

Magnar Kartveit  
**Rejoice, Dear Zion!**

# **Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft**



Edited by

John Barton, Reinhard G. Kratz and Markus Witte

## **Volume 447**

Magnar Kartveit

# Rejoice, Dear Zion!

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Hebrew Construct Phrases with “Daughter”  
and “Virgin” as Nomen Regens

DE GRUYTER

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ISBN 978-3-11-030894-5  
e-ISBN 978-3-11-030915-7  
ISSN 0934-2575

**Library of Congress Cataloging-in-Publication Data**

A CIP catalog record for this book has been applied for at the Library of Congress

**Bibliographic information published by the Deutsche Nationalbibliothek**

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available in the Internet at <http://dnb.dnb.de>.

© 2013 Walter de Gruyter GmbH, Berlin/Boston  
Printing: Hubert & Co. GmbH & Co. KG, Göttingen  
♻️ Printed on acid-free paper  
Printed in Germany

[www.degruyter.com](http://www.degruyter.com)

## Preface

Teaching Hebrew may bring unexpected blessings. It happened to me a few years ago when I repeated the standard examples of the use of the construct state, which I had done many times before. This particular day I paused in the middle of the series “Land of Canaan,” “river Euphrates,” “land of Egypt,” and “virgin Israel.” It dawned on me that there was an odd case here, the “virgin Israel”; she did not fit in with the lands and rivers.

Since then the topic has occupied me over periods, briefly in 1993, and again in 2009 during a stay at the Yale Divinity School. Carolyn Sharp of the YDS allowed me to use her office, which is close to the library, and this was a great help. My employer, The School of Mission and Theology supported the project by granting me a study leave in the autumn of 2009, and also in 2012. The School deserves my appreciation for this benevolence, just as Carolyn Sharp does. My wife, Marit Kartveit, has followed the project with interest and encouragement, and I am indebted to her for this inspiration.

The publisher, Walter de Gruyter, is to be thanked for good cooperation, and the editors of the series, Reinhard Gregor Kratz, Markus Witte, and John Barton, deserve my gratitude for publishing the book as a Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft.

The abbreviations follow the *SBL Handbook of Style* and the *Chicago Manual of Style*. Standard grammatical terms are used, so no special source is quoted for them. Translations of biblical texts are quoted from the *New Revised Standard Version*, as a tribute to the fact that it was conceived in a room at the YDS, and much of the work was done there. Quotations from other translations are given their due references, and my own translations are also provided with the necessary information.

Some of the material has been presented in other ways, at a seminar of the Lutheran School of Theology in Hong Kong, 2001, at the congress of the International Organization for the Study of the Old Testament in Leiden, 2004, at a forum for Bible translation of the Norwegian Bible Society and at seminars at the School of Mission and Theology, Stavanger, Norway.

Teaching Hebrew may bring unexpected blessings; *docendo discimus*. A paraphrase could be *Learning by teaching*, and this old wisdom may receive another modern parallel, *Learning by writing*. The present project has taught me many a lesson, and I hope that it can spur the readers to continue the process.

Berlin, December 2012.

Magnar Kartveit



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# Chapter 1 Signs of Zion

*I remember you, Zion, for blessing; with all my strength I have loved you.  
May your memory be blessed for ever! Great is your hope, O Zion,  
peace will come and the expectation of your salvation.  
Generation after generation shall dwell in you,  
and generations of the devout (shall be) your splendour,  
those hungering for the day of your salvation  
and who rejoice in the abundance of your glory. (11QPs<sup>a</sup> XII 1–4)<sup>1</sup>*

*Laud, O Zion, thy salvation,  
laud with hymns of exultation  
Christ, thy King and Shepherd true:  
spend thyself, his honor raising,  
who surpasseth all thy praising;  
never canst thou reach his due. (Thomas Aquinas, 1225–1274)<sup>2</sup>*

Zion has been a symbol of longing and belonging from the time of the Bible until today, portrayed in poetry and prose through the ages. For the unknown poet who created the Zion psalm found in Qumran, Zion was the place of peace and glory, the promised land. Thomas Aquinas used “Zion” as a label for the Christian believers, the church. Other renderings are found in Zionism and in more recent liberation theology, in eschatological hopes and in names of churches.

Already in the Bible “Zion” was more than the city of Jerusalem and much more than a city quarter. Anchored in a mythical past, it was considered to have eternal existence, according to Corinna Körting.<sup>3</sup> Zion has dimensions of time and space, she states, but is also larger than life; as a centre of a sacral topography it offers Israel a direction and a home. The divine presence in Zion can bridge the distance between heaven and earth. The praying person, whether common people or a king, may participate in these features. Zion attracts motifs and traditions; it is a centre for developing theology. Körting finds this in the Bible, and for the devout it is true even today.

Körting’s study from 2006 is about Zion as a place where divinity was thought to be present and where theology was transmitted and shaped. A year later, in 2007, Othmar Keel turned our attention to one particular part of Zion’s

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<sup>1</sup> Translation in Florentino García Martínez and Eibert J. C Tigchelaar, *The Dead Sea Scrolls Study Edition* (Leiden; New York: Brill, 1997), vol. 2, 1177.

<sup>2</sup> *Lauda, Sion, salvatorem*; translation as in *The English Hymnal*, 1906.

<sup>3</sup> Corinna Körting, *Zion in den Psalmen* (FAT 48; Tübingen: Mohr Siebeck, 2006).

theological legacy to the world: monotheism.<sup>4</sup> In this major study, he reminds us that—just as Athens and Rome gave the world a lasting heritage in the areas of art, architecture, law etc.—Judah and Jerusalem have provided the world with monotheism. The attempt at monotheism by Achnathon remained an episode, but the Bible and Islam made this notion an element of world history. Keel traces the background of the aggressive and intolerant elements in monotheism, and presents the way in which these were countered when they arose. Zion gave the world a grand idea, and Keel provides scholarship with a magnificent study of the growth and ramifications of a major element in modern world views.

2007 was also the year when Carleen R. Mandolfo published her study of Zion, not as a place for the divine and not as a birthplace for history-shaping ideas, but as a woman who talks back.<sup>5</sup> The expression is significant: Zion is understood as a woman. More than a change of phraseology lies behind this word. As an effect of the literary turn in biblical studies some scholars are not so much concerned with, for instance, geography, history or historical theology, but with the literary devices used to create a text and the consequences this may have for the reading of it.

Mandolfo presents the theology of the Book of Lamentations in dialogue with the prophets Hosea, Jeremiah, Ezekiel and Second Isaiah. In Lamentations the “wife” Zion talks back to God, who is her “husband” in the prophetic books. The first two chapters of Lamentations presents the voice of Daughter Zion who offers a counterstory to that of the prophets, and “provides a necessary corrective to the crushing monologism of prophetic discourse.”<sup>6</sup> Mandolfo does not read the texts diachronically, but dialogically, which “means juxtaposing the two books and taking account of both voices.”<sup>7</sup> In this book, texts about and from “Zion” are seen as offering the possibility to consider Israel’s fate from both the perspective of prophetic oracle and from the perspective of the suffering and protesting victim in Lamentations. Mandolfo is not disheartened from finding opposing viewpoints in the Bible; on the contrary, “The Bible’s authority for me rests in its ability to mirror the diversity and complexity of human existence. It brings together in one book voices with, at the most extreme, diametrically opposed worldviews. And the books it contains do not come with headers cautioning that this particular voice should be censured, and that voice embraced. And

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<sup>4</sup> Othmar Keel, *Die Geschichte Jerusalems und die Entstehung des Monotheismus* (Orte und Landschaften der Bibel, 4,1; Göttingen: Vandenhoeck & Ruprecht, 2007).

<sup>5</sup> Carleen R. Mandolfo, *Daughter Zion Talks Back to the Prophets: A Dialogic Theology of the Book of Lamentations* (Atlanta: SBL, 2007).

<sup>6</sup> *Ibid.*, 123.

<sup>7</sup> *Ibid.*

rather than expunge, whitewash, or ignore the 'dangerous' books as some are wont to do (not least some feminist critics), ...let us embrace and resist, rejoice and weep with, and, mostly, listen respectfully to what these voices have to say for themselves."<sup>8</sup>

In the year following the publication of these two challenging books on Zion, Christl Maier took up the lead from both Körting's and Mandolfo's studies. For her, Biblical Zion is a divine abode, an idea based on two different Ancient Near Eastern topoi, the sacred mountain in the Canaanite tradition and the Mesopotamian temple-city.<sup>9</sup> The actual topography of Jerusalem ("perceived space," according to the French philosopher Henri Lefebvre, whose terminology she adopts) is intertwined with a well-known ideology of sacred space ("conceived space"), and here a spatial practice is found through hymns, rituals, and processions ("lived space"). At the time of threat from the Neo-Assyrian and Neo-Babylonian empires Zion was personified as a daughter, a young, marriageable girl in need of protection from her father. This personification rests on two assumptions: a blend of Near Eastern concepts and the vulnerability of the city space to which God is the caring father. With this figure can be combined that of a mother bewailing her children, as in Lamentations. In some of the preexilic prophets is found an image of Jerusalem as a whore, a metaphor used to accuse the city's leaders of corruption and social inequality. Prophets and Lamentations use these two images and other female personifications to address Zion and Jerusalem in judgment and salvation oracles.

In addition to the contribution by Lefebvre, Maier relates to an earlier spate of scholarship on the topic "daughter of Zion," an expression that was studied by Aloysius Fitzgerald, who saw its background in West Semitic theology for capital cities. These cities were considered goddesses married to the patron god of the city, he alleged, and therefore attributed with female epithets.<sup>10</sup> Such a line of thinking got a new twist in the study by F. W. Dobbs-Allsopp, who found the background in Mesopotamian city laments, where the goddess of the city bewailed her tragedy. This goddess was termed "daughter of [the city]"; an expression that would be the background for phrases like "daughter

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<sup>8</sup> Ibid., 128.

<sup>9</sup> Christl Maier, *Daughter Zion, Mother Zion: Gender, Space, and the Sacred in Ancient Israel* (Minneapolis: Fortress Press, 2008).

<sup>10</sup> Aloysius Fitzgerald, "The Mythological Background for the Presentation of Jerusalem as a Queen and False Worship as Adultery in the OT," *CBQ* 34 (1972): 403–16.

of Zion.”<sup>11</sup> These ideas constitute a major impetus for some scholars, and for the present study.

The interest in Zion understood as a person can also be found twenty years earlier than these studies from 2006–2008; we may go back to a 1987 article by Barbara Bakke Kaiser, in which she discusses “Daughter Zion” as a “literary persona” used by the authors of Jer 4, Lam 1 and Lam 2.<sup>12</sup> The authors of these texts speak with different voices and in different grammatical persons, and also as the persona of Jerusalem construed as a female. This female persona is intended when Kaiser prefers “Daughter Zion” to “daughter of Zion” in her translation of the biblical texts. The literary device of persona would be used in texts charged with high emotions and in order to identify with the suffering city and her population. The authors probably were men, but this female persona was used because “distinctively female experience was regarded highly enough to function as the chief metaphor through which the poet expressed his own agony over Jerusalem’s fate and encouraged community catharsis. At just that point at which each poem reached the height of intensity, the poet adopted the female persona to bear the weight of emotion. He felt compelled to *become* the woman bearing her first child [Jer 4], the pollutant female socially and ritually isolated [Lam 1], and the mother bereft of her children [Lam 2].”<sup>13</sup>

The shift from geographical and historical interests to literary ones has in Kaiser’s study resulted in the assumption of a persona, presumably a character, that hovers over the text, exists before it and behind it, is detached from it and yet expressed in it. A reader of this study is brought to share this assumption through its construction from individual expressions as well as from whole text units and larger contexts. *This* reader is also led to take a closer look at the possibility for finding a persona when the quite concrete textual basis for it is scrutinized. Whatever ideas we may postulate for the biblical text, they will not survive if not grounded in linguistic evidence.

John F. A. Sawyer’s 1989 contribution to reading texts about Zion is armed with an expression, similar to “persona”, but different from it: “female character.”<sup>14</sup> He focusses on Second Isaiah, and parallels the texts about the Servant of the Lord with those about Daughter of Zion. Sawyer, like Kaiser, capitalizes

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<sup>11</sup> F. W. Dobbs-Allsopp, *Weep, O Daughter of Zion: A Study of the City-Lament Genre in the Hebrew Bible* (Biblica et orientalia 44; Roma: Editrice Pontificio Istituto biblico, 1993).

<sup>12</sup> Barbara Bakke Kaiser, “Poet as ‘Female Impersonator’: The Image of Daughter Zion as Speaker in Biblical Poems of Suffering,” *JR* 67 (1987): 164–82.

<sup>13</sup> *Ibid.*, 182.

<sup>14</sup> John F. A. Sawyer, “Daughter of Zion and Servant of the Lord in Isaiah: A Comparison,” *JSOT* 44 (1989): 89–107.

the expression, but unlike her he keeps the preposition: “Daughter of Zion.” These small differences echo the variations found in recent translations of the Bible and are indicative of the deliberations behind: How are we to understand this expression? As Sawyer does not limit himself to texts in which the term “Daughter of Zion” actually occurs, his answer lies in this direction: “‘Daughter of Zion’ in my title is in effect shorthand for a female character who figures just as prominently in Isaiah 40–66 as the servant of the Lord. Like him, she is sometimes named, as in 49.14...., sometimes she is anonymous as in ch. 54....”<sup>15</sup> This “female character” can be Jerusalem, but also a collective, like the servant of the Lord. “Just as, some years ago, it became fashionable to drop the question of who the servant is, in favour of [f] what his office or role is, or what figures have influenced the imagery (Moses, David, Jehoiachin, Cyrus, Jeremiah, etc.), so now we should perhaps give a low priority to who the daughter of Zion is, and focus instead on her role in the story.”<sup>16</sup> The assumption of a character with an existence of her own, is here notably hypothetical, as witnessed for example when “Zion” in Isa 49:14 is taken to be the addressee in chapter 54. The theory may seem attractive, but it needs to be made probable from the material itself.

Patricia Tull in her dissertation carried on a literary reading of Zion-texts in Second Isaiah, and presented it at the Society of Biblical Literature’s Annual Meeting in 1995, and in printing two years later.<sup>17</sup> In her intertextual study of Second Isaiah she focusses upon how the prophet uses other biblical texts to depict his own message, in particular about “Daughter Zion” and “The Servant of YHWH.” “Daughter Zion” is considered as one of the expressions referring to Zion, whose history is briefly traced, and this history forms the background of the texts concerning her in Isa 49–54. Earlier texts are found as building blocks for Second Isaiah’s texts about her.

A similar interest in the “literary history” of “Daughter Zion” lies behind Kathleen M. O’Connor’s Alexander Thompson lecture in 1999.<sup>18</sup> Here, she traces how the poems of Zion in Second Isaiah “adopt, expand, and reinterpret the broken household metaphor” from Jeremiah and Lamentations. “Capital city, mo-

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<sup>15</sup> *Ibid.*, 90–91.

<sup>16</sup> *Ibid.*, 104.

<sup>17</sup> Patricia Tull Willey, “The Servant of YHWH and Daughter Zion: Alternating Visions of YHWH’s Community,” *Society of Biblical Literature Seminar Papers* 34 (1995): 267–303. Patricia Tull Willey, *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah* (Atlanta, Ga: Scholars Press, 1997).

<sup>18</sup> Kathleen M. O’Connor, “‘Speak Tenderly to Jerusalem’: Second Isaiah’s Reception and Use of Daughter Zion,” *Princeton Seminary Bulletin* 20 (1999): 281–94; expression on 281.

narchical center, and divine dwelling place, her revivification and restoration lures the exiled people homeward. Her bitterness is turned to song, her despair to joy, her somnolence to awakeness. She is already standing to receive them.”<sup>19</sup>

Mary Donovan Turner similarly studies “the female figure [of Daughter Zion] who represents Jerusalem. Most often she is called ‘daughter,’ sometimes ‘virgin daughter.’ She is sometimes designated Jerusalem, sometimes Zion, Israel, Judah or My People.”<sup>20</sup> After “tracing the growth of the ancient metaphor—Daughter Zion”<sup>21</sup> she reads Lamentations and Second Isaiah together and in contrast to each other, and finds that in the first chapter of Lamentations Zion “describes the horror Yahweh has brought against her,” and when he comforts her in Second Isaiah, “Zion has begun to usher in her own redemption,” but when a questioning response is anticipated, “Daughter Zion becomes, once again, *silent*. Her brief words...are words of resistance, and since they are her last, they linger.”<sup>22</sup>

Whereas many scholars look to the East for material comparable to the Zion expressions and theology, Elaine R. Follis looks in the opposite direction: to Athens.<sup>23</sup> She compares “daughter Zion” to Athena, daughter of Zeus, and finds that Zion is to be considered the daughter of God in the same way. Both Zion and Athens are patronesses of civilization, and share other characteristics. In cultures ancient and modern males are thought to represent the adventuresome spirit of society, but daughters are associated with stability, with the building up of society, with nurturing the community. “The stereotypical male spirit lies in conquest, while the stereotypical female spirit lies in culture.”<sup>24</sup>

The study by Mandolfo from 2007 formed the background for a special session at the Society of Biblical Literature’s Annual Meeting in Boston, Massachusetts, in 2008. This session resulted in a book entitled *Daughter Zion: Her Portrait, Her Response*.<sup>25</sup> In this book 15 authors contribute to the discussion on the basis of Mandolfo’s book, and her presuppositions are often shared by these authors, though sometimes challenged. The literary figure of Daughter Zion is mostly assumed, and on this assumption the authors discuss the violence, oppression, and abuse of female figures, but also Daughter Zion’s salva-

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<sup>19</sup> Ibid., 294.

<sup>20</sup> Mary Donovan Turner, “Daughter Zion: Giving Birth to Redemption,” in *Pregnant Passion: Gender, Sex, and Violence in the Bible* (Leiden, Boston: Brill, 2004), 193f.

<sup>21</sup> Ibid., 193.

<sup>22</sup> Ibid., quotations from 197 and 204.

<sup>23</sup> Elaine R. Follis, “The Holy City as Daughter,” in *Directions in Biblical Poetry*, JSOT Sup (Sheffield: 1987).

<sup>24</sup> Ibid., 177.

<sup>25</sup> Mark J. Boda, Carol J. Dempsey, and LeAnn Snow Flesher (eds.), *Daughter Zion: Her Portrait, Her Response* (Atlanta, Ga.: Society of Biblical Literature, 2012).

tion and joy. In many of the contributions there are linguistic parlance and comments, but only Michael H. Floyd approaches the topic from a linguistic angle. The existence of a female figure Daughter Zion is questioned in his article; in the other chapters it is presupposed, and his objections are not taken into account. Given the overall interests of the book, “the role of female characters,”<sup>26</sup> this is understandable, and the foundations of “this now firmly established trajectory in biblical studies”<sup>27</sup> are taken to be as firm as the establishment of the discourse.

## 1.1 Types of Questions Raised

It is remarkable how much attention Zion has received in the last two generations of scholars, and diverse topoi, images, epithets, and theologies connected to Zion have been analyzed and discussed. By mentioning the scholars introduced here, I only indicate the scope of Zion studies. Instead of continuing this survey of scholarship, I will pause here and take stock of what I have presented.

Christl Maier’s study employs a series of phrases from linguistics and the study of literature: personification, figure, metaphor, images. Although these words seem clear enough because they are widely used—as soon as they are used for concepts and as technical terms they require discussion and definition. To mention one topic: I would like to follow the process where some ideas associated to “daughter” are chosen, and others not. Maier for instance focusses on how “the prophets Isaiah and Jeremiah characterize Jerusalem as a young, marriageable girl in need of the protection from her father (Isa 1:7–9, 10:32; 16:1; Jer 4–6).”<sup>28</sup> The implied father would be Yahweh. The Biblical semantic field for “daughter” is larger than what is covered by “a young, marriageable girl in need of the protection from her father,” so some selection has taken place. It would be interesting to know the criteria according to which Maier chooses the elements mentioned as the meaning of the metaphors. The study of metaphor will be of interest in the following treatment.

One of the scholars Maier refers to is Elaine R. Follis. With her she shares the idea that the phrase “daughter of Zion” or “daughter Zion” implies that Zion has God as her father. We would, however, have expected that Follis provided expres-

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<sup>26</sup> Ibid., 1.

<sup>27</sup> Ibid., 2.

<sup>28</sup> Maier, *Daughter Zion, Mother Zion*, 212.

sions from the Greek literature that may parallel “daughter (of) Zion,” and this she does not. Also missing is a discussion whether this expression can mean what she contends, that Zion is the daughter of God. Her linguistic presuppositions, and the stereotypes mentioned, are not substantiated by her from HB evidence. The semantics of “daughter” in the Hebrew Bible are not itemized, nor are the associations connected to it. Even so, her thesis has made an impact on scholarship. In my opinion, her thesis presupposes an understanding of topics in need of discussion and substantiation before it is reckoned among the staples of scholarship.

In Kaiser’s study, we are introduced to yet another expression, “literary persona.” Her understanding of this term is given in a quotation from William Lanahan: “[Persona refers to] the mask or characterization assumed by the poet as the medium through which he perceives and gives expression to his world.”<sup>29</sup> Kaiser supposes this persona to have been construed as a female because she appears in texts charged with high emotions. Grammarians of Hebrew, on the other hand, tend to think that the language by default uses female gender for names of countries, nations and towns.<sup>30</sup> Evidently, there is a discrepancy in the understanding of the use of female gender between the grammarians and the exegete. Kaiser therefore induces us not only to come to grips with the “literary persona,” but also to rethink the relation between language and reality as exemplified in this expression.

Sawyer’s proposal to focus on the role of the Daughter of Zion seems attractive, but the first step in our reading of this “female character” is to understand how the notion brought to verbal expression in “Daughter of Zion” also can be present in contexts where the expression does not occur. For us to apprehend how the “female character” may be Jerusalem or a collective, we would appreciate understanding the mechanics of how this character is expressed, and only when this is done are we able to focus on her role.

Whereas Sawyer’s “female character” could be expressed by a phrase, but also present in contexts where no relevant terms occur, Turner’s “female figure” is expressed by phrases only. They are, however, varied: “daughter,” “virgin daughter,” “Jerusalem,” “Zion,” “Israel,” “Judah,” or “My People.” This widens our perspective to expressions with two nouns preceding a geographical name; both “virgin” and “daughter” are used, alone or in combination. Turner also includes phrases with “my people,” which means that we have to include the

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<sup>29</sup> William Lanahan, “The Speaking Voice in the Book of Lamentations,” *JBL* 93 (1974): 41–49. 41; quoted on p. 165 of Barbara Bakke Kaiser, “Female Impersonator.”

<sup>30</sup> See e.g. GKC § 122 *i*.



phrase *בַּת צִיּוֹן* in our study if we are to do justice to the material she considers relevant. Like Sawyer she assumes some character or figure behind the expressions, and this character or figure constitutes the object of her study. Considering her mode of operation, one has to ask whether she is right in the assumption that these different expressions are more or less synonymous and refer to the same character or figure.

Judging from these areas of scholarship, “Zion” leads scholars into areas of theology, hermeneutics, and language. In the field of theology, Körting and Maier are occupied with the changing Zion motifs and images, but Keel instead concentrates on one great idea coming from Zion to the rest of the world. Fitzgerald, Dobbs-Allsopp, and Follis trace the background of the expression “daughter (of) Zion” and other scholars follow up with an investigation of how this may surface in the HB. Moving into the question of hermeneutics, Mandolfo does not harmonize and gloss over divergent ideas, but instead faces them and listens to the voice of Zion as she protests against her fate and her God.

In the field of linguistics, scholars to some extent interact, but disagree on the appropriate approach and the topical range to be studied. Most directly W. F. Stinespring has made a contribution on the linguistic characteristics of the phrase “daughter of Zion.”<sup>31</sup> He suggests to read “daughter of Zion” in a way where “daughter” describes “Zion,” ending in the translation “daughter Zion” rather than “daughter of Zion.” Such a shift in translating practices can be seen in translations appearing after Stinespring’s article, and his influence can also be observed in the commentary on Lamentations by Adele Berlin and in Hugh G. M. Williamson’s commentary on Isaiah.<sup>32</sup> The linguistic part of this discourse has not come to rest, however, as Michael H. Floyd published a vehement opposition to Stinespring in 2008.<sup>33</sup>

Recent scholarship also reveals the need to map the area to be taken into account for a linguistic analysis. The study of Donovan Turner focusses not only on “daughter of Zion,” but includes a few other expressions in the discussion, and it seems at the outset right to see construct expressions with “daughter” plus a geographical name as constituting one body of material, including the expression “daughter of my people.” Donovan Turner has also seen a con-

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<sup>31</sup> William Franklin Stinespring, “No Daughter of Zion: A Study of the Appositional Genitive in Hebrew Grammar,” *Encounter* 26 (1965): 133–41.

<sup>32</sup> Adele Berlin, *Lamentations: A Commentary*, (Louisville, KY: Westminster John Knox Press, 2002). H. G. M. Williamson, *A Critical and Exegetical Commentary on Isaiah 1–27* (London ; New York: T & T Clark, 2006).

<sup>33</sup> Michael H. Floyd, “Welcome Back, Daughter of Zion!” *CBQ* 70 (2008): 484–504.

nection to the expression “virgin of Israel,” and to expressions combining the two common nouns, “virgin, daughter of...”

Fitzgerald, Floyd and Stinespring have addressed questions like, Is “daughter (of) Zion” an attributive genitive? Was there an attributive genitive in Biblical Hebrew? We may add more questions: Which associations were attached to words like “daughter” in old Israel, as far as this can be conjectured on the basis of the HB? Is there reason in the HB to assume that the expressions or even the ideas mentioned here were imported from Mesopotamia, Canaan or Greece and applied to “Zion,” or were they indigenous?

Reading the literature on the topic of “Zion” one is left with questions about the scholarly terms used. Clearly, they are not understood in the same way by authors. Are some of the meanings presupposed in HB scholarship also found in the study of linguistics? In addition to “literary persona,” scholars employ the terms “literary character,” “metaphor,” “personification,” and “image,” and some of them see a figure behind different Hebrew expressions, even where none of the phrases occur. The usage needs a footing in linguistics. The question whether the Biblical authors intended to portray a figure through terms and/or indirectly may be addressed by studying the referents the terms may have in each context, and this constitutes a linguistic analysis. “Personification” is used with different meanings, and a separate part of chapter 3 is devoted to the different understandings of this expression. When authors use the term without locating it inside the wider panorama of possible meanings, there is the danger of confusion if a reader turns up with an understanding different from the author’s. Some clarification is attempted in chapter 3.

One of the surprises recent Biblical scholarship on “Zion” brings, is that they hardly use, or not at all use, or not consistently use the treatment of phrases like “daughter (of) Zion” found in grammars, lexicons, and commentaries. I do not find any reason why one should not exploit such scholarship; this oversight might be due to unintended negligence. Let us not make another inadvertent sin, but take a look at these resources. The next chapter reviews the treatment of “daughter of Zion” and related expressions in this type of literature. On that background chapter 3 delves deeper into other scholarly contributions on the topic, in particular the expression “daughter of Zion.”

## 1.2 The Problem

then, in a narrower sense, is what senses **בַּת** may have when used in expressions where **בַּת** is the nomen regens of a following geographical name, or of **עַמִּי**. This involves a review of the nature of genitive and construct state in relevant Semitic

languages, and this will be undertaken in chapter 4. Chapter 5 treats the expressions with “daughter” or “virgin” or both of them, from a linguistic perspective, in order to gain some footing in the language for understanding the contributions of these phrases to HB theology and thinking in general. As the question of the possibility of an appositional genitive in Hebrew has been raised, and scholars doubt the existence of such usage of construct phrases, this will be addressed in chapter 6, whereafter chapter 7 sums up the insights gained.

## Chapter 2 Does “Daughter of Zion” Refer to a Collective or an Individual?

Bible readers are familiar with the “daughter of Zion.” The expression occurs a number of times in the Hebrew Bible, and it is also found in the New Testament, and we may tend to consider it as referring to the population of Jerusalem. When Matthew 21 and John 9 use the expression, it is embedded in a story about how Jesus is welcomed to Jerusalem by a large crowd. This crowd is addressed in the texts as the “daughter of Zion,” and a collective understanding of the phrase is implied. Portions of these chapters are read in churches, for instance during Advent or on Palm Sunday, and they are perceived as a message of comfort to the “daughter of Zion,” which by theological transference would be the congregation assembled. The assumption made by the evangelists and by later Christians is therefore that this expression by default has a collective as its reference.

The gospels of Matthew and John both quote Hebrew passages in connection with the story of Jesus’ entrance into Jerusalem. Zech 9:9 constitutes the core of the citations, and Matt 21:5 introduces this text with a quotation taken from Isa 62:11, where the “Daughter of Zion” is mentioned. John 12:15, on the other hand, introduces the quotation by a formula, perhaps adapted from formulas in the book of Isaiah. This combination of texts from the books of Zechariah and Isaiah is not surprising to a reader of these books, as the expression plays a role in both books. Is the NT collective understanding of the phrase warranted on the basis of the HB? This question is connected to the core of the discussion in this book, and it is not so easily answered as one might wish. The difficulty starts with the quite contradicting analyses in the commentaries and the grammars. The lexicons are also confusing in their treatment of the relevant expressions. Before addressing this scholarly material, let us have a closer look at the two relevant uses of the phrase in the NT.

The following two tables give an impression of how the NT combines the texts from the HB.

Table 1: Matt 21:5 in the Greek version, compared to MT and LXX:

εἶπατε τῇ θυγατρὶ Σιών·	אָמְרוּ לְבַת־צִיּוֹן Eἶπατε τῇ θυγατρὶ Σιών, Isa 62:11 (MT and LXX)
ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι	גִּילִי מְאֹד בַּת־צִיּוֹן הֲרִיעִי בַת יְרוּשָׁלַם הִנֵּה מֶלֶכְךָ יָבוֹא לְךָ צְדִיק וְנֹשֵׁעַ הוּא
πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.	עֲנִי וְרֹכֵב עַל־חֲמֹר וְעַל־עִיר בְּנֶ־אֲתָנֹת: Zech 9:9 MT

	Χαῖρε σφόδρα, θύγατερ Σιων· κήρυσσε, θύγατερ Ιερουσαλημ· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι,
ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι	δίκαιος καὶ σῶζων αὐτός,
πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὄνον	πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὑποζύγιον
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.	καὶ πῶλον νέον.
	Zech 9:9 LXX

The text combination in Matt 21:5 omits the opening two sentences of Zech 9:9 and replaces them with Isa 62:11. The quotation from Isa 62:11 follows LXX for as long as it is identical with MT, but then changes to MT.

As concerns John 12:15 we have no exact parallel in the MT or in the LXX for the introductory formula, and the quotation from Zech 9:9 is condensed even more than what is the case in Matt 21:5. “Daughter of Zion,” however, is taken over from Zech 9:9, and not replaced by Isa 62:11, as in Matthew.

Table 2: John 12:15 in the Greek version, compared to LXX:

	The marginal notes in NA <sup>27</sup> mention two texts: (ὁ εὐαγγελιζόμενος Σιων...) μὴ φοβεῖσθε, Isa 40:9 LXX;
μὴ φοβοῦ,	μὴ φοβεῖσθε, Isa 35:4 LXX
θυγάτηρ Σιών·	Χαῖρε σφόδρα, θύγατερ Σιων· κήρυσσε, θύγατερ Ιερουσαλημ·
ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,	ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι,
	δίκαιος καὶ σῶζων αὐτός,
καθήμενος ἐπὶ πῶλον ὄνου.	πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὑποζύγιον
	καὶ πῶλον νέον. Zech 9:9 LXX

The quotation in John 12:15 uses ὄνος like Matt 21:5, which corresponds to MT rather than to LXX, but employs a verb different from Matt 21:5 and LXX altogether (καθήμενος). The two gospels display a good deal of creative work on the part of the evangelists, following different strategies, but the collective understanding of “daughter of Zion” is the same in both gospels: Matt 21:8: “a very large crowd;” John 12:12: “the great crowd.”<sup>34</sup>

The NT texts presuppose that “daughter of Zion” refers to a part of the population of Jerusalem in the days of Jesus, as both quotations occur in contexts where people from the city welcome him as king when he rides towards the city on a donkey, and the quotations are directed toward this public.<sup>35</sup> The sub-

<sup>34</sup> According to Kenneth C. Way, “Donkey Domain: Zechariah 9:9 and Lexical Semantics,” *JBL* 129 (2010): 105–14, דִּמְוֹרָה denotes “ass/donkey” and is the hyponym to עֵרָה, “stallion, jack” and נִתְּאָה, “female donkey, jenny.” He translates the last part of Zech 9:9 in this way: “riding on a donkey, a purebred jackass,” 108.

<sup>35</sup> Eduard Schweizer, *Das Evangelium nach Matthäus*, NTD 2 (Göttingen: Vandenhoeck & Ruprecht, 1973), 264, on Matt 21:5: “die – als Frau vorgestellte – Gottesstadt.” Francis J. Moloney,