

notions and progressively revealed the truth despite the nation's temptation to syncretize. Although the Old Testament was in one sense a product of its time, its own claim to be the product of the Holy Spirit of God is enhanced by its just reaction to the practices and beliefs of the surrounding cults. At the same time, the prophets were not literary iconoclasts. They did not change idiom deeply rooted in Canaanite polytheistic culture but used it to enrich their unique view of God and accepted those vestiges of the truth remaining in the false religions. As a result it is easy to make a superficial case for the evolution of Hebrew religion from pagan roots, but those who do consistently violate the primary rule for correct interpretation: contextualization.

NOTES

^{^1} *Horae Soederblomianae V* (Lund, 1963).

^{^2} *Ancient Israel*, I.271-2.

^{^3} *Aspects of Syncretism*, p.10.

^{^4} See the works of Mark Libzbarski, e.g. *Handbuch der Nordsemitischen Epigraphik*.

^{^5} See chap. 2 on the etymology of 'el in *El in the Ugaritic Texts*, M H. Pope, Supplements to Vetus Testamentum (Vol. 2, Leiden: Brill, 1955).

^{^6} Pope attempts to make these words point to a specific geographic locale in Syria. He rejects the idea it was only a mythical description since the location of Baal's house was clearly thought to be on Jebel el Aqra (Mount Cassius). Ibid., chap. 7.

^{^7} James B. Pritchard ed., *Ancient Near Eastern Texts Related to the Old Testament* (Princeton) p.140.

^{^8} *Biblical Archaeology* (Philadelphia, 1957) p.110.

^{^9} *Cambridge Ancient History II*, 2, p.150 and *The Stone Age to Christianity* (2nd ed., W. F. Albright; New York: 1957), p.235.

^{^10} James B. Pritchard, ed., *The Ancient Near East in Pictures*, (Princeton) pp. 161-4.

^{^11} A frequent representation at Deir el-Medina in 13th-12th centuries B.C. Cf. W. F. Albright, *Yahweh and the Gods of Canaan* (London, 1968), pp. 116-7 and *Cambridge Ancient History* 11, 1, p.482.

^{^12} See L. L. Walker. *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: 1975) p.355.

^{^13} *Yahweh and the Gods of Canaan*, pp.129-131.

^{^14} Punic inscriptional evidence is clear that *mulk* refers to the sacrifice itself not to a god by that name. There were two types of human sacrifice, the *mulk-ba'al* and the *mulk-'adam*. The former is most likely provided by a nobleman. See *The Role of Human Sacrifice in the Ancient Near East* by Alberto R. L. Green (Scholars Press, 1975).

^{^15} *The Ancient Near East in Pictures*, figures 464-473.

^{^16} Allan Rowe, *The Four Canaanite Temples of Beth-shan*. This city received its name from an original temple (*beth*) built for the god Shean. Similarly, Bethel was originally a Canaanite shrine, the Temple of El, which later was identified by the Northern Israelites with Yahweh.

^{^17} There is no question that child sacrifice became a part of Canaanite (Phoenician) religion. The question is, when? 2 Kings 3:27 tells us Mesha, king of Moab, sacrificed his son on the wall in the 9th century B.C.

^{^18} *The Intellectual Adventure of Ancient Man* (University of Chicago Press, 1946) p.363.

^{^19} Psalm 18:9, cf. Exod 9:15 and Hab 3:3-6 (NIV).

^{^20} *Ancient Near Eastern Texts*, pp. 130-1.

^{^21} The NEB rejects the p-b shift that yields the word "clouds" (AB17, p.136). The NEB is left with "he rides the desert plains" (the Arabah) but compare Ps 18:10 for the concept. Psalm 68 has other words and literary features that tie it to Canaanite language.