using examples of domestic and sexual violence in literature and film as parallels, Kirk-Duggan drives home the reality of the negative subliminal messages communicated to contemporary audiences through uncritical use of the violent marriage metaphor of Hos 2. With the abolition of domestic and sexual abuse and the establishment of healthy values set as her goal(s), Kirk-Duggan closes her article with a sermon outline for Hos 2 that unpacks the implicit message of the violent marriage metaphor and “provides opportunity to talk about faithfulness and obedience and to decry the abhorrent practice of domestic violence.”

In “Mission Not Impossible: Justifying Zion's Destruction and Exonerating the Common Survivors,” Kim Lan Nguyen has built an argument, based on an anomaly of form in Lam 2:19, that leads her to conclude (contra Mandolfo) that Zion's punishment is deserved and the innocent common people are exonerated. Nguyen begins with an analysis of the vagueness of Zion's sin—asserting that the personification of Zion incorporates historical Zion, not just the current generation, and that the confession of sin(s) found in Lam 1, 2, and 4 exceeds, as a percentage (this conclusion is data driven), the norm for confession of sin found in the lament psalms. Next she discusses the need for theological revision after the destruction of Jerusalem. Here she notes that the Deuteronomic tradition completely fails to explain the problem of innocent suffering. This conclusion leads her to emphasize the anomalous fourth line of Lam 2:19 (three lines are typical), which for her represents the movement toward a new theology that addresses innocent suffering. This new theology allows for the possibility of recognizing the paradox of God's justice, evidenced in the punishment of Jerusalem for her sins, and for affirming the pleas of Zion's innocent victims, who rightly hope for God's future corrective deliverance.

LeAnn Snow Flesher begins “Daughter Zion: Codependent No More” with an interpretive summary of Mandolfo’s book that she then uses as background to continue with a dialogic study of Lam 5 in relationship to Isa 62–66. Using the father motif of Lam 5:3 and Isa 63:16 and 64:7 (Eng. 8) as a point of departure, Snow Flesher maps the corresponding grammatical, semantic, idiomatic, and metaphorical similarities between Lam 5 and the community lament of Isa 63:7–64:11 (Eng. 12). These correspondences, aligned with the theological shifts evidenced by the remnant theology of Isa 62–66 and the corresponding language of Isa 65–66, lead Flesher to a concluding question: “Is the voice of the community that laments in Isa 63:7–64:11 (Eng. 12), that is, the community that Daughter Zion represents, the voice of the faithless remnant? Or does she represent a faith-filled community that understood God in new and different ways, with the result that she was ostracized by an elitist, dominant group?”

In “The Daughter’s Joy,” Mark J. Boda has studied the association of the speech form *Aufruf zur Freude* (summons to joy) with Daughter Zion. His study begins with the three uses of this speech form at the close of the Book of the Twelve as a call for Daughter Zion to rejoice, for her king is returning to Jerusalem and her salvation is imminent. Boda notes the shift in the rhetoric at the close of the Book of the Twelve from a dominating tone of judgment to the dominating tone of salvation in which Daughter Zion emerges as the key figure to announce this new era of salvation. He then goes on to study additional uses of the *Aufruf zur Freude* speech form related to female characters like Daughter Zion to determine trends, if any, within the examples. He finds striking similarities between the two sets of data, mainly that the summons to joy represented a speech form that called the recipients to a response of joy upon receiving the news of military victory. Conversely, the recipients of the news of military defeat would be called to lamentation. Boda notes in his conclusion the evidence in the Hebrew Bible of Daughter Zion expressing her mourning to Yahweh as well as evidence of a call for her to express joy (Zephaniah and Zechariah). Strikingly, what is missing from the Hebrew Bible is an invitation for Daughter Zion to lament or any record of her actually expressing joy. Boda concludes his chapter with a discussion on the irony of the use of the Daughter Zion metaphor by a male hegemonic elite to attain sympathy in their current plight.

In “‘Whose God Is This Anyway?’: A Response to Carleen Mandolfo,” Carol J. Dempsey has heightened the foundational components of Mandolfo’s work that are critical for comprehending Mandolfo’s meth-

odological approach as well as her understanding of Scripture. In a comparison between Mandolfo and Sandra Schneiders's views of Scripture, Dempsey has emphasized their points of agreement on the "Word of God" as metaphor and the authority of Scripture as dialogical relative authority. Dempsey notes that Mandolfo pushes Schneiders's conclusions on these two points one step further by suggesting the Bible is not the "Word of God" but the words of God, and by dethroning the unilateral absolute authority of Scripture in order to establish it firmly as having dialogical relative authority. Further, Dempsey surfaces Mandolfo's understanding of the anthropocentric portrayal of God in the Bible as metaphorical, resulting in many portraits of God that reflect the human person and the human condition. It is from these foundational premises that Mandolfo addresses the violent language and imagery of Lamentations and the prophets. Dempsey concludes: "because of the metaphorical nature of Scripture, Mandolfo is able to be critically playful with the text in an honest attempt to deepen the faith of believing communities while offering a way on how to read, understand, and make sense of the biblical text and story in a postmodern world.... Mandolfo has opened the door for dialogue about the God of the Bible ... [and] pointed us toward the Truth."

In the final chapter of this volume, "*Daughter Zion Talks Back to Her Interlocutors*," Carleen Mandolfo is provided an opportunity to talk back. She begins her response with comments on her experience of reading about her work in the preceding articles and follows with a significant conversation around method and her particular goals for reading the biblical text. She concludes: "my intertextual/dialogic approach combined with deconstructive feminist and postcolonial emphases gives my form-critical endeavor a decidedly postmodern cast that serves my theological and moral agenda." Mandolfo then sorts the fifteen articles into two major categories: those that are more *author*-oriented and those that are more *reader*-oriented. Articles sorted into the first category are those most critical of *Daughter Zion* and dissatisfied with Mandolfo's lack of respect for the "intention" of the text. These articles exhibit strong methodologies and rigorous analysis. Only two in the reader camp strongly disagreed with Mandolfo's work, and those disagreements seem to hinge on faith commitments. Mandolfo closes her response with a discussion on interpretation; leaning on Ricoeur's reasoning, she concludes, "interpretation is not complete until analysis gives way to understanding (and that understanding remains naïve unless tempered by analysis)."

What you hold in your hand is thus the result of a long process of reflection and conversation on a key aspect of the Hebrew Bible. Approaches range from the poetic, rhetorical, and linguistic to the sociological and ideological. Participants are from a variety of social locations, in terms of gender as well as phase in their academic careers. Our hope was to bring voices new and old to the table for a rich conversation based on recent research, and the present volume has not only fulfilled but exceeded our expectations.

This volume would not have been possible without the help of many people. First of all, we would like to thank Carleen Mandolfo for her willingness to join us on this journey. Her commitment to excellence was evident from the moment she took the stage at that initial session in Boston, as she handed the various participants her soon-to-be-read written review of their work. She humbly accepted our commission to review the volume and fulfilled this difficult task in a timely way. Second, we are grateful to the various participants in the project, initially those responsible for the superb papers that were presented at the initial session in Boston (Jill Middlemas, Barbara Green, Lena-Sofia Tiemeyer, and Stephen Cook), as well as the many others who joined the conversation through their contributions to the full volume. The various contributors were all open to peer review and revision and turned their essays around in a timely fashion, and for that we are especially thankful. Third, we are thankful to Steven McKenzie for his willingness to embrace this project from its early stages for publication in the then new Society of Biblical Literature Ancient Israel and Its Literature series. This early commitment to the present topic and the project in particular made our job as editors much easier. Fourth, we are grateful for the consistent and careful work of Suk Yee (Anna) Lee, who took the various essays in their draft form and painstakingly transformed them into the SBL House Style. Anna is certainly representative of an emerging generation of scholars whose perspectives will broaden the hermeneutical possibilities for the study of the Hebrew Bible. Finally, we are thankful to you as reader for picking up this monograph and joining the conversation. We hope that the volume and conversation will prompt further dialogue, both oral and written, in the years to come that will bear fruit in deeper reflection on the Hebrew Bible and its rich traditions.

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