

In my discussion about Israelite conceptualizations of the person, I pushed against the grain a bit (with the help of Richard Steiner) to argue the ancient Southwest Asian person was indeed partible and permeable, and that the biblical texts do indeed attest to body-agency partibility. This significantly closes the gap asserted by Sommer between deity and humanity (a gap that is one of degrees, not kind), but I would suggest it also indicates that our field would stand to benefit from the application of this model of personhood to the renewed interrogation of biblical anthropology that is currently underway (Carol Newsom [2021] is already pushing in that direction). Cognitive perspectives on personhood and the insights of prototype theory can advance our understanding of a variety of topics such as gender, disability, sexuality, class, trauma, ethnicity, emotion, mortality, nationality, and other topics salient to the study of the person within the societies of ancient Israel and Judah, as well as the broader world of ancient Southwest Asia. The development and proliferation of concepts like omniscience and omnipresence could be more productively interrogated considering CSR's insights regarding the cultural evolutionary selection for unseen agents with full access to strategic information and the ability to covertly monitor behavior. The study of concepts of purity/impurity and holiness, as well as associated rituals and laws, could benefit significantly from applying cognitive lenses regarding personhood and divine agency to the biblical concepts of contamination, which are a part of what some cognitive scientists have called our "hazard precaution system."⁴ Insights regarding the prosocial functions of ritual as well as the different modes of ritual likewise could help biblical studies catch up with the advances that have been made in the broader field of religious studies (see Whitehouse 2021).

In chapters 3 and 4, I offered a careful interrogation of the conceptualizations of deity and of YHWH in the Hebrew Bible, applying theoretical frameworks from cognitive linguistics to the biblical texts in order to identify conceptual domains central to the representation of deity. I suggested that our reconstruction

for instance, "it is, in fact, our modern-day philosophical dispositions that largely lead us to assume that the God of the New Testament is an invisible, immaterial being." See also Michael Peppard's (2011, 11–14) interrogation of the role of Platonism in modern scholarly approaches to christology and divinity.

⁴ According to Robert McCauley (2014, 144), this includes, "maturationally natural systems for avoiding environmental contaminants and for producing ordered environments. Both includes principles that cut across cultures, however particular cultures may tune the systems in question. Religious rituals routinely exploit these predilections in ways that have implications for their shapes and locations. They cue human preoccupations with environmental order and vertical symmetry." Some steps have already been taken in this direction with Risto Uro's (2013) study of corpse impurity and relic veneration in early Christianity. I am hopeful that Yitzhaq Feder's (2022) *Purity and Pollution in the Hebrew Bible* will further advance the discussion.