incrementally revised to serve the changing perspectives, circumstances, and needs of the elite. The chapter begins with the ark of the covenant, which is the closest thing in the Hebrew Bible to an authorized Yahwistic cultic image. The chapter will argue that it paralleled, in form and function, shrine models that housed and mobilized small divine images. The chapter then moves on to the *kābôd*, or "glory" of YHWH, which in its earliest iterations represented the very body of YHWH, but later became compartmentalized as a partible divine agent that both presenced the deity and also obscured its nature.

Chapter 6 turns its attention to the enigmatic messenger of YHWH, who in several biblical narratives is alternatively distinguished *from* YHWH and also identified *as* YHWH. This phenomenon closely parallels the similar identification elsewhere in ancient Southwest Asia of divine images as simultaneously the deity and *not* the deity. The chapter will identify three main approaches to accounting for this conflation of identities, concluding that the theory of the interpolation of the word *messenger* in these narratives best accounts for the data. The theoretical framework developed earlier in the book regarding the intuitive communicability of loci of agency will account for the survival of these seemingly paradoxical narratives. Exodus 23:20–21 appeals to that framework when it attributes divine prerogatives to the messenger of YHWH in virtue of the messenger's possession of one of the main loci of YHWH's agency: the divine name. The remainder of the chapter will explore the use of the *šem*, or "name," elsewhere in the Hebrew Bible to presence the deity, and particularly in the Jerusalem temple.

In chapter 7, I will examine the further textualization of YHWH's presencing media. I will argue that the de facto centralization of cultic worship following the invasion of Sennacherib and the later loss of the Jerusalem temple left a void in the sociomaterial presencing of YHWH that was quickly filled with inscriptions, amulets, and the texts of the Torah. Amulets like the Ketef Hinnom inscriptions demonstrate the private apotropaic (that is, for warding off evil) use of texts as presencing media. Meanwhile, in narratives from the authoritative literature, versions of the Torah were written upon more traditional cultic media like stelai (that is, standing stones, e.g., Deut 27:1–10). In this way, texts that not only bore the divine name, but also the first-person speech of the deity, merged with and activated the older presencing media. In later periods, these texts were rhetorically democratized as authoritative literature. They would also prescribe the installation of amulets containing portions of some Torah texts on the posts of their doorways (similar to the placement of stelai at city gates), as well as their wearing as emblems on the forehead. In this way, the Torah replaced icons and divine images, not by way of rejection, but assimilation.

The conclusion will summarize the most important findings of the book, including the nature of deity concepts as elaborations on the intuitive conceptualization of partible and permeable persons, the divine/human continuum, and the