AN OX AND ASS IN THE CUCUMBER FIELD: THE IMPORTANCE OF METAPHOR TO THE EXEGESIS OF MEANING

A FRAME SEMANTIC APPROACH TO ISAIAH 1:2–9

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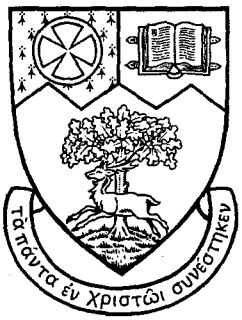

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ABSTRACT

"The Ox and Ass in the Cucumber Field: The Importance of Metaphor to the Exegesis of Meaning, A Frame Semantic Approach to Isaiah 1:2–9"

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The focus of this thesis is the importance of metaphor to an understanding of Isa 1:2–9. The argument depends on an understanding of metaphor as an imaginative structuring mechanism of cognitive linguistic behaviour, and a concrete mediator of meaning. The work proceeds from the observation that within contemporary scholarship readings of Isa 1 have failed to give sufficient attention to the occasion of its metaphors. The thesis argues that metaphor is essential to the text, and therefore a critical analysis of metaphor is central to its understanding. Using a Frame Semantic approach to contemporary Metaphor Theory, the interpretation of metaphors in Isa 1:2–9 is informed by insight offered from the historical and literary frames of the Ancient Near East and Hebrew Bible. Root metaphors of kinship, body, and land and their conceptual integration are discussed, and rich layers of meaning are revealed.

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And of course, deepest thanks go to Elijah's ravens: Bruce and James, and also to Daniel, Joshua, and Benjamin, who have each expressed their love and support in providing not only food and shelter, time and space, but more importantly, understanding and encouragement.

And for the rich resources for learning—supportive family, encouraging friends, challenging academic community, insightful books, and wise mentor—I thank my loving Lord and Saviour, who in his grace and wisdom called me to this work, and to himself.

Dedication

Method for understanding images:
Not to try to interpret them, but to look at them til the light suddenly dawns.

Application of this rule for the discrimination between the real and the illusory:
In our sense perceptions, if we are not sure of what we see we change our position while looking, and what is real becomes evident. In the inner life, time takes the place of space. With time we are altered, and, if as we change we keep our gaze directed towards the same thing, in the end illusions are scattered and the real becomes visible.

— Simone Weil[1]

To James, who has accommodated the most:
May the real become visible.

I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people.

— Ephesians 1:16–18

[1] Weil, *Gravity and Grace*, 120.

Table of Contents

Abbreviations

AB	Anchor Bible
ABD	*Anchor Bible Dictionary*
ANE	Ancient Near East
ANET	*Ancient Near Eastern Texts Relating to the Old Testament.*
BAR	*Biblical Archaeology Review*
BBR	*Bulletin for Biblical Research*
BDB	*Enhanced Brown-Driver-Brigg Hebrew and English Lexicon*
BHRG	*A Biblical Hebrew Reference Grammar*
BT	Conceptual Blending Theory
CAD	*The Assyrian Dictionary of the Oriental Institute of the University of Chicago*
CBQ	*Catholic Biblical Quarterly*
CMT	Conceptual Metaphor Theory
COS	*The Context of Scripture*
DBI	*Dictionary of Biblical Imagery*
FOTL	Forms of the Old Testament Literature
HALOT	*The Hebrew and Aramaic Lexicon of the Old Testament*
HB	Hebrew Bible
IBC	Interpretation: A Bible Commentary for Preaching and Teaching
IBHS	*An Introduction to Biblical Hebrew Syntax*
ICC	International Critical Commentary
IVP	InterVarsity Press
JBL	*Journal of Biblical Literature*
JSOT	*Journal for the Study of the Old Testament*
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
MT	Masoretic Text
NASB	New American Standard Bible
NIB	New Interpreter's Bible
NICOT	The New International Commentary on the Old Testament
NIV	New International Version
NIVAC	New International Version Application Commentary
OTL	Old Testament Library
SSN	Studia semitica neerlandica
VT	*Vestus Testamentum*
VTSup	Supplements to Vestus Testamentum
WBC	Word Biblical Commentary
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

CHAPTER ONE: LAYING THE GROUNDWORK

I. Introduction

> To intercept the allusions that are submerged in perceptibilities, the interstitial values that never rise to the surface, the indefinable dimension of all existence, is the venture of true poetry. This is why poetry is to religion what analysis is to science, and it is certainly no accident that the Bible was not written *more geometrico* but in the language of poets.[1]

Through the layers of its ancient history, biblical Hebrew poetry beckons the reader to plunge beneath the surface of symbol to a knowledge of God by means of an investigative engagement with the text and the expressive constituents of its content and form. In the rich and meaningful language of poetic imagination, the book of Isaiah invites the scholar to work within the academic tension which exists between its historical roots and its canonical presentation in order to envision the profoundly theological message of this literary work, and as a result, to understand YHWH as the Holy One of Israel.

Although narrative was foundationally constitutive of Israel's faith, narrative alone was not enough.[2] Pre-exilic, exilic, and post-exilic Israel were sorely in need of a hope for the future. As Goldingay has observed, that which draws us toward a hope and a future is a poetic vision.[3] Entering into the imagistic world of Isaiah means entering into a poetic vision.[4] Entering through the gates of Isa 1 means encountering a seemingly disparate array of conceptual images expressed in the poetry of prophetic metaphor.

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[1] Heschel, *Man is Not Alone*, 37. Italics in original.
[2] Goldingay, *Old Testament Theology*, 2:350.
[3] Goldingay states, "The nature of a vision . . . is to offer symbols to the imagination, and thus to inspire hope in a situation in which newness is unthinkable." Goldingay, *Old Testament Theology*, 2:350.
[4] See superscriptions at Isa 1:1; 6:1. Unless otherwise indicate, the use of the term Isaiah will indicate the scroll or book and not the eighth century prophet identified in Isa 1:1.

Indeed, it is by means of metaphor that the message of Isa 1 is revealed. For this reason, an understanding of metaphor is essential to an understanding of the prophetic text.

Central to Isa 1 is the relationship of YHWH to his people Israel and the crisis of their rebellion, which is characterized by a lack of understanding in Isa 1:2–9. The consequence of this rebellion is experienced in the brokenness of relationship with YHWH, with others, and with the environment. The concrete nature of these abstract relational constructs, both as they should be and as they had become, is expressed in Isa 1 by means of metaphor. In particular a careful reading of Isa 1:2–9, as a discrete unit within the chapter, indicates the integral and essential relationship of metaphor to the text—not merely as creative aesthetic, but more importantly in the efficient yet profound revelation of its message. Indeed, this thesis will make evident that an informed interpretation of its metaphors is essential to the reading of Isa 1:2–9.

II. Topic, Approach, and Thesis

The superscription in Isa 1:1 indicates that the received text is a vision which the prophet Isaiah saw concerning Judah and Jerusalem during the reigns of four Judean kings (792–686 B.C.E.).[5] Following this, Isa 1:2 opens wide the canvas to reveal metaphors of cosmic proportions in order to present the central focus of the book. When YHWH speaks, a visual landscape to be imagined is painted with words to be read.

Isa 1:2–9 presents a father's personal grievance against his sons pertaining to their relationship. In spite of having reared and raised his sons with faithful provision and protection, YHWH's sons have rebelled against him. The unnatural character of this

[5] It is the position of the present study that Isa 1–39 is most likely a post-exilic piece reflecting a theological interpretation of the pre-exilic period and includes material attributed to the eighth century prophet.

rebellion is magnified by the fact that even brute beasts know and understand who they should submit to for protection and provision. Isa 1:3 reveals that Israel is the son who has rebelled, a crisis attributed to the fact that Israel neither knows nor understands. This vision of rebellion evokes a shared lament from another voice. The prophet grieves the images before his eyes. Israel is a people heavy with sin. Sons who should be known by the name of YHWH resemble more the sons of evildoers. The one they have refused and rejected is the Holy One of Israel, a fact which makes the rebellion all the more unnatural. They are corrupt because they have turned their backs to him.

The consequence of this rebellion is experienced not only in the rupture of familial relationship but also in the corruption of what should be the natural healthy state of the body. The body is sick and faint, providing further evidence that something is wrong. It is a body which has also suffered a beating as the result of having rebelled against the sovereignty of God. The disciplinary rod of YHWH's anger has fallen. Although this should correct the unnatural situation, the rebellion persists. As a result, wounds on the body continue to ooze unattended.

The rebellion which has caused the disruption of the father-son relationship and the distortion of the body is envisioned also in the desolation of the land. The curse for rebellion foretold in the wilderness (Lev 26) is realized in the landscape of cities consumed by fire and rural fields consumed by marauding armies. Images of Daughter Zion portrayed as abandoned harvest shelters and a besieged city portend the eventual and inevitable consequence for continued rebellion. Although the land before our eyes is a wasteland, it is yet a land in which Israel is present. There remains hope on the basis of

the grace of YHWH and the power of his armies. This is the vision of Isa 1:2–9, a vision expressed by means of the prophetic metaphors which invite us to interpret its meaning.

In a literary approach to prophetic metaphor, Darr characterizes Isaiah's metaphoric language as "strategic speech that invites readers to particular perceptions of reality," and asks the question, "What ends were served best by these particular tropes?"[8] While twentieth century scholarship on Isa 1 has addressed a wide range of important interpretive questions, the problem remains that with the exception of a few significant contemporary studies such as Darr's, none of the larger critical works have given sufficient if any attention to the occurrence of metaphor in Isa 1.[9] Blenkinsopp (2000), for example, acknowledges that Isaiah "with its many editorial accretions is not a transcript of eyewitnesses but a *literary construct*," yet fails to identify metaphor as constitutive of the literature of Isa 1.[10] Admittedly, Blenkinsopp makes brief mention of familial imagery and a bruised body, and hints at the relationship between attendant metaphors.[11] However, no mention is made of the importance of metaphor to the text in general, nor is any attempt made to exegete any one metaphor.[12]

In a primarily redactional and form-critical approach to Isa 1:2–9 Sweeney (1996), like Blenkinsopp, acknowledges the increased attention given to the literary character of prophetic literature, but fails to take seriously the occurrence of metaphor. Verses 4–9 are exegeted entirely without mention of its metaphors, imagery or symbols.

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[8] Darr, *Isaiah's Vision*, 35.

[9] Those that have begun to examine the importance of metaphor to an understanding of specific passages in the HB include: Darr, *Isaiah's Vision and the Family of God*; Jindo, *Biblical Metaphor Reconsidered: A Cognitive Approach to Poetic Prophecy in Jeremiah 1–24*; Eidevall, *Grapes in the Desert: Metaphors, Models, and Themes in Hosea 4–14*.

[10] Blenkinsopp, *Isaiah 1–39*, 173. Italics in the original.

[11] Blenkinsopp, *Isaiah 1–39*, 180.

[12] On the contrary, Blenkinsopp eisegetes the anachronistic imagery of the Christmas manger back into the metaphor of the donkey's feeding trough. Blenkinsopp, *Isaiah 1–39*, 182.

At best, Sweeney uses the terminology of "catchword" which may be understood to suggest the importance of repeated imagery to the cohesion of the text.[13] Williamson (2006) and Childs (2001) also identify metaphors as "catchwords" which appear throughout the text, but no discussion of their meaning ensues.[14] Similar to those who understand metaphor as a catchword is Oswalt (2003), who refers to metaphors as "figures of speech" which "crop up throughout the book" as some sort of incidental device.[15] Oswalt hints at the importance of metaphor to the passage in a discussion of vv. 7–9 stating, "The essential figurative nature of the passage is further supported by the shift to agricultural imagery in v. 8."[16] Oswalt's only attempt at an interpretation of metaphor in 1:2–9 is to characterize the imagery in v. 6 as describing injuries received in battle, although he gives no indication of how he arrived at this conclusion.

Oswalt's recognition of the figurative nature of the passage suggests a further common weakness in approach to metaphor, one which skips across the surface of complex metaphorical structures in a brief nod to imagery. For example, in a discussion of Isa 1:5–6 Childs (2001) restates every image of the beaten body as described in the text, but gives no exegetical interpretation. Instead he follows with the statement, "Then the imagery shifts abruptly to the land that lies desolate, with cities gutted by fire and ravished by foreign invaders."[17] Of course anyone might as easily read the text and see these "images" for themselves. But no indication is given to the importance of the images, nor what insight they might bring to the text. While the study of metaphor must be distinguished within the broader discussion of biblical imagery, the issue here is not

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[13] Sweeney, *Isaiah 1–39*, 65.
[14] Williamson, *Isaiah 1–5*, 11; Childs, *Isaiah*, 16.
[15] Oswalt, *Isaiah* (NIVAC), 42.
[16] Oswalt, *The Book of Isaiah*, 91.
[17] Childs, *Isaiah*, 18.

one of terminology.[18] The issue is that metaphor is constitutive of meaning and, therefore, to determine meaning from the text requires that careful consideration must be given to the occurrence of its metaphors, and their interpretation.

While the lack of attention paid to metaphor in the major critical commentaries suggests the necessity of the present thesis, it must also be acknowledged that only in recent years has research in linguistics and other areas of cognitive science provided the evidence required for a more thorough understanding of conceptual metaphor—the results of which, no doubt, will continue to be felt across the disciplines as more emphasis is placed on the importance of metaphor to the biblical corpus. Furthermore, while these critical commentaries have evidenced the pressing need for a thesis which will argue for the importance of metaphor to a reading of Isa 1:2–9, the present work acknowledges the enormous contribution to scholarship which each of these esteemed scholars has made. That we can identify the need for the present thesis at this point in scholarship is a testament to the conclusions reached over several years of Isaiah study, including research in biblical anthropology and archaeology as well. Indeed, the present work stands on the shoulders of the faithful scholarship which has gone before.

In summary, while recent focus in Isaiah studies has moved away from a redactional or source-critical model toward a literary approach, contemporary theories of literary criticism have not always been applied. Although metaphor constitutes the vast majority of lexemes and collocations in Isa 1, very little research in Isaiah scholarship has provided for an exegetical interpretation of these metaphors. Furthermore, as mentioned, recent advances in the field of cognitive linguistics, and in

[18] Imagery paints pictures. Metaphor imports structure. Metaphor provides a conceptual framework to structure, process, interpret, and understand abstract concepts.

particular the emergence of a conceptual theory of metaphor, has suggested the potential that such theoretical work may hold for an application in biblical studies and in particular for the study of biblical Hebrew poetry in the prophetic corpus. Work such as Darr's, *Isaiah's Vision and the Family of God*; Jindo's, *Biblical Metaphor Reconsidered: A Cognitive Approach to Poetic Prophecy in Jeremiah 1–24*; and Eidevall's, *Grapes in the Desert: Metaphors, Models, and Themes in Hosea 4–14* have recently suggested the potential of Conceptual Metaphor Theory for a literary approach to the prophetic corpus, and metaphor as central to an understanding of the text.[19]

These factors have been determinative in suggesting the need for the present thesis, which will demonstrate the importance of an informed interpretation of metaphor for the revelation of meaning in Isa 1:2–9. To that end, a contemporary theory of metaphor will be required to provide the best method for the interpretation of metaphor. Therefore, a brief historical survey of Metaphor Theory will be presented, and an informed approach to metaphor will be determined and applied. The importance of such an approach will be made evident as rich levels of meaning are revealed. In conclusion, it will be established that an understanding of the meaning of Isa 1:2–9 is dependent upon an informed interpretation of its metaphors. And furthermore, that an informed interpretation of its metaphors is dependent upon an exegetical approach to metaphor which interprets metaphor within its relevant contextual framework, including in this case, the cultural and literary contexts of the Ancient Near East (ANE) and the Hebrew Bible (HB), from which, and in which the metaphors have emerged.

[19] As well as others suggested below.

III. Contemporary Research of Metaphor in the HB

Throughout much of the twentieth century, scholarship of the prophetic corpus was largely focused on form-critical research based on guidelines established by Gunkel for genre identification.[20] Little attention was paid to the text as a literary piece, or to the study of metaphor in spite of the fact that metaphor is a distinctive characteristic of the biblical Hebrew poetry which characterizes much of the prophetic corpus.[21] By the mid-twentieth century, however, a movement toward literary criticism in biblical scholarship created a window of opportunity through which the study of biblical metaphor as a literary component was launched.

Concomitant with the rise of a literary approach to biblical prophecy has been an increasing trend toward rhetorical criticism as proposed by scholars such as James Muilenburg[22] and others who have developed similar approaches to the prophetic writings by placing particular emphasis on the relationship between rhetorical devices (form) and the intended message (content).[23]

Borne further by the updraft of recent developments in Cognitive Linguistics, discussion of Metaphor Theory and its application for biblical studies has experienced significant and accelerated lift in the academy. Many point to the work of Max Black's

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[20] See for example Gunkel, *The Psalms: A Form-Critical Introduction*.

[21] Berlin summarized the state of metaphor research at the time in stating, "While biblical scholars generally do not view metaphor as the *sine qua non* of poetry, there is widespread acknowledgement that metaphor abounds in the Bible's poetic discourse. At the same time, there is wide spread ignorance of how metaphor operates in biblical poetry, both from a theoretical point of view and on the practical level of how it affects the message of the poem." Berlin, "Introduction to Hebrew Poetry," 311.

[22] See Muilenburg, "Form Criticism and Beyond," 1–18. For this piece on rhetorical criticism I am indebted to Jindo, *Biblical Metaphor Reconsidered*, 10–11.

[23] See for example, Gitay, *Isaiah and His Audience*; and Lundbom, *Jeremiah: A Study of Ancient Hebrew Rhetoric*.

Models and Metaphors (1962) as a key impetus to the discussion.[24] Others recognize the work of Paul Ricoeur (1975) as seminal. Most recently, the development of Conceptual Metaphor Theory by Lakoff and Johnson (1981), Lakoff and Turner, (1989), and a Blending Theory by Fauconnier and Turner (1998, 2003) have undoubtedly fuelled current interest in metaphor for biblical studies. For example, in 1981, not long after the publication of Lakoff and Johnson's *Metaphors We Live By*, Caird made reference to the modern discussion of metaphor for biblical studies in *The Language and Imagery of the Bible*.[25] Subsequently, the first full monograph to examine metaphor as constitutive of meaning for biblical theology was McFague's *Metaphorical Theology* (1982), which offered a detailed discussion of metaphor following Ricoeur's philosophical approach.

Based on arguments from a philosophy of language, Soskice also identified an integral relationship between language and thought in *Metaphor in Religious Language* (1986). Soskice's work combines a survey of both classical and contemporary theories of metaphor with a theory of 'reality depiction' as it pertains to what Soskice called 'theological realism.'[26] Further, Soskice indicated that although metaphor was recognized in antiquity as chief amongst the tropes, Christianity's reliance upon metaphor over the past three hundred years has been sharply criticized as failing to speak unequivocally of God.[27] Soskice argued that previous attempts to defend the role of metaphor for Christian theology have failed. In response, and on the basis of

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[24] See for example, Macky, who states, "Ever since Max Black's *Models and Metaphors* was published in 1962 scholars have found metaphor to be ever more central to human knowing and ever more fascinating as a subject for debate. Biblical scholars have noticed that debate, and taken up some of the more common points in their writings"; Macky, *The Centrality of Metaphors*, 1.

[25] The present thesis does not support Caird's argument but it will acknowledge that he wrestled with the need for a culturally specific sense for the interpretation of metaphor. See for example, Caird, *The Language and Imagery of the Bible*, 90.

[26] In this way, Soskice initiated a pattern for much subsequent work which would present a survey of metaphor from philosophy and/or cognitive linguistics followed by a consideration of biblical metaphor.

[27] Soskice, *Metaphor and Religious Language*, ix–x.

metaphor's 'vital cognitive potential' for humanity's conceptualization of God, Soskice argued that the study of metaphor is a "pressing topic for theology."[28]

In 1990, Macky published a foundational piece for future work in biblical metaphor, entitled *The Centrality of Metaphors to Biblical Thought: A Method for Interpreting the Bible*. Macky indicated that the work was intended to fill what he perceived as a "gap" on the basis that no monograph-length investigation of biblical metaphor for the purpose of biblical exegesis had thus far been published.[29] In contrast to Soskice's work which examined metaphor for the purpose of philosophical understanding of religious language in general, Macky argued for an approach to the interpretation of biblical metaphor in particular.[30] As suggestive of the present work, Macky characterized biblical metaphor as "literary art" portraying an artist's vision of reality, rather than as philosophical expression with detachable meaning.[31] Macky also presented a survey of the dominant voices in the development of a theory of metaphor.

Since the beginning of the new millennium, Metaphor Theory research for biblical studies has increased significantly. Jindo suggests four patterns which characterize recent scholarship: 1) Theory-Oriented Patterns apply theoretical models to the analysis of metaphor as a means to identify and classify metaphors according to their type and function. 2) Metaphor-Oriented Patterns follow the development of a specific metaphor diachronically through the Bible. 3) Method-Oriented Patterns develop an

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[28] Soskice argued this failure on two accounts: 1) as a result of what Soskice identified as 'terminological imprecision,' referring to the unregulated spectrum of terms employed by scholars of religion to discuss metaphor; and 2) a tendency to regard the challenges of metaphor as exclusive to religious language; Soskice, *Metaphor and Religious Language*, x.

[29] Macky, *The Centrality of Metaphors*, 1.

[30] Macky's expressed intent was to "enable readers of the Bible to find their way down into the depths of the biblical vision by means of the profound metaphors presented by the biblical writers;" Macky, *The Centrality of Metaphors*, 1–2.

[31] Macky, *The Centrality of Metaphors*, 2.

exegetical approach to enhance an understanding of metaphors within their literary context, including their relationship to and interaction with the structural elements of the text. Jindo indicates that this pattern is "deficient and therefore sorely needed."[32]

4) Text-Oriented Patterns examine a variety of metaphors within a specified biblical text. Jindo warns that this type of approach risks the atomization of metaphor without consideration of how a series of metaphors might be related.

The present work follows in and extends this recent tradition. It combines features from both the Method-Oriented and Text-Oriented patterns. Jindo's comment concerning the need for more work to be done in a Method-Oriented study which gives serious attention to the various contexts of metaphor suggests the importance of the present thesis. While space precludes the possibility of a total interpretation of metaphor following Weiss, the thesis does argue for consideration of multiple levels of context or 'frames' as suggested by Shead.[33] And further, while the present work considers a variety of metaphors within Isa 1:2–9 following the Text-Oriented pattern, careful attention has been given to argue for the interaction of metaphors across delineated units, in order that no single metaphor be interpreted in isolation. The orientation of the present work will become further evident in the critical survey of Metaphor Theories which follows. The location of the theoretical basis of the thesis on the spectrum of Metaphor Theories will be indicated. However, before a theory of metaphor may be discerned, an understanding intended by the term *metaphor* must first be distinguished.

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[32] Jindo, *Biblical Metaphor Reconsidered*, 16.
[33] Weiss, *The Bible from Within*, esp. ch. 3; Shead, *Radical Frame Semantics*, 37.

IV. Towards an Understanding of Metaphor

The purpose of the present work is to bring attention to the importance of poetic metaphor to the prophetic corpus in general, and to Isa 1:2–9 in particular, and further, to suggest a practical approach to its interpretation for the purpose of biblical exegesis. Hence, the primary goal is not to explain the neural origin of metaphor, nor to reinvent the terminology employed in its analysis. Certainly ubiquitous are those from within the faculties of philosophy, linguistics, and cognitive science with greater expertise to do so. However, in order to present an informed strategy for interpreting prophetic metaphor, a preliminary discussion of metaphor and metaphoric language will prove helpful.

Whether metaphor is a construct of literature, language, or cognition has preoccupied if not consumed many celebrated scholars who have gone before. Is it an oversimplification to say, "Yes," and "Amen," to all three? Wherein lies the debate? A conceptualized and articulated concept reflects itself (or at least suggests itself as conceptualized and articulated) in the words that are chosen and expressed.[34] Vedder captures this inclusive perspective in stating,

> In effect, *thinking* in language undergoes a *doing* on behalf of the matter itself. . . this speculative movement of language, which shows itself in poetry as well as conversation, is connected with the metaphorical structure of language.[35]

When we speak of metaphor then, we are in fact dealing with the (metaphoric) linguistic representation, as the symbolic articulation of the (metaphoric) structure of language, which reflects (metaphoric) conceptualization as an occurrence of the inherent (metaphoric) nature of cognition. A debate emerges only in assuming that any one of

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[34] Vedder, "On the Meaning of Metaphor," 196.
[35] Vedder, "On the Meaning of Metaphor," 197. Italics mine.

these manifestations of metaphor exists to the exclusion of all others.[36] Simply stated then, the present work is occupied with the occurrence of metaphor in the literature, language, and (dare we say) conceptualization of the message of the prophet. However, while the construct of metaphor is not that elusive, a definition is.

Harshav indicates the futility of any attempt to define metaphor by stating, "With a phenomenon as omnipresent as metaphor (especially metaphor in poetry), a definition will merely provide a label rather than enhance observation."[37] Yet, considering both the disparities of terminology which characterize current theories of metaphor, as well as the common misconceptions which continue to exist, the delineation of what is meant by the terms *metaphor* and *metaphoric language* will prove helpful to the current discussion.[39]

In *Metaphor and Religious Language* (1985), Soskice offers an oft quoted, while somewhat incomplete "working definition" of metaphor, which states, "Metaphor is that figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another."[40] More recently, Bergen (2012) echoed a similar, albeit more colloquial perspective on metaphoric language in general, stating,

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[36] Soskice takes an opposing view of this position as evidenced by her statement, "METAPHORS ARE NOT MENTAL EVENTS"; Soskice, *Metaphors and Religious Language*, 16.

[37] Harshav, *Explorations*, 32. Similarly, Soskice observes, "Anyone who has grappled with the problem of defining metaphor will appreciate the pragmatism of those who proceed to discuss it without giving any definition of it at all"; Soskice, *Metaphor and Religious Language*, 15.

[39] For example, *The Oxford Dictionary of English* (2003) continues to define metaphor as "a figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable." This in spite of the fact that, for more than thirty years (at least as early as Lakoff and Johnson's *Metaphors We Live By*, 1980), most contemporary metaphor theorists recognize metaphor as far more than a mere 'figure of speech.' See for example, van Hecke's observation that although similarities and differences exist in the theoretical and methodological approaches advocated by the contributors to *Metaphor in the Hebrew Bible*, "all authors agree that metaphors have a conceptual function, i.e. that metaphors are able to make meaningful assertions"; van Hecke, "Metaphor in the Hebrew Bible," 3.

[40] Soskice, *Metaphor and Religious Language*, 15. As indicated above, the present work does not take the position that metaphor refers simply to a 'figure of speech.'

> Any time you have language that normally describes a concrete thing (like a container or an organism) being used systematically to describe some other, abstract thing (like society), you're looking at a metaphor. This just isn't your high school English teacher's metaphor.[41]

Indeed, metaphoric language does not always exhibit the rigid *x is y* form, which we have come to expect.[42] Most helpful is Gray's characterization of metaphor as a particular kind of "word-picture" in the form of verbal art, based on and creating conceptual models.[43] Gray indicates that understanding metaphor as a word-picture "draws attention to the fact that if one ignores either the pictorial or verbal dimension of metaphor, or its underlying mechanism of analogy, the full force and meaning of the metaphor will be obscured."[44] Conclusively then, the present work understands metaphor in broad terms to be *a structuring principle of cognition, reflected in the linguistic elements of imagistic language, whereby new understanding emerges as one concept (or image) is conceptually structured in terms of another.*[45] As a result, layers of meaning materialize either through observed correspondence between the concepts, or

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[41] Bergen, *Louder Than Words*, 198.

[42] Lakoff and Johnson present conceptual metaphors in the form *x is y* to advance their main argument. For example, ARGUMENT IS WAR and TIME IS MONEY; Lakoff and Johnson, *Metaphors We Live By*, 4, and 53, respectively. However, it is possible to speak of metaphors, which do not conform to this structure. For example, while Isa 1:5–6 draws from the semantic domain of a physical body to conceptualize Israel as a social body, the metaphor ISRAEL IS A BODY is not explicitly stated. Yet clearly we are dealing with a metaphor. Harshav also argues that metaphor is not limited to one word or name transferred to a foreign object; Harshav, *Explorations*, 33.

[43] Gray, "I Love You, O Lord, My Strength," 3.

[44] Gray, "I Love You, O Lord, My Strength," 2.

[45] This definition has been determined on the basis of both empirical and theoretical evidence discerned in preparation for the present work. Recent research in cognitive science supports this view by offering empirical evidence of human cognition in which the understanding of one conceptual domain is undertaken in terms of a different conceptual domain, using metaphors not only to describe correspondences, but also to create them; Tendahl, *A Hybrid Theory*, 1. Steen and Gibbs emphasize that this account of metaphor is consistent with recent scientific findings concerning human cognition; Steen and Gibbs, "Introduction," 2. For current research in the field of cognitive science as it pertains to metaphor theory see Bergen, *Louder Than Words: The New Science of How the Mind Makes Meaning*, and Feldman, *From Molecule to Metaphor: A Neural Theory of Language*.

alternately through new inferences distinguished in their dissimilarity.[46] Furthermore, meaning occurs either when one concept becomes 'naturally' conceptualized in terms of another (such as conceptual metaphors), or when, through the use of metaphoric language, one concept is imagined or described with intentionality in terms of another (such as poetic metaphors).[47] Ricoeur avoids the cumbersome nature of this characterization by defining metaphor simply as a "trope of resemblance."[48]

Also helpful in a determination of what metaphor *is*, may be statements about what it is not. As representative of theorists who approach metaphor, not as a linguistic unit, but as "a text-semantic pattern," Harshav rightly argues that metaphor is not a fixed, discrete, static, prefabricated unit with defined boundaries like a morpheme or word, but instead "a context-sensitive, dynamic pattern, changing in the text continuum and relating to specific (fictional or real) frames of reference."[49] Fiumara agrees that metaphor does not confine producer nor receiver to a "static contact of significance," but instead enhances opportunities for new and more comprehensive meaning.[50] When a concept is expressed metaphorically, it not only bears but also evokes a shared range of semantic entailments. For this reason, MacCormac identifies metaphor as a mediator between mind and culture, and emphasizes the synchronic study of metaphor as vital to

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[46] Ricoeur, *The Rule of Metaphor*, 6. Vedder argues for a fundamental understanding of metaphor in which metaphor is not regarded as secondary to literal meaning; Vedder, "On the Meaning of Metaphor," 196.

[47] For example, the conceptualization of Israel as an abstract social construct in terms of Israel as a concrete geographical construct. I am using the terms 'naturally conceptualized' here to refer to those metaphors which Lakoff and Johnson describe as "the metaphors we are hardly ever conscious of," and those which are "so natural and so pervasive in our thought that they are usually taken as self-evident"; Lakoff and Johnson, *Metaphors We Live By*, 5 and 28, respectively.

[48] Ricoeur, *The Rule of Metaphor*, 3.

[49] Harshav, *Explorations*, 34. However, I would qualify the statement by Harshav to argue that morphemes and words, like metaphors, are also defined by context.

[50] And further, "Inasmuch as metaphor leads to the creation of new 'worlds' of experience, to which one could not otherwise gain access, an inchoate propensity to metaphorize cannot be reduced to a mere transfer of meaning"; Fiumara, *The Symbolic Function*, 128.

an understanding of culturally specific ritual and religious life.[51] Brown summarizes these cognitive, linguistic, and semantic perspectives in the concise statement, "In metaphor, 'seeing as' and 'saying' converge in powerful ways to stimulate reflection."[52] Likewise, in the vision of Isaiah, the 'seeing as' and 'saying' of metaphoric language invite us to engage the text in powerful new ways to discern theological truth through a reasoned approach to prophetic metaphor expressed as that which YHWH speaks in Isa 1:2–9.

V. Developing a Theory of Metaphor

From the sea of philosophical and linguistic scholarship, theories of metaphor seem increasingly to flood the academic landscape. It should not be surprising then that the accelerated rate by which the swell of contemporary metaphor theories have washed ashore on the beaches of anthropology, sociology, and cognitive science has concurrently influenced biblical studies, particularly since literary criticism and a canonical approach to biblical hermeneutics have more recently opened the floodgates for a meaningful discussion of biblical metaphor. To wade back through the deluge is to recognize an almost primordial origin of metaphor itself,[53] and nearly as early its analysis.[54] Indeed, Soskice portends the lengthy history of metaphor discourse to be navigated in stating that the study of metaphor "begins with the study of language itself."[55]

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[51] MacCormac, *A Cognitive Theory of Metaphor*, 4.
[52] Brown, *Seeing the Psalms*, 5. This also resonates with Aristotle's statement that metaphor sets "the scene before our eyes"; Aristotle, *Rhetoric*, 1410 b 33. Similarly, Ricoeur uses the term 'picturing as' which invites a 'seeing as'; Ricoeur, *The Rule of Metaphor*, 251–4.
[53] The term 'primordial metaphor' is borrowed from Grassi, *The Primordial Metaphor*, title.
[54] For an early analysis of metaphor see perhaps Ex 12:26–27.
[55] Soskice, *Metaphor and Religious Language*, 1.

Metaphor Theory is an attempt to present an explanatory account of metaphor that describes how one can best understand the juxtaposition of referents not normally associated.[56] Current histories of Metaphor Theory often identify Aristotle's *Poetics* (ca. 335 B.C.E.) as the first extant philosophical treatise to include a literary theory of metaphor. Soskice goes back earlier to suggest that a theory of metaphor began at least as early as the fifth century B.C.E. amongst the pre-Socratic philosophers as part of the controversy surrounding the nature of language.[57] Either way, in the more than 2000 interim years of conversation, metaphor has resisted attempts to develop a stringent and universally agreed upon system for the purposes of interpretation.[58] Consensus not withstanding, theories of metaphor continue to abound. The presentation which follows is an attempt to summarize relevant scholarship with a view to emphasize the salient features of those theories which most significantly influence the discussion. In conclusion, a viable theory for biblical metaphor will be proposed.

For purposes of discussion, metaphor theories will be described according to three categories: 1) Substitution Theories, which recognize metaphor as an aesthetic device to express that which could otherwise be stated literally; 2) Interactive Theories, which propose metaphoric meaning as unique to the correspondence of referents; and 3) Conceptual Theories, which understand metaphor as a function of human cognition, and therefore, as integral to communication and culture. Although not technically a hermeneutic theory, Frame Semantics, which identifies metaphorical transference from

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[56] MacCormac, *A Cognitive Theory of Metaphor*, 1.
[57] Soskice, *Metaphor and Religious Language*, 1.
[58] Dirven and Paprotté, "Introduction," vii.

one frame of reference to another, will also be presented as a further development in the historical evolution of a theoretical approach to metaphor.[59]

A. Substitution Theories

Substitution Theories emerged from an understanding of metaphor as a single-word phenomenon that substitutes one word for another on the basis of a resemblance between them.[60] For example, in Isa 1:5–6, Judah is described using the metaphor JUDAH IS A BODY. However, Judah in the literary context of Isa 1 (cf. v. 4), and the socio-historical context of the ANE, could more literally be described as *a people group, community, society*, or *nation*. The figurative term *body* therefore, has been substituted for the literal sense of *social group*. According to substitution theorists, words pertaining to a description of the *body* have been chosen for aesthetic purposes on the basis of their resemblance to a description of the state of the *social group*. In this approach, *body* lacks any cognitive function other than that provided by the equivalent term *social group*, which the metaphor has replaced.

This classical model is often attributed to Aristotle, who characterized metaphor as an ornamental deviation from 'ordinary' language, involving the transposition of a 'strange' or 'alien' term for an ordinary one.[61] In this model, metaphors can only

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[59] Classifications are presented with the awareness that, in reality, boundaries between such categorizations are often blurred. Also, note that Shead suggests the difficulty of applying contemporary linguistic theory to an ancient language with a limited corpus such as Biblical Hebrew in stating, "Many linguistic theories and methods focus on modern languages, and can base their empirical studies on the intuitive judgments of native speakers . . . Such judgments are not possible in the case of BH, or at least not with the same level of certainty. Part of the task in applying modern linguistic insights, therefore, is either selecting some which are already applicable to the study of ancient languages or adapting others so as to make them applicable'; Shead, *Radical Frame Semantics*, 2–3.

[60] For much of the discussion on Substitution Theory I am indebted to Gray, "'Words and Pictures in Psalm 18," 2.2.

[61] Aristotle defined 'ordinary' language as that which is 'in general use in a country'; Aristotle, *Poetics*, b 3. By 'strange' or 'alien' Aristotle intended a name which 'belongs to something else'; Aristotle, *Poetics*, b 31 and 7, respectively.

describe existing similarities, but cannot create them.[62] The weakness of this approach also lies in the latent perception that somehow the metaphor is superfluous by suggesting that meaning could more effectively be communicated by the literal word replaced. It reduces the use of metaphor to a mere translation of literal expression, or at best an evocative substitute, and thus undermines the cognitive process undertaken. In such an approach, the ability of metaphoric entailments to inform meaning is lost, causing the value of the metaphor to become negligible.[63]

B. Interactive Theories

Interactive Theories are primarily associated with the names Ivor A. Richards, and Max Black. Richards (1893–1979) is considered by many to have been a pioneer in the modern study of literature in general, and of contemporary Metaphor Theory in particular. *The Philosophy of Rhetoric* (1936) marked a radical shift from the previously held view that metaphor was ornamental. Instead Richards argued that metaphor pervades all forms of human language and thought.[64] Richards' other important contributions to Metaphor Theory were: a) to distinguish between the subject of the metaphor (which he identified as "tenor") and the symbol as predicate (which he identified as "vehicle"),[65] b) to propose that metaphors rest as much on disparity as on

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[62] This poses a significant challenge for interpreting metaphors, particularly in poetic language, where often no apparent similarity exists between the metaphor and the literal term; Tendahl, *A Hybrid Theory*, 1.

[63] Soskice, *Metaphor and Religious Language*, 25.

[64] Richards states, "*Thought* is metaphoric . . . and the metaphors of language derive therefrom"; Richards, *The Philosophy of Rhetoric*, 94. Italics original. For the full discussion of metaphor see pp. 89–137.

[65] For example, in the metaphor *Zion is a hut in a cucumber field*, *Zion* is the subject or "tenor" of the metaphor, *a hut in a cucumber field* is the symbol or "vehicle."

resemblance,[66] and c) to determine that new meaning is created in the "interaction" between tenor and vehicle as "two thoughts of different things."[67]

Black (1909–88) extended Richards' work by offering an "*interactive view* of metaphor," free from what Black considered to be "the main defects of substitution and comparison views."[68] By 1990, Macky characterized Black's findings as having been, "the most important stimulus to the American flood of research on metaphor."[69] In *Models and Metaphors* (1962), Black argued that meaning does not derive from pre-existent similarities between the "primary" and "secondary" subjects of a metaphor (analogous to Richards' "tenor" and "vehicle" respectively), but rather emerges from semblances introduced by their mutual interaction, which structures a new view of both subjects.[70] For example, according to Black's Interactive Theory, meaning emerges from the metaphor JUDAH IS A BODY (Isa 1:5–6) when the "implicative complex" of the secondary subject (in this case, entailments from the semantic domain of *physical body*) is projected onto the primary subject (*Israel as a society*).[71] As a result, several features of the primary subject are emphasized (for example, the ability of a society to suffer injury like a beaten body, or the corruption of society manifested as open sores on a physical body), while others are obstructed. This interaction of primary and secondary subjects results in a restructuring of the reader's perspective (*Israel as a social body*).

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[66] Richards, *The Philosophy of Rhetoric*, 104–8, 127.
[67] Richards, *The Philosophy of Rhetoric*, 93.
[68] Richards' work already anticipated Black's Interactive Theory of Metaphor in stating that, "When we use metaphor we have two thoughts of different things active together and supported by a single word, or phrase, whose meaning is a resultant of their interaction"; Richards, *The Philosophy of Rhetoric*, 93, cf. Black, *Models and Metaphors*, 31–7. See also, Black, "Metaphor," 285. Italics original.
[69] Macky, *The Centrality of Metaphors*, 5.
[70] See also Black's statement: "In the simplest formulation, when we use a metaphor we have two thoughts of different things active together and supported by a single word, or phrase, whose meaning is a resultant of their interaction"; Black, "Metaphor," 285,
[71] "Implicative complex" and "system of associated commonplaces" are terms used by Black to suggest the body of information, range of associations, or assumptions shared within a linguistic community and imported by a subject; Black, "More About Metaphors," 28. Also, Black, *Models and Metaphors*, 40.

C. Conceptual Metaphor Theory (CMT)

As a further departure from earlier semiotic approaches to metaphor, Conceptual Metaphor Theories (CMT) postulate that the foundation for metaphor lies not in language as an abstract system of signs, symbols and conventions, but rather in the conceptual processes of human cognition.[72]

1. Lakoff and Johnson

Emerging from the field of Cognitive Linguistics,[73] conceptual metaphor theorists George Lakoff and Mark Johnson argued that the use of linguistic metaphor reflects processes of human cognition as inherently metaphorical.[74] With their seminal work *Metaphors We Live By* (1980), Lakoff and Johnson instigated a whole new conversation concerning the role of metaphor, not only in the expression of human language, but more significantly, in the structuring of both human thought and experience.[75] Specifically, Lakoff and Johnson pointed to the profuse yet systematic presence of metaphor in language as evidence for presuming the existence of what has come to be known as 'conceptual metaphors.'[76]

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[72] Steen and Gibbs, "Introduction," 2.

[73] Dirven and Paprotté define Cognitive Linguistics as, "An approach to linguistics and the humanities which does not separate the categories set up by any human language from those set up by our general cognitive faculties for abstraction and imagistic representation, but rather sees the integration of both in a specific socio-cultural environment"; Dirven and Paprotté, "Introduction," viii.

[74] Balaban, "Self Agency in Religious Discourse," 131. See for example, Lakoff and Johnson who state, "Primarily on the basis of linguistic evidence, we have found that most of our ordinary conceptual system is metaphorical in nature"; Lakoff and Johnson, *Metaphors We Live By*, 4.

[75] Lakoff and Johnson state, "If we are right in suggesting that our conceptual system is largely metaphorical, then the way we think, what we experience, and what we do every day is very much a matter of metaphor"; Lakoff and Johnson, *Metaphors We Live By*, 3. Gray suggests that this approach to metaphor marked a seismic shift away from semantic and pragmatic incongruence, towards the analysis of underlying cognitive processes and conceptual models; Gray, "Words and Pictures in Psalm 18," 2.2.4.

[76] Dirven and Paprotté characterize Lakoff and Johnson's understanding of conceptual metaphors as "experience based mental facts"; Dirven and Paprotté, "Introduction," xi.

The mechanics of Lakoff and Johnson's CMT is described as a process of "mapping" which takes place between "target" and "source" domains.[77] Presenting the example ARGUMENT IS WAR, Lakoff and Johnson demonstrate how inherent entailments from the 'source domain' *war* are mapped onto the 'target domain' *argument*. The mapping occurs not only linguistically, but more significantly cognitively, to structure both the conceptualization (for example, understanding the other participant to be an *opponent* and the argument as something to be *won*), and the experience (undertaking an argument as an *attack on* or *defence of* a viewpoint).[78] According to CMT then, the particularity of a metaphorical description is not that it replaces or translates literal thought, but that "the very thinking is undertaken in terms of the metaphor."[79] In other words, metaphor is neither a linguistic device nor isolated linguistic system, but rather a central organizing factor of cognition.[80] This account of metaphor indicates the significant shift that Metaphor Theory has recently taken, namely from language to thought.[81]

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[77] See for example, Lakoff, "The Neural Theory of Metaphor," 25. Lakoff and Johnson's terminology of "target" and "source domain" may be understood as somewhat analogous to Richards' terminology of subject as "tenor" and symbol as "vehicle", respectively. So also, Black's "primary" and "secondary subjects," respectively.

[78] In this example, Lakoff and Johnson indirectly indicate the cultural specificity of metaphor by proposing how different both the understanding and activity of *argument* would be in a cultural context where the conceptualization of argument was structured according to the metaphor ARGUMENT IS A DANCE; Lakoff and Johnson, *Metaphors We Live By*, 4–5.

[79] Soskice, *Metaphor and Religious Language*, 25.

[80] Balaban, "Self Agency in Religious Discourse," 131.

[81] Steen and Gibbs, "Introduction," 1. See also Lakoff and Johnson, *Metaphors We Live By*, 46. See also Dirven and Paprotté who state that metaphor "is now seen as being situated in the deepest and most general processes of human interaction with reality, in assimilating and adapting to the world; and it is claimed that whatever we know about the world, we know on the basis of our constructive activity and through the "distorting" influences of cognition and language"; Dirven and Paprotté, "Introduction," viii.

The contribution of Lakoff and Johnson's CMT to the present work is that it values metaphoric language as "literal" and foundational to conceptualization.[82] Also, by focussing on recurring patterns of shared language, Lakoff and Johnson demonstrate how metaphorical expressions provide insight into "the metaphorical nature of the concepts that structure our everyday activities."[83] Thus, they demonstrate how metaphors emerge from common daily embodied activity. However, although Lakoff and Johnson must be credited with the important work of bringing attention to the conceptual basis of linguistic metaphor, the weakness of their approach for a discussion of prophetic metaphor derives from a failure to delineate the special circumstances of poetic metaphor, or to account for the potential force of unique and creative metaphors in imaginative language.[84] This shortcoming was addressed in subsequent projects undertaken by Lakoff and Turner, as well as others.

2. Lakoff and Turner

Lakoff and Turner continued the work of Lakoff and Johnson by emphasizing the cognitive ubiquity of conceptual metaphor, as that which "suffuses our thoughts."[88] Drawing on earlier conclusions, Lakoff and Turner argue that an understanding of CMT is essential to an understanding of the world and humanity, such that, "entering into an

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[82] Lakoff and Johnson state, "The language of argument is not poetic, fanciful, or rhetorical; it is literal." And further, "Metaphor is not merely in the words we use—it is in our very concept of [the subject]"; Lakoff and Johnson, *Metaphors We Live By*, both 5. Vedder and others also argue for a fundamental understanding of metaphor in which meaning is literal; Vedder, "On the Meaning of Metaphor," 196.
[83] Lakoff and Johnson, *Metaphors We Live By*, 7. Specifically, Lakoff and Johnson characterize conceptual metaphors as "the metaphors we are hardly ever conscious of"; Lakoff and Johnson, *Metaphors We Live By*, 5.
[84] The exception to this point is brief mention which is made of "poetic metaphor, where language is the medium through which new conceptual metaphors are created"; *Metaphors We Live By*, 235.
[88] Lakoff and Turner, *More Than Cool Reason*, xi.

engagement with powerful poetic metaphors is grappling in an important way with what it means to [be] human."[89]

As distinct from earlier work, Lakoff and Turner (1989) specifically analyze the function of poetic metaphor and demonstrate how a poet's aesthetic sense and creative imagination function within distinct intellectual, cultural and historical contexts. Their work rightly suggests that because a linguistic metaphor emerges within a distinct socio-historical context, then metaphors give evidence to modes of conceptualization within that distinct culture.[90] Relevant to the present work, therefore, is the implied argument that the metaphoric language of the prophets derived from the cultural context into which they spoke on the basis that the linguistic metaphors they employed found their origin in conceptual metaphors which structured their shared cultural experience.[91] For example, according to this view, the metaphor ISRAEL IS A BODY (Isa 1:5–6) may be understood to reflect Israel's conceptualization of itself as a society, and as being structured by its culturally defined conception of itself as a body.[92]

Also germane is attention given to visual metaphors as follows:

> In addition to the metaphors that unconsciously and automatically organize our ordinary comprehension of the world by mapping concepts onto other concepts, there are also more fleeting metaphors which involve not the mapping of concepts but rather the mapping of images.[93]

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[89] Lakoff and Turner, *More Than Cool Reason*, xii.

[90] "Our physical and cultural experience provides many possible bases for [specific] metaphors. Which ones are chosen and which ones are major, may vary from culture to culture"; Lakoff and Johnson, *Metaphors We Live By*, 19.

[91] "Great poets can speak to us because they use the modes of thought we all possess. Using the [conceptual metaphors] we all share, poets can illuminate our experience, explore the consequences of our beliefs, challenge the ways we think, and criticize our ideologies"; Lakoff and Turner, *More Than Cool Reason*, xi.

[92] "The most fundamental values in a culture will be coherent with the metaphorical structure of the most fundamental concepts in a the culture"; Lakoff and Johnson, *Metaphors We Live By*, 22. In other words, the choice of household, body and land metaphors as concepts of Israel are not random, but rather reflect fundamental metaphorical structures of the eighth century culture.

[93] Lakoff and Turner, *More Than Cool Reason*, 89. Lakoff and Turner are here distinguishing two categories of "image metaphors" as metaphors which map an image onto an image: 1) those which they

And further:

> Metaphoric image-mappings work in just the same way as all other metaphoric mappings—by mapping the structure of one domain onto the structure of another. But here the domains are mental images.[94]

Although the discussion of "image metaphors" deals primarily with metaphors that map one visual image onto another, some attention is given to the mapping of a concrete *image* onto an abstract *concept*.[95] For example, Israel (as an abstract social construct) is described in Isa 1:4–5 using a cluster of visual metaphors from the semantic domain of body (as a concrete physical construct). While this application of CMT advances an understanding of how poetic metaphor functions, it does not necessarily provide a practical paradigm by which to interpret prophetic metaphor. For a processing model of metaphor, it is necessary to turn to Conceptual Blending Theory (BT), as proposed by Fauconnier and Turner.

D. Conceptual Blending Theory (BT)

A new theoretical paradigm in Cognitive Linguistics, identified by Fauconnier and Turner (1998, 2002) as Conceptual Blending Theory (BT),[96] provides a practical working model to demonstrate how "conceptual interaction networks"[97] inform

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refer to as "one-shot" on the basis that a proliferation of detail limits the metaphor to highly specific cases (hence the term "fleeting"); and 2) "image schema-mappings, where there is no rich imagistic detail"; Lakoff and Turner, *More Than Cool Reason*, 91. A third category is later presented which deals with mapping a visual source *image* onto a target *concept* (abstract or concrete, but not visual) to "create" an image in the target domain; Lakoff and Turner, *More Than Cool Reason*, 94.

[94] Lakoff and Turner, *More Than Cool Reason*, 90.

[95] Lakoff and Turner, *More Than Cool Reason*, 94.

[96] Fauconnier and Turner, *The Way We Think*, 28.

[97] Fauconnier and Turner, *The Way We Think*, 15. See also the description of integration networks: "What we have come to call 'conceptual metaphors,' like TIME IS MONEY or TIME IS SPACE, turn out to be mental constructions involving many spaces and many mappings in elaborate integration networks constructed by means of overarching general principles"; Fauconnier and Turner, "Rethinking Metaphor," 53.

meaning. While based on many of the same tenets as CMT,[98] BT diverges from previous work by postulating that an earlier understanding of metaphor as a simple mapping operation between two domains was incomplete.[99] Using the term 'mental space'[100] to identify areas of interaction in metaphor, Fauconnier and Turner argue that at least four 'spaces' are at work in the creation of metaphoric meaning, including: Input Space 1 (structured entailments from the source domain); Input Space 2 (structured entailments from the target domain); Generic Space ('general concepts' related to correspondences between domains), and a resultant Blended Space (implicative inferences which do not emerge from source or target domains, but emerge instead as meaning from the metaphor itself).[101] This Blended Space is what Brown perhaps intended in stating that, "By reinscribing the world, the poetic metaphor expands it."[102] The diagram which follows demonstrates the relationship of these spaces in the creation of metaphoric meaning:

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[98] Both CMT and BT approach metaphor as a conceptual rather than a purely linguistic phenomenon. Both theories describe a systematic projection of language, imagery and inferential structure between the conceptual domains of metaphor, and both understand there to be constraints on this projection.

[99] CMT posits a directionally specific mapping relationship between only two domains, whereas according to BT, interactions are not limited to one direction and are not restricted to two domains. CMT is primarily concerned with conceptual relationships while BT most often emphasizes novel conceptualizations, which may or may not be short-lived; Grady et al., "Blending and Metaphor," 102.

[100] Grady et al. clarify further describing mental spaces as "a partial and temporary representation structure which speakers construct when thinking or talking about a perceive, imagined, past, present, or future situation. Mental spaces (or 'spaces' for short) are not equivalent to domains, but, rather, they depend on them: spaces represent particular scenarios which are structured by given domains"; Grady et al., "Blending and Metaphor," 102. In this way, BT provides a bridge between CMT and Frame Semantics. See below.

[101] For a dynamic diagram of a conceptual integration network, see Figure 1, Grady et al., "Blending and Metaphor," 105.

[102] Brown, *Seeing the Psalms*, 9.

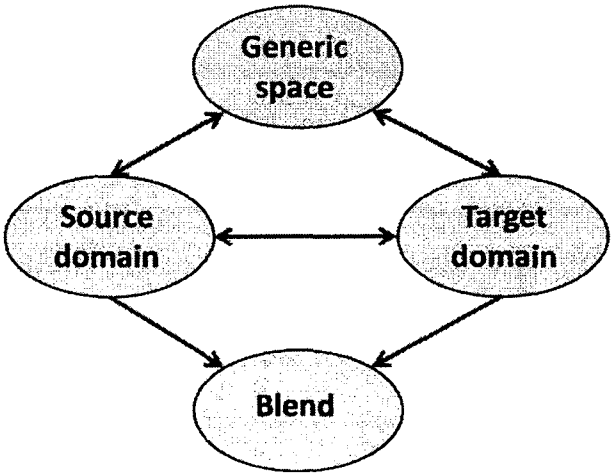

Figure 1: Conceptual Blending Theory Model. Each oval represents a 'mental space' as integral to the conceptual integration network of metaphor.[103]

As Gray rightly contends, BT can prove to be "a valuable aid to the interpretation of biblical metaphors" through the extraction of novel metaphoric correspondences in the pursuit of meaning.[104] How a BT paradigm might inform an understanding of the metaphors found in Isa 1:2–9 will be demonstrated below in an integration of metaphors.

E. Frame Semantics

In a discussion of that which Fauconnier and Turner have identified as 'mental spaces,' Gray identifies a correlation with contextual 'frames' through which something

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[103] For this figure I am indebted to Gray, "Words and Pictures in Psalm 18: A Reading Through Metaphor," 2.2.5.

[104] Gray, "Words and Pictures in Psalm 18," no pages. See for example, van Hecke's approach to pastoral metaphors in Hos 4:16; Van Hecke, "Conceptual Blending: A Recent Approach to Metaphor," 215–31. In forming an integrated theory of metaphor, Tendahl agrees that the complex network structures of mental spaces as described by BT are "best suited in order to capture the dynamics of utterance comprehension"; Tendahl, *A Hybrid Theory of Metaphor*, 6.

may be viewed or understood. As Gray states, "There is something that arises from setting one picture as a lens through which to see another."[105]

1. Harshav

As representative of the field of Frame Semantics, Harshav's "Frames of Reference" approach to metaphor argues that the meaning of words is related to specific referents within specific frames of reference, which are likewise, influenced by them.[106] Harshav argues that a piece of literature may be defined as a verbal text, which projects at least one Internal Field of Reference (IFR) to which meaning in the text is related.[107] In the case of metaphor, Harshav postulates that a metaphorical transfer takes place within the IFR from one frame of reference (fr_1) to another. The secondary frame (fr_2) causes imaginative conceptualization in a new situation as the reader is forced to accommodate both frames of reference.[108] For example, in Isa 1:5 two frames of reference are established: one is the social construct Israel (fr_1),[109] the other is a body

[105] Gray, "I Love You, O Lord, My Strength," 2.

[106] Harshav, *Explorations*, 9. Harshav characterizes the field of metaphor theories as being primarily interested in explaining what metaphor is rather than "developing tools for description and research of actual metaphorical texts." And further, he argues that many theories of metaphor are based on over-simplified examples which are often "domesticated and automatized in language," and are therefore not transferable to "more extensive and obscure instances of creative metaphors," as in poetry. In "Metaphors and Frames of Reference" Harshav's intent is to address this imbalance; Harshav, *Explorations*, 32–75.

[107] The IFR is "modeled upon (a selection from) the 'real," physical and social human world." Literary text constituted only by IFRs are 'fictions' and limit analysis to their internal structure. Non-fiction is characterized by External Fields of Reference (ExFR) as well (any fields outside the text). In this view, language does not exist independent of the 'world' in which it operates. Harshav states, "The frame of reference, to which a text or its understander relates the words, provides information both for judging the truth value of any utterance and for specifying, qualifying, metaphorizing or otherwise modifying their meanings"; Harshav, *Explorations*, 11–3. For example, in Isa 1:2–9, the reader has been introduced to an ExFR in 1:1, which invokes an eighth century B.C.E. historical setting of Judah and Jerusalem during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. The IFR is the vision of Isaiah.

[108] Gray, "Words and Pictures in Psalm 18," 2.2.6.

[109] Here Israel is referred to as גּוֹי חֹטֵא which may be translated as 'a sinful nation' or 'a sinful people.'

(fr_2).[110] According to Harshav's approach, the text exploits the frame of body (fr_2) to imaginatively construct the social construct of Israel (fr_1). The resultant semantic integration requires that additional information be brought to bear on the blend (much the same as BT's 'Generic Space'), including additionally the 'encyclopaedic knowledge' that body and Israel entail. For this reason, Harshav describes metaphor as "fragments of world-experience to convey other experiences,"[111] and indicates that 'world-experience' derives from the External Frames of Reference (ExFR) which give birth to the metaphor itself.[112]

2. Shead

For this final piece we turn to another scholar of Frame Semantics, Stephen L. Shead, who argues for the benefit of a conceptual frame approach for the interpretation of metaphor on the basis that frames ground metaphors in contextually formed semantic structures.[113] As Shead states, "It is simply inconceivable that our general world knowledge and bodily experience could be excluded from the lexical (or 'linguistic') meaning of a word."[114] Fillmore and Atkins support Shead's approach as follows:

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[110] The term בָּנִים may be translated either as 'sons' meaning strictly male offspring as in Gen 5:4, or as 'children' including daughters as in Gen 3:16.

[111] Harshav, *Explorations*, 46.

[112] Since metaphor expresses context and context gives meaning to metaphor the two cannot be separated. For this reason, Shead states, "Studying the meaning of the texts requires a cyclic, inductive approach"; Shead, *Radical Frame Semantics*, 183.

[113] Shead, *Radical Frame Semantics*, 48. For an introduction to the work of both Benjamin Harshav and Stephen Shead, I am indebted to Alison Gray and her dissertation concerning Metaphor Theory to be published in 2013 entitled, "Words and Pictures in Psalm 18."

[114] For this reason, Shead argues that any contemporary approach to BH lexicology, including the interpretation of BH metaphors, "must find a way of incorporating encyclopaedic knowledge into lexical description"; Shead, *Radical Frame Semantics*, 43. The main focus of Shead's work is Frame Semantics as pioneered by Charles J. Fillmore which was developed further and applied in FrameNet, and English lexicography project at the International Computer Science Institute in Berkeley, California; Shead, *Radical Frame Semantics*, 34–5. Van Steenbergen argues that the need for such an approach is "all the more urgent in the case of BH, given the temporal and cultural distance between the source and receptor languages"; Van Steenbergen, "Hebrew Lexicography and Worldview," 309.

> A word's meaning can be understood only with reference to a structured background of experience, beliefs, or practices, constituting a kind of conceptual prerequisite for understanding the meaning. Speakers can be said to know the meaning of a word only by first understanding the background frames that motivate the concept that the word encodes. Within such an approach, words or word senses are not related to each other directly, word to word, but only by way of their links to common background frames and indications of the manner in which their meanings highlight particular elements of such frames.[115]

In this regard, Shead has also been influenced by Croft and Cruse who state,

> Words do not really have meanings . . . meanings are something that we construe, using the properties of linguistic elements as partial clues, alongside non-linguistic knowledge, information available from context, knowledge and conjectures.[116]

This is not to suggest that lexemes might bear any random meaning whatsoever. Obviously, isolated words and phrases have semantically relevant properties. However, Shead indicates that words are to be distinguished from their interpretations, since many different influences constrain the process.[117] Shead identifies context among these constraints, including the background of stored knowledge and experiences, much of which is common to the community in which the communication occurs.[118] The complexity of contextual constraints for interpretation is evidenced as follows:

> A number of different kinds of context provide constraints to the construal process. Linguistic context relates to the preceding discourse, the immediate linguistic environment (phrase or sentence), and the type of discourse (genre, register, field of discourse). Physical context relates to what is seen, heard, and so on, in the immediate surroundings. Social context relates to the situation of the participants, and particularly their social relations.[119]

Isaiah 1:2–9 is a social document, written as literature, with theological intent. It is a personal grievance presented as a formal complaint, expressed in the form of

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[115] Fillmore and Atkins, "Toward a Frame-Based Lexicon," 76–77.
[116] Croft and Cruse as quoted by Shead, *Radical Frame Semantics*, 35–6.
[117] Shead states, "The interpretations are far more vivid and (metaphorically) alive than mere signs and definitions"; Shead, *Radical Frame Semantics*, 36.
[118] Shead, *Radical Frame Semantics*, 37.
[119] Shead, *Radical Frame Semantics*, 37.

biblical Hebrew poetry.[120] It represents inspired communication between human beings in networks of embodied social relations, from a temporally distant linguistic environment, within a geographically distinct socio-historical culture, and placed within the biblical canon. It is these Exterior Frames (ExFR) and Internal Fields (IFR) of reference which must constrain the construal process, and through which the metaphors of Isa 1:2–9 must be interpreted.[121]

VI. Metaphor and Culture

While almost all theories presented here have contributed to a more informed theory of metaphor, what has been underdeveloped by Substitution, Interactive, and some Conceptual theories has been an explicit identification of socio-historical context and its impact on culture as it relates to its literature, and therefore to the interpretation of its metaphors.[122] The risk of this lacuna has been suggested by Schochet:

> It is tempting to project our own attitudes into ancient writings and to discern therein patterns and philosophies that may be totally nonexistent. Biblical [terminology] which seems to convey a specific meaning to modern ears may have meant something quite different to the contemporary audience for which it was intended.[123]

For example, when a modern audience recognizes the metaphor ISRAEL IS A BODY in Isa 1:5–6 there may be a temptation to observe the metaphor through the frame of a contemporary view of body, rather than seeking to understand the cultural nuance of the body in an eighth century ANE context. Berquist elucidates this example further:

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[120] This identification of genre is intended to suggest a type of discourse. Not all commentators agree whether Isa 1:2–9 is a part of a *rîb'* (legal complaint) or not. See Williamson, *Isaiah 1–5*, 26–7.
[121] Gottwald argues that when ancient documents are understood in their social contexts through the use of "self-conscious methods of study," the interpretation will be more intelligible than if the contextual information is ignored or referred to randomly in undisciplined ways; Gottwald, *The Hebrew Bible in Its Social World*, 326.
[122] Gibbs, "Taking Metaphor Out of Our Heads," 153.
[123] Schochet, *Animal Life*, 2.

> Cultures locate meaning within bodies through their speech. By talking about bodies, assigning values to different body parts, categorizing different behaviours, and other acts of speech about bodies, cultures develop a mode of taking about the body that explains and regulates the body in ways specific to that culture . . . Culture operates within groups to define what bodies mean for the whole group of people.[124]

Indeed, a more fully developed understanding of conceptual metaphors requires a consideration of the culturally distinct socio-historical, and by extension, the literary contexts in which the metaphors emerge.[125] This hypothesis is reinforced by Feldman, who states, "All of our thought and language arises from our genetic endowment and from our experience. Language and culture are, of course, carried by the family and the community."[126] Empirical evidence from the fields of psychology and cognitive anthropology supports this view by demonstrating that much of our social experience is mediated by shared cultural models and cognitive schemata which "organize experience, create expectations, motivate behaviour, and provide a framework for people to remember, describe, and reconstruct events."[127] Indeed, it is impossible for human beings to conceptualize or communicate experience apart from their embodied

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[124] Berquist, *Controlling Corporeality*, 5.

[125] Gibbs, "Taking Metaphor Out of Our Heads," 151.

[126] Feldman, *From Molecule to Metaphor*, 3. Steen indicates the importance of family to encyclopaedic knowledge for the understanding of metaphor in stating, "Children may acquire conceptual metaphors wholesale from their learning language without necessarily having to re-experience all the cultural and embodied events that originally gave rise to these conceptual metaphors, events that also help keep these alive in human conceptual systems"; Steen and Gibbs, "Introduction," 4. For example, children in eighth century Israel may not yet have experienced society as a body but may have acquired the conceptual metaphor ISRAEL IS A BODY 'wholesale' from the culturally specific context of the language learning environment.

[127] "Gibbs demonstrates how several branches of psychology have adopted a socio-historical and cultural approach, maintaining that "the continuous internalization of the information and structure from the environment and the externalization of internal representations into the environment . . . produce high-level psychological functions"; Gibbs, "Taking Metaphor Out of Our Heads," 152. For a discussion of cognitive anthropology and cultural experience, see Balaban, "Self Agency in Religious Discourse," 125–7. Also see Gibbs, who states, "Anthropologists have in recent years spent considerable effort looking at the role of embodiment in culture, and have in several cases shown how embodied experience itself is culturally constituted . . . Many of our embodied experiences are rooted in social-cultural contexts. For instance, the notion of CONTAINMENT . . . is based on one's own body experience of things going in and out of the body, and our body going in and out of containers"; Gibbs, "Taking Metaphor Out of Our Heads," 154.

interaction with the cultural world,[128] because what we understand to have significance in the physical world is highly constrained by our cultural beliefs and values.[129]

To access this ancient worldview and determine the nature of interpretive frames will not be an easy task, yet it is an essential one. The significance that this bears for biblical studies is significant. In a multi-dimensional approach to Scripture relevant background information is essential to shed light on the ancient Israelite culture and worldview in which the text emerged. Without an understanding of such frames of reference there remains always the inclination to read our own cultural biases and worldviews into the text as a basis for theological understanding if differences are not identified.[130] The significance of a contextual frame approach for this thesis is that prophetic metaphor must be recognized as a manifestation of thought and language which emerges from a culturally mediated, embodied experience. Therefore, knowledge pertaining to the socio-historical context in which it occurs is crucial information to be considered for the interpretation of metaphor.[131] In other words, to exegete an informed interpretation of prophetic metaphor, the modern day reader must not ask, "What understanding does this metaphor evoke here and now?" but rather, "What understanding did this metaphor portend for Israel there and then?" Only then will we be nearer to an authentic interpretation and only then will be able to understand the theological message for our contemporary context.

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[128] Gibbs, "Taking Metaphors Out of Our Heads," 153.
[129] Gibbs, "Taking Metaphors Out of Our Heads," 153.
[130] For a larger discussion of the importance of contextual frames of reference to biblical studies see, Matthews et al., *Preface*, [paragraph 3].
[131] Gray also suggests the importance of investigating the worldviews of biblical writers by considering the nature of embodied experiences they employed "to make sense of other experiences" in a diligent effort to discover a more accurate interpretation of Hebrew word-pictures; Gray, "Words and Pictures in Psalm 18," 2.2.4.

In summary, in order to interpret a metaphor we need to understand the context in which it emerged, since what is cognitive must be embodied, and therefore culturally specific. Frame Semantics recognizes that metaphor must be understood as part of a cognitive network which extends beyond individual minds and into community through socio-historical frames of reference. It is this approach to metaphor which best characterizes the analysis of metaphor in Isa 1:2–9 which follows.

VII. Recent Research in Metaphor Theory and the Hebrew Bible

Having presented an overview of the development of Metaphor Theory which has brought us to the current understanding, and including mention of those who are recognized as dominant voices in the field, it seems necessary and appropriate to review the work of current scholars whose research has also informed the present study.[132]

In a paper entitled *Metaphoric Clusters in Psalm 18*, Andrea Weiss suggested that the appearance of at least four metaphors within one or more consecutive verses could be considered as a 'metaphor cluster.'[133] In an examination of Ps 18, Weiss argued that certain features common to the cluster of metaphors contributed to cohesion within the delineated text. Weiss supported her thesis by providing examples of semantic, syntactic and grammatical cohesion established through the use of metaphor in Ps 18. Finally, Weiss offered observations on the rhetorical impact of a metaphoric cluster, including that metaphor clusters delineate the interpretation of attendant metaphors, add a sense of urgency to the text, and present a more nuanced understanding of how

[132] All three scholars including Hanne Løland Levinson (Norwegian School of Theology, Oslo), Andrea Weiss (Hebrew Union College, New York), and Alison Gray (University of Cambridge, Cambridge) offered papers in multiple sessions of Metaphor Theory and Biblical Texts at the SBL Conference, Chicago, Nov. 18 and 19, 2012.

[133] Weiss, "Metaphoric Clusters in Psalm 18, 11. When challenged, Weiss agreed that three consecutive metaphors could also constitute a cluster as in Isa 1:2–9, but indicated that she had chosen four to avoid confusion with a discussion of word pairs.

metaphors function individually and within a cluster of attendant metaphors. The importance of Weiss' paper to the present work in particular is the suggestion that metaphors within a cluster may be more clearly defined as a result of the cohesion established within. This leads us to consider the way in which metaphor clusters are suggestive of a dominant model or root metaphor not specifically identified. For example, in Isa 1:5–6 elements of Judah as an abstract social construct are described using concrete metaphors of head, heart, sole of the foot, bruises, welts, and raw wounds. According to Weiss' argument, Isaiah's message may be better understood by the semantic cohesion established within the cluster, namely ISRAEL IS A BODY.

Challenged by her previous work in Metaphor Theory concerning gender related metaphors for God and inspired by van Hecke's observation that not all aspects of a metaphor are activated in cognition, Hanne Løland Levinson presented a conference paper entitled, *The Significance of Salient Features*.[134] To begin, Levinson posed the question concerning metaphor: Which aspects in particular are mapped from a source domain onto a target domain? After an overview of the history of Metaphor Theory, Levinson concluded that none of these theories adequately explain which aspects are mapped or selected. Levinson based her work on the premise that if we cannot answer this question, then we cannot make meaning from metaphor. Following Fogelin's work Levinson states, "It is the source domain's salient features that help us to unpack the meaning of the metaphor."[135] Levinson identified Fogelin's criteria for saliency including, in particular, the nature of salient features to be conspicuous, and the fact that

[134] Van Hecke, *Metaphor in the Hebrew Bible*; Levinson, Hanne Løland, "The Significance of Salient Features."
[135] Fogelin, *Figuratively Speaking*.

salience is highly contextually bound.[136] Unfortunately, Levinson focused on the former of these two criteria to the exclusion of the latter, which ultimately adversely impacted the effectiveness of her argument. While Levinson's discussion of Fogelin's work was informative, the true contribution to the present work resulted from the failure of the example which Levinson provided. In support of her thesis, Levinson offered a drawing of the late Winston Churchill positioned beside a picture of a British bulldog to illustrate the metaphor CHURCHILL WAS A BULLDOG. Levinson suggested that the prominent or conspicuous features of the bulldog were its distinctive look with sagging jowls and gruff demeanour (in contrast to a poodle). Levinson concluded therefore that the meaning of the metaphor was to suggest Churchill's distinctive appearance. The problem for the interpretation was that Levinson is a native of Norway and following the oral presentation of this paper at least two English speaking natives of Britain subsequently argued that within the socio-historical and culturally distinct context in which the metaphor had emerged (World War II England), there was a shared knowledge that the British bulldog is not only tenacious, but a quintessential icon of a 'true Briton'; neither feature being particularly conspicuous. Both argued that a more authentic meaning to emerge from the interpretation of the metaphor is that Churchill was tenacious and indicative of a true citizen of Britain. Their advantage obviously stemmed from a culturally distinct, if not historically shared conceptual domain with the publishers of the metaphoric images. This demonstrates the enormous importance of the culturally specific context to an understanding of metaphor.

Finally, and most formative to the present work was a third paper presented by Alison Gray entitled, *I Love You, O Lord, My Strength: The Theme of Strength as*

[136] Fogelin states, "Salience is . . . highly context-bound." Fogelin, *Figuratively Speaking*, 66.

Metaphorical Glue in Psalm 18. The paper explores how metaphors function within a biblical literary unit, and specifically how the theme of strength can be discerned through a careful reading of the metaphors within Ps 18. Gray characterizes metaphor as a particular kind of 'word-picture' and a form of verbal art based on an underlying conceptual mode. Gray argued for the importance of frame to an understanding of metaphor by demonstrating how 'mental spaces' or 'frames' are created by the producer and receiver of language. In summary, Gray offered an understanding of context as 'frames' through which to 'see' and interpret metaphor. These frames include historical literary and cultural contexts. How these theories of metaphor and their application will be appropriated for the present work will be distinguished in the characterization of methodology which follows.

VIII. Methodology and Thesis

This thesis will offer a multi-disciplinary approach to prophetic metaphor, providing evidence from cognitive linguistics, biblical studies, anthropology, and sociology. An exegetical approach to interpretation which understands metaphor as integral to meaning will be assumed.

The work will be influenced by the field of pragmatics.[137] However, insight gained from a consideration of semantics will also contribute to a dialogical approach between these two sometimes-opposing fields of linguistics.[138] For example, while lexical data will be presented, it will be delineated by a consideration of meaning within a distinct conceptual framework defined by both the socio-historical and literary

[137] Pragmatics is the branch of linguistics concerned with language use and the context in which it is used.
[138] Semantics is the branch of linguistics and logic concerned with meaning.

contexts.[139] Gray indicates the intent of such an integrated approach to biblical metaphor as follows:

> The point here is to break down an unnecessary barrier between the semantic field approach to metaphor and the conceptual metaphor approach in biblical exegesis, since in practice it is primarily via a reconstruction of BH semantic fields that we can hope to access an ancient Israelite 'content domain'.[140]

With this objective in view, the work will follow an intentional strategy which seeks to answer the questions: What function does metaphor serve in the determination of meaning in Isa 1:2–9? And, how is an authentic interpretation of its metaphors to be discerned?

The thesis will argue for the importance of metaphor in Isa 1:2:9. The Frame Semantic approach to metaphor as described will inform the discussion and the exegesis of metaphors. The thesis will include an introduction to the book of Isaiah in general, and to Isa 1 in particular, as well as an introduction to the historical context of Isaiah, and an identification of distinct units within the passage, including Isa 1:2–4, 3–5, 7–9. To facilitate access to the passage, the Hebrew text will be reproduced and accompanied by an original translation.[141] Immediately following will be a discussion of the function of metaphor within each unit. The occurrence of metaphor will be shown variously to establish cohesion, identify genre, suggest and structure conceptualization of important themes, and to create a frame through which to enter the individual units. The

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[139] A conventional approach to lexical semantics has traditionally maintained a clear distinction between encoded lexical meaning and extra-linguistic knowledge. However, Shead concludes, "It is simply inconceivable that our general world knowledge and bodily experience could be excluded from the lexical (or "linguistic") meaning of a word . . . any contemporary approach to BH lexicology must find a way of incorporating encyclopaedic [extra-linguistic] knowledge into lexical description"; Shead, *Radical Frame Semantics*, 42–43.

[140] I am indebted to Gray for her summary of research on Complementary Theories of Meaning and for introducing me to the lexical semantic work of Stephen Shead. See Gray, "Words and Pictures in Psalm 18."

[141] Miscall supports this inclusion, stating, "With a poetic text such as Isaiah, the presentation of the text on the page is a significant part of a translation"; Miscall, *Isaiah*, 11.

relationship within metaphor clusters will also be shown to be 'rooted in' a dominant model or 'root' metaphor. Subsequently, the main metaphors will be identified and relevant sociological and anthropological evidence from the historical context of the ANE and from the literary context of the HB will be presented to frame and inform an authentic interpretation of these metaphors in the pursuit of meaning. The importance of a Frame Semantic approach to prophetic metaphor, and the essential nature of relevant contextual evidence to inform an authentic interpretation will be suggested and meaning will be discerned. The thesis will prove that an understanding of the meaning of Isa 1:2–9 is dependent upon an informed interpretation of its metaphors. And furthermore, that an informed interpretation of its metaphors is dependent upon an exegetical approach to metaphor which interprets metaphor within its relevant contextual framework, including, in this case the ancient cultural and literary contexts from which and in which the metaphors have emerged.

CHAPTER TWO: THE TEXT — ISAIAH 1:2–9

I. Introduction

While the topic of the unity of the book of Isaiah continues to generate much discussion in the guild, the present work concerns itself with a critical approach to the received text as a literary whole, which offers a profound theological reflection on the sovereignty and faithfulness of God as the Holy One of Israel.[1] God's provisional grace, Israel's rebellion, God's judgment, and Israel's subsequent exile, all envisioned within the context of relationship, restoration, and hope are themes developed throughout Isaiah as the book envisions the Holy One of Israel calling his people back into right relationship with Himself, with one another, and with the land.

II. Framing the Literary and Historical Contexts of Isaiah 1:2–9

The integrity of Isa 1 is delineated by the superscriptions at 1:1 and 2:1.[2] The present work concurs with Fohrer, who understands the chapter to serve in some capacity as an introduction.[3] Carr also rightly claims that the chapter represents an introduction, not as a thematic summary of the whole book, but rather as a call or directive for a posture of responsiveness, creating a framework through which the book is to be read.[4]

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[1] For a discussion of the unity of Isaiah see Childs, *Isaiah*, 1–8; Oswalt, "The Nations in Isaiah," 41–51; Carr, "Reaching for Unity in Isaiah," 61–80; and Webb, "Zion in Transformation," 65–84.

[2] As part of a larger discussion on the composition of Isa 1:2–9, Williamson argues that the superscription at Isa 2:1 is the heading to what appears to have been an earlier form of the book. Williamson, "Relocating Isaiah 1:2–9," 264.

[3] Oswalt suggests that Isa 1 serves to introduce the introduction. Oswalt, *Isaiah 1–39*, 81.

[4] See especially Fohrer, "Jesaja 1," 251–68. See also Williamson, *Isaiah 1–5*, 9. Carr concludes that Isa 1 cannot be considered as a complete summary either of 1–39 or of the book as a whole as some have suggested, since many central themes receive no mention in the opening chapter. Instead Carr states that Isa 1 "extracts themes from Isaiah's message in order to exhort the Judaean audience to repent." Carr, "Reaching for Unity in Isaiah," 61–80. Also, Williamson indicates that recent discussions concerning the

A critical approach to the interpretation of Isa 1:2–9 must first define the extent and nature of the passage itself, including how the pericope relates to the chapter as a whole. The metaphors of Isa 1:2–9 do not stand in isolation. They contribute to the larger piece which includes most immediately vv. 10–17 as well as the remainder of the chapter (vv. 18–20 and vv. 21–31). The metaphors in vv. 2–9 impact, and reciprocally must be further delineated and defined by those identified in vv. 10–31.

To begin, the Sodom and Gomorrah metaphor in v. 10 immediately links vv. 10–17 back to vv. 2–9. The rebellion introduced in Isa 1:2–9 is further characterized in vv. 11–14 as empty religion. The authenticity of religious practice is vitiated by unethical social praxis. The very people who should be fighting against social injustice are in fact involved in it (v. 15). However, the imperative of vv. 16–17 suggests there remains still the opportunity for repentance and the offer of full forgiveness for those who will trust and obey (vv. 18–19). Failing repentance, the Mighty One of Israel threatens to purge the sin of Israel for the sake of his Name (v. 20). Zion, portrayed in Isa 1:8 as the vulnerable virgin daughter, is re-envisioned as a harlot by means of metaphor in a unit which depicts the corruption of Jerusalem (vv. 21–23). Verses 24–26 portray the sovereignty of YHWH as the mighty warrior who will undertake to purify Israel. The last unit of the chapter offers a final vision of a renewed Jerusalem as one characterized by justice and righteousness (v. 27). Yet, the closing verses warn that those who persist in rebellion will perish (vv. 28–31).

A lack of consensus concerning the composition of Isa 1 exists among commentators in response to questions such as: What smaller units exist within the

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unity of Isaiah have focused on parallels between Isa 1 and the last chapters of the book as a whole "with the result that it is now viewed by many as forming a redactional envelope round the finished form of the work, perhaps in the nature of a prologue and epilogue." Williamson, "Relocating Isaiah 1:2–9," 1:263.

passage? What, if any, is the relationship of arrangement between the smaller units? What role does each of the smaller units play, and what is the historical framework of the units?[5] Identification of the boundaries of distinct, coherent pericopes for analysis typifies the broad spectrum of opinion.[6] For example, Sweeney identifies 1:1–31 as an introductory protrepsis concerning YHWH's intention to purify Jerusalem;[7] so also Seitz identifies the opening chapter as a summative recapitulation of Isaiah's vision.[8] Similarly, Childs and Blenkinsopp recognize 1:2–31 as the first cohesive unit on the basis of a thematic approach.[9] Watts distinguishes 1:2–20 as part of a larger first unit identified as 1:1—4:6.[10] Wildberger suggests that chap. 1 existed as an independent collection containing six originally independent messages of the prophet including vv. 2–3, 4–9, 10–17, 18–20, 21–26 (expanded by 27–28), and 29–31.[11] Similarly, Oswalt delineates five independent units including vv. 2–9, 10–17, 18–20; 21–26, and 27–31, on the basis of content analysis.[12] Kaiser delineates 1:2–9 as the first cohesive unit repositioned as a concise formulation of the whole legacy of the prophet Isaiah.[13]

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[5] Several of these questions have been suggested by Williamson, who states, "The first chapter of Isaiah raises most of the introductory questions which a critical commentary on many parts of the book must face"; Williamson, *Isaiah 1–5*, 7.

[6] Even such a comparison is not without its challenges to the extent that some commentators who identify a larger coherent literary section as the first passage for analysis also agree in some cases that smaller units may have been incorporated.

[7] Protrepsis is a style of rhetorical exhortation intended to produce a new and superior way of life; Sweeney, *Isaiah 1–39*, 39. Notice however, that Sweeney further defines the "Exhortation to Repent" (1:1–31) as "Exhortation Proper: Trial Genre" (vv. 2–31) and further delineates the "Speech of the Accuser" (vv. 2–20) into four parts: vv. 2–3, 4–9, 10–17, and 18–20. Sweeney, *Isaiah 1–4*, 101–33.

[8] Seitz, *Isaiah 1–39*, 23.

[9] Child's states that Isa 1:2–31 "functioned to present a sequence of the prophet's major themes of sin, judgment, and possible salvation"; Childs, *Isaiah*, 16. See also, Blenkinsopp, *Isaiah 1–39*, 180.

[10] Watts, *Isaiah 1–33*.

[11] Wildberger, *Isaiah 1–12*, 9.

[12] Oswalt, *Isaiah 1–39*, 61.

[13] Kaiser, *Isaiah 1–12*, 6. For an excellent discussion of the delineation of discrete units see Willis, "The First Pericope in the Book of Isaiah," 63–77.

The disagreement is reflective of diverse criteria for delineation, largely dependent upon approach. One methodology characterized by Brueggemann as "pre-critical or traditional" includes those from conservative scholarship who historically have maintained a direct association between the entire book, and Isaiah, the eighth century B.C.E. prophet.[14] A second "critical" approach, which prevailed during the nineteenth and twentieth centuries, primarily amid scholarship in the West, attempted to reconstruct the history of growth of each prophetic book in order to ascertain the earliest form of the material.[15] However, the focus on source-criticism and redaction history isolated the study of independent units to the exclusion of the integral relationship between the parts.[16] Since the latter part of the twentieth century, greater emphasis has been placed on the received text as a literary whole.[17] The present work follows an integrated approach suggested by Williamson who supports a final-form reading while taking into consideration the distinctiveness of smaller units as evidence of a probable editorial process.[18] Discrete units to be considered will include vv. 2–4, 5–6, and 7–9.

Distinguished from previous critical studies, the present work will argue for the importance of metaphor to Isa 1:2–9. The meaning and significance of individual metaphors will be discussed. A root metaphor will be suggested as the 'cohesive glue' which unifies and delineates discrete units in a historically sensitive, literary approach to

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[14] In the wake of historical criticism this approach has been largely rejected; Brueggemann, *Isaiah 1–39*, 3.

[15] Melugin rightly questions whether scholarship should continue to rely on such an approach; Melugin, "Figurative Speech," 282.

[16] Such an approach identifies chaps. 1–39 with Isaiah of the 8th century B.C.E. and the context of the Assyrian invasion of 701. Chapters 40–55 are dated to the rise of the Persian Empire. Chapters 56–66 are thought to have come from the post-exilic period; Brueggemann, *Isaiah 1–39*, 3. Examples of the redaction critical approach include Fohrer, "Jesaja 1," 251–68, and Sweeney, *Isaiah 1–39*, 101–33.

[17] Brueggemann states, "The newer perspective seeks to understand the final form of the complex text as an integral statement offered by the shapers of the book for theological reasons." This approach however, does not preclude a critical understanding of the text; Brueggemann, *Isaiah 1–39*, 4.

[18] Williamson, *Isaiah 1–5*, 8.

Isa 1:2–9.[19] However, for the literary critical approach to be historically sensitive, a brief introduction to relevant historical events will prove helpful.

Prior to the time frame indicated by the superscription in Isa 1:1 Assyria was ruled by a succession of three kings who proved to be weaker and therefore less aggressive than their predecessors.[21] During this period, Israel and Judah enjoyed an interval of relative peace and prosperity. The tranquillity came to an abrupt end in 745 B.C.E. when a new and more powerful king, Tiglath-Pileser III (745–728/7), ascended to the Assyrian throne.[22] Under his leadership, Assyrian aggression and expansion were reinvigorated, placing increased pressure on the northern kingdom of Israel. In 738, Tiglath-Pileser subjugated the Aramean city of Hamath and forced other small kingdoms to pay tribute to avoid the same fate. Among these was Israel (Northern Kingdom), which in response to the threat allied itself with Aram (both tributary nations to Assyria) in order stave off Assyrian advances. However, the southern kingdom of Judah refused to join the coalition. Following Tiglath-Pileser's expedition in 734, Rezin, king of Aram, and Pekah, king of Israel (746–732/1) went up to Jerusalem to wage war against Ahaz, king of Judah in what came to be known as the Syro-Ephraimite War (Isa 7:1; 2 Kgs 16:5–9). At the same time, the Philistines and Edomites took advantage of the situation by raiding towns and villages within the Southern Kingdom. Under pressure from all sides, Ahaz appealed to Assyria for military strength contrary to advice

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[19] The term "cohesive glue" is suggestive of the piece by Gray, "I Love You, O Lord, My Strength: The theme of strength as metaphorical glue in Psalm 18," SBL presentation, Nov. 18, 2012. I am indebted to Gray for her encouragement and suggestions for the present work.

[21] Uzziah (788/7–736/5 B.C.E.): see 2 Kgs 14:21–22; 15:1–7; 2 Chr 26:1–23. Jotham (753/7–742/1 B.C.E.): see 2 Kgs 15:32–38; 2 Chr 27:1–9. Ahaz (742/1–726 B.C.E.): see 2 Kgs 16:1–20; 2 Chr 28:1–27. Hezekiah (726–697/6 B.C.E.): see 2 Kgs 18:1—20:21; 2 Chr 29:1—32:33. For much of this discussion of the external historical frame, I am indebted to Cogan, "Into Exile," 321–65; Baker, "Isaiah," 3–7; and Miller and Hayes, "The Era of Assyrian Domination," 340–76.

[22] See for example, 2 Kgs 15:29; cf. 15:19, where Tiglath-Pileser III is identified as Pul.

given to him by Isaiah the prophet (Isa 7:7–9). Although the Assyrians defended Judah and attacked Israel to the north, the alliance was not without consequences for Judah as Tiglath-Pileser III exacted a tribute to be paid from the royal treasury and from the Temple in Jerusalem. However, the imperial protection allowed Judah to benefit from international trade, which led to a period of economic and demographic growth under Hezekiah. Cogan indicates evidence of this growth as follows:

> Archaeological surveys of the Judean hill country have uncovered several dozen new settlements founded toward the end of the eighth century BCE, and excavations in Jerusalem have shown that the capital's development area tripled or even quadrupled at the same time.[23]

After the death of Tiglath-Pileser III (727), Hoshea, king of Israel, once again asserted the nation's independence. However, after a lengthy siege at Samaria, Shalmaneser V of Assyria subjugated the northern capital in the winter of 723/22, and in 721/20 Sargon II (722–705) followed.[24] The Israelite rebellion was quashed, Samaria was destroyed, and her inhabitants captured. The population was largely deported and the land became an Assyrian province, repopulated by conquered peoples from other nations.[25]

By the time Samaria had set its course of rebellion against Assyria, Hezekiah, king of Judah (727–698 B.C.E.) had come to the throne in Jerusalem. Although Judah was spared the direct consequences of the Assyrian invasion,[26] the devastating effects evidently impacted Hezekiah, who then complied in an agreement typical of an ANE

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[23] Cogan, "Into Exile," 325.

[24] Whether it was Shalmaneser or Sargon who subjugated Samaria is a matter of historical debate. The HB and Babylonian sources credit Shalmaneser, although Sargon claims victory for himself.

[25] In one of the annals of Sargon II, the king recorded the following: "I besieged and conquered Samaria, led away booty 27,290 inhabitants of it . . . and imposed on them the tribute of the former king"; *ANET*, 285–5.

[26] A situation which may have led to a sense of complacency.

Suzerain/Vassal Treaty.[27] Following Sargon's death, there was widespread revolt throughout the empire. While his successor Sennacherib was occupied with quelling revolt, Egypt was a convincing supporter if not an instigator of such revolt.[28] However, Isaiah expressed strong opposition to any alliance between Judah and Egypt (Isa 31:1–3). Although Hezekiah did not join a coalition spearheaded by Philistia, Miller and Hayes suggest that there are numerous indications both biblically and archaeologically, that Hezekiah had begun to mobilize the state and prepare for revolt against Sennacherib, king of Assyria.[29]

In 701, during his third campaign, and after he had secured control over Babylon, Sennacherib turned his focus southwest toward Judah.[30] The Assyrians then marched through Phoenicia and into Philistia before encountering any major opposition. After securing towns along the coast, Sennacherib turned inland to attack several of Hezekiah's fortified cities, leaving desolation in his wake across much of Judah, en route to Jerusalem. While still in Lachish, Sennacherib sent ambassadors to the Judean capital to challenge the city to capitulate (2 Kgs 18:19–25; 19:9b–13; Isa 36:2). However, Isaiah the prophet advised Hezekiah that Sennacherib would not put up a siege ramp against Jerusalem (Isa 37:33), and prophesied that Jerusalem would not fall

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[27] The Suzerain/Vassal Treaty is an additional ExFR through which the summons to Heaven and Earth in Isa 1:2 might be understood. For a description of a Suzerainty Treaty form see Coogan, *A Brief Introduction to the Old Testament*, 100.

[28] Miller and Hayes, "The Era of Assyrian Domination," 358.

[29] See in particular the list of biblical texts which describe the reorganization of the Judean military and the fortification of social infrastructures. Miller and Hayes, "The Era of Assyrian Domination," 353–4. Of note is Sennacherib's account of having taken forty-six strong and walled cities in Judah, as well as mention of "Hezekiah's Tunnel," *ANET*, 288 and 321, respectively.

[30] Miller and Hayes indicate that on the basis of the biblical account and Sennacherib's inscriptions, the history of the Assyrian Invasion of Judah may be reconstructed with some certainty. Miller and Hayes, "The Era of Assyrian Domination," 358.

to Sennacherib (2 Kgs 18:17—19:9).[31] Subsequently, 185,000 of Sennacherib's troops were found dead. Sennacherib withdrew and returned to Nineveh in Assyria where he was later assassinated by his sons (2 Kgs 19:20–36; Isa 37:38). In the aftermath, however, Judah remained under Assyrian threat, which continued to demand service from Manasseh, Hezekiah's son.

While various historical contexts for Isa 1 have been proposed, including the Syro-Ephraimite Wars (733) and the Assyrian Crisis (701), Isa 1:2–9, like the remainder of the chapter, evades specific historical identification beyond the superscription. Watts suggests that it seems to do so deliberately on the basis that a fifth-century reader would have little concern to distinguish 733 from 701.[32] As Watts states, the audience "would also have been aware that the description had had multiple applications between the eighth century and his own time," concluding that "The literary impact is far more important here than historical identification."[33] While I agree that it may be impossible to ascertain with any degree of certainty whether the metaphors in vv. 2–9 emerged from the experience of 733, or 701, or both, it is the position of the present work that in view is a scenario such as the Assyrian Crisis of 701 on the basis that the towns and villages of Judah were destroyed, but Jerusalem remained standing and Judah still occupied the land. The discussion of discrete units which follows will assume that the metaphors employed emerged as a result of the embodied experience within this culturally distinct, socio-historical context even if those metaphors were re-envisioned by a later redaction.

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[31] For a thorough discussion of the events surrounding the invasion of Sennacherib see, Evans, *The Invasion of Sennacherib in the Book of Kings*.
[32] Watts, *Isaiah 1–33*, 18.
[33] Watts, *Isaiah 1–33*, 18.

III. The Discrete Units and Their Metaphors

A. Isaiah 1:2–4: The Brokenness of Spiritual Relationship

[2] שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ כִּי יְהוָה דִּבֵּר
בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי וְהֵם פָּשְׁעוּ בִי׃

[3] יָדַע שׁוֹר קֹנֵהוּ וַחֲמוֹר אֵבוּס בְּעָלָיו
יִשְׂרָאֵל לֹא יָדַע עַמִּי לֹא הִתְבּוֹנָן׃

[4] הוֹי גּוֹי חֹטֵא עַם כָּבֵד עָוֹן זֶרַע מְרֵעִים בָּנִים מַשְׁחִיתִים
עָזְבוּ אֶת־יְהוָה נִאֲצוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל נָזֹרוּ אָחוֹר׃

[2] Hear, O Heavens! Give ear, O Earth! For the LORD speaks:
"Sons I have reared and raised, but they, they have rebelled against me.

[3]An ox knows its owner, and an ass the feeding trough of its master,
Israel does not know, My people do not gain understanding."

[4] Ah! A sinning nation; a people heavy with iniquity; the seed of those doing evil; sons acting corruptly!
They have abandoned the LORD. They have despised the Holy One of Israel. They are estranged, back turned.[35]

1. The Function of Metaphor

The decision to delineate vv. 2–4 as a cohesive unit, across the conventional identification of where the first unit ends, is based on what Gray calls the "metaphoric glue" which holds the segment together.[36] The demarcation is intended for the purpose of the discussion of metaphors, and justified by the presence of the root metaphor to be

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[35] Translation mine. The translation of v. 4 captures the asyndeton (conjunctions deliberately omitted from a series of related clauses) of the BH, which has the effect of accelerating the rhythm to render the central concept of Israel's rebellion all the more memorable.

[36] Gray discusses the theme of strength as the 'metaphorical glue' of Ps 18, indicating that an 'introductory metaphor' (root metaphor) provides the interpretative frame which impacts the understanding of subsequent metaphors, while subsequent metaphors 'fill in' to provide the fuller meaning and impact of the main metaphor. Accordingly, I use the term to indicate how a segment might been seen to hold together by virtue of the root metaphor. Gray, "I Love You, O Lord, My Strength," 1.

examined.[37] It is not intended to challenge the view held by many commentators who propose a break between v. 3 and v. 4, primarily on the evidence that the woe statement in v. 4 indicates the beginning of a new unit.[38]

While several commentators identify a larger covenant lawsuit against Israel as the primary IFR (v. 2),[39] Williamson correctly argues that form-critically, there is little justification for identifying such in Isa 1:2–9.[40] As more intimate, and therefore more poignant than a formal legal indictment, the tenor and terms of the grievance indicate a

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[37] The father-son metaphor is evident in both v. 2 and v. 4. Furthermore, it will be demonstrated that metaphoric language from the semantic domain of animal husbandry is evident throughout vv. 3–4. It will also be demonstrated that parent, child, and domestic animals all track within the semantic domain of the root metaphor ISRAEL IS A KINSHIP. Therefore, by means of metaphor, coherence within vv. 2–4 may be established. Although Williamson suggests a new unit beginning at v. 4, he qualifies this identification by stating, "The use of עם and בנים in this verse makes for a close association with the preceding section." Williamson, "Relocation Isaiah 1:2–9," 269. Similarly, Wildberger states, "On thematic grounds, v. 4 seems to fit right in with vv. 2f." Wildberger, *Isaiah 1–12*, 20.

[38] The present work acknowledges that there is general agreement among commentators that from a formal point of view the "woe" statement in v. 4 seems to indicate a break between vv. 3 and 4 on the basis that woe oracles occur frequently in the book of Isaiah and in most occurrences stand at the head of their unit (cf. Isa 5:8; 28:1). See for example, Oswalt, *The Book of Isaiah*, 87. See also Wildberger, *Isaiah 1–12*, 18–21. See also Williamson, *Isaiah 1–5*, 23. Williamson suggests that Isa 1:24b is the only apparent exception to this formal identification but considers it to be distinct on the basis that the woe in 1:24 is used as an independent interjection, and not as the introduction to an invective as here and elsewhere. Williamson, "Relocating Isaiah 1:2–9," 269. However, I would suggest that the אוֹי in Isa 6:5 may be identified as a further exception on a similar basis. Outside the Isaianic corpus there is further evidence to suggest that the formal identification is not without exception. See for example, Keown who includes a woe statement (Jer 47:6) הוֹי חֶרֶב לַיהוָה עַד־אָנָה לֹא תִשָּׁקֹטִי, 'Ah, sword of the LORD, how long will you not be quiet' (Keown's translation), as part of the discrete unit, which includes vv. 1–7. Keown, *Jeremiah 26–52*, 297–302. So also Smith, who includes Zech 2:11 הוֹי צִיּוֹן הִמָּלְטִי, 'Oh, Zion, escape!' (Smith's translation), within a unit delineated as vv. 5–17; Smith, *Micah–Malachi*, 194–97. Of note is that Williamson does not identify v. 4 as connected to vv. 5–6. Instead Williamson argues for the independence of v. 4 on the basis of a marked change in mood between vv. 4 and 5; Williamson, *Isaiah 1–5*, 37.

[39] See Matthews, et al., for example, who states, "Here the Lord is issuing a formal indictment against Israel." Matthews, et al., "Isaiah 1:1–31." Also Baker entitles the Isa 1:2–31 section in his background commentary as "Courtroom Summons" in which is inserted a "Covenant Lawsuit" text box which states, "Isaiah starts out his prophecy strong, issuing a summons to participate in a lawsuit against his people"; Baker, "Isaiah," 4:8–9. Blenkinsopp rightly observes that while familiar genre designations occur throughout Isaiah, "what they introduce is not always what the label leads us to expect" (See for example, Is 5:1–7); Blenkinsopp, *Isaiah 1–39*, 79.

[40] This does not eliminate the possibility that some generic elements, such as complaint, may be drawn in by way of metaphor. The covenant lawsuit or *rîb* is also commonly referred to as a 'prophetic lawsuit.' Williamson provides a survey of opinions concerning the covenant lawsuit identification of Isa 1. See for example, Williamson, *Isaiah 1–5*, 26, esp. nn, 10–12. See Williamson's own discussion of the matter, Williamson, "Isaiah 1 and the Covenant Lawsuit," 393–406.

personal affront to a father in the face of the unwarranted rebellion of his sons. When YHWH speaks, his objection is against those whom he refers to as בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי (sons I have reared and raised up, v. 2) and עַמִּי (my people, v. 3).[41] Unquestionably, familial relationship or kinship is in view here and throughout.[42] Refusal to listen is not portrayed here as a transgression of the law. Instead, stubborn rejection is envisaged metaphorically as rebellion against a loving and provisional father. On this occasion it is the concrete father-son metaphor which characterizes the abstract concept of the Divine-human relationship. The travesty is the corruption of a relational construct which even the domestic animals seem instinctively to know and understand.

While establishing the unit's primary Internal Field of Reference (IFR), the imperative call for cosmic witness (v. 2a) provides a backdrop to the thematic development which is advanced by means of metaphor in vv. 2b–4.[43] Juxtaposed against

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[41] Koehler, et al. indicate that while the singular form בֵּן or בֵּן זָכָר (Jer 20:15) indicates a male child, the plural form בָּנִים may be used to mean 'sons' or 'children' (including both sons and daughters). However, when בֵּן occurs together with בַּת as in בָּנִים וּבָנוֹת (Gen 5:4) it indicates the gender specific 'sons.' And further, while the term עַמִּי is used to express the right of YHWH to lordship, it speaks also to YHWH's collective paternal relationship of affection; *HALOT*, 137 and 838, respectively.

[42] Arguably, the opening appeal resonates strongly with the language of covenant (cf. Deut 30:19–20). Most notable is a comparison with Deut 32 in which Moses petitions Heaven and Earth as witness to a corrupt generation of those called 'not sons of his' (שִׁחַת לוֹ לֹא בָּנָיו, v. 5; cf. Isa 1:4 בָּנִים מַשְׁחִיתִים), whose abandonment of God (וַיְנַבֵּל צוּר יְשׁוּעָתוֹ v. 15; cf. Isa 1:4 עָזְבוּ אֶת־יְהוָה) and rejection of God (וַיִּטֹּשׁ אֱלוֹהַּ v. 15; cf. Isa 1:4 נִאֲצוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל) are contrasted against the faithfulness of a father (vv. 6b, 7–14; cf. Isa 1:2b). Wright indicates that Deut 32 is generally regarded as an ancient poem, from a period not later than the eleventh century, and as such is probably the earliest biblical use of the father-son metaphor; Wright, *God's People in God's Land*, 15–16. Oswalt states that the use of the term *Israel* in Isa 1:3 is also suggestive of Deuteronomic language of covenant as is the use of the verb ידע (to know experientially) in the same verse; Oswalt, *Isaiah 1–39*, 85. However, the context of covenantal relationship originates outside the immediate text, and is therefore an Exterior Field of Reference (ExFR). This is what Shead might refer to as 'encyclopaedic knowledge' and similar to what Lakoff and Turner call 'Generic Space.' While emphasizing the fact that the term בְּרִית (covenant) does not appear in Isaiah, Oswalt states: "Yet it cannot be denied that Isaiah knows of the covenant. It appears to be the ground of all his thinking, but not a source for legal appeal. Rather it is a patter for living, without which life cannot be sustained"; Oswalt, *Isaiah 1–39*, 85.

[43] I am here using Shead's term 'IFR' to refer to the 'discourse genre' as the frame through which the passage is to be viewed; Shead, *Radical Frame Semantics*, 37. Williamson uses the corresponding

the Created Order which follows obediently in its course, the chaos created by Israel's rebellion is envisioned as a precipitous burst of metaphoric images in vv. 2b–9.[44] The opening statement presents a dialogical discourse in which Heaven and Earth are called to bear witness to the 'divine monologue' as YHWH mourns the unnatural situation which has developed concerning Israel.[45] The identification of the elements which 'naturally hear' (שׁמע, v. 2a) together with the animals which 'naturally know' (ידע, v. 3a) functions rhetorically to create a parenthetical context of contrast, against which the theme of Israel's rebellion is characterized metaphorically as a most 'unnatural' 'not hearing' (cf. Deut 6:4), and 'not knowing' (cf. Deut 4:39).[46] Like a strong ox which actively rebels against the owner's yoke to go its own way, or a stubborn ass which

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terminology of 'social and conceptual context'; Williamson, *Isaiah 1–5*, 26–7. Miscall provides a helpful perspective in characterizing v. 2 as a spatial construct in which the address to Heaven and Earth opens a space for the vision that includes the entire universe. "God dwells in the heavens and it is his manifestations and words that are seen and heard by humans on the earth"; Miscall, *Isaiah*, 31.

[44] Mathews, et al. suggest that 'Heaven and Earth' represents the entire created universe, and as such, "they signify that the agreement is intended to endure long beyond human life spans" (cf. Ps 89:28–9); Matthews, et al., "Deut 4:26," [lines 4–5].

[45] Oswalt, *The Book of Isaiah*, 85. In Biblical Hebrew 'Heaven and Earth' is a merism for the Cosmos. Williamson reports that this merism in particular occurs more frequently in BH poetry than in prose; Williamson, *Isaiah 1–5*, 32. For a contextual, extra-biblical literary example of humanity abandoning the natural order and suffering national destruction, see the eighth century B.C.E. Babylonian myth of Erra and Ishum, which states, "A son will not ask for the health of his father, nor the father of his son. A mother will happily plot harm for her daughter." And further, "The people abandoned justice and took to atrocities. They deserted righteousness and planned wickedness"; *COS*, 1.113; II:61–62; IV:73–74.

[46] Williamson states: "In the Book of Isaiah, there is repeatedly mentioned the close relationship between hearing/seeing and knowing/understanding (together with their negative counterparts); indeed it has been recognized as one of the most powerful themes to unite the main divisions of the canonical work"; Williamson, *Isaiah 1–5*, 31. See for example, Aitken, "Hearing and Seeing," 12–41. Oswalt indicates that both ידע (know) and בין (understand) (v. 3) come directly out of experience, and suggests that the biblical writers emphasize the relationship between submission and knowledge; Oswalt, *The Book of Isaiah*, 86. Balaban reinforces the conceptual relationship between hearing and knowing as follows: "Different sensory verbs, with different source domains can also be used as metaphors for knowledge. . . In the auditory domain, it is more difficult to localize a sound than to visually focus on an object; therefore hearing is often connected with the communicative aspects of understanding rather than with cognition in general. Since hearing is the primary mode for understanding language, and hence for influencing people, either intellectually or emotionally, verbs of hearing often come to mean "to be receptive, 'to heed' or 'to obey'"; Balaban, "Self Agency in Religious Discourse," 132.

passively refuses to move, so Israel has rebelled and refused its Master (פשע, vv. 2b–3a; cf. v. 20).[47]

In this way metaphor has been shown to bring cohesion to a discrete unit, to delineate the nuance of genre, and to indicate or emphasize a theme. In the discussion which follows the main metaphors in this unit will be identified, including the father-son metaphor, the ox and ass metaphors, and their related metaphoric action. Relevant information concerning the semantic domain of each metaphor will be presented. Evidence will be derived from the biblical corpus, and in some cases, extra-biblical material will also be offered. This insight will serve to inform an authentic interpretation of the metaphors. The occurrence of metaphor clusters will be shown to suggest a model or root metaphor which creates further cohesion within the distinct units as an Internal Field of Reference through which to understand the meaning of the text.

2. The Semantic Domain of Metaphor

a. Father-Son Metaphor

The father-son metaphor entails a range of familial, hereditary, social, and theological relationships, which need to be perceived through the External Frame (ExFR) of the literary context of the HB and the ANE worldview in which it emerged,

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[47] פשע is a term which in the HB is used exclusively in the context of relationship. It speaks to a brokenness of relationship between two parties. It suggests the concept 'to break with' or 'to break away from.' It may be translated as the action 'to revolt.' When used with the preposition בְּ (with) as here, it is in reference to people or states breaking with one another, including broken relationship with God; *HALOT*, 981. Although in the HB there is only one other occurrence of the verb used in connection with an animal (Hos 8:1), in the context of Isa 1:2–4 the visual imagery of 'breaking away from' serves to connect the rebellion of Israel to the imagery of the yoked or tied domestic animals which follow in v. 3. Boda identifies the active and passive nature of Israel's rebellion including מרה and מאן (to be recalcitrant, and to refuse, Is 1:20) in a discussion of Isa 1:2–20; Boda, *A Severe Mercy*, 192.

in order to understand the extreme value that ancient cultures placed on sons.[48] Almost all societies culturally categorize human life as divided into two periods: a period of growth, primarily understood as childhood, and a period after the period of growth, primarily understood as adulthood.[49] Although most human cultures recognize these periods as distinct, the biological indicators play only a partial role in the determination. Instead, the meaning of each period, including relative indicators of growth (physical, mental, emotional, relational, etc.), is determined within a culturally distinct socio-historical context.

Infants and small children in the ANE did not share in a household's economic productivity, but instead were entirely cared for by those in authority over them.[50] As infants grew they would begin to participate more actively in household responsibility, including both male and female. Childhood in ancient Israel was a time of being mentored (active model) and taught (verbal instruction) as children were formed and informed by their parents, usually from the age of three to twelve.[51] In rural areas, this meant participating within the household setting, while in urban areas there may have been more formal opportunities for apprenticeship and tutoring outside the home. As children grew into adolescence it was expected that they would begin to assume a greater role in social responsibility for the healthy maintenance of both household and

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[48] *DBI*, 805. This observation suggests the appropriateness of the Frame Semantic approach for prophetic metaphor. A simple mapping of two domains as suggested by CMT would be insufficient to bring to indicate the multiple levels of entailments which inform the new meaning which emerges as a result of the metaphor.

[49] Berquist, *Controlling Corporeality*, 108. Berquist also indicates that two factors determine the distinction between childhood and adulthood, namely 1) the process of physical and social maturation and change throughout the life span, and 2) the social perceptions and definitions of roles and expectations; Berquist, *Controlling Corporeality*, 112.

[50] For most of the discussion of the socio-cultural roles and responsibilities of children in Ancient Israel, I am indebted to Berquist, *Controlling Corporeality*, 116–20.

[51] Berquist, *Controlling Corporeality*, 18.

community. Adulthood in the context of ancient Israel's social structure was defined as full assumption of responsibility for life, including parenthood. As adults, parents were prime contributors and those responsible for the productivity necessary for survival, including reproduction.[52] The patriarch in particular was responsible for the provision and protection of the family. This understanding of the distinction between parenthood and childhood in the ANE indicates the nature of YHWH's expectation of his people. As cared for by YHWH whose role it was to nourish and protect, Israel was to grow and mature as a son in order to contribute to the well being of kin, including both the family and the community at large.[53]

In the historical tradition of Israel, the metaphoric understanding of Israel as YHWH's firstborn son precedes the Exodus (Exod 4:22).[54] Other references to the father-son metaphor are evident throughout Isaiah and the prophetic corpus, both pre- and post-exilic.[55] For example, Hosea's metaphoric expression of YHWH's nurturing parental love, and his resultant incomprehension in the face of his child's rebellion is of particular beauty, and resonates strongly with the present text (Hos 11).[56]

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[52] For this reason, adulthood was somewhat tied to puberty, usually at age thirteen; Berquist, *Controlling Corporeality*, 118.

[53] It should be noted that the father-son metaphor in vv. 2–4 specifically uses the plural term בָּנִים (sons or children) as the source domain to be mapped onto the target domain Israel (singular). An interesting observation made by Wright distinguishes between the biblical references to YHWH's offspring as בֵּן (son) in the singular, which Wright argues speaks to a national responsibility of the people as a whole, and the plural noun בָּנִים (sons or children, v. 2 and v. 4), which he argues addresses Israel at the level of the individual within the community. Wright rightly argues that either way, the relationship expresses Israel's responsibility before YHWH as exemplary of the obedience required by a father of his offspring; Wright, *God's People in God's Land*, 18.

[54] Wright, *God's People in God's Land*, 16.

[55] See for example, Isa 30:1–9; 43:6; 63:16; 64:8; Jer 3:14, 19, 22; 31:9, 20; Mal 1:6; 2:10.

[56] Of note is the similarity of metaphor clusters including a father-son metaphor (Hos 11:1, 3; cf. Isa 1:2, 4); a domestic animal metaphor (Hos 11:4; cf. Isa 1:3); a heart metaphor (Hos 11:8); and a consuming marauder metaphor (Hos 11:6; cf. Isa 1:7). In both texts rebellion is metaphorized as a turning from YHWH (Hos 11:7; cf. Isa 1:4). In contrast to Hosea who chooses the term מְשׁוּבָה from the same semantic range as שׁוּב, meaning to turn or return (a term largely associated with covenant language), Isaiah

The HB also testifies to Israel's belief that children were a blessing and gift from the Lord (Pss 127:3–5; 128).[57] Stemming from the Abrahamic covenant, offspring were an important element of the three-fold blessing for obedience (Gen 15:5).[58] Offspring brought social benefit including stability, and an increased labour pool.[59] Darr reports that within Israel's patrilineal society sons were of particular importance to preserve the family name, and for the orderly transfer of family land holdings.[60] This is consistent with a general ANE worldview which understood the life of the father to be perpetuated through the birth of a son.[61] For this reason, a son is often referred to in HB as זֶרַע (v. 4, seed), in this case the human seed as offspring. Inheritance was the social manifestation of this view of sons as perpetuating a family's line.[62] A son would inherit not only the land which belonged to the father, but also the household property; not only the privilege, but also the responsibility. In the ANE, a son was one who was called by the name of the father (Gen 48:16). Therefore, a son would be known as belonging to his father, and in turn, the name (reputation) of the father rested on his son.[63]

O'Brien supports the view that the image of the father as presented in the prophetic corpus and elsewhere in the HB arises from the relational construct of the

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expresses turning using the expression נָזֹרוּ אָחוֹר (backside turning away) which has the sense of agrarian imagery, such as an ox stubbornly turning his shoulder away from the yoke.

[57] Darr, *Isaiah's Vision*, 46.

[58] Also in the Sinaic covenant (Lev 26:9).

[59] Darr, *Isaiah's Vision*, 46.

[60] Darr, *Isaiah's Vision*, 47.

[61] *DBI*, 805.

[62] *DBI*, 805.

[63] In a culture which valued codes of honour, a son could bring either honour or shame to the father's name (Prov 19:26). Allen characterizes an understanding of the significance of a son in antiquity as follows: "The particular value of sons born to a man not too late in life: they would be old enough and burly enough to protect their father in his declining years. If he were wrongly accused in the law court inside the city gate (cf. Amos 5:12), they would rally round, ensuring that he was treated justly and defending his interests in a way denied to loners in society, such as widows and orphans (cf. Isa 1:23). They were God's arrows against injustice within the local community"; Allen, *Psalms 101–150*, 240.

patriarchal family. "In particular," states O'Brien, "children belong to and remain under the authority of the father." And further, "In ancient perspective, fathers owned their children in ways that mothers did not."[64] In the HB, the essential nature of the family is dependent upon two relational constructs. One is what Goldingay calls the "natural" relationship between parent and child as family creates the essential space either into which we are born or into which we birth.[65] The other is a created relationship, evinced when someone from outside of the natural relationship is brought into the family either through marriage or adoption. Goldingay observes that for ancient Israel, this created relationship was characterized by covenantal understanding as it extended the mutual commitment intended within a family to a new relationship outside it.[66] Such a covenant is not required between parent and child as the mutual commitment intended by covenant is innate to the blood (or natural) relationship. In this way the parent-child relational construct is distinguished from covenant relationship.

A thorough exegesis of metaphor must also examine the interpretation of metaphoric action. For example, YHWH declares that, as a father, he has reared and raised (גִּדַּלְתִּי וְרוֹמַמְתִּי) his sons. The verb גדל, in this context a Piel verb, means to raise, as in cause to grow strong (Isa 44:14). The verb רום, a Polel verb, means cause to or let someone or something grow high (Ezek 31:4), as in a building or tower (Ps 107:25; Ezra 9:9; cf. Ugaritic *rmm* the erecting of a building or palace).[67] This leads to an interpretation which understands that when YHWH is described metaphorically as a father who has reared and raised his sons, YHWH is being characterized specifically as

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[64] O'Brien, *Challenging Prophetic Metaphor*, 81, both.
[65] Goldingay, *Old Testament Theology*, 2:537.
[66] Goldingay, *Old Testament Theology*, 2:537.
[67] *HALOT*, 1203.

the one who has fed and protected them to grow strong and to grow tall. To further delineate the meaning of the father-son metaphor and the metaphoric parental action, it is necessary to consider their interpretation in concert with an understanding of the attendant metaphors, in this case the ox and ass metaphors.

b. Ox and Ass Metaphors

In the ANE livestock, including the ox and ass, were integral to the sustenance of the family and to the economic well being of the agrarian society. The wild ox was the largest, most powerful animal hunted regularly by humans until it was domesticated. As a result, the ox became representative of human advancement as the pinnacle of created strength and ability in the then-known world. The imagination of ancient Mediterranean cultures was captivated by the strength of the ox.[68] In several ANE mythologies, the ox became associated with the religious cult. The gods, for example, were believed to own cattle. All forms of ANE cultural expression associated the image of an ox with pride and awe in strength, particularly military strength. For example, an ox pulled the chariot of the Hittite storm god.[69] Also, a bull served as the emblem of the Canaanite god Baal, whose cult was dedicated to ensure the fecundity of the land through crops and herds.

In the ANE the ass was a beast of burden. Its primary function was as a mode of transportation. Ugaritic sources depict deities mounted on the backs of donkeys, but humans riding on donkeys for ceremonial entry into a city is also evidenced throughout ANE sources, primarily as an act of kingship. For example, in the royal archives of the

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[68] *DBI*, 620.

[69] *DBI* suggests that these views probably provided the etiology for thunder as pounding hooves. For much of this discussion of ox and ass I am indebted to *DBI*, 620, and 215, respectively.

Mari, and in the ancient Sumerian text *Gilgamesh and Agga*, kings and the sons of kings are portrayed as riding on donkeys.

The ox is often used in the HB to symbolize both dominant power (Deut 33:17) and unintelligent brute strength (Exod 21:29).[70] The *Dictionary of Biblical Imagery* (*DBI*) states, "Common experience in the ancient world led to the elevation of the ox as the quintessential image of strength, but it remains a created strength whose opposition to the Creator is worthless and foolish."[71] The ass in the HB is characterized as a plougher of the fields (Isa 30:24), and a beast of burden, used as a mode of transportation (Gen 22:3; Exod 4:20; Judg 1:14; 1 Kgs 13:27). In spite of its widespread use both in rural and urban settings, the donkey (ass/mule) appeared regularly in royal ceremony. King Solomon, for example, rode David's mule to Gihon to be anointed king (1 Kgs 1:33–44; cf. 2 Sam 13:19; 19:26). The association of the donkey with royalty is also suggested by Zech 9:9. In the HB the merism of ox and ass is used to suggest the totality of a man's possessions (Exod 20:17).

The imagery of the ox and ass metaphors extends beyond the nouns to the verbal action. For example, the state of Israel's estrangement from God, described in v. 4 as the abandonment and spite of YHWH, is also characterized using animal imagery. The collocation of the verb זור (to turn aside) with the noun אָחוֹר (which may have come from the semantic domain of agrarian terminology for the hindquarter of cattle, cf. 1 Kgs 7:25), suggests an animal baulking at the yoke. In the ANE worldview, turning the back was a metaphor for abandonment. It indicated a lack of interest and was considered

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[70] This reference is of particular interest to the present study. In this ordinance if an ox transgresses the bounds set for him, the owner is not responsible. However, if the dumb ox is repeatedly in the habit of transgressing the same boundaries the owner takes responsibility for the chaos, even unto death.
[71] *DBI*, 620.

to be an insult.[72] This understanding is supported by the extra-biblical evidence of the Egyptian story of Queen Hatshepsut who indicated dedication to her deity in stating, "I did not turn my back to the city of the All-Lord, rather did I turn my face to it."[73] Similarly, Merneptah claimed he was able to conquer Libya due to the fact that the protective god Seth, "turned his back upon their chief," as indicated by the Merneptah Stele.[74] This indicates that the metaphor of turning the back was understood in the ANE to be a defiant gesture, particularly to an owner or master. This serves to inform an interpretation of the ox and ass metaphors in Isa 1:2–4 as a 'word picture' of Israel turning its back on YHWH and on his provision and protection. (cf. Isa 59:13).

The metaphoric reference to domesticated livestock in Isa 1:3 also plays upon the physical prowess but limited knowledge of the animals. The metaphor imagines animals, which know enough to trust unreservedly in their owner for survival, even though such animals are not excessively discerning. The ox stands subject to the supremacy of its owner and will perish if it strains too strongly against the protective direction of its yoke. The ass will starve to death if it rejects the nourishment of its master. But Israel does not know or understand this. The metaphors reveal that unlike the ox and ass, Israel rejects the provision and protection of its master.[75] Israel is therefore characterized as being even less discerning than the brute beasts. The ox and ass metaphors in v. 3 serve to define the nature of Israel's rebellion identified in v. 2. This insight suggests the interpretation that YHWH's intended relationship to Israel is

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[72] Baker, "Isaiah," 9. See also, Lichtheim, *Ancient Egyptian Literature*, 2:27.
[73] Roehrig, "When a Woman Ruled Egypt," 64–70.
[74] Roehrig, "When a Woman Ruled Egypt," 75.
[75] Brueggemann, *Isaiah 1–39*, 13.

like that of an owner of an ox or a donkey since the animal must be completely dependent upon an owner who is completely reliable.[76]

c. Root Metaphor: Kinship

While an examination of the father-son metaphor in v. 2 is suggestive of a root metaphor from the semantic domain of family, the inclusion of the ox and ass merism, as well as the terms קֹנֵהוּ (its owner) and בְּעָלָיו (its master) in v. 3 indicate that the dominant model extends beyond the immediate family (מִשְׁפָּחָה)[77] to the larger domain of *household* or *kinship* as the greater relational construct for which the patriarch was responsible.

Two significant terms in the HB often used to denote the social construct of household are בַּיִת (house), signifying the 'inmates of a house or family' (Ezek 1:21),[78] and בֵּית אָב (house of the father), suggesting a familial relationship characterized by a paternal family relationship (Gen 24:38; 46:31; 47;12).[79] Hence, the phrase כָּל־בֵּיתֶךָ which the NIV translates as "your whole family" (Gen 7:11), is more aptly translated as "all of your house," or as in the NASB, "all your household." Textual and archaeological evidence indicate that the household in ancient Israel was characterized

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[76] Brueggemann, *Isaiah 1–39*, 13.

[77] *HALOT* describes מִשְׁפָּחָה as a group in which the sense of blood relationship is still felt; *HALOT*, 651.

[78] "בַּיִת," 4. *HALOT*, 125. Also used of a rebellious people group (Ezek 2:5).

[79] *HALOT* refers to בַּיִת אָב as a subdivision of מִשְׁפָּחָה (clan or tribe, Num 1:2). "בַּיִת," 4.; *HALOT*, 125. The *bêt-'āb* was only one of several levels of kinship structures in ancient Israel.The term מִשְׁפָּחָה may also be understood to mean 'extended family' or 'clan'. However, although this term appears 300 times HB (154 in Numbers and 42 in Joshua), it rarely appears in the prophetic corpus, but is used primarily to describe the family as part of a tribal confederacy during Israel's pre-monarchial period. It does however, appear in Ps 96:7, and again in Zech 14:17, where it is used to describe the nations as "all the families of the earth." Space constraints do not allow for a discussion of מִשְׁפָּחָה to be discussed in the present work.

by both lineal descent and lateral extension.[80] This means that kinship did not merely consist of a nuclear family as may be imagined by a contemporary understanding of family. Rather the kinship was multi-generational, including all those who were related, either by blood, marriage, adoption, or service. In other words, it referred to all the people and material possessions for whom, and for which the patriarch was responsible. Included within this kinship are: members of the family (Gen 7:11; 12:11; Jer 12:6; cf. Mic 7:6), wives (Gen 20:18), all children born into the household (Gen 14:14), including 'natural' born children (Gen 17:27), as well as those by adoption, servants (Gen 15:31), personal employees (Gen 14:14), herds and livestock (Gen 36:6–7; 50:8), property and possessions (Neh 13:8).

Meyers suggests that the normative framework of kinship or household as a social construct provided the major continuous feature of the family throughout the history of ancient Israel.[81] Wright concurs arguing that the household, with its 'landed property,' stood as the "the basic unit at the center of several spheres of Israel's life."[82] And further,

> Sociologically, the 'father's house' was the most important *small* unit in the nation—as is apparent from the role and functions of the heads of father's houses . . . It was also the primary group within which the individual Israelite found identity and status, as the inclusion of the "father's house" names in formal nomenclature shows.[83]

Illustrative of the contribution of Black's Interactive Theory of metaphor to an understanding of the message of the prophetic text is Perdue's observation that Israel's experience of God was shaped by their experience of the family and household, and that

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[80] Meyers, "The Israelite and Early Jewish Family," 175. See for example, Gen 7:1, 7; 36:6; 45:10; cf. Gen 46:26; Exod 20:8–10, 17; Deut 5:12–15, 21; Josh 7:16–18; Judg 6:11, 27, 30; 8:20.
[81] Meyers, "The Israelite and Early Jewish Family," 174.
[82] Wright, *God's People in God's Land*, 1.
[83] Wright, *God's People in God's Land*, 53. Italics original.

reciprocally, their experience of family and household was shaped by their experience of God.[84] Perdue's comments are also suggestive of Harshav's Frame Semantic approach when he states,

> Indeed, the household not only grounded OT theology in Israel's social reality but also became the primary lens through which to view the character and activity of God, the identity and self-understanding of Israel in its relationship to God, the value and meaning of the land as the *nahālāh* God gives to Israel, and Israel's relationship to the nations.[85]

Goldingay also indicates that for Israel the household metaphor is the "key provider" of theological imagery.[86] However, while the family and household may provide the central framework for the self understanding of Israel,[87] it may be argued that it is not the kinship root metaphor, but rather the body which serves as "the most important *small* unit" which structures the conceptualization of Israel as a social construct in Isa 1:2–9, as will be discussed.[88]

3. The Meaning of Metaphor

Understanding metaphors through the lens of the cultural context of the ANE and the literary context of the HB has allowed for a more informed interpretation of the metaphors. Thus, as a result of this careful analysis of the metaphors, what message has

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[84] Perdue states, "The household of ancient Israel was one of two major social institutions that shaped theological reflection and discourse in the Old Testament and the subsequent formation of its theological traditions. The other social institution was the monarch, followed later by the theocracy of the priesthood and the temple." And further, "Many of the key metaphors for imaging God, Israel the land, and the nations originated in the household; Perdue, "The Household," 225, both. So also, Goldingay, *Old Testament Theology*, 2:538.

[85] Perdue, "The Household," 225–6.

[86] Goldingay, *Old Testament Theology*, 2:538.

[87] Perdue, "The Household," 225. See also Gen 18:19.

[88] Interestingly, Wright generously makes this point for me by choosing terminology from the semantic domain of body in stating that, "the 'father's house' was the most important small unit in the nation—as is apparent from the role and functions of the *heads* of father's houses"; Wright, *God's People in God's Land*, 53. Italics mine. I include Wright's statement here on the basis that it indicates the importance of the abstract concept of 'social construct' to an understanding of Israel, which I will further define in a discussion of the root metaphor body in Isa 1:5–6.

emerged from the text? Verses 2–4 reveal that the God of all that is created has declared his grievance of failed expectation concerning Israel with whom he shares a specific relationship. The relationship was to be characterized by the provision and protection of YHWH and the trust and obedience of Israel, described metaphorically in this passage as a relationship between a father and son as that relationship was understood in eighth century B.C.E. YHWH's grievance against Israel, and specifically in this passage against those who remained in pre-exilic Judah, was that in spite of all the provision and protection (described metaphorically as making strong and building up), which YHWH had provided since the inception of Israel, still Israel did not trust or obey YHWH. This failure to trust and obey is evidenced by the fact that Israel had rejected the provision and protection of YHWH (in contrast to the ox and ass) and by extension, had rejected YHWH, their God (metaphorically, turned the back).[89] But how could this be? What circumstances or environmental factors had caused such an unnatural effect? The unit indicates that Israel's failure to trust (interior action) and obey (exterior action) the provision and protection of YHWH resulted from their failure to know (experiential knowledge) and understand (intellectual knowledge) that it is YHWH who owns and keeps Israel, and that he is therefore the one responsible for their provision and protection.

While the essential role of metaphor to the interpretation of Isa 1:2–4 has been demonstrated, the questions implied by v. 2 remains unanswered: How could this situation have occurred? How is the reader to account for this failure of knowledge and understanding? From the careful exegesis of the metaphors which follow, including

[89] Instead they had looked elsewhere (Egypt and Assyria), and to themselves, for their own provision and protection.

head, heart, sole of foot, injuries and treatments, as well as the verbal metaphor of beating, an answer will emerge in an informed interpretation of vv. 5–6.

B. Isaiah 1:5–6: The Brokenness of Social Relationship

[5] עַל מֶּה תֻּכּוּ עוֹד תּוֹסִיפוּ סָרֶה
כָּל־רֹאשׁ לָחֳלִי וְכָל־לֵבָב דַּוָי׃

[6] מִכַּף־רֶגֶל וְעַד־רֹאשׁ אֵין־בּוֹ מְתֹם פֶּצַע וְחַבּוּרָה וּמַכָּה טְרִיָּה
לֹא־זֹרוּ וְלֹא חֻבָּשׁוּ וְלֹא רֻכְּכָה בַּשָּׁמֶן׃

[5] On what basis would you be beaten again, as you persist in obstinacy?
The whole head sick, and the whole heart faint.

[6] From sole of foot to head, there is no soundness in it, bruises and gash and raw wounds,
Not pressed out, nor bandaged, nor softened with oil.

1. The Function of Metaphor

The shockingly unnatural character of the situation which has developed concerning Judah is emphasized again by the rhetorically fronted question עַל מֶּה ('On what basis?' or 'On what grounds?').[90] The text itself cries out in disbelief, "How is it possible that you would continually choose sickness over health, injury over anointing?"[91] The inclusion of the adverbial עוֹד (still)[92] suggests that from the prophet's perspective, it is a situation not yet concluded. The metaphoric depiction of physical disorder (vv. 5b–6a) is contained within an alternative vision of order, including

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[90] Waltke and O'Connor, indicate that מֶּה in combination with עַל has the sense of 'on what basis?' *IBHS*, 18.3. BDB translates עַל מֶּה as 'upon what grounds?' *BDB*, 554.1.4 (f).

[91] Within the IFR created by v. 2a, the עַל מֶּה might rightfully be understood to mean, "On the basis of all that I have done for you, how could you chose that which warrants punishment?!"

[92] Repetition, duration, continuing to add more. Adverbially as here, meaning again, still; *HALOT*, 795–6.

rectifiable cause (v. 5a) and therapeutic remedy (v. 6b). Although the consequential manifestations of rebellion have been experienced, there remains still the opportunity for Judah to change its course. What threatens the recovery is obstinacy—rebellion compounded by persistence.[94]

In this section, metaphors, including a beaten body, a sick head, a faint heart, the sole of the foot, bruises, welts, and raw wounds combine to suggest the image of a body which has been beaten, and thus create cohesion between the two verses. While some commentators argue that the use of נכה (Hofal: being beaten) may entail imagery of a disciplined servant or slave,[95] the frame of reference established by the metaphors in the previous unit indicates that the imagery pertains to a father and his children. O'Brien suggests that throughout the book, Isaiah presupposes a father as the one who has the right to demand strict obedience of his sons, and to severely punish disobedience.[96] Firstborn sons in particular, as the recipient of the נַחֲלָה (inalienable property, inheritance) and as patriarchs-in-waiting, must necessarily be trained in obedience.[97]

To demonstrate that the father's responsibility for the well-being of the son required strict obedience, the metaphor of a father as a potter who, in shaping or disciplining his son, retains control and ultimately assumes responsibility for the

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[94] Poetic parallelism ties the beating to the obstinacy. Both פֶּשַׁע (v. 2) and סָרָה (v. 5) are from the semantic domain of rebellion. The NASB translates פֶּשַׁע as revolt and סָרָה as rebellion, although *HALOT* suggests that 'obstinacy' for סָרָה is to be preferred. A 'playing with words' may here be intended since *HALOT* suggests a second distinct meaning of סָרָה with the nuance of "unceasing" also used in connection with נכה (beating) in Isa 14:6 מַכַּת בִּלְתִּי סָרָה (unceasing strokes) used to strike the people, which if this were the case plays off the נכה; *HALOT*, 769.

[95] Williamson states that the range of נכה is "sufficiently broad to encompass both imagery and that to which it relates in this context"; Williamson, *Isaiah 1–5*, 61. So also Kaiser who states, "These verses compare the state of the people with that of a slave or a son who is flogged because of persistent rebelliousness (cf. 30:1, 9; also Deut 21:18ff.)"; Kaiser, *Isaiah 1–12*, 21.

[96] O'Brien, *Challenging Prophetic Metaphor*, 79.

[97] O'Brien, *Challenging Prophetic Metaphor*, 81.

outcome is also developed in Isa 64:8–12.[98] However, while even a contemporary audience might concur that a father must necessarily discipline a child that he loves (Prov 3:11–12), to the modern ear the metaphor of a beaten child seems violent and abusive, and therefore unwarranted and repulsive.[99] An important question then which confronts the reader in response to the graphic imagery of violence in the biblical text is of course hermeneutical: How was the intended audience to interpret violent texts? Franke and O'Brien suggest that violent imagery and rhetoric in the prophetic corpus are attempts by means of metaphor to wrestle with the historical experience of the pre-exilic, exilic, and post-exilic communities.[100] Through the text, the prophet offers "language for renaming what has happened to them, reframing their experience."[101] The metaphor provides the concrete language and imagery to grasp the abstract reality embodied by experience.

However, while the imaginative event evoked metaphorically by images of violence to the body may have provided a way for the audience to wrestle with historical experience, for the prophet the metaphor offered the means to communicate the existential reality (truth) inherent in the embodied experience. This demonstrates not only the important role of metaphor in the conceptualization and understanding of abstract realities, but further, and essential to the present argument, it demonstrates the enormous significance of understanding both the cultural and literary context for the event and interpretation of conceptual metaphor within a biblical text. The importance

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[98] O'Brien, *Challenging Prophetic Metaphor*, 78–9.
[99] See for example, O'Brien's response to the violent father imagery in the prophetic corpus; O'Brien, *Challenging Prophetic Metaphor*, 83–6.
[100] "Prophetic texts responded to the historical/political situations in which they were produced"; Franke and O'Brien, "Introduction," x.
[101] Franke and O'Brien, "Introduction," xi. In this way Franke and O'Brien suggest (if unintentionally) the importance of Frame Semantics to the understanding of metaphors as conceptualized within a community.

of an ANE worldview to an understanding of ANE metaphors once again commends itself. The ancient audience would not have criticised the son's beating. Instead, on the basis that the rebellion of a child would result in disgrace and dishonour for the family (and by extension, the community, Prov 19:26), it is the rebellion of the sons which would have caused the ancient audience to wince.[102] Deuteronomy makes clear the enormity of the offence of a defiant and unrepentant son, and its prevailing consequence (Deut 21:18–21). The metaphor must be viewed through the frame of this literary and socio-historical context. Punishment is here understood as leading to right activity for the benefit of child, family and community in contrast to abuse which has as its goal destruction.

The metaphorical verbal action נכה (beat) in v. 5a creates a doorframe of trauma through which to enter the vision which follows in vv. 5b–6. The all-encompassing nature of the effects of obstinacy are expressed in a rapid succession of concrete images of head, heart, sole of foot, bruises, welts, and raw wounds as metaphors describing various elements of the abstract relational construct of Israel. When combined, this metaphor cluster suggests a root metaphor for the unit, namely ISRAEL IS A BODY. However, before the root metaphor is considered, each individual metaphor will be interpreted through the appropriate frames of reference including both the literary and culturally specific socio-historical contexts in which the metaphors emerged.[103]

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[102] Darr, *Isaiah's Vision*, 55.

[103] This approach has not always been evident in scholarship. Several commentaries fail to include a discussion of individual metaphors, choosing instead to discuss only a dominant model or image. See for example, Kaiser whose only reference to the body metaphor in vv. 5–6 is to say, "Only a few comments are necessary on the medical aspect of the passage." No mention is made of the metaphoric meaning of any individual element; Kaiser, *Isaiah 1–12*, 20. Similarly, Williamson states, "The head and the heart are clearly intended to demonstrate that the sickness is all encompassing and deep-rooted." There is no mention of individual metaphors; Williamson, *Isaiah 1–5*, 62. Since each individual metaphor delineates the meaning of attendant metaphors within a cluster, therefore, the contribution of each metaphor is

Subsequently, the root metaphor will be shown to provide an additional frame through which each of the individual metaphors must be interpreted. Therefore, following a discussion of each metaphor, a contextual understanding of body will be presented.

2. The Semantic Domain of Metaphor

a. Head Metaphor

The poetic parallelism so characteristic of Hebrew poetry emphasizes the nature of the ailment in v. 5b: כָּל־רֹאשׁ לָחֳלִי וְכָל־לֵבָב דַּוִי (The whole head sick, and the whole heart faint.) But what is intended by head and heart? Through the frame of a Western post-Enlightenment worldview, images of head are understood as pertaining to the intellect (e.g. the genius mouse's large head in *Pinky and the Brain*), while the heart suggests love and the seat of the emotions (e.g. heart shaped Valentine's Day cards). Is it possible that the same metaphoric image could be employed within two distinct socio-historical cultural contexts? Yes. Will the emergence of the same image within two distinct socio-historical and cultural contexts produce the same metaphoric meaning? It is the foundational argument of the present work to say a resounding, 'No!' While the findings of Lakoff and Johnson have led us to recognize that metaphors emerge from a shared conceptual domain, it is the work of Harshav, Shead and others in the field of Frame Semantics who argue correctly that a conceptual domain is dependent upon a contextual frame for meaning. This argument is supported by Caird's observation concerning historically particular scientific knowledge as influencing the emergence of body metaphors. As Caird states, "When 'head' is used metaphorically in the Bible, we

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essential to an authentic understanding of the whole vision. The consideration of several metaphoric elements of each distinct unit suggests the contribution of the present work to a study of Metaphor Theory for interpreting prophetic metaphor.

must beware against supposing that what is meant is 'controlling intelligence', since the ancient world knew nothing of the function of the brain, but spoke of the heart as the seat of thought."[104] Therefore, research into relevant historically particular data of a prophetic metaphor must be considered to determine an informed interpretation.

As the highest and most prominent part of the physical body, the head provided the structural framework for the conceptualization of the abstract concept of leadership and authority in the ANE worldview.[105] Specifically, the head represented the 'office' or social administration of authority as embodied in a specific person and/or place. In Israel (as part of the ANE cultural context) the head also indicated leadership, including the government (the king, judges, and officials),[106] the priesthood (the High Priest and the senior administrators of the Temple), and by extension, Jerusalem itself—as the metaphorical embodiment of authority in the concrete geographical construct and spatial location of both royal palace and Temple.

As the spatial location of seeing, smelling, hearing, speaking, and eating, the head was understood as a primary physical construct of interaction with the 'other' outside of self (with God, with humanity, and with Creation). As such, the head often became metaphorized in the HB as a concrete spatial construct for the embodiment of abstract symbolic action (Gen 28:18–19). For example, the head was the focal point for blessings received (Gen 49:26; Prov 10:6). The head was also the spatial construct where guilt was confirmed (Josh 2:19; 2 Sam 3:29; 1 Kgs 2:37, 44; Esth 9:25), and atonement was realized (Lev 14:18, 29). When a priest or king was consecrated to a

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[104] Caird, *The Language and Imagery of the Bible*, 68.
[105] *DBI*, 367.
[106] See for example Isa 22:15–19 in which the Lord chastises Shebna for his self-serving office (cf. 2 Kgs 18:37; Isa 22:15).

specific service on behalf of the whole community, his head was anointed with oil (Exod 29:6–7; Lev 8:12; 2 Kgs 9:3, 6; Ps 133:2). In this way, the head was a synecdoche used to represent the whole construct of body as indicative of the role of leadership to represent the community.[107]

The metaphorical conceptualization of king as head of the social construct of Israel (modeling justice), and priest as head of the spiritual construct of Israel (instructing in righteousness), provides the conceptual framework for understanding their roles of embodied leadership and representation; particularly in the incarnation and administration of justice and righteousness.[108] As the aggregate of its leadership, Jerusalem was likewise to be the metaphoric head of Judah as the spatial embodiment of justice and righteousness.[109] For this reason Jerusalem, including the royal palace (king), Temple (priest), and city (inhabitants), was called to a particular responsibility for the corporal integrity of Israel. Therefore, it may be discerned that the sickness of the whole head in Isa 1:5 is the sickness of the whole leadership of Judah, including in particular

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[107] The literary term *synecdoche* is used by traditional rhetoricians for the special case of metonymy (using one entity metaphorically to refer to another that is related to it), in which the part is representative of the whole. Appropriate to the present argument, Lakoff and Johnson offer as an example of synecdoche: "There are a lot of *good heads* in the university. (= intelligent people)"; Lakoff and Johnson, *Metaphors We Live By*, 36. Italics mine. This demonstrates once again the need for an understanding of the relevant culturally distinct framework to inform an interpretation of metaphor.

[108] For the administration and embodiment of justice by the king, see 1 Kgs 3:28; 10:9/2 Chr 9:8; Pss 72:2–4; 99:4. For the embodiment of righteousness by the king, see Pss 72:1; 99:4. For the embodiment of righteousness by the priest, see Ps 132:9. The terms כֹּהֵן (priest) and צֶדֶק (justice) do not appear together in the HB.

[109] Of note is Melchizedek (Gen 14:18–20), whose name King of Righteousness was perhaps more of a title than a personal name (emphasized by being written in Gen 14:18 and Ps 110:4 as two lexemes joined by a *maqqēp*, מַלְכִּי־צֶדֶק), is the earliest biblical reference to a king of Salem and possibly the first biblical allusion to Jerusalem (Gen 14:18–20). Astour indicates that the occurrence of Abraham's encounter with Melchizedek "affirms that the priesthood of the supreme God, the creator of the world, had existed in Jerusalem not since Solomon but from before Abram's arrival in the promised land; that the priest of God Most High was at the same time the king of the city"; Astour, "Melchizedek," 4:684. The first specific reference to Jerusalem is found in Josh 10:1–4 pertaining to Adoni-zedek, king of Jerusalem, who formed a coalition with neigbouring kings and attacked Gibeon, NW of Jerusalem. Joshua defeated the coalition, but Jerusalem was not conquered until the time of David (2 Sam 5:6–7); King, "Jerusalem," 3:747.

those identified with Jerusalem, as the head of the body of Judah, as the remnant of Israel.[110]

b. Heart Metaphor

Wolff identifies לֵבָב (and its more common form לֵב, translated as 'heart') as "the most important word in the vocabulary of Old Testament anthropology."[111] While the heart is a common characteristic of all humankind and therefore seemingly universal in its imagery, this assumption proves more detrimental than beneficial for an authentic interpretation of the heart as metaphor in Isa 1:5–6.[112] Consideration of anthropological evidence from both the canonical context and extra-biblical sources will demonstrate that the heart metaphor must be interpreted through the framework of both literary and cultural contexts for a more legitimate understanding of its meaning in the Isaian text.

While a modern metaphor of a strong heart may indicate physical stamina or emotional well-being, biblical evidence indicates that for ancient Israel far more than

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[110] For the metaphoric expression of king as head, see Josh 11:10; Jer 13:18. For the priest as head, see Exod 28:1–4. For Jerusalem as head of Israel in Judah, see Isa 37:22. In the same way that the concrete body metaphor structured the conceptualization of abstract relational constructs in the ANE beginning with family, so also the head metaphor gives structure to the conceptualization of the role of father in relationship to the family (Num 1:4). This may indicate that *the whole head sick* is also suggestive of the failure of the fathers as representative head of the family and household in Israel.

[111] לֵבָב occurs 252 times in the HB. Its more common form לֵב, occurs 598 times. Together with the Aramaic form in Daniel it occurs in total 858 times, which Wolff indicates is the most common occurring anthropological term in the HB; Wolff, *Anthropology of the Old Testament*, 40. In contrast to other terms such as בָּשָׂר (often translated 'flesh'), which is also used in reference to animals, לֵבָב is applied almost exclusively to humans. There are also 26 references in the HB to the heart of God. For example, the choices God makes are described as being according to his heart (1 Sam 13:4). Also, what God himself intends, and acts to bring about, is characterized as that which is in his heart and soul (1 Sam 2:35). When God's plans change, the ancient writers do not describe God as changing his mind (a contemporary metaphor), rather in the contextual domain of ancient Israel the HB describes God as changing his heart (1Sam 10:9).

[112] Wolff observes that it is this universality which too often "leads our present-day understanding astray." For this reason Wolff rightly argues for context as frame in stating, "The extreme relevance of the word for anthropology demands a semantic re-examination on the basis of the argument of the respective passages, that is to say here, on the basis of the connections between the statements that are made"; Wolff, *Anthropology of the Old Testament*, 40 both.

physiological function or emotions are in view in this text. Authors of the HB employ the metaphor of a human heart to describe the inward life as that which determined outward activity (Isa 29:13). Such interior activity includes for example: thought (both good, 1 Kgs 8:17; and evil, Gen 6:5), knowledge and understanding (Deut 18:21), judgment and discernment (1 Kgs 3:9, 12), attentiveness (Prov 2:2), memory (Deut 4:9), intention (Gen 6:5; 8:21), planning (Exod 14:5), and motivation (Exod 25:2). Indeed, the heart, with its rhythmic beating which stopped only in death, was understood in the ANE as representative of the interior life or will which, by extension, determined the embodied activity of life.[113] Wolff concurs stating, "The essential activities of the human heart are in the Bible mental and spiritual in kind."[114] For this reason, in knowing all 'interior' human activity, God is characterized as looking at the heart (1 Sam 16:7). Since the interior will determines action, accordingly in the HB, when God moves people to action, he puts it in their heart to do (Exod 35:34). However, when someone chooses to follow their own plan, they are characterized as acting according to the stubbornness of their heart (Jer 16:12; 18:12). Disobedience is characterized as a rebellious heart (Jer 5:23), and as a heart turning or moving away from God (Deut 17:17; 29:18; Isa 57:17). The sin of unfaithfulness is described in the HB as having an uncircumcised heart (Lev 26:39).[115] Therefore, when the author of Deuteronomy wrote that YHWH would circumcise Israel's heart (לֵבָב singular noun, 30:6), it was a metaphor of God's procreative activity for the fecundity of their complete inner being—not merely their physical or emotional response as may be understood from a modern

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[113] *DBI*, 368.

[114] Wolff, *Anthropology of the Old Testament*, 44.

[115] For this reason when YHWH declared, "The days are coming that I will punish all who are circumcised and yet uncircumcised" (Jer 9:25), he is not referring to the nations who are uncircumcised, but rather to Israel who is uncircumcised of heart (Jer 9:26).

conceptualization of heart—but in the entirety of their thinking, valuing, planning, intending, and choosing, including their collective will. In the conceptual domain of ancient Israel the instruction to love the Lord with all your heart (Deut 6:5) was a metaphoric statement, not of strong, warm feelings toward God as might be understood through the frame of a modern conceptualization of heart, but of valuing the will of God in the ordering of all human interior activity (Deut 26:16).

And further, when someone is described as having a heart that is weak or faint in the HB, they are characterized as being in anguish (Jer 4:31; Lam 1:22), sorrowful and ill (Jer 8:18–22), weary and afraid (Job 23:16; Ps 61:2; Jer 51:46), also as languishing (Lam 2:11), sometimes from wounding (Lam 2:19), or hardship (Isa 57:16). In this languishing state the body is vulnerable to attack. Wolff argues that it was primarily in sickness that Israel learned to recognize the heart as "the central and crucially vital organ (cf. Isa 57:15; Ps 37:15)."[116] The faintness of heart metaphor provides the concrete framework to structure a conceptualization of the chaos and disorder in the abstract spiritual reality of Israel's unhealthy inner posture toward YHWH as a result of their lack of understanding.

Based on the evidence that in the ANE the heart referred to the entirety of the interior life, an informed interpretation reveals that YHWH's grievance was not limited to Israel's external activity. While the behavioural manifestation of rebellion was indeed odious to YHWH (cf. 1:11–17), it has been demonstrated that the source of the malady was the deep inner orientation of Israel's collective will, including thoughts, intentions, discernment, and choices. Indeed, von Rad argues that it is Israel's attitude which determines whether its relationship to God is healthy and in order. He states, "For

[116] *Wolff, Anthropology of the Old Testament*, 42.

Isaiah, the administration of justice displays most clearly man's [sic] attitude to God."[117] Therefore, on the evidence of this understanding of 'heart' and 'faint' in the conceptual domain of ancient Israel, the whole heart faint metaphor may be understood as a powerful yet concise word picture drawn in Scripture to capture a vision of the disordered interior life and will, and therefore languishing existence of the people of Judah. While the leadership in Jerusalem may have been held to a higher account, the faintness of heart indicates that the common people were also suffering the consequences of rebellion, which resulted from a lack of knowledge and right understanding, This interpretation connects the 'whole heart faint' metaphor in v. 5 to the knowing/unknowing metaphor of the brute beasts in v. 3. Indeed, when the biblical author observes that Jerusalem has stumbled and Judah has fallen, it is because their speech and actions, as originating from the inner will, are against the Lord, to passively resist and actively rebel against his glorious presence (Isa 3:8).

c. Sole of Foot to the Head Metaphor

Before considering an interpretation of the sole of foot to head metaphor, each image within the merism must be considered individually. Within the literary frame of the HB, the foot figured not only in the semantic domain of body, but also in the conceptual domain of spatial constructs as something low. This may have originated from the same conceptual metaphor which structured authority as up or high (head), and humility, submission or inferiority as down or low. Vanquished enemies, for example, were described as being under the foot of the conquerors (Josh 10:24; 1 Kgs 5:3; Ps 8:6; Isa 49:23; Mal 4:3). Accordingly, to fall at someone's feet was an action which

[117] Von Rad, *Old Testament Theology*, 2:149.

indicated submission, respect, and reverence (1 Sam 25:24; 2 Sam 22:39; Esth 8:3). To be humiliated was to be trampled under foot (Isa 26:6). The foot was often illustrative of authority over a person or a place.[118] A person's authority or ownership over land was illustrated by the metaphor of that which their foot had touched (Deut 2:5; Josh 1:3; Ps 122:2; Isa 37:25), and losing their rights over land was described as the place where their foot no longer touched (2 Chron 33:8). A measurement of land could be constructed by the foot (Deut 2:5).[119]

Specifically, the sole of one's foot embodied the concept of connectedness to the earth, in general (Gen 8:9; Isa 37:25, where YHWH has metaphorically touched the earth with the sole of his foot), and to explicit land in particular (Deut 11:24; Josh 1:3).[120] This ANE biblical Hebrew conceptualization of the foot, and specifically the sole of the foot, must be accommodated within the merism of *the sole of the foot to the head* for an informed interpretation of the metaphor cluster in vv. 5–6. In the ANE the sole of the foot to the head represented the entirety of the body (Deut 28:35; 2 Sam 14:25; Job 2:7), and in this case the social body, as will be described below.

d. Injury and Healing Metaphors

The bruise and gash and oozing wound metaphor cluster is from the semantic domain of injuries, which describes in detail the lack of soundness (מְתֹם) identified in v.

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[118] *DBI*, 280.

[119] This is a metaphor which has survived in Imperial measurement.

[120] A distinction of the sole of one's foot indicated a bare foot. Being barefoot in the HB was a sign of humiliation either in reverence (Exod 3:5), or in judgment (Deut 28:56, 65; Isa 20:2). Also, the movement of a foot's step was used to represent the embodiment of action (Ps 56:13; Isa 58:13). Human activity which is in line with the will of God is characterized as walking with or before God (Ps 56:13). God is said to protect the feet of his faithful ones (1 Sam 2:9). When the law of God is one's heart, then the footstep will not slip (Pss 37:31; 66:9). Alternately, choosing an action which is sinful was be characterized as feet that slip or stumble (Ps 73:2). This is still in the conceptual domain of connected to the earth since the human embodiment of will and decision is enacted on the earth in the physicality of the human body which is made of the dust of the earth.

6a.[121] While a bruise or cut may be viewed as an inconsequential injury in a contemporary cultural context, in the ANE injuries were stark and powerful images of enormous consequence.[122] Such bodily harm, even when accidental, presented a serious threat to an individual's life and to the existence of the community.[123] Berquist characterizes the ancient worldview as follows:

> [In an ANE worldview] whole bodies have firm boundaries that cannot be traversed except in carefully defined situations. In almost all cases, breaking the barriers of the body violates the wholeness. Such is the case, for example, when . . . the body is cut. Broken boundaries render the body unwhole, and therefore unclean.[124]

By analyzing body rhetoric in ancient cultures Douglas found that primitive societies often organized themselves around systems of purity and impurity and/or safety and danger. Using the terminology of pure and impure, Douglas refers to those conditions, which provide for full participation in or exclusion from society respectively.[125] Broken bodies existed outside established norms for the community. The community set strict penalties and boundaries against them.[126] Unclean bodies were excluded from worship. Therefore, in Israel, woundedness portended isolation from community. The damaged body, pushed to the margins of society, had no social connection. Also, if a body were bruised and not restored, then the person's productivity would suffer, sometimes permanently, raising the likelihood that they would no longer contribute to the economic

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[121] In the interest of space פֶּצַע (bruise), חַבּוּרָה (gash or welt), and וּמַכָּה טְרִיָּה (oozing wound), will be considered together as injuries to the body. In a full exegesis of this verse on its own, each individual metaphor should be considered in detail for an informed interpretation.

[122] *DBI*, 127.

[123] Berquist states, "In ancient Israel, a mutilation made a difference in the body, but it made an even greater difference within the society"; Berquist, *Controlling Corporeality*, 31.

[124] Berquist, *Controlling Corporeality*, 40.

[125] Douglas, *Purity and Danger*.

[126] Berquist, *Controlling Corporeality*, 31.

survival of the entire community.[127] Furthermore, a sick or injured body would be more vulnerable to attack.

Not pressed out, nor bound up, nor softened with oil. This metaphoric language describes the procedures which aided the healing of injuries in the ANE.[128] Extra-biblical evidence to support this statement is found in a Babylonian letter which states, "Send me two measures of oil in a pot. A dog bit a man and I will bandage. Send the oil."[129] In the HB, open wounds were bound up (חֲבֻשׁוּ, 1:6), by a surgeon or healer (חֹבֵשׁ, cf. Isa 3:7). Failure to squeeze out infection or to apply oil would mean further loss of strength to the person who had been weakened through injury or illness (cf. Ezek 34:4). Here again, metaphors are functioning to structure a concrete realization of an abstract concept, in this case brokenness and decay.

In an integration of metaphors it becomes evident that the body which suffered injury from beating was a body which was already weakened and susceptible. In the historically material reality of the eighth century Judah and Jerusalem, Israel was a people beaten by military assault. In the literary context of Isaiah there is evidence that Assyria was indeed the rod of YHWH's anger in response to Israel's rebellion (Isa 10:5, 15, 24–25). Yet the penetration of Israel's borders occurred as a result of the weakened health of the body as a result of the failure to know, understand, discern, and act according to the sovereignty of the Holy One of Israel. Emerging from the realized experience of the physical suffering of the inhabitants of Judah (most likely at the hands of the invading Assyrian army), the metaphor of a beaten body functions to structure a

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[127] Berquist, *Controlling Corporeality*, 31.
[128] See King and Stager, *Life in Biblical Israel*, 97.
[129] *CAD*, 17:1 327.

concrete framework for the abstract conceptualization of the brokenness and decay of social relationship which results from Israel's distorted relationship with YHWH. However, at this point, inherent within the metaphoric depiction of physical disorder (vv. 5b–6a) remains the possibility for wellness. Although the consequential manifestations of rebellion have been experienced, there remains still the opportunity for Judah to gain understanding. The body is beaten and bruised, but not dead.

e. Root Metaphor: Body

The head, heart, sole of foot, and injury metaphors combined indicate that the dominant model (or root metaphor) which structures the abstract social construct of Judah and Jerusalem (Israel) in this unit is the concrete physical construct of a human body – a conceptual metaphor emerging from Israel's essential embodied experience.[130] The conceptual metaphor of body creates the literary space where the reality of the collective experience of Israel intersects with the judgment of God. It is in the context of social relationship seen in the nakedness of the beaten, bruised and oozing body that the tension between YHWH's relational expectation and Israel's rebellion is exposed.

To better understand the human body as root metaphor or dominant model within Isa 1:5–6, it is necessary to understand the relevant social and cultural significance of the body in the ANE in general, and in ancient Israel in particular, since as Berquist has observed, the process of defining the body is a social and cultural matter.[131] Berquist states,

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[130] In this way the metaphor cluster also delineates the metaphoric action since that which has received the action of beating is not a drum, nor a rug, but a body.

[131] For example, Berquist states, "Cultures define and redefine their politics and organization through their discourse about the body." And further, "Culture defines bodies through certain shared expectations about what constitutes the body, which bodies are best, and what practices of the body are valued or not. In such

> Watching the body is the same thing as observing society. Israel developed an idea of what the whole body was like, and this image changed throughout time as ancient Israel developed a discourse and social practice of the body in parallel with its conception of the larger society.[132]

For this reason, information pertaining to the semantic domain of body must be characterized by historical and cultural particularity. In his monograph concerning the body and household in ancient Israel, Berquist shifts the focus from bodies as anatomical and biological objects to social and cultural constructs, stating, "Bodies are the central locations for creating and negotiating social reality."[133] Douglas extends the point further, stating:

> The body is a model which can stand for any bounded system. Its boundaries can represent any boundaries which are threatened or precarious. The body is a complex structure. The functions of its different parts and their relation afford a source of symbols for other complex structures. We cannot possibly interpret rituals concerning [processes of the body] unless we are prepared to see in the body a symbol of society, and to see the powers and dangers credited to social structure reproduced in small on the human body.[134]

Indeed, ancient Israel's understanding of social reality corresponded to its conception of the body as evidenced by the fact that its social constructs of family, household, and community correspond to the perceived realities of the body as have been and will be demonstrated.[135] Consequently, Israel developed a discourse and social practice of the body in parallel with its conception of the larger society.[136] In other words, how the

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ways the culture defines itself as well. The culture's rules about the body manifest the values of the culture . . . The culture and the body cannot be adequately understood apart from each other"; Berquist, *Controlling Corporeality*, 11 and 6, respectively.

[132] Berquist, *Controlling Corporeality*, 11.

[133] Berquist, *Controlling Corporeality*, 10.

[134] Douglas, *Purity and Danger*, 115.

[135] This is consistent with Lakoff and Johnson's CMT as it pertains to "Entity and Substance Metaphors," in which they argue that human purposes typically require the imposition of abstract boundaries "that make physical phenomena discrete just as we are: entities bounded by a surface." And further, "When things are not clearly discrete or bounded, we still categorize them as such"; Lakoff and Johnson, *Metaphors We Live By*, 25.

[136] Berquist, *Controlling Corporeality*, 11.

society should function was analogous to how the body should function.[137]

Indicating the ancient relationship between body and household, Berquist states, "To study the body is to explore the household that produced physical bodies and that formed the social matrix that constructed the understanding of the body."[138] Indeed, it is the root metaphor of body, which may be characterized as the smallest unit in the understanding of Israel as a social construct.[139] The kinship relation is central to self-conceptualization, but even the kinship relationship finds its framework in the construct of the body. Indeed, even more intimate than the relationship between family members is the relationship between body parts, which represents a relationship for life. The findings of both Berquist and Douglas allow us to conclude that the body is a model or construct which may provide the framework for any bounded system.[140] Its boundaries can represent any borders which are vulnerable or threatened.[141] This provides essential insight for interpreting the metaphors in Isa 1:2–9.

3. The Meaning of the Metaphor

What then is the meaning which has been derived from the text as a result of an analysis of its metaphors? Verses 5–6 reveal the consequences of Israel's rebellion in its decision to reject the provision and protection of YHWH, and indicate the result of

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[137] Berquist, *Controlling Corporeality*, 11.
[138] Berquist, *Controlling Corporeality*, ix.
[139] See Wright's statement: "Sociologically, the "father's house" was the most important *small* unit in the nation—as is apparent from the role and functions of the heads of father's houses . . . It was also the primary group within which the individual Israelite found identity and status, as the inclusion of the 'father's house' names in formal nomenclature shows"; Wright, *God's People in God's Land*, 53. Like Wright, Goldingay also identifies the family as the basic unit of social construct for Israel: "The First Testament does not attach any distinctive positive significance to nationhood over against other forms of community. It is simply the family writ large, a symbol of the fulfillment of God's purpose to fill the world"; Goldingay, *Old Testament Theology*, 2:534.
[140] *DBI* also indicates that, the image of the body is deeply integral to culturally specific worldviews, in which the body is may even be viewed as a microcosm of the cosmos"; *DBI*, 102.
[141] Douglas, *Purity and Danger*, 115.

Israel's failure to know and understand. While the focus of the passage is the crisis of Israel's rebellion, the question arises, 'How is a child to know (experiential knowledge) and understand (intellectual knowledge) a parent's expectation unless they are shown (modelled), and taught (instructed)?' While the metaphors in vv. 2–4 reveal that YHWH held the people of Israel responsible for rebellion, vv. 5–6 reveal that Israel's failure to trust in the provision and protection held consequences for the whole social body including the entire leadership (whole head) which had failed to instruct Israel to know YHWH, and to understand his will. It was a failure of the government (royal palace, including king and judges), who by the administration of its office was to exemplify (model by example) the justice of God. It was a failure of the priesthood (Temple), whose role it was to instruct in Torah as the expressed will of YHWH.[142] In other words, the leadership of Israel was responsible to teach Israel to experientially know YHWH in the historically realized external activity of his justice, and to intellectually understand his will in the conceptualized and expressed interior activity of his righteousness. But the leadership itself was part of the people group of Israel who failed to know and understand and this failure was experienced directly by all members of the community from the lowest of citizens (foot) to the king (head). The relational brokenness is experienced metaphorically in vv. 5–6 as physical brokenness (bruises, welts and raw wounds), but as has been demonstrated, the metaphor indicates that the unit speaks to the brokenness of social relationship (Israel as a social body). It remained a crisis ignored and a situation unaddressed (not pressed out or bandaged nor softened with oil).

[142] In light of the semantic frame established by the metaphors in Isa 1:2–4 it may also be inferred that it was the patriarchs, as head of the kinship, and by extension even fathers, as head of the family, who had failed to exemplify the justice and righteousness of YHWH by their life and in the direct instruction of their sons as the next generation of Israel.

Though grace is shown to the wicked, they do not learn righteousness; even in a land of uprightness they go on doing evil (Isa 26:10, NIV). The question remains, 'What happens when an ailing body is neglected?' The foot metaphor and its sematic domain of connectedness to the land provides a semantic link to the next unit in which an interpretation of the metaphors provides the answer.

C. Isaiah 1:7–9: The Brokenness of Environmental Relationship

[7] אַרְצְכֶם שְׁמָמָה
עָרֵיכֶם שְׂרֻפוֹת אֵשׁ
אַדְמַתְכֶם לְנֶגְדְּכֶם זָרִים אֹכְלִים אֹתָהּ
וּשְׁמָמָה כִּמַהְפֵּכַת זָרִים׃

[8] וְנוֹתְרָה בַת־צִיּוֹן
כְּסֻכָּה בְכָרֶם
כִּמְלוּנָה בְמִקְשָׁה
כְּעִיר נְצוּרָה׃

[9] לוּלֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שָׂרִיד כִּמְעֵט
כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ׃ ס

[7] Your land – a wasteland:
Your cities are being consumed by fire;
Your agricultural land – in your presence – foreigners are devouring her.
A wasteland – as when overthrown by strangers.

[8] So she is left, Daughter Zion:
Like a booth in a vineyard,
Like a guard tower in a cucumber field,
Like a city besieged.

[9] If the Lord of Heaven's Armies had not left us at least a few survivors,
Like Sodom we would have become, like Gomorrah we would resemble.

1. The Function of Metaphor

In an *inclusio* so characteristic of Hebrew poetry, a shroud of desolation wraps itself metaphorically around the entire vision of the land in v. 7 by the parenthetical placement of שְׁמָמָה (waste, desolation) at its beginning and end (cf. Ezek 7:27).[143] In this way the wasteland metaphor lends cohesion, not only to the verse itself but to the entire unit, since the vision of שְׁמָמָה introduced at v. 7a is re-imagined by means of the Sodom and Gomorrah metaphor in v. 9b. The larger inclusio is established linguistically by the metaphoric action of subjugation, identified in v. 7 as the מַהְפֵּכָה (overthrow) which creates the wasteland, and the introduction of the Sodom and Gomorrah metaphor.[144] Furthermore, since Isa 1 (as part of Isa 1–5) functions as an introduction to the book of Isaiah, then subsequent depictions of the spatial consequences of rebellion envisioned as a metaphor of desolation may be said to lend cohesion to the literary piece as a whole.[145]

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[143] An *inclusio* is a literary device based on a concentric principle, which creates a parenthetical frame by placing similar material at the beginning and end. It is a recognizable feature of biblical Hebrew and is often used to mark the limits of a unit or for pragmatic emphasis. Identifying the literary importance of repetition in Hebrew poetics, Schökel states, "Repetition is such a frequent phenomenon [in Hebrew poetics] that it needs some kind of classification." And further, "When the word is repeated at the beginning and at the end . . . this is an *inclusion*. It is a frequent technique for marking the limits of a poem . . . Sometimes it is used to emphasize an important word. A minor inclusion is one which does not extend to the whole poem, but simply to one of its sections. The inclusion is strengthened when more than one word is repeated"; Schökel, *A Manual of Hebrew Poetics*, 78 and 76, respectively.

[144] Every biblical occurrence of מַהְפֵּכָה (overthrow) in the HB is used in reference to Sodom and Gomorrah (Deut 29:22; Isa 13:19; Jer 49:18; 50:4; Amos 4:11). See *HALOT*, 553.

[145] See for example, Isa 6:11 – a vision of the desolation of the land as YHWH's judgment on rebellion; and 62:4 – a vision of restoration expressed as no longer a wasteland. Williamson correctly states, "Chapter 1 functions now as an introduction to the book as a whole. Though it includes material of different dates, including a good deal from Isaiah himself, it has been assembled and edited as a unity at a late stage in the development of the book"; Williamson, *Isaiah 1–5*, 3.

Secondly, metaphors in this unit function to introduce central themes such as judgment, and remnant.[146] For example, the Sodom and Gomorrah metaphor is a highly visual, canonical literary tradition suggesting the historically realized effects of YHWH's judgment on exceeding wickedness and rebellion (Gen 19:24–28; cf. 13:13). And further, the Sodom and Gomorrah metaphor introduces the theme of remnant—on the one hand by antithesis, since unlike the cities of Sodom and Gomorrah themselves, YHWH is said to have left Judah a few survivors (v. 9a), and on the other by resemblance since the semantic domain of the Sodom and Gomorrah metaphor entails the salvation of Lot and his daughters (cf. Gen 19:15–16).[147] Thus, metaphor functions in this unit to introduce themes of judgment in response to rebellion, and the hope of salvation for a remnant.

And thirdly, while it is not uncommon for a participle to follow the subject in biblical Hebrew word order, the placement of the land, city, and field metaphors as fronted object in v. 7 may be understood as pragmatic emphasis of the visual evidence of שְׁמָמָה (desolation).[149] It is an emphasis by means of metaphor which suggests the hermeneutic frame. The parenthetical land metaphors, including a burned city, and devoured agricultural land (v. 7), together with Sodom and Gomorrah (v. 9) function to provide a concrete framework to conceptualize the barrenness of desolation as the frame

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[146] Oswalt identifies judgment as key theological theme throughout Isaiah; Oswalt, *The Book of Isaiah*, 39–40. Watts states that the remnant theme is "important to the Vision of Isaiah"; Watts, *Isaiah 1–33*, 91.

[147] Contained within the Sodom and Gomorrah metaphor is the irony of the remnant theme which assumes a massive reduction of population but also implies that at least something or someone remains.

[149] See "The Semantic-Pragmatic Functions of Word Order," and in particular "Semantic-pragmatic functions of fronting," which states, "The fronting signals that an entity, an aspect of an entity or an event is the focus of an utterance." Van der Merwe, et al., *BHRG*, 47.2i. Italics original. Notice that the first three fronted objects are distinguished by a second person plural pronominal suffix (כֶם־) indicating Israel's possession of the land. In contrast, the fourth object (שְׁמָמָה) is without the possessive pronoun, emphasizing that, not only is the land a wasteland, but it is a land overthrown by strangers, and therefore a land which Israel is at risk of no longer possessing.

(IFR), through which the reader will interpret the aftermath of judgment, as envision by the bracketed metaphor cluster in v. 8. It has been demonstrated in vv. 7–9 therefore, that prophetic metaphor has functioned by creating cohesion within the unit, suggesting important themes, and establishing a frame through which this unit should be perceived. The question remains concerning how these metaphors should be interpreted.

Commenting on the movement from the body metaphor in vv. 5–6 to the desolation of the land in v. 7, Williamson makes a common and understandably erroneous assumption evidenced by the statement, "From metaphor, the passage turns to reality" — erroneous unless by "reality" Williamson intends to further suggest 'metaphor,' which is doubtful.[150] Presumably Williamson is using the term 'reality' here to refer to the historically material situation on the ground. However, while the movement of the text may be intended to lead Israel from an interpretation of prophetic metaphors to an interpretation of the material reality before them, we are dealing here with the text, and in the text the vision is expressed by means of prophetic metaphor. Prophetic metaphors present reality, and as such are vital to the text.

Although the metaphors have emerged from, and therefore, may reflect the historically material embodied reality, the text itself must not be interpreted merely as a narrative report of historical events. The prophetic text, including v. 7, is poetic literature with a theological purpose. Indeed, the environmental disruption and distortion envision the state of the brokenness of the Divine-human relationship as a result of rebellion whether experienced historically in the concrete geographical construct of land

[150] Williamson, *Isaiah 1–5*, 63. I am also mistaken of course if by 'reality' Williamson intends a philosophical or existential meaning as 'the state of things as they actually are' such as 'truth.'

(itself a material metaphor), or by the occurrence of prophetic metaphor in the text.[151] While the text alone may be insufficient to communicate the fullness of reality, here reality is nonetheless embodied in the words of metaphor.[152] In other words, contrary to Williamson's statement, the passage does not move 'from metaphor to reality,' instead, the passage moves from metaphor to metaphor.

The confusion should not be unexpected on the basis of Lakoff and Turner's, and Feldman's arguments, that metaphors emerge from the conceptualization of embodied experience, and further delineated by Shead as occurring within a historical community. Indeed, metaphors resonate so closely with the embodied experience from which they emerge as to become almost indistinguishable from the embodied experience itself. Admittedly, to discern the layers between the portrayal of the abstract relational construct of unnatural rebellion, by means of a metaphor expressed as the concrete geographical construct of wasteland, employed to interpret the embodied historically material reality of life lived within a land that is in fact a wasteland, no doubt presents a hermeneutical challenge for the reader. And herein lies the benefit of interpreting the passage by means of a Frame Semantic approach. For the sake of argument, if we understand the historical ExFR to be the Assyrian Crisis, then indeed the land was a wasteland. But in order for Israel to 'see/hear' and subsequently to 'understand,' then the chaos of the embodied experience must be interpreted. To this end, Isaiah employs prophetic metaphor. Emerging from eighth century Judah's historically particular conceptual domain, the wasteland metaphor provides the means by which the prophet creates powerful word-pictures to challenge and instruct the people for the purpose of

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[151] The historically realized embodied experience is itself a material metaphor in that it provides a concrete framework to conceptualize an abstract concept.
[152] See John 1:1 and 14:7.

interpreting reality, and for turning the head and heart back to YHWH. The geographical construct of land provides the dominant model or root metaphor for the unit which is further delineated by the cluster of metaphors which follows.

2. The Semantic Domain of Metaphor

a. The Root Metaphor: Land

The collection of metaphors in vv. 7–9 suggest a geographical root metaphor. Their relationship is to the land. And not just any land, but land characterized specifically as שְׁמָמָה אַרְצְכֶם (*your* land – a *waste* land).[153] In this cluster of metaphors, Isaiah demonstrates a great awareness of, and concern for, the relationship between Israel and their environment. Marlow rightly identifies this connection as integral to the three-way relationship between YHWH, Israel, and the land.[154] Marlow states, "When God is honoured and obeyed, the land flourishes, as do its inhabitants. When God is put to one side, the land is desolate and unfruitful."[155]

The metaphoric action of things being consumed (v. 7b), ensconced within the parenthetical vision of שְׁמָמָה (a wasteland) in v. 7, accommodates within itself both urban and rural metaphors for land. Here again the stratification of metaphor increases. The city (which itself is an abstract social construct as will be discussed below) is used metaphorically in v. 7a as a concrete spatial construct to frame the abstract social construct of leadership (which has already been expressed metaphorically as head in v. 5). But the leadership of the community in the ExFR of eighth century Judah did in fact

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[153] Davies states, "The right of possession of land and the privilege of dwelling within its boundaries were regarded as central concepts for the life and faith of Israel"; Davies, "Land: Its Rights and Privileges," 363.

[154] Marlow, "Land," 490.

[155] Marlow, "Land," 490–91.

dwell historically in the material city of Jerusalem. In this occurrence, the city metaphor has not only emerged from a socio-historical abstract conceptualization of *a* city, but specifically from a culturally distinct concrete conceptualization of *this* city. Furthermore, the desolation of the land is expressed using a metaphor of agricultural land being devoured by strangers. While the emergent meaning of the prophetic metaphor is dependent upon the concurrent overlap of the socio-historically distinct semantic entailments of strangers, eating/devouring, and agricultural land before the 'you' addressed (as illustrative of Fauconnier's BT), the metaphor itself emerges from the culturally distinct context of the land as historically realized in the pre-exilic context.

b. Cities Consumed Metaphor

The first depiction of the unnatural situation in Israel within the semantic domain of the land metaphor is a city (עָרֵיכֶם), and not just *a* city, but *your* city, which is a city being consumed by fire (v. 7a, עָרֵיכֶם שְׂרֻפוֹת אֵשׁ). Fire was understood in the ANE and also in the HB as a basic necessity and also as an instrument used for cooking food (Isa 44:15–16), keeping warm (44:15), and giving light (50:11).[157] It was also seen as an instrument of war (1 Kgs 9:16). For this reason, fire is often used metaphorically in the HB to represent war as a fire (Isa 10:16; Zech 12:6). Fire was used to burn refuse (Lev 8:17) and as part of a process of refinement (Isa 1:25; Mal 3:2–3). Beyond secular uses, fire also had symbolic uses in religious contexts. Sacrifices for example were typically burned (Lev 2:2). The smoke from the fire rose as a fragrant offering to God.

Metaphorically, God's presence is also spoken of as appearing in a fire (Exod 3:2). In the context of judgment, YHWH is portrayed as a consuming fire (Exod 24:17;

[157] For much of this insight, I am indebted to *DBI*, 286–7.

Deut 4:24; 9:23; Isa 30:27, 30; Lam 2:3). God's desire to destroy sin and to purify his people is expressed as a fire, or as a coal plucked from a burning fire as in Isaiah's call vision in the Heavenly Council (Isa 6:6–7). The metaphoric action of being consumed by fire (שְׂרֵפוֹת אֵשׁ) is reinforced for emphasis in the attendant agricultural land metaphor. A further discussion of the city metaphor will follow.

c. Agricultural Land Devoured Metaphor

Your agricultural land—in your presence, foreigners are devouring her. As the breadbasket of Israel, the 'natural' landscape beyond the city was understood not only as a wide open and unprotected space, but also as a place of beauty (Joel 2:3) and fruitfulness (Jer 2:7). Israel relied heavily on agricultural produce for sustenance. Baker reports that even after a number of inhabitants migrated to urban areas, crop production was essential to existence.[171] Although contemporary studies have shown that the social divide between urban and rural communities in eighth century Judah was less significant than previously understood, land beyond the city did represent a geographical contrast to the urban scape.[172] Within the same semantic domain as אֶרֶץ (land, the lexical form of

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[171] Baker, "Isaiah," 78.

[172] See for example Gottwald's position as representative of the earlier understanding: "The major form of production in the ancient world in which Israel arose has been called 'tributary' . . . [including] relationships of domination, and the structure of that power system was bipolar: a powerful central state (such as Egypt, Assyria, or Babylon) or a smaller city-state (such as characterized Canaan or Syria) dominated a considerable stretch of land made up largely of villages engaged in agriculture and animal breeding. These villages contained up to 98 percent of the state's population. Peasants had 'use ownership' of the land, but the state claimed entitlement to tax the village first in the form of payment in kind and second in the form of conscription of labour for public works or army service. So the state regularly intruded into the village communities and took a good part of their labour products. Many peasants already living on the margin, were further impoverished and driven into debt by these measure. Many were compelled to take loans at staggering interest rates offered by a money –lending merchant and absentee-landlord class that grew up with state blessing and support"; Gottwald, *The Hebrew Bible in Its Social World*, 351. Others such as Guillaume have proven this to be an incorrect assessment. Guillaume states in summary, "The notion of urban landlords is misleading since the urban-rural divide was less marked than is the case today. Contrary to their modern counterparts, city dwellers were farmers like village dwellers"; Guillaume, *Land, Credit and Crisis*, 104.

אַרְצְכֶם v. 7a), which was used to refer to a specific area of land, a country, a territory or region, אֲדָמָה (land, earth, v. 7b), may also be translated as land but with the nuance of countryside, or cultivated agricultural land producing plants.[173] People living in ancient Palestine depended on the land for their food and livelihood. A conceptualization of the importance of land to the ancient community is evidenced by the imagery of God forming and nurturing the land in the way a parent would form and nurture a child (Ps 95:5; Deut 11:10–12). As Perdue states, "The household's possession of and care for the land informed the theological understanding of God as the creator and provider of fertility, as well as the giver of the land to Israel's families."[174] The land metaphor also suggests Israel's sense of belonging as discussed in relation to the foot metaphor.

The metaphors of Isa 1:7 portray the destruction and imminent loss of this land which links Judah's rebellion to the lack of political security and environmental soundness of the land. The metaphors indicate that the land is being devoured by strangers. Judah was a land which had in fact been decimated by marauding armies both as a means of feeding their troops, and as a tactical strategy to starve out the inhabitants and inhibit future productivity.[175] Again, the metaphor and the culturally distinct, socio-historical embodied reality from which it emerged become almost indistinguishable in the rich literary imagery of the dynamic vision of the prophet. But this is poetic

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[173] *HALOT*, 15. The word אֲדָמָה is never used in a political sense.

[174] Perdue, "The Household," 225.

[175] In other words, the actual embodied experience of land as the material source of food to be eaten by the community was in fact historically being eaten by strangers, most likely the Assyrians. Baker states, "Conquerors often despoiled their captives either to provide for their own provisions while their army was on the move or to punish the conquered by making their land uninhabitable"; Baker, "Isaiah," 9. This has been confirmed by the discovery of multiple burn levels during archaeological excavations at Megiddo, Gezer, Lachish, and other locations. Dever, "Gezer," 2:1000; Ussishkin, "Megiddo," 4:673.

literature and these are prophetic metaphors.[176] The metaphoric action of being devoured connects the rural land metaphor to the urban cities which are being consumed. Both fire and marauding armies portray God's judgment in the metaphoric action of eating.

In contrast to the wild, open and unprotected rural land, the metaphor of a city entails the ANE understanding of the city as a fortified habitation. As will be discussed, the city also represented a human behavioural construct of social relationship. Cities are discussed frequently in the HB. The lexeme עִיר (city) appears 1092 times in the MT. The city as an archetype often presupposes as its opposite the agricultural land which surrounds it in a contrast of civilization versus nature.[177] *DBI* suggests that the city's development required strong social ties to supplant traditional tribal identity and kinship bonds.[178] Cities are often associated with accomplishment and the rise to power in the HB (Gen 11:4). In the prophetic corpus, cities are often endowed with human characteristics (Isa 23:7; Ezek 24:9) including emotions (Isa 22:2; 23:7) and moral character (Isa 1:21, 26). It must be noted however, that while the social construct of life within the city may be portrayed as having moral character, the conceptualization of city itself is not portrayed as either inherently good or evil.

During the period of the divided monarchy, Israel and Judah experienced a significant increase in urbanization. Dever reports that urbanization as a social structure in Palestine in the Iron II period on the threshold of destruction has been notoriously ill-defined in ANE archaeology, the exception being the 'Central Place Theory' approach, which is characterized by an urban settlement pattern exhibiting a 'three-tier

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[176] Marlow states, "Prophetic concern with the relationship between people and landscape also reflects the prophets' keen observation of their surroundings as they draw on the natural world for a rich range of metaphors." Marlow, "Land," 491.
[177] *DBI*, 150.
[178] *DBI*, 150.

hierarchy.'[179] This model identifies (1) a sizeable number of small, kinship-based villages, hamlets and farmsteads in rural areas; (2) a significant but smaller number of middle-sized towns, evenly distributed across the landscapes, between which, and from which (to larger centres), an exchange of goods and services occurred; and (3) a very small number of 'central places' which functioned as administrative and economic epicentres.[180] Although a greater percentage of population lived in the lower (1) and middle tiered (2) sites, the administrative control of society was centralized in the major centres (3). Dever reports that these central places were by definition 'cities' which evolved as local rural population reached the threshold of sustainability in relation to carrying capacity.[181] "At that point," states Dever, a given site "must subjugate and organize the more distant hinterland, and thus by definition it becomes a 'city', i.e., an administrative centre."[182]

Early in the Divided Kingdom, two national capitals emerged including Jerusalem in the South (a central place from the tenth century onward), and Shechem (Jeroboam) or Tirzah (several kings), which were later replaced by Samaria in the North. Archaeological remains at each site suggest a strongly fortified lower city, a separate and well-defended acropolis-citadel, and a sacred precinct.[183] Urban characteristics such as a highly centralized layout, government storehouses, multiple

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[179] Dever, "Social Structure," 418.
[180] Dever, "Social Structure," 418.
[181] Dever designates these sites as 'cities', even if those in Iron II Palestine were smaller by comparison with the larger urban centres of Egypt, Syria, and Mesopotamia. Carrying capacity here refers to the degree to which the immediate land and resources can sustain the relative population. An area reaches the threshold of sustainability when a given site outgrows its ability to feed and house itself. For Iron II Palestine, Dever estimates the urban threshold to be 20 acres for 2000 people, stating, "By this criterion, some six sites known thus far in Iron II Palestine (five of them in Israel-Judah, one in Philistia) would qualify as cities (Jerusalem, Dan, Hazor, Gezer, Lachish and Ekron)"; Dever, "Social Structure," 418.
[182] Dever, "Social Structure," 418.
[183] Dever, "Social Structure," 419.

gates or access routes, an administrative complex near the main gate, fortified walls, and a well-engineered water system designed for access in siege warfare distinguish these central places from other sites, even those comparable in size.[184]

Dever suggests that there is sufficient archaeological evidence to characterize Palestine in Iron II as highly urbanized in comparison to Bronze Age Iron I, and in particular pre-Monarchic era social structures. The anthropological consequence of increased political and administrative centralization, characteristic of urbanization, was social stratification.[185] Elements of society became increasingly specialized and diversified. Competition led to socio-economic inequalities. By the time of the Assyrian invasion in the North and the Babylonian exile in the South, both Israel and Judah were already severely weakened by systemic failures.[186]

This information demonstrates that from an anthropological perspective, the use of city as a metaphor indicates much more than its physical and literal aspects. Grabbe indicates that cities are not only physical entities but rather the manifestation of abstract conceptual constructs:

> Cities are part of a 'mental map' created by their inhabitants and others, as part of the 'symbolic geography' of the ancient writers. This takes us quickly away from populations and architecture into the deep waters of theology, ideology, anthropology, cosmology, and mythology.[187]

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[184] Dever, "Social Structure," 419.

[185] In both national capitals there is evidence of the centralization of political, economic, and religious institutions; Dever, "Social Structure," 419. For archaeological evidence for centralization in Iron II Palestine see, Holladay, "The Kingdoms of Israel and Judah," 366–398. Stratification here refers to the differential in access to goods and services. For a comprehensive list which distinguishes various social strata in Iron II Palestine social structure see, Dever, "Social Structure," 427–29.

[186] See "Conquests, Destructions and the Archaeological Record," and in particular the discussion of 'General Systems Theory' of historical collapse, which identifies systemic continuities as contributing to the entropy of social systems rather than the discontinuities of catastrophic events. Dever states, "On the surface of history – 'the froth on the crest of the waves' – are superficial accounts of public events and the deeds of great men. But underneath the waves are great, slow swells – the deep undercurrents of events – in large part anonymous and often environmentally determined"; Dever, "Social Structure," 431, both.

[187] Grabbe, "Introduction and Overview," 25–6.

And further, Grabbe suggests the metaphorical nature of the concept of Jerusalem and argues that few cities in history have exercised as enormous symbolical and ideological hold over such a multitude of people as Jerusalem.[188] Grabbe states,

> Jerusalem is not just a city but a religious idea . . . God has his dwelling here. The Temple Mount forms a nexus between earth and heaven. God has placed his name on that site and no other. The Jerusalem below is only the mundane representation of the Jerusalem above.[189]

This interpretation of the city suggests that God also speaks in metaphor as will become further evident in a discussion of Daughter Zion as a poetic metaphor for Jerusalem.[190]

d. Daughter Zion Metaphor

In the highly evocative Daughter Zion[192] metaphor, the passage achieves its full "poetics of force."[193] The strata of metaphoric images, semantic domains, and conceptual structures, which have amassed in the mounting expression of the prophetic message of vv. 2–7, reach their multivalent peak in the nexus of the historical, geographical, theological, social, relational, and highly personal, metaphorical spatial construct of Daughter Zion in v. 8. In this way, the Daughter Zion metaphor lends cohesion, not only to the verse and to the unit, but to the passage as a whole. In this unit in particular, the conceptual metaphor 'Daughter Zion' creates the literary space where

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[188] Grabbe, "Introduction and Overview," 26.

[189] Grabbe, "Introduction and Overview," 26–7.

[190] See for example, Gen 1:3: And God said, "Let there be light"; and there was light. God saw that the light was good; and God separated the light from the darkness." Here the abstract moral construct of *goodness*, is structured by the concrete elemental construct of *light*, as God spoke creation into existence. The metaphorical reality gave evidence to the conceptualization of the historical reality.

[192] Syntactically, the lexeme בַּת־צִיּוֹן in Is 1:8 is a construct phrase. The identification of the metaphor as 'Daughter Zion' is based on an understanding of the construction as an appositional genitive and not a genitive of location ('Daughter of Zion') as has been argued by Dobbs-Allsopp, "The Syntagma of Bat," 451–70. See *IBHS* 4.4.1b and 9.5.2f. For further discussion see Maier, *Daughter Zion, Mother Zion*, 62.

[193] "Poetics of force" is a phrase used by Sherwood in a comparison between the poetry of the prophets and the poetry of John Donne, indicating that both shared a tendency toward counter-intuitive metaphorical conjunctions and disjunctions. And further, Sherwood argues that this force is amplified and made manifest in its graphic impact on the body; Sherwood, "'Tongue-Lashing' or a Prophetic Aesthetic of Violation," 102, both.

the reality of the collective experience of Israel intersects with the Name of God.[194] But what does it mean? In order to interpret the metaphor and to conceptualize the understanding it would evoke for an audience in the first half of the first millennium B.C.E., we need to understand the conceptual domain from which it emerged. Following the prescribed methodology, socio-historical data from the context of both the HB and the ANE will be offered to inform an authentic interpretation of this profound and highly complex metaphor. Information pertaining to Zion will be offered first, then daughter. An interpretation of the collocation and its relationship to the unit and to the passage will be offered in conclusion.[195]

i. Zion Metaphor

Zion is a term associated with the capital city of Jerusalem. Historically, the term may have designated the small hill which stands between the Kidron and Tyropoean Valleys in Jerusalem, controlled by the Jebusites prior to David's ascendency to the throne (ca. 1000 B.C.E.).[196] After David conquered the city, Zion/Jerusalem became the locus of the political power of the king. Subsequently, it became a symbol of combined political and theological significance as the location of both the royal palace (as a symbol of kingship) and the Temple (as a symbol of YHWH's presence with his people; 1 Kgs 6:1—7:12).

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[194] For the association of Zion with the Name of YHWH see Isa 18:7. For ancient Israel, the name of something or someone was representative of the essence (presence) of that being (Gen 2:19–20; Gen 12:2; Exod 33:17). The Name of YHWH was representative of his presence (Deut 14:23; 1 Kgs 9:3).

[195] The complex nature of the Daughter Zion metaphor is suggested by the dual lexemes. An abstract relational construct (to be discussed) is conceptualized as a city (Jerusalem), which has a metaphoric name (Zion), described as a familial relationship (daughter). The metaphor is a metaphor for a metaphor. The analysis which follows will offer an attempt to delineate the layers of meaning.

[196] See 2 Sam 5:6–10 where it first occurs canonically in v. 7.

For Israel, the metaphor of Zion also entailed the historical significance of the Davidic kingdom and the security which that represented for Israel, both in terms of the strength of leadership of the king, and strategic military protection which it provided. As a walled city on a hill, Zion was a symbol of shelter and safety.

In addition to this historical frame, the HB gives evidence of a wide semantic domain entailed by 'Zion,' particularly in the prophetic corpus.[197] In the HB, Zion is a poetic term for the city of Jerusalem, always used as metaphor. As mentioned, Zion represents the spatial construct of the geographical location of Jerusalem and specifically the physical location of government and Temple.[198] Secondly, Zion embodied an understanding of city as a social relational construct and place of social interaction.[199] And not just any city, but the city of Jerusalem as the capital of Israel. And thirdly, Zion represented the theological construct of the place where Israel comes to meet with YHWH, and as the place where the Name of YHWH rests. When personified, Zion (always female) depicts not only the city, but also its inhabitants.[200]

Most pertinent to the present discussion are the occurrences of Zion in the collocation Daughter Zion.[201] This raises the question, 'What does the distinction of "daughter" bring to the Zion metaphor?' On the basis of the information and interpretation which follows it will be argued that it is by the qualification of Zion as a

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[197] Zion is evinced throughout the prophetic corpus, most predominantly in Isaiah. The terminology of צִיּוֹן (Zion) and its related language occurs 108x in the prophetic corpus, including 48x in Isaiah (29x in 1:8—37:22 and 17x in 40:9—66:8), 17x in Jeremiah, 17x in Lamentations, 7x in Joel, 2x in Amos, 2x in Obadiah, 7x in Micah, 1x in Zephaniah, 7x in Zechariah. It occurs 46x outside of the prophetic corpus, including 38x in Psalms. For much of this discussion of Zion, I am indebted to Thomas, "Zion," 907–14.
[198] See for example, Isa 4:5; 8:18; 18:7; 24:23; 29:8; 31:4; 37:32; Joel 2:32; Obad 17, 21; Mic 4:7.
[199] See for example, Isa 2:3; 4:3; 10:12.
[200] See for example, Isa 1:27; 37:22; 49:14; Jer 9:19; Joel 2:23; Mic 4:11; Zeph 3:16.
[201] See for example, Isa 1:8; 10:32; 37:22; 52:2; 62:11; Jer 4:31; 6:2, 23; Mic 4:10; Zeph 3:14; Zech 2:10; 9:9; also Lam 1–2; 4:22.

daughter that the metaphor suggests the theological theme of Isa 1:7–9, and represents the literary climax in the movement of the text.

ii. Daughter Metaphor

The personification of Zion in Isa 1:8 rests on its metaphorical characterization as a female who is a daughter. Under the tutelage of her mother, a daughter in the ANE would learn to provide food and care for the eventual needs of her own family. Although tutored by her mother, the identity of a daughter in the ANE worldview was understood and described in relationship to her father (Gen 11:29; Jer 52:1). On several occasions in the HB central characters who are daughters remain unnamed and are known only by the name of their father.[202] Until her marriage, a daughter was entirely dependent upon her father for both provision and protection.

In the HB, the daughter metaphor also entails the characterization of someone who is beautiful, tender, and delicate (Isa 47:1; Jer 6:2), a virgin, and therefore someone jealously guarded (Isa 37:22; Jer 14:17). The term בַּת (daughter) is also used to indicate a cherished relationship (Ruth 2:8).

Also, ancient Israel shared in the complex concept of shame and honour which characterized an ANE worldview.[203] The honour of a daughter and by extension her father was determined by her purity. Seen as vulnerable and therefore susceptible to danger, the virgin daughter's safety was held as a priority by the father. Any violation across a determined boundary of safety portended calamity.

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[202] For example, Lot's daughters (Gen 19), Pharaoh's daughter (Exod 2:5), and Job's daughter (Job 42:15).

[203] Maier, *Daughter Zion, Mother Zion*, 74. For a thorough discussion of honour and shame in the ANE context see Peristany, *Honour and Shame: The Values of Mediterranean Society*. For the relationship between social purity, religious purity and spatial purity, see Berquist, *Controlling Corporeality*, 146.

As has already been described, the body may be employed as a metaphor for any bounded system. The body in ancient Israel was understood as the foundational social organization, and the central structuring concept for all levels of social interaction, including family/household, community, and nation. Like the body, these units may be understood as a bounded social structure defined by the co-operative function of the individual constituents and dependent upon boundaries for its integrity. The liminality of the body may be understood metaphorically to represent any border which might be threatened or precarious.[204] The definition of this liminality therefore becomes essential to understand how the units function, specifically: Where are the boundaries? How do people navigate the barriers between the bounded areas? What practices differentiate those within the bounded area from those without? How does the body, household or nation protect itself from those who are outside the boundary?[205] Berquist states, "In any society, the maintenance of boundaries is crucial. Societies construct themselves out of the differences between persons and groups; without boundaries and differences, there would be no society."[206] Berquist suggests that interaction with foreigners violates the boundaries of the community in ways that are disastrous.[207] He states:

> The places where the pure and the impure touch are constructed in the context of rituals that manifest for the community the boundaries between life and death, between the pure and the impure, just as those categories touch. Because cultures are continually negotiating the boundaries between what is acceptable and pure and what is dangerous or unacceptable, the social occasions in which these areas touch are crucial to understanding the culture as a whole.[208]

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[204] Douglas, *Purity and Danger*, 115.
[205] Berquist, *Controlling Corporeality*, 135.
[206] Berquist, *Controlling Corporeality*, 45.
[207] Berquist, *Controlling Corporeality*, 148.
[208] Berquist also notes that societies are never entirely homogenous. "In fact, all cultures are continually contested through the actions of the different cultures within them . . . yet there are also visible patterns within culture that allow there to be reasonable statements about the culture as a whole"; Berquist, *Controlling Corporeality*, 8.

By means of metaphor it is made evident in vv. 7–9 that boundaries in Israel have been crossed. Judah and Jerusalem are envisioned as a virgin daughter who has been ravaged, and subsequently abandoned like a booth in a vineyard or a guards' tower in a cucumber field after the harvest.

These insights into the ANE and the HB view of daughter and Zion serve to inform an integrated interpretation of Daughter Zion as a poetic metaphor for Jerusalem (and its inhabitants) as a social body and geographical environment for the purposes of nourishment and protection, in the place where Israel meets YHWH. However, a careful exegesis of metaphor must not allow the metaphor itself to become atomized in isolation from its attendant metaphors. For an informed interpretation of the meaning of the Daughter Zion metaphor, specifically as it functions within Isa 1:2–9, the Daughter Zion metaphor must be further delineated, both by the layers of metaphors which have preceded, and by the triplet of metaphor similes which follow, namely a booth in a vineyard, a watchman's hut in a cucumber field, and a besieged city as will be described below. Although Daughter Zion stands alone (both 'literally' as envisioned by the text, and as the last metaphor cluster to appear in the text), v. 8 follows a crescendo of metaphoric images and in order to more fully interpret the metaphor, it must be considered within the literary context of these attendant metaphors as will be described in a discussion of the integration of metaphors below.

e. Booth and Guard Tower Metaphors

Like a booth in a vineyard, Like a guard tower in a cucumber field. Like a city besieged. In this metaphor cluster, the reader is compelled to accommodate three source domains (a booth in a vineyard, a guards' tower in a cucumber field and a besieged city)

mapped onto one target domain (Daughter Zion), which itself is a metaphor and therefore accommodates the source domain (as described) for a further abstract target domain, namely the spiritual, social, and geographical conceptualization of Jerusalem. Indeed, the cluster developed in Isa 1:8 creates a unique set of metaphorical correspondences.

The term סֻכָּה is feminine and may be translated as hut or booth. The metaphor derives from the semantic domains of both protection (as a place to hide from the elements while harvesting the grapes) and provision (as the place where the harvest of grapes is eaten and celebrated), with the nuance of an overhead covering such as a canopy. It is employed most often in the HB in the context of wide open spaces, including cosmic references to God's celestial canopy (2 Sam 22:12; Job 36:29; Pss 18:12; 27:5; 31:31; Isa 4:6), the open country (Gen 33:17; 2 Sam 11:11); the wilderness (Lev 23:43), the field (Job 27:18; Isa 1:8), and settings outside the city (Jonah 4:5; 1 Kgs 20:12, 16). There are two possible exceptions to this understanding: one found in Amos 9:11, which speaks to the restoration of Israel as a return to the walled city identified as David's fallen סֻכָּה (Jerusalem), and the other in Ezra's instructions for the remnant's return from exile to Jerusalem (Neh 8:15–17). Perhaps most significant for the collective memory of pre-exilic Judah is the association of סֻכָּה with the Feast of Tabernacles or Festival of Booths celebrated after the gathering of the crops (Lev 16:16; 23:43; 31:10; 2 Chron 8:13; Ezra 3:4; Zech 14:16, 18). In this occurrence the term refers to a hut or booth made from twigs and matting as protection from the sun for those watching over the vineyard. Outside of the present passage but within Isaiah, סֻכָּה is employed as a metaphor for the glory of the Lord, characterized as a canopy over Mount

Zion, to provide shelter and shade from the heat of the day, and to function as a refuge and hiding place from the storm and rain (4:6).

Similarly, מְלוּנָה was the framework of the overnight hut or tower used for the farm workers to guard the crops in the fields. It is used only twice in the HB and both times in Isaiah (cf. Isa 24:20). In 24:20 it refers to a tottering frame blowing in the wind.

The situation before Israel (and therefore by means of metaphor before the reader), is a spatial construct which had been characterized formerly as a 'good and spacious land flowing with milk and honey' (Exod 3:8), but is now envisioned as a שְׁמָמָה, a deserted, uninhabited region, the sight of which makes people shudder, a terrifying and eerie wasteland.[209] The desolation functions metaphorically as the concrete embodied experience of the abstract conceptualization of the catastrophic events which result from YHWH's all consuming judgment in response to rebellion and reminiscent of Sodom and Gomorrah.

Miscall understands v. 9 as indicative of a shift from the voice of YHWH to the voice of the people who "come center stage and speak."[210] However, if v. 9 represents the response of the people, then it would suggest that the people had already conceptualized the nature and extent of their rebellion in characterizing themselves using the metaphor of Sodom and Gomorrah (rebellion so great as to provoke complete annihilation). However, the language in v. 5a suggests that this is not the case (as does v. 10). The people continue in their rebellion as a failure to know and understand. I would argue instead on the basis of the metaphors, that v. 9 represents the voice of the prophet

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[209] *HALOT*, 1556.
[210] Miscall, *Isaiah*, 32.

who in the knowledge and understanding revealed to him by YHWH (Isa 6:5),[211] aligns himself so intimately with the people of YHWH as to speak on their behalf. Indeed, the heart of the prophet melds into the heart of the people.

When seen through the frame of the literary context in which metaphor has been added to metaphor, including a protective father, animals eating (vv. 2–4), a wounded and bleeding body (vv. 5–6) and a bare foot (including all their conceptual entailments), the Daughter Zion metaphor becomes even more poignant. Envisioned as the body of the beloved daughter of YHWH (distinguished from a son in ancient Israel as described) in a place where fire has consumed the cities, and strangers have consumed the fields, Daughter Zion has been abandoned. Alone and vulnerable, she is at risk of also being ravaged by strangers. The visual imagery of the potential rape of a beloved daughter as the ultimate violation of the body not only challenges the eighth century audience, it speaks to the anguish of YHWH's heart as a father.

Daughter Zion as a poetic metaphor for beloved Jerusalem, was a poignant reminder for Israel of what was at stake. Not only as representative of the social construct of authority as embodied in the combined spatial framework of palace, Temple, and city, Jerusalem as metaphor in the HB mapped the source domain of a concrete geographical location onto the abstract relational construct, as that place where humanity meets the Divine. Jerusalem was to represent the people to YHWH, and the Holy One of Israel to the people.[213] But in failing to do so, it is at risk of abandonment, unless Israel begins to know and understand.

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[211] To behold the holiness of God is to recognize the depths of our own sinfulness.

[213] Isaiah's prophetic metaphor of Jerusalem re-contextualized the Divine-human relational construct as experienced at Mt. Sinai (Exod 20:18–21).

3. The Meaning of Metaphor

Having interpreted the metaphors, it now becomes possible to suggest a meaning for the unit. Verses 7–9 reveal an already and not yet outcome for Israel. The consequences of rebellion were already being realized historically in the brokenness of relationship within Israel: the brokenness of spiritual relationship (metaphors in vv. 2–3), reflected in the brokenness of social relationship (metaphors in vv. 5–6),[214] as well as the brokenness of environmental relationship (metaphors in vv. 7–9). While Israel (Judah) was still present to the land, the land in their presence was devastated. [215] Nonetheless, Judah was still *in* the land. In contrast, v. 8 speaks to a consequence not yet realized: that is YHWH's complete withdrawal of provision and protection from Israel as envisioned in the Daughter Zion metaphor — an abandonment which YHWH knows would render Israel entirely vulnerable and lead to the ultimate violation of that which YHWH holds most dear. The visual imagery of the potential rape of a beloved daughter as the ultimate violation of the body speaks to the anguish of YHWH's heart as a father and to the spiritual and social brokenness of Israel expressed here by means of metaphor as the brokenness of environmental relationship. Indeed, while Israel would experience the trauma of historically realized invasion, the consequence of YHWH's withdrawal would portend the grief of loss to be experienced most poignantly by the Holy One of Israel himself. The consequence envisioned by v. 8 functions as a warning of the imminent consequence if the situation described in v. 5–6 is not addressed. However v. 9 suggests the hope of a remnant expressed as an already realized reality.

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[214] The relationship of Israel as a social body as has been discussed.

[215] Historically, most likely in the devastation of the Assyrian invasion of 701 B.C.E., but regardless, at several points in their pre-exilic history.

D. Integration and the Form of Metaphor

The integration of semantic domains as delineated by attendant metaphors have been shown to suggest the themes of rebellion, judgment, exile and the hope of the restoration of a remnant. However, a careful exegesis of metaphor includes not only attention to the semantic domain of its inherent entailments (content), but also to the external elements of its occurrence (form), including its placement in the text. In other words, the meaning of a metaphor in biblical Hebrew poetry is also dependent upon where the metaphor is placed, both in relationship to other attendant metaphors which serve to delineate meaning (Daughter and Zion), and in relationship to the rhetorical progression of the text. Word order is an essential element of biblical Hebrew poetry. Fronted elements in particular are understood to be emphatic.[217]

In Isa 1:2–9 the root metaphors are ordered from kinship, to body, then land. This is an unexpected progression since presumably the metaphors, as relational constructs ordered by size would be body to kinship to land (smallest to largest) or vice versa. But they are not. In Isa 1:2–9 the father-son metaphor (family/kinship) comes first.[219] In the interest of careful exegesis of metaphor, an exercise in the study of biblical Hebrew poetry must ask, "Why?" and the answer may be argued, "For emphasis." The weight of the message of Isa 1:2–9 is fronted in the first unit and thus, may be understood as emphatic.

But what is being emphasized? It is the Divine-human relationship which stands at the head. On the basis of the internal evidence of the metaphor – an understanding

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[217] See for example, "The Semantic-Pragmatic Functions of Word Order," and in particular "Semantic-pragmatic functions of fronting," which states, "The fronting signals that an entity, an aspect of an entity or an event is the focus of an utterance." Van der Merwe, et al., *BHRG*, 47.2i. Italics original.

[219] In fact the father remains present but beyond the text and although he is revealed first, he is made present by and in relationship to the appearance of the son.

that in the ANE and in the HB the son makes known the father as the name/reputation of the father rests on the son – it may be determined by means of metaphor (by its interpretation and priority of placement), that kinship relationship is here emphasized. The Name of YHWH the father rests on Israel the son. However, instead of carrying the name of YHWH, as a donkey might carry a king, Israel, like a beast of burden was weighed down with the excessive weight of sin (v. 4). Carrying the sin prevented Israel from carrying the Name. Furthermore, in that Isa 1 serves to introduce the central focus of Isaiah, it must be noted that the father-son metaphor holds an emphatic fronted position for the book as a whole. Indeed in the story of sin, judgment, exile, and the restoration of a remnant as envisioned in the book of Isaiah the family metaphor takes first place which emphasizes as fronted element a theme developed throughout the book of Isaiah: it is through the family that redemption for Israel will come. *For a child will be born to us, a son will be given to us; And the government will rest on His shoulders* (Isa 9:6a).

In Isa 1:2–4 YHWH defines the crisis (v. 2) and its cause (v. 3). Israel the son has failed to trust in, and in fact has rejected YHWH as evidenced by the rejection of the shelter and food (ownership and the master's manger, v. 3) which YHWH as father, was responsible to provide.[220] It was a crisis, the effect of which impacted, as first in importance, his relationship with his father (spiritual relationship), and as second, his relationship with the body (social relationship), and as third, his relationship with the land (environmental relationship).

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[220] Israel's failure to trust in YHWH's provision of shelter and food (metaphorical and historically realized) therefore denied YHWH his role as protector and provider, which in the worldview of the ANE was not only a responsibility, but also a right.

IV. Conclusion

Expressed in the grief of a personal affront to a father, the vision of Isa 1:2–9 portrays the unnatural disaster of Israel's rebellion in the face of YHWH's faithfulness to his people in the gracious provision of his nourishment and protection. The nature of Israel's rebellion is abandonment and rejection of the Holy One of Israel which leads to their broken spiritual relationship with the person of YHWH. The contributing factor to rebellion is a lack of knowledge and understanding of YHWH as the Holy One of Israel. Instead of dependence upon and submission to YHWH as their Lord and Master, Israel has instead become weighed down with sin, and has become complacent.

The consequence of rebellion is realized in the broken relationships of the entire social body of Israel. Suffering occurs within the community from top to bottom, and the crisis persists. In response to rebellion YHWH has brought judgment on Israel as realized in their embodied experience. Factors which led to Israel's ignorance and complacency are attributed to the failure of leadership.

The consequences of Israel's rebellion are progressive, for not only is the Divine-human relationship suffering and the social body languishing, but so also the land. The abstract reality of Israel's spiritual corruption is evidenced in the concrete embodied reality of Israel's environmental corruption. The landscape is desolate and national boundaries have been penetrated. As a result, Judah has become a spiritual, social, and environmental wasteland. A warning is sounded. Jerusalem is spiritually, socially and environmentally unnourished and unprotected, and as a result, has become vulnerable to attack. In response to rebellion, YHWH brings corrective judgment, but if ignorance and complacency persist, catastrophic consequences are imagined. The vision

envisions Jerusalem, as the last vestige of Israel, empty and abandoned. However, even in the face of exile, the hope for the restoration of a remnant remains. In summary, while the central figure of Isaiah is YHWH, the crisis of Israel's rebellion against YHWH is the subject of metaphor throughout Isa 1:2–9. Concrete metaphors including son, ox, ass, head, heart, foot, and land, both urban and rural, and Daughter Zion embody the abstract relational constructs which suffer as a result of Israel's rebellion. This is the interpretation of metaphors produced through a Frame Semantic approach to metaphor in Isa 1:2–9.

A discussion of the discrete units within Isa 1:2–9, including the identification of metaphors and their semantic domains has demonstrated the importance of metaphor to the text. Through the use of metaphor, the integral relationship between YHWH, Israel, and the land has been revealed. By means of metaphor the crisis of Israel's rebellion is made manifest in the brokenness of spiritual relationship with YHWH, of social relationship with others, and of environmental relationship with the land. The interpretation of the metaphors suggests the meaning that the consequences of Israel's rebellion, which marred the vitality of the father-son relationship, is experienced in the disruption and distortion of the protection and provision which Israel was meant to enjoy.

CHAPTER THREE: CONCLUSION

The poetics of force in the prophetic corpus achieves its full potential in metaphor. Embodied within the semiotics of the text, prophetic metaphor is the means by which a knowledge of the Holy One of Israel and an understanding of his will is made present. The auditory quality of the poetry as it was once heard in ancient Israel may never be precisely recovered. However, the present exploration beneath the surface of the text has revealed rich layers of poetic significance, and has made evident that metaphor is determinative of meaning, and therefore, essential to a reading of Isa 1:2–9.

Although contemporary scholarship on Isa 1 has addressed a wide range of important issues, the larger critical works have typically given insufficient attention to the occurrence of metaphor in Isa 1 or have lacked sensitivity to the rich layers of meaning which the interpretation of metaphor reveals. This paucity of emphasis as well as advances in the field of cognitive linguistics has created the impetus and opportunity for the present approach to metaphor in Isa 1:2–9. While Lakoff and Johnson, have proven that metaphor provides a concrete spatial framework to structure, process, and understand otherwise abstract concepts, Fauconnier and Turner have shown that metaphors reflect a distinct socio-historical conceptualization embodied within a community. This finding suggested that a more fully developed understanding of the metaphors in Isa 1:2–9 required consideration of the culturally distinct historical context in which the metaphors emerged. Following a Frame Semantic approach suggested by Harshav and Shead, the thesis presented relevant contextual information to create the frames through which each metaphor might be interpreted. The benefit of this approach

was made evident by the theological insight gained through an interpretation of metaphors and the subsequent meaning suggested.

Furthermore, through a disciplined exegetical approach to Isa 1:2–9 metaphor was shown to lend cohesion to discrete units, and through their integration, to the passage as a whole. Central themes including relationship, rebellion, judgment, and the restoration of a remnant have also been introduced and developed through the use of metaphors. Metaphors have been seen to create frames through which the meaning of the text is to be understood. And finally, metaphors have been shown to lend pragmatic emphasis to the elements which create the central focus of the passage. What has become evident through the interpretation of metaphor is that at the root of Isa 1:2–9 is relationship, and specifically the brokenness of relationship as a result of rebellion. Also emerging from the work is the potential for research of a similar nature to be applied to other parts of the prophetic corpus, and to poetic texts throughout the HB in order to exegete meaning hidden beneath the surface of the text.

In conclusion, in the contemporary discussion of Metaphor Theory, Aristotle's substitution theory has been rightly criticized for failing to identify the communicative capacity of a metaphor to embody meaningful layers of significance. However, while it is true that Aristotle's characterization of metaphor as an aesthetic device failed to capture metaphor's potential as constitutive of meaning, still, Aristotle must be credited with having suggested the nature of metaphor as envisioned by Isaiah when he stated that metaphor sets "the scene before our eyes."[1] Indeed, in eight densely packed verses of biblical Hebrew poetry, Isa 1:2–9 portrays the consequences of Israel's rebellion in response to the faithfulness of YHWH as a word-picture set before the reader's eyes by

[1] Aristotle, *Rhetoric*, 1410 b 33.

means of metaphor. Through the use of prophetic metaphor reality is made present. Through a Frame Sematic approach to metaphor an interpretation has been suggested, and meaning has been discerned: Israel's lack of understanding of YHWH as the Holy One of Israel leads to rebellion, injustice, and pollution. Indeed, humanity's rebellion against God engenders a brokenness of spiritual, social, and environmental relationship, which leads to the disruption and distortion of the abundance and security that humanity, and all of creation, was created to enjoy.

The importance of this finding for the church is that it should lead us to repentance as we share in the brokenness of the human condition and recognize the evidence of our rebellion against God in the context of our own socio-historical, culturally distinct, embodied experience. As Feldman states, "There are fundamental aspects of understanding that require embodiment."[2] Indeed, it is impossible for human beings to conceptualize or communicate experience apart from their embodied experience within their cultural environment. The embodiment of meaning in prophetic metaphor, like the material metaphors which surround us, brings the reality of God's truth before our eyes. To understand the meaning of these metaphors requires that we keep our eyes ever on the interpretive Jesus until the light suddenly dawns, until illusions are scattered, and until the real becomes visible in our encounter with the Holy One of Israel.

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[2] Feldman, *From Molecule to Metaphor*, 36.

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