

Staubli 2001, 42–44).³⁸ Proverbs 4:23 states that life springs from the *lēb*, while food strengthens and restores the *lēb* in Gen 18:5 and Judg 19:5, 8, 22. From this sense of vitality develops an emotional dimension, and particularly intense emotions like excitement, fear, and grief (cf. Pss 4:8; 13:3; 34:19).³⁹ A cognitive dimension is also salient. Deuteronomy 29:3, for instance, refers to YHWH's provision of a *lēb lāda'at*, "heart to know."⁴⁰

Because it was unobservable and interior, the *lēb* was also *āmōq*, "deep" (Ps 64:7), and *'ēn hēqer*, "unsearchable" (Prov 25:3). This relationship to the inner person facilitated the identification of the heart as a primary locus of the self (Pss 22:15; 27:3; Gen 18:5; Exod 19:4). After Saul's anointing as king at the hands of Samuel, YHWH gives him *lēb 'ahēr*, "another heart" (1 Sam 10:9), which likely serves a function similar to the promise in verse 6 that YHWH's *rūaḥ* would *šālḥā 'al*, "force entry into,"⁴¹ Saul, turning him into *'iš 'ahēr*, "another person" (Hausmann 2003). This story also illustrates the permeability of the person, as well as the communicable nature of the *rūaḥ* in the biblical conceptualizations (Newsom 2020).⁴² This episode additionally reflects the activation of THE BODY IS A CONTAINER, which is elsewhere demonstrated in the frequent references to the *nepeš* and the *rūaḥ* as located inside the person.⁴³

Scholars have long been opposed to understanding the *nepeš* or the *rūaḥ* as elements of personhood that could depart from the body in the Hebrew Bible, but Richard Steiner's (2015) monograph on the *nepeš*, *Disembodied Souls*, has adduced strong evidence that the conceptualization of these elements as they appear in the Hebrew Bible was much more closely related to those of the broader Southwest Asian societies than has been previously recognized (Steiner 2015, 43–92; Feder 2019). In addition to showing the *nepeš* could function as a "dream

³⁸ For a consideration of the symbolic function of *lēb* in rabbinic Judaism, see Kiperwasser 2013. On the relationship and overlap between the *lēb* and the *kābēd*, "liver," see Smith 1998; Tilford 2017, 8–9.

³⁹ Prov 14:30 reflects this relationship: "a calm heart enlivens flesh." The author of Ps 38:9 groans because of the *nahāmat lēbī*, "tumult of my heart," while in Ps 22:15, the author's *lēb* is like wax, and "is melted within my breast."

⁴⁰ In 1 Kgs 3:9, Solomon requests from YHWH a *lēb šōmē'a*, "hearing heart," in order to govern the people.

⁴¹ HALOT, s.v. צלח.

⁴² Because of space, I do not discuss YHWH's *rūaḥ* as a divine agent in this book but for a discussion of the *rūaḥ* as a vehicle for divine presence, see MacDonald 2013.

⁴³ Isa 26:9, for instance, refers to *rūḥī bəqirbī*, "my *rūaḥ* inside me." 1 Kgs 17:22 narrates a child's revivification at the hands of Elijah, explaining that his *nepeš* returned *'al-qirbô*, "inside him." See Fabry 2004, 375 for more examples of passages showing the *rūaḥ* was consistently conceptualized as internally located.