

to fulfill their duties as patron deity and as warrior by protecting their people. Later authors would repeatedly and rhetorically invoke this domain of FAILURE TO ACT in attempting to compel the deity to ease the suffering they felt was unmerited.

DIVINE COUNCIL. The NATIONAL DEITY and SOCIAL MONITORING domains could also be activated within the broader domain of the DIVINE COUNCIL, which represented another one of the projections of human institutions onto the divine realm (Fleming 1989; Kee 2007; White 2014). Profiles operative within the DIVINE COUNCIL domain, depending on the context, include “high deity,” “patriarchal deity,” “second tier deity,” and in later periods, “prophet.” The “warrior” and “judge” profiles were salient within this domain in the cognate literature, but the latter primarily obtains in the Hebrew Bible, and specifically in reference to YHWH. The other deities of the divine council could be called upon as witnesses within legal proceedings, however, but only oblique references to such traditions appear to have escaped the blade of editors of the Hebrew Bible who were carefully curating the category of divinity (Amos 3:13 may be an example; Bokovoy 2008). One of the overarching functions of the divine council was to oversee cosmic order and social justice (Miller 1987). The manifestations of this conceptual domain in the Hebrew Bible show very close connections with the comparative literature, and particularly that of Ugarit, but resonances with Mesopotamia are also manifested in iterations from the Babylonian and later periods (cf. Lenzi 2008).

INCOMPARABILITY. A conceptual domain frequently asserted for the patron deities of many nations in Southwest Asia was INCOMPARABILITY. This was the rhetorical assertion that a given deity was so authoritative, transcendent, or prototypical (Singletary 2021), that other deities could not compare to them (Labuschagne 1966; Ready 2012). This rhetoric commonly extended to asserting the deity’s military dominance or, in the case of deities associated with creative acts, their preexistence before all other deities and the creation of all things (including the other deities). While the Hebrew Bible never asserts the incomparability of deities other than YHWH, it occurs frequently enough in other societies that we are safe identifying it as common to the Southwest Asian concept of deity. For instance, an Akkadian hymn to the moon deity Sin began, “O Lord, chief of the gods, who alone is exalted on earth and in heaven” (Rogers 1912, 141). At Ugarit, Baal was commonly exalted in this manner (*KTU* 1.3.v.32–33): “Our king is Mightiest Baal, our ruler, / with none above him [*in.d’lnh*]” (Smith 1994, 327). Even more elaborately, “The Great Cairo Hymn of Praise to Amun-Re” described Amun-Re as “Unique One, like whom among the gods?,” “Sole One, who made all that exists, One, alone, who made that which is,” and “Father of the fathers of all the gods, Who suspended heaven, who laid down the ground. Who made what exists, who created that which is” (*COS* 1.25.i, iii). The rhetoric of incomparability could be directed by the same text or the same authors at