

particularly the texts of the law, which would in later periods be incorporated into a variety of material media and associated authoritative knowledge that facilitated different modes of worship and access to deity in the absence of the temple. In short, material copies of the law became the central piece of presencing media within early Judaism. This allowed access to the divine presence to be democratized while simultaneously prohibiting the deployment of older and more traditional cultic media, resulting in a distinctive and effective new suite of means of costly signaling.

The findings from these chapters, and particularly chapter 7, have the most wide-ranging implications for the study of the Hebrew Bible in the ancient world down to today. The more direct implications were discussed in those chapters, but many other vehicles of divine agency from the Hebrew Bible, early Judaism, and early Christianity could be productively studied through this framework, including the deity's "spirit" (*rûah*; *pneuma*), "wisdom" (*hōkmā*; *sophia*), "word" (*mēmra*; *logos*), "presence" (*šākînâ*), and others. The framework could also benefit the study of the epiphanic traditions of Greece and Rome, which have already been the subject of significant scrutiny (e.g., Platt 2011). The theoretical model of text as presencing media could also be productively applied to the Dead Sea Scrolls, the Septuagint, the Targumim, other Rabbinic literature, and the engagement with the Tanakh since the Rabbinic period. Insight may also be gained from the framework's application to the study of the eucharist and the doctrine of transubstantiation, to the use of images in Catholic veneration, and to the iconic use of the Bible among Christians from late antiquity down to American Evangelicalism today (cf. Parmenter 2009).

This book's framework and its findings related to presencing media also have broader relevance to research within the cognitive science of religion today. While there has been a great deal of study regarding the origin and nature of the mental representation of deities, there has been very little study of the means and methods of presencing deity or the relationship of those means and methods to the presencing of the deceased. Cognitive scientists of religion could use the findings of this book as a jumping off point for research with living informants regarding presencing media that could significantly refine and advance both fields and inspire other future research related to concepts of partible and permeable personhood, of deity, and of the communicability of agency.