Regarding the deceased's access to strategic information, the Hebrew Bible has more to say.[74] An intermediary for the dead is described in Deut 18:11 as a consulter of an *'ôb* and a *yiddʿōnî*, as well as a *dōrēš 'el-hammētîm*, "seeker of the dead." Isaiah 8:19 says "there is no dawn" for those who say, "Inquire of the *'ôbôt* and the *yiddʿōnîm* who chirp and mutter! Should a people not inquire of their gods—the dead on behalf of the living?" (cf. Sonia 2020, 71–79). The most well-known example of this practice is that of Saul's visit to a necromancer (Hebrew: *baʿălat-'ôb*, "Lady of *'ôb*") at En-dor in 1 Sam 28:3–25 (Hamori 2015, 105–30; Sonia 2020, 71–79).[75] In the narrative, Saul is unable to get a response from YHWH regarding what to do about the armies of the Philistines,[76] so in disguise he visits a necromancer—a profession he had banned—asking her to bring up the deceased prophet, Samuel.[77] She does, and the sight of the deceased prophet somehow tips her off to Saul's identity. When Saul asks what she sees, the necromancer explains, "I see deities [*'ĕlōhîm*] rising up from the underworld."[78] Saul states why he has come, and Samuel explains that on the following day, YHWH would deliver Saul into the hands of the Philistines, and he and his sons would be joining Samuel. The story thus appropriates a practice the authors viewed as marginalized or inappropriate in order to convey a prophecy concerning Saul's death, rhetorically illustrating YHWH's ultimate sovereignty over the dead and their access to prophetic knowledge (cf. Boyer 2001, 152; Purzycki et al. 2012).

Note that in Isa 8:19 and 1 Sam 28:13, the word *'ĕlōhîm* is used in reference to the dead (albeit polemically in the former instance). Such terminological overlap is also found in personal names, where theophoric elements are frequently exchanged with kinship terms. Among Hebrew names, for instance, Rainer Albertz (2012, 340) identifies "five divinized designations of kinship, including *'āb* 'father,' *'āḥ* 'brother,' *'am* 'uncle,' *ḥam* 'father-in-law,' and probably also

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[74] "The exception to the apparent weakness of the dead in the Hebrew Bible is necromancy; the idea that the dead are a source of divinatory knowledge is richly attested" (Hays 2015, 168). Kerry Sonia (2020, 13) notes, "the terminology used for biblical necromancy suggests that the dead are, in fact, divine. That biblical writers use the term *'ĕlōhîm* for the dead in some biblical texts describing necromancy suggests that (in these texts, at least) the dead belong to the same conceptual category as other divine beings."

[75] On prophecy and women more broadly, see the essays in Claassens and Fischer 2021.

[76] It is not insignificant that 1 Sam 28:6 mentions Saul's failed use of *'ûrîm*, "Urim," to divine YHWH's will. These were divinatory objects that overlapped in nature and function with other prohibited methods of divination, but because they were means YHWH had prescribed for priestly divination (Num 27:21), they were considered appropriate.

[77] "And he said, 'Divine for me an *'ôb*, and bring up for me the one I tell you'" (1 Sam 28:8).

[78] On the interpretive problems, see Wright 2009, 256 and n. 78; Schmidt 2016, 187–90. Whether singular or plural, Samuel is identified as an *'ĕlōhîm*.