

**POLITICAL THEOLOGY; POLITICAL SOVEREIGN
DEITY IN THE HEBREW BIBLE**

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Political Theology emerged relatively very recently¹ and is mostly concerned with political dimensions of the religions alongside with their history. In doing so it puts forward the doctrinal (creedal) changes throughout the history. History is a significant dimension of human existence. Humanbeing and history is the product of each other. That is humanbeing is history's subject and agent and he changes. As a prominent political theologian Alistair Kee has clearly depicted that, "To proceed today with dogmatics as if nothing had changed is to make ontological assumptions about God."² Political theology's elaboration is dialectical and analitical since the human-god relations in the Scriptures are dialectical and analitical and politics, theology and history are interrelated.

Up today, even today, the divinal source of the legitimacy of the world's states' sovereignty and their constitution has been questioned throughout human history. And from the outset of human history almost all religions are intermingled and intertwined with politics. Politics was the essence of ancient pagan religions in which there were no states without gods and no divinities without states. We even find a history of political structures within the so called "Semitic Divine Monotheistic Scriptures" themselves, and we find that those structures are interpreted within that history, by means of certain political concepts which render the Scriptures intelligible. Hebrew Bible is full of history presented in various ways; poetry, plain narrative, parables, preaching and interpretation of events to suit one or other purpose of

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¹ Political theology is a new movement in contemporary theology which emerged in the 1960s. This discipline is the most important area of theology today which is a branch of both political theory and theology. It investigates, analyses, criticises and reconstructs the theological politics. It assesses critically how political matters are incorporated into the theology and defines the political dimension of the teachings of the religions. It asks the question of whether God is political? Therefore the religious precepts need to be analysed alongside with the light of their political history. Matthias Lutz-Bachmann, *Routledge Encyclopedia of Philosophy*, ed. Edward Graig (London-New York, 1998), V 9; Alistair Kee, *The Scope of Political Theology* (Norwich, 1978).

² Alistair Kee, *A Reader in Political Theology* (London, 1977), xi.

the authors of the books, peculiar to the history, particularly its political history of Israel.³

Although the terminologies of “political authority” and “political power” and “sovereignty” are interchangeably used, the last has a broader meaning and encompasses all three. The political dimension of the religions falls under the discipline of Political theology. It begins with a political term of “the sovereignty of God.”⁴ It also consists of the theology of revolution, because as the Scripture describes its prophets as philosophers and revolutionaries; who interpreted the world and changed it, with the only difference is that the prophets had put their ideas into practice.

Our curiosity is what would come out if we look at “the Deity” of the Hebrew Bible, the Scripture of the first monotheistic religion, from the humane political standpoint. This work aims, *inter alia*, at discovering the concept of the “Sovereignty of God” in It. Hence the Scripture is taken as a whole in such a way as to generate theology with regard to the question of political authority or sovereignty of God. It depends on how the deity is conceived.

I- DEITY

Almost all faiths and belief systems use the term “deity” to refer to some transcendent or transcendental power, or its attributes or manifestations in the world. But the usage varies significantly depending on the underlying conception of their deity that is being invoked.⁵ In many cases a deity is merely a “power or force” personified, and these powers and forces may then be extended or granted to mortal individuals. Most religions around the world, whether it is Hinduism,⁶

³ Nicol Milne, “Prophet, Priest and King and Their Effect on Religion of Israel”, *ABR-Nahrain*, (1960-1961), 55-67, II/55.

⁴ See for example, Carl Schmitt, *Political Theology*, trns. By George Schwab (2.nd ed. Massachusetts Inst. Technology), pp. 5-15.

⁵ The root of the words of divine and divinity is literally means “Godlike” which stemmed from the Latin “Deus,” cf. *Dyaus* that closely related to Greek “Zeus” and Deva in Sanskrit.

⁶ For example the *dharmic* religions too used the terms; Bhagavan “The Opulent One”, Brahman “The Great”, Paramatma “The Supersoul” and Ishvara “The Controller,” for God in the Vedas. A number of Hindu traditions worship a personal form of God or Ishvara, such as Vishnu or Shiva (God), whereas others worship a non-personal Supreme Cosmic Spirit known as Brahman. The Vaishnava schools consider Vishnu as the Supreme Personality of Godhead and within this tradition is the Vishnu sahasranama, which is a hymn describing the one thousand names of God (Vishnu). Shaivites consider Shiva as the Supreme God in similar way to the followers of Vaishnavism. The Supreme Ishvara of Hinduism must not be confused with the numerous deities or demigods who are

Judaism, Islam, or Christianity has always considered God as the supreme authority. And all the religious scriptures have considered God to have authority and wisdom, which is far superior than what any human being possesses. Hence the divinities are closely related to the transcendent forces or powers credited to them. This leads to the second usage of the word *divine* (and a less common usage of *divinity*) to refer to the operation and intervention of transcendent power in the world.⁷ In monotheistic faiths, the word *deity* is often used to refer to the single, supreme being central to that faith most commonly refers to the one worshipped by followers of monotheistic and monolatrist religions, whom they believe to be the sole creator and ruler of the universe. The

collectively known as devas. See Monier Williams, *English Sanskrit dictionary* (Delhi, 2007), 2040; Apte, Vaman S., *The Student's English-Sanskrit Dictionary* (Delhi, 1997); Basham A.L., *A Cultural History of India*, (Oxford University Press, 1999); *The Concise Oxford Dictionary of World Religions*, ed. John Bowker. (Oxford University Press, 2000).

⁷ In its most direct form, the operation of transcendent power implies some form of divine intervention. For pan- and polytheistic faiths this usually implies the direct action of one god or another on the course of human events. In Greek legend, for instance, it was Poseidon (god of the sea) who raised the storms which blew Odysseus' craft off course on his return journey, and Japanese tradition holds that a god-sent wind saved them from Mongol invasion. Prayers or propitiations are often offered to specific gods of pantheisms to garner favorable interventions in particular enterprises: e.g. safe journeys, success in war, or a season of bountiful crops. Many faiths around the world — from Japanese Shinto and Chinese traditional religion, to certain African practices and the faiths derived from those in the Caribbean, to Native American beliefs, hold that ancestral or household spirits offer daily protection and blessings. In monotheisms divine intervention may take very direct forms: miracles, visions, or intercessions by blessed figures. Monotheistic faiths generally support some version of divine providence, which acknowledges that the Divinity of the faith has a profound but unknowable plan always unfolding in the world. Unforeseeable, overwhelming, or seemingly unjust events are often thrown on “the will of the Divine,” in deferences like the Muslim *inshallah* (if Allah wills it) and Christian “God works in mysterious ways.” Often such faiths hold out the possibility of divine retribution as well, where the Divinity will unexpectedly bring evil-doers to justice through the conventional workings of the world; from the subtle redressing of minor personal wrongs, to such large-scale havoc as the destruction of Sodom and Gomorrah or the Biblical Great Flood. Other faiths are even more subtle: the doctrine of *karma* shared by Buddhism and Hinduism is a divine law similar to divine retribution but without the connotation of punishment: our acts, good or bad, intentional or unintentional, reflect back on us as part of the natural working of the universe. Philosophical Taoism also proposes a transcendent operant principle (transliterated in English as *tao* or *dao*, meaning “the way”) which is neither an entity or a being per se, but reflects the natural ongoing process of the world. See, for example Bobula Ida “The Great Stag: A Sumerian Divinity” in *Yearbook of Ancient and Medieval History* (1953).

capitalized form of noun “God” is the proper English name used for the deity of all monotheistic faiths.

A- Dity in the Hebrew Bible

Major world religions can be broadly categorized into Semitic and non-Semitic religions. Semitic ones are the religions that originated among the Semite people.⁸ Major of them are; Judaism, Christianity and Islam which they believe that they have been given a Divine Scripture through prophets sent from God. The three Semitic Scriptures are; Hebrew Bible (HB)⁹ for Jews, New Testament (NT)¹⁰ for Christians, and

⁸ The word “Semitic” is an adjective derived from Shem, one of the three sons of Noah in the Hebrew Bible (Genesis 5/32, 6/10, 10/21). Shem is described as the father of Aram, Asshur, and others; the Biblical ancestors of the Arabs, Aramaeans, Assyrians, Babylonians, Chaldeans, Sabaeans, and Hebrews, etc.

⁹ Since the books of the Jewish Bible were written primarily in Hebrew (with some Aramaic) it is often called “the Hebrew Bible.” Torah is the Hebrew term used for the Five Books of Moses or Pentateuch which altogether was written between 950 and 450 BC that is from the days of the divided kingdoms of Israel and Judah to their destruction and the time of exile and return. Since Moses lived in the thirteenth century BC he had nothing to do with the writing of the complete Torah. His name was attached to it as author at the time of the book’s canonization. Another Jewish term commonly used for their Scripture is Tanakh. According to the Jewish tradition, the Tanakh consists of 24 books; 5 books of the *Torah* (Instruction), 8 books of the *Neviim* (Prophets), 11 books of the *Ketuvim* (Writings or Scriptures). By the 3rd century BC, Jewry was situated primarily within the Hellenistic world. Outside of Judea, many Jews may have needed synagogue readings or texts for religious study to be interpreted into Greek, producing a need for the Septuagint (LXX). Alexandria held the greatest diaspora of Jewish community of the age and was also a great center of Greek letters. Alexandria is thus likely the site of LXX authorship. The Septuagint enjoyed widespread use in the Hellenistic Jewish diaspora and even in Jerusalem. Christian name for the Hebrew Bible is Old Testament, which serves as the first division of the Christian Bible. New Testament writers, however, simply call the Old Testament the “Scriptures.” Judaism does not accept the books of the New Testament as Scripture. They do not label their Bible, as the Old Testament either. The designations of the Testament as “Old” and “New” seem to have been adopted after c. AD 200 to distinguish the books of the Mosaic covenant and those of the “new” covenant in Christ. For Medieval Christians the Bible was what the Europeans called the Vulgate, a Latin translation of the Old Testament.

¹⁰ The New Testament is the name given to the final portion of the Christian Bible, written after the Old Testament. It is sometimes called the Greek Testament or Greek Scriptures, or the New Covenant – which is the literal translation of the original Greek. The original texts were written in Koine Greek by various unknown authors after c. AD 45 and before c. AD 140. Its 27 books were gradually collected into a single volume over a period of several centuries. See Raymond E. Brown, *An Introduction to the New Testament*; Burton L. Mack, *Who Wrote the New Testament?* (Harper, 1996). We mean by NT, the four narratives of Jesus Christ’s ministry, called “Gospels,” each of the Gospels narrates the ministry of Jesus of

for Muslims is the Qur'an.¹¹ Our subject matter for examination is to be the Hebrew Bible.

1- Terminological Names Of the Deity in the Scripture

Hebrew Bible starts with the term "ēlōhīm"¹² as the name of Its deity whose exclusive worship is demanded.¹³ Elohim is plural form, meaning; might, power, great prince (nāšî' ēlōhīm),¹⁴ great wrestlings (nafātulē ēlōhīm),¹⁵ high hills (har'ēlōhīm),¹⁶ etc. Elohim has been used for other

Nazareth. The Gospels are; The Gospel of Matthew, the Gospel of Mark, the Gospel of Luke, and the Gospel of John. These are books of New Testament canon. This set of books are considered to be authoritative NT scripture. The first three Gospels are commonly classified as the Synoptic Gospels. The rest of the Christian books are called epistles addressed to a recipient or recipients, perhaps part of exchanged correspondence which most of them have been written by Paul.

¹¹ The Qur'an, literally "the recitation" is the scriptural text of Islam. Muslims consider the text in its original Arabic to be the literal word of Allah, revealed to Muhammad over a period of twenty-three years and view the Qur'an as God's final revelation to humanity. Muslims regard the Qur'an as the culmination of a series of divine messages that started with those revealed to Adam who regarded as the first prophet, and was given by God the Suhuf-i-Ibrahim (*Scrolls of Abraham*). Qur'an affirms the Tawrat (Torah), the Zabur (Psalms), and the Injil (Gospel). The Qur'anic text assumes familiarity with many events from Jewish and Christian scriptures, retelling some of these historical events in distinctive ways, and referring obliquely to others. It rarely offers detailed accounts of historical events. Islamic dispensations is due to the common divine source, and that the Christian or Jewish texts were authentic divine revelations given to prophets. However those texts were neglected, corrupted (*tahrif*) or altered in time by the Jews and Christians and have been replaced by God's final and perfect revelation, which is the Qur'an. However, many Jews and Christians believe that the historical biblical archaeological record refutes this assertion, because the Dead Sea Scrolls (the Tanakh and other Jewish writings which predate the origin of the Qur'an) have been fully translated, validating the authenticity of the Greek Septuagint. See Bernard Lewis, *The Jews of Islam*, (Princeton University Press, 1984); *The Dead Sea Scrolls Bible*, the oldest known Bible translated for the first time into English (Harper-SanFrancisco, 2002); Leaman, Oliver, "Cyberspace and the Qur'an," in Leaman Oliver, *The Qur'an: an encyclopedia* (Great Britain: Routeledge, 2006), pp. 130-135.

¹² The term *elohim* appears some 2.600 times in the Hebrew Scripture. If *Elohim* be regarded as derived from *El*, its original meaning would be "the strong one." According to Wellhausen derivation of *El*, from *ul* (Skizzen, III, 169); or "the foremost one", according to Nöldeke's derivation of *El* from *ul* or *il*, "to be in front" (Sitzungsberichte der berlinischen Akademie der Wissenschaften, 1880, pp. 760 sqq.; 1882, pp. 1175 sqq.); or "the mighty one," according to Dillmann's derivation of *El* from *alah* or *alay*, "to be mighty" (On Genesis, I/1). See Catholic Encyclopedia art. "Elohim."

¹³ This can be seen in the first book Genesis Chapter 1 verse 2.

¹⁴ Genesis 23/6.

¹⁵ Genesis 30/8.

¹⁶ Psalms 68/16.

deities (elohim aherim) as well.¹⁷ God's name turns to be combined as in the form of "yəhwā 'ēlōhīm,"¹⁸ the most common generic word for their deity, even though sometimes returning to the single usage of both terms as "ēlōhīm"¹⁹ and as "yəhwā."²⁰ Elohim refers to God of Israel and is thus synonymous with or interchangeable with Yahwa.²² The HB uses the term Yahwa as the name of Elohim ('ānī yəhwā).²³ The name Yahwa appeared to Moses²⁴ out of the midst of the burning thorn-bush. 'Ēlōhē, Eloah, 'ēlōha, 'ēlōhha and 'ēlwōhha are other shorter forms of elohim.²⁵ In the dialogue with Moses He uses His name as "ēlōhē."²⁶ "And 'ēlōhīm said moreover to Moses: Thus shalt thou say unto the children of Israel ('el-bənē yisrā'el): yəhwā the 'ēlōhē of your fathers, the 'ēlōhē of Abraham, the 'ēlōhē of Isaac, and the 'ēlōhē of Jacob, hath sent me unto you. This is my name for ever, and this is my memorial unto all generations."²⁷

Another important scriptural designation and the root and singular noun form word of elohim and other derivatives of god and of divinity is

¹⁷ Exodus 20/3, Deuteronomy 5/7.

¹⁸ Genesis 2/4.

¹⁹ Genesis 6/4.

²⁰ We used a transliteration of the Tanakh into Hebrew. Therefore the word "elohim" and "yəhwā" are written in vowels. The original Tanakh is written consonantly as *ELHM* and *YHWH*. This tetragrammaton mentioned more than 6.600 times in the Tanakh, also occurs on the Moabite Stone (ninth century BCE.). S. David Sperling, *The Encyclopedia of Religion*, V. 6/1. In the 7th century A.D. when a complete system of vowel signs was added to the mainly consonantal text of Hebrew Bible, the vowel signs for the words disappeared. R.T.A. Murphy, *New Catholic Encyclopedia*, V. VIII/989.

²¹ Genesis 6/3.

²² Yahwa occurs 6823 times in the HB. First use. Gen. 2/4, 3/4. The proper name of the God whose exclusive worship is demanded by the authors of the Hebrew Scriptures written consonantly as *YHVH*. It is transliterated as "Jehovah, Yahveh, Yahwa" and translated as "lord (*adonai*)", and "host". See Deuteronomy 17/1-3. The original meaning of the name *YHWH* is unknown to modern scholars. Only one Biblical writer, the author of Exodus 3/14, attempted an explanation, by relating the name to the verb "*hayah*" (be, exist). According to genesis 4, Eve knew God by the name of Yahwa.

²³ Exodus 6/2.

²⁴ *The record in the Hebrew Bible about the father and mother of Moses is: "And Amram took Jochebed his aunt as wife; and she bore him Aaron and Moses. And the years of the life of Amram were a hundred and thirty-seven years."* Exodus 6/20.

²⁵ Genesis 24/3, Deut. 32/15-17, Daniel 11/38.

²⁶ Exodus 3/6.

²⁷ *Exodus 3/15. God becomes God of Israel by Moses (Yəhwā 'ēlōhē yisrā'el). Exodus 5/1, 32/27.*

“el”²⁸ also means mighty, strong, prominent, often, and its function corresponds generally to that of *elohim*. El can substitute for *yahwa* as a proper name for the deity of Israel and is thus synonymous with or interchangeable with *’el-yəhwā*.²⁹ The Hebrew word “el” can take definite article and appear as *ha el* “the deity.”³⁰ It can also refer to pagan deities in the form of *’el zār* “strange god”.³¹ Another name the Hebrew Bible used for their deity is “I AM THAT I AM (*’ehəyeh ’āšer ’ehəyeh*).³²

The Hebrew Bible uses the term *lord* (*ādōn*)³³ as a name for deity in two distinct usages, namely, as an honorific title for deity, and as a substitute for deity’s sacred proper name *Yahwa*. As a divine epithet it expressed the sovereign power and dominion of deity and to mean the ultimate Lord, it is mentioned as “before the deity (*’el-pənê hā’ādōn yəhwā*”,³⁴ Lord of all the earth,³⁵ and Lord of lords (*ādōnê hā’ādōnīm*).³⁶

²⁸ *El* was originally a Canaanite god whose name, meaning powerful one, became generic for all god(s) and mighty men in Hebrew. It also is used in reference to deities of other religions, to angels, and to human judges. Unlike *elohim*, *el* has clear antecedents in older Semitic languages. Early documents show that the word *El* was found in Proto-Sinaitic, Phoenician, Aramaic, and Hittite, Amorite texts, and at the top of a list of gods as the Ancient of Gods or the Father of all Gods, in the ruins of the Royal Library of the Ebla civilization, in the archaeological site of Tell Mardikh in Syria dated to 2300 BC. See Frank Moore Cross, *Canaanite Myth and Hebrew Epic*. (Cambridge, Harvard University Press, 1973); Franz Rosenthal, “The Amulet from Arslan Tash”, trans. in *Ancient Near Eastern Texts*, 3rd ed. with Supplement, (Princeton: Princeton University Press, 1969), p. 658; S. David Sperling., *The Encyclopedia of Religion* (New York-London, 1986), V: 6/1-2; James Teixidor *The Pagan God* (Princeton: Princeton University Press, 1977). *El* is linguistically equivalent to the Moslem “Allah,” but the attributes of Allah in Islam are entirely different from those of the God of the Hebrews.

²⁹ *El*’s most common usage is in Numbers 12/13, “How shall I curse God “*mā ’eqqōb lō’ qabōh ’el ūmā*,” Numbers 23/8, “God is not a man (*’el wīkazzēb ūben-’ādām*).” Numbers 23/19.

³⁰ “And He said, I am God, the God of thy father (*ānōkī hā’el ’elōhē ’ābīkā*),” Genesis 46/3.

³¹ Psalms 44/21, and “There shall no strange god be in thee; neither shalt thou worship any strange god (*ō’-yihəyeh bākā ’el zār wəlō’ tīšəṭṭāhəweh b’el nekār*).” Psalms 81/10.

³² “When Moses was sent to Pharaoh, Moses asked God that the people will ask Your name, what shall I say? *elōhīm* said: “I AM THAT I AM (*’ehəyeh ’āšer ’ehəyeh*) as revealed to Moses at the burning bush. Thus shalt thou say unto the children of Israel: I AM (*’ehəyeh*) hath sent me unto you.” Exodus 3/14.

³³ The term *adon*, signifying lord or master, is often used of persons having some kind of superiority, e.g. a husband, as Sarah said for her husband “my lord being old (*’edənā wa’dōnī zāqēn*)” Genesis 18/12, a king 1 Samuel 24/11, and a tribal patriarch Genesis 24/10. *Adonai* used for Abraham as well. Genesis 24/12.

³⁴ Exodus 23/17, 34/23; Isaiah 1/24; Psalms 113, 114.

³⁵ Joshua 3/11, 13.

Ādōn was preferred to Ba'al to express Yahwa's lordship since the latter was used as the proper name of many Canaanite gods.³⁷ In the period of the writing the Scripture the title was frequently linked to the holy name of Yahwa, as it is in "The Lord Yahwa (ādwōn yəhwā) and the Lord Yahwa of hosts (ādōnāy yəhwih səbā'wōt).³⁸ The Prophets thereby emphasized Yahwa's supreme authority and the subjection of Israel to Deity as His servant.³⁹ Adōn was substituted in the plural form with the first person singular possessive suffix, meaning literally "my Lord" as it is in "ādōnāy yəhwih."⁴⁰ This is because Yahwa was treated with growing reverence and respect.

2- Oneness-Unicity of the Deity

The Biblical writers and modern scholars disagree about the period in which the explicit monotheism and monolatry formed in Judaism.⁴¹ Because even Bible mentions time and time again that Israelites worshipped other deities alongside with Yahwa. This is Henotheism.⁴² But the books of the Bible agree that Israel's tenure in its own land depended on the exclusive worship of Yahwa. Hence the exclusive worship of Yahwa, was the religious expression of the political and social factors that brought Israel into existence.

Nonetheless, before the unicity Yahwa had to prove His divinity and superiority over other deities by demonstration of His power over everything. He to proclaim His superiority over other deities, says: "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am Yahwa (*'ānī yəhwā*)."⁴³ Yahwa proves His uniqueness amongst other gods by being successful in bringing the Israelites out of Egypt. He is now the only divinity in control of earthly and heavenly events.⁴⁴ Consequently Yahwa can now be the

³⁶ Deut 10/17, Psalm 136/3.

³⁷ R.T.A. Murphy, *New Catholic Encyclopedia*, v. VIII/988.

³⁸ Isaiah 3/15.

³⁹ Murphy, *passim*.

⁴⁰ As appears in Genesis 15/2.

⁴¹ It took centuries for the Israelites to become monolatrous and monotheistic.

⁴² Henotheism is to mean devotion to a single "God" while accepting the existence of other gods. Henotheism is closely related to the theistic concept of Monolatry, which is also the worship of one God among many.

⁴³ Exodus 12/12.

⁴⁴ *God decides His oneness in the third months after bringing the Israelites out of Egypt by saying to Moses at Sinai on the top of the mountain saying: "Thou shalt have no other gods before me. Thou shalt not bow down thyself to them, nor serve them; for I, Yahwa thy God, am a jealous God" Exodus 20/3-5. God said to Moses: "Ye shall not make beside me gods of silver, and ye shall not make to you gods of*

one God. Isaiah⁴⁵ was the most consistent monotheist, insisting that Yahwa was the sole god in existence.⁴⁶ Deuteronomy clearly proclaims: “Hear Israel: Yahwa our God is one Yahwa.”⁴⁷

3- Description and Attributes of the Deity

Although according to Hebrew Bible, in reality Yahwa’s true nature cannot be known, but straits regarding the characteristic essence and attributes of Him appears in It.⁴⁸ Because Yahwa is known by His attributes, and is so described in the Scripture. As the Israelites becoming monolaterous and monotheistic, the figure of Yahwa began to absorb many of the functions and attributes of the older gods. After having obtained the god *El*’s name, in addition, He attained his “beneficence,” “wisdom” and likewise, Baal’s thunderous voice.⁴⁹

According to Hebrew Scripture Yahwa is usually described in terms of attributes that are related to humans; first of all, they personify Yahwa with masculine traits,⁵⁰ provider, lawgiver-king,⁵¹ most High,⁵²

gold.” Exodus 20/23. “Now I know that Yahwa is greater than all gods; for in the thing in which they acted haughtily [he was] above them.” Exodus 18/11. And now He deserves burnt-offerings: “And Jethro, Moses’ father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses’ father-in-law in the presence of God.” Exodus 18/12.

⁴⁵ The Book of Isaiah is a collection of prophecies from a 300-year period attributed to Isaiah, who may have been a Biblical priest. He received his call to prophesy in the year of King Uzziah’s death (c.742 BC).

⁴⁶ Isaiah 43/10-12, 44/6-8, 45/5-7 etc.

⁴⁷ Deut 6/4.

⁴⁸ Because the Hebrew Bible is not a systematic theological treatise and because not all internal contradictions were removed by its editors, we find major disagreements among the writers about the crucial elements of Israelite faith of concepts of God. S. David Sperling, *The Encyclopedia of Religion*, artcl. “God”, 6/1. The distinction between essence and attributes of God did not surface in Judaism until the more philosophically oriented Middle Ages. Louis Jacob, *New Catholic Encyclopedia*, artcl. “Attributes of God”.

⁴⁹ “The adversaries of the Yahveh shall be broken to pieces; out of heaven shall he thunder upon them: the Yahveh shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.” I Samuel 2/10. Baal is a Northwest Semitic honorific title meaning “master” or “lord” that is used for various gods who were patrons of cities in the Levant, cognate to Assyrian *Bēlu*. It is used as a substitute for Hadad, a god of the rain, thunder, fertility and agriculture, and the lord of Heaven. Hadad was a very important northwest Semitic storm and rain god. Hadad was the son of *El*, who had once been the primary god of the Canaanite pantheon, and whose name was also used interchangeably with that of the Hebrew God, Yahweh. See *Catholic Encyclopedia*, artcls “El”, “Hadad,” and “Baal.”

⁵⁰ This, might be, due to exclude the female divinities. However the Biblical writers did not tolerate Yahveh’s absorption of the attributes of Near Eastern goddesses. They, furthermore, condemned the widespread royal and popular worship of

Majesty,⁵³ Almighty (*Shaddai*),⁵⁴ Supreme Lord (*Adonai*),⁵⁵ Judge,⁵⁶ His knowledge is unlimited, Righteous (*sədəqā*).⁵⁷ Holy (*qādāšwō*).⁵⁸ He hallows.⁵⁹ Gracious⁶⁰ Good,⁶¹ has mercy.⁶² He does justice,⁶³ punishes,⁶⁴ rewards,⁶⁵ Redeemer,⁶⁶ Merciful,⁶⁷ gets angry,⁶⁸ Jealous,⁶⁹ repents,⁷⁰

female deities. It is noteworthy, as a historical reality, that the Northern Kingdom of Israel never had a reigning queen. In Israelites, there were some women prophets, but no female priests. See S. David Sperling, *The Encyclopedia of Religion*, 6/5.

- ⁵¹ Psa. 5/2, 29/10, 44/4, 47/6-8, 48/2, 68/24, 74/12, 95/3, 97/1, 99/4, 146/10; Isa. 5/1, 5, 41/21, 43/15, 44/6; 52/7.
- ⁵² "I will praise Jehovah according to his righteousness, and will sing forth the name of Jehovah the Most High (*yəhwā 'ēbywōn*)." Psalm 7/17-18.
- ⁵³ "Jehovah our Lord, how excellent is thy name in all the earth! who hast set thy majesty (*hwōdākā*) above the heavens." Psalm 8/1.
- ⁵⁴ Many verses in the Old Testament do assert God's omnipotence without actually using the word itself. There are several times in the Bible when Yahveh is called simply "Almighty", and even Yahveh Himself attributes Himself Yahveh describes Himself first time as Almighty. Yahwa said to Jaqob: I am the Almighty (*wayyōmer lwō 'ēlōhīm 'ānī 'ēl šaday*). Genesis 35/11, showing that the Bible supports the belief in an omnipotent God. Some such verses are: Psalms 33:8-9; Genesis 17:1; Jeremiah 32:27.
- ⁵⁵ Adonai mentioned more than 300 times in the Hebrew Bible. Gen. 15/2. Ex. 4/10; Judges 6/15; 2 Sam. 7/18-20; Ps. 8, 114/7, 135/5, 141/8, 109/21-28.
- ⁵⁶ Gen. 18/25.
- ⁵⁷ "For righteous is Yahwa; He loveth righteousness, his countenance doth behold the upright." Psalm 11/7; Exodus 9/27.
- ⁵⁸ "I Yahwa your God am holy." Leviticus 19/2. "For I am Yahwa who brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." Leviticus 11/45. Yahwa frequently reminds His favor to Israelites, by bringing them out of Egypt, and hence deserves to be holy. The attribute "*qadosh*" used for divinities in Ugaritic and Phoenician, usually translated as "holy."
- ⁵⁹ "And he shall not profane his seed among his peoples; for I am Yahwa who do hallow him." Leviticus 21/15.
- ⁶⁰ Moses said to Yahwa: "And now, if indeed I have found grace in thine eyes, make me now to know thy way, that I may know thee, that I may find grace in thine eyes; and consider that this nation is thy people." Ex 33/13.
- ⁶¹ Psalm 100/5
- ⁶² "Thou by thy mercy hast led forth the people that thou hast redeemed; Thou hast guided them by thy strength unto the abode of thy holiness." Exodus 15/13.
- ⁶³ Genesis 30/6.
- ⁶⁴ "And Yahwa smote the people, because they made the calf, which Aaron had made." Exodus 32/35.
- ⁶⁵ Saving the nations, as did for Noah. Multiplying the human-seed of whom He is pleased, as did for Abraham (Abram). Genesis 13/16, 22/17.
- ⁶⁶ Job 19:25.
- ⁶⁷ "And Yahwa passed by before his face, and proclaimed, Yahwa God merciful (*rakhūm*) and gracious, slow to anger, and abundant in goodness and truth." Exodus 34/6.

glorifies Himself,⁷¹ smites,⁷² Savior,⁷³ Refuge,⁷⁴ Father (*'ābīnū*).⁷⁵ The Self-Existent One.⁷⁶ The First and the Last,⁷⁷ Everlasting.⁷⁸

All the names and attributes are to prove and to persuade the people that Yahwa can do whatever He wants. He is all-Powerful,⁷⁹ that, in some sense, He is able to do anything He desires within His universal state. The omnipotence of Yahwa is the prevailing doctrine of HB, as it indeed must be in any monotheistic religion. All the peoples of the earth are regarded as nothing. Daniel wrote: "He does as He pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to Him: 'What have you done?'"⁸⁰ Yahwa has the *will* to do what He desires. He does what He says He will do.⁸¹ He has the *knowledge* required to rule over all. He knows what is going on, and

⁶⁸ "And Yahwa said to Moses, I see this people, and behold, it is a stiff-necked people. And now let me alone, that my anger may burn against them, and I may consume them; and I will make of thee a great nation." Exodus 32/9-10. "And Aaron said, Let not the anger of my Lord burn! Thou knowest the people, that they are [set] on mischief." Exodus 32/22.

⁶⁹ Ex. 20/5, 34/14; Isa. 9/7; Zech. 1:14, 8/2. "For I, Yahwa thy God, am a jealous God." Deut.5 /9. Yahwa is frequently referred as a jealous god. This is borrowed from Babylonian text, where the goddess Sarpanitum is described by the identical term.

⁷⁰ Genesis 6/5-6; "And Yahwa repented of the evil that he had said he would do to his people." Exodus 32/14.

⁷¹ *Glorifies Himself in Pharaoh and in all his host etc.. Exodus 14/17.*

⁷² Deut 7/2.

⁷³ Isa 43/3.

⁷⁴ "And Yahwa will be a refuge to the oppressed one, a refuge in times of distress." Psalm 9/9, 10/1.

⁷⁵ 2 Sam. 7/14-15; Psa. 68/5; Isa. 63/16, 64/8; 1 Chron. 29/10. Yahwa said: I will be his father, and he shall be my son." 1Chr 17/14.

⁷⁶ Ex.chp. 3.

⁷⁷ Isa. 44/6, 48/12.

⁷⁸ Gen. 21/33; Psa. 90/1-3, 93/2; Isa. 26/4.

⁷⁹ Job 32/8; Psalms 91/1. Job is one of the books of the Hebrew Bible. The book is of unknown authorship and date, although many scholars assign it to a time between 600 BC and 400 BC. It is a lament in narrative form, the subject is the problem of good. Psalms or Psalter, book of the Bible, a collection of 150 hymnic pieces. Since the last centuries BC, this book has been the chief hymnal of Jews, and subsequently, of Christians. The hymns are of varying dates. Theists say that there are many things God cannot do. For example, Augustine claims that God is unable to die or to be deceived. He gives a lengthy list of things God cannot do, in *Summa Contra Gentiles*. See Augustine, *City of God*, trans. Gerald Walsh (New York, 1958), p. 10/109. Anselm adds that God cannot be corrupted, or tell lies, or make the true into the false. See Anselm *Proslogion*, trans. M. J. Charlesworth (Notre Dame, 1979), p. VII/1979.

⁸⁰ Daniel 4/35.

⁸¹ Isaiah. 46/9, 10; 55/11.

exactly what needs to be done. He knows the past, present, and future perfectly. He is omniscient.⁸²

The HB prohibits imagery and the physical depictions of all divine images,⁸³ but still Yahwa is often described humanlike⁸⁴ with a face,⁸⁵ a back,⁸⁶ having arms,⁸⁷ a powerful hand,⁸⁸ and fingers,⁸⁹ and legs,⁹⁰ Seeing⁹¹ He is a warrior;⁹² He fights,⁹³ He speaks.⁹⁴ He is a doctor,⁹⁵ a Shepherd.⁹⁶ He is in the Heavens.⁹⁷ Isaiah says that Yahwa is indescribable, but dresses Him in armor and a helmet.⁹⁸ Deuteronomy justifies this prohibition by appeal to Israel's experience at Sinai, where they heard Yahwa but did not see Him.⁹⁹ Hebrew images of Yahwa as such, borrowed from the figure of Baal, the thunder god. Images of gods

⁸² Genesis 22/11, 3/4; Psa 139/4, 5, 11.

⁸³ Exodus 20/4, 34/17; Deuteronomy 4/15-17, 5/8; Isaiah 40/18. Exodus is the book of the Bible, 2d of the 5 books of the Law (the Pentateuch or Torah) ascribed by tradition to Moses. The book continues the story of the ancestors of Israel in Egypt. Deuteronomy book of the Bible, literally meaning "second law," last of the five books (the Pentateuch or Torah). Deuteronomy purports to be the final words of Moses to the people of Israel on the eve of their crossing the Jordan.

⁸⁴ Genesis 1/27, 18/2.

⁸⁵ Exodus 33/20.

⁸⁶ Exodus 33/ 23.

⁸⁷ Deuteronomy 32/40.

⁸⁸ Exodus 13/3. "And Israel saw the great power [with] which Yahwa had wrought against the Egyptians; and the people feared Yahwa, and believed in Him, and in Moses his bondman." Exodus 14/31. "Thy right hand, Yahwa, is become glorious in power: Thy right hand, Yahwa, hath dashed in pieces the enemy." Exodus 15/6. He that hath blameless hands and a pure heart. Psalm 24/4.

⁸⁹ "And He gave to Moses, when he had ended speaking with him on mount Sinai, the two tables of testimony, tables of stone, written with the finger of God." Exodus 31/18. "And the tables [were] God's work, and the writing was God's writing, engraven on the tables." Exodus 32/14.

⁹⁰ Nahum 1/3, Zechariah 14/4.

⁹¹ Gen. 16:13.

⁹² Moses said: "Yahwa is a man of war." Exodus 15/3; Psalms 24/8.

⁹³ Exodus 14/14.

⁹⁴ "And Yahwa said to Moses, Thus shalt thou say to the children of Israel: Ye have seen that I have spoken with you from the heavens." Exodus 20/22.

⁹⁵ "I am Yahwa who healeth thee." Exodus 15/26.

⁹⁶ David says: "Yahwa is my shepherd." Psalm 23/1.

⁹⁷ "Yahwa looketh from the heavens; he beholdeth all the sons of men." Psalm 33/13.

⁹⁸ "And He put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on garments of vengeance [for] clothing, and was clad with zeal as a cloak." Isaiah 59/17.

⁹⁹ Deuteronomy 4/15ff.

in human and animal form are well known in Egyptian and Canaanite religions.¹⁰⁰

II- THE SOVEREIGNTY of the DEITY in the HEBREW BIBLE

Sovereignty is a political term in its real meaning of the sense, meaning **to have supreme or final authority in a community and a state, that is its rules override the rules of any other power.** It embraces the exclusive right to exercise supreme political that is; executive, legislative and judicial authority over a geographic region, group of people, or oneself.¹⁰¹ Sovereignty, even if not was yet then, a formulated terminology and concept, it has always been extant, especially as a divine sovereignty in all religions and polytheism,¹⁰² and

¹⁰⁰ S. David Sperling, *The Encyclopedia of Religion*, V. 6/6.

¹⁰¹ Jean Bodin (1530-1596) is considered to be the modern initiator of the concept of political sovereignty in secular meaning, stating sovereignty is absolute, thus indivisible. The political philosophers seems to have at least two distinct sovereignty; external and internal. External sovereignty is possessed by the political bodies in relation to other such bodies. This sovereignty implies the recognition of a state as having rights of jurisdiction over a particular people and territory. Internal sovereignty is possessed by political body in relation to a society that falls under its government. Sovereignty in this sense lies in supreme command over a civil society, and it has *de jure* (legal) aspect, as well as *de facto* (coercive) aspect. Legal sovereignty vests in that person, office or body whose decisions cannot legally be challenged in the court. Coercive sovereignty vests in that person, office or body which controls the powers exerted and enforced in the name of government. A. A. North, *New Catholic Encyclopedia* (Washington, 1981), V, XIII/487; Alfred E. Garvie, *Encyclopedia of Religion and Ethics* (New York, 1981), V, XI. In politics, sovereignty consists of authority and power. Authority (Latin *auctoritas*) used in Roman law as opposed to power (*potestas* and *imperium*) is often used interchangeably with the term "power". However, their meanings differ. "Power" refers to the ability to achieve certain ends, 'authority' refers to the legitimacy, justification and right to exercise that power. Political power (*imperium* in Latin) is a type of power held by a person or group in a society. Officially, political power is held by the sovereigns; holders of sovereignty. Roger Struton, *A Dictionary of Political Thought* (Berkshire, 1982), 32, 366, 441.

¹⁰² Divine sovereignty can be seen in polytheism as well. In there we may speak of the monarchical divine sovereignty of one god who is more or less exalted above the others. In Chinese religion Tien or Shang Ti possesses an absolute pre-eminence over all gods and spirits. In Vedic religion the gods in succession are exalted by the worshippers in the type of piety. Even in Zoroastrian dualism Ahura Mazda is assured of final triumph. A similar monarchy position was attained among the Babylonian gods by Marduk, and the Assyrian by Ashur. The composite deity among Re was in like manner exalted in Egyptian theology in the form of idolatry. Tendency to raise one god over others may be regarded as the movement from polytheism towards monotheism. In the monotheistic religions the divine sovereignty means not exaltation above other gods, but complete power over nature and man in the form of monolatry. See Alfred E. Garvie, *Encyclopedia of Religion and Ethics*, XI/757.

particularly in the Semitic Scriptures.¹⁰³ Every monotheistic religion and Scripture must affirm the divine sovereignty and declare that all political sovereignty, even secular, must ultimately belong and derive from God. According to them the divine sovereignty means not exaltation their gods only above other gods, but their complete power over nature and humankind. Our subject matter is the divine, that is Yahwa's sovereignty in the monotheistic Scripture of Hebrew Bible.

A-Sovereignty of the Deity

The Hebrew words "*malkuth* or *mālekhet* in Hebrew" and "*malkutha* in Aramaic is to be translated as "sovereignty and kingdom" and are used synonymously. "Yāhwā has established His throne (*kisā*) in the heavens; and His sovereignty (*ūmalākūt*) rules over all."¹⁰⁴ The sovereignty (*melukhah*) belongs to Yahwa."¹⁰⁵ The sovereignty or kingdom (*Malkuth*) of Yahwa means, as the sole sovereign His exclusive right to exercise supreme political; that is executive, legislative and judicial authority over a geographic region and a group of people. HB clearly propounds Yahwa's functions of these: "For Yahwa is our judge (*šōfētēnū*), Yahwa is our lawgiver (*mākhōqāqēnū*), Yahwa is our king (*mābkēnū*); He will save us."¹⁰⁶ The advent of the final kingdom of Yahwa will be a source of great joy, not only for Israel, Sion¹⁰⁷ and the cities of Juda,¹⁰⁸ but also for the heavens and the earth, and will bring perfect joy to the whole world.¹⁰⁹ This is a heavenly character of Yahwa's eschatological reign. His dominion is universal that shall not be taken away: "And there was given Him dominion (*ūmalākū*), and glory, and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom which shall not be destroyed."¹¹⁰

¹⁰³ The word "sovereignty" became popular in theological usage after John Calvin, French Reformer, 1509-1564. A.A. North, *New Catholic Encyclopedia*, V:XIII, 487.

¹⁰⁴ Ps. 103/19; Dan 7/27.

¹⁰⁵ Psalms 22/28.

¹⁰⁶ Isaiah 33/22.

¹⁰⁷ Sion-Zion Sunny; height, one of the eminences on which Jerusalem was built. It was the south-eastern hill of Jerusalem. When David took it from the Jebusites he built on it a citadel and a palace, and it became "the city of David." In the books of Psalms and Isaih Zion was sometimes used to denote Jerusalem in general, and sometimes God's chosen Israel.

¹⁰⁸ Ps 95 (96)/8.

¹⁰⁹ Ps 95 (96)/11; 96 (97)/1; 97 (98)/7.

¹¹⁰ Daniel 7/14. Daniel book of the Bible. It combines "court" tales, perhaps originating from the 6th cent. BC, and a series of apocalyptic visions arising from the time of the Maccabean emergency (167-164 BC).

1- Creation-Founding a State

The sovereignty of Yahwa rests upon the fact of His oneness and upon the fact of creation. It may be said to consist, first of all, in the right of dominion and rule over all and in the fact of universal possession. The Psalm sounds this note succinctly: "The earth is the Lord's, and the fulness thereof."¹¹¹ In the formula of Melchizedek and of Abraham, he is the "possessor of heaven and earth."¹¹² This simply refers to the fact that all things are under His rule and control, and that nothing happens in this Universe without His direction or permission.

The legitimacy of His Sovereignty is justified by creating the universe and the humanbeing. This is the basis of the Semitic political theory. His is, the origination of all the existence; this universe and the Next World by the fiat of Him: "In the beginning *Elohim* created the heavens and the earth."¹¹³ He is the first and the last, the Alpha and Omega. That is He created His kingdom, the universe; His state: "Then He laid the foundations and founded His state." Hence He has the right to have sovereignty in His geographic region, His domain,¹¹⁴ then making it suitable for the creatures to live.¹¹⁵ Like an absolute sovereign *Elohim* creates by giving orders, and it begets. His hands stretched out the universe Then *Yahwa Elohim* started to create man, as His subject-people of His state.¹¹⁶ This humanbeing must start and be based on Adam. Therefore the humankind of Adam have no excuse for not submitting to Yahwa and following His straight path. He deserves to be a king also because He feeds His people.¹¹⁷ The fact that creation distinguishes Yahwa as the true God from the other gods.¹¹⁸

2- Delegation of Sovereignty; Divinial Kingdom on the Earth

Delegation of sovereignty by Yahwa means establishment of divinial kingdom on the earth by indirect rule. This makes the divinial sovereignty as humane: "Most High ruleth in the kingdom of men, and

¹¹¹ Ps. 24/1.

¹¹² Gen. 14/19, 22.

¹¹³ Genesis 1/1.

¹¹⁴ Genesis 1/1; 2 Kings 19/15; Job 26/13; 38/4; Prov. 3/19; Isa. 42/5; 44/6; 45/12; 66/2; Jonah 1/9.

¹¹⁵ Genesis 1/29, 30.

¹¹⁶ Genesis 2/7.

¹¹⁷ Genesis Chapter 1.

¹¹⁸ Traditions of the creation of the gods are found among the records of ancient Eastern nations. A peculiar interest belongs to the traditions of the Accadians, the primitive inhabitants of the plains of Lower Mesopotamia. These have been brought to light in the tablets and cylinders which have been rescued from the long-buried palaces and temples of Assyria. They bear a remarkable resemblance to the record of Genesis.

giveth it to whomsoever He will.”¹¹⁹ The basic reason for authorizing man by delegating political authority is: “And Yahwa said, Let us make man in our image, after our likeness; and let them have dominion.”¹²⁰ The ruling Yəhwā elects people to become His “kingdom” although all the world was His.¹²¹

He delegates power to prophets or prophet-kings or priests as His deputy or vicegerent, which He speaks and acts through them. These personalities get the credit amongst their people, of being the persons who can speak to Yahwa, and Yahwa speaks to them.¹²² The Deity-king has prophets also as the social voice of His authority. Yahwa speaks and rules through His representatives He chose and through the covenants He makes with His people, the most important being the Mosaic covenant instituted on Mount Sinai.¹²³ The kings and envoys can only be chosen by Yahwa.¹²⁴ They are the sons of Yahwa¹²⁵ and were annointed by Him.¹²⁶

The Biblical prophets were not religious personalities such as priests. They wanted a revolution to change the established system, both the religious and the political. They had no power but used God’s power. The oracles of the peophets are the pronouncements of His royal majesty.¹²⁷ Hence God’s first and foremost aim is to make the prophets accepted by the people. Prophets urge the people to obey Yahwa, but this obedience is abstract. Therefore by obeying Yahwa people obey the prophets and this makes it a concrete obedience. Yahwa ordered the peophets to be acting as a ruler at the same time, by commanding the people to obey Him. “And Moses cried to Yahwa, saying, What shall I do with this people? Yet a little, and they will stone me!”¹²⁸ Yahwa said to Moses: “And now go, lead (*mal’ākhi*) the people whither I have told thee.”¹²⁹ In this meaning the term kingdom appears first time when

¹¹⁹ Isa. 54/5; Dan. 4/17, 25.

¹²⁰ Geneis 1/26; 3/5.

¹²¹ Deut. 7/6-8.

¹²² This stance enables the prophets to be the charismatic leaders of their people.

¹²³ Exd 19/5; Deut 4/5.

¹²⁴ Deut 17/14.

¹²⁵ 2 Sam 7/14.

¹²⁶ 1 Sam 24/10; Psalm 89/39.

¹²⁷ Jer 46/18; 48/15; 51/57. Jeremiah; comprising a collection of prophetic oracles attributed to Jeremiah, a prophet who preached (c.628-586 BC) in Jerusalem under King Josiah and his successors.

¹²⁸ Exodus 17/4.

¹²⁹ Exodus 32/34.

Yahwa said to Moses: “And ye shall be to me a kingdom (*mālekhet*) of priests, and a holy nation.”¹³⁰

The principal concern of every vassal treaty was to secure the sole allegiance of the vassal to his suzerain. All the political powers other than Yahwa’s is subsidiary and they are bound to obey Him. The prophets has to acknowledge Yahwa’s sovereignty. Moses said: “Thine, O Yəhwā is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom (*hamma mālākā*), O Yəhwā, and thou art exalted as head above all.”¹³¹ Yahwa appointed and said to David: “But I will settle him in mine house and in my kingdom (*mābākūtī*) for ever; and his throne (*kisā*) shall be established for evermore.”¹³² David said: “And of all my sons; He hath chosen Solomon¹³³ my son to sit upon the throne¹³⁴ of the kingdom of Yahwa (*al-kissē’ mābākūt yəhwā*) over Israel.”¹³⁵ God commands to the prophets and they accomplish. Prophets do whatever they do under the command of God, as is the case for Moses in behaving to Pharaoh and Israelites.¹³⁶ Moses do what God commanded him: And Aaron and his sons did all things that Yahwa had commanded by the hand of Moses.¹³⁷

¹³⁰ Exodus 19/6.

¹³¹ 1 Chron. 29/11.

¹³² 1 Chr. 17/14.

¹³³ Solomon means Peaceful, (Heb. Shelomoh), David’s second son by Bathsheba, i.e., the first after their legal marriage (2 Sam. 12). He was probably born about 1035 B.C. (Ch1 22/5; 29/1) in Jerusalem. He succeeded his father on the throne in early manhood, probably about sixteen or eighteen years of age and reigned over Israel from about 970 to 928 BCE.

¹³⁴ The throne of Solomon is described at length in 1 Kg 10/18.

¹³⁵ 1 Chr 28/5. Israel The name conferred on Jacob after the great prayer-struggle at Peniel (Gen 32/28), because “as a prince he had power with God and prevailed.” This is the common name given to Jacob’s descendants. The whole people of the twelve tribes are called “Israelites,” the “children of Israel” (Jos 3/17; Jos 7/25; Jdg 8/27; Jer 3/21), and the “house of Israel” (Exo 16/31; 40/38). This name Israel is sometimes used emphatically for the true Israel (Psa 73/1; 45/17; 49/3). After the death of Saul (Tālūt) the ten tribes arrogated to themselves this name, as if they were the whole nation (2 Sa 2/9, 10, 17, 28; 3/10, 17; 19/40), and the kings of the ten tribes were called “kings of Israel,” while the kings of the two tribes were called “kings of Judah.” After the Exile the name Israel was assumed as designating the entire nation.

¹³⁶ Exodus 6.

¹³⁷ Leviticus 8/36.

Through the prophets Yahwa delegates political power also to rulers and priests chosen by Himself, other than the prophets.¹³⁸ That is Prophets appoints them with the authority delegated to them by Yahwa: “And Moses chose able men out of all Israel, and made them heads over the people.”¹³⁹ “Moses appointed his brother Aaron as priest.”¹⁴⁰ Through this people Israel was chosen to be “a kingdom (*lī mamālekhet*) of priests and a holy nation”¹⁴¹ to represent God before the world¹⁴² and to be “a light to the nations.”¹⁴³ As the Levites¹⁴⁴ were priests of Israel, so Israel was to be a kingdom of priests for the world.¹⁴⁵

Yahwa authorises these rulers and priests with a covenant¹⁴⁶ made between them and Him.¹⁴⁷ “And it shall come to pass, if ye hearken to

¹³⁸ In Ancient Near East the kings were usually also priests of the deities. In Egypt the king was “the priest,” and all the priests served in the king’s name. In the Hitite kingdom the sovereign was the “high priest.”

¹³⁹ Exodus 18/25.

¹⁴⁰ Exodus 28/1.

¹⁴¹ Ex. 19/5-6.

¹⁴² Deut. 7/6-8.

¹⁴³ Isa. 42/6; 49:6.

¹⁴⁴ Levite is a member of the Hebrew tribe of Levi. Levi was the third son of Jacob and Leah, and the founder of the Israelite Tribe of the levites. In the Book of Genesis (46/11), Levi is described as having fathered three sons; Gershon, Kohath, and Merari. Kohath’s son Amram was the father of Miriam, Aaron and Moses. The descendants of Aaron; the *Kohanim* (Priests), had the special role as priests in the Tabernacle in the wilderness and also in the Temple in Jerusalem. The Tribe of Levi served particular religious duties for the Israelites and had political responsibilities as well. Levites’ principal roles in the Temple included singing Psalms during Temple services, performing construction and maintenance for the Temple, serving as guards, and performing other services. In return, the landed tribes were expected to give tithe to the Levites. The Levites were the only one of the Israelite tribes who received cities but no tribal land when Joshua led the Israelites into the land of Canaan. See Michael Zarlengo, *Tabernacle Gifts*. (Dallas, Texas: Michael Zarlengo Publishing, 2005).

¹⁴⁵ Daniel 7/27.

¹⁴⁶ Covenant meaning a solemn contract, oath, or bond, is the customary word used to translate the Hebrew word *berith*, (Standard Hebrew *bərit*) as it is used in the Hebrew Bible, thus it is important to all Abrahamic religions. In a religious context, covenants have been made by God with humanity. Yahwa made a covenant with Abraham that He would bless Abraham’s descendants making them more numerous than the stars. Genesis 8/9 God made a covenant with most of the Israelite prophet-kings. The *Davidic covenant*, found in 2 Samuel 7, establishes David and his descendants as the rightful kings of Judah. In Christian theology, the Davidic covenant is an important element of Jesus’s claim to be the Messiah. Yahwa’s covenants with the Israelites are foundational to the Torah, as well as to the Tanakh in general, and form the grounds for the claim that the Israelites are Yahwa’s “chosen people.” According to the terms of these covenants, the Israelites were told that they must worship Yahwa and obey His Commandments in order to receive spiritual and temporal blessing and avoid

these ordinances, and keep and do them, that Yahwa thy God will keep with thee the covenant and the mercy which he swore unto thy fathers.”¹⁴⁸ That is this type of rulers are not responsible to the people, but only to Yahwa. Only Yahwa can punish for if they break the covenant, by removing them from His favor.¹⁴⁹ “Yahwa has appointed him as a ruler over his people; for thou (Saul-Tâlût) hast not kept what Yahwa commanded thee.”¹⁵⁰ The ruler yahwa appointed must be the ruler of justice, a suppressor of iniquity.¹⁵¹ This means that the worldly kingdom of Israel is Yahwa’s and the political throne is of His.¹⁵²

In Nathan’s vision concerning David and his dynasty, the prophert speaking in the name of the Lord, says about each of the future kings of David’s line, “I will be to him for a father, and he shall be to me for a son.”¹⁵³ “You are my son, this day I have begotten you.”¹⁵⁴ “Your throne

exposure to the effects of the curse. More specifically, a covenant, in contrast to a contract, is a one-way agreement whereby the covenantor is the only party bound by the promise. God delegates authority of kingship on the earth on a king with a covenant made between Him and the anointed king. A covenant, in its most general sense, is a solemn promise to do or not do something specified. This covenant does not represent an election of the king, nor a limitation of his rule. It is essentially a religious covenant, and the limitation of the king’s authority consists the king’s duty to observe the law of the Lord Deut 17/19ff; cf. 1 Kings 3/14.

¹⁴⁷ Psalms 132. Covenant is a limitation of king’s authority consists of king’s duty to observe the Law of the Lord. The concept of a covenant of kingship is clearly expressed in Psa 132/11-12 “The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.” “And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, in keeping my statutes and my commandments, as David my servant did, that I will be with you, and build thee a lasting house, as I built for David, and will give Israel unto you.” I King 11/38.

¹⁴⁸ Deut. 7/12.

¹⁴⁹ I Samuel 13/14; Dan 7/27.

¹⁵⁰ I Samuel 13/14. According to the first book of Samuel, due to his disobedience to God, Saul’s reign was curtailed and his kingdom given to another dynasty. David and Saul had earlier become bitter enemies. The Bible portrays Saul as having died in battle against the Philistines; David in this war had sided with the Philistines against Saul.

¹⁵¹ Isa 9/6-11 etc.

¹⁵² David said: “And of all my sons, Hhe has chosen Solomon my son to sit upon the throne of the kingdom of Yahwa over Israel.” I Chron 28/5. “And Solomon sat on the throne of Yahwa as king instead of David his father, and prospered; and all Israel obeyed him.” I Chron 29/23. “Blessed be Yahwa thy God, who delighted in thee, to set thee on his throne, to be king to Yahwa thy God! Because thy God loved Israel, to establish them for ever, therefore did he make thee king over them, to do judgment and justice.” II Chronicles 9/8.

¹⁵³ II Samuel 7/14.

is God's one is for ever and ever."¹⁵⁵ Religious concept in Biblical Israel regarded the delegated king as a son of God, as a divine figure.

3- Anointment

Anointing a king was equivalent to crowning him.¹⁵⁶ Hence As the human successor kings are done by their predecessors Yahwa anointed the personalities He delegated ruling power. Prophets were anointed and called "the anointed one "messiah" (*māšīhō*).¹⁵⁷ Among the Hebrews, the act of anointing was significant in consecration to a holy or sacred use.¹⁵⁸ "And shalt take the anointing oil, and pour it on his head, and anoint him, and with sacrifice."¹⁵⁹ "And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, on his garments, and on his sons, and on his sons' garments with him; and hallowed Aaron, his garments, and his sons, and his sons' garments."¹⁶⁰

Yahwa's vassal kings, high priest,¹⁶¹ and other sacred vassals were also anointed by Him during their induction.¹⁶² Yahwa said: "And I have anointed my king (*malēkī*) upon Sion, the hill of my holiness (*qādōšī*)."¹⁶³ Cyrus¹⁶⁴ is His anointed to fulfil His purpose.¹⁶⁵ Thus David was anointed as king by the prophet Samuel.¹⁶⁶ The kings of non-Davidic descent were deemed legitimate monarchs provided they were appointed by a prophet, fought in the battles of the land, and conducted in

¹⁵⁴ Psalms 2/7-8.

¹⁵⁵ Psa 45/7.

¹⁵⁶ 1 Samuel 16/13; 2 Samuel 2:4, etc..

¹⁵⁷ 1 Kings 19/16; 1 Chronicles 16/22; Psalm 105/15.

¹⁵⁸ Exodus 30/26; Leviticus 4/3-5, 4/16; 6/20; Psalm 132/10.

¹⁵⁹ Exodus 29/7, 11.

¹⁶⁰ Leviticus 8/30.

¹⁶¹ Exodus 29/29; Leviticus 4/3.

¹⁶² Psalm 2/2.

¹⁶³ Psalm 2/6.

¹⁶⁴ Cyrus II of Persia and Cyrus the Elder (590 or 576-530 BC), was the founder of the Persian Empire under the Achaemenid dynasty. As leader of the Persian people in Anshan, he conquered the Medes and unified the two separate Iranian kingdoms; as the king of Persia, he reigned over the new empire from 559 BC until his death

¹⁶⁵ Is. 45/1.

¹⁶⁶ Samuel is an important leader of ancient Israel in the Book(s) of Samuel in the Hebrew Bible. He was the last of the Hebrew Judges and the first of the major prophets who began to prophesy inside the Land of Israel. According to the text of the Book(s) of Samuel, he also selected/anointed the first two kings of the Kingdom of Israel; King Saul and King David. Around 1025 BCE Samuel anointed Saul ben Kish from the tribe of Benjamin as the first king of the Israelites, supposedly in 1020 BCE. His successor as the second king of Israel, David c.1006 BC, was responsible for consolidating the monarchy and creating the first Hebrew state.

accordance with the precepts of the Torah. Whereas kings of Davidic descent were anointed with olive oil, the others were anointed with balsam oil.

B-The Sovereign in The Hebrew Bible

Sovereignty is held by a sovereign¹⁶⁷ who is the supreme ruling, lawmaking and judgement authority, subject to no other. This authority usually was a king during the compilation of the Hebrew Bible. The term king (*melekh*) in this Scripture is very generally used to denote one invested with authority, whether extensive or limited¹⁶⁸ for the supreme sovereign.¹⁶⁹ It has been used for Jaqob,¹⁷⁰ for the king of Palestine,¹⁷¹ and Egypt, as for Yahwa.¹⁷²

I- Sovereign Deity

Since the compilation of the Hebrew Bible stretched more than a millennium, occurrence of development and replacement of the term kingship of Yahwa is inevitable. But our interest lies within the political kingship of Him, not the changes in the concept. The theme of “Yahwa, the ruling Lord” is running throughout the HB. The Hebrew concept of Yahwa is a King.¹⁷³ That is Yahwa is a King-God. This concept is

¹⁶⁷ *Basileus* is the Greek concept for “Sovereign” which designates who has the *auctoritas*, which is to be distinguished from simple *imperium*, retained by *archons* (or magistrates).

¹⁶⁸ 1 Sa 8/7; Isa 33/22.

¹⁶⁹ Melekh “King” Psa. 5/2, 29/10, 44/4, 47/6-8, 48/2, 68/24, 74/12, 95/3, 97/1, 99/4, 146/10; Isa. 5/1, 5, 41/21, 43/15, 44/6; 52/7, 52/10.

¹⁷⁰ “And kings (*ūmalākhīm*) shall come out of thy loins.” Genesis 35/11.

¹⁷¹ Genesis 26/1.

¹⁷² Exodus 1/8.

¹⁷³ The term “king” in the Biblical frame of reference is similar to the Ancient Near East, where generally a governor and a ruler is designated, usually the sole authority over his subjects. This term is used to designate the rulers of great empires such as Egypt, Assyria, and Persia; rulers of nation-kingdoms such as Moab, Edom, and Israel; and the rulers of city-states, such as Tyre, Hazor, and Jericho. Occasionally the term “king” is used to designate a tribal chief, or the chief of tribes. Although the status of the monarch and the concept of monarchy are not identical in the various cultures, but the general notion of the nature of monarchy and of the figure of the king in the various cultures of the Ancient Near East have much in common. All shared the view that there was a direct relationship between the king and the deity. In many of the Ancient Near Eastern cultures the monarch was seen as part of the eternal order. In Egypt the monarchy was regarded as an essential element in the order of creation. The monarchy was divine, as the natural order of things is divine. In Mesopotamia, in the view that finds expression in the Sumerian kings list, the monarchy was introduced from heaven.

asserted most frequently in the Psalms.¹⁷⁴ King is applied to Yahwa by the earliest literary prophets during the 8th and 7th centuries BC, such as Amos, Hosea and Isaiah. In there Yahwa is given a universal kingship based on His creation and conservation of the universe as well as His guidance of its history to an ultimate destiny. For example Isaiah's¹⁷⁵ vision of Yahwa as king appears as: "For mine eyes have seen the King, (*melekhā*) Yahwa of hosts."¹⁷⁶ "Yahwa is King for ever and ever (*yəhwā melekhā 'wōlām wā'ed*)."¹⁷⁷ "Who is this King of glory? Yahwa strong and mighty."¹⁷⁸

Yahwa's universal kingship (*malkuth*) has been used in two basic usages; as king of gods¹⁷⁹ and the world, and king of Israel. According to Hebrew Bible the first community of Yahwa, symbolized by Noah's ark, the selection of Sion and the Temple was only a foreshadowing of another community; the new, universal kingdom. Union with Yahwa, originally the prerogative of the children of Abraham became the inheritance of all men,¹⁸⁰ "For Yahwa is a great god, a great king over all the gods,"¹⁸¹ and over the world.¹⁸² These phrases implies that Yahwa is

¹⁷⁴ Psalms 47, 93, 97. To a certain extent, that Tanakh shared the idea common in the ancient Near East that their deity was a king over his people. In the religions of the Ancient Near East the creator-god was generally regarded as "king," both over the world, which was his creation, and over his fellow gods in the pantheon. In Ancient Egypt all the theological schools considered "kingship" as beginning with creation. The worshippers of god Ptah gave him the title of king, while those who ascribed the creation of the world to god Ra spoke of him as the first king of Egypt. In ancient Mesopotamia, as known the creation epic, called Enuma Elish, Marduk, the god who brought the world out of chaos, was given the royal dignity that until then had belonged to Anu, the god of the heavens.

¹⁷⁵ Isaiah is the prophetic book of the Bible. It is a collection of prophecies from a 300-year period attributed to Isaiah, who may have been a priest. Some scholars argue that a long-lived "school" of Isaiah preserved his oracles and supplemented them in succeeding centuries. He received his call to prophesy in the year of King Uzziah's death (c.742 BC).

¹⁷⁶ Isaiah 6/5.

¹⁷⁷ Psalm 10/16.

¹⁷⁸ Psalm 24/8.

¹⁷⁹ In a pantheon, one god can emerge as supreme. Fore example, Enlil, the tutelary god of Sumerian Nippur, who becomes "lord, king, the judge of the universe. Or the Egyptian deity Amun-Re who is the chief lord, and father of the gods, as well as creator of life. Or through the acclamation of one god as king by the others for his victory over the powers of chaos. See J. B. Pitchard, ed. *Ancient Near Eastern texts relating to the Old Testament* (princeton, 1969).

¹⁸⁰ M.J. Cantley, *New Catholic Encyclopedia* VIII/193.

¹⁸¹ Psa 95/3, Jud 8/23, I Sam 8/7, Isaiah 41/21. Psalms or Psalter, book of the Bible, a collection of 150 hymnic pieces. Since the last centuries BC, this book has been the chief hymnal of Jews, and subsequently, of Christians.

aking over the all created order. In the Psalms (*mizəmwōr*) of David (c.1005–970 BC)¹⁸³ Yahwa also is given the title of “my king”: “Hearken unto the voice of my cry, my King (*maləkī*), and my God (*wē’lōhāy*): for unto thee will I pray.”¹⁸⁴

In Leviticus Yahwa verbatimly repets that He is the God of Children of Israel: “And Yahwa spoke to Moses, saying: Speak unto the Children of Israel, and say unto them, I am Yahwa your God (*’ānī yəhwā ’ēlōhēkem.*)”¹⁸⁵ Yahwa is called the king of Israel¹⁸⁶ first and foremost because it is only a result of His protection that Israel exists as a nation and is assured of political independence from its neighboring enemies.: “Thus saith the Lord (*yəhwā*) the King of Israel (*yəhwā melekə-yisārā’ēl*).”¹⁸⁷ Because Yəhwā, not only He is “the creator of Israel: “I am the Lord, your Holy One, the creator of Israel, your King,”¹⁸⁸ but also because He is the bringer of peace and salvation to Sion¹⁸⁹ Historically, Yahwa being called as “king of Israel” appears in the Hebrew Bible toward the end of the Babylonian Exile (c. 587 BC). Although God (*Yhwh*) is particularly Israel’s King, in truth His kingdom is worldwide. That is Yahwa of Israel’s sovereignty is over all the other gods and kings.

¹⁸² Psalms 47/3, 93/1, 97/1. According to the scholars of the Hebrew Bible, Its writers borrowed the term king for YHWH from surrounding cultures. The gods of Assyria and Mesopotamia such as Marduk and Ashur were regularly spoken as kings in relation to their own peoples and to the rest of the world. Like these gods, YHWH as king was the divine enforcer of justice and equity, guardian of the rights of the defenseless widow and orphan. Like them as well he controlled the nations of the world and regulated their movements for the benefits of the people to whom he was chosen. S. David Sperling, *The Encyclopedia of Religion*, V. 6/6.

¹⁸³ David (c.1005–970 BC) was the second king of the united Kingdom of Israel. He is traditionally credited with the authorship of many of the Psalms. His life and reign, as recorded in the Hebrew Bible's books of Samuel (from 1 Samuel 16 onwards) and Chronicles, have been of central importance to Jewish and Western culture.

¹⁸⁴ Psalm. 5/2, 29/10, 44/4, 47/6-8, 48/2, 68/24, 74/12, 95/3, 97/1, 99/4, 146/10; Isaiah. 5/1, 5, 41/21, 43/15, 44/6; 52/7, 52/10.

¹⁸⁵ Leviticus 18/1-6 and throughout Leviticus.

¹⁸⁶ 1 Sam 8/7; Isa 33/22.

¹⁸⁷ Isa 44/6, 41/21.

¹⁸⁸ Isa 43/15.

¹⁸⁹ Isa 52/7.

1- Enthronment Coronation of the Sovereign Deity

Yahwa, like human kings have been assigned a throne. Since Yahwa was true king of Israel, the royal throne was called “the throne of the kingship of Yahwa over Israel”¹⁹⁰ Especially Psalms of David describe Yahwa as terrible, majestic, seated on His Kingly throne, elevated on high, a powerful monarch with limitless authority. Yahwa, His throne is in the heavens,¹⁹¹

Yahwa’s enthronment closely follows the enthronment ceremonies of the kings of Israel, underscores the idea of His kingship. He is enthroned as He ascends to His throne,¹⁹² and His ceremony is designed for a king for life, that is once and forever: “He is enthroned as king for ever, Yahwa sitteth upon the flood; yea, Yahwa sitteth, King for ever,”¹⁹³ “Yahwa abides forever; He has established His throne.”¹⁹⁴ He has ceremonial costume: “He hath clothed himself with majesty: Yahwa hath clothed himself, He hath girded himself with strength; yea.”¹⁹⁵ “Yahwa clothed in majesty and girdled with glory.”¹⁹⁶

II-Obedience to the Sovereign Deity

Obedience is a strictly political terminology and the essence of the politics. It is the act of obeying the orders of the rulers. For the imposition of the authority the establishment of obedience is necessary requirement. The foundation of obedience is authority. Hence any offense to obedience of the sovereign is regarded rejection of his authority.

The word for obedience in Semitic language stems from words meaning “hear” or “hearken.” “Hear, O Israel: The Lord our God is one Lord.”¹⁹⁷ In the HB Israel’s hearkening or not hearkening to the “voice” or “word” of Yahwa is a central motif for obedience to Him. Obedience to the authority of Yahwa was exercised within terms of the Covenants, whose content was embraced by the formula; “You shall be my people, and I shall be your God.”¹⁹⁸ “Obedience is worth more than sacrifice.”¹⁹⁹

¹⁹⁰ 1 Chr 28/5, 29/23.

¹⁹¹ Psalm 11/4.

¹⁹² Throne (Heb. *Kisse*), a royal chair or seat of dignity (Deu 17/18; Sa2 7/13; Psa 45/6); an elevated seat with a canopy and hangings, which cover it. It denotes the seat of the high priest in Sa1 1/9; Sa1 4/13, and of a provincial governor in Neh 3/7 and Psa 122/5.

¹⁹³ Psalm 11/4; 29/10.

¹⁹⁴ Psalm 9/7.

¹⁹⁵ Isaiah 93/1.

¹⁹⁶ Psalm 11/4; 29/10.

¹⁹⁷ Deut 6/4.

¹⁹⁸ Jer 7/23; 24/7; 11/4.

Obedience to Yahwa included obedience to the civil authority of His envoys; the prophet-kings or the kings who derived their power from Him. Genesis, the first book of HB begins with creation and carries on with a political terminology of “disobedience of humankind and his punishment.” The narrative relates the initial disobedience of Adam and Eve and their punitive consequent expulsion from Yahwa’s garden. Obedience to Yahwa included obedience to the delegated authority, which derived its power from God: “The king was chosen by God,”²⁰⁰ He was the son of God,²⁰¹ he was annointed by Yahwa,²⁰² was sacrosanct²⁰³ and was to be feared as Yahwa Himself.²⁰⁴ There are many symbolic forms of obedience required by sovereign deities, namely; love, worship, offerings, and pray etc..

1- To Love the Deity

Love is a form of obedience. Israel is commanded to love God: “And thou shalt love Yahwa thy God (*’ēlōheykā*) with all thy heart, and with all thy soul, and with all thy strength.”²⁰⁵ But this love is reciprocal, going back and forth between God and people: “It was because the Lord loved you and kept the oath that He swore to your ancestors, that the Lord has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh, king of Egypt.”²⁰⁶ Love of this kind transcends all legalism and transformes Yahwa's sovereignty into something totally different from what human sovereignty can ever be.

2- Worship to the Sovereign Deity

One of the exclusive signs of of monolaterous obedience to Yahwa is worship. It expresses the response of religious man to the Holy as he apprehends it; his attitude of submission, devotion, respect, and veneration. The common Hebrew word in HB for worshipper; the servant is *abed*, and for cultic services or rite is *’ābōdā* means to work, to serve, to minister, which frequently has the sense “to worship.” But the specific verb in HB meaning to perform a rite, especially by ministering at the sanctuary, is more commonly *šārēt*.²⁰⁷

¹⁹⁹ 1 Sam 15/22.

²⁰⁰ Deut 17/14; I Sam 8/22; 2 Sam 7/18.

²⁰¹ 2 Sam 7/14.

²⁰² I Sam 24/10; Psa 89/39.

²⁰³ I Sam 24/10; II Sam 1/14.

²⁰⁴ Prv 24/21.

²⁰⁵ Deut. 6/5.

²⁰⁶ Deut. 7/8.

²⁰⁷ Ex 28/35, 43.

The term “king” is applied to Yahwa not merely as an honorary title, but to suggest His grandeur or to show the courtly atmosphere in which He should be worshipped.²⁰⁸ Hebrew Bible enjoins that: “Give unto the Lord the glory due unto His name; worship Yahwa in the beauty of holiness.”²⁰⁹ The Law of Moses declared that worship is to be directed to Yahwa.²¹⁰ Worship appears first time in HB when Moses was sent to Pharaoh to bring forth the people out of Egypt, saying to Moses: “Ye shall worship Yahwa (*abādūn ’et-hā’ēlōhīm*).”²¹¹ This terse command is expanded in great detail in the book of Leviticus in particular, which gives instructions about the correct rituals in worship. But perhaps the laws for the instruction of the laity found in Exodus.²¹²

The worship He demanded is in return of a favor, that is a reciprocal activity between the mundane ruler and the ruled: “And it shall come to pass, when ye come to the land which Yəhwā will give you as He hath promised, that ye shall keep this worship (*‘ābōdā*).”²¹³ “And it shall be when Yəhwā shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.”²¹⁴

2.1- Pray-Supplication

Pray and supplication is the most common form of prayer worship in an act of communication with the supernatural deity for the purpose of requesting something.²¹⁵ Pray is an imitation form from a political system as submitting a petition to higher authorities. According to HB it is a kind of worship for it is an expression of obedience in a converse with God in direct address to Him; “Beseeching the Lord,”²¹⁶ “seeking unto Yahwa and making supplication,”²¹⁷ “drawing near to Him.”²¹⁸

²⁰⁸ Num 23/21; Ps. 24/7-10; Is 6/5.

²⁰⁹ Psalms 30/2.

²¹⁰ Deut 6/13; 10/20.

²¹¹ Exodus 3/12. The word worship/serve (*abad*) has been used for Moses: “And Moses and Aaron came to Pharaoh, and said to him: Thus saith Jehovah the God of the Hebrews: How long dost thou refuse to humble thyself before me? let my people go, that they may serve/worship me.” Exodus 10/3.

²¹² Exodus chps 20-23.

²¹³ Exodus 12/25.

²¹⁴ Ex 13/5.

²¹⁵ The act of prayer is attested in written sources as early as 5000 years ago. Some anthropologists believe that the earliest intelligent modern humans practiced something that we would recognize today as prayer.

²¹⁶ Exo 32:11.

²¹⁷ Job 8/5.

²¹⁸ Psa 73/28.

Yahwa, like a king wants to be called at: “They cry at all unto Me, I will surely hear their cry.”²¹⁹ Yahwa enjoines and likes to be asked for and He answers: “Seek ye Yahwa while He may be found, call ye upon Him while He is near.”²²⁰

2.2- Offerings

Offerings such as sacrifices, gifts and vows to gods are basic structures and forms of worship, expressing the obedience and submission. In fact, the thing offered is always in some way is a substitution for a person in total and absolute submission and can be seen as the return gifts to a deity as an expression of love, gratitude, and piety.²²¹

The basic offering is sacrifices (*zebah* “communion sacrifice”) which to be regarded as a divine institution that in Judaism is known as a *Korban* from the Hebrew root *karov* meaning to “come Close to God.” Their sacrifices were mainly of two kinds; unbloody, such as first-fruits and tithes (grain and wine), drink-offerings, and incense. Bloody offerings are animals; such as burnt-offerings in which the whole animal was burnt, peace-offerings in which similarly only part of the animal was burnt, and sin and trespass offerings in which part was burnt and part left for the priest.²²² An offering of precious items; a monetary donation. Particularly the opening chapters of the Leviticus, detailing the exact method of sacrifices.²²³

*Yahwa likes offerings; gifts, presents, sacrifices and so forth as a sign of obedience.*²²⁴ “And Abraham took the wood of the burnt-offering, and laid it on Isaac his son; and he took the fire in his hand, and the knife, and they went both of them together,” Yahwa said to Abraham: “Because

²¹⁹ Exo 22/23, 22/27.

²²⁰ Isa 55/6, 62/6; Num 6/23; Job 42/8; Psa 122/6.

²²¹ Ex. 20/23ff, 29/7; Deut. 12; Num 6/20, 15/20, 15/21; Lev 7/34. The language and the idea of sacrifice pervade the whole HB. “The Lord clothed Adam and Eve with the skins of animals, which in all probability had been offered in sacrifice.” Gen 3/21. Abel offered a sacrifice “of the firstlings of his flock.” Gen 4/4; Heb 11/4.

²²² A distinction also was made between clean and unclean animals, which there is every reason to believe had reference to the offering up of sacrifices Gen 7/2, Gen 7/8., because animals were not given to man as food till after the Flood. The same practice is continued down through the patriarchal age. Gen 8/20; 12/7; 13/4; 13/18; 15/9; 22/1-18, etc.. Sacrifices were offered in the ante-diluvian age.

²²³ Leviticus chapters 1, 2, 3, 4, 5.

²²⁴ The Children of Israel brought a willing offering unto Yahwa, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. Exodus 35/29.

thou hast hearkened to my voice.”²²⁵ “Then Yahwa said to Moses, “Away, go down! For thy people, which thou hast brought out of the land of Egypt, is acting corruptly. They have turned aside quickly out of the way that I commanded them; they have made themselves a molten calf, and have bowed down to it, and have sacrificed thereunto, and said, This is thy god (ēlōheykā) Israel, who has brought thee up out of the land of Egypt.”²²⁶

2.3- Worship-Ceremony House of the Deity

A dwelling place of a god or gods tradition, dates back to prehistoric times. Therein the Temples were the places of ceremony for God. The Hebrew name given in Scripture for the ceremony building is *Beit HaMikdash* “The Holy House.” The temple is also called by a variety of other names in the Hebrew Bible, such as *Beit Adonai* (House of Lord).

Yahwa demands a worship place for His kingly coronation ceremonies and offering tithes for attendance to His festivals. The first House was Tabernacle²²⁷ was located on the Temple Mount (*Har HaBayit*) in the old city of Jerusalem.²²⁸ Yahwa said to Moses: “An altar of earth shall thou make unto me, and shalt sacrifice on it thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen; in all places where I shall make my name to be remembered, I will come unto thee, and bless thee.”²²⁹ Moses built an altar and named it The Lord is My Banner.²³⁰ “And Aaron saw it, and built an altar before it; and Aaron made a proclamation, and said, to-morrow is a feast to Yahwa!”²³¹ According to the Biblical prophets, it was the figurative “footstool” of Yahwa’s presence (Heb. *shechina*) in the physical world and describe it

²²⁵ Genesis 22/6; 22/18.

²²⁶ Exodus 32/7-8.

²²⁷ The Tabernacle is known in Hebrew as the *Mishkan* “Place of Divine dwelling.” It was to be a portable central place of worship for the Hebrews from the time they left ancient Egypt following the Exodus, when they were engaged in conquering the land of Canaan, until the time its elements were made part of the final Temple in Jerusalem about the 10th century BC.

²²⁸ Two distinct Temples stood in succession on the Temple Mount in Jerusalem; Solomon’s Temple was built in the 10th century BCE (approximately 960 BCE) to replace the Tabernacle. It was destroyed by the Babylonians under Nebuchadnezzar in 586 BCE, and thus stood for about 375 years; Talmudic tradition gives the number as 410 years. The building of the Temple of Solomon plays a prominent role in Masonic tradition, as well. The Second Temple was built after Cyrus allowed the Jews to return from the Babylonian captivity. The return took place around 535 BCE, and, after a number of delays, the Temple was completed in 516 BCE. The Second Temple was destroyed by Roman Empire troops under general Titus in 70 CE.

²²⁹ Exodus 30/1.

²³⁰ Exodus 17/15.

²³¹ Exodus 32/5.

as the visions of a mysterious presence of God occupying the Temple,²³² Yahwa is in the temple of His holiness.”²³³

III- Partition of the Sovereign’s Power; Idolatry, Polytheism

In the Scripture idolatry and polytheism are considered as sharing and partition of God’s power. Yahwa may delegate but never accepts sharing His power by others. Sharing Yahwa’s sovereign power can be through idolatry and polytheism.²³⁴ Worship is homage rendered to Lord; it is sinful to render to any created being which called idolatry. Although Hebrew Bible, uses thirty different nouns in order to talk about idols and mentions forty-four pagan divinities, the main word for idol is *semel*. The commandments against idolatry forbade the beliefs and practices of pagans who lived amongst the Israelites at the time, especially the religions of ancient Akkad, Mesopotamia, and Egypt. “Ye shall not turn unto idols, and ye shall not make to yourselves molten gods: I am Yahwa your God (*’ānī yəhwā ’ēlōhekem*).”²³⁵ Deuteronomy give an impression of this: “Ye shall not make with me gods of silver, neither make unto you gods of gold.”²³⁶ “And Moses returned to Yahwa, and said: Alas! This people has sinned a great sin, and they have made themselves a god of gold. And Yahwa said to Moses: Whoever hath sinned against Me, him will I blot out of my book.”²³⁷

The worship of foreign deities was considered as polytheism, because it is an assail to Yahwa’s unicity of power. This is the thrust of the first commandment: “You shall have no other gods before Me. It is not certain whether this commandment implied absolute monotheism, i.e. the existence of only one God, but it undoubtedly was a demand for practical political monotheism of Yahwa alone. Yahwa alone is to be worshipped: “For thou shalt worship no other god for Yahwa, whose name is Jealous, is a jealous God.”²³⁸ Such command tended to exclude the adoption of all those sensual rites practiced by the neighbouring peoples who served goddess-consorts and nature-gods, that could be

²³² Isaiah 6/1; Jeremiah 14:21, 17/12.

²³³ Psalm 11/4.

²³⁴ Idolatry is a major sin in the Abrahamic religions regarding image. It is usually defined as worship of any cult image, idea, or object, as opposed to the worship of a God. The most popular idolatrous cults among the Hebrews were of Canaanites origin, such as those of Baal, Asherah, and Ashtaroth. The Book of Judges and 1 Samuel attribute the downfall of Israel to the worship of Baal and Ashtaroth.

²³⁵ Leviticus 19/4.

²³⁶ Deut chapt. 24.

²³⁷ Exodus 32/31-33.

²³⁸ Ex 34/14. Ex 29/2-5; Deut 5/2-10.

represented as men or animals with natural needs and desires.²³⁹ May be hence idolatry and polytheism in Hebrew Bible are punishable by death.²⁴⁰

C-The Political Powers of the Sovereign Deity

I-Executive Power

The executive power is the administration of a state which held by the president who is the Head of state who rules and controls everything.

1- Reigning

The Books of HB Scripture present a progressively developing picture of Yahwa's rule. The concept of His kingship over the humanbeing is fully developed in the Book of Psalms of David. In the compact of Psalms, Yahwa is called reigning king (*melekh*)²⁴¹ exactly as earthly kings, or is made the subject of the corresponding verb "*malakh*." "Yahwâ has established His sovereignty (*ûmalâkût*) and rules over all."²⁴² Isaiah also quotes: "Yahwa reigneth."²⁴³ "And Gideon²⁴⁴ said to them: I will not rule over you, neither shall my son rule over you, Yahwa will rule over you."²⁴⁵ "Yahwa shall reign for ever and ever (*yahwâ yimâlôkhâ b'ôlâm wâ'ed*)."²⁴⁶ Yahwa as king "will regather dispersed Israel,²⁴⁷ and reign in Jerusalem."²⁴⁸ The Psalmist concludes to the universality of

²³⁹ Numerous Bible verses convey the complete impropriety—even blasphemy—that the worship of a mere human constitutes. Humans are forbidden to worship other humans (Acts 10/25-26; 14/14-15). Humans are forbidden to worship angels (Colossians 2/18; Revelation 19/10; 22:8-9). And, most certainly, angels are not to worship mere humans).

²⁴⁰ Num chp. 25; Deut chp 13.

²⁴¹ Psalms 93/1, 96/10, 97/1, 99/1.

²⁴² Ps. 103/19; Dan 7/27.

²⁴³ Isaiah 93/1.

²⁴⁴ Gideon is judge appearing in the Book of Judges in the Hebrew Bible. He is an example of a man of faith. He is the son of Joash, from the clan of Abiezer in the tribe of Manasseh. The name Gideon means "Destroyer", "Mighty warrior" or "Feller (of trees)."

²⁴⁵ Judges 8/23.

²⁴⁶ Exodus 15/18. This verse establishes God's kingship on earth.

²⁴⁷ Ezekiel 20/34. Ezekiel prophetic book of the Bible. The book is a collection of oracles emanating from the career of the priest Ezekiel, who preached to Jews of the Babylonian captivity from 593 BC to 563 BC. This occurred during the exile of Israel (587-538).

²⁴⁸ Isaiah 24/23, 52/7-10, Micah 4/7. Micah 6th of the books of the Minor Prophets of the Bible, containing the oracles of the prophet Micah, a contemporary of Isaiah whose career spanned the period c.750-c.700 BC.

Yahwa's reign: His rule will extend to all nations,²⁴⁹ even the pagan nations will come to the knowledge and service of Him.²⁵⁰ These verses depict that "Yhwh reigns," means actively performs the necessary actions of government, and possesses the whole land on the earth. Yahwa as a universal king whom all the lands of the universe belongs, assigns land to whomsoever He wish. He said to Jaqob: "And the land that I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land."²⁵¹

2- Execution of Divine Retribution

Sovereignty, as the right of dominion and the fact of possession, comes to its full and all-pervasive and efficient exercise in executing punishment and reward. Punishment is a political term, a prerogative exerted by the sovereign. Punishment, has at least one of its roots in the primitive instinct of revenge, precisely as reward is partly based upon the primitive instinct of gratitude. Revenge is a kind of wild justice, and is evil. Deity's punishment is called divine retribution, which is supernatural and usually directed towards all or some portions of humanity. This theological concept exists in virtually all major religions. Many religions and cultures have stories about how a deity exacted punishment on previous inhabitants and on their land, causing their doom.

Yahwa exerts His sovereignty with the punishment of revenge or in theological term, divine retribution as a consequence of man's corruption, lawlessness, and violence, and offense against Him and His law and order: "To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."²⁵² Much of the narrative of Hebrew Bible describes Yahwa's power for punishment is qualified in several important ways; with primarily through persuasion, and then through use of force. His sovereign of executive power is flexible and open to the future. If Yahwa threatens with a severe punishment, and a people "turns from its evil,"²⁵³ He will have a change of mind (repent): "For the Lord will judge his people, and he will repent himself concerning his servants."²⁵⁴ Yahwa is free to show mercy upon whom He wills to show

²⁴⁹ Ps 47/8-10; 95 (96)/10, 13; 96 (97)/1, 9; 97 (98)/2, 9; 98 (99)/2, cf. Isa 45/22-24; 51/4-5; 52/10.

²⁵⁰ Ps 95 (96)/1-3; 97 (98)/2-3; cf. Is 2/2-4; 41/1; 42/10-12; 45/23-24; 60/1-7.

²⁵¹ Genesis 35/12. God made Israelites to obtain a land, to form a nation and a state.

²⁵² Deut 32/35.

²⁵³ Psa 90/13, 7/12.

²⁵⁴ Psa 135/14.

mercy.²⁵⁵ For repentance; Yahwa is compassionate;²⁵⁶ therefore, Yahwa repents (returns) from planned evil if the people respond and He forgives. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."²⁵⁷

Yahwa utilizes a variety of punishments. The first penalty of God was to put enmity between Adam and the woman Eve, and between his seed and her seed etc.²⁵⁸ The second penalty is curse.²⁵⁹ The third one was to increase woman's travail and her pregnancy, painful bearing children, man shall rule over woman. Next one is extradition; sending Adam out of Eden to till the ground.²⁶⁰ The third penalty comes for Cain who slayed his brother Abel, as "it shall be revenged sevenfold."²⁶¹

He in this world destructs and perishes the cities and kills the masses, nations and all the creatures by arranging natural disastrous forces; deluge or flood, wind: "As the nations which Yahwa is causing to perish before you, so shall ye perish; because ye would not hearken unto the voice of Yahwa your God.²⁶² "Now Yahwa had said to Moses, Say unto the Children of Israel, Ye are a stiff-necked people: In one moment I will come up into the midst of thee and will consume thee. And now put off thine ornaments from thee, and I will know what I will do unto thee."²⁶³ An important example of it is found in the "great flood" during Noah.²⁶⁴ With it Yahwa, the Creator destroyed part or nearly all of mankind what He has fashioned, and began anew with Noah and his family. Other examples of divine retribution include the dispersion of the builders of the Tower of Babel,²⁶⁵ the destruction of Sodom and Gomorrah,²⁶⁶ and the Ten Plagues visited upon the ancient Egyptians

²⁵⁵ This is formulated with "repentance." Yahwa may "repent" in response to human repentance. This is illustrated in parable of the potter. Here, the point is not Yahwa's absolute power to mold passive clay. The clay has, so to speak, a mind of its own, and much depends on human response. Jer. 18/1-12; Exod. 33/19.

²⁵⁶ Jonah. 4/2b; echoing Exod. 34/6-7.

²⁵⁷ Psa 86/5.

²⁵⁸ Genesis 3/16.

²⁵⁹ Genesis 3/17.

²⁶⁰ Genesis 3/23.

²⁶¹ Genesis 4/15.

²⁶² Deut. 8/20.

²⁶³ Exodus 33/5.

²⁶⁴ Genesis 6/3, 7, 14, 18; 8/22. Noah the patriarch is rightly regarded as the connecting link between the old and the new world. He is the second great progenitor of the human family.

²⁶⁵ Genesis 11/1-9. The Tower of Babel was a tower may be the Ziggurat, built to reach the heavens by a united humanity, in sothern Irak. The construction of the tower is a potentially hubristic act of defiance towards the God who created them.

²⁶⁶ Genesis 13/10; 18/20-21, 19/23-28.

for persecuting Yahwa's chosen people; the Children of Israel.²⁶⁷ This doctrine of retribution, that divine punishment is deserved for sin, is found all over the Hebrew Bible.

Other natural forces He uses are; earthquake,²⁶⁸ mosquitoes,²⁶⁹ frogs, lice, ²⁷⁰ locust,²⁷¹ flies,²⁷² insects, pestilence,²⁷³ and inflammation and so forth.²⁷⁴ Hell is another means for punishment, may be in the Next World.²⁷⁵ Chastisement; His chastisement, however, can be like a parental punishment,²⁷⁶ then it is disciplinary and corrective: "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so Yahwa thy God (*yāhwā 'ēlōheykā*) chasteneth thee."²⁷⁷

3- Employment of Ministers

The Head of government is assisted by a number of ministers, who usually have responsibilities for particular areas. According to the Scripture Yahwa as a Supreme sovereign employs ministers, that is He set up a machinery of government. Prophets are His main employes, vicegerants, emissaries or envoys who operate with His authorization and He practices through them. Yahwa implements everything through His Prophets.²⁷⁸ In return God does what His prophets want: "And Moses went out from Pharaoh, and intreated Yahwa. Yahwa did according to the word of Moses."²⁷⁹

Alongside with the prophets, other most functional ministers of God are the angels.²⁸⁰ Angel is a word signifying, a "messenger," and hence employed to denote any agent²⁸¹ God sends forth to execute His

²⁶⁷ Exodus, Chapters 7-12.

²⁶⁸ In HB Earthquake is used figuratively as a token of the presence of the Lord. Jdg 5/4; Sa2 22/8; Psa 77/18; Psa 97/4; Psa 104/32.

²⁶⁹ Psa 78/45, 105/31.

²⁷⁰ Psa 78/45, 105/31.

²⁷¹ Exo 10/12.

²⁷² Exo 8/21.

²⁷³ Num 11/33, 14/37, 16/46; Sa2 24/21.

²⁷⁴ Exodus 7/14, 9/12.

²⁷⁵ Hell in Hebrew is *sheol* have, among other meanings used for the abode of the wicked: The wicked shall be turned into hell, and all the nations that forget God." "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." It is a deep place. The dead go down to it. Psa 9/17, 16/10; Job 11/8; Num 16/30, 16/33; Eze 31/15, 31/16, 31/17.

²⁷⁶ Hos. 11/1-9.

²⁷⁷ Deut. 8/5.

²⁷⁸ Exodus 20/24.

²⁷⁹ Exodus 8/30-31.

²⁸⁰ Gen 16/7, 16/10, 16/11; Judg. 13/1-21.

²⁸¹ Exo 12/23; Psa 104/4.

purposes. Its distinctive application is to certain heavenly intelligences whom God employs in carrying on his government of the world. Angels are delivered for any kind of jobs Yahwa delegated to them.²⁸² As to their nature, they are spirits like the soul of man, but not incorporeal. The angels, like earthly government officers, are of different ranks in dignity and power.²⁸³ Whenever angels appeared to man it was always in a human form.²⁸⁴ First time, according to HB angel of Yahwa (*mal'akə ʔhwā*) appears to Abraham at Mamre,²⁸⁵ then Abram's maidservant-wife Hagar,²⁸⁶ to Jacob at Peniel,²⁸⁷ to Joshua at Gilgal.²⁸⁸ Yahwa said to Moses: "And I will send an angel before thee, and dispossess the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite."²⁸⁹

II- Legislative Power

In a full political system of a state legislation is a necessary activity, and is a law which has been promulgated or enacted by a legislature. The legislature is considered a power branch which is equal to the executive who usually have exclusive authority to legislate. In the religious sense, legislation is thought of as the ordering principles or laws as revealed by God defining and governing all human affairs.

Yahwa has all the powers of legislation and command, and He is the source of the law. The Five Books of Moses, known as the Torah, are the basis of the law legislated by Yahwa. According to rabbinic tradition there are 613 commandments in the Torah, which pertain to nearly every aspect of human life.²⁹⁰ Various collections of law are to be found in the books of Exodus, Leviticus and Deuteronomy, and records of legal cases are to be found in many other parts of the Bible.²⁹¹ Law was a

²⁸² Job 1/14; Sa1 11/3.

²⁸³ Zac 1/9, Zac 1/11; Dan 10/13; Dan 12/1; 1 Th 4/16; Judg 1/9.

²⁸⁴ Gen 18/2; 19/1, 10.

²⁸⁵ Gen 18/2, 18/22, 19/1.

²⁸⁶ Genesis 16/7; 32/1.

²⁸⁷ Gen 32:24, 32/30.

²⁸⁸ Jos 5/13, 5/15.

²⁸⁹ Gen 18/2, 22, 19/1; Exodus 33/2.

²⁹⁰ Ex. 20:23ff.; Deut. 6/26, 29/18 ff.

²⁹¹ Comparison of these laws with other collections of Near Eastern law shows that Hebrew law was heavily indebted to the tradition of cuneiform law originating in Mesopotamia. In Mesopotamia the king was the author of law. He was held to have been divinely endowed with gifts of justice and wisdom which enabled him to devise good law. Law was therefore a basically secular institution. In Israel, however, God himself was the author and giver of law, and this divine authorship of law had several consequences; it meant that all offences were sins. The sins did not merely affect relationships between men and king but also the relationship between God and man S. M. Paul, *Studies in the Book of the Covenant in the Light*

central part of the covenants. The Hebrew Yahwa made legislations in the Covenant concerning what to do and what not for Noah, because He saved him from the flood.²⁹²

Prophets or other power delegated authorities have only the power of enacting Yahwa's law, not to legislate. Yahwa had given to Moses at Mount Sinai²⁹³ the Decalogue; Ten Commandments. And Yahwa said to Moses, How long do ye refuse to keep my commandments and my laws?²⁹⁴ Moses said: "When they have a matter, they come to me, and I judge between one and another; and I make known to them the statutes of Yahwa, and His laws."²⁹⁵ The appointed kings either are not entitled to pass new laws; on the contrary the covenant of the kingship of Yahwa obligates the kings to observe the laws and rules of Yahwa. No one else is allowed to issue an order or to legislate a law to be followed.

III- Judicial Power

The political authority of judgement is one of the prerogatives of the sovereign. Judge (Heb. *shophet*, pl. *shophetim*), properly a magistrate or ruler or an attorney.²⁹⁶ According to the HB: "For the judgment is yahwa's,"²⁹⁷ "He shall judge among the nations, and shall reprove many peoples."²⁹⁸ In Amos 1 and 2, Yahwa is a Judge and a Ruler of all nations and of His people Israel. "I will execute judgment: I am Yahwa."²⁹⁹ Yahwa's practical judgement is especially evident in many cases but especially in where Abraham, the father of the faithful, questions Yahwa on the eve of the holocaust of Sodom and Gomorrah:

of Cuneiform and Biblical Law (Brill, Leiden, 1970). For a list of parallels between Biblical law and other oriental sources see S. Greengus, "Law in the Old Testament", *The Interpreters Dictionary of the Bible*, Supplementary Volume (Abingdon, New York, 1977), pp. 532-537.

²⁹² Genesis 9.

²⁹³ Leviticus 26/46.

²⁹⁴ Exodus 16/28.

²⁹⁵ Exodus 18/16.

²⁹⁶ Judge is the name given to those rulers who presided over the affairs of the Israelites during the interval between the death of Joshua and the accession of Saul (Jdg 2/18), a period of general anarchy and confusion. Their authority was limited by the law alone, and in doubtful cases they were directed to consult the divine King through the priest by Urim and Thummim (Num 27/21). Their authority extended only over those tribes by whom they had been elected or acknowledged. There was no income attached to their office, and they bore no external marks of dignity. The only cases of direct divine appointment are those of Gideon and Samson.

²⁹⁷ Deut. 1/17.

²⁹⁸ Isaiah 2/4.

²⁹⁹ Exodus 12/12.

“Shall not the Judge of the whole earth do what is just?”³⁰⁰ “Yahwa shall minister judgement to the peoples.”³⁰¹ Prophets wanted Yahwa to be a judge. David prays: “Judge me Yahwa, according to my righteousness, and according to mine integrity which is in me.”³⁰² The intonation is put on Yahwa’s righteous judgement: “Yahwa is a righteous judge, and a He who is indignant all the day.”³⁰³ And it is He that will judge the world with righteousness; He shall execute judgment upon the peoples with equity.³⁰⁴ “Before Yahwa, for He cometh to judge the earth: He will judge the world with righteousness.”³⁰⁵ “It is You that execute judgment and righteousness in Jacob.”³⁰⁶

CONCLUSIVE ANALYSIS

My conclusive remark can well easily be that for political theology, cannot be more suitable and pivotal topic, as the starting study, than the political sovereignty of deity in the Semitic Scripture of the Monotheistic religion, since the purely political terminologies of “power” and “being powerful” playing the most significant role in the portrayal of the deity.

The Hebrew Bible is the initiator and inventor and even formulator of monotheistic religions’ Scriptures and its cultic and religious institutions. HB believed that It is the product of the divine revelation, and accepted as the literal word of one deity; Yahwa. Hence It is the primary guide to the relationship between the deity and man in an atmosphere where the politics intertwined with religion and divinity. It rightly be asserted that It is like a book of politics. What is religious and divine and secular and mundane and how can the border line be drawn in between are the related crucial questions.

Hebrew Bible borrowing from the neighboring heathen nations invented the monotheistic deity *El*, and developed it as *Elohe* and Yahwa as His name and made it pertinent, means physical and political “power and powerful.” If Yahwa going to possess and exercise absolute political authority, the necessary presupposition is the centralization of power, that is *oneness* or *unicity* of Him. The Scripture aimed at establishing a system of political monotheism. The story of Exodus; taking the Israelites out of Egypt to return back to the Land of Israel under the leadership of Moses and Aaron has been acknowledged as the starting point of the

³⁰⁰ Gen. 18/25.

³⁰¹ Psalm 7/8.

³⁰² Psalm 7/8.

³⁰³ Psalm 7/11.

³⁰⁴ Psalm 9/8.

³⁰⁵ Psalm 96/13.

³⁰⁶ Psalm 99/4.

formation of the unicity of God Yahwa, because He proved that He alone is powerful in achieving that.

The Hebrew Scripture placed so much space and endeavour to describe Yahwa which Its thought on His nature derives from several distinct sources; cultural, historical, experiential, and philosophical. It described Him by, so called, the self-revelation of Yahwa which reveals the divine perfections of His actions in the world, especially in relation to humanbeing. In doing so It sensed no incongruity in describing Him with the attributive qualities having strong human and other deities' divinal associations, but by dismissing the attributes pertaining to humans and other deities. Yet His attributes cannot be given to any mortal, because they proclaim the absolute difference between Him and His creatures, and establishes His uniquely distinct identity. Thus it can rightly be asserted that this Scriptures offer no doctrine of divine attributes but rather an account of the attitudes of Him.

The Scripture shared the common view that there was a direct relationship between the king and the deity that is a king-god which was borrowed from heathens; Egyptian, Ancient Mesopotamian, Ancient Near Eastern and Assyrian mythology where gods such as Marduk and Ashur were regularly spoken of as kings in relation to their own peoples and to the rest of the world. The political concept of HB is subordinate to the heathens'. A meticulous elaboration of the attributes expounds that the deity is totally a political king figure, and His kingship is defined in human political terms. It is a human projection of political kingship onto a divine realm with transcending speculations. The element of "power" which is a purely political term, plays a unique function in the portrayal of Him. This power is both physical and political. Physical because the deity is a Super-Man, more powerful than anybody, anything, even altogether what is on this world and the Next, and political because He holds executive, legislative and judicial powers. That is "power" speaks. For that power He legitimizes all His sovereignty and kingdom.

The element of "power" which is a purely political term, plays a unique function in the portrayal of God. The legitimacy of the Sovereignty of Yahwa has been defined in terms of "power" instead of legal authority. This power is both physical and political. Physical, because the deity is a Super-Man, more powerful than anybody, anything, even altogether what is on this world and the Next, and political because He holds executive, legislative and judicial powers. The prime notion is that He can do whatever He wants. That is "power" speaks. For that power He legitimizes all His sovereignty and kingship. Both Scriptures recognized deity's power based sovereignty as a final and absolute authority, for He is the most powerful. As the power-based

legal authority the deity treat the heaven and earth State in full and are in control of all things and of all men, of demons and the Devil. He rules everywhere as He sees good arbitrarily to Himself. However with the sovereignty of Him, the responsibility of man is recognized clearly.

Deity's creation of this earth has been described by exemplification of forming a state and a nation from ziro point. That is He is not the God of a metaphysical scheme only, but the God of politics and history of societies, transcended to the concrete sense of a worldly king or a ruler. He obtains His self-appointed hereditary kingship on this earth due to His crreation of it.He was originally a king in the next world because He created it. By this primordial right of the sovereign power He created this universe, humanbeing and all creatures. Therefore creation theory has always been very helpful for the Prophets of the Semitic Scriptures to create anew nation and state. The inextricable divinely disguised human kingship of the Scriptures led to the formation of a Israelite nation and State.

It is impossible to study Hebrew God without Israelites' political history since Yahwa's kingship developed throughout Israelites' history. Hebrew Bible more than Qur'an is unique in which a god is involved in human political institutions. Yahwa had emerged in historical circumstances with the Prophets of Israel and was so embedded in Israel's political and social life and institutions. He appeared only to the Children of Israel. It was the God Yahwa who was credited with bringing out from Egypt those descendants of Egyptian slaves and native dissidents who were to constitute the people of Israel. Therefore the covenant made between God and the Israelite prophets must be understood as integral to the identity of the Israelites as a political entity. The plan was for the people of Yahwa, to distinct themselves from surrounding kingdoms and their pagan religions. In the end to guide them to an independent state. Through Yahwa this new people was to acquire its own land, independent of the Egypto-Canaanite political system.

The Hebrew Bible contains a complex chronicle of the prophets and Kings of Israel, written over the course of a millennium by authors whose relationships and intimacy with the rulers of the several kingdoms fluctuated widely. The history of Israel is a record of Yahwa's actions and a revelatory of His purpose. This revered ancient source teaches a theocracy, merging religion and politics. That Yahwa is the ruling Lord is "the one fundamental statement in the theology of HB, everything else derives from it." It is for this reason that the relationship between Yahwa and man is "the relation between command and obedience."

The Hebrew prophets had no political even any other kinds of power at the outset of their mission. But they needed it. The most wise way to get hold and make the existing rulers and the people do what the prophets want or to prevent them what they do not want, is to claim to be the envoy of the superior to the existing ruler, the deity Yahwa. Therefore, first and foremost the deity's direct rule must had been proven. This meant in the Hebrew Bible, the demand of personal divine intervention of God into the course of human history, particularly of Israelites.

However later on, in order to legitimize the Israelites' arbitrarily appointed rulers' kingship Yahwa had to be designed as delegating political power. Moses with this delegated authority found himself before Pharaoh, who had infringed the Supreme Sovereignty of God. Pharaoh could have enjoyed the political power if he accepted nominally the sovereignty of God and of Moses, and consequently being power delegated to him by Him. At this time, by delegating power we see the change in structural leadership of the nation of Israel and Hebrew Bible; the indirect rule of Yahwa over His people through direct rule of man with His physical prophets and kings. Hence the supreme divine power was transferred to the humans.

By delegation of His power Yahwa was still in control over politics, however not directly but indirectly through the agency of His vice-generents. In reality appointing king by God meant appointing prophets or priests. They were the tools that God used to govern His people Israel. Consequently prophets and priests took up political positions in Israel that was in opposition to the aims of existing ruling kings and established system. That delegated political authority seated in the hand of a small group of Israelites created the royal family, the royal court, high civil and military officials, large land owners, wealthy merchants, and priest leaders.

With this delegation of power by God the prophets and priests obtained the authority to appoint kings and to depose them. Many of the kings of the Northern Kingdom of Israel were appointed in this way. In pre-monarchy times of Israel when the prophets and priests were leaders and consequently having mediating functions between the people and God, kings had to have a link with the prophets and the priests. Later on, the kings became their puppets. Samuel was the political figure who started the united monarchy, and created such kingship; combined the functions of prophet and priest and the king. According to the text of the Books of Samuel, he selected/anointed the first two kings of the Kingdom of Israel; King Saul and King David. Delegation of power by Yahwa also meant making the kings responsible

to Him alone, not anybody else even their people. Therefore they cannot be held responsible against their actions. This means monopolizing the delegation of divine sovereignty to the Israelites and among them to the special family. This delegation of power also means that they are entitled to make law however subject only to this higher authority and to the extent that the highest power Yahwa permitted them. The laws they make also cannot be questioned.

Enthronment ceremony has been applied to Yahwa. As a borrowed practice from the Ancient Near Eastern civilizations, Yahwa's entronment ceremony is identical with of their deities' and kings. And also many ceremonial details of undivine human kings were incorporated. The delegated power rulers were called with Biblical term as *mashi'a*, *Messiahh* "anointed" and since they are Yahwa's anointed, they can and should be holy and hence their entronment ceremony is identical with of Yahwa. These holy authorities had supreme authority even in the Temple and had the privilege of offering sacrifices and burning incense, and their power over subjects was regarded as an embodiment of one God's will and a gift of Him to men.

Being the deity the ruling Lord is the fundamental statement in the theology of the Scripture Everything else derives from it. It is for this reason that the relationship between God and man is the relation between command and obedience, and the subjection of the ruled to the will of the ruler. The foundation of obedience is authority. Due to His authority as the sovereign, God must be obeyed. Man's awareness of his dependence on God forced him to express his submission to the deity through external cultic acts. Obedience to an authority is submission to it. hence submission is the virtue of obedience. The deity' primary objective is to bring the humanbeing under their submission. For that they use the same means and technics, and methodology of the worldly kings. The Scripture defined the human obedience to God as the obedience of the slave to his master and in the same hierarchy. Slaves must be obedient to their owners, serfes to their lords. All religions, before defining themselves, first of all demanded from their followers to submit and obey to their deity.

Every kind of worship serves as the exercise and indication of obedience. The worship, when the context is considered in its entirety it can easily be asserted that it is expressing the whole-hearted political allegiance to the Lord God in religious acts rather than to worship Him in religious sense of monotheism. This is a monopoliticism. Socially recognized and institutionalized ceremonial worships, conducted by a religious authority such as prayers, offerings, sacrifices and gifts are the expression of the embodiment of the visible and outward worship.

Especially sacrifice is the self-oblation and self-immolation and the zenith level of expression of one's obedience. In worship, sociologically there is a force of integration around Transcendent Reality; by integration the self with God. Public worship is the integration and binding together those who share the same religious experience which is a way leading to the formation of a nation. This exclusive communal worship of deity created the collectivity and was the religious expression of the political factors that brought Israel and Muslim community into existence. Historical examination shows that the rituals of Israel sometimes resembled and even have been borrowed from the practices of other Near Eastern cults. The Holy Sanctuary; Yahwa's *Beit* was borrowed from their kings' palaces where the regal accession ceremonies are being held.

Idolatry is strictly prohibited because it is conceived as association of partners for sharing God's sovereignty and consequently disintegration of the nation. By this prohibition the followers of the Scripture became a coherent people distinguished in a marked manner from the other heathen nations; because the practice of idolatry was the characteristic of these nations; the wickeds.

God punishes. He Himself exercises vengeance in talion, in which the penalty matches the crime. Retribution therefore, is not only a response to an action but to surpass it. When God employs the natural forces in order to punish, it means He acted physically and altered His unchangeable natural system for regulating the social order for the purpose of establishing His State. Evil deeds bring their punishment and good deeds bring their reward. The reward also works for the same result; to obey and to do his work for the State. Deity's most severe punishments are for divinal-political criminals such as; rejecting His sovereignty and disobedience for His suzerainty. God's threat of punishing and rewarding the humanbeing is only to thrust them into His system. The institution of repentance is an open door for entry into God's system. The ultimate and sole aim of God is to bring the humanbeing under His yoke for the purpose of establishing a nation and an earthly State for His prophets.

The concept of divine retribution attracts controversy because stories of divine retribution often depicts God as acting in an irrational way; punishing the innocent, and killing even children and babies in His fury. Paradoxes are; that God is not only a Just Judge, but He is also Merciful and loves mankind, but punishes severely. That is all the anti-theoretical concepts; hope, love and fear go together.

Overall elaboration of the divinal sovereignty of the Scripture makes the deity identical with worldly monarchs and His political system as

monarchy. In monarchy the monarch is having all three political powers; executive, legislative, and judicial. In ancient times, theoretically, the ideal form of government had been held to be the centralization of all political power in one best man, that is monarchy. The Scriptural concept of the divine sovereignty was based upon the monarchical theocratic concept of the Ancient Near East where the monarchy was considered divine, as the natural orders of the things is divine, and the monarchy was introduced from heaven. Hence, the Scriptural monarchy however an earthly institution, it is sacred and divine. Scriptural monarch is an aristocratic one, since they describe Him to be omniscient like a philosopher-king. Both deities are like an authoritative monarch; having strong secret intelligence service controlling all the hearing and the eyesight; they know the secrets, and what is even more hidden. This is rather a political-divine monotheism. Monolatry, monotheism and monarchy go alongside in the Hebrew Scripture.

The Israelite monarchy was in line with what was described in the Hebrew Bible was hereditary in principle. Nevertheless there was an element of election in transferring authority from king to king. Saul was elected before God, the elders of Israel accepted David's reign in Hebron who established a ramified administrative apparatus. The monarchy remained in the House of David who with Solomon adopted all the appurtenances of monarchy, until the end of the kingdom, and it was confined to males of pure Jewish descent, or provided that the king appointed by a Jewish descent prophet. Particularly Israel's monarchy was the cultural environment in which Israel developed from a tribal society into a kingdom. In Israelite tradition the earliest era of the people's history, namely; the people desert wanderings, and the conquest of Canaan, was regarded as the period of a superior social order and of the Lord's rule through His servants Moses and Joshua.

According to the Scripture however God is hypothetically so powerful, and humanbeing is so weak, but the human decision of accreditation has been the decisive element in making a god the only one God., since factually the deity had visibly witnessable effective neither authority nor power to have the humanbeing obeyed Him and to carry out His commands. God's endeavour to use His "power" which means "to be able to (*potestas*)" is only by affecting human's mind, will and conscience, nothing else. That is, the final authority is the human conscience. In this respect to affect human conscience, the deity, as the Scriptures have put it, utilized every possible coercive means; threat of punishment, famine, death etc. They sensibly utilized the humanly unsensible, transcendental, indescribable abstract-divine powers through human acts in producing describable, transparent and

concrete-humane results; that is the eschatology produced cosmology, the nihilogy ontology, and the deity demiurge.