



THE HISTORY OF GOD: EVIDENCE FROM THE PSALMS

Syllabus

Course Number	HEBREW 258/HDS 1443
Meeting Time:	Wednesday, 12pm–3pm
Location:	HMANE 201
Instructor:	Professor Julia Rhyder
Office Hours:	Mondays 2:30pm–4:30pm, or by appointment
Office Location:	Harvard Museum of the Ancient Near East 308
Email:	juliarhyder@fas.harvard.edu
Course Website:	https://canvas.harvard.edu/courses/135949
Course Description:	The Israelite deity, with an unpronounceable name, may seem to have no history, having simply existed from the beginning of time. Yet, closer examination of the biblical evidence reveals a complex story of how a wilderness god associated with storms and warfare gradually emerged as the one God of Israel. This course analyzes key texts of the book of Psalms that, in extolling the qualities of the Israelite deity, reveal different aspects of his character: his nature as a storm god and warrior; his eventual preference for the city of Jerusalem; his adoption of the traits of a solar god, connected to the domains of law and justice; and his emergence as the head of the heavenly council and creator of the world. The course presumes basic proficiency with Biblical Hebrew.
Learning Objectives	This course will equip you with the skills to analyze the principal representations of the Israelite deity in a selection of Psalms, and in light of relevant archaeological, epigraphic, and iconographic evidence, as well

as to trace an historical picture of the career of the Israelite deity and his points of similarity and difference with other ancient Near Eastern divinities. By the end of the course, you will be capable of writing a research paper that offers a detailed exegesis of a psalm of your choice to illuminate the history of the Israelite divinity.

Approach to the Bible

We recognize that the Hebrew Bible (Jewish Tanakh/Christian Old Testament) is considered Scripture by various communities today. Our primary focus in this course, however, will be analyzing the Bible within its historical and cultural setting in the ancient Near East, while also acknowledging its continued cultural and religious relevance in our current context. Students who take this class should be willing to treat the biblical texts as historical sources that reflect the religious life and thought of ancient Israel, and to compare them to an array of evidence (archaeological remains, inscriptional evidence, iconography, etc.) that pertains to the history of the Near East more broadly.

Course Structure

We will meet once per week on Wednesday afternoons from 12pm–3pm. Readings will be assigned for each meeting. In addition to the secondary readings, you will be expected to read the primary source marked with an asterisk (*) in the syllabus in Hebrew and to come to class ready, if called upon, to read the text aloud, provide an accurate translation, and offer informed comments regarding issues that arise from the texts, whether philological or interpretive.

Beginning in week 3, you will also be required to come to class ready to contribute to a group exegesis of the psalm marked with an asterisk (*) in the syllabus; for example, by sharing insights on text-critical issues, structural or poetic features of the psalm, noteworthy vocabulary, etc. These classes will be divided into 2 parts, the first lasting approximately 95 minutes and the second lasting approximately 60 minutes (a 15-minute break will separate Parts 1 and 2).

Part 1: Group exegesis of the psalm

We will work together as a class to exegete the Hebrew psalm set for that week. You will be assigned a particular “role” in the exegetical discussion; for instance, reading up on the geography mentioned in the psalm, investigating particularly difficult vocabulary or issues of syntax, or presenting a possible structure for the psalm that you prepared in advance. I will upload to Canvas scans from a selection of Psalms

commentaries to aid your preparations. In addition, you should consult the manual of exegesis by Matthieu Richelle (see below) to ensure you understand the exegetical role assigned to you. In class, you will be invited to share your findings with the group during the discussion.

Part 2: Instructor-led discussion of the historical context

I will prepare a short presentation of relevant historical evidence concerning the traits of the Israelite divinity being discussed that week (e.g., Yhwh as storm god, Yhwh as divine warrior, etc.). We will work together as a class to combine our findings from our group exegesis in part 1 with the historical evidence presented in part 2 to advance our understanding of the history of the Israelite divinity and the psalm being analyzed. Our discussion will draw on the secondary readings assigned for that week of class.

Preparing for Class

Exegetical tasks can sometimes feel like they are never finished – there is always one more article, commentary, or critical apparatus to consult, or one more unusual Hebrew term or grammatical structure to investigate. It is therefore very important that you carefully allocate your time for this course to ensure a manageable workload.

You should expect to devote around 6–8 hours per week to outside class work for this course. Prior to the Wednesday seminar, you are expected to complete three tasks (suggested time allocations are approximate):

- 1) Carefully read the Psalm set for that week in Hebrew. Please watch the clock and limit your time reading the psalm to 1–3 hours. If you find that you are consistently struggling to finish the Hebrew reading within that time, please reach out to discuss strategies.
- 2) Exegete the passage using the specific method or framework you have been assigned for that week and then write up your findings to share with the class. (Exegetical “roles” for the next week will be assigned at the end of each seminar.) To successfully exegete the psalm, you should begin by reviewing the details of the exegetical method in Richelle’s manual of exegesis. You should then consult *a selection* of commentaries and/or short articles (found on the Canvas site > Files). Take some rough notes of what you observe, which you then can share during our class discussion. (You do not need to prepare a handout or distribute your notes to your classmates.) You should devote around 2–3 hours to exegeting the text according to your particular exegetical role.

- 3) Read the two or three required secondary sources set for that week, in addition to any other primary sources that are listed in the syllabus. You should devote around 2–3 hours to this task.

Throughout the semester, it is expected that you will also devote time each week to your research paper. In certain weeks of the course (namely week 8 [October 23] and week 12 [November 20]) you will not be required to complete any exegetical tasks and/or secondary readings prior to class so that you can devote the entirety of your class preparation time to working on the research paper.

Materials and Access

- 1) A **critical edition of the Hebrew Bible**. Preferred is
 - Karl Elliger, et al., *Biblia Hebraica Stuttgartensia* (Stuttgart, 1967 and reprintings)
- 2) A **scholarly portable biblical Hebrew dictionary**. Options include:
 - Francis Brown, Samuel R. Driver, and Charles A. Briggs, *A Hebrew and English Lexikon of the Old Testament* (Oxford: Clarendon Press, 1907, reprinted with some additions, 1951)
 - David J. A. Clines, ed., *The Concise Dictionary of Classical Hebrew* (Sheffield: Sheffield Phoenix Press, 2009)
- 3) An **advanced grammar of Biblical Hebrew**. Options include:
 - Wilhelm Gesenius, *Hebrew Grammar*. 4th ed. Boston: Gould, Kendall, & Lincoln, 1839. Available online via Hollis
 - Paul Joüon and T. Muraoka. *A Grammar of Biblical Hebrew* ([Rev. English ed.]). Rome: Editrice Pontificio Istituto biblico, 2006
- 4) A copy of the following **manual of exegesis** (I will also be sure to make relevant portions available online, but you may wish to purchase a copy of your own):
 - Matthieu Richelle, *Interpreting Israel's Scriptures: A Practical Guide to the Exegesis of the Hebrew Bible/Old Testament*. Peabody, MA: Hendrickson Academic, 2022

Required readings from non-biblical primary sources and secondary sources will be available in PDF form on the course website. Scans from Psalms commentaries will also be provided for each week of the course and will be available for download from Canvas. A general bibliography

of potential resources for the final paper is also provided at the end of this syllabus. These are additional readings that can be engaged on an as-needed basis.

Diversity & Inclusion

This course values diverse perspectives and experiences, and welcomes diverse identities (including race, religion, gender, sexuality, ability, class). Mutual respect and understanding is essential to curating a respectful and inclusive learning environment. Diverse classrooms often produce diverse viewpoints on class content, and this is something to be cherished. This class is a space where you can feel free to disagree with the instructor and your peers. It is also expected that you will always be respectful and willing to dialogue. If something is said in class that makes you feel uncomfortable, please talk to the course instructor about it.

This course builds on a rich history of academic research. But we also acknowledge that academia has historically privileged a small subset of voices and still has a long way to come in terms of its diversity and inclusiveness. While I have made efforts to ensure that this course includes academic writings from a diverse group of scholars, limits still exist on this diversity. Any suggestions of academic readings that could be added to this course to provide more diverse perspectives would be most welcome.

Religious Holy Days

Please speak with the instructor within the first two weeks of the semester if you must miss a class, examination, or course requirement due to a religious observance. Please know that Massachusetts state law specifies that all students who must miss a class, exam, or course requirement because of a religious observance shall be provided with an opportunity to make up the requirement on another day, so long as this does not create an unreasonable burden for the school.

Accommodations

Statement from the FAS Disability Access Office (DAO)

Harvard University values inclusive excellence and providing equal educational opportunities for all students. Our goal is to remove barriers for disabled students related to inaccessible elements of instruction or design in this course. If reasonable accommodations are necessary to provide access, please contact the Disability Access Office (DAO). Accommodations do not alter fundamental requirements of the course and are not retroactive. Students should request accommodations as early as possible, since they may take time to implement. Students

should notify DAO at any time during the semester if adjustments to their communicated accommodation plan are needed.

Disability Access Office (DAO) contact details:

Website: <https://aeo.fas.harvard.edu/>

Address: Smith Campus Center #470, 1350 Massachusetts Avenue, MA

Email: aeo@fas.harvard.edu

Phone: (617) 496-8707

Statement from HDS

Students requesting accommodations or with accessibility needs for this course should contact Drema Bowers, Assistant Director for Student Support, as soon as possible (dbowers@hds.harvard.edu, [617] 496-3856). You will need to provide them with a request of the accommodations sought and documentation of the functional limitations due to medical circumstances or a disability that substantiates your request.

Communication Policy

I am available for in-person meetings during my office hours, which will be held on Mondays from 2:30pm–4:30pm at my office (HMANE 308). You can generally expect to receive a reply to any email you send me within 72 hours of receipt (excluding emails sent on Friday).

Assignments

Course grading focuses on class participation and a final research paper. Your grade will be calculated as follows:

Attendance and active participation	35%
Annotated bibliography for final paper	5%
Prospectus and translation for final paper	10%
Outline of final paper	20%
Final paper	30%

Attendance and participation (35%; ongoing)

Instructions

Students should attend the Wednesday afternoon classes whenever possible; more than one unexcused absence will result in a lower course grade. The active participation grade is determined by how you prepare for the group discussion, including carefully reading the psalm in Hebrew prior to class and adequately preparing for your exegetical role in the

discussion that week. It is also expected that you will have completed all the required secondary readings before class and come to class prepared to discuss them (e.g., with meaningful questions to pose in class, an ability to summarise the readings' main argument, if required, etc.).

Your active participation grade will also be determined by the level of your engagement in the “class workshop,” in week 8, and “class conference,” in week 11. It is expected that you will pose at least one question during the discussion at both the workshop and conference.

Why this Assignment?

Regular attendance is essential to ensuring a functional classroom dynamic. The active participation requirement is meant to ensure that you can achieve the learning outcomes of this course and participate meaningfully in class, while also fostering dialogue between you and your peers.

Annotated bibliography for final paper (5%; due 12pm, Oct 2)

A major part of this course will be preparing a long research essay (“final paper”) on a topic related to the “history of God,” as seen through the lens of a particular psalm. Detailed instructions for the assignment will be distributed separately. Brief instructions for each step are provided below for your reference.

Brief Instructions

You will first be asked to submit an annotated bibliography of no more than 5 and no fewer than 3 secondary sources that you will be using for your research on a topic of your choice. Each entry should provide

- Accurate citation information for each source (formatted following [The Chicago Manual of Style](#) [16th or 17th editions])
- A brief summary of the source's argument
- An explanation of how the source might contribute to planning your final paper

Why this Assignment?

This assignment is intended to motivate you to begin the research for your final paper early in the semester and to critically engage with the secondary sources that will be most relevant to your topic.

- You learn the skill of synthesizing information to provide a succinct summary of secondary sources and a brief description of their relevance to your research
- You are encouraged to pursue a research question that arises from your own observations about the state of the scholarly discussion on a topic of interest to you
- You give me a sense of the general direction of your research paper so that I can advise you early on and suggest additional secondary resources that might be relevant for your project

Prospectus and translation for final paper (10%; due 12pm, October 23)

Brief Instructions

The second step is to write a very brief description of your research question, a short explanation of which psalm you have selected as the focus of your essay, as well as a careful translation of the psalm from Hebrew to English. The prospectus (the description of the research question and explanation of your choice of psalm) should be no more than 1 page (double-spaced text, with 12-point font, using a standard scholarly font such as Times New Roman and one-inch margins.) The translation's length will vary depending on the psalm you have chosen.

In week 8, you should briefly present your prospectus and translation to the class and field questions about them. The presentation should last around 5–10 minutes. The discussion should last around 10 minutes.

Why this Assignment?

This assignment is intended to ensure that you engage deeply with the primary source that will be the focus of the final paper and receive feedback on your research question and choice of biblical text early on.

- You refine your skills in planning how to conduct research, from identifying an appropriate topic and relevant secondary literature to formulating a research question and finding a relevant biblical text with which to explore that question
- You learn how to distill your ideas into a clear research question and to explain the connection between your larger topic and the specific psalm you have chosen
- You practice presenting your research and responding to feedback from the instructor and your peers

Outline of final paper (20%; due 12pm, November 20)**Brief Instructions**

The third step is to write an outline of your paper that includes a brief description of the argument you will make, a plan for its overall structure, and a list of some possible conclusions you will reach. The outline should be no more than 2 pages.

During class time in week 11, you should briefly present your outline and field questions about it. The presentation should last around 5–10 minutes. The discussion time should last between 10–20 minutes.

Why this Assignment?

This assignment is intended to ensure you adequately plan the final paper and receive detailed feedback before you start writing.

- You refine your skills in planning how to conduct research, from selecting a line of argument to plotting the structure of the paper and identifying its likely conclusions
- You practice the skill of orally presenting your research and discussing it with the instructor and your peers
- You receive feedback on the most important components of your paper before you start writing it, thereby minimizing the chance of major error and maximizing the chance of success

Final Paper (30%; due 12pm, December 9)**Brief Instructions**

The final step in preparing your paper is to write it! The paper should advance an overarching argument that is supported by detailed engagement with the psalm and with relevant secondary sources.

The length of the paper should follow the following schema:

10–15 pages for Undergraduates

15–20 pages for Master's students

20–25 pages for Doctoral students

Why this Assignment?

This assignment is intended to develop your core research skills, including your ability to analyze primary and secondary sources and to present your own ideas in written form.

- You have the chance to advance an original thesis that is anchored in the exegesis of a psalm in Hebrew
- You hone your skills in academic writing that is succinct, argument-driven, and critically informed
- You learn how to position your ideas in relation to relevant secondary readings

Grading Scale

Letter grades for assignments ranging from A to C+ in this course will correspond to the below percentage ranges. (Let's not even contemplate grades of C and below...)

A	≥93%	B+	87–89%	B-	80–82%
A-	90–92%	B	83–86%	C+	77–79%

Academic Integrity

Any work submitted for academic credit is expected to be your own. The influence of other people's ideas on your work—whether ideas found in books, articles, websites, lectures, or informal discussions with your peers—must be appropriately acknowledged. “Self-plagiarism,” in which you present as new research something you wrote for another assignment, is not allowed. Students should familiarize themselves with the guidelines for academic honesty found on the university website as well as the [Harvard Honor Code](#). Cases of suspected violation will be referred to the appropriate disciplinary body and students found responsible for a violation of the rules on academic honesty will fail the course.

Generative AI

Several of the most common generative AI tools can complete steps of assignments you will be doing in this course. This course's policy for using those tools applies to all the assignments. In this course, you **may** use generative AI for the following types of activities:

- Gaining an understanding of key concepts or ideas about a topic
- Brainstorming or synthesizing ideas for assignments
- Doing initial research or revising research questions

You **may not** use generative AI for the following type of activities:

- Asking for feedback on work (e.g. drafts) that you produced
- Editing work that you created
- Checking grammar and style
- Rephrasing text that you wrote
- Reorganizing drafts that you wrote

You are allowed to use generative AI to deepen your understanding and support your learning. However, similar to collaborations with your classmates, all final written work must be your own. If you use generative AI tools, you must document this. Include a paragraph at the end of your work explaining what tool(s) you used, what prompts you asked, and how you integrated the output into your work. Make it clear what aspects of your work were generated by AI. Please also note that AI-generated materials are prone to errors and bias. You are responsible for verifying the accuracy of any material generated by AI.

Course Outline

Sept 4	Introduction: Historical Context and Core Methodology
Sept 11	Yhwh in a Polytheistic World: Kuntillet 'Ajrud 4.2
Sept 18	Yhwh as Storm God: Psalm 29
Sept 25	Yhwh as Divine Warrior: Psalm 18
Oct 2	Yhwh from the South? Psalm 68
	<i>*Annotated bibliography due*</i>
Oct 9	Yhwh-of-Armies: Psalm 24
Oct 16	Yhwh and the Ark: Psalm 132
Oct 23	Mid-way Review and Class Workshop
	<i>*Prospectus and translation due*</i>
Oct 30	Yhwh as City God: Psalm 48
Nov 6	Yhwh as Solar God: Psalm 84
Nov 13	Yhwh as Creator: Psalm 104
Nov 20	Class Conference
	<i>*Outline of your final paper due*</i>
Nov 27	NO CLASS (Thanksgiving Recess)
Dec 4	Conclusion: Israelite Religion and the Rise of Monotheism
Dec 9	<i>*Final research paper due*</i>

Course Schedule

Week 1 (Sept 4)

Introduction: Historical Context and Core Methodology

Goals: to read through the syllabus together and discuss practical matters concerning the organization of the course; to introduce the importance of the psalms for understanding the history of Israelite religion and the divinity Yhwh; to orient ourselves to the world of Iron Age Israel and the broader Near East.

Required Reading

Berlejung, Angelika. "History and Religion of 'Israel': Basic Information."
In *T&T Clark Handbook of the Old Testament: An Introduction to the Literature, Religion and History of the Old Testament*, edited by Jan Christian Gertz *et al*, **61–97**. New York: T&T Clark, 2012.

Toorn, Karel, van der. "God (I)." In *Dictionary of Deities and Demons in the Bible*, edited by Karel van der Toorn, Bob Becking, and P. W. van der Horst, **352–65**. Leiden; New York: Brill, 1995.

Witte, Markus. "The Psalter." In *T&T Clark Handbook of the Old Testament: An Introduction to the Literature, Religion and History of the Old Testament*, edited by Jan Christian Gertz *et al*, **527–49**. New York: T&T Clark, 2012.

Week 2 (Sept 11)

Yhwh and Ancient Polytheisms: Kuntillet 'Ajrud 4.2

Goals: to explore the polytheistic context of the Iron Age southern Levant (the geographical region where ancient Israel and Judah were located) through the lens of Kuntillet 'Ajrud, a way-station controlled by the Israelite Kingdom in the Iron Age II that contains some of the most important inscriptional evidence for the early history of Israelite religion; to introduce a particular inscription found at the site (Kuntillet 'Ajrud 4.2) that contains the oldest extant hymn mentioning Yhwh outside the Bible; to explore the difficulties of deciphering the hymn and to understanding the relationship between the words 'el, yhw(h), and ba'al that it attests; to lay the foundations for our midterm and final papers by hearing from our course librarian about how to use the Harvard library resources to develop our research strategies.

NOTE: From 2pm–3pm, our course librarian will lead the class in a library orientation session. This will take place within the classroom.

Required Readings

Primary Sources
* Kuntillet 'Ajrud 4.2

NOTE: a primary source sheet with instructions will be distributed in the first week of class. This is a difficult inscription to decipher; just give it your best shot and try to have fun.

Reference works (optional)

You may find these useful to consult when working with KA 4.2:

Ahituv, Shmuel. *Handbook of Ancient Hebrew Inscriptions*. Jerusalem: Bialik, 1992.

Bekins, Peter. *Inscriptions from the World of the Bible: A Reader and Introduction to Old Northwest Semitic*. Peabody, MA: Hendrickson Academic, 2020.

Hoftijzer, Jean, and Karl Jongeling. *Dictionary of the North-West Semitic Inscriptions*. 2 volumes. Leiden: Brill, 1995.

Secondary sources

Smoak, Jeremy and William Schniedewind. "Religion at Kuntilet 'Ajrud." *Religions* 10, no. 3 (2019): 1–18.

Schipper, Bernd. *A Concise History of Ancient Israel: From the Beginnings Through the Hellenistic Era*. Translated by Michael Lesley. Critical Studies in the Hebrew Bible 11. University Park, PA: Eisenbrauns, 2019, 10–54.

Week 3 (Sept 18)

**Yhwh as Storm God:
Psalm 29**

Goals: to read and exegete what is widely agreed to be one of the oldest psalms (Psalm 29); to begin practicing the core exegetical methodologies that will guide us during the semester; to explore the representation of Yhwh as a divinity associated with storms, and the scholarly theory that this represents the original "domain" of the Israelite God; to compare Psalm 29 with Canaanite poetry and explore the complex issue of the relationship between Israelite and Canaanite religion and the deities Yhwh and Baal.

Required Readings

Primary Sources

* Psalm 29

Secondary sources

Müller, Reinhard. "The Origins of YHWH in Light of the Earliest Psalms." In *The Origins of Yahwism*, edited by Jürgen van Oorschot and Markus Witte, 207–38. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 484. Berlin: de Gruyter, 2017.

Smith, Mark. "Canaanite Backgrounds to the Psalms." In *The Oxford Handbook of the Psalms*, edited by William P. Brown, 57–75. Oxford: Oxford University Press, 2014.

Week 4 (Sept 25)

Yhwh as Divine Warrior: Psalm 18

Goals: to wrestle with the Hebrew text of a longer and more difficult psalm (Psalm 18); to explore the representation of Yhwh as a divine warrior in the theophany in vv. 7/8–15/16 and the relationship between the theophany and the surrounding materials; to review the various similarities between Yhwh's appearance as warrior in Psalm 18 and the representation of other divine warriors in other ANE sources; to explore how such a psalm extolling Yhwh as warrior might have related to royal rituals in ancient Israel; to briefly consider Psalm 18's attribution to David and the significance of the parallel in 2 Sam 22.

Required Readings

Primary Sources

* Psalm 18

Secondary Sources

Lewis, Theodore J. *The Origin and Character of God: Ancient Israelite Religion through the Lens of Divinity*. Oxford: Oxford University Press, 2020, 427–73.

Shnider, Steven. "Psalm XVIII: Theophany, Epiphany Empowerment." *Vetus Testamentum* 56, no. 3 (2006): 386–98.

Week 5 (Oct 2)

Yhwh from the South? Psalm 68

Goals: to work through the very challenging text of Psalm 68, with particular focus on the association between Yhwh and Sinai in vv. 8–11; to unpack the "Midianite/Kenite hypothesis" that has traditionally relied heavily on this psalm (together with its "sister texts" Judge 5 and Habakkuk 5, and select pentateuchal materials, such as Exodus 3); to discuss the strengths and weaknesses of the idea that Yhwh originated in the northwest Arabian peninsula and to introduce some alternative theories concerning his geographical origins.

Required Readings

Primary Sources

* Psalm 68

Exodus 3

Judges 5

Habakkuk 3

Secondary Sources

- Frevel, Christian. "When and from Where did YHWH Emerge? Some Reflections on Early Yahwism in Israel and Judah." *Entangled Religions* 12, no. 2 (2021): doi.org/10.46586/er.12.2021.8776.
- Leuenberger, Martin. "YHWH's Provenance from the South: A New Evaluation of the Arguments pro and contra." In *The Origins of Yahwism*, edited by Jürgen van Oorschot and Markus Witte, 157–80. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 484. Berlin: de Gruyter, 2017.

Week 6 (Oct 9)**"Yhwh-of-Armies" (*yhwh š'ēbā'ôṭ*):****Psalm 24**

Goals: to introduce one of the most important divine epithets of Yhwh (namely, *yhwh š'ēbā'ôṭ*), and the text that likely preserves its earliest attestation in the Hebrew Bible (Psalm 24); to explore the significance of Psalm 24, and especially vv. 7–10, for diverse scholarly theories concerning the veneration of Yhwh as king in Jerusalem and the possible physical representation of Yhwh in cultic processions.

Required Readings

Primary Sources

* Psalm 24

Secondary Sources

- Cross, Frank Moore. *Canaanite Myth and Hebrew Epic*. Cambridge, MA: Harvard University Press, 1973, 91–111.
- Mettinger, Tryggve N. D. "Yahweh Zebaoth." In *Dictionary of Deities and Demons in the Bible*, edited by Karel van der Toorn, Bob Becking and P. W. van der Horst, 920–24. Leiden: Brill, 1995.
- Niehr, Herbert. "In Search of Yhwh's Cult Statue in the First Temple." In *The Image and the Book: Iconic Cults, Aniconism, and the Rise of Book Religion in Israel and the Ancient Near East*, edited by Karel van der Toorn, 73–95. CBET 21. Leuven: Uitgeverij Peeters, 1997.

Week 7 (Oct 16)**Yhwh and the Ark:****Psalm 132**

Goals: to explore a text that has long been used by scholars to support the theory of an annual procession of the ark of the covenant in Jerusalem; to introduce some of the theories that surround this mysterious object and its role in the cult of the Iron Age; to explore the linguistic and thematic evidence that Psalm 132 dates,

not to the earliest years of the cult of Yhwh in Jerusalem, but rather to the post-exilic period; to explore the significance of the psalm's call to God to "remember" (*zēkôr*) the piety of David and the events of 2 Samuel 5–6.

Required Readings

Primary Sources

* Psalm 132
2 Samuel 5–6
1 Kings 8

Secondary Sources

Mowinckel, Sigmund. *The Psalms in Israel's Worship*. New York: Abingdon, 1967, **106–36**.
Patton, Corrine L. "Psalm 132: A Methodology Inquiry." *Catholic Biblical Quarterly* 57 (1995): **643–54**.
Römer, Thomas. "The Mysteries of the Ark of the Covenant." *Studia Theologica* (2023): **1–17**.

Week 8 (Oct 23)

Midsemester Review and Class Workshop

No required readings. We will instead devote the first half of class to reviewing the semester so far, reflecting on what we have learned and the questions that remain. In the second half of class, you will be required to present a prospectus for your final paper and the psalm you have chosen, before fielding questions from the instructor and your peers.

Week 9 (Oct 30)

Yhwh as City God: Psalm 48

Goals: to explore the significance of the Neo-Assyrian siege of Jerusalem (ca. 701 BCE) for the history of Israelite religion, and in particular the elevation of Zion as Yhwh's preferred cultic site; to discuss whether the earliest core of Psalm 48 might reflect on these events and celebrate Yhwh's defense of the city; to explore how the psalm might have been updated in subsequent years, and possibly after Jerusalem eventually fell to the Neo-Babylonians in 587 BCE.

Required Readings

Biblical Texts

* Psalm 48
2 Kings 15–19

Secondary Sources

Kelle, Brad E. *Ancient Israel at War 853–586 B.C.* Essential Histories 67.

Oxford: Osprey Publishing, 2007, **34–59**.

Smith, Mark S. *Where the Gods Are: Spatial Dimensions of Anthropomorphism in the Biblical World*. The Anchor Yale Bible Reference Library. New Haven, CT: Yale University Press, 2016, **99–108**.

Steiner, Till Magnus. “Perceived and Narrated Space in Psalm 48.” *Old Testament Essays* 25, no. 3 (2012): **685–704**.

Week 10 (Nov 6)**Yhwh as Solar God:
Psalm 84**

Goals: to explore Psalm 84 and the importance of solar imagery in its praise of Yhwh in his temple; to discuss the complex evidence for the “solarization” of Yhwh in the Iron II, including onomastics and the iconography of seals and jar handles, most famously Hezekiah’s seal; to explore Jerusalem’s historic association with a solar deity, and the evidence of 2 Kings 23, Ezekiel 8, and perhaps even 1 Kings 8 LXX that the Yahwistic temple maintained close associations with the worship of the sun throughout the Iron Age, possibly until the Babylonian exile.

Required Readings

Primary Sources

* Psalm 84

2 Kings 23:1–14

Ezekiel 8

Secondary Sources

Römer, Thomas C. *The Invention of God*. Translated by Raymond Geuss. Cambridge, MA: Harvard University Press, 2015, **124–40**.

Schipper, Bernd. *A Concise History of Ancient Israel: From the Beginnings Through the Hellenistic Era*. Translated by Michael Lesley. Critical Studies in the Hebrew Bible 11. University Park, PA: Eisenbrauns, 2019, **55–70**.

Taylor, J. Glen. *Yahweh and the Sun: Biblical and Archaeological Evidence for Sun Worship in Ancient Israel*. JSOTSup 111. Sheffield: JSOT Press, 1993, **24–91**. (**NOTE:** This is a very long [but also very interesting and highly relevant!] reading. See how much of it you can get through in the allocated hours that remain for this week after you have completed the other set tasks.)

Week 11 (Nov 13) Yhwh as Creator
Psalm 104

Goals: to explore the language and imagery employed by Psalm 104 to extol Yhwh as creator of the world; to discuss the literary relationship between Psalm 104 and the surrounding materials, notably Psalms 103 and 105–106; to compare the psalm to the Egyptian Great Hymn to the Aten and discuss the significance of this parallel; to explore the fusion of Yhwh’s traditional “domains” as weather deity with those of solar deity and what this might reveal about the transformation of Israelite religion at the close of the Iron Age.

Required Readings

Primary Sources

Psalm 104

The Great Hymn to the Aten

Secondary Sources

Allen, James P. *Genesis in Egypt: The Philosophy of Ancient Egyptian Creation Accounts*. Yale Egyptological Studies 2. New Haven, CT: Yale Egyptological Seminar, 1988, 8–12.

Dion, Paul E. “YHWH as Storm-God and Sun-God: The Double Legacy of Egypt and Canaan as Reflected in Psalm 104.” *Zeitschrift für die alttestamentliche Wissenschaft* 103 (1991): 44–71.

Schipper, Bernd. “Egyptian Background to the Psalms.” In *The Oxford Handbook of the Psalms*, 57–75. Oxford: Oxford University Press, 2014.

Week 12 (Nov 20) CLASS CONFERENCE

No required readings. Each student will be required to present a detailed plan for their final paper and to field questions from the instructor and their peers.

Nov 27 NO CLASS (Thanksgiving Recess)

Week 13 (Dec 4) Conclusion:
Israelite Religion and the Rise of Monotheism

Goals: to discuss some of the different theories that surround the convoluted origins of monotheism in ancient Israel; to review the course as a whole and what we have achieved together; to discuss any remaining questions that concern the final research paper.

- Required Readings Römer, Thomas C. *The Invention of God*. Translated by Raymond Geuss. Cambridge, MA: Harvard University Press, 2015, **210–41**.
- Smith, Mark S. *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts*. Oxford: Oxford University Press, 2003, **149–66**.

General Bibliography

- Ackerman, Susan. *Women and the Religion of Ancient Israel*. New Haven, CT: Yale University Press, 2022.
- . *Under Every Green Tree: Popular Religion in Sixth-Century Judah*. Atlanta, GA: Scholars Press, 1992.
- Ahituv, Shmuel, Esther Eshel, and Ze'ev Meshel. "The Inscriptions." In *Kuntilet 'Ajrud (Horvat Teman): An Iron Age II Religious Site on the Judah-Sinai Border*, edited by Ze'ev Meshel, 73–142. Jerusalem: Israel Exploration Society, 2012.
- Albertz, Rainer. *A History of Israelite Religion in the Old Testament Period. Volume 1: From the Beginnings to the End of the Monarchy*. Louisville, KY: Westminster John Knox, 1994.
- Allen, Spencer L. *The Splintered Divine: A Study of Ištar, Baal, and Yahweh Divine Names and Divine Multiplicity in the Ancient Near East*. Berlin: de Gruyter, 2015.
- Alter, Robert. *The Art of Biblical Poetry*. New York: Basic Books, 1985.
- Amzallag, Nissim. "Yahweh, the Canaanite God of Metallurgy?" *Journal for the Study of the Old Testament* 33 (2009): 387–404.
- Anderson, James S. *Monotheism and Yahweh's Appropriation of Baal*. London: T&T Clark, 2015.
- Armstrong, Karen. *A History of God: The 4,000-Year Quest of Judaism, Christianity, and Islam*. London: William Heinemann, 1993.
- Arneth, Martin. "Sonnen der Gerechtigkeit": Studien zur Solarisierung der Jahwe-Religion im Lichte von Psalm 72. Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte 1. Wiesbaden: Harrassowitz, 2000.
- Auffret, Pierre. *Hymnes d'Égypte et d'Israël*. Orbis Biblicus et Orientalis 34. Fribourg: Éditions universitaires; Göttingen: Vandenhoeck & Ruprecht, 1981.
- Benedetto, Robert. "Psalm 84." *Interpretation* 51, no. 1 (1997): 57–61.
- Berlejung, Angelika. *Divine Secrets and Human Imaginations: Studies on the History of Religion and Anthropology of the Ancient Near East and the Old Testament*. Orientalische Religionen in der Antike 42. Tübingen: Mohr Siebeck, 2021.
- Berlin, Adele. *Commentary to Psalms 120–150: The Traditional Hebrew Text with the New JPS Translation*. JPS Bible Commentary. Lincoln: University of Nebraska Press, 2023.
- . *The Dynamics of Biblical Parallelism*. Bloomington: Indiana University Press, 1985.
- Brettler, Mark Zvi. *God is King: Understanding an Israelite Metaphor*. Journal for the Study of the Old Testament Supplement Series 76. Sheffield: JSOT Press, 1989.
- Brown, William P., ed. *The Oxford Handbook of the Psalms*. Oxford: Oxford University Press, 2014.
- Cho, Sang Youl. *Lesser Deities in the Ugaritic Texts and the Hebrew Bible: A Comparative Study of Their Nature and Roles*. Piscataway, NJ: Gorgias Press, 2007.

- Craigie, Peter Campbell. *Psalms 1–50*. Word Biblical Commentary 19. Waco, TX: Word Books, 1983.
- Cross, Frank Moore. *Canaanite Myth and Hebrew Epic*. Cambridge: Harvard University Press, 1973.
- Cross, Frank Moore, and David Noel Freedman. *Studies in Ancient Yahwistic Poetry*. Society of Biblical Literature Dissertation Series 76. Missoula, MT: Scholars Press, 1975.
- . “A Royal Song of Thanksgiving: II Samuel 22 = Psalm 18.” *Journal of Biblical Literature* 72, no. 1 (1953): 15–34.
- Dahood, Mitchell. *Psalms I: 1–50*. Anchor Bible. Garden City, NY: Doubleday, 1973.
- . *Psalms II: 51–100*. Anchor Bible. Garden City, NY: Doubleday, 1968.
- Davies, G. Henton. “The Ark in the Psalms.” In *Promise and Fulfillment: Essays Presented to Professor S. H. Hooke in Celebration of his Ninetieth Birthday*, edited by F. F. Bruce, 51–61. Edinburgh: T&T Clark, 1963.
- Day, John. *Yahweh and the Gods and Goddesses of Canaan*. Journal for the Study of the Old Testament Supplement Series 265. Sheffield: Sheffield Academic Press, 1994.
- Declaissé-Walford, Nancy, Rolf A. Jacobson, and Beth LaNeel Tanner. *The Book of Psalms*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 2014.
- Dietrich, Walter and Martin A. Klopfenstein, eds. *Ein Gott allein?: JHWH-Verehrung und biblischer Monotheismus im Kontext der israelitischen und altorientalischen Religionsgeschichte*, Orbis biblicus et orientalis 139. Fribourg: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht, 1994.
- Dupont-Sommer, André. “Yahô et Yahô-šēbā’ôt sur des ostraca araméens inédits d’Eléphantine.” *Comptes rendus de l’Académie des inscriptions et belles-lettres* 224 (1947): 175–91.
- Edelman, Diana. *The Triumph of Elohîm: From Yahwisms to Judaisms*. Contributions to Biblical Exegesis and Theology 13. Kampen: Kok Pharos, 1995.
- Fleming, Daniel E. *Yahweh before Israel: Glimpses of History in a Divine Name*. Cambridge: Cambridge University Press, 2020.
- . “David and the Ark: A Jerusalem Festival Reflected in Royal Narrative.” In *Literature as Politics, Politics as Literature: Essays on the Ancient Near East in Honor of Peter Machinist*, edited by David S. Vanderhooft and Abraham Winitzer, 75–95. Winona Lake, IN: Eisenbrauns, 2013.
- . *The Legacy of Israel in Judah’s Bible: History, Politics, and the Reinscribing of Tradition*. Cambridge: Cambridge University Press, 2012.
- Fleming, David Marron. *The Divine Council as Type Scene in the Hebrew Bible*. Louisville, KY: Southern Baptist Theological Seminary, 1989.
- Flint, Peter W. and Patrick D. Miller, eds. *The Book of Psalms: Composition and Reception*. Supplements to Vetus Testamentum 99; Formation and Interpretation of Old Testament Literature 4. Leiden: Brill, 2005.
- Freedman, David Noel. *Pottery, Poetry, and Prophecy: Studies in Early Hebrew Poetry*. Winona Lake, IN: Eisenbrauns, 1980.
- Frevel, Christian. *History of Ancient Israel*. Revised edition. Atlanta: SBL Press, 2023.
- Frevel, Christian, Katharina Pyschny, and Izak Cornelius, eds. *A ‘Religious Revolution’ in Yehûd? The Material Culture of the Persian Period as a Test Case*. Orbis Biblicus et Orientalis 267. Fribourg: Academic Press; Göttingen: Vandenhoeck & Ruprecht, 2014.
- Gerstenberger, Erhard S. *Psalms: Part I with an Introduction to Cultic Poetry*. *Forms of the Old Testament Literature* 14. Grand Rapids, MI: Eerdmans, 1988.

- Ghillany, Friedrich (as Richard von der Alm). *Theologische Briefe an die Gebildeten der deutschen Nation*. 2 vols. Leipzig: Otto Wigand, 1862.
- Green, Alberto R. W. *The Storm-God in the Ancient Near East*. Biblical and Judaic Studies 8. Winona Lake, IN: Eisenbrauns, 2003.
- Gunkel, Hermann. *The Psalms: A Form-critical Introduction*. Philadelphia: Fortress Press, 1967.
- . “Psalm 24: An Interpretation.” *The Biblical World* 21, no. 5 (1903): 366–70.
- Hallo, William W., ed. *The Context of Scripture*. 3 vols. Leiden: Brill, 1997–2002.
- Handy, Lowell K. *Among the Host of Heaven: The Syro-Palestinian Pantheon as Bureaucracy*. Winona Lake, IN: Eisenbrauns, 1994.
- Hartenstein, Friedhelm. *Das Archiv des verborgenen Gottes, Studien zur Unheilsprophetie Jesajas und zur Zionstheologie der Psalmen in assyrischer Zeit*. Biblisch-theologische Studien 74. Neukirchen-Vluyn: Neukirchener, 2011.
- . “Cherubim and Seraphim in the Bible and in the Light of Ancient Near Eastern Sources.” In *The Concept of Celestial Beings: Origins, Development and Reception. Deuterocanonical and Cognate Literature Yearbook 2007*, edited by Friedrich V. Reiterer, Tobias Nicklas, and Karin Schöpfli, 155–88. Berlin: de Gruyter, 2007.
- Hossfeld, Frank-Lothar, and Erich Zenger. *Die Psalmen 1: Psalm 1–50*. Neue Echter Bibel Altes Testament 29. Würzburg: Echter, 1993.
- . *Psalms 2: A Commentary on Psalms 51–100*. Hermeneia. Minneapolis, MN: Fortress Press, 2005.
- . *Psalms 3: A Commentary on Psalms 101–150*. Hermeneia. Minneapolis, MN: Fortress Press, 2011.
- Hundley, Michael B. “Here a God, There a God: An Examination of the Divine in Ancient Mesopotamia.” *Altorientalische Forschungen* 40 (2013): 68–107.
- Janowski, Bernd. “Das Königtum Gottes in den Psalmen. Bemerkungen zu einem neuen Gesamtentwurf.” *Zeitschrift für Theologie und Kirche* 86, no. 4 (1989): 389–454.
- Kaufmann, Yehezkel. *The Religion of Israel: From Its Beginnings to the Babylonian Exile*. Translated by Moshe Greenberg. Chicago, IL: University of Chicago Press, 1960.
- Keel, Othmar. “Der salomonische Tempelweihspruch: Beobachtungen zum religionsgeschichtlichen Kontext des Ersten Jerusalemer Tempel.” In *Gottesstadt und Gottesgarten: zu Geschichte und Theologie des Jerusalemer Tempels*, edited by Othmar Keel and Erich Zenger, 9–22. *Quaestiones disputatae* 191. Freiburg im Breisgau: Herder, 2002.
- . *The Symbolism of the Biblical World, Ancient Near Eastern Iconography and the Book of Psalms*. Winona Lake, IN: Eisenbrauns, 1997.
- Keel, Othmar, and Christoph Uehlinger. *Gods, Goddesses, and Images of God in Ancient Israel*. Minneapolis, MN: Fortress Press, 1998.
- Kim, Yoo-Ki. “The Referent of ‘Our Shield’ in Psalm 84,10.” *Biblica* 98, no. 1 (2017): 10–24.
- Klingbeil, Martin. *Yahweh Fighting from Heaven: God as Warrior and as God of Heaven in the Hebrew Psalter and Ancient Near Eastern Iconography*. Orbis Biblicus et Orientalis 169. Fribourg: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht, 1999.
- Köckert, S. M. “Die Theophanie des Wettergottes in Psalm 18.” In *Kulturgeschichten. Altorientalische Studien für Volkert Haas zum 65. Geburtstag*, edited by Thomas Richter, Doris Prechel, and Jörg Klinger, 209–26. Saarbrücken: Saarbrücker Druckerei und Verlag, 2001.

- Körting, Corinna. *Zion in den Psalmen*. Forschungen zum Alten Testament 48. Tübingen: Mohr Siebeck, 2006.
- Knauf, Ernst Axel. "Yahwe." *Vetus Testamentum* 34 (1984): 467–72.
- Kraus, Hans-Joachim. *Psalms 60–150: A Commentary*. Minneapolis, MN: Augsburg, 1989.
- Krüger, Annette. *Das Lob des Schöpfers: Studien zu Sprache, Motivik und Theologie von Psalm 104*. Wissenschaftliche Monographien zum Alten und Neuen Testament 124. Neukirchen-Vluyn: Neukirchener, 2010.
- . "Psalm 104 und der Grosse Amarnahymnus: Eine neue Perspektive." In *The Composition of the Book of Psalms*, edited by Erich Zenger, 609–21. Leuven: Peeters, 2010.
- Krüger, Thomas. "'Kosmo-theologie' zwischen Mythos und Erfahrung: Psalm 104 im Horizont alttestamentlicher und altorientalischer Schöpfungs-Konzepte." *Biblische Notizen* 68 (1993): 49–74.
- Krusche, Marcel. *Göttliches und irdisches Königtum in den Psalmen*. Forschungen zum Alten Testament 2/109. Tübingen: Mohr Siebeck, 2019.
- Kugel, James. *The Idea of Biblical Poetry: Parallelism and Its History*. New Haven, CT: Yale University Press, 1981.
- Kutter, Juliane. *nūr ilī: Die Sonnengottheiten in den nordwestsemitischen Religionen von der Spätbronzezeit bis zur vorrömischen Zeit*. Alter Orient und Altes Testament 346. Münster: Ugarit-Verlag, 2008.
- Laato, Antti. "Psalm 132: A Case Study in Methodology." *Catholic Biblical Quarterly* 61 (1999): 24–33.
- Lemaire, André. "Le Dieu de Jérusalem à la lumière de l'épigraphie." In *Jérusalem antique et médiévale: Mélanges en l'honneur d'Ernest-Marie Laperrousaz*, edited by Caroline Arnould-Béhar and André Lemaire, 49–58. Leuven: Peeters, 2011.
- Leuenberger, Martin. *Gott in Bewegung: Religions- und theologiegeschichtliche Beiträge zu Gottesvorstellungen im alten Israel*. Forschungen zum Alten Testament 76. Tübingen: Mohr Siebeck, 2011.
- Lewis, Theodore J. "A Holy Warrior at Kuntillet Ajrud? KA Plaster Inscription 4.2." In *The Bible in the Ancient Near East: Essays in Honor of P. Kyle McCarter*, edited by Christopher Rollston, Susanna Garfein, and Neal H. Walls, 367–407. Ancient Near East Monograph 27. Atlanta: SBL Press, 2022.
- . *The Origin and Character of God: Ancient Israelite Religion through the Lens of Divinity*. Oxford: Oxford University Press, 2020.
- Loretz, Oswald. *Die Königpsalmen: die altorientalisch-kanaanäische Königstradition in jüdischer Sicht*. Ugaritisch-biblische Literatur 6. Münster: Ugarit-Verlag, 1988.
- Mazor, Yair. "Psalm 24: Sense and Sensibility in Biblical Composition." *Scandinavian Journal of the Old Testament* 7 (1993): 303–16.
- Mettinger, Tryggve N. D. *The Dethronement of Sabaoth: Studies in the Shem and Kabod Theologies*. Translated by Frederick H. Cryer. Coniectanea Biblica: Old Testament Series 18. Lund: CWK Gleerup, 1982.
- Miller, Patrick D. *The Religion of Ancient Israel*. Westminster John Knox, 2000.
- Mowinkel, Sigmund. *The Psalms in Israel's Worship*. New York: Abingdon, 1967.
- Mullen, Theodore. *Divine Council in Canaanite and the Early Hebrew Literature*. Chico: Scholars Press, 1980.
- Müller, Reinhard. *Jahwe als Wettergott. Studien zur althebräischen Kultlyrik anhand ausgewählter Psalmen*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 387. Berlin: de Gruyter, 2008.
- Naveh, J. "Hebrew Graffiti from the First Temple Period." *Israel Exploration Journal* 51 (2001): 194–207.

- Niditch, Susan. *Ancient Israelite Religion*. New York: Oxford University Press, 1997.
- Oeming, Manfred. *Das Buch der Psalmen: Psalm 90–151*. Neuer Stuttgarter Kommentar, Altes Testament 13/3. Stuttgart: Katholisches Bibelwerk, 2016.
- . *Das Buch der Psalmen: Psalm 42–89*. Neuer Stuttgarter Kommentar, Altes Testament 13/2. Stuttgart: Katholisches Bibelwerk, 2010.
- . *Das Buch der Psalmen: Psalm 1–41*. Neuer Stuttgarter Kommentar, Altes Testament 13/1. Stuttgart: Katholisches Bibelwerk, 2000.
- Ólason, Kristinn. “‘Wohl denen, die in deinem Haus wohnen’: Beobachtungen zu Ps 84.” In *Studien zu Psalmen und Propheten: Festschrift für Hubert Irsigler*. Edited by Carmen Diller, Martin Mulzer, Kristinn Ólason, and Ralf Rothenbusch, 93–113. Herders biblische Studien 64. Freiburg: Herder, 2010.
- Oorschot, Jürgen van and Markus Witte, eds. *The Origins of Yahwism*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 484. Berlin: de Gruyter, 2017.
- Pardee, Dennis. *Ritual and Cult at Ugarit*. Edited by Theodore J. Lewis. Writings from the Ancient World 10. Atlanta: Society of Biblical Literature, 2002.
- . *Les textes rituels (Ras Shamra-Ougarit XII)*. Paris: Éditions Recherches sur les Civilisations, 2000.
- Pfeiffer, Henrik. *Jahwes Kommen von Süden: Jdc 5, Hab 3, Dtn 33 und Ps 68 in ihrem literatur- und theologiegeschichtlichen Umfeld*. Forschungen zur Religion und Literatur des Alten und Neuen Testaments 211. Göttingen: Vandenhoeck & Ruprecht, 2005.
- Pfitzmann, Fabian. *Un YHWH venant du Sud? De la réception vétérotestamentaire des traditions méridionales et du lien entre Madian, le Néguev et l'exode (Ex–Nb; Jg 5; Ps 68; Ha 3; Dt 33)*. Orientalische Religionen in der Antike 39. Tübingen: Mohr Siebeck, 2020.
- Phillips, Graham. *The Moses Legacy: In Search of the Origins of God*. London: Sidgwick & Jackson, 2002.
- Porzig, Peter. *Die Lade Jahwes im Alten Testament und in den Texten vom Toten Meer*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 397. Berlin: de Gruyter, 2009.
- Quine, Cat, “The Host of Heaven and the Divine Army: A Reassessment.” *Journal of Biblical Literature* 138, no. 4 (2019): 741–55.
- Reichmann, Sirje. “Psalm 104 und der ‘Große Sonnenhymnus des Echnaton’: Erwägungen zu ihrem literarischen Verhältnis.” In *Israel zwischen den Mächten: Festschrift für Stefan Timm zum 65. Geburtstag*, edited by Friedhelm Hartenstein and Michael Pietsch, 257–88. Alter Orient und Altes Testament 364. Münster: Ugarit-Verlag, 2009.
- Römer, Thomas. *The Invention of God*. Translated by Raymond Geuss. Cambridge, MA: Harvard University Press, 2015.
- Rupprecht, Konrad. *Der Tempel von Jerusalem: Gründung Salomons oder jebusitisches Erbe?* Berlin: de Gruyter, 1977.
- Schipper, Bernd. *A Concise History of Ancient Israel: From the Beginnings Through the Hellenistic Era*. Translated by Michael Lesley. Critical Studies in the Hebrew Bible 11. University Park, PA: Eisenbrauns, 2019.
- Schmidt, Brian B. *The Materiality of Power: Explorations in the Social History of Early Israelite Magic*. Forschungen zum Alten Testament 105. Tübingen: Mohr Siebeck, 2016.
- Smith, Mark S. *Where the Gods Are: Spatial Dimensions of Anthropomorphism in the Biblical World*. Anchor Yale Bible Reference Library. New Haven, CT: Yale University Press, 2016.

- . *The Early History of God. Yahweh and the Other Deities in Ancient Israel*. 2nd ed. Grand Rapids, MI: Eerdmans, 2002.
- . *The Ugaritic Baal Cycle. Volume 1: Introduction with Text, Translation and Commentary of KTU 1.1–1.2*. Supplements to Vetus Testamentum 55. Leiden: Brill 1994.
- . “The Near Eastern Background of Solar Language for Yahweh.” *Journal of Biblical Literature* 109, no. 1 (1990): 29–39.
- Smith, Mark S. and Wayne T. Pitard. *The Ugaritic Baal Cycle. Volume 2: Introduction with Text, Translation and Commentary of KTU/CAT 1.3–1.4*. Supplements to Vetus Testamentum 114. Leiden: Brill, 2009.
- Spieckermann, Hermann. “Der theologische Kosmos des Psalters.” *Berliner theologische Zeitschrift* 21, no. 1 (2004): 61–79.
- Stähli, Hans-Peter. *Solare Elemente im Jahweglauben des Alten Testaments*. Orbis Biblicus et Orientalis 66. Fribourg: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht, 1985.
- Steinhilber, Markus Georg. *Die Fürbitte für die Herrschenden im Alten Testament, Frühjudentum und Urchristentum: Eine traditionsgeschichtliche Studie*. Wissenschaftliche Monographien zum Alten und Neuen Testament 128. Neukirchen-Vluyn: Neukirchener, 2010.
- Tate, Marvin E. *Psalms 51–100*. Word Biblical Commentary 20. Dallas, TX: Word Books, 1990.
- Taylor, J. Glen. *Yahweh and the Sun: Biblical and Archaeological Evidence for Sun Worship in Ancient Israel*. Journal for the Study of the Old Testament Supplement Series 111. Sheffield: JSOT Press, 1993.
- Tebes, Juan Manuel. “The Archaeology of Cult of Ancient Israel’s Southern Neighbors and the Midianite-Kenite Hypothesis.” *Entangled Religions* 12, no. 2 (2021): doi:10.46586/er.12.2021.8847.
- Terrien, Samuel. *The Psalms: Strophic Structure and Theological Commentary*. Eerdmans Critical Commentary. Grand Rapids: Eerdmans, 2003.
- Toorn, Karel van der, Bob Becking, and P. W. van der Horst, eds. *Dictionary of Deities and Demons in the Bible*. Leiden: Brill, 1995.
- Weiser, Artur. *The Psalms: A Commentary*. Old Testament Library. Philadelphia: Westminster, 1962.
- Wellhausen, Julius. *Prolegomena to the History of Ancient Israel*. Translated by John Sutherland and Allan Menzies. New York: Meridian Books, 1957.
- Westermann, Claus. *Praise and Lament in the Psalms*. Atlanta: John Knox Press, 1981.
- . “La Création dans les Psaumes.” In *La Creation dans l’Orient ancien: Congres de l’ACFEB, Lille (1985)*, edited by Louis Derousseaux, 301–21. *Lectio divina* 127. Paris: Cerf, 1987.
- Wiggins, Steve A. “Yahweh: The God of Sun?” *Journal for the Study of the Old Testament* 71 (1996): 89–106.
- White, Marylyn Ellen. *Yahweh’s Council: Its Structure and Membership*. Forschungen zum Alten Testament 2/65. Tübingen: Mohr Siebeck, 2014.
- Wyatt, Nick. *Word of Tree and Whisper of Stone: And Other Papers on Ugaritian Thought*. Piscataway, NJ: Gorgias Press, 2007.
- . *Religious Texts from Ugarit*. 2nd ed. The Biblical Seminar 53. London: Sheffield Academic, 2002.
- Zenger, Erich. “Das Mythische in den Psalmen 84 und 85.” In *Mythos im Alten Testament und seiner Umwelt: Festschrift für Hans-Peter Müller zum 65. Geburtstag*, edited by Armin Lange, Hermann Lichtenberger, and Diethard Römheld, 233–51. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 278. Berlin: de Gruyter, 1999.