

# WATER AND STORM POLEMICS AGAINST BAALISM IN THE DEUTERONOMIC HISTORY pdf

## 1: Fred Woods Explained

*Baalism --Deuteronomy and the Deuteronomistic history --Water and storm polemics in Joshua and Judges --Water and storm polemics in the books of Samuel --Water and storm polemics in the books of Kings --Conclusion. Series Title: American university studies., Series VII., Theology and religion ;, v. Responsibility: Fred E. Woods.*

Elijah and the Water Polemic Great to be back on the blog planet this week. Actually my post will be very brief: We have another Gospel Doctrine teacher! Lesson 29 - "He took up the mantle of Elijah Expect great insight from this dedicated and faith-promoting gospel scholar! I know David well and am happy to have his presence as a partner going forward. David will also teach Lesson 30 on Sunday, August 15th. One more important announcement: There will be no class in three weeks, Sunday, August 29th, due to Stake Conference. As the Israelites settled in the land of Canaan, clashes over religious beliefs and practices developed with other inhabitants of the land. Baalism, the belief in the Canaanite god of water and storm, became a threat to the true belief in Yahweh Jehovah. This paper is an investigation of the implicit polemical usage of water and storm language in the Deuteronomistic History hereafter referred to as DH. This paper will proceed by first examining Baalism; then I will give a brief overview of the role of the book of Deuteronomy in the DH. Finally, I will analyze and summarize various passages in the remaining Deuteronomistic corpus of Joshuaâ€™s 2 Kings. Baalism Scholars generally agree that the key to understanding Baalism, or, in other words, Canaanite religion, is the Ugaritic Texts. With the discovery of these tablets, a so-called Canaanite bible emerged. These writings not only revealed a complex Canaanite pantheon but also demonstrated that these people were immersed in a fertility cult of which Baal-Hadad was the god par excellence. Although his proper name is Hadad, he is most often referred to by the title baal, a common Semitic noun meaning "owner, master, husband or lord. Mulder observes, "the OT does not reveal whether another unknown divine name lies hidden behind the name Baal, e. However, it does confirm the impression made by the Ugaritic texts that it has in mind Baal par excellence, the god of storm and fertility. Otherwise the issue would not have unleashed such a vehement literary attack against Baalism, best represented in the Deuteronomistic History. Deuteronomy and the Deuteronomistic History The book of Deuteronomy forms an integral part of the Deuteronomistic History and serves as a prologue to the remaining strata of the DH, as attested in Joshuaâ€™s 2 Kings. While the explicit biblical polemics against worshipping Baal have been apparent to scholars, the implicit polemical assault waged against Baal in the Deuteronomistic corpus has gone virtually unnoticed, particularly as it relates to the usage of water and storm languageâ€™s a steady device that launches a literary attack against the god of water and storm, Baal-Hadad. The Lord told the Israelites that if they were obedient, they could possess the land of Israel Deuteronomy He also told them that if they kept his commandments, he would give rain in its proper season Deuteronomy However, he also warned, "Beware not to be lured away to serve other gods. As the Israelites left the desert and entered Canaan, they entered a lavish agricultural territory unknown to them. When an unpredictable climate was encountered and their faith was tried, some may have asked their Canaanite neighbors something like, "What do you do to insure the fertility of the land? The rest of this paper demonstrates through selected examples how the Deuteronomistic editors<sup>16</sup> hereafter referred to as DTR tried to resuscitate the covenant people by reminding them, through the Deuteronomistic corpus of Joshuaâ€™s 2 Kings, that Yahweh<sup>17</sup> and not Baal controlled all aspects of water and storm, and thus life. The spies enter the inn of the Canaanite harlot Rahab, who explains to them the condition of her people: And she said unto the men, I know that the Lord has given you the land and that your terror has come upon us, for all the inhabitants of the land are melting because of you. For we have heard how the Lord dried up the water of the Red Sea for you. And when we had heard these things, our hearts melted, and there did not arise again spirit in any man, because of you; for Yahweh is your God, he is God in heaven and earth beneath. On the surface, such theology implies that Yahweh is a divine warrior, yet beneath this explicit polemic lies implicit war language that warrants careful examination. The inhabitants of the land of Canaan worshipped Baal-Hadad.

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Kothar-wa-Hasis, the craftsman god, has made for Baal two weapons named Driver and Chaser, which probably symbolize thunder and lightning. Drive Sea from his throne, River from the seat of his dominion. You shall swoop in the hands of Baal, like an eagle in his fingers. Strike the head of Prince Sea, between the eyes of Judge River. Let Sea sink and fall to the earth. It strikes the head of Prince [Sea], between the eyes of Judge River. Sea sinks, falls to the earth, his joints fail, his frame collapses. Baal pounces and drinks Sea, he destroys Judge River. The Canaanites apparently fear Yahweh, because when they hear the dreadful news of his parting the Red Sea, they realize that it is Yahweh who rules the sea and has power to rule them instead of their god Baal-Hadad. The language of Joshua 2: Further, Yahweh rules not only Prince Sea the seas of the earth, but also Judge River the rivers of the earth. Yahweh confused them Amorites before Israel, and smote them with a great smiting at Gibeon, and pursued them towards the ascent of Beth-horon, and the Lord smote them until Azekah and Makkedah. And it came to pass in their fleeing before Israel they were descending at Beth-horon, Yahweh threw upon them great stones from heaven until Azekah, and they died; there were more who died from the hail stones than who died because of the sword of the Israelites. The word of a tree The whisper of a stone murmur of heaven with earth the deep with the stars stones of lightning which heaven does not know a matter which people do not know and the multitude of the earth do not understand I will execute, and I will reveal it in the midst of my mountain, the godly Zephon. In this way, Yahweh asserts his claim that he is, as always, Lord of heaven and earth, superior to Baal. Judges 5 The Song of Deborah also contains storm polemics against Baalism. The text ultimately attributes to Yahweh the Israelite victory over the Canaanites: They fought from heaven, the stars in their courses fought against Sisera. The torrent Kishon swept them away, that ancient torrent, the torrent Kishon. This implies that Yahweh sent a rainstorm that flooded the Kishon. Furthermore, in verse 21 the torrent Kishon is mentioned twice, which advances the idea that this is indeed a mighty storm. And Gideon said to God, "If you really expect to deliver Israel by my hand, as you have said, Behold, I will set a fleece of wool on the threshing floor; and if dew falls only on the fleece and all the ground stays dry, I will know that you will deliver Israel through me, as you said you would. Then Gideon said to God, "Do not be angry with me if I speak just once more. Please let me prove only this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. Gideon has just overthrown a hometown altar dedicated to Baal worship Judges 6: The fact that the enemies he faces worship Baal makes the polemic even more clear. The best evidence for an implicit polemic, however, comes from an understanding that Baal supposedly controls the dew. A tablet excavated in describes Baal on the top of Mount Zephon encompassed by lightning, dew streaming from him. And Samuel spoke to all the house of Israel saying, "If you intend to turn to Yahweh with all your heart, then you must put away the foreign gods and the Ashtaroah and prepare your hearts to the Lord and worship him alone, and he will deliver you out of the hands of the Philistines. And when the Philistines heard that the children of Israel had gathered to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they feared the Philistines. For as Samuel was offering up the burnt offering, the Philistines drew near to fight against Israel, but Yahweh thundered with a great voice on that day upon the Philistines and discomfited them, and they were smitten before Israel. And the men of Israel went out of Mizpah and pursued the Philistines and smote them until they came under Beth-car. Then Samuel took a stone and erected it between Mizpah and Shen, and named it Eben-ezer, and said, "Until now, Yahweh has helped us. In the Ugaritic texts, Baal is related to Dagon, the chief Philistine deity; and he is called the son of Dagon eleven times. This passage recalls the Song of Hannah: The intent of general storm imagery is clear in both cases. Taken as a whole, this chapter is nearly identical to Psalm The core of the storm imagery in the stratum of this chapter is found in verses 10-12: "He Yahweh bent the sky and descended, and a heavy cloud was beneath his feet. And he rode upon a cherub and flew; and he was seen upon the wings of the wind. And he made pavilions of darkness about him, a mass of water and clouds of the skies. In the brightness before him were burned coals of fire. Yahweh thundered from heaven, and the Most High sent forth his voice. And he sent forth arrows and scattered them, lightning and discomfited them. And the channels of the sea were exposed and the foundations of the world were revealed,

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by the rebuke of Yahweh, at the blast of the breath of his nostrils. He reached down from above, he took me, he drew me out of the mighty waters. He delivered me from my strong enemy, and from those who hated me, for they were too bold for me. Parallel to this, we must consider the epithet of Baal, rkb rpt Rider of the Clouds. In verse 15, the words "arrows" and "lightning" parallel each other. This lightning discomfited the enemy. The Hebrew verbal root hmm translated "discomfited" is evidenced here. This Deuteronomic word is a prime piece of evidence that the hand of DTR may have been here, as well as in other places in the Deuteronomic corpus where this word is prominent. Verses 16â€”17 provide the literary imagery that while Yahweh uses water and storm to discomfit the enemies of Israel, at the same time he can deliver his covenant people from the "mighty waters" on the earth, which metaphorically are the enemy, as explained in verse The accounts of Elijah and Elisha are particularly relevant to this study because they contain the most abundant collection of polemics against Baalism in the DH. I will now analyze the material in 1 Kings 17â€” This stratum of the book of Kings contains the most obvious climax of water and storm polemics against Baalism, not only in the book of Kings and the DH, but also within the entire Hebrew Bible. The prelude in 1 Kings Ahab marries a Sidonian named Jezebel, the daughter of Ethbaal, a name meaning "with him is Baal, or man of Baal. Elijah requested that all Israel and all the prophets of Baal and his consort be gathered for the contest to be performed at Mount Carmel 1 Kings The showdown on Mount Carmel is interesting for several reasons. First, at the time of this confrontation, Mount Carmel was situated exactly on the border of Israel and Phoenicia. Jezebel, a zealous advocate of Baal, had patronized the spread of Baalism into Israel from her homeland in Phoenicia. Perhaps this location was selected because it was the most neutral position for an encounter between the god of each land.

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### 2: Recommended Deuteronomic History

*The Deuteronomic History is replete with images of water, storm, and drought. This book is a fascinating study of these images as keys to a polemic against the Canaanite pantheon of Baalism.*

The full text of this article in PDF format can be obtained by clicking [here](#). Apologetics also involves polemics, which are aggressive arguments against the opposition. Sometimes a good offense is the best defense. But what is often missed in some apologetic strategies is the biblical use of imagination. This is illustrative of a distinct imbalance when one considers that the Bible is only about one-third propositional truth and about two-thirds imagination: The Hebrews shared many words, images, concepts, metaphors, and narrative genres in common with their neighbors. And those Hebrew authors of Scripture sometimes incorporated similar literary imagination into their text. Conservative scholarship tends to stress the differences, downplay the similarities, and interpret the evidence as indicative of the radical otherness of Israelite religion. In this way, both liberal and conservative hermeneutics err on opposite extremes. Men wrote from God, moved by the Holy Spirit 2 Pet. In my book, *Word Pictures: God used literary subversion in the Bible as a means of arguing against the false gods and idols of that time*. Those tablets included Syro-Canaanite religious texts of pagan deities mentioned in the Old Testament. One of those deities was Baal. A temple is built and a feast celebrated. Death then insults Baal, who goes down to the underworld, only to be defeated by Death. As the god of wind and weather, Baal dispenses dew, rain, and snow and the attendant fertility of the soil. He was the chief god of the land. On entering Canaan, Yahweh gave specific instructions to the Israelites to destroy all the places where the Canaanites worshipped, along with their altars and images Deut. Yet, turning to other gods in worship is exactly what the Israelites did“over and over again. No sooner had the people settled in Canaan than they began to adopt Baal worship into their culture. The book of Judges describes this cycle of idolatry under successive leaders. In the eighth century, Hosea decried the adulterous intimacy that both Judah and Israel had with Baal Hos. But physical battles and miraculous signs and wonders are not the only way God waged war against Baal in ancient Canaan. He also used story, image, and metaphor. He used literary imagination. BAAL Literary subversion was common in the ancient world to effect the overthrow or overshadowing of one deity and worldview with another. For example, the high goddess Inanna, considered Queen of Heaven in ancient Sumeria, was replaced by her Babylonian counterpart, Ishtar. The Israelites have left Egypt where Yahweh literally mocked and defeated the gods of Egypt through the ten plagues Exod. But now, God is leading Israel into the Promised Land, which is very different from where they came, with very different gods. And the god of rain from heaven in this new land was believed to be the storm god, Baal. A side-by-side sampling of those Ugaritic texts with Scripture illustrates a strong reflection of Canaanite echoes in the biblical storytelling. Seven lightning-flashes, a tree-of-lightning in his right hand. His head is magnificent, his feet are eloquent in wrath. And the sound of his voice from the clouds, his hurling to the earth of lightning-flashes. The ancient mountains were afraid; the hills of the earth tottered. Take your everlasting kingdom,.

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### 3: Rob's Gospel Doctrine Testimonial

*About this Item: Peter Lang Apr , Buch. Condition: Neu. Neuware - The Deuteronomic History is replete with images of water, storm, and drought. This book is a fascinating study of these images as keys to a polemic against the Canaanite pantheon of Baalism.*

Biography Early life Woods was born and grew up in Southern California. He was baptized a member of The Church of Jesus Christ of Latter-day Saints at age 20 and about a year later left on a mission to Australia. After returning from his mission he began studying at Ricks College where he met his wife, JoAnna Merrill. They are now the parents of five children. Since that time Woods has focused his studies primarily on 19th century Mormon history. He later served as an Institute of Religion instructor and director in both Southern California and in Boulder, Colorado. From to he was a professor of religion at Ricks College, and since he has been a professor of religion at Brigham Young University. Louis, and in the summers of , and to be a visiting professor at Brigham Young University-Hawaii. From until he held the Richard L. Woods has also written or edited several books: A History of the Latter-day Saints in St. Louis with Thomas L. Millenium Press, Fire on Ice: Jonathana Napela recounts his visit to Salt Lake City ". He has published books and periodical articles on the exploitation of the Saluda with William G. He has also edited for publication letters of historical significance. It appeared in BYU Studies in A few of the most notable include: His lecture for the "Faith Beyond Walls" interfaith partnership of St. Louis given at the Frontenac LDS meetinghouse. In May Woods gave a lecture commemorating the th anniversary of the completion of the Transcontinental Railroad. Anderson Distinguished Research Award in

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## 4: Fred Woods | Revolvy

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**Biography** Early life Woods was born and grew up in Southern California. He was baptized a member of The Church of Jesus Christ of Latter-day Saints at age 20 and about a year later left on a mission to Australia. After returning from his mission he began studying at Ricks College where he met his wife, JoAnna Merrill. They are now the parents of five children. He studied at Hebrew University in Jerusalem and received a Ph. Since that time Woods has focused his studies primarily on post religious history, mainly that of LDS Church and largely in the 19th century. He later served as an Institute of Religion instructor and director in both Southern California and in Boulder, Colorado. From to he was a professor of religion at Ricks College, and since he has been a professor of religion at Brigham Young University, also at times teaching classes through the History Department. Louis, and in the summers of , and to be a visiting professor at Brigham Young University-Hawaii. Woods currently holds the Richard L. Publications Possibly the most widely used publication by Fred Woods is his CD the "Mormon Emigration Index", a compilation of passenger lists and primary source excerpts of the Mormon passengers on ships from Woods has also written several books: Jonathana Napela recounts his visit to Salt Lake City ". He has published books and periodical articles on the exploitation of the Saluda with William G. He has also edited for publication letters of historical significance. It appeared in BYU Studies in Public lectures Woods has given many public lectures. A few of the most notable include: His lecture for the "Faith Beyond Walls" interfaith partnership of St. Louis given at the Frontenac LDS meetinghouse. Anderson Distinguished Research Award in

## 5: BAALISM - Definition and synonyms of baalism in the English dictionary

*attack against Baal, the Canaanite god of water and storm. 2. Biblical scholars refer to these books as the Deuteronomic History because there appears to be consistent editing throughout this stratum of the Hebrew Bible, which suggests a unified historical polemical work.*

## 6: "Who Controls the Water? Yahweh vs. Baal" by Fred E. Woods

*Fred E. Woods, Water and Storm Polemics against Baalism in the Deuteronomic History (American University Studies, Series 7: \_\_\_\_\_ Theology and Religion, ), Peter Lang,*

## 7: Fred Woods - Wikipedia

*Water and Storm Polemics against Baalism in the Deuteronomic History. See David Noel Freedman. not Baal. see Martin Noth. American University Studies. is paper is an investigation of the implicit polemical usage of water and storm language in the Deuteronomic History (hereafter referred to as DH).*

## 8: Old Testament Storytelling Apologetics - Christian Research Institute

*The Journal of Hebrew Scriptures Water and Storm Polemics against Baalism in the Deuteronomic History (New York: Peter and Elisha are a pre-Deuteronomic).*

## 9: fred woods : definition of fred woods and synonyms of fred woods (English)

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*Water and Storm Polemics Against Baalism in the Deuteronomic History* (, Peter Lang Pub Inc, ISBN / ISBN ) Woods has been a prolific writer of articles. Among these are "An Islander's View of a Desert Kingdom: Jonathana Napela recounts his visit to Salt Lake City".

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