must begin from the language that is used in the Hebrew Bible to represent and describe deity, and that language treats the category as a generic one with many members who have several standardized characteristics and fill several standard-ized social roles that closely align with characteristics and roles identified by cognitive scientists of religion. The cognitive sciences can fill some gaps that currently exist in our understanding of the development of deity concepts and their interactions with social groups. This can shed light on the earliest history of YHWH and their divine profile (a popular topic that must wrestle with an unfortunate dearth of data; cf. Smith 2017, Fleming 2021). In the fourth chapter, I argued that YHWH's profile also closely fits those characteristics and roles of generic deity, and that writers began to elaborate and innovate on them as Israel's state and cult leaders responded to crisis and became incentivized to distinguish YHWH from other deities and to push for the increasingly exclusive worship of YHWH. This would lead to the marginalization of other deities and to their rhetorical relegation to the periphery of the category of deity as that category was narrowed around YHWH. This led not to monotheism, but to dismissive rhetoric that has been so misidentified by scholars bringing monotheistic lenses to the text. This book's framework, and particularly prototype theory, have a great deal to offer the study of the development of monotheism as well as its conceptualization in different historical and rhetorical contexts.

Chapters 5, 6, and 7 interrogated the Bible's representations of YHWH's divine agents, focusing on their nature as presencing media, their relationships to YHWH, and the renegotiation of those relationships in response to the changing needs and interests of state and cultic authorities. I argued that the ark of the covenant represents an early divine image that paralleled shrine models in both form and function, and that its status as presencing media would be renegotiated to compartmentalize it and distance it from YHWH's own self in order to protect YHWH from the perception of vulnerability and its easy accessibility through such media. Within this rhetorical context, the *kābôd* became a more salient means of obscuring the nature of YHWH's presence and of its relationship to YHWH's own self. In chapter 6 I addressed the messenger of YHWH, whose identity seems in several stories to be conflated with that of YHWH. I argued textual interpolation to distance YHWH from physical interaction with humanity was the cause of that initial conflation, but that it was ultimately reconciled with the broader tradition through the assertion in Exod 23 that the messenger possessed the divine name, a central vehicle for communicable divine agency. From there, the discussion moved on to the divine name as an important piece of presencing media that facilitated the further compartmentalization on the part of Deuteronomy and the Deuteronomists of YHWH's own self from that media. The textual materialization of the divine name provided a segue into chapter 7's discussion of text as presencing media, beginning with amulets and other magical texts, but ultimately focusing on the biblical texts themselves, and