0. Introduction

A. Canaanite/Ugaritic Perspective, not Mesopotamia
   - Thorkild Jacobsen, “Primitive Democracy in Mesopotamia,” *JNES* 2:3 (1943): 159-172
   - Lowell K. Handy, *Among the Host of Heaven: The Syro-Palestinian Pantheon as Bureaucracy* (Eisenbrauns, 1994)

B. Purpose

C. Summary

I. Divine Council: General Indications of Divine Plurality

A. Familiar
   - Gen 1:26; 3:22; 11:7; 28:12; 32:2

B. Less Familiar
   - Deut 33:2-4
II. Divine Council: Hints of Godhead in the Top Tier

A. Two Yahweh Figures in the Torah

- Michael Hundley, “To Be or Not to Be: A Reexamination of Name Language in Deuteronomy and the Deuteronomistic History,” *VT* 59 (2009): 533-555

See Andersen-Forbes syntactical phrase analysis screenshots of the passages below:
Gen 48:15-16

15 And he blessed Joseph and said, “The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, the angel who has redeemed me from all evil, bless the boys; and let them grow into a multitude in the midst of the earth.”

Gen 31:42

42 If the God of my father, the God of Abraham and the Fear of Isaac, had not been on my side, surely now you would have sent me away empty-handed. God saw my affliction and the labor of my hands and rebuked you last night.”

Exod 34:6

6 The LORD passed before him and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.”

B. Co-regency of the Two Yahweh Figures in Israel’s Divine Council

Important studies on divine anthropomorphism:

• Benjamin D. Somme r, *Bodies of God and the World of Ancient Israel* (Cambridge: Cambridge University Press, 2009)

**Illustration 1:**

<table>
<thead>
<tr>
<th>Ugarit Council Hierarchy</th>
<th>Israelite Council Hierarchy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 El</td>
<td>YHWH</td>
</tr>
<tr>
<td>2 Ba’al</td>
<td></td>
</tr>
</tbody>
</table>

**Illustration 2**

<table>
<thead>
<tr>
<th>Ugarit Council Hierarchy</th>
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<tbody>
<tr>
<td>1 El</td>
<td>“YHWH 1” (invisible)</td>
</tr>
<tr>
<td>2 Ba’al</td>
<td>“YHWH 2” (visible, anthropomorphized)</td>
</tr>
</tbody>
</table>

Specific points of alignment between the second, anthropomorphized Yahweh figure and Ba’al:

1. Ba’al’s status as “lord of the earth (ʾarṣ)”
2. Ba’al’s portrayal as a victorious warrior
3. Ba’al’s enthronement in his house-temple

• Mark S. Smith and Wayne T. Pitard, *The Ugaritic Baal Cycle Volume II: Introduction With Text, Translation and Commentary of KTU/CAT 1.3-1.4* (Leiden: E. J. Brill, 2009), 660-62
Genesis 48:15-16

God, which they walked around their fathers, to their face.

Ishmael, and Yitzhak, the God of Abraham, the shepherd, until the day this.