CHAPTER SIX
FROM WARRIOR KING TO CREATOR KING:
CHANGE IN YHWH'S KINGSHIP AS THEOLOGICAL
RESPONSE TO NEO-ASSYRIAN IMPERIALISM

This study has identified at least two distinct stages of YHWH's kingship and has articulated the distinct features of YHWH's kingship at each stage. As well, this study has argued for a probable context in which the change to YHWH's kingship took place and identified the motivations for why such change occurred.

Chapter 1 identified a dominant scholarly assumption, influenced by Mowinckel, that constructed all expressions of YHWH's kingship in the Hebrew Bible by collapsing the warrior king and the universal creator-king into a singular and consistent expression of YHWH's kingship. To begin separating the expressions of YHWH's kingship, that chapter described the Canaanite context from which YHWH's early warrior kingship developed. Charting how the Psalms of YHWH's kingship differed in their language from both YHWH's kingship in the Song of the Sea and Baal's kingship in the Baal Cycle, established a divergence in the Israelite visions of YHWH's kingship and set the basis for this study to account for that divergence. While the Psalms of YHWH's kingship echo parts of the early tradition, they are surprisingly silent on YHWH the warrior who wins kingship through battle to protect a small group.

Chapter 2 established at least two distinct stages of YHWH's kingship: the later Jerusalemite corpus of a universal-creator king in Pss 93, 95–99 (void of the warrior model) and the earlier corpus of a warrior king with a limited kingship in Exod 15:1–18, Deut 33:5, Num 23:21 and Ps 29 (void of the creation model). Comparisons between these two textual traditions showed that Pss 93, 95–99 intentionally moved beyond the warrior tradition and gathered all expressions of divinity under YHWH the creator whose kingship is both uncontested and has universal effects. By comparing Ps 29 with Ps 96, chapter 2 solidified the differences between the early stage and later stage of YHWH's kingship.

To account for the change from the earlier stage to the later stage a method was required that addressed two particular issues: a method that illuminated what influenced changes in religious expressions and also one
that was open to the possibility of ANE influences in the formulation of those changes. Therefore, cultural translation (CT) addressed how ideas are translated between cultures, offered approaches and specific nomenclature to understand both the source and the target cultures, and highlighted the importance of understanding motivations for moments of CT. Particularly, shifts in the discipline of anthropology showed that moments of CT are best articulated in times of political and/or military pressure. This discovery provided a compass for the features in which chapters 4 and 5 sought to situate the shifts in divine king expressions. Chapter 3 thus resituated CT in its anthropological roots and summarized recent developments in CT within anthropology. This led to a more accurate understanding of CT (source, resonance, coherence, motivations) so it could be used for the study of YHWH's kingship.

CT importantly asked about coherence: to understand the expression in the source culture before understanding why it was translated to the target culture. Chapter 4 established that Marduk's kingship was unique in the ANE. His kingship was the first time that one creator king was given absolute power over the gods. This unique development of a divine king had wide resonance across the ancient world. Further, this chapter explored the origins of Marduk's kingship and found that the change in Marduk's kingship was likely motivated by a Babylonian response to an early form of Assyrian imperialism under Tukulti-Ninurta I rather than under Kassite rule. By exploring the motivations for and coherence of Marduk's kingship, the analysis of chapter 4 became an ideal historical analogue to illuminate the change in YHWH's kingship. The remainder of the study explored the similarities and differences between YHWH and Marduk and argued for the ideal context from which the change to YHWH's kingship occurred.

Thus chapter 5 argued for the context from which YHWH's warrior kingship was changed to a universal creator king. Neo-Assyrian economic, cultural and religious presence in the Levant were the most likely catalyst for change to YHWH's kingship. In these Assyrian articulations of their universalism, the chapter showed the Psalms of YHWH's kingship represent YHWH as a response to Neo-Assyrian imperialism. This change recognized that the Israelite conception of YHWH could not compete in the traditional form of a warrior king versus another warrior king, battling for domains of kingship on the emerging international stage. The Judahite change towards a creator model, thus protecting the citizenship of Israel and Judah as YHWH's people, removes the warrior language as part of the discourse, and places all power under YHWH as creator king. This creative power combined with a decreased emphasis on other deities, allows for any