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The Holiness of Yahweh in Conflict with the Holiness of Baal Vis-À-Vis Mount Zion and Mount Zaphon

Reed Lessing

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CHAPTER I

INTRODUCTION TO THE CONFLICT

The Conflict in its Historical Setting

The conflict between the holiness of Yahweh and the holiness of Baal is a major theme in the Old Testament, so much so that George Wright can state: "The Old Testament bears eloquent witness to the fact that Canaanite religion was the most dangerous and disintegrative factor which the faith of Israel had to face."¹ The term "Canaanite" includes the Northwest Semitic peoples of the area in the second millennium.² The discovery of the Ras Shamra texts in North Syria in 1929 and subsequent years has greatly increased the knowledge of the Canaanite religion.³ The dating of the texts is almost assured. They are no later than the fourteenth century since the tablets suffered in the fire which destroyed Ugarit. This fire is mentioned in a letter of Abimilki of Tyre to the Egyptian Pharaoh in about 1,360 B.C. Neither are the texts earlier than the sixteenth century, judging by contemporary ceramics.⁴

¹George Ernest Wright, The Old Testament Against Its Environment (London: SCM Press, 1950), p. 13.

²Shortly before 3,000 B.C. the Canaanites appeared in Palestine. They became farmers while also developing an urban civilization. William Foxwell Albright, Yahweh and the Gods of Canaan (New York: Doubleday, 1968), pp. 110-111. Mircea Eliade, A History of Religious Ideas, trans. Willard R. Trask (Chicago: University of Chicago Press, 1978), p. 149.

³Articles on the importance of the Ras Shamra Texts as they relate to the Old Testament are almost innumerable. Extensive bibliographies may be found in Frank Moore Cross, Canaanite Myth and Hebrew Epic (Cambridge: Harvard University Press, 1973), Richard J. Clifford, The Cosmic Mountain in Canaan and the Old Testament (Cambridge: Harvard University Press, 1972); and Albright, Yahweh and the Gods of Canaan.

⁴Theodore Worden, "The Literary Influence of the Ugaritic Fertility Myth on the Old Testament." Vetus Testamentum 3 (1953): 275.

In Canaanite religion Baal is given the epithet qds, holy, the same word which Yahweh uses to describe himself. Qds is the most important word in the study of Yahweh and Baal because it is not only common in both Hebrew and Ugaritic, but it also deals with the very nature of deity; no word more so, nor indeed any other as much.⁵

The conflict between the different definitions of qds begins in Numbers 25 as Israel is camped in Shittim. Moses writes in verse three of this chapter: "So Israel joined in worshipping the Baal of Peor."⁶ Following the conquest under Joshua, the Canaanites still remained in the land.⁷ The Canaanite danger was temporarily overcome when the strong Yahwistic King David ruled.

Accordingly, it was the influence of Israelite queens of foreign origin which re-introduced the Baal cult.⁸ The most noteworthy of these queens was Jezebel, the daughter of Ethbaal, the king of the Sidonians. Jezebel's husband, Ahab, built a temple for Baal and employed 450 prophets of Baal (1 Kings 18:19). Consequently, during this period the prophets of Baal demolished the altars of Yahweh and persecuted and killed Yahwistic prophets, many of whom fled for their lives (1 Kings 18:4, 13; 19:10, 14). The tables were turned temporarily when Elisha, the prophet of Yahweh, anointed Jehu (1

⁵Norman H. Snaith, The Distinctive Ideas of the Old Testament (London: Epworth Press, 1944), pp. 21-45 have a complete study of qds from which these observations are made.

⁶All biblical quotations are taken from The New International Version unless stated otherwise.

⁷See Joshua 13:13; 15:63; 16:10; 17:12, 18; Judges 1:1-2:10.

⁸See 1 Kings 11; 14:21; 16:29; 18:19; 22:54 and so forth.

Kings 19:16; 2 Kings 9:1-10). Jehu killed the house of Ahab and destroyed the Baal temple at Samaria with its prophets (2 Kings 10:17-28). Later in Jerusalem during the ministry of Jeremiah incense was burnt to Baal upon the roofs of houses, and high places of Baal were built in the valley of the sons of Hinnom where Israelites were burnt in the fire as offerings to Baal (Jeremiah 19:5; 32:29, 35). Thus the Israelite prophets became hot with anger and as never before depicted the utter sinfulness of the Baal cult.⁹

The conflict between the qds of Yahweh and the qds of Baal is best understood by studying the respective mountains of each religion, namely Mount Zion and Mount Zaphon. That mountains are the key to understanding a Semitic religion's definition of holiness becomes clear when the underlying principles of holiness are specified. Therefore, it is to a more exact definition of qds that this study now turns.

Qds

There is no religion without a distinction between the holy and the profane, and Yahwism and Baalism are no exception. In his book The Idea of the Holy Rudolph Otto uses the term numinous to describe qds.¹⁰ He notes that qds in Semitic languages denotes first and foremost the "ineffable" in the sense that it completely eludes apprehension in terms of concepts. Accordingly, Otto quotes from the Greek Father Chrysostom On the Incomprehensible:

⁹See Isaiah 57:3-9; Jeremiah 2:20, 23-24; 3:1-3, 6-14; Ezekiel 6:9, 13; 16:15-43; 20:28-31; 23:28-39 as well as the entire book of Hosea.

¹⁰Rudolph Otto, The Idea of the Holy, trans. John Harvey (London: Oxford University Press), p. 50.

He whom we call God is the unutterable, the inconceivable, the invisible, the inapprehensible; the One who surpasses the power of human utterance and transcends the grasp of human intellect; the One whom the angels cannot trace out, whom the Seraphim cannot see, whom the Cherubim cannot conceive, the One whom authorities and principalities and powers, in a word every created existence, cannot behold.¹¹

Similar passages can be quoted from witnesses in almost all the great religions. There is in every religion the sense of something remote, majestic, mighty, and the Semitic religions are no exceptions. In narrowing his study of the holy to the ancient Near East, Otto classifies the inconceivable as the numinous. According to him this is the first and most characteristic quality of qds. This means that qds by itself is minus any moral factor. Otto writes:

This is universally agreed by contemporary criticism, which rightly explains the rendering of qds by "good" as a mistranslation and unwarranted "rationalization" or "moralization" of the term.¹²

From this point Otto draws the conclusion that qds is a mysterium tremendum.¹³ This is the mysterious deity in the presence of which man can only fear. But this fear is ambivalent. On the one hand it may degenerate into panic, that strange, inexplicable, infantile terror that falls upon man in the face of natural forces that they can neither understand nor control. Panic can be the mother of superstition, myth, and all kinds of evils. On the other hand, this fear may be cleansed and transformed into awe, adoration and true worship of the one, true God. Since the meaning of the numinous is defined in each specific Semitic religion by the nature of its deity, this discussion now

¹¹Rudolph Otto, The Idea of the Holy, p. 184.

¹²Ibid., p. 6.

¹³This observation is made by Stephen Neill, Christian Holiness (New York: Harper and Brothers, 1960), p. 11.

turns to a brief overview of the qds of Yahweh and that of Baal.

First, qds in the Old Testament is closely related to Yahweh. In fact, it is the essential nature of Yahweh.¹⁴ Simply put, "holy is Yahweh and everything that stands in relation to him in some way or other."¹⁵ Yahweh is qds forever, but persons and things may lose their holiness.¹⁶ A catalogue of items to which the adjective qds is attached demonstrates that everything that is connected with the cult is qds.¹⁷ The temple is called miqdash and qadosh. Its two rooms are called "the Holy Place and the Holy of Holies."¹⁸

A full etymological study of qds and its full range of usages in the Old Testament would be beyond the scope of this study.¹⁹ However, it should be noted that the suggestion that the root qds is derived from an original biliteral qd, which means "cut", is attractive but nevertheless tenuous in view of the uncertainties surrounding the transmission of biliteral roots to the trilateral form.²⁰

In the Old Testament there is a certain aggressiveness in the Israelite

¹⁴See Helmer Ringgren, The Prophetical Conception of Holiness (Uppsala: A.B. Lundequistska, 1948), p. 21.

¹⁵Ibid., p. 7.

¹⁶Ibid., p. 9.

¹⁷For a complete listing of the objects connected with the cult that are called qds see Elmer Martens, God's Design (Grand Rapids: Baker, 1981), p. 95.

¹⁸Helmer Ringgren, The Prophetical Conception of Holiness, p.7.

¹⁹For a complete study of qds in the Old Testament see Norman H. Snaith, The Distinctive Ideas of the Old Testament, pp. 21-31.

²⁰See Thomas McComiskey, "QDS", in Theological Wordbook of the Old Testament, 2 vols. ed. R. Harris (Chicago: Moody, 1980), 2:786.

concept of qds. The assertion of the holiness of Yahweh implies a total and unqualified demand. This polemical aspect of holiness finds expression in Ezekiel 38:23: "And so I will show my greatness and my holiness (wehithqadishti) and I will make myself known in the sight of many nations. Then they will know that I am Yahweh." In due time Yahweh will appear as he is; he will manifest himself in his holiness. If the word qds is properly understood in the Old Testament, then there can be only one Holy, the personal God who reveals his will in word and deed.

Because Yahweh makes this exclusive claim to qds it follows that his holiness would come into conflict with opposing claims to qds. This is the case in the confrontation between Yahweh and Baal. A brief overview of the Canaanite texts will demonstrate the manner in which qds is related to Baal.

In the Ras Shamra texts qds is the name of a deity. It is also found in the combination bn qds, "son of holiness", which is an epithet of the god named Dan'el. Another god, Keret, is called bn Ltpn wqds, "son of Latpan, and a sacred being."²¹

Of more importance for this study is the connection of qds with Baal's mountain, Zaphon. Baal says:

Come and I myself will search it out
 Within my rock El Zaphon,
 In my holy place (bqds), the rock of my heritage,
 In my pleasant place, in the hill of my victory.²²

Repeatedly in the Ras Shamra texts Baal's dwelling upon Zaphon is connected

²¹See Helmer Ringgren, The Prophetical Conception of Holiness, p.4 for the ways in which qds is used in the Ras Shamra texts.

²²J. C. L. Gibson, Canaanite Myths and Legends (Edinburgh: T. & T. Clark, 1977), p. 49.

with qds.²³ Furthermore, this qds on Zaphon is closely related to nature.²⁴ In the Ugaritic texts to be studied the conquests over the nature gods Yam, Mot and El make Zaphon "the hill of victory" for Baal, and thus qds.

To summarize this introduction to qds in the Old Testament and in the Ras Shamra texts, both Yahweh and Baal associate themselves with qds. According to Otto's understanding of qds, any further definition of its meaning in Israel and Canaan depends upon the characters of the deities involved. If the deity is cruel and destructive, it would still be qds, in the numinous sense of the term. But the better the character of the deity the more it absorbs high moral and rational attributes. Hence, the main contention of this study is that Baal is exclusively numinous, while Yahweh's numinous is intimately bound together with his attributes of morality and personhood. Yahweh is personally present on his mountain of qds in order to graciously overcome the unholiness of sin.

Cosmic Mountain

The purpose of this study is to define the holiness of Yahweh and the holiness of Baal as they are related to physical, tangible mountains. Qds is a holistic idea, which includes both physical and spiritual aspects.²⁵

²³For example, see G. R. Driver, Canaanite Myths and Legends (T. & T. Clark: Edinburgh, 1956), pp. 32, 50 and 86.

²⁴By comparison, almost all of the great Egyptian sanctuaries claimed to house within their courts the primeval hill, the "glorious hill of the primordial beginning," which had first emerged from the floods of chaos. The creator-god made his appearance on the hill; the ordered world had its origin from it. It was filled with energies and vital forces. In Mesopotamia every temple had its du-ku, its "pure hill." Therefore, Zaphon's connection with qds is a cultural phenomenon of the ancient Near East. See Othmar Keel, The Symbolism of the Biblical World, trans. T. J. Hallett (New York: Seabury, 1978), p. 113.

²⁵See Horace Hummel, The Word Becoming Flesh (St. Louis: Concordia, 1979), p. 84. He also writes of the relationship between qds and material objects: "The biblical concept is at once physical or material and spiritual, at once envisioning a sort of force or power as well as the resultant state."

Brevard Childs sums up this thesis with these words:

The Old Testament understanding of space was eschatological, not mythical. It looked to the future, not to the past. However, it chose a mythical category to express the tensions within this new spatial reality. The new space had as its content God's holiness, but it was formed in the midst of a profane and fallen space. This space had already appeared, but was yet to come to its fullness.²⁶

In other words, the Old Testament uses the mythical category of the cosmic mountain in order to express the uniqueness of Yahweh's qds. In order to understand this usage of the cosmic mountain in the Old Testament and Ras Shamra texts, a detailed definition of "cosmic mountain" is needed.

As previously stated, the religions of the ancient Near East did not seem to have been strongly mystical in tone. Instead, they adopted the attitude that the divine presence should be sought out in earthly objects. Thus, earthly objects were thought to be capable of becoming charged with the numinous. The great attachment in the ancient world to mountains, regarded as divine abodes, is to be explained in this way.²⁷ Essential to this definition of cosmic mountains is the understanding that in the ancient Near East space was quite different from our quantitative perspective. In the western mind space is evaluated in terms of proportions and location, but in the ancient Near East space was more a matter of quality than quantity. Space was not valued relatively by absolutely. Whatever an individual or community experienced in a place determined its value. The experience might have been

²⁶Brevard S. Childs, Myth and Reality in the Old Testament (Naperville: Alec R. Allenson, 1960), p. 93.

²⁷See the discussion by R. E. Clements, God and Temple (Philadelphia: Fortress Press, 1965), pp. 2-3.

pleasurable, disturbing, awe-inspiring, but if a deity was encountered there in any way, then that space acquired the quality of qds.²⁸

The world view underlying such beliefs is variously explained by individual phenomenologists of religion. W. Brede Kristensen regards the mountain as the place where the life of the earth becomes most intense and tangible.²⁹ G. van der Leeuw sees the cosmic mountain as a "primal and permanent element of the world out of the waters of chaos rose the primeval hill from which rose all life."³⁰ The mountain is where heaven, earth and hell are connected and where communion between them becomes possible.³¹ The universe itself was thought of as a gigantic world mountain, stretching from the entrance of the subterranean abyss to the highest point of heaven. Accordingly, R. E. Clements writes: "The local sacred mountain was therefore the symbol, or representation, of the cosmos which formed the true abode of the deity whom men worshiped."³²

Those interpretations of cosmic mountains must be applied to the great ziggurats, or stage-towers of Sumeria.³³ These were an attempt on the part of

²⁸See the discussion by Richard Clifford, The Cosmic Mountain, pp. 1-8.

²⁹W. Brede Kristensen, The Meaning of Religion, trans. John B. Carman (The Hague: Martinus Nijhoff, 1960), pp. 106-109.

³⁰G. van der Leew, Religion in Essence and Manifestation, trans. J. E. Turner (London: Allen & Unwin, 1938), pp. 55, 393-402.

³¹Mircea Eliade, Cosmos and History: The Myth of the Eternal Return, trans. W. R. Trask (New York: Pantheon, 1959), pp. 1-48.

³²R. E. Clements, God and Temple, p. 3.

³³This is the conclusion of most scholars, including R. E. Clements, God and Temple, p. 3 and A. Parrot, "The Tower of Babel," Studies in Biblical Archaeology 2 (1955): 57.

men to build artificial mountains which could then serve as divine dwelling places. Hence, the ziggurats formed a transition stage between the veneration of real mountains as divine abodes, and the building of man-made temples.

A recent study by Richard J. Clifford delineates four characteristics of cosmic mountains and thus provides the foundation of a more exact definition.³⁴ First, one of the most important aspects of cosmic mountains is that they were the meeting place of the gods, like the Greek Olympus. Moreover, since in the ancient Near East the actions of the deities corresponded to phenomena on earth, the sanctuaries constructed on cosmic mountains likewise corresponded to the model of the god's home in the heavens. Consequently, the gods met both in the heavens and in the earthly temple constructed on the cosmic mount. These words from Clements classify this action further:

The gods were both transcendent and immanent, revealing themselves in the world of men, and yet remaining superior to it, and being unconfined by its spatial and temporal boundaries.³⁵

Second, the cosmic mountains were the battle ground of conflicting forces. This Chaoskampf³⁶ is generally held to have three basic themes. They are defined by Dennis J. McCarthy:

(1) the fight against chaos often represented by or personified as a monster of the water, (2) the conquest of this monstrous force by a god who is consequently acclaimed king, (3) the giving of a palace (temple) to the divine king.³⁷

³⁴Richard Clifford, The Cosmic Mountain.

³⁵R. E. Clements, God and Temple, p. 3.

³⁶This is the term used to describe the conflict between two forces in nature. See Bernhard Anderson, Creation in the Old Testament (Philadelphia: Fortress Press, 1978), pp. 74-85.

³⁷Ibid., p. 74.

Both Yahweh and Baal are involved in wars which follow this general pattern, the differences being in what kind of enemy each deity fights. For Yahweh the battle is against Egypt. Exodus 15:17 reads:

You will bring them in and plant them,
On the mountain of your inheritance,
The place, Yahweh, you made for your dwelling,
The sanctuary (miqdosh), Yahweh, your hands established.

For Baal the battle is against the natural forces of water and death, personified in Yam and Mot:

Come and I myself will search it out
Within my rock El Zaphon,
In my holy place (bqds), in the rock of my heritage,
In my pleasant place, in the hill of my victory.³⁸

In light of these two texts it is of the utmost importance to understand the type of battle that results in a mountain becoming qds. The different types of enemies illustrate the difference between the qds of Yahweh on Zion and the qds of Baal on Zaphon.

Critical scholars hold that both Zion and Zaphon became qds via battles against the natural forces of chaos. Herman Gunkel's book on Creation and Chaos carried a subtitle that characterized the study as a history of religions investigation, extending from Genesis 1 to Revelation 12.³⁹ So important is Gunkel's study for a proper understanding of qds that Claus Westermann can write:

Gunkel's study marked a decisive turning point in the exegesis of Genesis 1 beyond which there can be no return. Genesis 1 is not a free construction of the author; Genesis 1 goes back to a very ancient tradition; Genesis 1 is not an isolated unit....it is a link in a long chain.⁴⁰

³⁸J. C. L. Gibson, Canaanite Myths and Legends, p. 49.

³⁹A condensed translation of Gunkel's book is in Bernhard Anderson, Creation in the Old Testament, pp. 25-55.

⁴⁰Claus Westermann, Genesis 1-11: A Commentary, trans. J. J. Scullion (Minneapolis: Augsburg, 1984), p. 30.

Gunkel was certain that creation and struggle were bound together so as to make creation a result of the victory over the powers of chaos. In other words, creation was not the beginning of history but a primeval event. To quote from Gunkel:

This, then, is the result of our deliberations: the Babylonian Tiamat-Marduk myth was taken over by Israel and there was transformed into a myth about Yahweh.⁴¹

Gunkel and those who follow him believe that in Genesis 1:2, "the face of the deep" and "without form and void," are references to a chaos that existed before creation and with which Yahweh had to struggle to create the cosmos.

This view of Gunkel's is rejected, for the Bible states that the world was created ex nihilo. Yahweh used no previously existing material to create the cosmos. Genesis 1 uses the word bara, "create." Bara is used only of divine action in the Old Testament, and it never is used with the accusative of material. It is the message of the Holy Scriptures that Yahweh brings into being that which previously had no existence. In creation there is nothing that exists along-side of Yahweh and with which he must struggle.

This stark difference between Gunkel and Scripture is of importance in the study of qds. Gunkel holds that there is no difference between Zion and Zaphon. Both are qds by nature, by virtue of the Chaoskampf. Moreover, Gunkel's idea of Urzeit gleich Endzeit holds that the future is a return to the past. There is a complete disregard for chronological time since there is no true beginning or end. In the pattern of Urzeit-Endzeit nothing new can ever occur. It follows that Gunkel saw in the Old Testament many signs of cyclical

⁴¹Bernhard Anderson, Creation in the Old Testament, p. 44.

thinking which he labeled mythological. Hence, according to Gunkel and his followers, gds for both Zion and Zaphon was present at creation, is the result of the Chaoskampf, and is mythical.

This study will seek to demonstrate that Zion's holiness was personal, ethical and historical, and not mythical. Furthermore, it will seek to show that the cult in Israel was not a re-enactment of primeval acts, but an activating of the redemptive acts occurring in chronological time. Finally, this study will seek to illustrate that the Zion texts in the Old Testament do describe eschatology in terms of protology, but the accent is on history, not the primeval Chaoskampf.

The third characteristic of cosmic mountains is that they were the meeting place of heaven and earth. In cultures which had a heaven, earth and hell, the mountain center was the axis along which these three cosmic areas were connected and where communion between them became possible.⁴² Mircea Eliade writes: "The temple or sacred city, in turn, as the place through which the Axis Mundi (the axis of the world) passes, is held to be a point of junction between heaven, earth and hell."⁴³ The cosmic mount was the fulcrum for the universe. It was often referred to as "the navel of the earth," the umbilical cord through which the mother fed the infant.

Fourth, since cosmic mountains were thought to be the Axis Mundi, it follows that these mountains were also viewed as the places where effective

⁴²Mircea Eliade, Patterns in Comparative Religion, trans. R. Sheed (New York: World, 1963), pp. 367-387.

⁴³Ibid., p. 375.

decrees were issued.⁴⁴ They were the capitals of the universe, the places "involved in the government and stability of the cosmos."⁴⁵

To these four points of Clifford's, two more should be added. First, from cosmic mountains there frequently issued a miraculous stream, whose waters teemed with supernatural significance. Second, the perception of time on cosmic mountains was illud tempus.⁴⁶ In contrast to linear time, which sees each moment succeeding its predecessor with a certain finality, called "profane time" by Eliade, illud tempus was the time when the foundation of the word occurred. At the cosmic mountains, the axis of the world, the act of creation was shielded from the ravages of time and of the decay time measures. On the mount the divine creative energy endured intact. The cosmic mountain was a place in which temporality did not exist. On the mount there was only "sacred time which by its very nature is reversible, in the sense that properly speaking, it is a primordial mythical time made present."⁴⁷

To summarize, basic to the understanding of the cosmic mountain is the religious symbolism of the ancient Near East. This culture held that divine presence was sought not in the mystical inward searching of the soul but in symbolism where a relationship was established between the natural and supernatural world. Hence, a cosmic mountain contained these elements: (1) it was a meeting place of the gods, (2) it was won and kept intact through warfare, (3) it was the meeting place between heaven and earth, (4) it was where

⁴⁴A good example of this aspect of the cosmic mountain is in Isaiah 6:1-8 where the prophet is commissioned in the temple, in the cosmic mount Zion.

⁴⁵Richard Clifford, The Cosmic Mountain, p. 3.

⁴⁶Mircea Eliade, Cosmos and History, p.20.

⁴⁷Mircea Eliade, Patterns in Comparative Religion, p. 68.

effective decrees were issued, (5) it was where a miraculous stream came from, and (6) it was a place unaffected by time.

In light of this definition of cosmic mountains, both mounts Zion and Zaphon have much in common: for example, both are the meeting place of gods, on both mountains battles take place, they are also the meeting place of heaven and earth, both places issue effective decrees, and both mounts contain sacred time. Only Mount Zion is connected to a stream. However, the one aspect that differentiates these two mountains is their respective definitions of qds. They are not equally holy. The Zion texts to be studied will seek to demonstrate that Yahweh's qds is not an unchangeable quality. Isaiah, Jeremiah and Ezekiel⁴⁸ contrast the qds of Zion with the qds of the Canaanite religion. According to Canaanite myth Zaphon was qds because it possessed the primeval power of the Urzeit. The Canaanite understanding of qds was tied to mana, or the elemental forces of nature believed to be resident at Zaphon.⁴⁹ Accordingly, Zion's qds is the numinous aspect with the added ethical dimension because of Yahweh's historical acts of salvation. On the other hand, Zaphon's qds is numinous without the ethical aspect because Baal was a god of nature. What distinguished Zion so sharply from Zaphon is the former's intimate association with history. Zion is not bound to the cycle of the seasons but was chosen by Yahweh at a particular point in time. If Yahweh's qds is so different from that of Baal's, then why is Zion

⁴⁸Isaiah 28:15-29 contrasts the true holiness of Zion with the false confidence in empirical Jerusalem which will be swept away. Jeremiah 7 attacks the current opinion of the inviolability of Zion. Ezekiel 9-11; 43-44 states that Zion is only holy when Yahweh dwells there.

⁴⁹Egypt, Babylon and other ancient Near Eastern cultures also believed in this type of static qds located on their cosmic mountain. See Richard Clifford, The Cosmic Mountain, pp. 9-33.

occasionally described by using some of the cosmic elements believed to be present at Zaphon? To answer this question, this study now turns to a discussion on the nature of myth and its relationship to the Old Testament.

Myth

Myth in the Old Testament has always been a topic of scholarly interest. The discovery of the ancient Near East in the last century revealed the myths of the cultures prior to and contemporary with the Bible. Numerous parallels to the Old Testament were discovered, and this in turn gave rise to heated debate concerning the nature of myth.⁵⁰

It is not the purpose of this study to review the long history which led to the modern understanding of "myth". It is purposely limiting the discussion to the definition of myth as it has been used in the history of modern biblical scholarship. Within the field there have developed two main approaches to the understanding of myth which differ in decisive points from each other. Of course there are countless variations within each classification, but these do not obscure the broad lines which are being sketched here. For clarity's sake these two lines of interpretation will be characterized as the "broad" and the "narrow" definitions of myth.⁵¹

The understanding of the historical rise of the broad definition of myth

⁵⁰A useful summary in English of the Religionsgeschichtliche School that resulted from these discoveries is in Herbert Hahn, The Old Testament and Modern Research (Philadelphia: Fortress Press, 1966), pp. 83-118, 227-280.

⁵¹This distinction is made by Brevard Childs, Myth and Reality, p. 13.

has been enhanced by the study of C. Hartlich and W. Sachs.⁵² They point out that the term "myth" received its first precise formulation in modern times from the classical philologist C. G. Heyene. Heyene defined myth as a necessary and universal form of expression within the early stage of man's intellectual development, in which unexplainable events were attributed to the direct intervention of the gods. His concept of myth was soon applied to the Old Testament by the so-called "mythical school".

Herman Gunkel's understanding of myth falls into this broad definition. In his book Myth in Old Testament Interpretation, J. W. Rogerson comments that there has been little advance on this position as it was stated by Heyene and formulated by Gunkel.⁵³ Bernhard Anderson states this understanding with these words:

Insofar as biblical creation texts have been cast in, or influenced by, mythopoeic language, as Gunkel rightly demonstrated, the interpreter must take two matters seriously: First, due regard must be given to let traditional doctrinal or philosophical considerations dictate the way questions are raised. Second, due attention must be given to the way the biblical language functions in its given literary contexts or circles of tradition, and that requires refusing to "use" the Bible by appealing to isolated texts in support of positions arrived at on other grounds.⁵⁴

In analysing this broad definition of myth it is important to note that this is not a phenomenological but an historical-philosophical definition. It stems directly from the philosophical distinction between the supernatural and

⁵²C. Hartlich and W. Sachs, Der Ursprung des Mythosbegriffes in der Modern Bibelwissenschaft, (Tuebingen: O. Harrassowitz, 1952).

⁵³J. W. Rogerson, Myth in Old Testament Interpretation (New York: Walter de Gruyter, 1974), pp. 145-173.

⁵⁴Bernhard Anderson, Creation in the Old Testament, p. 3.

the natural which then becomes the criterion for classifying all material. In contrast, the historical-grammatical method of interpretation rules out this broad definition of myth. The position taken here is that the "historical" must be defined and evaluated by the "grammar" of the inspired and infallible text, not the other way around, that is, not by the critique of human reason and philosophy.

If the broad definition of myth is rejected on the basis of the historical-grammatical method of interpretation, then it follows that the critical understanding of "demythologization" is also rejected. The term, Entmythologisierung, was first used by Rudolph Bultmann to communicate his existential philosophy.⁵⁵ Building upon the work of Immanuel Kant, Bultmann and his followers made the distinction between noumena, the idea realm, and phenomena, the factual realm. The Bultmann school applied to noumena the term Geschichte (inner, personal happenings) and to the realm of phenomena they utilized the term Historie (which refers to outer, factual data).⁵⁶

Demythologization is understood by critical scholars as a method used by Israel. Accordingly, Israel rejected the crass mythology of her neighbors. But those who use demythologization in this way believe Israel's faith expressed itself in terms of Geschichte, not Historie.⁵⁷ Yahweh's acts in history are believed in, but there is a sleight-of-hand about the whole

⁵⁵G. Herbert Livingston, The Pentateuch in its Cultural Environment (Grand Rapids: Baker, 1974), p. 200.

⁵⁶Ibid. Here Livingston demonstrates how critical scholars use these terms to study the Exodus. Then he writes: "As a result, the scholar is faced with two versions of Hebrew history."

⁵⁷For example, W. Johnstone in "The Mythologising of History in the Old Testament," Scottish Journal of Theology 24 (1971): 201-217 states that both concepts of Historie and myth are external to the Old Testament.

operation, since it involves a re-defining of salvation history. John Goldingay⁵⁸ points out that while scholars such as George E. Wright and Bernhard W. Anderson use the biblical language of God himself acting and speaking, they do not themselves believe that God acted or spoke as this language describes him doing. The "acts of God" either did not occur or were quite natural events. The "words of God" were not really miraculous, audible voices but human testimonies to what faith believed it perceived.

G. Herbert Livingston demonstrates the consequences of separating Geschichte from Historie when he cites an article by E. L. Allen.⁵⁹ Using Bultmann's methods, Allen decides that the following would have to be removed from serious consideration by modern man: (a) the concept of Israel's election by God as a chosen people, for it is too nationalistic, (2) the concept of a personal God, for it is inappropriate to employ personal terms for God's attitude toward us, (c) the concept that God is active in history is incorrect, for it ties moral retribution with history, (d) the concept of an end to history is misleading, for the Old Testament writers have presented history as though it were prophecy, and (e) the idea of a resurrection of the dead, for it unrealistically regards death as transitory and the continuation of the body ad more important, or at least as important as the continuation of the soul.

Critical scholars, exemplified by E. L. Allen, refer to Israel's

⁵⁸John Goldingay, Approaches to Old Testament Interpretations (Downers Grove: InterVarsity Press, 1981), pp. 70-91.

⁵⁹E. L. Allen, "On Demythologizing the Old Testament," Journal of Biblical Literature 22 (1954): 236-241.

"historicization of myth"⁶⁰ to denote the belief that the Old Testament is mostly devoid of pagan myth, but the history in it is not *Historie*, but an inner, personal history. In opposing this approach to myth it must be emphasized that it is only in our modern western world that facts and meanings are split apart, as in noumena and phenomena. The Old Testament understands them in their intimate interrelationship. If the account of Yahweh's acts in history are to retain their full meaning they must be interpreted as being actual events. Hence, both the broad definition of myth and the method of demythologization are rejected.

The narrow definition of myth deviates radically from the broad definition. The narrow definition of myth stems originally from the work of the Grimm brothers who in the preface to their Kinder und Hausmaerchen⁶¹ define myth as a literary form concerning stories of Gods. This is to be distinguished from other literary types such as the legend and fairy tale. This understanding of myth, which in turn entered biblical research, is summarized by Childs: "Myths . . . are stories about gods. They are to be distinguished from sagas where the active persons are human."⁶² The narrow definition arose from the need to define a certain form of prose more precisely. It belongs to the science of description and offers no philosophical evaluation of the material. In this sense it is neutral.

But while this narrow definition of myth is useful, it is inadequate for this study. There has been the tendency among those using this definition to fail to see the essential problem of myth in the Old Testament. If Old

⁶⁰This term is employed by Foster McCurley, Ancient Myths and Biblical Faith (Philadelphia: Fortress Press, 1983), pp. 3-4.

⁶¹This is noted in Brevard Childs, Myth and Reality, p. 15.

⁶²Ibid.

Testament "myth" is understood only as "a story of the gods", then one is back to the differentiation between Historie and Geschichte. Critical scholars typically understand this narrow definition of myth in this way and then relate the story of the gods to Yahweh. This view is rejected.

G. B. Caird notes the difference between the broad and narrow definitions of myth with these words:

The main division is between the phenomenologists, who are primarily interested in myth as an element in culture, and the symbolists, who are primarily interested in it as a vehicle of meaning.⁶³

This difference is true, and yet both the broad and narrow definitions of myth are similar in that both may be construed incorrectly in taking Historie out of the Old Testament. Therefore, this study will prefer such expressions as "metaphorical phraseology" and "designed metaphor".⁶⁴ "Metaphor" is a better description of the relationship between Yahweh's revelation and the mythology of the Canaanites because it does not carry with it the meaning "false, untrue, fable, legend, tale."

A metaphor is a word used in an unfamiliar context to give a new insight. Metaphor is a way of knowing, not just a way of communicating. Aristotle said it quite well: "A good metaphor implies an intuitive perception of the similarities in dissimilars."⁶⁵ The metaphor uses the familiar to evoke the unfamiliar, and on the other hand, the unfamiliar context or frame is used to allow people to see the ordinary in a new way. It will be one of the major

⁶³G. B. Caird, The Language and Imagery of the Bible (Philadelphia: Westminster, 1980), p. 220.

⁶⁴See the discussion in A. Berkley Mickelsen, Interpreting the Bible (Grand Rapids: Eerdmans, 1963), pp. 68-73.

⁶⁵Quoted by Sallie M. TeSelle, Speaking in Parables (Philadelphia: Fortress Press, 1975), p. 48.

thrusts of this study to demonstrate that the only legitimate way of speaking about the activity of Yahweh's qds in history is metaphorically.

The reason Yahweh's revelation of his qds is stated metaphorically is so it may be understood in its cultural context. History must be stated using metaphors lest it become void of meaning.⁶⁶ This is not to deny the reality of the event, but rather to communicate the actual happening using metaphorical language. Bound up in this understanding is the fact that the biblical revelation is not a collection of eternal truths that took place apart from history, apart from culture, outside of time, for then the proper style of theological speech would not differ from that of philosophy. No religion can exist without the use of concrete language and symbolism to express the divine. History becomes meaningful only by its relationship to something else. A mere agglomeration of uninterpreted facts is meaningless.

It would be beyond the scope of this study to investigate the exact nature of metaphor⁶⁷ and symbol⁶⁸ in the Bible. Very briefly, a symbol is a type of sign. It is a word, gesture, picture, statue, or some other type of reality which can be made present to the senses or the imagination, and which points to a reality beyond itself. Concerning symbol and metaphor and their relationship in the Bible Sallie TeSelle writes:

⁶⁶An excellent article on this subject is Avery Dulles, "Symbol, Myth, and the Biblical Revelation," Theological Studies 27 (1966): 1-26.

⁶⁷See Sallie M. TeSelle, Speaking in Parables.

⁶⁸For a full treatment on religious symbolism with an extensive bibliography see S. Wisse, Das religiöse Symbol (Essen: Ludgerus Verlag, 1963).

For metaphorical language not only connects this with that, here with there, but demands that one partner of the association, at least, be concrete, sensuous, familiar, bodily. It will abide no abstractions, no head without a body, no mystical flights, but because it is the method of human movement it insists on taking along the whole human being in all its familiarity, messiness, and concreteness.⁶⁹

In the case of Mount Zion, it is a symbol or metaphor of Yahweh's qds. The physical mountain points beyond itself to Yahweh. But in order to convey the uniqueness of his qds in Israel's culture Yahweh used the mythology of the Canaanite Mount Zaphon. However, once this is allowed the question then becomes: Are the Canaanite myths still myths as they appear on the pages of the Old Testament? The answer is no, for from the beginning of her existence as a people the Israelites had an overriding understanding of Yahweh which cannot be written off as myth. The acts of Yahweh on Zion are spoken of metaphorically in order to demonstrate the familiar cosmic mountain motif in a new and different manner to accent His qds. The mythical elements of Zaphon are introduced not to suggest that Canaanite myths are real, but rather to illustrate the uniqueness of Yahweh's qds.⁷⁰

In summary, critical scholarship is at home with both the broad and the narrow definitions of "myth." But in doing so these scholars also hold that there are no myths in the Old Testament.⁷¹ By this assertion they mean Israel

⁶⁹Sallie M. TeSelle, Speaking in Parables.

⁷⁰There is a parallel in the New Testament of metaphorical language. In Colossians 1:16 Paul does not mean to say that these levels actually exist, he is simply employing them in order to express Christ's absolute lordship. Thrones, dominions and whatever exists was made by Christ and for him. Similarly all Old Testament allusions to myths serve to remind Israel how much greater Yahweh is over against all other Gods.

⁷¹For example, Avery Dulles, Theological Studies, can write: "Since the time of Gunkel it has been a commonplace that Israel was not favorable soil for myths, since they link the divine with nature in a way contrary to that of the Bible and are basically incapable of overcoming polytheism." p. 15.

had a unique understanding of Geschichte, not Historie. This is transferring the post-Kantian difference between noumena and phenomena upon the biblical narrative when the Old Testament does not split apart facts and meanings. Hence, when mythical elements appear in the Old Testament it is only because all religions use metaphorical expressions in order to convey effectively and affectively the beliefs of the worshiping community, and Israel is no exception. More specifically, when Zion is described as a cosmic mount using Zaphon language it is done so in a polemical nature to stress the radical difference between the qds of Yahweh and the qds of Baal. Finally, the flow of ideas begins with Israel. She alone understood qds containing numinous aspects as well as the qualities of morality, personality and history. This qds appears in several places in the Old Testament by the will of Yahweh. The first appearance was in "primordial" time (Eden), never to be regained by man except as Yahweh transforms man's environment through his acts in history. Canaanite thought perverted true qds and in turn perverted its understanding of morality, personhood and history.⁷²

Introduction to the Texts to be Studied

Now that the basic history of the conflict between the qds of Yahweh and the qds of Baal has been presented, along with a description of qds, cosmic mountain and metaphor, it follows that these principles should be demonstrated in specific texts from the Old Testament and from Ras Shamra. The method for selecting the texts is based on the definition of cosmic mountain and the presence of qds on that mountain. Many texts could be studied in light of this

⁷²Paul details the manner in which pagans pervert the truth of Yahweh's revelation in Romans 1:20-21.

method,⁷³ but Psalm 48, Psalm 46 and Isaiah 2:2-5 best serve the thesis of this study.

Psalm 48 provides the genesis for understanding the qds of Yahweh in conflict with the qds of Baal vis-a-vis Zion and Zaphon because in verse one "the city of our God" is described as "his mountain of holiness (qadshu)."⁷³ This qds is then compared to Zaphon in verse two, "like the utmost heights of Zaphon is Mount Zion." Furthermore, in verses 4-7 there is a description of war on the holy mountain. The psalm also speaks about the temple of Yahweh which is the meeting place between God and man (48:10). The texts from Ras Shamra which will be studied along with Psalm 48 speak of Baal's battle with Mot on Zaphon. Mot is mentioned in Psalm 48:15. Therefore, the study of what Yahweh and Baal do with Mot will enhance both religion's definition of qds.

Next, Psalm 46 will be studied for it, too, describes Zion as qds. Verse five reads: "There is a river whose streams make glad the city of God, the holy place (qedosh mishkeni) where the Most High dwells." It also speaks of the meeting place between Yahweh and Israel in its use of mishkeni, "dwelling place." The psalm continues to contain the cosmic mountain aspects of war (verses 7-9), miraculous stream (verse four), effective decree (verse eleven). While this psalm does not mention Zion it has long been held to be a Zion Psalm. The Ras Shamra texts to be studied in light of Psalm 46 highlight Baal's war with El and Yam so that the former may dwell on Zaphon. As Yahweh dwells on holy Zion because of his victory in battle, so Baal dwells on holy Zaphon because of his victory in battle. A comparison between the two will

⁷³Other texts that could be studied are Psalm 2, Psalm 87, Isaiah 36-39, Joel 3:17-21, Psalm 78:69-71 and Psalm 114:5-8. By their exclusion in this study it is not meant that they are not applicable to the general thesis and the developing themes.

further define the qds of Yahweh and the qds of Baal.

Finally, Isaiah 2:2-5 will conclude the study. Granted, this pericope does not contain the word qds, but verse two speaks about the temple of Yahweh. Throughout the Old Testament the temple is described as qds, with the innermost part being the Holy of Holies (qodash haqodashim). This text is chosen because it speaks about war (verse four) and it contains an effective decree (verse five). However, the main reason Isaiah 2:2-5 deserves study is that it deals with eschatological themes. Verse two begins with the classic eschatological statement, "in the last days." This text further describes how and when Yahweh's temple will be established, his reign of qds. In fact, these verses describe Zion as the true cosmic mountain for it "will be established as chief among the mountains" (verse two). This is a direct polemic against all would be cosmic mountains with their perversion of qds, especially Mount Zaphon. The Canaanite texts in this chapter focus in on Baal's attempt to build his temple and establish his reign over the universe. The direct comparison of qds between Yahweh and Baal will come in studying the results that the two temples bring about. The chapter on conclusions will bring the study's findings together, while the last chapter will seek to demonstrate various applications of the study.

William F. Albright writes: "No longer does the Bible project from the chaos of prehistory as though it were a monstrous fossil, with no contemporary evidence to demonstrate its authenticity and its origin."⁷⁴ The recovery of the Ras Shamra texts in 1929 enriches the Christian's understanding of

⁷⁴William F. Albright, "Recent Discoveries in Bible Lands," supplement to Robert Young, Analytical Concordance (New York, 1936), p. 1.

understanding of Yahweh's qds. As these texts are studied side by side with the Old Testament the latter's truth is not diminished, but greatly enhanced. The exact questions to be asked are: Why did the biblical writers use the Zaphon motif in speaking about Zion? What did they intend to communicate by this usage? Ultimately, in what way is Yahweh's theophanic self-revelation of his qds distinctive from the qds revealed by Baal? These and related questions will now be answered on the basis of Psalm 48, Psalm 46 and Isaiah 2:2-5.

CHAPTER II

PSALM 48

Psalm 48 is fundamental to an understanding of the conflict between the qds of Yahweh and the qds of Baal because it directly relates Zion with Zaphon. By focusing upon the elements in this psalm that shed light upon the thesis, this chapter will accent the nature of Yahweh's qds by comparing and contrasting it with Canaanite texts which contain similar themes. The major part of the chapter will discuss verse two¹ as this verse is a key part in the development of the thesis that the differing definitions for Yahwism and Baalism of qds are best illustrated vis-a-vis Zion and Zaphon.

Psalm 48 is classified as a Zion Psalm.² Most scholars agree that Psalm 48, which is similar to Isaiah 33:18-24, is dependent on Isaiah and not the other way around.³ Isaiah presents a future projection, while this psalm refers to the event as already having taken place. Psalm 48 has just experienced what the ancient tradition affirmed (Psalm 48:11-12), and as a

¹All verse references will be to the MT unless otherwise noted.

²Jon D. Levenson. *Sinai and Zion: An Entry into the Jewish Bible* (New York: Seabury, 1984), p. 146. Peter C. Craigie, *Psalms 1-50* (Waco: Word, 1983), p. 352. H. J. Kraus, *Psalmen BK 5* (Neukirchen: Neukirchener Verlag der Buchhandlung des Erziehungsvereins), p. 356. All of these scholars hold that Psalm 48 is a Zion Psalm, as are 46, 76, 84, 87 and 122.

³For a full discussion concerning the relationship between Psalm 48 and Isaiah 33:18-24 see J. J. M. Roberts, "An Isianic Elaboration of the Zion Tradition-Isaiah 33", in *The Word of the Lord Shall Go Forth*, ed. Carol L. Meyers and M. O'Comer (Winona Lake: Eisenbrauns, 1983), pp. 22-23.

result of Yahweh's victory in history the psalmist calls upon his audience to walk around and inspect the recently delivered Zion (Psalm 48:13-14). In contrast, Isaiah speaks of a future deliverance and he apparently refers to the enemy's hostile inspection of Zion. The close resemblance between Psalm 48 and Isaiah 33:18-24 suggests that they date from the same period. It is possible that the psalmist, having experienced the deliverance of Jerusalem and being familiar with the slightly earlier oracle of Isaiah, formulated his hymn of thanksgiving in words appropriated from that oracle.

A translation of Psalm 48 is as follows:⁴

- 1) A song. A psalm of the sons of Korah.
- 2) Great is Yahweh,
And greatly to be praised,
In the city of our God,
His mountain of holiness.
- 3) The beautiful height,
The joy of all the earth,
Mount Zion, the heights of Zaphon,
The city of the Great King.
- 4) God is in her citadels,
Known as a stronghold.
- 5) When the kings assembled,
Together they crossed over.
- 6) They saw, they were astounded,
They were terrified, they fled.
- 7) Trembling seized them there,
Writhing like a woman in labor.
- 8) Like⁵ the east wind
Shatters the ships from Tarshish.
- 9) As we have heard,
So we have seen,
In the city of Yahweh tsebaoth
In the city of our God.

⁴Psalm 48 does not present any major text-critical problems, with the exception of verse 15 which will be discussed in detail. This translation attempts to follow the English equivalents to the Hebrew which are given in William Holladay, A Concise Hebrew and Aramaic Lexicon of the Old Testament (Grand Rapids: Eerdmans, 1971).

⁵This follows the suggestion in the critical apparatus in BHS, reading keruah rather than beruah.

- God established her forever. Selah.
- 10) We re-enact your steadfast-love, O God,
In the midst of your temple.
 - 11) As is your name, O God,
So is your praise,
To the ends of the earth,
Your right hand is full of righteousness.
 - 12) Mount Zion rejoices,
The daughters of Judah shout for joy,
Because of your judgments.
 - 13) Walk around Zion,
Go around her,
Count her towers.
 - 14) Consider in your hearts her ramparts,
Visit her citadels,
So you may recount to the next generation.
 - 15) Because this is God,
Our God forever and ever,
He himself will guide us against Mot.⁶

This psalm may be divided into four parts as follows: (1) There is a short hymnic introduction, expressing Yahweh's worthiness of praise (verse 1a-2b), (2) There follows the main section of the psalm which is a celebration of the glories of Mount Zion. This is marked off by "selah" (verses 2c-9), (3) The congregation then addresses their words directly to Yahweh (verses 10-11), (4) The psalm concludes with an invitation to the worshipers to circulate around the mountain (verses 12-15).

Verse by verse comments are as follows: Verse two contains these words of importance: "In the city of our God, his holy mountain." Zion is qds and

⁶Verse fifteen ends with the words al-muth, literally meaning "to death." Craigie, Psalms, p. 352 writes: "reading almuth, with Dahood, Psalms I, p. 293, after Krinetzki, BZ A (1960) 73, for MT's al muth. Alternatively, al muth may be retained, and may have been displaced from the title of Ps. 49." Derick Kidner, Psalms 1-75 (Downers Grove: InterVarsity, 1978), p. 181 holds that the Hebrew consonants can be revocalized to read olamot, or "evermore." The Septuagint and Vulgate translate this way. He goes on to note that A. R. Johnson, Sacral Kingship in Ancient Israel (Wales: University of Wales Press, 1955), p. 81 overcomes this translation by making "death" a term for Israel's national enemies, with the translation "God . . . is our leader against 'death.'" But in light of the heavy Canaanite polemic in the Psalm, this study translates "against Mot," as it refers to Mot, a god in the Ugaritic Pantheon.

this holiness includes Jerusalem. Concerning the connection, Mircea Eliade writes: "Every temple or palace, and by extension, every sacred town and royal residence, is assimilated to a 'sacred mountain' and thus becomes a 'center.'"⁷ Jon Levenson notes that the idea of a holy city and holy land is an extension of the universal idea of the holiness of the cosmic mountain.⁸ He goes on to write:

The focus of temple language is, by its very nature, broad enough to include the dichotomy of holy land/profane land within the universally attested dichotomy, sacred space/profane space.⁹

There is even a more far-reaching extension of the qds of Yahweh on Zion. Not only are the mountain, the temple, Jerusalem and the land qds, but so is Israel. The nation itself is called Zion in Isaiah 51:16 and Zechariah 2:11. Hence, because the mountain is qds so is everything in relationship to it.

For this study verse three is the key verse in the entire psalm. How could a mountain overshadowed by Mount Scopus and the Mount of Olives be described as "the beautiful height?" For Zion, with its rise of 743 meters, is in and of itself a modest hill.¹⁰ Its top is not as high as the tops of the surrounding mountains. Zion lies 66 meters below that of the Mount of Olives, 76 meters below that of Mount Scopus, 33 meters below that of the hill to its west (the Christian Zion), and 53 meters below that of ras el-mekkaber. Ancient Jerusalem was centered on Ophel the eastern hill. Zion may have

⁷Mircea Eliade, Patterns in Comparative Religion, trans. R. Sheed (New York: World, 1963), p. 375.

⁸Levenson, Sinai and Zion, pp. 136-137.

⁹Ibid., p. 137.

¹⁰This information, as well as what follows, is from Othmar Keel, The Symbolism of the Biblical World, trans. T. J. Hallett (New York: Seabury, 1978), pp. 114-115.

seemed like a mountain to its inhabitants as they had to negotiate a difference in elevation of some 100 meters from the south end of the city wall to the top of Zion. Nonetheless, it was evident that there were a number of more important mountains in the vicinity of Zion.

It follows that Zion is "the beautiful height" and "the joy of all the earth" only because the temple of Yahweh is upon it. Further understanding comes when the words yarketha zaphon ("the heights of Zaphon") are studied. Here the New International Version is incorrect in translating "like the utmost heights of Zaphon." The Hebrew phrase is in apposition. Therefore the "like" is a misnomer as Zion is said to be "the heights of Zaphon." Yarkethe is the dual construct of yarka (an alternative for yerekha). The singular means "flank" or "side," but the dual form means "extreme parts" or "recesses."¹¹ Zaphon denotes the direction north in Hebrew, but it acquired this meaning because the mountain associated with Baal was to the north, just as the term "Negev," the name of the southern wasteland, came to mean south in biblical Hebrew. Therefore, zaphon has an ambivalent meaning in the Old Testament. It can be the direction out of which the Babylonians come (Jeremiah 1:14) or it can be Mount Zaphon, the Canaanite cosmic mountain and home of Baal (Isaiah 14:13, Psalm 48:3, 89:13). Gressmann suggested the Canaanite background of zaphon even before the discovery of the Ras Shamra texts in

¹¹Mitchell Dahood, Psalms I, The Anchor Bible, Vol. 16 (Garden City: Doubleday, 1973), pp. 288-290 takes the phrase to read: "Mount Zion is the heart of Zaphon." He writes: "Scholars generally agree that yarkete zaphon is the semantic equivalent of the Ugarit srrt spn, but differ in their etymological derivations of the vocables." He then goes on to note that yarek denotes "loins, insides" in Genesis 46:26. From this he concludes with the translation "heart."

Shamra texts in 1929.¹² Since this discovery there can be little doubt that zaphon stems from the Ugaritic language. Yet a survey of translations reveals that only the New International Version treats this word correctly:

LXX - ta pluera tou borra (on the sides of the north)
 KJV - "Mount Zion, in the sides of the north"
 NEB - "Zion's hill, like the farthest reaches of the north"
 RSV - "Mount Zion in the far north"
 TEV - "Zion, the mountain of God"
 NIV - "Like the utmost heights of Zaphon is Mount Zion"
 BECK - "Mount Zion is on the northern ridge"

Zaphon in the Ugaritic never means "north," but always refers to the Canaanite cosmic mount.¹³ Its easy to understand how the idea of a cosmic mountain arose in light of Otto Eissfelt's location of Zaphon.¹⁴ He was the first to identify Zaphon with Mons Casius, the present day Jebel al-Aqra. This mountain is 1,770 meters high and dominates northern Syria. But Jebel al-Aqra is not the original Zaphon. John Gray notes that the original was a mythological concept.¹⁵ Among different peoples, at different times and places, it was given an earthly location in a particular geographical point. Thus, the place name Baal-Zaphon in Exodus 14:2 indicates the site of a Baal temple in Egypt. Hence, the mythological concept of the cosmic mountain was applied to Jebel al-Aqra and subsequently to other locations of Baal worship.

¹²This is noted by Brevard S. Childs, Myth and Reality in the Old Testament (Naperville: Alec R. Allenson, 1960), pp. 87-88.

¹³J.C.L. Gibson, Canaanite Myths and Legends (Edinburgh: T. & T. Clark, 1977), p. 8.

¹⁴Otto Eissfelt, Baal Zaphon, Zeus Kaisos, und der Durchzug der Israeliten durch Meer (Halle: Max Niemeyer Verlag, 1932), p. 5.

¹⁵John Gray, "Canaanite Mythology and Hebrew Tradition," Transactions of the Glasgow University Oriental Society 14 (1953):47-57.

The fact that Jebel al-Aqra, the highest mountain in Syria and lying 25-30 miles north-northwest of Ras Shamra, would be designated as the home of Baal is best understood in light of the mountain's connection with heavy clouds. As rain and clouds came in from the Mediterranean and encircled the mount, the people of Ugarit might well have had the impression that the thunder and rain came from it. Foster McCurley writes:

This elevation of Jebel al-Aqra of almost a mile captures the clouds and storms in a dramatic way. When the summit is encompassed in clouds and when thunder roars into the valley below, then the worshipers know the presence of Baal in their midst.¹⁶

In chapter one of this study the definition of qds is stated to be the mysterium tremendum. This is the deity of any ancient Near Eastern religion falling upon men in the force of nature and causing them to panic. It was only natural, then, that Zaphon was considered to be qds and the living-place of the storm god Baal. It also follows that a temple in Baal's honor would be located on Jebel al-Aqra.¹⁷

In sum, in this verse Zaphon's recesses have been transferred¹⁸ from

¹⁶Foster McCurley, Ancient Myths and Biblical Faith (Philadelphia: Fortress Press, 1983), p. 137.

¹⁷R.E. Clements, God and Temple (Philadelphia: Fortress Press, 1965), p. 5 notes that there was only one Baal on this sacred mount. For although the Old Testament speaks of many Baals and many Zaphons, the numerous local sanctuaries were each copies of Baal's true dwelling place on Jebel al-Aqra. He writes: "In origin it is clear that all Baals were forms of the one god."

¹⁸Walter Beyerlin, Near Eastern Religious Texts Relating to the Old Testament, trans. John Bowden (London: SCM, 1978), p. xxiv demonstrates the weaknesses of such terms as "compare, parallels and correspondence" in explaining the relationship between the ancient Near Eastern texts and the Old Testament. Richard J. Clifford, The Cosmic Mountain in Canaan and the Old Testament (Cambridge: Harvard University Press, 1972), pp. 131-132 uses the word translatio, a Latin ecclesiastical term which describes the transference of the relics of a saint either from their original place of burial into an altar tomb or from one shrine to another. Here, the translatio has taken place from Zaphon to Zion.

Baal to Yahweh. By using the word "Zaphon" the psalmist is employing a metaphor. Yahweh's qds only becomes meaningful as it is in relationship with something else, as it is in this verse with Zaphon. Zion is similar to Zaphon, in that both mountains are cosmic. But the psalmist writes that Zion is Zaphon. Zion is the true cosmic mountain while Zaphon is negated. True holiness is upon Zion, not Zaphon. Hence, the remaining verses in Psalm 48 will be considered in order to demonstrate the difference between Zion and Zaphon by means of their respective definitions of qds.¹⁹

In verse four the qds of Zion is portrayed as being on earth and within history. "God is in her citadels, known as a stronghold." The mountain is holy (verse two) because God is in her, making her strong. This verse also looks back on particular emergencies, such as the one in Isaiah 33:18-24, in which Yahweh revealed himself. The Hebrew word here is noda, the Niphal participle of yada, "to know." It is translated in the reflexive sense, "made himself known." The manner in which Yahweh made known his qds is given in verses 5-8.

Verses 5-8 depict the defeat of "kings" attacking Zion. In the ancient Near East war was a holy undertaking in which the honor of the national god was at stake. The Old Testament conception of Israel's wars bears a superficial resemblance to this. The difference is that in Yahweh's holy war he did not rise and fall with the fortunes of his people.²⁰

¹⁹Peter C. Craigie, Psalms 1-50, p. 353 notes the attempt of Palmer who tries to demonstrate that this verse is concerned with the "theological geography" of Jerusalem. But Theodore Mullen, The Divine Council in Canaanite and Early Hebrew Literature (Chico: Scholars Press, 1980), p. 149 correctly writes: "The expression yarket zaphon is the semantic equivalent of the Ugaritic expression srrt spn, the common designation of Baal's mountain." This study follows Mullen and will interpret the remaining verses as a description of how Zion's qds is different from that of Zaphon's.

²⁰The term "holy war" is a translation from the German, for it was German scholars who called attention to an institution of warfare in Israel. See Gerhard von Rad, Der Heilige Krieg im alten Israel (Goettingen: Vandenhoeck and Ruprecht, 1965). All of the elements of holy war are given by Elmer A. Martens, God's Design (Grand Rapids: Baker, 1981), pp. 44-47. The most comprehensive book in English is by Millard C. Lind, Yahweh is a Warrior (Scottsdale: Herald, 1980).

In these verses the psalmist makes use of the traditional vocabulary of holy war. Yahweh sends his terror and throws the enemy into panic. No one is able to stand before him. Thus, the qds of Zion is linked with Yahweh's victory in war. Psalm 76:2-3 reads:

His tent is in Salem,
His dwelling place in Zion.
There he broke the flashing arrows,
The shields and the swords, the
Weapons of war.

Zion's qds was unshakable, not only because of Yahweh's victory there, but also because near it in this capital city of Jerusalem was situated David's throne, which was to continue forever. Moreover, one of the promises to David was rest from his enemies. Psalm 132 places the election of Zion in tandem with the election of David. Because Yahweh elected Zion when he elected David Isaiah could write: "Yahweh has founded Zion" (Isaiah 14:32). It follows that if the qds of Yahweh dwells on Zion then the mountain is a place of safety and victory. Millard Lind quotes Patrick Miller as stating the issue in these words: "Finally and most important is the fact that the establishment of Yahweh's kingship and sanctuary grew out of this cosmic, historical, sacral war."²¹

The war portrayed in Psalm 48:5-8 indicates not a Chaoskampf but a

²¹Millard C. Lind, Yahweh is a Warrior, p. 31.

Voelkerskampf.²² This is brought out in the words "the ships of Tarshish." The exact meaning of Tarshish is much debated, but it is best understood here as far-off lands reached by ocean-going ships.²³ Therefore, the meaning of the simile is that even as the powerful east wind shattered the ocean-going ships, so too would the sight of Zion terrorize the kings. This scene is much like the world-wide conspiracy of Psalm 2, though it could have been suggested by the great army of Assyria, whose commanders were "all kings" (Isaiah 10:8) whose people Yahweh promised to "break" (Isaiah 14:25), using the same verb as is used in verse eight of this psalm.²⁴ In sum, Zion remains the holy dwelling place of Yahweh because of his victory over his historical enemies, the Assyrians.

Verses 9-12 continue the warfare theme while also introducing the effects of Yahweh's victory. In verse nine Jerusalem is described as the "city of Yahweh tsebaoth." Frank Moore Cross argues that "Yahweh tsebaoth" means "he who creates the heavenly armies."²⁵ This name, he theorizes, was the title of the divine warrior and creator. He goes on to write that this name is the name of the God who led Israel in her historical wars, not in

²²Gunther Wanke uses this term to describe the motif of the kings raging helplessly against the mountain of Yahweh in Die Ziontheologie der Korachiten (Berlin: Toepelmann, 1966), pp. 73-92.

²³A. A. Anderson, The Book of Psalms, 2 vols., (New York: Oliphants, 1972), 1:370 discusses the possibilities. Mitchell Dahood, Psalms I, pp. 291-292 holds that Tarshish refers to large refinery ships that plied the metal trade between the western Mediterranean and Phoenicia, since taris may have been a common noun signifying metal refinery. But the Illustrated Bible Dictionary, 3 vols., (London: Tyndale, 1980), 2:1518-1519 suggests that the translation taken in this study is supported by the majority of scholars.

²⁴The Hebrew root is sbr. It occurs in the Piel both in Psalm 48:8 and in Isaiah 14:25.

²⁵Frank Moore Cross, "Yahweh and the God of the Patriarchs," Harvard Theological Review, Vol. 55, (1962):225-259.

any nature war against chaos. So the very name of Yahweh tsebaoth accents the emphasis on history in this psalm.

These verses in Psalm 48 then go on to describe how these historical victories of Yahweh were celebrated. The basic meaning of the verb translated "re-enact" in verse ten is to "picture" or "formulate." The Hebrew root is dmh. In the Qal it means "to be like, resemble" and in the Piel the verb assumes the meaning "to compare, imagine, think, intend."²⁶ Most versions, ancient as well as modern, take this thinking as occurring purely in the mind. However the NEB sees it as conveying the meaning of a dramatic ritual and translates it "we re-enact the story of."²⁷ This is also the position taken by Helmer Ringgren. Ringgren defends the suggestion of Johannes Pedersen, namely, that for an Israelite to remember an event meant that it became an active reality in the life of the believer.²⁸ Ringgren draws attention to various passages in the Psalter which refer to seeing Yahweh's mighty deeds. Among those passages is Psalm 48:9 which reads: "So we have seen." This re-enactment actualized the hesed of Yahweh. Bernhard Anderson writes these significant words:

It is not enough to say that biblical faith finds expression in the telling of a story, the recitation of a Heilsgeschichte. If an event has significance for faith, if it is a crucial event for the believing community, it should be possible to contemporize it, especially in the context of worship.²⁹

²⁶Theological Wordbook of the Old Testament, 2 vols., (Chicago: Moody Press, 1980), 1:437. Hereafter cited TWOT.

²⁷Derick Kidner, Psalms 1-75, p. 180 contains a full discussion of what is involved in the translation of dmh.

²⁸Bernhard W. Anderson, Creation Versus Chaos: The Reinterpretation of Mythical Symbolism in the Bible (New York: Association, 1967) p. 103.

²⁹Ibid., pp. 104-105.

In recent years a great deal of attention has been given to Vergegenwartigung (often translated "re-presentation" of "actualization"), that is, making the past present.³⁰ Yahweh's hesed becomes a present reality, a "today" for the worshiping community through the sacred Word, which effects the re-enactment in worship. Gerhard von Rad writes:

In the worship experience, where past, present and future activities of God fuse into one unprecedented actuality for faith, there this statement is indeed possible, in fact, necessary. The traditional sacred history of Israel presented at the cultic festivals signified not only a recollection of past life and events, but also ever present life and events are presented in the cultic festivals.³¹

After the completion of an historical event that event does not drop into the abyss of the historical past. Rather, the reality of the event remains related to every present time when it is specified by Yahweh in his Word. This is not to deny the original historical event, nor is this the cyclical view of reality contained in the Canaanite myths. On the contrary, the re-enactment demonstrates Israel's unique understanding of Yahweh's purposes in history.

The subjects of the re-enactment are the covenant characteristics of Yahweh, hesed, sedek and mishpat. It is noteworthy that this re-enactment of these qualities takes place in the temple of Yahweh, the place of his qds. Verse ten reads in part: "In the midst of your temple." It is therefore through an understanding of these three words in verses 10-13

³⁰For example, see Martin Noth, "The 'Re-presentation' of the Old Testament in Proclamation" Essays on Old Testament Hermeneutics ed. Claus Westermann, trans. James L. Mays (Richmond: John Knox Press, 1963), pp.76-88.

³¹Gerhard von Rad, The Problem of the Hexateuch and Other Essays, trans. E.W. Trueman Dicken (Edinburgh: Oliver and Boyd, 1965), p.28.

that the nature of Yahweh's qds is further defined.

Hesed is intimately bound up with Yahweh's rescue of his people Israel from slavery in Egypt and the covenant he made with them at Sinai. Exodus 15:13 reads: "In your unfailing love (bihasedeka) you will lead the people you have redeemed." Hesed contains the implications of Yahweh's choice of Israel through his historical acts of deliverance. This hesed was neither earned nor deserved (Deuteronomy 7:7-8).³²

Sedek connotes conformity to an ethical or moral standard. It also refers to the nature and will of Yahweh. Of importance here is that sedek is also related to the covenant of Yahweh with Israel.

This linking of right and salvation is most deeply grounded in the covenant concept. Sedaka is the execution of covenant faithfulness and the covenant promises. God's righteousness as his judicial reign means that in covenant faithfulness to his people he vindicates and saves them.³³

The closeness of sedek with Yahweh's acts of salvation for Israel is seen in Isaiah 46:13: "I am bringing my righteousness (sidqati), it is not far away, and my salvation (wutethuati) will not be delayed."

Finally, mishpat is also closely connected with Yahweh's covenant with Israel. Mishpat is rendered "judgment" in most English translations, but a better translation is "judgment/salvation." With this bi-polar meaning mishpat communicates Yahweh's great historical acts of judgment and salvation for Israel. Mishpat is closely tied to Yahweh himself. Isaiah 30:18 reads: "For Yahweh is a God of justice (mishpat)." Yahweh will execute his judgment or salvation depending on the mishpat of Israel.³⁴

³²TWOT, 1:305-307 gives additional insights into hesed.

³³TWOT, 2:755.

³⁴TWOT, 2:948-949 gives additional insights into mishpat.

To summarize Psalm 48:9-12, Yahweh has established his city Jerusalem and his holy temple on Zion by means of his victory in warfare. This victory did not drop into the unreachable past, but by means of worship in the temple it is re-enacted. The type of victory is defined in the words hesed, sedek and mishpat (verses 10-12). These words have their roots in Yahweh's greatest victory when he delivered Israel from Pharaoh and his armies. Therefore, the qds of Yahweh on Zion is numinous with moral, ethical and historical qualities.

In verses 13-15 the psalm ends with an invitation to the worshipers to process around the mountain, seeing its towers, fortress and citadel. In turn they would gain a profound impression of the reality of Zion which they could take home with them and share with their children. Much like verse four, "God is in her citadels," verse fifteen reads: "Because this is God." Yahweh thus dwells in Zion. He is not the mountain, but as is the nature of cosmic mountains the earthly temple of the deity was considered to be a copy of the heavenly temple.³⁵ Hence, Israel also saw a correspondence between the heavenly prototype and its earthly copy.³⁶ This correspondence is also seen in regards to the institution of holy war, as the heavenly army marched with the earthly army (Judges 4:41; 2 Samuel 5:24) and in regards to the Ark as Yahweh is "in, with and under" it

³⁵Richard Clifford, The Cosmic Mountain, p. 177 illustrates this earthly-heavenly correspondence from the temple of Baal excavated at Ras Shamra.

³⁶Jon Levenson, Sinai and Zion, pp. 140-141 points out that when Moses is to construct Israel's first sanctuary, the tabernacle in the wilderness, he does so on the basis of the "blueprint" (tabnit) of the heavenly shrine which he saw on Sinai (Exodus 25:9, 40). He writes: "This notion of the revelation of a heavenly model to the mortal temple builder has deep Near Eastern roots."

(Numbers 10:35-36). The classic verse detailing this earthly-heavenly connection is Psalm 11:4: "Yahweh is in his sacred (qadsho) temple, Yahweh's throne is in the heavens." The mountain as such is not deity. But because the same qds that accompanies Yahweh in heaven is also in Zion the psalmist can write of Zion in verse fifteen: "This is our God, our God forever and ever."

As noted in the footnotes on page thirty, the ending of verse fifteen presents a variety of translations of al-muth. "Against Mot" seems to be the best translation, especially in light of the other Canaanite word in the psalm, Zaphon. It was Mot, the Canaanite god of death, that threatened the qds of Baal. However in this psalm the message is that Yahweh's qds is so much superior to that of Baal's that the former guides his people against Mot and defeats him forever. This verse forms a natural transition into the discussion on the Ras Shamra texts which deal with Baal's qds on Zaphon and how it is won by defeating Mot. But before this topic can be discussed one important question remains unanswered: How did Zion come to be regarded as the dwelling-place of Yahweh's qds?

Critical scholars hold that Zion became qds by nature. For example, R.E. Clements writes:

It would be wrong, however, and contrary to the evidence, to neglect the strong influence of myth on the cult of worship of Yahweh in Jerusalem, and to overlook the inheritance from the worship of El-'Elyon in pre-Israelite times.³⁷

The critical logic holds that holy places in the ancient Near East were characterized by a correspondence which exists on a vertical plane but not

³⁷R.E. Clements, God and Temple, p. 48.

on a horizontal plane. Worshipers who participated cultically in the temple on earth believed that they were participating in the repetition of creation. For example, Babylon was thought to be built upon "the Gate of the Aspu," that is, the waters of chaos upon which the earth was founded at creation.³⁸ Or in Egypt, it was believed that a temple was built on the primeval hill which arose out of the waters of the abyss, the very hill on which Amon-Re began his creation. Thus in the ancient Near Eastern thought space and time blended together. Critical scholars then argue that this vertical typology exerted a strong influence upon the Jerusalem cultic tradition. Thus, the victory celebrated at Zion was a victory over chaos, the "primordial enemy."³⁹ It is then believed that the Zion tradition goes back to the pre-Israelite inhabitants of Jerusalem, and particularly to the cult of El.⁴⁰ At stake in this critical view is the question of the nature of the qds of Yahweh: Is it by nature (vertical typology only) or is it by history (horizontal typology)?

The critical rendition of Zion's qds has several problems. First, if Zion goes back to the Jebusite cult of El in order to draw upon the motifs of creation and chaos then that tradition should be compatible with the extra-biblical traditions about the Canaanite El. However, such is not the

³⁸The entire critical explanation of this event is given by Paul Ricoeur, The Symbolism of Evil, trans. Emerson Buchanan (New York: Harper and Row, 1967), pp. 37-42.

³⁹H. W. Schmidt, "Koenigtum Gottes in Ugarit und Israel" Beihefte Zeitschrift für Die Alttestamentliche Wissenschaft, 80 (1966):55-58 gives the critical view that the El and Baal traditions are mixed at Zion in an attempt to root Zion into Jebusite mythology.

⁴⁰J. J. M. Roberts, "The Davidic Origin of the Zion Tradition," Journal of Biblical Literature 92 (1973):335.

case. El is not a storm god who fights chaos in order to create the cosmos. "The only picture of El which can comprehend all his myths is that of the patriarch."⁴¹ Second, there is no reason to believe the Jebusites would have fused the different mythological traditions of El and Baal.⁴² Of course, one could explain any conflict between the two by assuming that the Jebusite theology reflected a variant form of Canannite beliefs, but that would reduce one to the circular process of reconstructing the Jebusite beliefs from the Old Testament and then explaining the same Old Testament texts from the reconstructed Jebusite faith. Third, critics point to 2 Samuel 5:6 as saying that the Jebusites had a belief in the invincibility of Jerusalem. The passage is somewhat obscure as the text now stands, but it does seem to reflect Jebusite overconfidence prior to David's assault on the city. However, one need not attribute this sense of security to a sacred tradition. Mount Zion, while not high, was very steep. With its strong defenses it was a difficult city to capture. Such mundane factors are quite sufficient to explain the Jebusite attitude. Fourth, the Old Testament itself testifies to the origin of the Zion tradition. In Exodus 15:17 Yahweh promises to bring Israel to the mountain of his inheritance. This can only refer to Zion. In Judges 5:4 it is said that Yahweh came from the region of Seir, the hill country in which Mount Sinai is located. This same theme is seen in Habakkuk 3:3. In summary, Sinai's traditions were transferred to Zion as Yahweh led Israel out of Egypt and into the Promised Land (Psalm 69:8-9: Deuteronomy 33:2). The

⁴¹J.J.M. Roberts, The Davidic Origin of the Zion Tradition, p. 336.

⁴²Ibid., p. 337.

transfer is complete in Psalm 50:2-3: "From Zion, perfect in beauty, God shone forth. Our God came; he did not fail to act, before him was a devouring fire; around him it stormed fiercely."

Therefore, the qds of Yahweh came to dwell upon Zion through the historical acts of the Exodus, the Conquest and the election of David. With the founding of Jerusalem as the royal city and the establishment of the Davidic dynasty Yahweh was no longer the one designated as "the one of Sinai," but as "he who dwells on Mount Zion" (Isaiah 8:18).

Consequently, according to critical scholars Zion was qds according to the Canaanite creation myth. If Zion absorbed Canaanite mythology its space was qds by virtue of the primeval power of the Urzeit released at creation. However, the Old Testament bears witness to the fact that the qds of Zion was not an impersonal force stemming from a primeval act, but that which is rooted in the historical acts of Yahweh. Zion is not qds apart from its relationship to Yahweh and it did not possess a permanent quality of qds as did other ancient Near Eastern cosmic mountains. Therefore, the answer to the question: How did Zion come to be the place of Yahweh's qds? is answered not with the critical belief in an ahistorical act, but through the transfer of Sinai to Zion via the historical actions of judgment and salvation of Yahweh.

In conclusion, Psalm 48 holds that Zion is Zaphon. But in saying Zion is the true cosmic mount by use of metaphor the psalmist makes it clear as to how the qds of Yahweh on Zion is different from that of Baal's qds on Zaphon. Zion's holiness was historically conditioned by virtue of her relationship with the God who acts in history. G.B. Labuschagne writes:

The intervention of Yahweh in history as the redeeming God, the fighting God, who revealed himself as the Living, Great, Mighty, Holy and

Terrible God, the God of Justice . . . the God of the Covenant, the Ruler and the wise Conductor of history, was utterly new and unique in the religious world at that time.⁴³

Because history has a beginning and an end, Zion remains qds as long as it is in relationship with Yahweh. The intimate association of history with ethics is seen in the words hesed, sedek and mishpat. Hence the numerous of Yahweh is defined in his character which Psalm 48 holds is moral, perfect and true. But in what specific ways does the qds of Yahweh conflict with the qds of Baal vis-a-vis Zion and Zaphon? In order to answer this question a study of pertinent Canaanite texts is in order.

First, an overview of Baal is necessary.⁴⁴ His full name is Aliyan Baal, a name which defines the character of this fertility god par excellance. He is as his name implies, "the victorious one, the valiant one, the conquering hero."⁴⁵ The dramatic portrait of Baal on a stele found at Ugarit offers a vivid character sketch.⁴⁶ Baal stands erect as a vigorous young warrior god, holding a club in one hand and a lightning flash which culminates in a huge spear head in the other. Beneath the feet of Baal are turbulent waves which represent the sea or the flood over which he was victorious.⁴⁷ Another base relief found in 1932 at Ras Shamra in a sanctuary west of the temple vividly portrays Baal with a lance which at

⁴³C.B. Labuschagne, The Incomparability of Yahweh in the Old Testament (Leiden: E.J. Brill, 1966), p. 136.

⁴⁴L.E. Toombs, "Baal, Lord of the Earth: The Ugaritic Baal Epic," The Word of the Lord Shall Go Forth, ed. C.L. Meyers and M. O'Conner (Winona Lake: Eisenbrauns, 1983), pp. 613-623 is the most up-to-date study on the nature of Baal.

⁴⁵Norman Habel, Yahweh versus Baal (New York: Bookman, 1964), p. 51.

⁴⁶John Gray, Near Eastern Mythology (London: Hamlyn, 1969), p. 72.

⁴⁷Arvid Kapelrud, Baal in the Ras Shamra Texts (Copenhagen: Gad, 1952), p. 93.

the top flowers into a plant in his left hand.⁴⁸ This represented Baal as god of fertility and plant life, the foundation of economics. The lance itself symbolizes that Baal unites this economic interest with the coercive, political interest that is further elaborated by his right hand swinging a club over his head. By use of his club and lance Baal opposes all those forces that interfere with his economic interest.

Baal also carried the distinctive title "the rider of the clouds." This expression underscores the Canaanite belief that the presence of Baal was evident from the advent of nimbus clouds in the sky. Just when the appellation "lord" (which is the proper meaning of baal) became applied to Hadad the storm god as a personal name is not known. It scarcely ever appears in the Mari texts and never in Egyptian transcriptions from 1,900 to 1,700 B. C.⁴⁹ Nonetheless, it was certainly common from the fifteenth century on.

This Baal, then, is the chief god on the Canaanite cosmic mountain Zaphon. The manner in which he is described is similar to those phrases used of Yahweh in Psalm 48.⁵⁰ Baal can say:

In the midst of my rock, divine Zaphon;
In the holy place (bqds), the rock of my inheritance,
In the loveliness of the hill of (my) victory.⁵¹

Again, the Ras Shamra texts describe Baal as follows:

⁴⁸Millard Lind, Yahweh is a Warrior, p. 136.

⁴⁹William Foxwell Albright, Yahweh and the Gods of Canaan (New York: Doubleday, 1968), p. 124.

⁵⁰Richard Clifford, The Cosmic Mountain, p. 143 gives the Ugaritic equivalents to the Hebrew words in Psalm 48. Both languages use the same words in order to describe their respective deities on the cosmic mount.

⁵¹Theodore Mullen, The Divine Council, p. 59.

Baal sits enthroned, his mountain is like a throne
 Haddu the shepherd, like the flood.
 In the midst of his mountain, divine Zaphon,
 In the midst of the mount of his victory.
 Seven bolts of lightning he hurls,
 Eight store-houses of thunder,
 A shaft of lightning he wields in his right hand.⁵²

Zaphon is called Baal's mountain of qds. This qds is gained by victory. Further light is shed on this victory which gives holy Zaphon to Baal when the word "inheritance" is defined. The root word is nhl and it occurs in the statement above: "In the loveliness of the hill of (my) inheritance." Nhl refers to the territory gained by a god through his victory in warfare.⁵³ By way of comparison, Zion was the "inheritance" of Yahweh through his victory over the Egyptian army in Exodus 15:17. In this verse nahalatka, from nhl, is used. Zaphon was the "inheritance" of Baal also through a victory in war. Because the type of enemy fought describes the qds of the mountain, it is to that subject that this study now turns.

Zaphon became qds through Baal's victory over Mot. In Canaanite mythology Mot is a son of El and he reigned over the subterranean world. He represents the only known ancient Near Eastern example of a personification (which is also a deification) of Death.⁵⁴ At times Baal goes unrivaled by Mot:

From the heights of Zaphon, who pecked his ear like a
 Bird, who drove him forth from the throne of his kingdom,
 From the cushion on the seat of his dominion.

⁵²Theodore Mullen, The Divine Council, p. 85.

⁵³Ibid., p. 59 has extensive notes on nhl which derive from "The Hebrew Root NHL and its Semitic Cognates" (H. Forshey, unpublished Th. D. dissertation, Harvard University, 1973).

⁵⁴Arvid Kapelrud, Baal in the Ras Shamra Texts, pp. 100-101.

What foe then rises against Baal, what enemy against
The Rider on the Clouds? And the pages did answer and
Gave reply: "No foe rises against Baal, no enemy against
The Rider on the Clouds."⁵⁵

No enemy would attack Baal until that time in the yearly cycle when drought would come. But with the drought would also come Mot. Mot's attack represented the annual cycle as it was experienced in lands such as Syria and Palestine. Baal would be defeated and descend into the underworld as an event which was intimately connected with the daily life of the ancient agricultural community. It was bound up with the order of the changing seasons and with the fear and hope of those whose existence was dependent on the coming of rain at the right time and on fertility in field and pasture.⁵⁶ One typical battle between Baal and Mot on Zaphon is as follows:

Mot returned to Baal in the recesses of Zaphon,
He lifted up his voice and cried:
"You have given me my own brothers, Baal, to eat,
The sons of my mother to consume."
They eyed each other like burning coals;
Mot was strong, Baal was strong.
They bit like serpents, Mot was strong, Baal was strong,
They tugged like greyhounds,
Mot fell down, Baal fell down on top of him.
Shapash cried out to Mot:
"Hear, I beseech you, O divine Mot.
How can you fight with mightiest Baal?
How of a truth shall the bull El your father hear you?
Indeed he will pull up the support of your seat,
Indeed will overturn the throne of your kingdom,
Indeed will break the sceptre of your rule."
Divine Mot was afraid, the hero beloved of El was in dread.
Mot roused himself at her call,
He lifted up his voice and cried:
"Let them seat Baal on the throne of his kingdom,
On the cushion on the seat of his dominion."⁵⁷

⁵⁵J.C.L. Gibson, Canaanite Myths and Legends, pp. 50-51.

⁵⁶Arvid Kapelrud, The Ras Shamra Discoveries, p. 49.

⁵⁷J.C.L. Gibson, Canaanite Myths and Legends, pp. 80-81.

But the mighty Baal does meet his match and is defeated by Mot:

Mightiest Baal is dead,
 The prince lord of earth has perished!
 Thereupon Latipan kindly god did come down from his
 Throne and did sit on the footstool, and he did come
 Down from the footstool and did sit on the ground.
 He poured straw of mourning on his head, dust of
 Wallowing on his crown, for clothing he covered himself
 With sackcloth, he scraped his skin with a stone
 With a flint for a razor he shaved his side-whiskers
 And beard, he harrowed his collar-bone, he ploughed his
 Chest like a garden, he harrowed his waist like a valley,
 He lifted up his voice and cried:
 "Baal is dead!"⁵⁸

Also involved in this battle is Anat, the goddess closely associated with Baal. Anat is a goddess of love and war. In Baal's fight against Mot she chants this taunt:

I will fight and will take possession of the weapons
 Of anyone who seeks to drive Baal from the recesses of
 Zaphon, who seeks to seize his ears like a bird, who
 Seeks to dispossess him from the throne of his kingdom,
 From the high place, the seat of his rule.⁵⁹

In the fight against Mot, Anat complements Baal, helping him in his conflict and vindicating him when he succumbs, possibly reflecting the role of women at the critical seasons of transition in popular religion or when the order of the gods is temporarily in eclipse.⁶⁰ Furthermore, just as Baal is often pictured as being a bull, Anat is seen as being a cow. On an Egyptian stele from Bethshean she is called "the Queen of Heaven, the Mistress of the Gods." In Ugarit Anat also has the epithet btlt, "virgin," a fact which by no means contradicts her fertility aspect; rather it

⁵⁸J.C.L. Gibson, Canaanite Myths and Legends, p. 73.

⁵⁹Walter Beyerlin, Near Eastern Religious Texts, p. 198.

⁶⁰Information on Anat comes from John Gray, Near Eastern Mythology, p. 74; Arvid Kapelrud, Baal in the Ras Shamra Texts, pp. 96-98; Helmer Ringgren, Religions of the Ancient Near East, trans. J. Sturdy (Philadelphia: Westminster, 1973), pp. 138-142.

emphasizes her youthfulness and powers of life and generation. There are texts, unfortunately very fragmentary, which appear to show her in a sexual function. However, it is without doubt that her warlike functions predominate as she is portrayed with helmet, battle-axe and spear.

The battle between Baal and Anat against Mot was relived in the cultic ritual in Canaanite religious practices as the annual cycle of life from death was seen as divine forces at work. It is likely that Baal's fight with Mot was celebrated at Ugarit's autumnal or New Year festival at which the pilgrims listened to the minstrel chanting of the story of the god's successful battle with Mot.⁶¹ At the heart of this cycle was the mysterious force of sex. Sex was deified in Anat the fertility goddess.⁶² The liturgical enactment of the fight between Baal and Mot assured the victory of Baal and the renewal of life. As representative of his people the king entered into the divine mysteries and communicated in the divine force of life. But such a communication was also given to each of the worshipers. This was accomplished by sacred prostitution in which the worshiper and a priestess re-enacted the sacred marriage of Baal and Anat.⁶³ These prostitutes were called qadesha.⁶⁴ They were qds in that they were related to Baal and his actions on holy Zaphon.⁶⁵

⁶¹J. C. L. Gibson, Canaanite Myths and Legends, p. 13.

⁶²For a discussion on the centrality of sex in the Canaanite ritual see Foster McCurley, Ancient Myths and Biblical Faith, pp. 79-83.

⁶³Hans Walter Wolff, Hosea (Philadelphia: Fortress Press, 1982), pp. 86-88.

⁶⁴TWOT, Vol. II p. 78 holds that the masculine form of qadesh is also used for the male counterpart in Canaanite religion.

⁶⁵See 1 Kings 15:12 and 2 Kings 23:7 where prostitutes at Yahwistic shrines are also designated as qds.

By way of comparing the qds of Zion and the qds of Zaphon on the basis of Psalm 48 and the Ugaritic texts just studied, both mountains fit into the definition given in chapter one of a "cosmic mountain." Both mountains claim to be the homes of their respective gods. Qds in a numinous way is claimed by both mounts. That is, there is a claim that an experience with the deity occurs upon them. Furthermore, both Zion and Zaphon become qds via victory in war. This victory is then re-enacted upon the respective mountains during certain times of the year. It is in these respects that Zion and Zaphon are similar.

However, the differences in the mountains center in on the varied manner in which the respective religions understand qds. Psalm 48 holds that Zion becomes and remains qds via the Voelkerskampf. Yahweh defeated the kings just as the wind breaks the ships of Tarshish (verses 5-8). In turn, the historical victories of Yahweh are re-enacted on Zion by means of horizontal (historical) and vertical typology. In this re-enactment the covenant characteristics of hesed, sedek and mishpat are part of the worship. By rooting this worship in Yahweh's greatest victory, the victory over Egypt, Psalm 48 declares that Zion is qds by means of Yahweh's historical actions. Furthermore, this qds is defined in moral and ethical ways. Hesed, sedek and mishpat all carry with them overtones of morality. In sum, Zion is the holy inheritance of Yahweh because of his march out of Egypt, into the Promised Land, and onto Zion.

On the other hand, the Ras Shamra texts hold that Zaphon became qds via the Chaoskampf, Baal defeating Mot in the annual battle of fertility and drought. In turn, this ahistorical victory is re-enacted on Zaphon by means of vertical typology. This understanding of time and history is much like a fountain springing up from a primeval act of creation in which past,

present and future are not separated. This "fountain" is like a geyser, an "Old Faithful," which springs up automatically at certain sacred places and in response to cultic re-enactment.⁶⁶ In the re-enactment of Baal's victory over Mot the worshipers engaged in sacred prostitution. Hence, Baal's qds on Zaphon was immoral.

Psalm 48 can say "Mount Zion, the heights of Zaphon" in verse three because Zion is the true cosmic mount, not Zaphon. This psalm states Zion's relationship to Zaphon in a polemical manner. By comparing Zion to Zaphon the psalmist is using a metaphor. This metaphor places the qds of Yahweh in a different frame to allow the worshipers to see his qds in a new way. The climax of Yahweh's manifestation of his qds in this psalm comes in verse fifteen. It is Yahweh and not Baal that guides people against Mot. Yahweh's victories are historical and permanent while Baal's are only seasonal and temporary. It is thus Yahweh who is the Warrior par excellence (Exodus 15:3), not Baal.

⁶⁶ See the discussion by Mircea Eliade, The Sacred and the Profane, trans. Willard Trask (New York: Harper Torchbook, 1961), pp. 1-46.

CHAPTER III

PSALM 46

The comparison between Psalm 48 and the relevant Canaanite texts demonstrates the similarities and the differences between the qds of Yahweh as it is manifested at Mount Zion and the qds of Baal as it is manifested at Mount Zaphon. For Yahweh Zion became qds in history as a result of his victories over Israel's enemies. For Baal, Zaphon became qds as a result of his victories over the forces of nature. Analysis of Psalm 46 builds upon the thesis that the best place to study the competing claims of qds between Yahweh and Baal are vis-a-vis Zion and Zaphon. This psalm speaks of the "holy dwelling place" of Yahweh on Zion through his victory in battle. Related Ras Shamra texts to be studied in light of Psalm 46 demonstrate how Baal became victorious on Zaphon through his victories over El and Yam. Hence, this chapter will seek to continue the themes illustrated in the study of Psalm 48 while centering upon the unique contributions which Psalm 46 adds to the differences between the qds of Yahweh and Baal vis-a-vis Zion and Zaphon.

Psalm 46, like Psalm 48, is a Song of Zion.¹ Although Derek Kidner

¹Since Herman Gunkel's time Psalm 46 has been recognized widely as a Song of Zion. Peter C. Craigie, Psalms 1-50 (Waco: Word, 1983), p. 342 writes: "The psalm differs from the clearly established Songs of Zion in that it contains no explicit references to either Zion or Jerusalem . . . Hence it is best to classify the psalm as a psalm of confidence." Craigie is alone in classifying this psalm as not being a Song of Zion. He later continues on his treatment of Psalm 46 by describing the psalm in terms of Zion.

holds that there is little to be gained by historical speculation concerning the psalm's Sitz im Leben,² Peter Craigie succeeds in arguing for a setting during the earliest period of the history of the Hebrew cult in Jerusalem.³ Furthermore, the prophet Isaiah was influenced by Psalm 46 and others in heralding the inviolability of Zion. For example, in Isaiah 36:1-39:8 (which equals 2 Kings 18:13-20:19) it is revealed how the belief in Zion's inviolability is proclaimed by Isaiah. In the face of the enormous and hostile Assyrian power the prophet counsels hope, for Yahweh will defend Zion and save it.⁴

A translation of Psalm 46 is as follows:⁵

- 1) For the musical director. By the sons of Korah.
According to the alamoth. A song.
- 2) God is our shelter and stronghold.
As help in trouble he is easily found.
- 3) Therefore, we will not fear when the earth quakes,⁶
Or when the mountains slide into the heart of the seas.
- 4) Though its waters roar and foam,
Though the mountains shake at its rising. Selah.
- 5) A river! Its streams make glad the city of God,

² Derek Kidner, Psalms 1-72 (Downers Grove: InterVarsity, 1973), p. 174.

³ Peter C. Craigie, Psalms 1-50, p. 343 follows the suggestion of Otto Eissfeldt who holds that Psalm 46 should be associated with the establishment of David's royal cult in Jerusalem.

⁴ The teaching of the inviolability of Zion occurs frequently in Isaiah though in tension with his word of judgment against Jerusalem. See Isaiah 10:5-11; 14:24-27; 28:14-22; 29:1-8; 30:27-33; 31:1-8; 33:20-24 and so forth.

⁴ Psalm 46 does not present any major text-critical problems. This translation attempts to follow the English equivalents to the Hebrew which are given in William Holladay, A Concise Hebrew and Aramaic Lexicon of the Old Testament (Grand Rapids: Eerdmans, 1971).

⁶ Mitchell Dahood, Psalms I, The Anchor Bible, Vol. 16 (Garden City: Doubleday, 1973), p. 278 translates bihamir with "jaws" (of the nether world) on the basis of the Ugaritic hmry. But here the Hebrew is translated as a Hiphil infinitive construct of mod, meaning "quake, shake."

- The holy dwelling place⁷ of the Most High.
- 6) God is in her midst,
She will not be moved.
God will help her.
At the break of dawn.
 - 7) Nations rage, kingdoms quake,
He gives his voice, the earth melts.
 - 8) Yahweh tsebaoth is with us,
The God of Jacob is our stronghold. Selah.
 - 9) Come see the works of Yahweh,
The desolations which he has done on the earth.
 - 10) He is the one causing wars to cease to the ends of the earth,
The bow he breaks, and the spear he shatters,
War-wagons he burns in fire.⁸
 - 11) "Relax and know that I am God,
I will be lifted up among the nations,
I will be lifted up in the earth."
 - 12) Yahweh tsebaoth is with us,
The God of Jacob is our stronghold. Selah.

In terms of structure this psalm falls into three units, each of approximately equivalent length, each separated by the word "selah," and each proclaiming the powers of Yahweh in three distinct spheres: (1) Yahweh's rule over nature (verses 2-4), (2) Yahweh's rule over the attackers of his city (verses 5-8), (3) Yahweh's rule over the whole warring world (verses 9-12). The key word in the psalm is "earth," appearing in all three sections and providing the overall unity of the psalm. With the repetition of verse eight and twelve the central theme of the psalm is Yahweh's protection of his people on earth because of his establishment of qds on Zion. In order to expand upon this qds of Yahweh on Zion a verse by verse commentary is as follows.

Verses one through four not only present a powerful word picture, built upon the two things that are most immutable and impregnable, the earth and

⁷The MT reads the plural of "dwelling," ishkenay. It could be a plural of fullness, but here the Septuagint is followed, to skenoma, which is the singular form of the noun.

⁸"War-wagons" for the Hebrew agoloth is somewhat uncertain. The Septuagint has thureous, "buckler, small shield."

the mountains,⁹ but they also introduce the belief that Yahweh is in complete control of his created waters. Thus the language of confidence is rooted in creation, for Yahweh's order emerged by his spoken word. Critical scholars see a Chaoskampf in these verses. For example, Jon Levenson writes:

Nature as it appears in the first strophe is colored by an old story common in the Near East, and best attested in the Babylonian creation epic Enuma Elish, in which order derives from the defeat of chaos personified as the sea. The primordial combat between God (Marduk, Baal) and the sea (Tiamat, Yam, Lothan) established cosmic order (creation), the kingship of God, and his right to a palace (temple).¹⁰

This understanding of Yahweh defeating chaos at creation is based upon the mythological view of qds which is at odds with the qds portrayed in this psalm. The remaining verses define qds in such a way as to rule out any connection with Yahweh's victory at the time of creation.

Verse five is the most important verse for this study as it entails the origin of Zion's qds. It reads in part: "The holy dwelling place (qedosh mishkeni) of the Most High." In connecting the qds of Yahweh with a river in the first part of this verse, the psalmist brings up the relationship between Zion and the garden of Eden.

A study of this relationship sheds important light upon Yahweh's qds. To begin with, the four rivers in Genesis 2:10-14 demonstrate that of the four rivers, the Gihon is of the utmost relevance for this study. Richard Clifford regards the Gihon as artificially formed to bring the number of rivers to four, four being the symbol of totality as, for example, the four winds, the four corners of the world. This view is rejected.¹¹ Noteworthy

⁹For example, Psalm 90:2 reads: "Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God."

¹⁰Jon D. Levenson, Sinai and Zion: An Entry into the Jewish Bible (New York: Seabury, 1985), pp. 152-153.

¹¹See Richard Clifford, The Cosmic Mountain in Canaan and the Old Testament (Cambridge: Harvard University Press, 1972), p. 101 for the entire argument.

is the fact that the Gihon was also a spring on the eastern side of Jerusalem which served as the principal source of water for the city. For example, David instructed his servants to take Solomon to the Gihon to anoint him as king (1 Kings 1:33, 38, 45). Furthermore, Psalm 36:8 reads: "They feast on the abundance of your house, you give them drink from your river of delights." The word translated "delights" (adneka) is the plural of Eden. Most likely, the reference is to the Gihon river in Jerusalem which was named to reflect the Gihon in Eden.

Moreover, in Ezekiel 28:13-14 the prophet makes the identification of "Eden, the garden of God" with "God's holy (qodesh) mountain." In Ezekiel the vocabulary of the temple mount, Zion, is common to the garden of Eden. In fact, the description of the solitary resident of Eden in 28:12, the king of Tyre, is taken from the description of Zion. He is the "seal of perfection" (hotam taklit) and Zion is "perfect in beauty" (miklai-yopi, Psalm 50:2). The king is "flawless in beauty" (kilil yopi, Lamentations 2:15). Furthermore, the restored Zion in Ezekiel has a life-giving river issuing out of it (Ezekiel 47:1-12). Hence, the same language describes life in Eden and Zion. Jon Levenson writes:

In sum, it is reasonable to assume that some in Israel saw in Zion the cosmic mountain which is also the primal paradise called the Garden of Eden. The sacramental spring which is the source of Jerusalem's miraculous waterworks was conceived as the cosmic stream which issues from that mountain and sheds its fertilizing waters upon the face of the whole earth.¹²

This vertical and horizontal typology¹³ between Zion and Eden demon-

¹²Jon D. Levenson, Sinai and Zion, p. 129.

¹³Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia, 1979), p. 16 makes this distinction.

strates that the two localities possess the same qds. Isaiah 11:6-9 pictures the harmony of Eden as part of future Zion. He also sees the wilderness of Zion turned into a garden like Eden (51:3). The long life of the Urzeit returns to Zion with the fruitfulness of the restored land (Isaiah 32:15-20; 65:17-25).

In summary, by virtue of the Gihon river in Jerusalem, some in Israel saw the connection of this Gihon with the Gihon in Eden. Because of this relationship, spoken of in Ezekiel and Isaiah, the qds of Eden is transferred to Zion. Hence, this qds is defined as harmony between Yahweh and his creation, present in Eden, lost through the fall, and restored at Zion through Yahweh's gracious acts of salvation. Verse five can therefore state that the "holy dwelling place" is like the qds of Eden by virtue of the Gihon river. The remaining verses of the psalm accent the manner in which this qds breaks into history.

Verses six through eight depict Yahweh dwelling in the midst of his city, Jerusalem. It is his presence that makes Zion the city of qds. Furthermore, this qds is grounded in history for Yahweh promises to help defend Zion at the break of dawn. The words in verse six, "at the break of dawn" (lipnoth boqer), echo the greatest historical deliverance of Yahweh, the moment when "at the break of dawn" (lipnoth boqer, Exodus 14:27) Yahweh turned back the Red Sea to engulf Pharaoh and his army. The reference to the nations and kings in terror is a continuation of the holy war theme. Therefore, with the reference to the break of dawn, the psalmist refers the worshipers back to Exodus 15:1-18 which speak of Yahweh, the Warrior, fighting within history.

In verses nine through twelve the imagery of Yahweh acting in real time and space history in order to establish his qds on Zion continues. Nature

and politics continue to stand together in their opposition to the one great fact of reality, Yahweh is God. Civilization can refuse to accept this given. That refusal takes the form of political deeds, of involvement by nations and kingdoms in wars. In place of this the psalmist calls upon his listeners simply to "be still." According to Mitchell Dahood¹⁴ the psalmist wants the listeners to "do nothing, do not enter into military alliances with other nations, since Yahweh controls history." This should be related to Isaiah 30:15: "In repentance and rest is your salvation, in quietness and trust is your strength." Also, in Exodus 14:14 Moses says: "Yahweh will fight for you; you need only to be still." When Israel engaged in battle with her foes it was really Yahweh himself who declared, led, fought and won those battles. His qds came only by his efforts, not the efforts of the people. Therefore, "relax in Yahweh" is the climax of Psalm 46. The qds of Yahweh comes to be established on Zion through his victories in battle which are won by him and him alone.

In conclusion, Psalm 46 contains clear elaborations on the qds of Yahweh on Zion. Yahweh created and controls the forces of nature (verses 3-4), he created and controls the nation of Israel (verses 6-12). It is because Yahweh controls both creation and history that he is able to locate his qds on Zion. This qds is the same as that which existed in Eden. This identification is made by the use of the river Gihon in Jerusalem and in existence in Eden. Hence, the qds of Yahweh which was lost through moral disobedience in Eden takes up residence in his fallen earth through his victories in war. This qds is only Yahweh's first step in regaining his entire cosmos. It is as Isaiah 65:17-25 proclaims, namely, that the day is

¹⁴Mitchell Dahood, Psalms I, p. 282.

coming when Yahweh will create a new heaven and new earth upon his holy mountain (har qadshi). But because Baal also fought wars on Zaphon that resulted in his qds on his mountain it is to these competing claims that this study now turns.

Whereas Yahweh's qds was established upon Zion through his victories against historical enemies, Baal's qds was established upon Zaphon through his victories over El and Yam. Baal's defeat of El and Yam highlight how he made Zaphon qds. First, the battle against El will be considered. El literally means "god," but it is also the name of the highest deity in the Canaanite pantheon. The etymology of the word is not completely clear. Helmer Ringgren writes:

It is difficult to decide between the senses "strong, powerful" and "first, foremost"; it would also be conceivable that both senses are combined in some such meaning as "leader."¹⁵

In the Ugaritic texts El took first place among the gods, but this did not last forever as the texts describe the advancement of Baal to the supreme rank. According to a badly mutilated text, Baal and his confederates attack El by surprise in the latter's holy places on Zaphon.¹⁶ Apparently something falls to the ground which can be interpreted as the castration of the father of the gods, El. This interpretation is plausible, not only because in similar conflicts for sovereignty Uranus and the Hittite god Anu are castrated, but also because, despite the hostility he shows to Baal, El will never attempt to recover his supreme position, not even when he learns

¹⁵ Helmer Ringgren, Religions of the Ancient Near East, trans. John Sturdy (Philadelphia: Westminster, 1973), p. 128.

¹⁶ The translation of this text and its problems are in Ulf Oldenburg, The Conflict Between El and Baal in Canaanite Religion (Leiden: Brill, 1969), pp. 185-186.

that Baal has been killed by Mot.¹⁷ It is noteworthy that according to ancient Near Eastern thought a mutilation such as castration excludes the victim from any type of sovereign reign.¹⁸ It follows that this explains El's submissive and hesitant attitude when Baal carries off his wife.

By usurping his throne on Zaphon Baal forces El to take refuge at the end of the world, "at the source of the two rivers, the fountain of the two deeps."¹⁹ El laments and implores the help of his family. Yam is the first to hear him and offers a strong drink. El blesses Yam, gives him a new name, and proclaims him his successor. He further promises to regain the gds which he lost on Zaphon by building Yam a holy palace. But for this to be done Baal must be driven from the throne. Therefore, Yam sends messengers and demands that Baal surrender. The gods are very afraid so Baal reprimands them saying: "Raise your heads, gods, from your knees, and I myself will frighten Yam's messengers!"²⁰ But El receives the messengers and declares that Baal will be easily subdued, but not without a war. In order to fully understand this war for the gds of Zaphon, lost by El, and

¹⁷When Baal does temporarily die El says to Asherah: "Give one of your sons, that I may make him king." Ulf Oldenburg, The Conflict Between El and Baal, p. 112.

¹⁸The overthrow of El by Baal is postulated by Arvid Kapelrud, Baal in the Ras Shamra Texts (Copenhagen: Gad, 1952), pp. 64-93; Ulf Oldenburg, The Conflict Between El and Baal, pp. 101-163; and Mircea Eliade, A History of Religious Ideas, trans. Willard Trask (Chicago: University of Chicago Press, 1978), pp. 151-152. On the other hand, Theodore Mullen, The Divine Council in Canaanite and Early Hebrew Literature (Chico: Scholars Press, 1980), pp. 92-109 argues that the rise of the Baal cult was in no way a threat to the position of the high god El.

¹⁹Mircea Eliade, A History of Religious Ideas, p. 153.

²⁰Frank Moore Cross, Canaanite Myth and Hebrew Epic (Cambridge: Harvard University Press, 1973), p. 114.

now battled for between Baal and Yam, something of Yam must be known.

Concerning Yam, Arvid Kapelrud writes:

Baal's chief conflict was against "Prince Sea," zbl ym. There is reason to suppose that this prince sea is regarded identical with Lotan and Tannin. He was a member of the Ugaritic pantheon; and offerings to him are prescribed in the sacrificial lists.²¹

In this description of Yam there is a reflection of a natural experience of those living on the coast of Syria. During the winter storms the waves of the sea often flooded those areas of cultivated land which was only a little above sea level. As perceived by the Canaanites, loss of land, above all, by the hollowing out of rocky bluffs, could be seen continually and bore witness to the rage of the god Yam. Yam was the local Canaanite counterpart of the Mesopotamian Tiamat in Marduk's battle on behalf of the divine order. Furthermore, Yam was one of El's sons and because of this status he stands on par with Baal and Mot.²²

Initially, Yam was El's favorite among the gods and he obtained his father's permission to construct a holy place for himself. This expression of qds would demonstrate that Yam was in control of the land. Whatever else this temple would have done in changing the relationship between Baal and Yam is not specified. At the very least it would have meant that Baal's fertilizing rain would have been at the disposal of the unreliable Yam. At its most drastic point the earth would have been overwhelmed by

²¹Arvid Kapelrud, The Ras Shamra Discoveries and the Old Testament, trans. G.W. Anderson (Norman: University of Oklahoma Press, 1963), p. 41.

²²For more information on Yam see Walter Beyerlin, Near Eastern Religious Texts Relating to the Old Testament (London: SCM, 1978), pp. 197-198; John Gray, Near Eastern Mythology (London: Hamlyn, 1969), p. 74; Arvid Kapelrud, Baal in the Ras Shamra Texts, pp. 102-103.

the waters of the ocean. Hence, the battle between Baal and Yam is for the land, and to the winner goes a temple of qds on Zaphon.

The war begins with Baal preparing to meet Yam:

Baal has taken his seat, the mountain is like a throne,
 Hadad has rested on the mountain, like a storm in the
 Midst of his mountain, the god of Zaphon is a pleasant
 Place on the mountain where he shows his power,
 He sends forth seven lightnings,
 Eight bundles of terror, the tree of lightning descends.²³

Soon Baal is rivaled by Yam and the following battle takes place:

Baal dragged out Yam and laid him down,
 He made an end of judge Nahar,
 Athrart rebuked the name, saying,
 "Scatter him O mightiest Baal!
 Scatter him, O rider on the clouds!
 For prince Yam is our captive,
 For judge Nahar is our captive."²⁴

Next, Yam is described in the texts as being overly arrogant. Then the divine craftsman, Kothar-wa-Hasis, furnishes Baal with a mace and, since the former was also the master of incantation as well as an artisan, he designates its purpose by its name, making it effective to that end. Baal then emerges as champion of the order of the divine court against Yam:

The Skillful One hews out a double mace,
 And proclaims its purpose,
 "Thy name is Driver:
 Driver, drive Yam,
 Drive Yam from his throne,
 Even Ocean Current from the seat of his sovereignty.
 Thou shalt soar and swoop in the hand of Baal,
 Even as an eagle in his fingers.
 Strike the shoulders of Prince Sea,
 Even the breast of Ocean Current the Ruler."²⁵

Baal then begins his conflict against Yam with mace in hand:

²³Walter Beyerlin, Near Eastern Religious Texts, p. 221.

²⁴J.C.L. Gibson, Canaanite Myths and Legends (Edinburgh: T. & T. Clark, 1977), p. 44.

²⁵John Gray, Near Eastern Mythology, p. 79.

Then soars and swoops the mace in the hand of Baal,
 Even as an eagle in his fingers.
 It smites the shoulders of Prince Sea,
 Even the breast of Ocean Current the Ruler,
 Yam is strong, he does not subside;
 His strength is not impaired;
 His dexterity fails not.²⁶

The watery and chaotic nature of Yam is seen at the end of the battle when Baal finally defeats him by drinking him. Through his victory Baal is proclaimed king on holy Zaphon and he rules over the land: "Verily Yam is dead; Baal rules!"²⁷

Significant for an understanding of qds, Baal's victorious battle against Yam, waged with magical weapons forged for him by the artisan god, Kohar-wa-Hasis, resulted not in the annihilation of Yam, but in his banishment to and confinement in his own proper realm. In this way the first stage of the integration of wills by which the earth was perceived to be governed was accomplished. Yam's ambition to rule the earth was thwarted, and he was confined to his limited sphere of rule. Henceforth, he might threaten but could never dominate the earth. Yam's defeat insured that there would be dry land on which human communities could subsist.

Some scholars view this battle between Baal and Yam as a reflex of some historical event. It has been supposed that the fight was a myth designed to explain, etiologically, how the people of Ugarit succeeded in expelling a hostile invasion effected by the inhabitants of a sea region on the eastern shore of the Mediterranean.²⁸ But the mere fact that Baal defeats Yam time and time again in the texts connects the story with the yearly cycle of seasons. History is therefore simply irrelevant. Bertil

²⁶ John Gray, Near Eastern Mythology, p. 79.

²⁷ Theodore Mullen, The Divine Council, p. 58.

²⁸ This argument is detailed by Arvid Kapelrud, Baal in the Ras Shamra Texts, p. 108.

Albrektson writes:

It may be a significant fact that it has not been possible to quote any Ugaritic texts above among the evidence for the general Near Eastern idea of a divine rule and a divine revelation in history, for the simple reason that no passages which express this idea are found in these texts.²⁹

John Gray has attempted to demonstrate that these texts are concerned with social relationships rather than relationships with nature,³⁰ but this interpretation is also against the main theme of the texts.

Baal's struggle for holy Zaphon does demonstrate that the concerns of the Canaanites were centered upon their agricultural life. Each year they felt threatened by the powers of chaos during the cycle of the seasons.³¹ Baal's annual victory over the unruly waters, which established his dominion as lord of the earth, was apparently the basis of a New Year enthronement festival held in the autumn. In this cultic situation, as John Gray observes, the myth was as follows:

It was not the first stammerings of a scientific cosmology, but the means whereby the community sacramentally experienced the triumph of their god over chaos, sustaining their faith in the power of Providence in the present and in the future with all its hazards.³²

Accordingly, the Canaanites found themselves involved in the fateful drama of the annual struggle between creation and chaos, for them "history" was a cosmic drama which moved in a circle according to the pattern of creation, lapse, restoration. In the beginning Baal conquered Yam and the

²⁹Bertil Albrektson, History and the Gods (Lund: CWK Gleerup, 1967), p. 108.

³⁰John Gray, "Social Aspects of Canaanite Religion," Vetus Testamentum 15 (1966):179.

³¹This observation, as well as what follows, is from Bernhard W. Anderson, Creation Versus Chaos (New York: Association, 1967), pp. 24-28.

³²Ibid., p. 26.

powers of chaos and established his qds on Zaphon. But Yam was not completely eliminated, and hence, under his persistent attack time degenerates, confusion spreads, and the earth moves to the edge of chaos. Each year man, along with the cosmos, falls away from reality and must be reborn. Consequently, at the turn of the New Year Baal's victory over Yam is won again and the world is renewed. Mircea Eliade describes this act of worship as a "reactualization of creation."³³

To summarize the battles that take place on Zion and Zaphon in order to establish the respective qds of Yahweh and Baal first the similarities will be discussed. Both Psalm 46 and the Ras Shamra texts speak in terms that are familiar in an ancient Near Eastern context. Many of these religions contain stories about combat between the deity and his enemy in which the deity wins, establishes order, and then as a result of his victory builds a temple on a cosmic mountain. Psalm 46 and the texts which describe Baal's battles with El and Yam correspond to this general pattern in that both speak of the divine warrior facing adversaries, moving triumphantly to establish cosmic order upon the cosmic mountain and being acclaimed as divine king over the cosmos. Psalm 46 has as its theme Yahweh's protection of the earth by means of his presence on Zion, his holy dwelling place (verse five). Because he is there, Israel need not fear natural (verses 3-4) or national (verses 6-12) harm. The Ras Shamra texts hold that Baal is the lord of the earth. By means of his defeat of El and Yam he controls the forces of nature so that those who worship him can experience order. Hence, the respective victories of Yahweh and Baal result in their dwelling upon cosmic mountains, each of which claim to possess qds.

³³Mircea Eliade, The Sacred and the Profane, trans. Willard Trask (New York: Harper Torchbook, 1961), p. 56

The differences between Psalm 46 and the Baal epic all have history as their focal point. The cosmic mountain of qds became Baal's through his defeat of El and Yam. As previously mentioned, this defeat and resulting qds had nothing to do with history. Baal's victories were due to the Canaanite belief that the creator god El withdrew farther and farther from his creation. His replacement by Baal was the result of a conflict between divine generations. Baal then goes into battle against Yam. He needs the help of a magical club to defeat this god of water, river and ocean. Baal then earns the right to claim holy Zaphon as his, but this victory is only temporary as it must be achieved each year in the New Year festival. His-tory as such, had no part in the Ras Shamra texts. The accent is upon a repetition of the creation drama.³⁴ Hence, Zaphon is qds through battles fought by nature gods.

On the other hand, Psalm 46 proclaims that Yahweh's acts of salvation in history establish his qds on Zion. This psalm does not use the terminology of a Chaoskampf as the sea (yamin) in verse three is only a passive instrument in Yahweh's control. Rather, the psalm speaks of a Voelkerskampf in verses 6-12. Yahweh defeats his historical enemies without the aid of anyone or anything. Unlike Baal who needed the magical club of Kothar-wa-Hasis, in verse eleven Yahweh counsels against any help. Furthermore, the psalm proclaims that Yahweh causes wars to cease to the ends of the earth (verse ten). Through his defeat of Egypt and his march

³⁴See Brevard Childs, Myth and Reality in the Old Testament (Naperville: Alex R. Allenson, 1960), pp. 77-80 stress the profound changes which Yahweh made in his revelation of himself to Israel. In view of these changes, it is not theologically correct to speak of the Endzeit as merely "a return to the Urzeit," as he does on p. 80.

into the Promised Land (Exodus 15:17) Yahweh took up residence on Zion, making the mountain qds. Unlike Baal, whose victory is only for a moment, Yahweh's victory is permanent.

However great these differences are, the main difference between the qds of Yahweh on Zion and the qds of Baal on Zaphon is that the latter's qds is equal with the Urzeit, while the former's is not. In the understanding of qds on Zaphon the events of creation are cultically celebrated and made real for the worshipping community at Ugarit. On the contrary, Yahweh's revelation of himself cannot be fit into the formula Urzeit gleich Endzeit. It cannot be said that on Zion the final act brings nothing essentially new to the primeval acts. Anderson writes:

While the events of beginning and end are related analogically, they are not "equal" (gleich) - certainly not in the sense that Urzeit and Endzeit are identical in the mythical consciousness.³⁵

At times the prophets do relate Zion to Eden analogically: "Yahweh . . . will make her (Zion's) wilderness like Eden, her deserts like the garden of Yahweh" (Isaiah 51:3). The content of Zion is filled with new elements not present in the Urzeit, as Isaiah 65:17-25 claims. Because Isaiah uses the word "new" (hds) in these verses and then connects the "new heaven and new earth" (verse seventeen) with qds (verse twenty-five), a study of the word hds in the Old Testament is most revealing on this matter.³⁶ According to the meaning of hds, the new can be described as a return and continuance of the old while also bringing at the same time a totally different element into existence. Unlike the Ras Shamra texts which have no history and are therefore cyclical, Psalm 46 roots Yahweh's acts of salvation firmly in

³⁵ Bernhard Anderson, Creation Versus Chaos, p. 131.

³⁶ A detailed analysis of hds and its relationship to Urzeit-Endzeit is in Brevard Childs, Myth and Reality, pp. 78-80.

history. His revelation seriously alters the mythical pattern of Urzeit-Endzeit.³⁷

In conclusion, it is central to the biblical understanding of qds that a location does not become that way by a projection back to the Urzeit. Rather, Yahweh's acts of salvation in history produce something new over and above the holy space of the primeval age. Zion's qds is both vertical and horizontal, whereas the qds of Zaphon is only vertical. Horace Hummel writes:

The major difference between most ancient (and much modern) paganism and Biblical theology . . . is that the former was primarily vertically oriented (salvation from history), while the Bible's basic orientation is toward the future, (salvation incarnationally through history).³⁸

The uniquely biblical accent is on the horizontal connection with salvation history. Yahweh temporarily and incarnationally takes up residence with his elect people on Zion. This is what makes Zion qds. The Canaanite understanding of qds, as a place possessing an unchangeable quality of holiness, is emphatically rejected.

Psalm 46 can claim that, by virtue of Yahweh's holy dwelling place, Zion is the "new" Eden, it is the new manifestation of his qds. Hence, it is Zion and not Zaphon which is the true cosmic mountain. By comparing the manner in which Zion and Zaphon became qds the psalmist is using a

³⁷There has been much debate concerning the relationship between primeval time and eschatological time. The debate has ranged from Herman Gunkel, "Creation and Chaos," Creation in the Old Testament, ed. Bernhard Anderson (Philadelphia: Fortress Press, 1978), pp. 25-55, to Walther Eichrodt, Theologie des Alten Testaments (Stuttgart: Ehrenfreind Klotz Verlag, 1931), pp. 23-50, who argues that the cyclic pattern of oriental myth was broken by the linear concept of Israelite history. Since the definition of qds is closely tied to this debate it has been a major part of this thesis to demonstrate the errors of Gunkel.

³⁸Horace D. Hummel, The Word Becoming Flesh, p. 16.

metaphor. Hence, the numinous of Yahweh is not static, but historical. This is opposed to the static and ahistorical numinous of Baal. Because Yahweh's all-powerful word created the quality of qds in Eden (Genesis 1-2), and because he utters that same voice from Zion (Psalm 46:7), his qds makes "wars to cease" (Psalm 46:10). This is not the case for Baal. His wars continue forever in the cycles of nature.

CHAPTER IV

ISAIAH 2:2-5

Both Psalm 48 and Psalm 46 demonstrate that Yahweh's victories in time and space history result in his qds on Zion. The source of Zion's qds is Yahweh and his involvement, will, and purpose to incarnationally dwell with his people "in, with, and under" Zion. The battles in the two previous chapters depict Yahweh fighting not the chaotic forces of nature, but rather real kings, nations and armies, in short, all forces of evil which oppose his good, gracious and holy will. On the other hand, the Ras Shamra texts depict Baal fighting Mot, El and Yam which are all forces of nature. Consequently, the qds of Zaphon is ahistorical and immoral, just like the natural forces. The climax for both Yahweh and Baal is the building of a temple. This grand ending of their wars has been alluded to earlier, but it is in this chapter that the respective temples of Yahweh and Baal receive considerably more detail. The differences in the qds of Yahweh and Baal are highlighted through a study of their temples, as the temple is the ultimate place of qds for both deities.¹ Therefore, the qds of Yahweh and that of Baal in conflict with one another vis-a-vis mounts Zion and Zaphon will now be studied on the basis of Isaiah 2:2-5 and related Canaanite

¹Baal says: "Come and I myself will search it out . . . In my holy place (bgds), the rock of my heritage." J. C. L. Gibson, Canaanite Myths and Legends (Edinburgh: T. & T. Clark, 1977), p. 49. Old Testament passages which describe Yahweh's temple as the place of his qds are too numerous to detail. A description of qds and the temple is in Helmer Ringgren, The Prophetical Conception of Holiness (Uppsala: A. B. Lundequistska, 1948), pp. 20-22.

texts.

Isaiah 2:2-5 speaks of the temple of Yahweh and how it is related to history, for the prophet writes that the full consumation of Zion will come "in the latter days." The result of Zion's full manifestation will be no more war. This understanding of qds will then be compared and contrasted with Baal's temple and its effects upon the Canaanite world view. Therefore, this chapter will seek to continue to emphasize the themes already illustrated in this study while also centering in upon the contributions which Isaiah 2:2-5 adds to the differences between the qds of Yahweh and Baal vis-a-vis Zion and Zaphon.

The initial problem encountered in analyzing Isaiah 2:2-5 is its relationship with Micah 4:1-5. Isaiah 2:2-5 differs from Micah 4:1-5 in a few inversions and in a different conclusion.² The details of this problem need not be illustrated at length.³ Horace Hummel summarizes the issue with these words:

Debate has raged back and forth again about the direction of dependence, or whether both had a common source. The latter would seem the most likely supposition, perhaps an ancient hymn or liturgy. In fact, it probably illustrates the apparently frequent prophetic procedure of utilizing and adapting familiar, traditional material.⁴

Hence, the position taken here is that the variations between Isaiah and Micah of the one prophecy of salvation can simply be explained by assuming in both passages the copying down of an oracle which was part of Israel's

²The occurrence of substantially the same verses in two prophetic books is not unique in the case of Isaiah 2:2-5 and Micah 4:1-5. Obediah 1-10 is substantially the same as Jeremiah 49:7-22.

³For a lengthy discussion see Delbert Hillers, Micah (Philadelphia: Fortress Press, 1984), pp. 51-53.

⁴Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia, 1979), p. 200.

worship liturgy. What follows is a translation of Isaiah 2:2-5:⁵

- 2) It shall come to pass in the latter days,
Established shall be the mountain of the house of Yahweh
As the head of the mountains,
And it shall be raised above the hills.
And all nations shall stream to it.
- 3) And many people shall come and say:
"Come, and let us go up to the mountain of Yahweh,
To the house of the God of Jacob,
That he may teach us his ways,
And we may walk in his paths."
Because from Zion the Torah shall come forth,
And the word of Yahweh from Jerusalem.
- 4) And he shall judge between the nations,
And shall decide many peoples,
And they shall beat their swords into plowshares,
And their spears into pruning hooks,
Nation shall not take up the sword against nation,
And they shall not learn war any more.
- 5) "O house of Jacob,
Come, let us walk in the light of Yahweh."

This passage, which from its context in both Isaiah and Micah is clearly an oracle of salvation, can be divided into four parts. It begins with a description of the miraculous exaltation of Zion in the future (verse 2a). This is followed by the description of the effect of this event among the nations (verses 2b-3b). The reason given for this in verse 3b leads in turn to verse four, which is an account of the rule of Yahweh leading to the end of all strife. Finally, in verse five there is a command to the audience to draw from the oracle the motivation to follow Yahweh according to his ethical demands. Although these verses do not mention qds, they do speak of Zion (verse 3b) and the temple (verse 3a). Previous chapters in this study have demonstrated that in the Old Testament both Zion and the temple are places of Yahweh's qds. Hence, in order to present the uniqueness of Yahweh's qds as it is given in Isaiah

⁵Isaiah 2:2-5 does not present any text-critical problems. This translation attempts to follow the English equivalents to the Hebrew which are given in William Holladay, A Concise Hebrew and Aramaic Lexicon of the Old Testament (Grand Rapids: Eerdmans, 1971).

2:2-5 a verse by verse commentary is as follows:

Beginning with verse two, the term translated "in the latter days" (beahrith hayamim) must literally be translated "in the back of days." For the Israelite what has already taken place lies in front of him, while what is to come lies behind him.⁶ That this expression refers to a moment within history follows from Genesis 49:1, Numbers 24:14, Deuteronomy 31:29 and Jeremiah 23:20. "In the latter days" means no more than "at some undefined time in the future,"⁷ yet it does become a semi-technical term for "Messianic Age." It is one of the most frequent idioms in the writings of Israel's prophets. For example, two of Jeremiah's prophecies against the foreign nations conclude with it (48:47; 49:39). Ezekiel's prophecy against Gog of the land of Magog is another example (38:16).

At this future time in history Yahweh will reveal to all nations the gds of his temple on Zion, the place where he will appear as Judge and where his word will be proclaimed.⁸ Zion, the peak on which the temple stands, will tower over all other mountains and hills. Rudolph and Hans Wildberger favor the taking of the beth as a beth essentiae, translating "as the chief of the mountains."⁹ Delbert Hillers translates the phrase as "mountain tops."¹⁰ Light is shed on the translation given by Rudolph and Hans Wildberger by considering Psalm 68:16: "Why gaze in envy, O rugged

⁶Otto Kaiser, Isaiah 1-12 (London: SCM, 1972), p. 26.

⁷John Sawyer, Isaiah (Philadelphia: Westminster, 1984), p. 25.

⁸The translation of this verse, "and all nations shall stream to it," is based upon the understanding of wehaharu as being related to nahar, "river." This is explicit in the Septuagint.

⁹Rudolph and Hans Wildberger, "Die Voelkerwallfahrt zum Zion Jes. II 1-5:" Vetus Testamentum 9 (1957):62-81.

¹⁰Delbert Hillers, Micah, p. 48.

mountains, at the mountain where God chooses to reign, where Yahweh himself will dwell forever." Consequently, the translation "as the chief of mountains" is the correct translation for it implies that other mountains below or under Zion will some day bow to Zion.¹¹

"The house of Yahweh" is the temple at Jerusalem, built by Solomon, destroyed by Nebuchadnezzar, rebuilt in the days of Haggai and Zechariah.¹² The underlying idea is that the temple was a microcosm of the macrocosm,¹³ so that the building gave visual expression to the belief in Yahweh's dominion over the world and all natural forces. It is not being claimed that every Israelite worshiper was conscious of this underlying explanation of the holy place of Yahweh. However, it is claimed that those who worshiped at Zion believed that Yahweh through the temple made his blessing and power available to his people. Far from conveying the belief that Yahweh was an earth-bound God, tied to his abode in Jerusalem, the entire outlook and purpose of the temple are to stress his creative and universal action.

Furthermore, when Moses was to construct Israel's first sanctuary, the tabernacle in the wilderness, he did so on the basis of the "blueprint" (tabnit) of the heavenly shrine which he was privileged to see upon Mount Sinai (Exodus 25:9, 40). Therefore, the gds in heaven was believed to be present in the same manner in the earthly temple. For example, when Isaiah

¹¹Richard Clifford, The Cosmic Mountain in Canaan and the Old Testament (Cambridge: Harvard University Press, 1972), p. 157.

¹²The entire history of the Jerusalem temple is in The Illustrated Bible Dictionary, 3 vols. (Wheaton: Tyndale, 1980), 3:1522-1532.

¹³R.E. Clements, God and Temple (Philadelphia: Fortress Press, 1956), p. 67.

is in the earthly temple on Zion he can have a vision of Yahweh's qds in heaven (Isaiah 6:1-3).

Accordingly, there are several features of Solomon's temple that highlight the fact that it was the dwelling place of the heavenly qds. For example, it takes Solomon seven years to complete the temple (1 Kings 6:38), just as it took the divine king, Yahweh, seven days to complete creation (Genesis 2:2). Furthermore, Solomon dedicated his temple during the festival of Tabernacles, a seven-day feast (Deuteronomy 16:13) that occurred in the seventh month (1 Kings 8:2). His speech on that occasion included a carefully constructed list of seven specific petitions.¹⁴

Since the creation of the world and the construction of the temple are parallel then it follows that the results of the completed universe and that of the completed sanctuary are the same. This is the case because both spaces share in Yahweh's qds. Accordingly, after Yahweh's creation he declared everything to be "very good" (Genesis 1:31). Moreover, Genesis 2:3 reads: "And God blessed the seventh day and made it holy (wayeqedesh), because on it he rested from all the work of creating that he had done." Because all that Yahweh had made was qds, in perfect relationship with him, he celebrated this holiness by resting on the seventh day and declared it to be qds. Of importance is the fact that the same root (nwh) describes the rest on the holy sabbath with the rest on holy Zion. Psalm 132:13-14 says: "For Yahweh has chosen Zion, he has desired it for his seat: 'This is my resting place (menuhati) forever; here I shall be enthroned for I desire it.'" In other words, the sabbath experience and the temple experience share the same qds. The first represents qds in time, the

¹⁴Jon D. Levenson, "The Paronomasia of Solomon's Seventh Petition," Hebrew Annual Review 6 (1982):131-135.

second, qds in space, and yet they are parallel. However, it must be stressed that this is not a simple Urzeit-Endzeit motif because both the creation of the cosmos and the building of Solomon's temple occurred in real time and space history. Furthermore, the full manifestation of this qds will come "in the latter days," at some point in history. Hence, Isaiah 2:2 speaks about an event to come when the house of Yahweh on Zion will be established above all other mountains and hills. This qds will be the same qds experienced in Eden while also providing rest from all adversaries. This resulting qds is further defined in the next verse.

Verse three of this prophecy has as its key word "go up." It is the common term for pilgrimage to Jerusalem in the Old Testament.¹⁵ It is worth noting that its character as a pilgrim center must have been the most fundamental characteristic of Zion for Israel. Three times a year all male Israelites were to go up to Zion (Deuteronomy 16:16). Only the Jerusalem priests and people knew Zion directly as a center of daily cult and personal worship. Accordingly, in this verse Isaiah sees the ultimate pilgrimage of all nations to Zion.

Furthermore, just as the Torah of Yahweh was given to Israel on Sinai following the theophanies of Yahweh, so on the day of Yahweh, "in the latter days," all people will respond to the sudden and majestic elevation of Zion as "the highest of the hills" with the desire to learn the Torah of Yahweh. Of importance for this study is the change in cosmic mountains by Yahweh. He did dwell upon Sinai, but after the Conquest and in connection with the Davidic covenant he took up residence on Zion.¹⁶ Hence, the qds

¹⁵Delbert Hillers, Micah, p. 50.

¹⁶This theme is also mentioned on pages 44-45.

which was manifested on Sinai in the giving of the Torah was transferred to Zion. In the latter days it will be Zion, not Sinai, which will be the cosmic mountain of Yahweh's qds where he will issue the effective decree of his Torah.¹⁷ An example of this transfer of cosmic mounts is in Psalm 78. The first part of this psalm speaks of Yahweh's triumph over Egypt while also accenting his Torah given on Sinai. The psalm then moves on to say in verses 68-69: "But he chose the tribe of Judah, Mount Zion, which he loved. He built his sanctuary (miqdasho) like the heights, like the earth that he established forever." Therefore, when Isaiah 2:3 reads, "because from Zion the Torah shall come forth," what is involved is a long history of Yahweh's qds moving through history from Sinai to Zion.

Of importance concerning the qds of Yahweh on Zion is the understanding of the term "Torah." Horace Hummel holds that "Word of God" is the best translation for "Torah." "Instruction" and "revelation" are also good alternatives.¹⁸ At the same time, the Torah of Moses was to be placed beside the Ark of the Covenant in order to signify Yahweh's qds (Deuteronomy 31:26). Likewise, Psalm 119 is a devotion praising the qds of Yahweh's Torah. As a result of Yahweh's qds being in the temple and connected to his moral standards given in the Torah, Israel hoped that all nations would turn to Yahweh (1 Kings 8:41-43). Verse three envisions this hope being fulfilled.

Verse four begins with the words: "And he shall judge . . . and he shall decide." What is noteworthy is that neither priest nor prophet is

¹⁷When it is said that Zion replaced Sinai what is not meant is the classical critical hypothesis that this replacement was merely a political move. Such political views as those given by Jon D. Levenson, Sinai and Zion: An Entry into the Jewish Bible (New York: Seabury, 1985), pp. 188-206 are rejected.

¹⁸Horace Hummel, The Word Becoming Flesh, pp. 63-63.

mentioned in this vision of a reconstituted world order. The judging and arbitrating is done by Yahweh himself. This is pointed and intentional contrast to the perverted Zion depicted in Isaiah 3:9-12 where the chiefs, the priests and the prophets all fail to be faithful to the call of Yahweh. This unholiness of stealing from the poor and being overly preoccupied with jewelry and adornment will not exist on holy Zion. The contrast between the present and the future Zion is drawn not only in general geographical terms, but in specific moral details.¹⁹ This point illustrates that the qds of Yahweh was not some static, immoral numinous. Rather, his treatment of people is determined by his qds, which is closely tied to his law and gospel in his Torah.

Verse four continues to describe this new order on Yahweh's holy Zion. War will cease forever, nation will not take up arms against nation. In a word, this verse describes shalom. Shalom is defined as follows:

The general meaning behind the root is of completion and fulfillment of the entering into a state of wholeness and unity, a restored relationship . . . it means much more than mere absence of war . . . completeness, wholeness, harmony, fulfillment, are closer to the meaning . . . implicit is the idea of unimpaired relationships with others and fulfillment in one's undertakings.²⁰

To better understand this absence of war in Isaiah 2:4 and its resulting shalom, Isaiah 11:6-9 is important. These verses are as follows:

The wolf will live with the lamb,
The leopard will lie down with the goat,
The calf and the lion and the yearling together;
And a little child will lead them.

¹⁹Delbert Hillers, Micah, p. 51.

²⁰R. Laird Harris, ed., Theological Wordbook of the Old Testament, 2 vols. (Chicago: Moody, 1980), 2:930-931.

Their young will lie down together,
 And the lion will eat straw like the ox.
 The infant will play near the hole of the cobra,
 And the young child will put his hand into the viper's nest.
 They will neither harm nor destroy on all my holy (qadshi) mountain,
 For the earth will be full of the knowledge of Yahweh
 As the waters cover the sea.

Whereas Isaiah 2:4 reflects the fact that there will be political peace on Yahweh's holy mountain, Isaiah 11:6-9 reflects the view that there will be peace among his created order. Thus, the shalom brought about on Zion is no less than the radical reversal from the prevailing hostile instincts in a fallen world to the harmony which prevailed in Eden before sin turned all of creation into an unholy arena of conflict. Isaiah 2:4 details the description of the change from war to peace.²¹ In doing so, this verse echoes the theme of Zion being like Eden, sharing the same qds. Yet Zion's qds is heightened and magnified on the last day.²²

Moreover, just as in Psalms 48 and 46 where Yahweh is seen as the one who makes "wars to cease" (Psalm 46:10) and who scatters all enemies like the east wind scatters the ships from Tarshish (Psalm 48:8), so in Isaiah 2:4 he is seen as the ultimate Warrior. He alone will give enduring shalom through his holy dwelling on Zion. The nations will voluntarily renounce their arms by forging their weapons into agricultural implements.²³ This resulting shalom will further the real task which man has been given, making the earth serviceable (Psalm 8:5-7). Swords will be turned into ploughshares and spears into pruning hooks. Thus, Eden's qds is seen as

²¹The image is reversed in Joel 4:10: "Beat your ploughshares into swords, your pruning hooks into spears."

²²See the discussion of the relationship between the Urzeit and Endzeit on pages 69-70.

²³This illustrates a feature of ancient economy that might escape those in a more affluent society: scrap metal was normally reused, not thrown out. Therefore, obsolete war weapons were readily convertible.

manifesting itself again on Zion, "in the latter days."

In verse five the Isaianic version of this vision, unlike Micah's, is clearly intended to lead the reader naturally into the next section which consists of a series of bitter criticisms of "the house of Jacob." Hence, this verse is an appeal to the Israelites to remember the ways of Yahweh, to walk in his light and be "a light to the nations" (Isaiah 60:3). The "light" (or) of Yahweh is in apposition to salvation in Psalm 27:10 and to Torah in Psalm 119:105. Therefore, light is in contrast to the unholiness of darkness. In this verse the reference to or is clearly an exhortation to follow Yahweh's moral laws.

To summarize this vision of Isaiah's, the following comments are in order. First, the vision is clearly grounded in history, for it will take place "in the latter days." Furthermore, the study of Yahweh's effective decree of his Torah from Sinai, and in these verses from Zion, demonstrates that Yahweh's qds moves with him and his purposes in Israel's history. Second, although the vision describes the elevation of Yahweh's house on Zion in the latter days, by means of the temple sharing the qds of Eden and by means of the resulting shalom sharing the qds of Eden, the vision does have a timeless element to it. Although Yahweh's qds is ushered into time and space history through his dwelling with Israel on Zion's temple, this temple has not only eschatological, but also vertical accents. The study on the temple and its relationship to Eden demonstrates this. The temple is a miniature of Yahweh's heavenly throne, as its connections with Solomon's dedication have demonstrated. Thus, the temple is the point of contact between Yahweh's eternal qds in heaven and his time and space qds on earth. It is in this way that he incarnationally dwells with his people and overcomes the distance of sin. The temple in Isaiah's day was

Yahweh's qds on earth, his down-payment that in the latter days there would be qds throughout the new heaven and new earth. This qds on Zion will tower above all other mountains, "as the head of the mountains" (Isaiah 2:2). Since the qds on Zion will be above the qds of Zaphon, it is to the competing claims of Zaphon's qds that this study now turns.

In the Ugaritic texts the question of who would usher in cosmic peace and harmony was resolved by the building of Baal's temple in Zaphon. Permission for its construction was obtained from El with great difficulty, requiring the threats of Anat and the help of Astarte, El's consort. Baal would usher in stability if he could just build a temple on Zaphon.

Baal has already fought with both Mot and Yam, and in one speech which follows these battles the storm god makes this claim of victory:

Come now and I will show it to you
 I, god of Zaphon, in the midst of my mountain,
 In the sanctuary (bqds), in the mountain of my inheritance,
 In the pleasant abode, the hill of victory.²⁴

Baal's mountain becomes qds through his victories over the elements of nature. However, before Baal can fully exercise his kingship on Zaphon a temple must be built. Of note are these words of Helmer Ringgren: "We are dealing with a temple foundation myth which may very well have had a place in an annual festival."²⁵ Therefore, as the following presentation of the building of Baal's temple unfolds, the main theme to be sketched is how it became qds and how this is then celebrated in the worshiping community at

²⁴J.C.L. Gibson, Canaanite Myths and Legends, p. 49.

²⁵Helmer Ringgren, Religions of the Ancient Near East, trans. John Sturdy (Philadelphia: Westminster, 1973), p. 148.

Ugarit.

Baal had to have his temple by any means. A temple was the sign that he was a god of importance.²⁶ A temple would mean that he had broken the resistance of the other gods and won a real victory. So Baal asks Anat to get the permission from El to build, but she is unable to persuade him. Next Asherah goes to El, and in using the same words as Anat, she characterizes Baal as "our king and our judge," with the important addition that "none is above him."²⁷ In this case, when the plea is made by Asherah, El's own consort, and not by Anat, El does not hesitate to give his consent. Anat brings the news to Baal and the latter loses no time in calling the master-builder, Kothar-wa-Hasis:²⁸

And mightiest Baal addressed him saying:
 "Depart, Kothar-wa-Hasis,
 Hasten and surely build a mansion,
 Hasten and raise a palace:
 Quickly let the mansion be built,
 Quickly let the palace be raised
 Within the recesses of Zaphon
 Let the house cover a thousand tracts,
 The palace ten thousand spaces."
 And Kothar-wa-Hasis answered:
 "Hear, O mightiest Baal
 Consider, O rider on the clouds:
 Shall I not put a lattice in the mansion,
 A window in the midst of the palace?"
 But mightiest Baal answered:
 "Do not put a lattice in the mansion,
 A window in the midst of the palace."²⁹

²⁶This entire episode is in Arvid Kapelrud, Baal in the Ras Shamra Texts (Copenhagen: G.E.C. Gad, 1952), p. 114.

²⁷Ibid., p. 114.

²⁸Kothar-wa-Hasis is the same god who made a mace for Baal in the storm god's fight against Yam. See pp. 64-65.

²⁹Arvid Kapelrud, Baal in the Ras Shamra Texts, p. 114.

Although some scholars hold that this text has nothing to do with creation,³⁰ L. R. Fisher makes a good case for the belief that the erection of the temple is related to creation.³¹ The temple which Baal has built was "symbolically the whole world."³² It is also important to point out with Arvid Kapelrud that the building of the temple was not only the task of the victorious Baal, "but there is a real connection between mythological temple building and actual temple building."³³ Therefore, according to Canaanite belief, just as Baal's temple on Zaphon was a microcosm of the world, so the replica of this temple in Ugarit was a microcosm of the world.

The cosmic features of this temple are clearly seen in the desire of Kothar-wa-Hasis to put a lattice in Baal's temple and the latter's refusal of it. Baal does not want a window because he still fears the defeated Yam. After all, according to the Canaanite world view, any opening might allow the chaotic floods to re-enter the land. However, Baal finally allows a window to be put in his temple:

Then the mighty Baal began to speak:
 "I command you, Kothar-wa-Hasis, to build this very day,
 Kothar-wa-Hasis, build immediately,
 A window to be opened in the palace,
 A casement in the midst of the temple
 A rift will be opened in the clouds!"
 Kothar-wa-Hasis laughed,
 Kothar-wa-Hasis raised his voice and cried:

³⁰For example, see G. R. Driver, Canaanite Myths and Legends (Edinburgh: T. & T. Clark, 1956), p. 21.

³¹L. R. Fisher, "Creation at Ugarit and in the Old Testament," Vetus Testamentum 15 (1965):313-324.

³²Sigmund Mowinckel, The Psalms in Israel's Worship, 2 vols, trans. D. R. Apthomas (Nashville: Abingdon, 1962), 1:134.

³³Arvid Kapelrud, "Temple Building, a Task for Gods and Kings," Orientalia 32 (1963):32.

"Truly I said to you, mighty Baal,
 You will agree, O Baal, with my words!"
 He opened a window in the palace,
 A casement in the temple.
 Baal opened a rift in the clouds.
 Baal made his holy (qds) voice resound.³⁴

The parallel between the temple window and the rift in the clouds through which Baal sends thunder and lightning proves to be the key for an understanding of what is happening in the building of this temple. According to Canaanite myth, the shrine is in the clouds on the top of Zaphon. According to these mythological beliefs, the shrine is formed by the mighty clouds themselves from which Baal's lightning is sent down. Hence, Baal finally sees the window as being necessary because he must send forth his holy voice. Thus, one result of the completion of Baal's temple is his manifestation of qds in nature. His holy voice is nothing less than thunder from Zaphon.

Another feature of this temple which illustrates its qds is the time that it takes Kothar-wa-Hasis to build it. Baal's temple was constructed in seven days. Fisher writes: "Hence, the new king has a temple which is a microcosm and the ordering of this temple resembles the creation of the cosmos."³⁵ Furthermore, Mircea Eliade writes:

The temple-palace being an imago mundi, its building corresponds in a certain way to a cosmogony. In fact, by triumphing over the aquatic "chaos," by regulating the rhythm of the rains, Baal "forms" the world as it is today.³⁶

To be sure, the erection of Baal's temple and the open window are believed

³⁴Walter Beyerlin, Near Eastern Religious Texts Relating to the Old Testament, trans. John Bowden (London: SCM, 1978), p. 211.

³⁵L. R. Fisher, Creation at Ugarit, p. 319.

³⁶Mircea Eliade, A History of Religious Ideas, trans. W. R. Trask (Chicago: University of Chicago Press, 1978), p. 156.

to be the creation of the cosmos.

Further results of this creation must now be illustrated. When Baal's temple is dedicated, Anat, a goddess of love and war, gives a banquet in the storm god's honor. The relationship between Anat and Baal is given by William F. Albright.³⁷ He notes that at certain periods during the cyclical Ugaritic texts Baal becomes a bull. Before his descent under the earth he leaps upon a young heifer, the goddess Anat, and a calf is born. While Anat is in the form of a heifer Baal rapes her in an epic myth "77-even 88 times."³⁸ Thus, it is this Anat who gives a party for Baal.

Arvid Kapelrud notes that the festival is started with the slaughtering of the animals for the meal: oxen, sheep, calves, goats and kids, all the usual types of creatures used not only for eating, but also for sacrifices.³⁹ Kapelrud goes on to note that the Ugaritic texts depict the seventy sons of Asherah as receiving an invitation. These gods are sheep gods and ewe goddesses, the jar gods, the jug goddesses, the bull gods, the cow goddesses, the throne gods, the chair goddesses. These fertility gods then have a great feast to celebrate the completion of Baal's temple. But soon after the banquet Anat shuts the doors of the temple and, succumbing to homicidal fury, begins to kill the guards and soldiers. In the blood that rises to her knees she girdles herself with the heads and hands of her

³⁷William F. Albright, Yahweh and the Gods of Canaan (New York: Doubleday 1968), p. 128.

³⁸Ibid., p. 129.

³⁹Arvid Kapelrud, Baal in the Ras Shamra Texts, p. 115.

victims.⁴⁰ Since blood is regarded as the essence of life in Canaanite mythology (as well as in the Old Testament), it has been proposed that this slaughter is a rite whose purpose was passage from the sterility of the Syrian late summer to the fertility of the new season.⁴¹

After the celebration and slaughter there is a complete turn of events as Mot orders Baal to descend from Zaphon. Baal complies, then enters Mot's mouth where he is chewed up and swallowed. Anat then finds Baal's lifeless body and begins to lament, "eating his flesh without a knife and drinking his blood without a cup."⁴²

Then as seasons change Baal is again seen in his temple, functioning as the fertility god:

Moreover Baal will send abundance of his rain,
Abundance of his moisture with snow,
And he will utter his voice in the clouds,
He will send his flashing to the earth with lightning.⁴³

To summarize, the results of the building of Baal's temple demonstrate that he was subject to all the needs, weaknesses, and woes of mankind. He made mistakes of judgment and committed grievous moral wrongs. He was killed and banished to the nether world by Mot. Vile passions governed many of his actions. Though Baal and Anat are personified in the Ras Shamra texts, they are never really persons. They are not truly free, nor can they enter into meaningful personal relationships with each other, or with human beings. They are only aspects, or objects of nature.

⁴⁰Mircea Eliade, A History of Religious Ideas, p. 155 writes: "It is because of her brutal and sanguinary behavior that Anat, like other goddesses of love and war, was given male attributes and hence was regarded as bisexual."

⁴¹John Gray, Near Eastern Mythology, (London: Hamlyn, 1969), p. 36.

⁴²William F. Albright, Yahweh and the Gods of Canaan, p. 131.

⁴³Arvid Kapelrud, Baal in the Ras Shamra Texts, p. 114.

As noted earlier, Helmer Ringgren believes that this temple foundation myth had a place in an annual festival in Ugarit. Consequently, the actions of the gods on Zaphon affected the actions of the Canaanite cult. Accordingly, the Canaanites were dependent on the land for their livelihood and viewed it from a religious perspective. The building of Baal's temple resulted in his holy voice, which in turn resulted in lightning and rain. The Canaanites believed that when the rains from Baal fell and penetrated the earth the mysterious powers causing fertility and growth came to life. The Canaanite farmer believed that this astonishing revival in nature came about as a result of Baal's temple, its ensuing celebration, and Baal's intercourse with Anat. The farmer did not consider himself a mere observer in the growth process. He believed he could promote it by implanting in the mind of Baal and Anat the notion that they should have sexual relations. So he went to the local shrine, which was thought to be a replica of Baal's temple on Zaphon, sought out a cult prostitute, and had sexual relations with her. In doing this, the Canaanite farmer identified with Baal and the prostitute identified with Anat. The concern of the participants was not basically sexual pleasure, but the desire to encourage the gods to come together on Zaphon and have union. If the gods did so, the rains would fall, the crops would grow, and the Canaanite community would prosper. Arvid Kapelrud writes:

The practice of temple prostitution was also closely linked with the fertility god. It has its natural place in the cult as the great annual festival, when Baal's enthronement was celebrated and fertility was ensured for the year ahead. It was then that the "sacred marriage" took place and the worshipers gave themselves up to drunkenness and sexual orgies in the most licentious part of the festival."⁴⁴

⁴⁴Arvid Kapelrud, Baal in the Ras Shamra Texts, p. 52. He goes on to write: "This, too, began to creep into Israelite practice, but was met by violent opposition, especially from prophetic and priestly circles."

More specifically, young women of marriageable age participated in sex with a representative of Baal in order to ensure progeny for a prospective husband. This ritual act, performed in the temple area with some stranger, allowed the woman to publicly display, by means of certain jewelry or even well-placed scratches, that she was no longer a virgin but initiated into the powers of fertility.⁴⁵

To summarize the differing aspects of qds on mounts Zion and Zaphon on the basis of Isaiah 2:2-5 and the revelant Ras Shamra texts, first a listing of comparisons is in order. Like the temple on Zion, Zaphon's temple was considered to be a model or blueprint of the heavenly temple. J. C. L. Gibson writes:

Like Solomon's temple on Mount Zion (1 Kings 5-6; 2 Chronicles 2-4) this temple of Baal's is built of cedars of Lebanon and richly furnished with precious metals, and like Solomon's (Isaiah 6:1-4; 1 Kings 8:27-30; Psalm 11:4, 20:3, 7) Baal's is clearly conceived of as a kind of analogue or counterpart of a greater house in heaven.⁴⁶

Moreover, the erection of both temples was the guarantee that the particular deity would rule over creation. Solomon's temple was also similar with the Canaanite temple in Ugarit in that both are described as being qds, while the "eschaton" of each temple promises a manifestation of qds.

On the other hand, the differences in this qds are also clearly portrayed in this chapter. Baal's temple is not built by himself, rather it is given to him by his father El and fashioned by Kothar-wa-Hasis. The temple is a result of his victories over Yam and Mot, but these victories are only temporary.

⁴⁵Lawrence E. Toombs, "Baal, Lord of the Earth: The Ugaritic Baal Epic," in The Word of the Lord Shall Go Forth, ed. C. L. Myers and M. O'Conner (Winona Lake: Eisenbrauns, 1983), pp. 621-622 writes: "The Baal epic does not issue from primitive, sex-ridden, and superstition-bound minds. It is a sophisticated, realistic understanding of the nature of things in pluralistic terms." However, the biblical and Ras Shamra texts contradict Toomb's view.

⁴⁶J. C. L. Gibson, Canaanite Myths and Legends, p. 14.

Hence, Baal's qds is grounded in the natural cycle of nature and the murders by Anat at the close of the temple celebration demonstrates that his qds has nothing to do with morality. Baal makes claim that the building of his temple brings a certain type of peace and security to the cosmos, but this harmony must be triggered by the Canaanite cult and its unholy worship.

In a radical departure from this understanding of qds, Yahweh's revelation of his temple on Zion is closely connected with his active role in history. Because it is united with history, this temple has eschatological ramifications. When Yahweh's temple is lifted up above every mountain all war will cease. Shalom will exist among nations and creation. This harmony will be much like that which existed in Eden, for the nations streaming to Zion will find there an eternal sabbath rest. Unlike the creation of Baal, which must be renewed in the Canaanite cult, the new creation of Yahweh will bring about eternal, lasting peace. Isaiah 2:4b reads: "They shall not learn war any more." Furthermore, the effective decree from Zion shall be the Torah from Yahweh which speaks of his historical revelation of his will to Israel. This Torah is closely connected with Yahweh's qds. It is by means of this Torah that Yahweh's shalom is created and his qds of Eden is restored. On the contrary, the effective decree from Zaphon is Baal's holy (qds) voice, the thunder guaranteeing rain and fertility. This fertility only results in feasting and merriment among worshipers at Ugarit. Moreover, this resulting qds of Baal is cyclical and thus temporary. He eventually is swallowed by Mot. This is not the outcome of Zion's qds. The feasting and celebration of Yahweh's people is because of his ethical rule in history.

Isaiah 25:6-8a is an additional commentary on Isaiah 2:2-5. It reads as follows:

On this mountain Yahweh Almighty will prepare
A feast of rich food for all the peoples,
A banquet of aged wine, the best of meats and the finest of wines.
On this mountain he will destroy
The shroud that enfolds all peoples,
The sheet that covers all nations;
He will swallow up death (mawet) forever.

In contrast to the fleeting qds of Baal who was swallowed by Mot, on the eschatological day of judgment and salvation Yahweh will swallow death forever to usher in the shalom on his holy mountain, Mount Zion.

CHAPTER V

CONCLUSIONS

The land into which Israel entered under Joshua did not exist in a religious vacuum. On the contrary, a highly developed religious system prevailed there, one which was to be a constant threat to Israel's faith in Yahweh. Israel came into contact with this spiritual menace prior to her entry into the land (Numbers 25:1-5), and repeatedly after the conquest.

This spiritual battle between Yahweh and Baal finds its closest point of contact in the word qds. Both the Old Testament and the Ras Shamra texts describe Yahweh and Baal, as well as their respective cosmic mountains, as being qds. Furthermore, qds deals with the very nature of deity in ancient Near Eastern languages.¹ Therefore, the present work has studied one element that is described as qds in both Yahwism and Baalism, the cosmic mountain as it is portrayed in mounts Zion and Zaphon. It has then explored the conflicting definitions of qds vis-a-vis these mountains.² Because the biblical and Canaanite understanding of qds are at once both physical and spiritual, the battle between the qds of Yahweh and the qds of Baal rages fiercest in the physical world, upon mountains.

¹Norman H. Snaith, The Distinctive Ideas of the Old Testament (London: Epworth Press, 1944), p. 21-45.

²Canaanite terms which are attributed to Yahweh are not limited to aspects of the cosmic mountain. For a detailed discussion on this subject see George E. Wright, The Old Testament Against its Environment (London: SCM, 1950), pp. 22-24.

The study of Psalms 48 and 46, Isaiah 2:2-5 and related Ras Shamra texts have demonstrated that both Zion and Zaphon are cosmic mountains. As noted on pages 7-15 of this study, cosmic mountains in the ancient Near East contained these six elements: (1) a meeting place of the gods, (2) a place where wars are fought, (3) a meeting place between heaven and earth, (4) effective decrees are issued from it, (5) a miraculous stream comes forth from it, and (6) it is a place unaffected by time. Zion is where Israel met Yahweh (Psalm 48:4, 9, 14; Psalm 46:6; Isaiah 2:3). War raged for Zion (Exodus 15:17; Psalm 132:13), while war also raged on Zion (Psalm 48:5-8, 46:7-10). Zion is the meeting place between heaven and earth (Psalm 11:5; Isaiah 2:2). Effective decrees are issued by Yahweh on Zion (Psalm 46:11; Isaiah 2:3). A miraculous stream flows in Zion (Psalm 46:5). Finally, Zion is the place unaffected by time (Psalm 46:5).

According to the above six-point definition, Zaphon is also a cosmic mountain. It is a meeting place of the gods (page 49). War rages between Baal, Mot and Yam on Zaphon (pages 49 and 64). Zaphon was the meeting place between heaven and earth (Page 86). The effective decree of Baal's thunder issued forth from Zaphon (page 86). The Ras Shamra texts do not place a river in connection with Zaphon, however they do state that El's refuge as at the source of two rivers (page 62). Finally, Zaphon was considered to be unaffected by time (pages 86-89).

It has been a major point of this study to demonstrate that the idea of cosmic mountain is a metaphor, used by Yahweh in order to contrast his gds with that of Baal's. The revelation of Yahweh to Israel was not through some mystical experience outside of the natural world. Rather, it was through Zion, a real, tangible mountain. In his revelation of

himself, Yahweh uses ancient Near Eastern ideas of cosmic mountain to culturally communicate with Israel. The modern post-Cartesian split of mind and body is radically anti-Christian, for meaning and truth are embodied in Zion. Hence, "embodied language,"³ or metaphorical language is the most appropriate way to suggest the meaning and truth of Yahweh's qds. Metaphor is a motion from here to there. From the cosmic mountain Zaphon the reader moves from Baal's qds to that of Yahweh's (Psalm 48:3). Sallie TeSelle writes:

The process, is by no means mainly intellectual; on the contrary, metaphoric meaning, insisting as it always does on a physical base, is inclusive meaning which overcomes the distinctions of mind and body, reason and feeling, subjective and objective. Another way to say this is that metaphoric meaning is a process, not a momentary, static insight; it operates like a story, moving from here to there, from "what is" to "what might be."⁴

Therefore, Yahweh takes the physical base, Mount Zion, and in the texts studied he begins with the "what is," Mount Zaphon, and by means of his different definition of qds he reveals not "what might be," but rather what is and what will be.⁵ Yahweh's qds only becomes meaningful for Israel by its relationship to something else. In this case, it is with Zaphon. Hence, the concept of cosmic mountain is neutral, in and of itself. The nature of the mountain comes to light when its qds is defined.

Accordingly, the qds of Zion and Zaphon is defined by means of the types of battles which occur on each mount. Zion is repeatedly seen as the location of the Voelkerskampf (Psalm 46:7-10; Psalm 48:5-8). On the

³Sallie M. TeSelle, Speaking in Parables (Philadelphia: Fortress Press, 1975), p. 33.

⁴Ibid.

⁵A study which details the differing approaches to metaphor and myth in the biblical revelation is Hans W. Frei, The Eclipse of Biblical Narrative (New Haven: Yale University Press, 1974).

other hand, Zaphon is repeatedly depicted as the place of the Chaoskampf (pages 48-51, 64-66, 84-88). Hence, Yahweh's qds is united with history, while Baal's is connected with nature.

The results of this study have demonstrated that the conflicts which take place on Zaphon indicate that they are tied to the cycles of nature. While Baal's battle against Yam takes place during the late autumn/winter storms, the struggle against Mot has its setting in the summer when the scorching sun and drought cause the vegetation to wither. Later, when Baal overcomes Mot, the fact that Mot is said to be destroyed and completely reduced to powder, which is then scattered to the wind and devoured by birds, does not in any way indicate that he died once and for all time. When the moment of Baal's glory comes as he celebrates his victories over Yam and Mot by building a temple, it is not the final eschaton of the fertility cult. For after the celebration on Zaphon, Baal is swallowed up by Mot and the cycle begins again. Hence, the activity on Zaphon is but the passion for survival and nature is but a progress report on the endeavors of these gods.

The Endzeit in the Ras Shamra texts is identical with the Urzeit. The Endzeit has the same content as the primal time which arose at the beginning. Through cultic celebration the Canaanites returned to the beginning of creation and participated in the repetition of the primordial fight between Baal and chaos. Therefore, there was no temporal progression but only timelessness.

The mythical consciousness tends to allow time to stand still; this means however not that the clock stands still, but that every "when" has become a matter of sheer indifference. It is in this timelessness that fairy tales subsist; in an eternal present, or "in those days," or

"once upon a time."⁶

Mircea Eliade holds that the Canaanites could not find reality in historical change. They feared to "make history."⁷ So they retreated from history to the illud tempus, the time when the world was created. The Canaanites absolved themselves of historical responsibility by referring their major action to the imitation of what the gods did in the beginning. They found salvation from the terrors of history by participating cultically in the security and stability of what was ordained in nature.

Whereas the conflicts which took place on Zaphon and which were celebrated in the cult at Ugarit were bound up with nature, the victories on Zion and celebrated in the cult at Jerusalem were tied with history. The decisive event for Yahweh was not the victory over chaos at creation, but the victory over the Egyptians, when he led his people out of the house of bondage, across the Red Sea, and into the Promised Land. In like manner, it was in the course of history that Yahweh chose Zion. Exodus 15:17 brings the historical event of the Exodus and Yahweh's choice of Zion together:

You will bring them in and plant them
 On the mountain of your inheritance
 The place, O Yahweh, you made for your dwelling,
 The sanctuary (migedash) O Lord, your hands established.

In the context of the story of the Ark of the Covenant and Yahweh's choice of David, Psalm 132 relates how Yahweh came to dwell on Zion.

Consequently, it is the world of nations (Psalm 46 and 48), not the floods of chaos, which rage against Zion. Within the temple Yahweh gives

⁶G. van der Leeuw, Religion in Essence and Manifestation, trans. J.E. Turner (London: Allen & Unwin, 1938), p. 96.

⁷Mircea Eliade, The Sacred and the Profane, trans. Willard Trask (New York: Harper, 1961), p. 88.

his worshipers the guarantee of his victory within history (Psalm 46 and 48) and his victory at the end of history (Isaiah 2:2-5)

Therefore, to Israelite thought, nature appeared to be empty of gds. Accordingly, it was futile to seek harmony with created life when only the gracious acts of Yahweh could bring peace and salvation. Any abnormality within the cycle of nature was a witness to Yahweh's gds, and expression of his moral jealousy.⁸ The problem of life was analyzed not in nature and security within it, but in the much deeper relation with the will of Yahweh who created nature (Psalm 46:9-12). The God of Israel is the Lord of nature, but he is not the soul of nature.

The gds of Zion was based on Yahweh's characteristics and his gracious election of Zion, not on the primal power released at creation.⁹ Whereas the Ras Shamra texts deal only with vertical typology (space), Israel adds horizontal typology (time). In Psalm 46:5 and Isaiah 2:2-5 the theme is the return to Eden and Urzeit. However, the emphasis is on the fact that this Urzeit is freed from the mythical pattern of cultic repetition, a pattern which allowed no room for what was historically new and unique. Yahweh's revelation of himself in promise and fulfillment were the means by which he made known his gds. This gds is then re-enacted in the temple (Psalm 46:9, 48:9). Milton Burrows writes:

Through all the ancient Israelite interpretations of history runs a consistent and characteristic understanding of time as proceeding in a straight line, with a beginning and an end. This is in sharp and obvious contrast with the ideas of history prevalent among many other peoples as consisting of an endless recurrence of cycles leading nowhere.¹⁰

⁸Norman Habel, Yahweh versus Baal (New York: Bookman, 1964), p. 103.

⁹Brevard Childs, Myth and Reality in the Old Testament (Naperville: Alec R. Allenson, 1960), pp. 88-91.

¹⁰Milton Burrows, He That Cometh (Oxford: Oxford University Press, 1956), p. 151.

Thus, Yahweh's qds was not connected with nature, but with history. Israel was not created through a victory which Yahweh won over chaos at creation. Instead, she was called into existence at a moment in ordinary time and at a specifiable place, Haran (Genesis 11:31).

Therefore, it was this differing concept of the deity and his interaction in history which divided Yahwism from Baalism. This differing perspective had a tremendous effect on each religion's understanding of qds. As stated in the introductory chapter of this study, qds in Semitic language denotes first and foremost the ineffable. When qds is given to anything or anyone in the ancient Near East "we come upon something which not merely overtops our every concept, but astounds us by its absolute and utter difference."¹¹ Qds, or the numinous, is minus any moral factor. The qds of a Semitic deity is only further defined by the nature of that deity.

A summary of Baal's qds on Zaphon is as follows: Baal's worshipers saw in him the powerful king who drove across the sky on the clouds allowing his holy voice to be heard in the crash of the thunder. In violent conflicts he triumphed over his opponents, then he suffered defeat. He sent the rain and promoted fertility, but the heat and drought of summer compelled him to withdraw and descend into the depths of the earth. When autumn came and the rains began, it was Baal who returned to ensure fertility and ascend the throne on Zaphon. His return and enthronement were

¹¹Rudolph Otto, The Idea of the Holy, trans. John Harvey (London: Oxford University Press, 1950), p. 180.

triggered at the autumnal New Year festival, when the worshipers would reenact his victories and the building of his sanctuary on Zaphon.

As a nature god, Baal was paired with a female. Yet as nature is not always peaceful and orderly, neither was Baal. Like the force of nature which he was, Baal had hidden depths in his personality, energies which could occasion every sort of immorality and tragedy. At one and the same time he was just and chaotic, orderly and destructive. Baal promised to bring cosmic order, but at times he was fickle and destructive. Since nature is immoral, so was Baal. Consequently, the qds of Baal was immoral because by its very nature the Baal cycle was ahistorical, impersonal and in opposition to the truth and nature of Yahweh.

The qds of Yahweh differed from that of Baal's by the former's personhood and being. Yahweh possessed qds along with personhood. Hence, his qds is always dynamic in an ethically purposeful way, unlike that of Baal's which was a mere personification of faceless natural forces. Of critical importance in this study is the fact that Yahweh was not mechanically bound to Zion. Being personal, he was able to take up residence wherever and whenever his will led him to do so. Yahweh has no fixed place of abode in heaven or on earth, but he comes to the aid of his people and exhibits his power to save, be it in Egypt, Sinai, Zion or Babylon. He is no personification of nature and his qds is not static. John Bright writes:

Israel could never properly take her status as a chosen people for granted; it was morally conditioned. She was no superior race, favored because she deserved it. Her God was not a sort of national genius, blood kin to her, whose worship and favor were posited in the scheme of things. Hers was a cosmic God who in a historical act had chosen her, and whom she in a free, moral act had chosen. The covenant bond between them was thus neither mechanical nor eternal, but moral.¹²

¹²John Bright, The Kingdom of God (Nashville: Abingdon, 1953), p. 29.

To be sure, Israel adopted the distinction between the sacred and the profane which was basic to all religions of the ancient Near East. But in Yahweh's revelation of himself the realm of qds was located incarnationally in the midst of history, not in some mythical twilight zone. Instead of cultically re-enacting the actions of the gods in the Urzeit, Yahweh in cultic remembrances re-enacted events that really happened in a definite place and time. Thus, the realm of nature, which the Canaanites regarded as qds, was once and for all emptied of divinity by virtue of Yahweh's use of Zion as his cosmic mountain. The attempts to disregard the historical nature of Zion and force the institution into a mythical, mechanical and eternal framework can only be done by disregarding the evidence.¹³ In the light of Psalms 46 and 48 and Isaiah 2:2-5 it is maintained that man finds who he is and what life really means, not in relation to nature, with its cycles of death and renewal, but in relation to Yahweh, who calls him to a historical and moral task.

Furthermore, by acknowledging Zion to be the true cosmic mountain Israel affirmed the qds of Yahweh over against the pagan immorality of Baalism. By extension, the qds of Yahweh is directly related with the people he called to himself. Because he is qds, not only in a numinous sense, but also in a moral sense, Israel was to be qds as well (Leviticus 11:44).

¹³As demonstrated throughout this study, those who follow Herman Gunkel in attempting to fit Zion into a mythical framework do so on the basis of their philosophy of history, not on the basis of the biblical texts. An example of this critical view and a catalogue of its weaknesses is in Brevard Childs, Myth and Reality, pp. 89-90.

Yahweh is qds, so Israel is not qds in and of herself, but only as she is connected to him. Edmond Jacob writes: "God is holy and that is why he chooses to enter into the covenant; man, on the contrary, can become holy only by entering into the covenant."¹⁴ Because the qds of Yahweh is connected with his personhood, because this Person acts in time and space history, because he freely dwells upon Zion, his qds is not only ethical, but also temporal. Both Psalm 46:5 and Isaiah 2:2-5 connect Zion to eschatology. All faithful Yahwists still await that day in history when Zion will be manifested in its fullness (Isaiah 65:17-25).

In conclusion, this differing understanding of qds between Yahweh and Baal forms a summary of the Old Testament. From the Baal of Peor (Numbers 25:1-5) until the exile to Babylon some one-thousand years later, the entire struggle of Israel was with the proper understanding of qds. That Yahweh's qds eventually won out over that of Baal's can only be attributed to Yahweh's covenant faithfulness. Roland De Vaux writes:

If we consider that all the foreign groups, even such non-Semites as the Hurrians and later the Philistines, completely forgot their own religion very soon after they arrived in Canaan, we must consider it humanly extraordinary that this struggle between Yahweh and Baal continued for so long and that, despite certain compromises and many lapses into infidelity, it concluded with the victory of Yahwism.¹⁵

¹⁴Quoted by William Dyrness, Themes in Old Testament Theology (Downers Grove: InterVarsity, 1979), p. 53.

¹⁵Quoted by Mircea Eliade, A History of Religious Ideas, trans. W. R. Trask (Chicago: University of Chicago Press, 1978), p. 161.

CHAPTER VI
APPLICATIONS

The presupposition throughout this study has been that the biblical writers intentionally used motifs and images from Canaanite mythology and reworked them in such a way so as to highlight the superiority of Yahweh's qds.¹ The language examined in this study has centered in upon the cosmic mountain as it appears in the ancient Near East. The holy hill in Canaanite mythology was established for eternity at the time the cosmos was formed. Thus, the cosmic mount Zaphon was qds in an unchanging, absolute sense. The absolute quality of the mountain qds to Baal is related to the perpetual cycle of the seasons, and so its quality of qds is as firm as the rhythm of nature. That the corresponding system of mythology was broken in Yahweh's revelation of himself on Zion has been demonstrated from Psalm 46, 48 and Isaiah 2:2-5. The qds of Yahweh's mountain was determined not on the basis of the natural order but according to the supernatural, that is, the very nature of Yahweh himself. Consequently, Zion was qds relative to Yahweh's purposes in history rather than absolutely.

Applications of this study are numerous, and it is not the intent of this chapter to study every one of them in an in-depth manner. Rather, broad outlines will be sketched under the titles "Word Bridges," "New

¹Norman Habel, Yahweh versus Baal (New York: Bookman, 1964), p. 115 gives sufficient detail to believe in the presence of a mutually intelligible circle of religious concepts between Israel and Canaan.

Testament Theology," "Ecclesiology" and "The New Age Movement."

Word Bridges

Throughout this study the metaphorical manner in which Zion is related to Zaphon has been underscored. Zaphon is used as a word bridge by Yahweh so that he may communicate the uniqueness of his qds in a culturally understandable manner. Herbert Livingston writes:

The problems of cultural adaptation have been crucial for the Christian church in its missionary activities and as it has faced new situations on every level from age to age. In our present age of rapid change, it may be that a new study of how God revealed himself to the Hebrew people and how he led them to build a new society with new ways of religious practice would provide insights that could serve as guidelines.²

In other words, the manner in which the Old Testament uses and transforms the concept of the cosmic mountain for use in describing the qds of Yahweh on Zion has enormous implications for today's church as she seeks to communicate the gospel of Jesus Christ in the twentieth century.³

The task of the church is to build word bridges so that today's culture may hear and believe the gospel. The main concern is with how Jesus Christ can be translated to be understood by people. This study has demonstrated that we do not live in a secular world that must be discarded when we become Christians. Nor do we live in a religious world that has no use for the secular. The metaphor between Zion and Zaphon shows another

²Herbert Livingston, The Pentateuch in its Cultural Environment (Grand Rapids: Baker, 1974), p. 186.

³H. Richard Niebuhr, Christ and Culture (New York: Harper, 1951), pp. 69-70 writes: "Christians are always making use of the culture, or parts of the culture, which ostensibly they reject. The writer of 1 John employs the terms of the Gnostic philosophy to whose pagan use he objects. Clement of Rome uses semi-Stoic ideas. In almost every utterance Tertullian makes evident that he is a Roman and so dependent on philosophy that he cannot state the Christian case without its aid."

way. The impact of Zion language was made by a new metaphorical meaning which shocked the hearer into a new insight regarding Yahweh's qds.

Hence, building word bridges is not only a manner in which Yahweh revealed himself to Israel, but it is also a model for today's church. Sallie TeSelle writes:

If the basic task of theology is to help locate new contexts in which the word of God can be encountered, then theologians have much to learn from the way the Scriptures have created such contexts.⁴

If theology becomes overly abstract, conceptual and systematic it divides thought and life, belief and practice, words and their meanings, making it difficult to communicate the gospel. John Stott calls the church of today to begin "bridge-building."⁵ Each generation of Christians is called upon to enter the ancient battle between the qds of Zion and that of Zaphon.⁶ The obligation to do so is laid upon the church by virtue of the manner in which Yahweh communicated his qds to Israel. John Stott writes:

It is an obligation laid upon us by the kind of God we believe in and by the way in which he himself communicated with us, namely in Christ and in Scripture, through his living and his written word. In Scripture he spoke his word through human words to human beings in precise historical and cultural contexts; he did not speak in culture-free generalities.⁷

⁴Sallie M. TeSelle, Speaking in Parables (Philadelphia: Fortress Press, 1975), p. 115. On page 126 she lists modern Christian writers who have attempted to present Christianity on the basis of modern thought.

⁵John Stott, Between Two Worlds (Grand Rapids: Eerdmans, 1982), p. 137.

⁶Avery Dulles, "Symbol, Myth, and the Biblical Revelation," Theological Studies 27 (1966):25 writes: "At no time in her history has the church been content to reproduce mechanically the symbols of the Bible. It continually forges new ciphers to convey more adequately that which, in its full reality, bursts the bonds of any human language."

⁷John Stott, Between Two Worlds, p. 147.

Hence, it is the Christian's calling to translate the qds of Yahweh into modern language and thought-categories in such a way as to communicate the truth.⁸ Because "Christ claims no man purely as a natural being, but always as one who has become human in a culture,"⁹ the battle of Yahweh's qds and that of Baal's proves to be a superb model for the twentieth century church in her attempt to communicate the gospel of Jesus Christ in an ever-changing culture.

New Testament Theology

Applications of this study in the area of the New Testament center upon the doctrines of the church and of Jesus Christ. First, the church. That the church is Mount Zion in the New Testament is seen in these words from Hebrews 12:22: "But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God." The church is a holy temple, "built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone" (Ephesians 2:20). Christians are called "living stones, being built into a spiritual house to be a holy priesthood" (1 Peter 2:5). Just as Old Testament believers re-enacted Yahweh's great acts of salvation in the temple, so New Testament believers re-enact Christ's great acts of salvation in worship where they become a present reality through Word and Sacrament. Furthermore, just as the qds of Yahweh made Zion holy, so the physical, tangible substances of water, bread and

⁸The danger in using metaphors is seen in Sallie TeSelle, Speaking in Parables, p. 93 where she writes: "But if the metaphorical way is taken seriously, its sources cannot possibly reside in doctrine, for doctrine is the sedimentation of metaphors, it is the agreed-upon understanding of the images, and as agreed upon such images are already dead or dying." This view is rejected. The choice between metaphor and doctrine is not an either/or situation, but rather a both/and task of the church.

⁹Richard Niebuhr, Christ and Culture, p. 69.

wine become holy through their connection with Jesus Christ (Matthew 25:26-28; 28:19-20).

To be sure, the church and its sacraments are only holy as they are in relationship with Jesus Christ, for the New Testament also applies Zion beliefs to him. Not only did the specific announcement about Jesus' identity as God's Son occur on a mountain, but the functions which he performed on mountains are the same as those attributed to Yahweh on Zion. A few examples are in order.

In Matthew's temptation story the devil takes Jesus to "a very high mountain" (Matthew 4:8). The words oros hypselon lian in this verse are only used in the Septuagint for cosmic mountains. This would indicate that Jesus is not on a topographically high mountain, but that he is upon the cosmic mount carrying on Yahweh's battle between his qds and that qds offered by "the kingdoms of the world and their splendor" (Matthew 4:8).

Again, Matthew's version of the Sermon on the Mount begins with Jesus and his disciples "on the mountain" (Matthew 5:1). This is in fulfillment of Isaiah 2:2-5, for in Matthew the Torah goes forth from Jesus, the new temple of Yahweh (John 1:14). Furthermore, in the Old Testament the only one who had the authority to speak on the mountain was Yahweh. Now that divine authority is transferred to Yahweh incarnate, Jesus of Nazareth.

While the expression "the mountain" (to oros) appears in various places in the New Testament, only in one instance is there attested the expression "the holy mountain." The words en to hagio orei appear in 2 Peter 1:18 to describe the presence of Peter, James and John when the majestic voice from heaven announced "this is my Son the Beloved, with whom

I am well pleased." The impact of these words indicate that Jesus is the long-awaited Son of God whose death will apparently contradict the promise of Yahweh for his kingdom. Hence, from the holy mountain comes the effective decree of Christ's death and resurrection, the means by which people are made holy and live a life of holiness.

Finally, all sorts of holy mountain images come together in the Book of Revelation, particularly in the final vision where the hopes of the Old Testament passages about Zion are fulfilled and simultaneously transformed. In the final vision (Revelation 21:9-22:6) John reports that one of the angels had transported him in the Spirit "to a great and high mountain" (epi oros mega kai hypselon). That he was on a high mountain leads to the conclusion that he is on the cosmic mount. He sees the "Holy City, Jerusalem, coming down out of heaven from God" (Revelation 21:10). In verses 11-21 he goes on to describe a perfect cube, as high as it is broad and long. This was also the shape of the Holy of Holies in the tabernacle, and, later, in Solomon's temple. Yahweh's qds is finally and fully shared with man in the eschaton. All unholiness is finally removed, for "nothing impure will ever enter it" (Revelation 21:27). The conclusion of paradise restored in 22:1-5 takes all of the Zion themes and consumates them in the Endzeit. The "river of the water of life" (Revelation 22:1; Psalm 46:5) lets the reader know that the holy bliss of Eden which was partially restored on Zion will be fully restored in the eternal Zion. It is in the Holy City Jerusalem that the longing of Psalms 46, 48 and Isaiah 2:2-5 find their consumation in Yahweh's qds, "because the Lord God Almighty and the Lamb are its temple" (Revelation 21:22).

Ecclesiology

Because the New Testament equates Mount Zion with the church (Hebrews 12:22), then it follows that the applications from this study are manifold in the area of ecclesiology. The last section dealt briefly with the manner in which the New Testament proclaims the church as the fulfillment of Zion. This section seeks to present the doctrine of the church as it is believed among various Christian denominations while also comparing those beliefs with the results of this study.

In the seventh article of the Augsburg Confession the church is defined as: "The assembly of saints in which the Gospel is taught purely and the sacraments are administered rightly."¹⁰ If Zion was qds by virtue of Yahweh's presence there and his sanctifying it through shed blood, then it follows that the church is qds by virtue of Yahweh dwelling with her via Word and Sacrament which are grounded in the shed blood of Jesus Christ. Yahweh dwelled upon Zion in a very visible and tangible manner (Psalm 48:13-14). Yahweh dwells in Jesus of Nazareth in a very visible and tangible manner (John 1:14). Yahweh continues to dwell within his new Zion, the church, in very visible and tangible ways, namely, through Scripture, water, bread and wine. Edmund Schlink writes:

In almost all cases the decision as to whether the Lutheran doctrine of the church is correctly presented is not made with the explanation of the statements about the church, but with the doctrine concerning Word and Sacrament, yes, in essence with the correct understanding of the incarnation of the Son of God. One who does not recognize that the living Word of God comes to us only as external Word in the word of men and concealed under water, bread and wine, or one who fails to see that this external Word is not man's possession but God's viva vox, must necessarily miss the point in the doctrine of the church.¹¹

¹⁰Theodore Tappert, The Book of Concord (Philadelphia: Fortress Press, 1959), P. 32.

¹¹Edmund Schlink, Theology of the Lutheran Confessions (Philadelphia: Fortress Press, 1961), p. 198.

What Schlink points out is merely an echoing of the results of this study. Yahweh was present at Zion as Israel gathered in worship re-enacting his great acts of salvation. Yahweh was "in, with and under" the physical mount to graciously bestow to his covenant people his salvation. Israel participated in a re-presentation of Yahweh's covenant love. These events were possible only because Yahweh incarnationally chose to dwell upon Zion. In like manner, Yahweh's great acts of salvation in Jesus Christ become a present reality, a "today" for the worshiping community. Yahweh is "in, with and under" the physical means of water, bread and wine to graciously offer his people life and salvation. Both the doctrine of Zion and the correct doctrine of the church have Yahweh's incarnation as their basis.

It follows that in contrast to Roman Catholic¹² and Dispensational¹³ ecclesiologies, and especially Reformed ecclesiology¹⁴ which is founded upon the doctrine of finitum non capax infiniti, the Lutheran doctrine of the church is in full harmony with the Old Testament presentation of Zion. While the Reformed doctrine takes great pains to expound the incarnation of the Son of God in such a way that time and eternity, finite and infinite barely touch each other without ever becoming confused, the Lutheran Con-

¹²Walter Abbott, The Documents of Vatican II (New York: Guild, 1966), pp. 9-106.

¹³Clarence Bass, Backgrounds to Dispensationalism (Grand Rapids: Eerdmans, 1960); Oswald Allis, Prophecy and the Church (Philadelphia: Presbyterian and Reformed, 1945).

¹⁴Herman Hoeksema, Reformed Dogmatics (Grand Rapids: Reformed Free Publishing Association, 1966).

fessions teach that in the incarnation God really entered humanity and the infinite actually came down into the finite. Yahweh was really present at Zion (Psalms 46:6, 48:4, 15). He is still present in his only Son (Colossians 2:9), and therefore he is still fully present in his church forgiving her unholiness and making her the "Holy Christian Church" via Word and Sacrament.

The New Age Movement

Arvid Kapelrud writes:

The conflict between Yahweh and Baal was more than an incidental historical episode. It was a conflict between principles and interpretations of life which in other forms is still being waged today.¹⁵

False gods, like Baal of old, have the power of resurrection, and many a false god, long dead, walks the earth with the same spirit of Baal. To mention but a few: hedonism, materialism, naturalism and the denial of a transcendent God who works in the history of the people.

If Baalism can be seen in several modern philosophies, then the major one is the New Age Movement. The task of properly relating something as large and varied as the New Age Movement to Canaanite religion is difficult. First, the movement does have unifying themes, but there is also great diversity. Second, because of this diversity, statements made by representatives of the New Age Movement may not hold for all those associated with it. Third, the New Age world view itself emphasizes and exalts change and evolution. Therefore, many of those involved in the movement often shift their perspectives, making their ideas sometimes difficult to pin down. Furthermore, it is not being claimed that the New Age Movement directly parallels Baalism. However, in spite of these

¹⁵Arvid Kapelrud, Baal in the Ras Shamra Texts (Copenhagen: G.E.C. Gad, 1952), p. 56.

initial obstacles, three major themes stand out in New Age thinking which correspond to ancient Canaanite religion. They are nature, personhood and morality. These will now be sketched in broad outline.¹⁶

The concept of history among New Age believers is cyclical. New Agers take their cue from Eastern religions which see history as a repetition of endless cycles or ages. Just as people are reincarnated, so civilizations are born and reborn endlessly without final judgment. This denial of linear time opens up the way for the extreme emphasis on nature. Permeated by oriental religion, New Age thought blurs or obliterates the distinction between the Creator and the creation. The key is to identify with nature and find inter-relation with all of life. Furthermore, all New Agers place a high importance on hills and mountains in their worship of nature.

Popular expressions of this belief about nature can be seen in almost every institution in America. Two examples will suffice. First, "The Transformation Platform," a document created by the New World Alliance, was finally included in the 1982 California Democratic platform. The text concludes with this emphasis on nature:

Ultimately, all humanity must recognize the essential interconnectedness and interdependence of all human beings and all of nature - humanity has no other choice if we are to stop world annihilation.¹⁷

Second, a tract currently being circulated at the University of Oregon in Eugene is entitled, "Pledge to Pagan Spirituality." It reads in part:

I know that I am a part of the Whole of Nature. May I grow in my understanding of the Unity of all Nature . . . May I always be mindful that

¹⁶One of the best books on the market on the New Age which gives a sound, evangelical evaluation is Douglas R. Groothuis, Unmasking the New Age (Downers Grove: InterVarsity Press, 1986). It is from this study that many of the following observations are made.

¹⁷Ibid., p. 122.

the Goddess and God in all their forms dwell within me and that this divinity is reflected through my own inner self.¹⁸

New Agers are convinced that Christianity is to blame for the present ecological crisis. They believe that a God distinct and separate from nature can do little to insure the holy quality of nature. Nothing less than the oneness of all things can insure a whole and balanced view of the natural environment. They are calling for Mother Earth to replace Father God.

If the New Age Movement denies linear history and seeks meaning in nature, then it follows that its ideas of personhood become distorted. The goal of the movement is to enlighten everyone so that they realize that all is One. The One does not have a personality. It is beyond personality. It is more an "it" than a he. The idea of a personal God is abandoned in favor of an impersonal energy or force. The One is described as "neither male nor female, nor manifest in any personal form."¹⁹ Personality is often viewed as a hindrance to realization, something to be transcended once man enters the One.

Consequently, if meaning is sought in impersonal nature, this world view dissolves moral distinctions and plunges itself into moral ambiguity. The idea of One demands the erasing of all distinctions and dualities. The division between good and evil is abolished. Joel Latner's The Gestalt Therapy Book contains these words: "Questions of goodness and morality are superfluous. The issue is whether we shall realize our possibilities or deny them."²⁰

¹⁸Douglas R. Groothuis, Unmasking the New Age, pp. 133-134.

¹⁹Ibid., p. 108.

²⁰Ibid., p. 82.

That these views of nature, personhood and morality have become a part of the church cannot be denied. James Park Morton, who is the dean of New York's Episcopal Cathedral of St. John the Divine, stated in a recent interview: "We're increasingly being called to realize that the body of Christ is the earth - the biosphere - the skin that includes all of us."²¹ Again, Agnes Sanford, who has exerted great influence among certain sectors of the church, writes: "We are part of God . . . He's in nature and He is nature . . . He is primal Energy and Jesus is that most profound of psychiatrists."²²

This brief sketch of the New Age Movement and its influence upon our society as well as in the church demonstrates its connection with Baalism. The Canaanite religion was cyclical, it sought meaning to life in nature, hills, high-places and mountains were special places to worship, its gods were as impersonal as nature, while its morality was patterned after its gods who were immoral forces of nature. New Agers seek to describe the numinous as One. In doing so, the qds of this deity is further defined. Just as the Ras Shamra texts describe the evil of Canaanite gods, so the New Age Movement seeks to resurrect ancient spirits through various kinds of cultic activity. Hence the One and Baal share the same qds.²³

Consequently, the call to believe in Yahweh's qds still goes out today. Man was made in the image of God and is capable of reflecting the

²¹Dave Hunt and T.A. McMahon, The Seduction of Christianity (Eugene: Harvest House, 1985), p. 72.

²²Ibid., p. 125.

²³For the relation of the beastliness of both the Ras Shamra texts and the New Age fascination with ancient spirits and the demonic, see Paul Ricoeur, The Symbolism of Evil, trans. Emerson Buchanan (New York: Harper and Row, 1967), pp. 92-93, 196-197.

Divine likeness. As God reveals himself apart from nature, in history, and as a Person who is ethically qds, he calls people to a holiness resembling his own. One way in which today's church can communicate the truth of the Holy God in a society that is quickly coming under the spell of the New Age Movement would be to follow the pattern set down in the battle between Yahweh and Baal. For just as Psalm 48:3 reads: "Mount Zion, the heights of Zaphon," so the church can proclaim: "Jesus Christ, the New Age." He is the One who "is making all things new" (Revelation 21:5). Those who trust in his historical death and resurrection for the forgiveness of sins are "new creations" (2 Corinthians 5:17). He empowers all new creations to live a holy life based upon his Ten Commandments by "walking in newness of life" (Romans 6:4). Finally, the ultimate new age will come when Jesus Christ ushers in the end of history and the beginning of eternal qds in the "new heaven and new earth" (Revelation 21:1).

It is in this context that some final words need to be written concerning the relationship between mounts Zion and Zaphon. Throughout this study the idea of "metaphor" has been used to relate the mountains with each other. In metaphorical language the unfamiliar context is used to allow people to see the ordinary in a new way. Metaphorical language connects two different concepts, one with the other. Aristotle's quote is pertinent here: "A good metaphor implies an intuitive perception of the similarities in dissimilars."²⁴ Granted, the idea of "metaphor" is a western term and concept, foreign to the thought world of the Old Testament. However, metaphor is a useful tool in discussing the relationship between Zion and Zaphon. Yet, in using this tool the relationship between the two

²⁴Quoted by Sallie M. TeSelle, Speaking in Parables, p. 48.

mountains must be clearly delineated.

If metaphorical language relates similars with dissimilars, then the similarities between Zion and Zaphon focus themselves in the ancient Near Eastern definition of cosmic mountain. The dissimilarities are not only that Zion's qds manifests itself incarnationally in history while Zaphon's does not. Ultimately, Zion's qds is not merely quantitatively different from that of Zaphon's. That is, the qds on Zion is not of a higher quantity or measure than the qds on Zaphon for this would place Zaphon's qds into a state of existence. But in fact, Zaphon's qds is mythical, and therefore by definition it is nonexistant. Accordingly, Zion's qds is qualitatively different from that of Zaphon's. That is, the qds on Zion is of a totally different quality or characteristic than the qds on Zaphon. Yahweh's revelation of himself is a revelation that states he alone is qds. Hence, by its connection with Yahweh, Zion also is the only cosmic mountain that is qds.

This uniqueness of Yahweh's qds manifests itself in his revelation of Law and Gospel. Yahweh's name is qds. "For this is what the high and lofty One says, he who lives forever, whose name is holy (wegadosh)" (Isaiah 57:15). Only Yahweh possesses qds. "This is what Yahweh says - Israel's King and Redeemer, Yahweh Almighty: I am the first and I am the last; apart from me there is no God" (Isaiah 44:6).²⁵ Yahweh's claim to being the only one possessing qds is his use of the Law in its accusing mode. Since Yahweh is the only qds it follows that all would be gods and their claims to qds are judged and condemned to be nonexistent.²⁶

²⁵This same claim to exclusiveness is also in Isaiah 45:5-6, 45:18b, 45:21b and 46:9.

²⁶Yahweh's mockery of all would be gods is typified in Jeremiah 10:1-10, Psalm 115:4-7, Isaiah 40:18-26 and so forth.

However, Yahweh's revelation of his qds in history does not only manifest his Law. In Isaiah 40-66 his qds also manifests itself as Gospel, for in these chapters Isaiah of Jerusalem describes Israel's rescue from Babylon in terms of a new Exodus. The Exodus is the Gospel event in the Old Testament. The Gospel is intimately connected with Yahweh's qds as is seen in these verses:

I am Yahweh, your Holy One (qedischem), Israel's Creator and King. This is what Yahweh says - he who made a way through the sea, a path through the mighty waters, who drew out the chariots and horses, the army and reinforcements together, and they lay there, never to rise again, extinguished, snuffed out like a wick: Forget the former things; do not dwell on the past. See, I am doing a new thing.²⁷

To summarize, the concept of metaphor is unparalleled in describing the relationship between Zion and Zaphon. Yet Zaphon is only a symbol, its qds does not really exist. Only Yahweh's qds is the true reality. His qds shows itself incarnationally in history, manifesting his Law and Gospel to bring all people into relationship with himself.

In conclusion, the application of Yahweh's qds in conflict with Baal's qds vis-a-vis Zion and Zaphon in the areas of Word Bridges, New Testament Theology, Ecclesiology and the New Age Movement have been presented in order to demonstrate that the beliefs about the holiness of the two cosmic mountains are not as foreign or remote from our age as they may initially seem. Where Yahweh's qds is denied via rational construct, by the fantasies of the New Age Movement or recourse into critical scholarship it amounts to a modern dethroning of Yahweh. The fascination with nature, the exciting exchange for the true qds of Yahweh's broad daylight for the twilight world of violent gods, with their natural passions, cruelties and ecstasies is a perennial appeal. The conflict rages on, and in a culture with its own

²⁷ Isaiah 43:15-18. Isaiah also uses the Exodus from Egypt in a typological manner to describe Yahweh's rescue of Israel from Babylon in 44:6-8, 45:5-6 and 46:9.

unique thought forms it is urgent that today's church seek to effectively communicate the gds of Yahweh in such a way that the message is both understood and believed.

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