imagery to describe YHWH's arrival.[22] The skies bowed and thick darkness was under the deity's feet (v. 10). Their canopy was clouds dark with water (v. 12). Hailstones and coals of fire shot from the clouds (v. 13) as YHWH "thundered in the skies" (*yar'ēm bašāmayim*) and Elyon "uttered his voice" (*yittēn qōlô*) in verse 14. Psalm 29 famously employs a sevenfold description of YHWH's voice as lightning that shakes the wilderness and shatters trees.[23] Psalm 68:5 even applies to YHWH an epithet attributed to Baal in the Ugaritic literature: "Rider of the Clouds" (*rōḥēb bā'ărābôt*).[24]

YHWH's warrior status thus finds expression in a variety of ways that draw from and adapt features from the broader sociocultural matrix associated with divine war. The literary conventions associated with the storm-deity are among the most common means of reflecting that warrior nature, but battle can take place between deities, between YHWH and de-deified natural phenomena such as the sea or vague sea creatures like Leviathan, and between YHWH and human opponents. YHWH is also frequently called *YHWH ṣəbā'ôt*, "YHWH of Hosts," a reference to their command of military hosts.[25] While the securing of sovereignty was certainly one of the central purposes of employing warrior motifs, they also functioned in later texts as conceptual channels for YHWH's acts of creation and salvation.[26]

ACCESS TO STRATEGIC INFORMATION. Like other socially concerned deities, YHWH was understood to have full access to strategic information. Rhetoric regarding this access finds expression in many different ways in the Hebrew Bible. Isaiah 40:13, for instance, uses rhetorical questions to assert YHWH's incomparability regarding knowledge: "Who has ordered the *rûaḥ* of YHWH, and

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[22] See Cross and Freedman 1953; Cross 1973, 158–62; Miller 1973, 121–23; Klingbeil 1999, 57–74; Green 2003, 269–71; Tsumura 2005, 149–51; Watson 2005, 74–83; Gray 2014.

[23] The majority of the scholarship on Ps 29 addresses its unity and poetic structures. See Craigie 1972; Freedman and Hyland 1973; Day 1979; Kloos 1986; Pardee 2005; Pardee and Pardee 2009; Barbiero 2016.

[24] In Ugaritic, *rkb 'rpt* (*KTU* 1.2.iv.8, 29; 1.3.ii.40; iii.38 // iv.4; see Rahmouni 2008, 288–91). The resonance with Baal specifically is suggested by the Akkadian convention for the storm-deity to ride storms, not clouds (Rahmouni 2008, 290, n. 7). On the interchange of *bet* and *pe*, cf. Isa 5:30, where *'ărîpîim* is used for "clouds." For more detail in this title in Ugaritic, see Wyatt 2007, 32–36.

[25] 260 occurrences, including 1 Sam 1:3, 11; 2 Kgs 23:5; Pss 46:7; 84:12; Deut 4:19; 17:3; Judg 5:20.

[26] While I am referring to battle with various forces, the relationship specifically between chaos and creation is not so clear. See Watson 2005, 19–25; Tsumura 2005. On the sea myth and its relationship to creation, see Cho 2019, 67–87. The convergence of divine battle, salvation, and creation occurs in Ps 74:12–17 (cf. Flynn 2014, 71–73).