DIVINE CORPOREALITY: REMEMBERING YHWH'S DIFFERENT BODY PARTS IN LATE PERSIAN/EARLY HELLENISTIC YEHUD/JUDAH

By

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Abstract

In an effort to contribute to the rich and ongoing conversation on divine anthropomorphism(s), this work examines references to Yhwh's various body parts in Late Persian/Early Hellenistic period texts of (what is now known in scholarly circles as) the Hebrew Bible from the perspective of social memory. The divine body is studied through an examination of the memories, encoded in the texts, of Yhwh's various body parts, their interactions with each other, and their presentation in comparison to human bodies. It is argued that though Yhwh was conceptualized as having a complete and intact body by the Persian-period *literati*, certain parts were remembered more often and thus received more mindshare by the community, while other parts were not highlighted very often or even at all. A divine part's prominence in memory generally depended upon 1) its breadth of symbolic connotations, and (relatedly), 2) its ability to fit into or somehow contribute to the larger mnemonic landscape of the deity found within the Late Persian/Early Hellenistic-period texts. For the *literati* of the community, remembering Yhwh's body parts meant remembering a body both like and unlike those of human beings. It is important to note, though, that even Yhwh's described physical differences work within the existing framework of bodily symbolism presented in the texts; Yhwh's body and bodily abilities are hyperbolized, or are described as having normally impossible features or capacities.

While this study is not exhaustive, it does include chapters exploring memories of Yhwh's hands, arms, and fingers, his eyes, his ears, his nose, his mouth, his face, his heart (לב), and his feet. In every examination, it is clear that conceptualizations of the deity's body parts primarily contribute to and are shaped by understandings of his divine kingship. Each organ contributes to Yhwh's various kingly motifs (such as justice, creative acts, warrior ability, and so

on) through their own particular figurative associations (and, relatedly, physiological realities), while simultaneously linking different aspects of the deity's kingship through their all being a part of Yhwh's (whole) anthropomorphic body

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CONTENTS

Abbreviations

ABS - Archaeology & Biblical Studies
BBR - Bulletin for Biblical Research
BETL - Bibliotheca Ephemeridum Theologicarum Lovaniensium
Bib - Biblica
BibInt - Biblical Interpretation
BJSUCSD - Biblical and Judaic Studies from the University of California, San Diego
BTB - Biblical Theology Bulletin
CBQ - Catholic Biblical Quarterly
FAT - Forschungen Zum Alten Testament
HSM - Harvard Semitic Monographs
HUCA - Hebrew Union College Annual
JAAR - Journal of the American Academy of Religion
JAOS - Journal of the American Oriental Society
JBL - Journal of Biblical Literature
JBQ - Jewish Bible Quarterly
JCS – Journal of Cuneiform Studies
JNSL - Journal of Northwest Semitic Languages
JRAS - Journal of the Royal Asiatic Society
JSOT - Journal for the Study of the Old Testament
JSOTSup - Journal for the Study of the Old Testament Supplement Series
JSQ - Jewish Studies Quarterly
LHBOTS - Library of Hebrew Bible/Old Testament Studies
NRSV – New Revised Standard Version
Numen - Numen: International Review for the History of Religions
OTE - Old Testament Essays
OTL – Old Testament Library
Proof - Prooftexts: A Journal of Jewish Literary History
RBS - Resources for Biblical Study
SemeiaSt - Semeia Studies
SJOT - Scandinavian Journal of the Old Testament
StBL - Studies in Biblical Literature
TA - Tel Aviv
UF - Ugarit-Forschungen
VT - Vetus Testamentum
VTSup - Supplements to Vetus Testamentum
WAWSup - Writings from the Ancient World Supplement Series
ZAW - Zeitschrift für die alttestamentliche Wissenschaft

Introduction

חַי־אָנִי נְאֻם־יְהוָה כִּי אִם־יִהְיֶה כָּנְיָהוּ בֶן־יְהוֹיָקִים מֶלֶךְ יְהוּדָה חוֹתָם עַל־יַד יְמִינִי כִּי מִשָּׁם אֶתְּקֶנְךָ

As I live, says Yhwh, even if King Coniah son of Jehoiakim of Judah were the signet ring on my right hand, even from there I would tear you off. (Jer 22:24)

The divine body, in all of its many manifestations within the biblical corpus, has been a source of contention, intrigue, and, above all, imagination for centuries. Whether references to the divine body were understood as metaphorical, non-metaphorical, both, or as belonging to an in-between overlapping area, they were meant to (and likely did) elicit strong affective responses. They contributed much to the ways in which the readers of the texts imagined, related to, and conceptualized their deity. They turned the imperceptible into something that may be imagined and approached as perceptible while simultaneously reinforcing the ineffability of the deity. By doing so, they facilitated the constructions of memories about past or future interactions between Yhwh and human beings in general or 'Israel' in particular, and contributed much to the shaping of the meaning(s) of these memories. In fact, diverse memories of divine actions are linked with the variant, separate, and yet convergent symbolic significances of Yhwh's different body parts to contribute to the formation of complex imaginings of the divine.

More specifically, Yhwh's different body parts and their respective evocative capacities draw on and contribute to aspects and understandings of the deity as a divine king. These vary widely: while in Jer 27:5 and 32:17 Yhwh's hands and arms connect his salvific actions during the Exodus with his creation of the world, in Exod 24:10 his feet are seen upon a pavement of lapis lazuli. Through their variant ability to evoke and contribute to divine kingship motifs—

including Yhwh's justice activities, warrior abilities, and so on—the divine actions of the deity's different body parts allow diverse memories of Yhwh as a ruler to be brought into conversation with one another.

The study of Yhwh's body has been approached in a number of ways by scholars. For example, some have attempted to explain the various descriptions of the deity's anthropomorphisms through the lens of diachronic studies, positing that different types and frequencies of anthropomorphic descriptions originate in different time periods or communities.[1] Many authors choose to complement the study of literary descriptions of Yhwh within the Hebrew Bible with archaeological evidence from Israel and Judah, or choose to compare divine bodies across different ancient Southwest Asian cultures.[2] All of these provide important contributions to conversations about Yhwh's anthropoid form(s); my goal in this work is to add to this discourse through approaching the study of the divine body through the lens of social memory, specifically amongst the small community of literate elite in Late Persian/Early Hellenistic period (hereafter LP/EHP) Yehud/Judah.

Theoretical Approach

[1] See, for example, Shawn W. Flynn, *Yhwh is King: The Development of Divine Kingship in Ancient Israel,* VTSup 159 (Leiden: Brill, 2014); Ronald S. Hendel, "Aniconism and Anthropomorphism in Ancient Israel," pages 205–228 in *The Image and the Book: Iconic Cults, Aniconism, and the Rise of Book Religion in Israel and the Ancient Near East,* ed. Karel van der Toorn, Contributions to Biblical Exegesis & Theology 21 (Leuven: Peeters, 1997).

[2] See, for example, Brian R. Doak, *Phoenician Aniconism in its Mediterranean and Ancient Near Eastern Contexts,* ABS 21 (Atlanta: SBL Press, 2015); Izak Cornelius, "The Sun Epiphany in Job 38:12–15 and the Iconography of the Gods in the Ancient Near East—The Palestinian Connection," *JNSL* 16 (1990): 25–43; Mark S. Smith, "The Near Eastern Background of Solar Language for Yahweh," *JBL* 109.1 (1990): 29–39, doi: 10.2307/3267327; Mark S. Smith, *The Early History of God: Yahweh and the Other Deities in Ancient Israel,* 2nd ed., (Grand Rapids: William B. Eerdmans Publishing Company, 2002); Ronald A. Simkins, "The Embodied World: Creation Metaphors in the Ancient Near East, *BTB* 44 (2014): 40–53, doi: 10.1177/0146107913514203.

Social memory[3] is the study of a group's collective constructed past(s).[4] These bear particular symbolic significances for the groups that remember them, unrelated to their ability to accurately describe transpired events.[5] Social memories are subjective, and involve (selective) remembering as well as, unavoidably, (selective) forgetting.[6] Memory is malleable and unreliable; it is often factually inaccurate,[7] and it is possible for verifiably counter-factual memories to exist.[8] Thus, how narratives are shaped, the people, events, places, and so on that are included, and the ways their embedded meaning(s) and significance(s) change depending on the particular group and the particular time are important areas of analysis for memory scholars;[9] after all, perceptions of the

[3] There are a number of terms—including collective, cultural, group, and historical memory— that are used by memory scholars to denote the phenomenon of people remembering as communities. Sometimes different terms are used to denote different aspects of this phenomenon. In agreement with the perspective of Kelvin E. Y. Low, 'social memory' is the term used in this work as it denotes all types of interactive remembering with the ability to emphasize the involvement of individuals, groups, institutions, and so on. Kelvin E. Y. Low, *Remembering the Samsui Women: Migration and Social Memory in Singapore and China,* Contemporary Chinese Studies (Vancouver: UBC Press, 2014): 11.

[4] Maria G. Cattell and Jacob J. Climo, "Introduction: Meaning in Social Memory and History: Anthropological Perspectives," page 4 in *Social Memory and History: Anthropological Perspectives,* ed. Jacob J. Climo and Maria G. Cattell (Walnut Creek: Altamira Press, 2002).

[5] Of course, each individual group will be different in how they present, construct, and understand the authenticity of their collective histories. Though most will understand that their histories are at least incomplete, and that there are things forgotten in their accounts of the past, different groups will have different tolerances for recognizing the factually inaccuracy of their memories. Natasha Lyons, "The Wisdom of Elders: Inuvialuit Social Memories of Continuity and Change in the Twentieth Century," *Arctic Anthropology* 47.1 (2010): 25. See an example of factual inaccuracy in memory in Maria Michela Luiselli, "The Ancient Egyptian Scene of 'Pharaoh Smiting his Enemies': An Attempt to Visualize Cultural Memory?," page 19 in *Cultural Memory and Identity in Ancient Societies,* ed. Martin Bommas, Cultural Memory and History in Antiquity (New York: Continuum, 2011).

[6] Barry Schwartz, "Collective Forgetting and the Symbolic Power of Oneness: The Strange Apotheosis of Rosa Parks," *Social Psychology Quarterly* 72.2 (2009): 123–142; Cattell and Climo, "Introduction: Meaning in Social Memory and History," 1; Helena Jerman and Petri Hautaniemi, "Introduction: Anthropological Perspectives on Social Memory," *Anthropological Yearbook of European Cultures* 15 (2006): 1, URL: http://www.jstor.org/stable/43234941; Low, *Remembering the Samsui Women,* 10.

[7] Cattell and Climo, "Introduction: Meaning in Social Memory and History," 1, 4; Eviatar Zerubavel, *Time Maps: Collective Memory and the Social Shape of the Past* (Chicago: University of Chicago Press, 2004), 4; Low, *Remembering the Samsui Women,* 10.

[8] Ehud Ben Zvi, "The Voice and Role of a Counterfactual Memory in the Construction of Exile and Return: Considering Jeremiah 40:7–12," pages 169–188 in *The Concept of Exile in Ancient Israel and its Historical Contexts,* ed. Ehud Ben Zvi and Christoph Levin, BZAW 404 (Berlin/New York: de Gruyter, 2010). Remembering different possibilities for the past changes how those pasts are remembered. See Maryanne Garry and Devon L. L. Polaschek, "Imagination and Memory," *Current Directions in Psychological Science* 9.1 (2000): 6.

[9] Cattell and Climo, "Introduction: Meaning in Social Memory and History," 3.

past always depends on the demands of the present.[10] Through social memories, groups create linear narratives connecting constructed pasts to the present and to expected futures,[11] and as such, contribute heavily to how communities understand themselves and others; social memories are indispensable in contributing to group and individual identity and feelings of belonging.[12]

Social memory scholars make use of many different areas of study in order to more fully explore the overlapping features that contribute to the formation, social reproduction, and, at times, perpetuation (or lack thereof) of group memories. One important area of inter-disciplinary research in the context of social memory studies, and the one most relevant to this particular work, is the field of social anthropology. Social anthropological methodologies provide frameworks for memory scholars to understand the importance of power structures, identities, beliefs, values, and so on to the propagation of, resistance to, contestation of, and attachment to social memories. With its focus on culture, social anthropological research balances highly specific, localized research with broad, holistic, comparative approaches.[13] The formation of group memories is a tendency present in all cultures across time and space: though the memories are different, the mechanisms underlying mnemonic tendencies remain the same cross-

[10] Low, *Remembering the Samsui Women,*10; Luiselli, "The Ancient Egyptian Scene of 'Pharaoh Smiting his Enemies,'" 11; Lyons, "The Wisdom of Elders," 25; Martin Bommas, "Introduction," page 3 in *Cultural Memory and Identity in Ancient Societies,* ed. Martin Bommas, Cultural Memory and History in Antiquity (New York: Continuum, 2011).

[11] Cattell and Climo, "Introduction: Meaning in Social Memory and History," 2; Jerman and Hautaniemi, "Introduction: Anthropological Perspectives on Social Memory," 2.

[12] Bommas, "Introduction," 1–2; Diana V. Edelman, "Introduction," page xv in *Remembering Biblical Figures in the Late Persian and Early Hellenistic Periods: Social Memory and Imagination,* ed. Diana Vikander Edelman and Ehud Ben Zvi (Oxford: Oxford University Press, 2013); Ehud Ben Zvi, "Chronicles and Samuel-Kings: Two Interacting Aspects of One Memory System in the Late Persian/Early Hellenistic Period," page 41 in *Rereading the* Relecture*?: The Question of (Post)chronistic Influence in the Latest Redactions of the Books of Samuel,* ed. Uwe Becker and Hannes Bezzel, FAT II 66 (Tübingen: Mohr Siebeck, 2014).

[13] Cattell and Climo, "Introduction: Meaning in Social Memory and History," 2.

culturally.[14] Thus, anthropological and social memory perspectives complement each other in balancing dynamics between the specific and universal.[15]

Social anthropology has aided in scholars' understandings of the relationship between personal and social memory. Studies have shown that a great deal of personal memories are in fact social memories;[16] individual and social memories are extensively intertwined so that one cannot always be distinguished from the other.[17] For example, in any given society, some remembered events may not have occurred in the lifetimes of any member of the group.[18] On the other hand, a recent event in which many members were involved may be better collectively remembered because of its prominence in personal memory. Each particular social memory may be interpreted and experienced differently by each individual and each individual group; this diversity contributes to the discursive and multi-vocal nature of social memory.[19]

Using social memory theory as a lens to study the biblical corpus allows for the exploration of mnemonic preferences and dis-preferences encoded within the texts. Social memory theory in the context of biblical studies involves exploring the dynamics of inter-textuality,[20] i.e., analyzing how the various narratives of the corpus interact, inform or stand in

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[14] William Hirst and David Manier, "Towards a Psychology of Collective Memory," *Memory* 16.3 (2008): 183–184, doi: 10.1080/09658210701811912.

[15] Through emphasizing transcultural trends, social anthropological approaches to memory allow for comparisons to be made between societies across the world and throughout time, and, therefore, assist in limiting the circularity inherent to some extent in studies of ancient societies. This will be discussed further below.

[16] Edelman, "Introduction," xviii; Jerman and Hautaniemi. "Introduction: Anthropological Perspectives on Social Memory," 2.

[17] Low, *Remembering the Samsui Women,* 8. Of course, though they are intertwined, personal and social memory should not be conflated; they are not analogous systems. Francis Landy, "Notes Towards a Poetics of Memory in Ancient Israel," page 333 in *Remembering and Forgetting in Early Second Temple Judah,* ed. Ehud Ben Zvi and Christoph Levin, FAT 85 (Tübingen: Mohr Siebeck, 2012).

[18] Luiselli, "The Ancient Egyptian Scene of 'Pharaoh Smiting his Enemies,'" 10.

[19] Jerman and Hautaniemi. "Introduction: Anthropological Perspectives on Social Memory," 2.

[20] Ehud Ben Zvi, "Is the Twelve Hypothesis Likely from an Ancient Readers' Perspective?," Page 57 in *Two Sides of a Coin: Juxtaposing Views on Interpreting the Book of the Twelve/the Twelve Prophetic Books,* Analecta Gorgiana 201 (Piscataway, NJ: Gorgias Press, 2009).

tension with one another as (re)read texts,[21] with the aim of reconstructing the mnemonic tendencies of the community in question.[22] Social memories are strongly context-dependent:[23] thus each text creates memories that interact with other memories. Texts are not read in a vacuum, but rather in a way informed by the individual's world(s) and worldviews, [24] including other books within the emerging authoritative corpus of books within LP/EHP Yehud/Judah. Different passages may evoke different memories; (re)reading the corpus, therefore, meant navigating a complex mnemonic landscape in which, depending on the particular text being read, various memories may be suppressed while others may be brought to the surface.[25] Exploring the ways in which the biblical narratives construct 'historical' figures, past events, and expected futures can assist scholars in their understandings of the ways in which communities, who identified with 'Israel' and for whom these texts were authoritative,[26] conceived of their perceived group trajectories. The overlap, complementarity, and tensions between the different memories encoded in the texts can provide scholars with insight into the 'mindscapes' of the communities who (re)read them: their values, preferences, dis-preferences, conceptual understandings, conventional metaphors, and so on.

In the words of Diana Edelman, "the point of applying memory studies to reading the texts of the Hebrew Bible is not to discern how accurately or inaccurately events have been portrayed, interpreted, or remembered. Rather, it is to explore how the books contributed to the

[21] Memories depend on their being constantly revisited, and thus sites of memory function by their being reusable, repeatable, and continually relevant. See Bommas, "Introduction," 3; Gerd Sebald, "The Forms of the Past: Temporalities, Types, and Memories," page 57 in *Theorizing Social Memories: Concepts and Contexts,* ed. Jatin Wagle and Gerd Sebald, Routledge Advances in Sociology (New York: Routledge, 2016).

[22] Ben Zvi, "Chronicles and Samuel-Kings," 44–45.

[23] Cattell and Climo, "Introduction: Meaning in Social Memory and History," 10.

[24] Ben Zvi, "Chronicles and Samuel-Kings," 41.

[25] Ibid., 44–45.

[26] Ben Zvi, "Is the Twelve Hypothesis Likely," 56; Edelman, "Introduction," xix.

shaping of the social memory of those of Judean descent or affiliation who self-identified as members of the religious community…"[27] What shapes the mindscape of the community is not the 'accurate' narrative, from the perspective of contemporary historical studies, but rather the narrative that is circulated and understood as authoritative. Moreover, it is not the factual intentions of the historical author but the intentions that the reading community assign to the implied author that influenced their understandings of a particular reading.[28]

Though there is great debate surrounding the composition and redaction of the biblical corpus, it is generally agreed that most of the books of the Hebrew Bible existed, in more or less their present form, in the province of Yehud/Judah by the LP/EHP as an emerging authoritative corpus.[29] These include the Pentateuch, Deuteronomistic History, Prophetic Books, most if not all of the Psalms, Proverbs, Job, Ruth, Lamentations, and Chronicles.[30] Because only part of the corpus that is now known, in scholarly circles, as the Hebrew Bible existed in the LP/EHP, this collection of texts will be referred to in this work as the emerging authoritative corpus, or EAC.

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[27] Edelman, "Introduction," xix.

[28] Ben Zvi, "Is the Twelve Hypothesis Likely," 54.

[29] Edelman, "Introduction," xi–xii; Megan Bishop Moore, *Philosophy and Practice in Writing a History of Ancient Israel,* LHBOTS 435 (New York: T&T Clark, 2006), 90–91. From the evidence available, it seems that there was considerable continuity between the Late Persian and Early Hellenistic periods in Yehud/Judah, with most of the growth and cultural changes associated with Hellenism not occurring until later on, in the second half of the second century. Lester L. Grabbe, *A History of Jews and Judaism in the Second Temple Period,* Vol. 2, The Coming of the Greeks: The Early Hellenistic Period (335 - 175 BCE), Library of Second Temple Studies 68 (London: T&T Press, 2008), 49–50; Oded Lipschits and Oren Tal, "The Settlement Archaeology of the Province of Judah: A Case Study," pages 36–37, 46–47 in *Judah and the Judeans in the Persian Period,* ed. Oded Lipschitz and Manfred Oeming (Winona Lake: Eisenbrauns, 2006).

[30] Gerald West, "Ruth," page 208 in *Eerdmans Commentary on the Bible,* ed. James D. G. Dunn and John W. Rogerson (Grand Rapids: William B. Eerdmans Publishing Company, 2003); Katherine J. Dell, "Job," page 337 in *Eerdmans Commentary on the Bible,* ed. James D. G. Dunn and John W. Rogerson (Grand Rapids: William B. Eerdmans Publishing Company, 2003); Richard J. Clifford, *Proverbs: A Commentary,* OTL (Louisville: Westminster John Knox Press, 1999), 4; William M. Schniedewind, *How the Bible Became a Book: The Textualization of Ancient Israel* (Cambridge: Cambridge University Press, 2004), 63, 82, 84, 166. Some of the books I have included (such as Chronicles and Ruth) are the subject of much disagreement and may have been composed during or even after the Persian period, and so may not have played a role in the EAC until later than the time period examined here. In general, whether or not these more problematic books were read and reread by the LP/EHP *literati* does not make any significant difference to the arguments advanced in this work, as my approach is intertextual and thus does not rely on any one particular book.

The *literati* of LP/EHP Yehud/Judah constitute the first community for which it is possible to apply social memory theory to the biblical texts,[31] but they are not without their challenges. LP/EHP Yehud/Judah, especially the hill country around Jerusalem, is notoriously scant of archaeological evidence.[32] Population estimates for Jerusalem vary, but it is clear that the city was quite small;[33] it had shrunk, during the Persian period, to a size it had not been since before the eighth century BCE,[34] and continued to be small and materially meager through the third century.[35] In addition, the small learned community there left behind no commentaries; in general, there is very little extra-biblical evidence for the LP/EHP *literati* to complement the information found in the EAC.[36] In order to study social memory, then, scholars may use a comparative approach—comparing readings from other, similar communities—but must mainly rely on internal markers within the corpus to discern how the texts were read.[37]

Of course such an approach is susceptible to circularity: the corpus is used to gather evidence about the community and that evidence is used to interpret the corpus.[38] Some degree of circularity is unfortunately unavoidable;[39] however, it is important that it is minimized. This can be done by taking a broad approach to the reconstruction of the cultural background of a

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[31] Edelman, "Introduction," xii; Jon L. Berquist, "Approaching Yehud," page 3 in *Approaching Yehud: New Approaches to the Study of the Persian Period,* ed. Jon L. Berquist, SemeiaSt 50 (Atlanta: Society of Biblical Literature, 2007).

[32] Oded Lipschits, "Achaemenid Imperial Policy, Settlement Processes in Palestine, and the Status of Jerusalem in the Middle of the Fifth Century B.C.E.," page 28 in *Judah and the Judeans in the Persian Period,* ed. Oded Lipschits and Manfred Oeming (Winona Lake: Eisenbrauns, 2006); Lipschits and Tal, "The Settlement Archaeology of the Province of Judah," 33.

[33] Berquist, "Approaching Yehud," 3; Lipshitz, "Achaemenid Imperial Policy," 32.

[34] Lipschits and Tal, "The Settlement Archaeology of the Province of Judah," 34.

[35] Grabbe, *A History of Jews and Judaism,* 49.

[36] Ben Zvi, "Is the Twelve Hypothesis Likely," 55.

[37] Ibid., 56.

[38] Ibid., 60.

[39] David Aaron, *Biblical Ambiguities: Metaphor, Semantics, and Divine Imagery,* The Brill Reference Library of Ancient Judaism 4 (Boston: Brill Academic Publishers, 2002): 118; cf. David Kraemer, "The Intended Reader as a Key to Interpreting the Bavli," *Proof* 13 (1993): 128.

community, which includes both utilizing the entire literary repertoire rather that specific books as well as incorporating as much outside evidence as possible, including forays into the dynamics of the Persian Empire, archaeological evidence, information from nearby cultures, and so on.[40]

Using social memory studies serves also to minimize circularity. The ways human communities collectively remember follow transcultural trends and patterns; for example, people generally understand their constructed histories as linear progressions of interconnected, particularly vivid episodes.[41] Templates exist—such as the 'fall from grace' narrative or the 'underdog story'—that can be found transculturally. By using well-known memory templates in the study of ancient literature, it is possible to compare particular narratives with the memory patterns generally observed in human cultures. Memory studies then provide a framework for an analysis as to why narratives do or do not conform to these trends, and allow for conclusions to be double-checked against a body of evidence outside of any particular area of study.

Metaphor Theory

Despite the frequent and vivid anthropomorphisms of Yhwh that occur throughout the Hebrew Bible, accusations of anthropomorphizing the deity have served as an inter- and intra-religious polemic throughout history and into the present.[42] Corporeal conceptions of the divine have been and sometimes still are understood as indicative of less sophisticated theological thought. Accordingly, anthropomorphic descriptions of the deity have been understood, with an air of

[40] Ben Zvi, "Is the Twelve Hypothesis Likely," 60.
[41] Zerubavel, *Time Maps,* 13.
[42] Naomi Janowitz, "God's Body: Theological and Ritual Roles of Shi'ur Komah," page 184 in *People of the Body: Jews and Judaism from and Embodied Perspective,* ed. Howard Eilberg-Schwartz, SUNY Series, The Body in Culture, History, and Religion (Albany: State University of New York Press, 1992).

dismissal, as purely metaphorical.[43] To be sure, there is an element of figurative language in the majority of descriptions of the deity in the corpus; it is likely that (re)readers of the EAC did not imagine a giant hand descending from the sky to strike down enemies on the battlefield. In order to analyze these, then, it is important that a framework for understanding figurative language, especially metaphor, be established.

'Figurative' is the term assigned to nonliteral language.[44] It may include hyperbole, metonymy, irony, allegory, metaphor, and so on.[45] Most of the time, this language is understood automatically;[46] non-literal speech permeates and is intrinsic to human communication.[47] Context generally allows readers to unconsciously determine whether or not a particular phrase is literal or figurative[48] and informs interpretation of meaning,[49] those these may differ depending on the metaphor and the individual's particular preferences.[50]

Metaphors function by creating a blended space in which two or more things are compared.[51] These spaces are structured by the different conceptual domains involved in any

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[43] Deena A. Grant, "Fire and the Body of Yahweh," *JSOT* 40.2 (2015):140–141; doi: 10.1177/0309089215621240; Gary Alan Long, "Dead or Alive? Literality and God-Metaphors in the Hebrew Bible," *JAAR* 62 (1994): 510.

[44] Aaron, *Biblical Ambiguities,* 1.

[45] Ibid.

[46] Claudia Bergmann, ""Like a Warrior" and "Like a Woman Giving Birth": Expressing Divine Immanence and Transcendence in Isaiah 42:10–17," page 46 in *Bodies, Embodiment, and Theology of the Hebrew Bible*, ed. S. Tamar Kamionkowski and Wonil Kim, LHBOTS 465 (New York: T&T Clark, 2010).

[47] Iraide Ibarretxe-Antuñano, "The Relationship Between Conceptual Metaphor and Culture," *Intercultural Pragmatics* 10 (2013): 315, doi: 10.1515/ip-2013-0014; Job Y. Jindo, *Biblical Metaphor Reconsidered: A Cognitive Approach to Poetic Prophecy in Jeremiah 1–24,* HSM 64 (Winona Lake: Eisenbrauns, 2010): 32; Raymond W. Gibbs, Jr., "Metaphor and Thought: The State of the Art," page 4 in *The Cambridge Handbook of Metaphor and Thought,* ed. Raymond W. Gibbs, Jr. (Cambridge: Cambridge University Press, 2008).

[48] Bergman, ""Like a Warrior,"" 46; Sam Glucksberg, "How Metaphors Create Categories—Quickly," page 68, 80 in *The Cambridge Handbook of Metaphor and Thought,* ed. Raymond W. Gibbs, Jr. (Cambridge: Cambridge University Press, 2008).

[49] Joseph Sui Chang Lam, *Patterns of Sin in the Hebrew Bible: Metaphor, Culture, and the Making of a Religious Concept.* (New York: Oxford University Press, 2016), 7; Robyn Carston, "Lexical Pragmatics, *ad hoc* Concepts and Metaphor. A Relevance Theory Perspective." *Italian Journal of Linguistics* 22 (2010): 155.

[50] Lam, *Patterns of Sin,* 7.

[51] Ehud Ben Zvi, "Thinking of Water in Late Persian/Early Hellenistic Judah: An Exploration," page 13 in *Thinking of Water in the Early Second Temple Period,* ed. Ehud Ben Zvi and Christoph Levin, BZAW 461

given comparison; these allow for the juxtaposition of the elements they contribute.[52] The subsequent blend both informs and draws on understandings of each other,[53] though it is important to remember that even within the blended mental space, the various domains are not interchangeable: to use an example from Ehud Ben Zvi, to say Yhwh is water is not the same as to say water is Yhwh.[54] The juxtaposition of diverse elements allows for the creation of new content due distinctively to the projections and elaborations of particular comparisons.[55]

Because blended spaces depend on knowledge of particular conceptual domains, metaphors are strongly dependent not only on the immediate but also the wider cultural context.[56] As such, metaphors are inherently ambiguous;[57] they function by selectively mapping various aspects of diverse conceptual domains onto each other in a temporally constructed mental space.[58] Conventional metaphors—those in wide usage, such as human procreation and agriculture in the EAC[59]—point to common understandings of different concepts present within

(Berlin/Boston: De Gruyter, 2014); Gilles Fauconnier and Mark Turner, "Rethinking Metaphor," page 54 in *The Cambridge Handbook of Metaphor and Thought,* ed. Raymond W. Gibbs, Jr. (Cambridge: Cambridge University Press, 2008); Joseph E. Grady, Todd Oakley and Seana Coulson, "Blending and Metaphor," page 104 in *Metaphor in Cognitive Linguistics: Selected Papers from the Fifth International Cognitive Linguistics Conference,* ed. Raymond W. Gibbs Jr. and Gerard J. Steen, Amsterdam Studies in the Theory and History of Linguistic Studies, Series IV, Current Issues in Linguistic Theory 175 (Amsterdam: John Benjamins Publishing Company, 1997).

[52] Grady et al., "Blending and Metaphor," 104.

[53] Ben Zvi, "Thinking of Water," 13; Fauconnier and Turner, "Rethinking Metaphor," 53–54.

[54] Ben Zvi, "Thinking of Water," 14.

[55] Grady et al., "Blending and Metaphor," 107.

[56] Blake E. Wassell and Stephen R. Lluvelyn, ""Fishers as Humans," the Contemporary Theory of Metaphor, and Conceptual Blending Theory," *JBL* 133:3 (2015): 629; Carston, "Lexical Pragmatics, *ad hoc* Concepts and Metaphor," 155; Ibarretxe-Antuñano, "The Relationship between Conceptual Metaphor and Culture," 323; Jindo, *Biblical Metaphor Reconsidered,* 44.

[57] Aaron, *Biblical Ambiguities,* 1; Wassell and Lluvelyn, ""Fishers as Human," 629.

[58] Fauconnier and Turner, "Rethinking Metaphor," 53; George Lakoff, "The Neural Theory of Metaphor," page 22 in *The Cambridge Handbook of Metaphor and Thought,* ed. Raymond W. Gibbs, Jr. (Cambridge: Cambridge University Press, 2008); Ibarretxe-Antuñano, "The Relationship between Conceptual Metaphor and Culture," 316; Jindo, *Biblical Metaphor Reconsidered,* 31; Lam, *Patterns of Sin,* 7; Simkins, "The Embodied World: Creation Metaphors in the Ancient Near East," 41; Wassell and Lluvelyn, ""Fishers as Humans," 629.

[59] See, for example, references to the 'seed' (זרע) of a man indicate his offspring, and 'fruit of the womb' (פרי־בטן) indicating children. 'Barrenness' is often used to describe female infertility, and, indeed, these two concepts are paralleled in descriptions of disaster present within the corpus. See Jindo, *Biblical Metaphor Reconsidered,* 32.

a culture.[60] These may be used to explore particular conceptual understandings within particular communities, but they may also allow for the recognition of poetic plays on conventionality through the reshaping of these comparisons,[61] as well as the identification of novel metaphors.[62] Approaching metaphor holistically, then, allows for greater comprehension of the particular conceptual relationships that shaped the culturally-contingent understandings of different metaphors, and allows for the nuance required in any interpretation of figurative language.

Metaphors exist on a spectrum; there are many different senses of both figurative and literal language.[63] Thus some metaphors may be understood more literally than others, and the same metaphor may be more or less literal depending on its specific context. In some cases, it is impossible to tell whether a literal or metaphorical meaning, or both, is meant.[64] For example, 'my head hurts' may refer to headache, difficulty in understanding, or both. This is in large part due to the metaphorical's dependence on the literal: figurative meanings arise from the interpreter's ability to understand specific aspects of invariant literal understandings of words or concepts as contributing to the blended space of particular metaphors.[65] Which aspects are highlighted depend on the context; the same word or concept may therefore have a range of figurative meanings.[66] Metaphorical meanings, then, are semantically open: they are fluid and informed by not only their particular context but the entire system in which they are a part and,

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[60] Lam, *Patterns of Sin,* 5.

[61] Jindo, *Biblical Metaphor Reconsidered,* 35.

[62] Fauconnier and Turner, "Rethinking Metaphor," 53; Ibarretxe-Antuñano, "The Relationship between Conceptual Metaphor and Culture," 316; Jindo, *Biblical Metaphor Reconsidered,* 31; Lakoff, "The Neural Theory of Metaphor," 22; Simkins, "The Embodied World: Creation Metaphors in the Ancient Near East," 41; Wassell and Lluvelyn, ""Fishers as Humans," 629.

[63] Grady et al., "Blending and Metaphor," 117; Long, "Dead or Alive? Literality and God-Metaphors," 511, 515–516.

[64] D. B. Mumford, "Emotional Distress in the Hebrew Bible. Somatic or Psychological?" *The British Journal of Psychiatry* 160.1 (1992): 93, doi: 10.1192/bjp.160.1.92; Yael Avrahami, *The Senses of Scripture: Sensory Perception in the Hebrew Bible,* LHBOTS 545 (New York: T&T Clark, 2012): 119.

[65] Lam, *Patterns of Sin,* 7.

[66] Ibid.

more broadly, the world of the interpreter.[67] This is another reason why analyzing the inter-textuality of the EAC and the conditions of LP/EHP Yehud/Judah generally is important to the study of how Yhwh's body was remembered among the (re)readers of the corpus.

Also important for the purposes of this work is the fact that studies have shown that metaphors often make use of grounded, embodied experiences.[68] In many metaphors, the body features as a familiar, symbolic centre of meaning.[69] Body metaphors both inform and are informed by cultural conceptions, to the point where Iraide Ibarretxe-Antuñano argues that "any metaphorical analysis should take into account bodily-based elements as well as cultural elements in order to properly interpret the conceptualizations underlying metaphorical mappings."[70] The body and different body parts are trans-culturally imbued with wide ranges of meanings, informing and being informed by the metaphors in which they are involved so that the different organs are inseparable from their culturally-constructed understandings.

Important in any discussion of metaphorical understandings of Yhwh in the EAC is the recognition of the variety of descriptions of the divine body that exist in the texts. Though, as mentioned above, the majority of these involve at least an element of figurative language, whether metaphor, hyperbole, synecdoche, and so on, some may well have been understood as literal descriptions of the deity. Theophany accounts, for example, were likely read as straightforward descriptions of human encounters with the divine.[71]

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[67] Carston, "Lexical Pragmatics, *ad hoc* Concepts and Metaphor," 155; Ibarretxe-Antuñano, "The Relationship between Conceptual Metaphor and Culture," 323; Jindo, *Biblical Metaphor Reconsidered,* 44; Wassell and Lluvelyn, ""Fishers as Human," 629.

[68] Aaron, *Biblical Ambiguities,* 104; Ibarretxe-Antuñano, "The Relationship between Conceptual Metaphor and Culture," 316, 325; Simkins, "The Embodied World: Creation Metaphors in the Ancient Near East," 41.

[69] Ibarretxe-Antuñano, "The Relationship between Conceptual Metaphor and Culture," 329.

[70] Ibid., 323.

[71] George W. Savran, *Encountering the Divine: Theophany in Biblical Narrative,* JSOTSup 420 (London: T&T Clark International, 2005): 49, 59; 74; Grant, "Fire and the Body of Yahweh," 141. These have their own ambiguities: Ezekiel, for example, is decidedly vague in his account of his vision of Yhwh (e.g., Ezek 1:27–28; 8:2), while Isaiah opts to focus on Yhwh's clothing rather than his body (see Isa 6:1).

Interestingly, even in these more literal descriptions of the divine body, and in line with preferences extant throughout the corpus, there seems to be little interest in detailing the physical appearance of Yhwh's body. Instead, memories of Yhwh's body parts revolve around what they do: his eyes see, his mouth speaks, his hands hold, and so on. The evocative capacities of the divine body parts are oriented around their associative actions. The preference to describe the deity's body parts in terms of their acting (or not acting, as the case may be) demonstrates the desire to remember Yhwh's body for what it could, did, and did not do rather than how it looked.

Therefore, even in those sections where Yhwh's body was likely remembered as being literally described, his body parts retain the associative links and evocative significances present in their occurrences throughout the corpus. The variance of meaning determined by context does not preclude necessary considerations of what the mention of a specific body part does to a reading of a text; in other words, even if a body part is remembered as literally appearing and performing an action, the fact that attention is drawn to *that* body part will still have a specific effect linked to greater conceptual and metaphorical associations that allow for its specialized contribution to a particular narrative. For example, though Yhwh's hand may have been remembered as quite literally touching Jeremiah's mouth in Jer 1:9, this action nevertheless has important symbolic associations, such as silencing Jeremiah's objections, or 'handing' him divine words.

Conversely, in those passages where a metaphorical interpretation is obvious, the physiological realities of bodies nevertheless play a role in the symbolic associations of particular organs and in the visualizations that may accompany their being read.[72] In Gen 6:6, for

[72] Further, recent research has demonstrated that the motor cortex is activated when people read action-related language. Imagining movement is neurologically similar to actually performing movements Lakoff, "The Neural Theory of Metaphor," 19; Valentina Cuccio et al., "How the Context Matters: Literal and Figurative Meaning in the Embodied Language Paradigm," *PLoS ONE* 9 (2014): 2, doi: 10.1371/jounrla.pone.0115381.

instance, the state of Yhwh's heart is described using the Hebrew verb עצב, which denotes both grief and physical pain. Though, in this particular case, the described state of Yhwh's heart may be understood purely figuratively, the construed meaning of this metaphor is nevertheless grounded in and associated with bodily experiences. A broad understanding of figurative and literal language is therefore important to the study of how Yhwh's divine body parts were remembered. It allows for the analysis of the selective mappings between different conceptual domains that inform understandings of the particular associations and connotations of specific words, images, or concepts, even in their less figurative occurrences.

Anthropomorphisms of Yhwh

Yhwh's anthropomorphic and non-anthropomorphic representations are the source of a great deal of scholarly curiosity and contention. Yhwh's body, and divine bodies generally, are presented in heterogeneous, sometimes even contradictory, ways within the corpus; each of these depictions serve to highlight various aspects of the deity. The relationships between these diverse representations are porous and have a considerable amount of conceptual overlap. They work together to shape understandings of Yhwh through 1) their respective capacity to evoke different features of the deity and 2) the ineffable, complex understanding of the deity that comes from inter-textual readings of the deity's diverse manifestations.

One important issue for the study of divine bodies is aniconism. Aniconism is present throughout ancient Southwest Asia,[73] and there are multiple texts that prescribe/advance aniconism within the EAC. These include Exod 20:4–5, Deut 5:8–9, Isa 44; and Jer 10.[74] There

[73] Doak, *Phoenician Aniconism,* 2.
[74] Grant, "Fire and the Body of Yahweh," 139.

are also moments where Yhwh appears aniconically (i.e., without form) in the texts—such as in Deut 4:12, 15.

Aniconism conveyed, throughout ancient Southwest Asia, superiority.[75] Deities that could not be materially represented or physically described were understood as so grand as to be beyond human comprehension.[76] Accordingly, aniconism in the EAC often appears within the context of polemics against idols.[77] The 'graven images' of other deities are dismissed as inert;[78] made by human hands and thus absent of divinity.[79] These polemics worked within a worldview in which only gods could create gods, and thus the fact that craftspeople built cult statues was inherently problematic.[80] To overcome this, very specific rituals were required in order to transform an image from a material object into a manifestation of a god: e.g., rituals such as the *mîs pî* (washing of the mouth) and *pīt pî* (opening of the mouth), were performed on cult statues in ancient Mesopotamia in order to invite the deity into and thus transform the earthly-made figure into a manifestation of the living deity.[81] As part of this transformation, the cult statue gained the ability to eat, smell, and hear.[82] Within the worldview of ancient Southwest Asia,

[75] Hendel, "Aniconism and Anthropomorphism in Ancient Israel," 211.

[76] Ibid., 209.

[77] Exod 20:3–5; Deut 4:15–19; 5:8–9; Isa 44:9–10; Jer 10:3–5. Doak, *Phoenician Aniconism,* 2.

[78] Deut 4:28; Jer 10:5; Pss 115:4–7; 135:14–17. Avrahami, *The Senses of Scripture,* 68; Matthieu Richelle, "Des Yeux pour Voir, des Oreilles pour Entendre… Comparison Entre un Motif Biblique et une Formule Mésopotamienne." *ZAW* 124 (2012): 104; doi: 10.1515/zaw-2012-0008.

[79] 2 Kgs 19:18; 22:17; Pss 115:4; 135:15; 2 Chr 32:19; 34:25.

[80] See, for example, the ritual described in Christopher Walker and Michael Dick, *The Induction of the Cult Image in Ancient Mesopotamia: The Mesopotamian Mis Pi Ritual*, State Archives of Assyria Literary Texts 1, revised and corrected edition (Helsinki: Neo-Assyrian Text Corpus Project, 2001), 9.

[81] Benjamin D. Sommer, *The Bodies of God and the World of Ancient Israel* (Cambridge: Cambridge University Press, 2009): 19; Peggy Jean Boden, "The Mesopotamian Washing of the Mouth (mis pi) Ritual: An Examination of Some of the Social and Communication Strategies Which Guided the Development and Performance of the Ritual Which Transferred the Essence of the Deity into its Temple Statue," (PhD diss., John Hopkins University, 1999), 12–13; Walker and Dick, *The Induction of the Cult Image,* 5.

[82] Sommer, *The Bodies of God,* 19; Boden, "The Mesopotamian Washing of the Mouth," 208–210.

then, to assert that someone worshipped an inert statue, without functioning sense organs, would have been insulting.

Though aniconism consists of a tendency away from material representation it is not necessarily incompatible with anthropomorphism.[83] In the temple, for example, the texts describe how the holiest of holies contained a throne and footstool—empty of any occupant, and so in conformity with the decree to refrain from creating images of Yhwh, and yet the furnishings clearly evoke anthropomorphic understandings of the deity.[84] Further, while aniconism is often used to express the superiority of Yhwh over false gods, anthropomorphic descriptions of Yhwh's body often serve this same purpose. In fact, many descriptions of the impotence of the other deities relies on the inability of their bodies, composed, as statues and figurines, of inert materials, while Yhwh is described as a living god with (specifically) functioning sense organs, hands, and feet.[85] It seems, then, that in inter-textual readings of the EAC, aniconic and anthropomorphic descriptions of Yhwh have a complex, overlapping relationship. Rather than being hermetic, separate bodies, anthropomorphic and non-anthropomorphic representations of the deity are conceptually porous—each serves to highlight different attributes while also interacting with each other to produce diverse, but interrelated, understandings of Yhwh. Categorizations of Yhwh's body for the LP/EHP *literati*, therefore, were not rigid structures. Rather they were conceptualized as flexible; capable of change, fluidity, and being

[83] Grant, "Fire and the Body of Yahweh," 141.

[84] Grant, "Fire and the body of Yahweh," 139; Hendel, "Aniconism and Anthropomorphism in Ancient Israel," 224.

[85] Samuel Eugene Balentine, *Prayer in the Hebrew Bible: The Drama of Divine-Human Dialogue,* Overtures to Biblical Theology (Minneapolis: Fortress Press, 1993): 35; Saul M. Olyan, *Disability in the Hebrew Bible: Interpreting Mental and Physical Differences* (Cambridge: Cambridge University Press, 2008): 52; Silvia Schroer and Thomas Staubli, *Body Symbolism in the Bible,* trans. Linda M. Maloney (Collegeville: Liturgical Press, 2001): 131.

restructured.[86] Accordingly, various representations of the deity are complementary rather than alternative or contradictory.

Accordingly, Yhwh's physiomorphic representations exist in a state of interactional conceptual overlap with his aniconic and anthropomorphic forms. Yhwh is described as water and as fire in several passages.[87] Like aniconic descriptions, physiomorphic manifestations of Yhwh illuminate the deity's fantastical otherness. In fact, the two often work together, as in Deut 4:12 and 15. In these verses, where fire appears but the form of the deity explicitly does not, it is possible, arguably, for both physiomorphic and aniconic elements to be understood. Through conceptual blending, diverse physiomorphic representations highlight certain aspects of Yhwh, such as his immense destructive capability[88] and life-giving capacities.[89] What is highlighted changes with the particular context: for example, the divine fire in Exod 3:2 does not have exactly the same sense as when divine fire descends from the sky in 1 Kgs 18:38. Though both work as proof of Yhwh's divinity, [90] one does so by not consuming while the other consumes heartily.

In both acting as an emanation of the divine body and as an indicator of divinity, fire takes on the roles normally reserved, in humans, for organs of the body: fire 'consumes' (אכל) offerings, serves as a method of transport, and so on.[91] Fire also allows for Yhwh to complete super-human activities, such as breathing fire to destroy enemies.[92]

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[86] For more on fluidity and rigidity in socially-shared distinctions and categorizations, see Eviatar Zerubavel, *The Fine Line: Making Distinctions in Everyday Life* (Chicago: University of Chicago Press, 1991).

[87] Grant, "Fire and the Body of Yahweh," 143; Long, "Dead or Alive? Literality and God-Metaphors," 525.

[88] Grant, "Fire and the Body of Yahweh," 147.

[89] Ben Zvi, "Thinking of Water," 14; Jindo, *Biblical Metaphor Reconsidered,* 33;

[90] Grant, "Fire and the Body of Yahweh," 153. Ezek 1:27 may indicate that fire is also a part of the divine body: see Grant, "Fire and the Body of Yahweh," 144.

[91] Ibid., 146.

[92] 2 Sam 22:9; Ps 18:9.

The overlap between Yhwh's anthro- and physiomorphic elements is no better exemplified than in those descriptions of Yhwh as a storm-warrior deity. In these, fire, water, thunder, and lightening are listed alongside Yhwh's body parts in highly vivid descriptions of the deity's wrathful actions.[93] These elements, therefore, work both with and without Yhwh's anthropomorphic body in order to contribute to conceptions of the deity's awesomeness, power, and incomparability.

Indeed, Yhwh's anthropomorphisms have these effects in and of themselves. Yhwh's body appears in the corpus, both explicitly and implicitly, as super-human: it is large, luminous, and dangerous to behold.[94] Yhwh's body can confer incredible blessings,[95] cause supernatural things to happen,[96] and is involved in activities far outside of the realm of human possibility. It is invulnerable to diseases, weakness, and injury, without defect, and is immortal.[97] Similar to the bodies of gods elsewhere in ancient Southwest Asia,[98] then, Yhwh's is transcendent anthropomorphism;[99] both like and unlike human bodies in appearance, form, and ability. As such, these anthropomorphisms serve to emphasize both the similarities and differences between

[93] 2 Sam 22:8–16; Ps 18:8–16; Job 36:24–37:11.

[94] Grant, "Fire and the Body of Yahweh," 141–142; Hendel, "Aniconism and Anthropomorphism in Ancient Israel," 221; Wesley Williams, "A Body Unlike Bodies: Transcendent Anthropomorphism in Ancient Semitic Tradition and Early Islam," *JAOS* 129 (2009): 23.

[95] Simeon Chavel, "The Face of God and the Etiquette of Eye-Contact: Visitation, Pilgrimage, and Prophetic Vision in Ancient Israelite and Early Jewish Imagination," *JSQ* 19 (2012): 15, URL: https://www.academia.edu/1429741/The_Face_of_God_and_the_Etiquette_of_Eye-Contact_Visitation_Pilgrimage_and_Prophetic_Vision_in_Ancient_Israelite_and_Early_Jewish_Imagination.

[96] Esther H. Roshwalb, "Jeremiah 1:4–10: 'Lost and Found' in Translation and a New Interpretation," *JSOT* 34.3 (2010): 363; doi: 10.1177/0309089209346356; Karen Martens, ""With a Strong Hand and an Outstretched Arm": The Meaning of the Expression ביד חזקה ובזרוע נטויה," *SJOT* 15 (2001): 135.

[97] Long, "Dead or Alive? Literality and God-Metaphors," 521.

[98] Yhwh's body is not identical to the bodies of other ancient Southwest Asian deities; for example, Yhwh does not die, as Baal does, nor does Yhwh procreate, as many deities did. See Debra Scoggins Ballentine, *The Conflict Myth and the Biblical Tradition* (Oxford: Oxford University Press, 2015): 131; Simkins, "The Embodied World: Creation Metaphors in the Ancient Near East," 40–53.

[99] Williams, "A Body Unlike Bodies," 20.

human beings and Yhwh,[100] providing a framework in which the conceptual domains of the human body function because the experiential dimension of the embodied metaphor can be used both to project familiar concepts, such as strength, and affect profound otherness, sometimes simultaneously.

It is reasonable to assume, then, that though the *literati* of LP/EHP Yehud/Judah may have inherited an anxiety about rendering images of Yhwh, and, relatedly, the acute danger of the divine body,[101] anthropomorphic descriptions of the deity posed no problem. On the contrary, remembering the divine body in anthropomorphic terms played a significant role in facilitating the *literati*'s ability to imagine the deity.

To be sure, different divine body parts occupied different amounts of mindshare within the mindscape of the LP/EHP *literati*. Some, like the hands, are mentioned hundreds of times and describe a wide range of different actions, which in turn shape memories of past events and conceptions of the deity. At the other side of the spectrum are divine body parts that are rarely or never mentioned, and, as such, are not remembered; in fact, this is how most body parts of Yhwh are treated in the EAC. For many organs, the fact that they are not remembered is perhaps unsurprising: there is no mention of Yhwh's אציל (wrist, joint, armpit), for example, nor is there any mention of his חמש (belly).[102] The explanation for the absence of certain divine body parts is simple: they have little to no symbolic significance, do not perform actions deemed relevant to the divine body, or were not worth communal remembering. The general trend that can be observed in memories of body parts in the EAC, and certainly in relation to Yhwh's body, is that

[100] Grant, "Fire and the Body of Yahweh," 142.

[101] Hendel, "Aniconism and Anthropomorphism in Ancient Israel," 222.

[102] In some cases, imagining these body parts occurred through references to other parts: for example, the wrist was likely imagined as involved in descriptions explicitly associated with the divine hand. The fact that these parts were subsumed by other parts with a wider range of more relevant symbolic associations demonstrates that though they specifically were not mentioned, they were nevertheless imagined. I would like to thank Ian Douglas Wilson for pointing out this dynamic in a private correspondence.

the amount of mindshare allocated to a particular body part is directly related to its capacity to facilitate the imagining of important action. While human bodies may be medicalized, dismembered, and so on, and thus have a larger proportion of their body parts described, there is nevertheless a preference to remember most often those body parts that have the greatest symbolic significance. Divine body parts are remembered because of their ability to shape an attribute of Yhwh; there is no reason for a body part to have high mindshare if it is not remembered as doing anything. אציל, for instance, appears in relation to wristbands, clothes, and rags,[103] while חמשׁ only appears in the context of people being struck in the stomach,[104] and the ברך is associated with prostration,[105] childbirth,[106] and fear.[107] It is not that Yhwh was imagined as not having wrists, armpits, a stomach, or knees, but rather that these parts were not worth mentioning according to the grammar of preference that shaped memories of the deity.

There is, however, one particular divine organ that does not appear in the EAC that demands mention here: Yhwh's genitals. In comparison to other creation deities of ancient Southwest Asia, Yhwh's unmentioned unmentionables represent an anomaly.[108] From the perspective of memory among the LP/EHP *literati*, the absence of Yhwh's genitals stems simply from Yhwh having no use for them. Due to monotheizing tendencies, within the EAC Yhwh has no divine counterpart with whom to have sexual relations. Yhwh also, within the logic of the texts, cannot procreate another deity. He could not have been imagined as masturbating because 1) he was not conceptualized as having physical sexual needs (due, at least in part, to issues

[103] Jer 38:12; Ezek 13:18.
[104] 2 Sam 2:23; 3:27; 4:6; 20:10.
[105] 1 Kgs 18:43; 19:18; 2 Kgs 1:13; Isa 45:23; 2 Chr 6:13.
[106] Gen 30:3; 50:23; Job 3:12.
[107] Isa 35:3; Ezek 7:17; 21:7; Nah 2:10; Ps 109:24; Job 4:4.
[108] Eilberg-Schwartz, *God's Phallus,* 4. Also, see the creation accounts included in Simkins, "The Embodied World: Creation Metaphors in the Ancient Near East," 40–46.

stemming from the points outlined just above), and 2) such an action would have gone against understandings of purity laws.

There is no reason why Yhwh would have been remembered as urinating (or defecating, for that matter), as this action holds very little symbolic significance within the worldview of the corpus. Though humans are described as urinating, it is generally not something worth remembering of kings, never mind the king of kings. Further, Yhwh could not have been conceptualized as having this biological need because he was not remembered as eating or drinking.[109]

Another major area in which explicit mention is made of male genitals in the EAC is within the context of restrictions against those with bodily defects from performing certain duties in the temple.[110] Throughout the corpus it is clear that Yhwh was conceptualized as having a perfect body, and so the explicit description of the state of Yhwh's genitals was not necessary. Due to the dis-preference to remember Yhwh's genitals within the corpus, they are not included in this work.

This does not mean that there are no metaphors applied to the deity and his people that involve sexual imagery. Rather, Yhwh appears as a parent and as a husband within the corpus. Unavoidably, these involve conceptualizations of the sexual or procreative body: Isa 62:4, for example, describes the penetrative act between Yhwh and Israel that constitutes marriage,[111] while Isa 46:3–4 characterizes Yhwh as a mother using distinct descriptions of pregnancy and birth.[112] The importance of the body to these metaphors should not be understated—and in fact,

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[109] See "Speaking, Exhaling, and Swallowing: Remembering the Interrelated Motifs of Yhwh's Mouth and their Contributions to Conceptions of his Divine Kingship" in this volume for more on this.

[110] Deut 23:1–2; Lev 21:10.

[111] It is important to note the careful construction of these metaphors. For example, while Yhwh is imagined as penetrating, in those passages where Yhwh is conceptualized as a mother it is never implied that he is penetrated. I would like to thank Ehud Ben Zvi for pointing this out to me in a private correspondence.

[112] Dille, *Mixing Metaphors,* 36.

demonstrates the significance of bodily experience to figurative construal—but there is nevertheless an observable dis-preference to remember explicit bodily descriptions. Instead, more abstract, culturally-contingent understandings of the husband and parent characterize the majority of these metaphorical occurrences.

Instead of being sexed, then, Yhwh is gendered.[113] In the vast majority of cases, he is remembered as being a great male deity, king of the universe, and so is described with culturally-constructed male attributes that do have important significances and that were therefore worth remembering. His sexuality, therefore, is generally dis-preferred in favour of macho/warrior-like actions.[114] In those cases where Yhwh is given, within the particular context of LP/EHP Yehud/Judah, conventionally female attributes,[115] these serve important symbolic purposes which, when combined through inter-textual readings with his overwhelmingly male descriptions, demonstrate the complexity, ineffability, and transcendence of the deity; however, importantly, they do not gender Yhwh female.[116]

Yhwh's different body parts encompass a wide range of variant symbolic associations, which essentially allows for their incorporating a wide breadth of conceptual associations into understandings of Yhwh's kingship. Through their being linked together as parts of Yhwh's body, the disparate conceptual domains of different body parts are overlapped, related, and connected, essentially informing and informed by one another in complex imagining of Yhwh as a divine king. The relationships between Yhwh's different body parts—sometimes obvious and

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[113] Brenner, "The Hebrew God and his Female Complements," 56; Eilberg-Schwartz, *God's Phallus,* 24–25; Janowitz, "God's Body: Theological and Ritual Roles of Shi'ur Komah," 184.

[114] Even as a creator deity, Yhwh's sexuality is dis-prefered in favour of him speaking, acting as potter, and so on.

[115] These predominantly depict Yhwh as a mother (Deut 32:13; 18; Isa 46:3–4; 49:15; *passim).* These verses are highly debated, and there are some depictions of parenthood that are ambiguous as to which parent is being described—see, for example, Hos 11:1–4. Dille, *Mixing Metaphors,* 36–37.

[116] Eilberg-Schwartz, *God's Phallus,* 24.

explicit, such as with the eyes and ears, and other times less so—contribute significantly to understandings of the deity. This study is not meant to be exhaustive, but is rather meant as a contribution to the study of Yhwh's body through an exploration of his different body parts through the lens of social memory.

Chapter Overviews

This work begins with an examination of Yhwh's hands, arms, and fingers. Frequently evoked and involved in many central memories within the EAC, there is strong overlap between these three divine organs. In general, these parts serve to differentiate between the unfaltering strength and ability of Yhwh both by contrasting them with human hands, which experience weakness and affliction, and by making use of the prevalent motif whereby right hands and right handedness are preferred over left hands and ambidexterity. More specifically, Yhwh's hands, arms, and fingers serve to intertwine two main aspects of the deity's kingship: they are evoked in relation both to Yhwh's warrior prowess (especially within the context of the Exodus traditions) and his creation of the universe. This, in addition to their involvement in justice and building activities, made the hand, arms, and fingers important mnemonic signifiers uniting the variant motifs of Yhwh's divine royalty.

The section on the hands, arms, and fingers is followed by an examination of the eyes. Sight is transculturally understood as incredibly important not only in day-to-day life but in conceptions of power: those who can see are understood as having power over those who are seen. Accordingly, Yhwh's eyes are understood as not only all-seeing but as capable of seeing things impossible for humans to perceive, such as inside the hearts of individuals. This incredible sight contributes to the conception of the deity's eyes as organs of judgement. As organs of

judgement, Yhwh's eyes evoke images of Yhwh as a king. These memories of Yhwh's incredible sight are balanced, however, by memories of Yhwh requiring a certain proximity in order to see. The tensions inherent in the differing descriptions of Yhwh's sight-abilities reflect not only heterarchical understandings of the relationship between the eyes and, specifically, the ears, but also the importance and inescapability of physiological understandings to memories of the divine eyes.

Yhwh's eyes are not only remembered as taking in perceptual information; they are also remembered as being able to affect change through glaring, in line with understandings of the evil eye present through ancient Southwest Asia, and through refusing to see and thus refusing to act on behalf of his people.

Though sight is, by a wide margin, the most prevalent action associated with Yhwh's eyes, Yhwh is also remembered as weeping. The weeping god is a motif found elsewhere in ancient Southwest Asia, and functions both to complicate images of Yhwh's eyes as organs of judgement and as a counter-memory to other memories found within the corpus in which Yhwh destroys without sorrow.

The common counterpart to the eyes is the ears and so this is the organ examined next. Yhwh's ears appear only in the context of the deity hearing, but because communication in the EAC is primarily aural in character, play a central role in the many memories of divine-human interaction within the corpus. Yhwh's hearing, like his sight, is connected to power relations within the EAC, and so Yhwh is understood as capable of hearing all things. Never unable to hear, Yhwh's refusals to hear the prayers and supplications of his people are constructed negatively within the corpus: Yhwh's refusals to hear are essentially refusals to act, and so

function as punishment for sin. Yhwh's hearing, then, is crucial to his involvement in justice activities, and, like the eyes, these play into conceptions of the deity as a king.

Yhwh's nose is also involved in justice activities, though in very different ways than the eyes and ears. Yhwh's nose is primarily remembered as exhaling and smelling and, accordingly, is strongly associated with the divine breath, רוח. This divine breath is remembered as having life-giving capacities within the corpus, but is also, in memories of the divine nose, remembered as having destructive abilities. These destructive abilities function as part of understandings of the nose as strongly associated with anger, heat, and fire; smoke billows from Yhwh's nose in several passages. The smoke that comes out of Yhwh's nose in passages detailing his destructive anger are contrasted with images of Yhwh smelling the smoke from sacrifices, which function as life-affirming acts within the corpus, though it still (generally) involves 1) the death of the organism(s) sacrificed and 2) fire. Remembering Yhwh's nose thus involves remembering the deity as involved in the life and death of all things, and thus his capacities as a creator, warrior, and judge.

Related and often parallel to the divine nose is Yhwh's mouth. Primarily involved in speaking, but also remembered as exhaling and swallowing, Yhwh's mouth is remembered as establishing and maintaining order in the universe. His speech acts are important in providing teachings and instructions to people within the EAC, and they contribute to understandings of spatial and social hierarchies, as Yhwh's speech denotes his presence and his direct speech is often relayed to exceptional people who are then charged with delivering the divine word. Further, his speech and exhalations are of elemental importance to the creation account found in Genesis.

Yhwh's mouth is capable of both life-giving and life-terminating actions. Yhwh's breathes life into the first human being and breathes fire in his destructive anger. Similarly, though Yhwh may swallow up people, in future memories Yhwh is remembered as swallowing up death. The divine mouth is thus involved in creation, warrior, and justice activities, and thus contributes to conceptions of the deity as a divine king.

The divine face plays on the motifs of the eyes, ears, nose, and mouth while adding its own particular connotations and associations. The face denotes the divine presence and is often evoked in memories of sacrifices and offerings presented to the deity. Because of its associations with the divine sense organs, Yhwh's face has the capacity to evoke multi-dimensional divine perception, creating a comprehensive understanding of Yhwh's sensory experience in certain contexts. The face's associations to specific sensory organs also aid in conceptions of the expressiveness of Yhwh's face; these expressions have the capacity to convey blessings and cause harm, in accordance with understandings of Yhwh as a judge.

In line with conceptions of the faces of kings throughout ancient Southwest Asia, Yhwh's face is generally understood incredibly positively. Accordingly, people seek Yhwh's face. Seeing Yhwh's face is understood as a privilege within the corpus, but proper behavior is required within close proximity of the deity. The positive associations of Yhwh's face are bolstered by memories of the calamitous effects of Yhwh's turning away or hiding his face within the EAC.

These dynamics in relation to the divine face contribute to conflicting memories related to the lethality of Yhwh's face. Memories of seeing Yhwh's face as causing death stand in tension with memories of Yhwh speaking face to face with human beings, or being seen by people without any negative consequences. The complexity of these memories relies on the ability of Yhwh's face to both punish and bless, as well as understandings of the proper etiquette

required within close proximity to Yhwh. Undoubtedly, Yhwh would have been understood by (re)readers of the EAC as capable of controlling the effects of his face on human beings; thus, the ambivalence of the divine face likely posed no issue for the LP/EHP *literati*.

Also in close relationship with Yhwh's sensory organs is the divine לב. The divine heart functions as a site for remembering the deity as different from, related to, and in a relationship with human beings. As the intellectual and emotional centre of the deity, Yhwh's לב is the site of contradictory memories; involved in both acts of mercy and compassion as well as furious, destructive anger. As the location of Yhwh's decision-making processes, Yhwh's emotions are remembered as both in line and at odds with the verdicts he issues and the punishments he delivers, and thus acts as playground for exploring the various interactions of Yhwh's intellect, judgement, emotion, and sensory experience.

Yhwh's לב serves to present the deity as both superior to human beings and to idols. Several texts in the EAC set Yhwh's לב in contrast to that of human beings; the former is unfaltering, whereas the latter are faltering. [117] Yhwh's thoughts and knowledge are described as eternal.[118] The abilities of Yhwh's לב are also remembered as unlike those of idols, who, admittedly, have no abilities at all. Remembering Yhwh's heart meant remembering embodied power differentials extant between the deity and all other beings, and should be unsurprising considering the conception, present throughout ancient Southwest Asia, that kings should be great in understanding and wisdom in order to rule effectively. In exploring the differences between the hearts of humans, human kings, and Yhwh in the EAC, it is clear that through

[117] See, for example, Num 23:19; 1 Sam 15:29 (cf. Ezek 24:14). This is a complex issue, as Yhwh is also described as changing his mind, or as reaching new levels of understanding, in several passages (especially those that describe his testing individuals, see, e.g., Gen 22:12). This complexity is also explored on several levels in Jonah. I would like to thank Francis Landy and Ehud Ben Zvi for broadening my understanding of this topic.

[118] Ps 33:10 – 11.

various descriptions of the לב a gradient is established wherein human kings, though superior to their subjects, are nevertheless incomparable to the divine king Yhwh and ultimately dependent on the deity for not only their wisdom and understanding but their success in general. The differences exemplified within this dynamic come to the forefront in memories wherein Yhwh is understood as giving new hearts to human beings in the ideal constructed future. In these, though Yhwh's perfect heart serves as a model for ideal human hearts in some ways, ultimately Yhwh's and human hearts are never the same, as the utopic future remembered in the texts constructs human beings as the perfect subjects of the divine king Yhwh rather than equivalent to him.

The final chapter examines memories of Yhwh's feet. As the lowest point of the divine body, Yhwh's feet function as organs of spatial delimitation, and create a sense of looking up at the deity. Complementarily, Yhwh is often found in lofty locations, and the imagery that accompanies the whereabouts of the divine feet bring to mind images of Yhwh as a king, as he is envisioned as occupying a throne and footstool, and standing upon precious stones that are generally associated with divine palaces in ancient Southwest Asia.

Yhwh's feet are also remembered in descriptions of Yhwh's whole-body movement. Envisioning Yhwh as 'coming down' to earth reinforces images of Yhwh in elevated locations, and Yhwh's feet-movements play an important role in conceptions of the divine feet as organs of domination within the EAC. Yhwh's having his feet on top of things denotes his control and ownership over them. Understandings of Yhwh's feet as symbols of power also play into the understandings of his worship. 'Worshipping at Yhwh's footstool' recalls the common practice of kissing one's superior's feet, and thus plays into the conception of Yhwh as a powerful divine king.

Through their variant abilities to highlight different aspects of Yhwh, the different divine body parts contribute to an interacting and overlapping image of the deity and the deity's kingship. Memories in which his body features not only draw on the interconnectedness and various symbolic capacities of Yhwh's body parts but on many of the motifs present throughout the corpus. Yhwh's body parts function, then, not as distinct entities nor even as integrated parts of a whole, but as dynamic and interrelated components intrinsic to the mindscape of the community.

Remembering Yhwh's Hands, Arms, and Fingers, and their Involvement in Conceptions of his Divine Kingship

Within the EAC of the LP/EHP, Yhwh's hands, arms, and fingers have a number of important symbolic associations. Mentioned explicitly in hundreds of verses and implied in many more, it is perhaps unsurprising that these divine appendages are involved in a wide variety of enterprises. Their versatility as organs and (relatedly) as symbols allows for their involvement in a plethora of important divine actions. Primarily, Yhwh's hands, arms, and fingers evoke memories of the deity as a king, ranging from his immense power and unlimited capability, to his giving of laws and enforcing justice, to his warrior activities, to his creation of the universe, and so on. Their appearance in and subsequent capacity to evoke a number of important kingship motifs allows them to serve as a unifying symbol of the variant aspects of Yhwh's sovereignty described in the EAC.

In memories of the divine body, Yhwh's hands, arms, and fingers (hereafter HA&F) interact in complex and overlapping ways. In the EAC, the divine hand is by far the most frequently mentioned, and is followed by the arm, while there are only 4 references to the divine fingers. The Hebrew word for hand, יד,[119] can also mean arm,[120] and יד and זרוע (arm) often appear together. Through the common construction ביד חזקה ובזרוע נטויה (with a strong hand and outstretched arm), these two organs together work as important signifiers for remembering the

[119] Another, less common word for 'hand' in the EAC is כף; more specifically, כף denotes the hollow or palm of the hand, and can also refer to the sole of the foot, or to a pan. כף is used a handful of times in reference to the divine body, but, reflective of general trends within the EAC, it appears far less frequently than יד.

[120] James K. Hoffmeier, "The Arm of God Versus the Arm of Pharaoh in the Exodus Narratives," *Bib* 67 (1986): 379, URL: http://www.jstor.org/stable/42611033.

Exodus traditions,[121] and Karen Martens argues that in this phrase the arm is included because of its close associations with and, relatedly, similar symbolic significances to the hand in order to emphasize the appendage's actions while avoiding repetition.[122]

The actions of the divine hand often involve conceptions of the hand in space and especially in relation to the divine body: it is described as 'withdrawn,'[123] stretched out against,[124] held back,[125] lifted up,[126] and so on. Remembering the actions of the divine hand, therefore, frequently requires remembering the divine arm as well. The same is true for remembering the divine fingers: as part of Yhwh's hands, the fingers are unavoidably implied in descriptions of divine hand actions, and as such, seamlessly appear in place of the divine hand in several sections.[127] In contrast to remembering, e.g., the eyes, nose, and mouth, remembering Yhwh's HA&F is to remember organs that, in addition to their own specific connotations, are involved in many of the same divine actions and have overlapping evocative significance(s).

Within the corpus, Yhwh's HA&F essentially act as symbols of power and capability,[128] and this conception is strongly linked to memories of the divine body as physically perfect. The mightiness of the divine hands is described in direct relation to their physical condition in Isa 59:1, which states that לֹא־קָצְרָה יַד־יְהוָה מֵהוֹשִׁיעַ (the hand of Yhwh is not too short to save). The divine hands are implicitly contrasted with the insensate hands of idols in Ps 115:7; a comparison that essentially functions to emphasize Yhwh as a living deity while establishing idols as inert

[121] Exod 6:6; Deut 4:34; 5:15; 7:19; 26:8; *passim.* J. J. M. Roberts, "The Hand of Yahweh," *VT* 21.2 (1971): 246, doi: 10.2307/1517290; Martens, ""With a Strong Hand," 123. This will be discussed further below.
[122] Martens, ""With a Strong Hand," 126.
[123] Ps 74:11; Job 13:21; Lam 2:3.
[124] Isa 5:25; 31:3; Jer 6:12; 15:6; 51:25; Ezek 6:14; 14:13; 16:27; *passim.*
[125] Ezek 20:22.
[126] Isa 26:11; 49:22; Ps 10:12.
[127] See Exod 8:15; Ps 8:4.
[128] Hoffmeier, "The Arm of God," 379; Martens, ""With a Strong Hand," 124.

and impotent.[129] Physical states are also used within the corpus to contrast human hands with Yhwh's: while human hands may be cut off,[130] leprous,[131] weak,[132] or withered,[133] and though Yhwh may strengthen[134] or afflict the hands of human beings,[135] the ability of Yhwh's hands never falters. These dynamics contribute to understandings of the divine-human relationship and feed into understandings of the power differential present therein. The conceptual link between physical form and ability, present in regards to bodies of all kinds throughout the EAC,[136] is utilized in memories of Yhwh's HA&F to demonstrate his divine legitimacy and power as a deity.

Remembering Yhwh's physical capability for its symbolic and evocative significance in relation to his hands includes remembering Yhwh as right-handed. Though Yhwh's hands are mentioned, Yhwh's left hand is never mentioned specifically. By contrast, Yhwh's right hand explicitly appears incredibly frequently in the corpus—it is described as having immense power,[137] bringing victory,[138] supporting individuals,[139] rescuing,[140] creating the universe,[141] and so on. Yhwh describes human beings in a position of privilege as at his right hand.[142] Further, Yhwh is positively remembered as being at the right side or as holding the right hands of humans and human kings, which simultaneously demonstrates Yhwh's favour, help, and assistance as

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[129] Avrahami, *The Senses of Scripture*, 68; Olyan, *Disability in the Hebrew Bible,* 52.
[130] Deut 25:12; 2 Sam 4:12. Dagan is also described as having his hands cut off in 1 Sam 5:4.
[131] Exod 4:6.
[132] Isa 13:7; 35:3; Jer 47:3; Ezek 7:17; 21:12; Zeph 3:16; 2 Chr 15:7; *passim.*
[133] 1 Kgs 13:4.
[134] Deut 33:7; 1 Sam 23:16; Isa 35:3. The arms of the king of Babylon are strengthened by Yhwh in Ezek 30:24–25.
[135] Exod 4:6; 1 Kgs 13:4; *passim.*
[136] Avrahami, *The Senses of Scripture* 71, 88; Olyan, *Disability in the Hebrew Bible,* 52.
[137] Exod 15:6.
[138] Pss 20:7; 44:4: 60:7; 98:1.
[139] Isa 41:10; Pss 18:36; 63:9.
[140] Ps 108:7.
[141] Isa 48:13.
[142] Pss 80:18; 110:1.

well as the dependence of human beings on the deity.[143] The treatment of Yhwh's right hand is reflective of the positive understandings of right hands and the right side generally in the EAC and cross-culturally.[144] In the corpus, the right hand appears in more than six times as many passages than the left, and generally connotes superiority, power, honour, and justice.[145]

The left hand and side, however, are understood more ambivalently. In many cultures, the left hand is associated with weakness, evil, or bad omens, while also sometimes having important uses in the world of magic and divination.[146] This ambivalence is present within the EAC; while the left has often negative connotations,[147] it is also remembered as neutral, such as in descriptions of directions,[148] rituals,[149] or holding things.[150] However, left-handedness and ambidexterity may at times also be understood as a possible military advantage in several sections. Ehud, who was 'impeded in his right hand,' kills the king of Moab with his left in Judg 3:15–30.[151] The army of the Benjaminites includes 700 left-handed warriors in Judg 20:15–16, and in 1 Chr 12:2, ambidextrous archers are described as part of the Benjaminite force.[152] Though left-handed abilities are remembered as occasionally advantageous for humans within the EAC, Yhwh could not have been remembered as requiring a rare physical trait in order to be successful as a warrior; Yhwh's military success is remembered as stemming from his great

[143] Isa 45:1; Pss 16:8; 73:23; 109:31; 110:5; 121:5; *passim.* Marc Zvi Brettler, *God is King: Understanding an Israelite Metaphor,* JSOTSup 76 (Sheffield: Sheffield Academic Press, 1989)*,* 60.

[144] Franco Fabbro, "Left and Right in the Bible from a Neuropsychological Perspective," *Brain and Cognition* 24 (1994): 162–174, doi: 10.1006/brcg.1994.1009.

[145] Ibid., 172, 174. An excellent example demonstrating the dynamic between left and right hands in the EAC can be found in Gen 48:13–18.

[146] Fabbro, "Left and Right in the Bible," 168.

[147] Ibid., 166.

[148] Gen 13:9; 24:49; Num 20:17.

[149] Lev 14:15–16; 26–27. These contexts also demonstrate a preference for right handedness: the left hand acts as a placid container for the right hand's performance of ritual activities.

[150] Judg 7:20; Ezek 39:3.

[151] Cf. 2 Sam 20:8–10.

[152] Fabbro, "Left and Right in the Bible," 176–177.

power as a deity. Further, as made obvious in Judg 3:15, left-handedness could be remembered as associated with physical impediment. As discussed above, Yhwh could not have been remembered as having any kind of physical problem. Instead, a preference clearly existed to remember the deity as right-handed and thus as associated with the overwhelmingly positive connotations of the right hand and side.

In accordance with conceptions of Yhwh as a divine king, his hands and arms are commonly described as involved in acts of violence. Memories of Yhwh's HA&F reflect iconographies of divine warriors and divine warrior kings common throughout ancient Southwest Asia. The image of a deity drawing back a hand as if to strike is found in its earliest manifestations in the Pre-Dynastic period in Egypt, and later spread throughout Mesopotamia, Syria-Palestine, and Anatolia.[153] The pose is found in the iconographies of a number of West-Semitic deities, including Baal, Resheph, Adad, and Teshub, and continued to be used into the sixth and fifth centuries.[154] The popularity and longevity of this image as applied to divine warriors and divine warrior-kings demonstrates the preference for imagining such figures with an emphasis on the smiting arm and striking hand. The violence of the hands of deities in ancient Southwest Asia could include inflicting plagues,[155] illnesses,[156] physical ailments,[157] and so on. The divine hand, as an ancient Southwest Asian symbol, generally denotes the calamitous effects of divine power;[158] this signification is also true of memories of Yhwh's HA&F present in the EAC.

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[153] Joel M. LeMon, "Yhwh's Hand and the Iconography of the Blow in Psalm 81:14–16," *JBL* 132.4 (2013): 871, 874.

[154] Ibid., 875–876.

[155] Martens, ""With a Strong Hand," 137; Roberts, "The Hand of Yahweh," 246.

[156] Roberts, "The Hand of Yahweh," 250.

[157] Ibid., 246.

[158] Ibid.

The violence of Yhwh's hands is remembered ambivalently. In some cases Yhwh fights against Israel's enemies and punishes evildoers; in others Yhwh is described as turning his hand[159] and stretching his hand against his own people.[160] Remembering Yhwh's hands in this way contributes to their being remembered as organs of judgement: generally, it is understood that the divine hand assists the well-behaved[161] while punishments are dealt out to the wicked. Yhwh's hands not only evoke memories of the deity's treatment of the just and unjust, they are also remembered as providing laws to human beings: Yhwh's finger writes his decrees upon the stone tablet that is given to Moses on Mt. Sinai in Exod 31:18 and Deut 9:10.[162]

Memories of Yhwh's HA&F as instruments of violent divine justice are complicated by their associations with giving blessings,[163] fulfilling promises,[164] saving,[165] healing[166] and, especially, mercy.[167] Yhwh is remembered as violently punishing, violently protecting, and bountifully providing and caring for human beings. Tensions between remembering Yhwh as punitive and judging and as compassionate and forgiving are balanced within the corpus in part through references to the divine hands. These contribute to the understanding, present throughout the corpus, that the human condition and state of the world more generally is reliant upon Yhwh's (rather complex) will, which further shape memories of the deity as a ruler.

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[159] 1 Sam 6:3; Isa 1:25; Zech 13:7; Lam 3:3; *passim.*

[160] Isa 5:25; Jer 6:12; 15:6; 51:25; Ezek 6:14; 14:13; *passim.*

[161] 1 Chr 4:10.

[162] Remembering the divine body as directly conferring the deity's wishes to stone adds legitimacy to the code in addition to complicating memories of Yhwh as a king. Yhwh, in this section, is remembered as both giving the law and recording it like a scribe. Literacy was not a normal trait for ancient Southwest Asian kings: Yhwh, therefore, represents an exceptional example. For the literate community in LP/EHP Yehud/Judah, reading and writing was likely understood positively: it is likely, then, that remembering the deity as capable of writing reflected both a) the deity's capability to do anything he pleased and b) understandings of literacy as reflected in the power constructions of the specific community of (re)readers in the Persian period. Yhwh, therefore, was likely not remembered as a scribe so much as he was remembered as a literate king.

[163] 1 Chr 4:10.

[164] 1 Kgs 8:15; 2 Chr 6:4; 15.

[165] Isa 59:1.

[166] Job 5:18.

[167] 2 Sam 24:14/1 Chr 21:13.

Understanding Yhwh's hands as capable of causing affliction, so important to conceptions of divine justice activities and, accordingly, in remembering Yhwh as a (punitive) king, also plays an important role in memories of prophetic experiences. People remember the prophets in ecstatic states as touched by Yhwh's hand, as in, for example, Ezek 3:22, which reads: וַתְּהִי עָלַי שָׁם יַד־יְהוָה וַיֹּאמֶר אֵלַי קוּם צֵא אֶל־הַבִּקְעָה וְשָׁם אֲדַבֵּר אוֹתָךְ (Then the hand of Yhwh was upon me there; and he said to me, Rise up, go out into the valley, and there I will speak with you).

Roberts cogently argues that the hand of Yhwh in these contexts should be understood as relating to the appendage's associations with suffering.[168] As seen above, in both the EAC and in ancient Southwest Asia generally the hand could denote affliction caused by divine power. More specifically, in Egypt, the expression 'man in the hand of the god' is used to describe an insane person, and in both Hebrew and Akkadian similar expressions are used in reference to both madness and ecstatic prophetic states.[169] Though there is no reference in the EAC to Yhwh's hand causing mental illness or insanity specifically, its calamitous effects were remembered as including symptoms of mental duress or disturbance.[170] It is these effects that are evoked in memories of Yhwh's hand in the context of ecstatic prophetic states.

Additionally, and relatedly, remembering Yhwh's hand in relation to prophecy was to remember Yhwh's hand as capable of working wonders. Oftentimes, memories of Yhwh's hand within the context of prophecy include Yhwh performing amazing feats or revealing incredible information.[171] The miraculous powers of Yhwh's hands work closely with understandings of

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[168] Roberts, "The Hand of Yahweh," 250.

[169] Ibid.

[170] 1 Sam 5:6; 11; Ps 32:3–4; Job 19:13–22. See, specifically in the context of prophecy, Ezek 3:14. Roberts, "The Hand of Yahweh," 250.

[171] Ezek 8:1–4; 37:1–10; 40:1–4.

their capacities for calamity, as both are understood as stemming from Yhwh's incredible divine capability.[172]

Nowhere is this contribution better exemplified than in memories of the Exodus, where the liberation of Israel is attributed to Yhwh's salvific power very often referred to with the phrase ביד חזקה ובאזרוע נטקיה (with a strong hand and outstretched arm). This expression, which has a few variants in the Hebrew in which both or either organ appears,[173] occurs 33 times in the EAC, 30 of which directly and explicitly reference the Exodus.[174] It very often serves as both a descriptor of the deity's actions in Egypt[175] and recalls Yhwh's heroic rescue of Israel in narratives present throughout the corpus.[176] In general, references to the hand and arm in relation to the Exodus work to evoke the deity's various warrior capacities[177] and emphasize his actions as legitimizing his kingship over Israel by drawing on multiple motifs associated with divine sovereignty.

The HA&F are strongly associated with military activities, both divine and human, in the EAC,[178] but as a deity, Yhwh's combatives differ significantly from those of human beings.

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[172] In addition to its use in describing ecstatic prophetic states, in Jer 1:9 Yhwh's hand is described as touching the mouth of Jeremiah and, in doing so, transferring his divine words into the mouth of the human prophet. The hand and mouth have an important, complex relationship within the EAC: Yhwh's hands and mouth are both involved in acts of creation and justice, and in 1 Kgs 8:15/2 Chr 6:4, the relationship between the two comes to explicit expression. The hand's ability to take on the role of the mouth, then, is not unsurprising within the wider context of the EAC. Further, because laying the hand on the mouth is understood as causing silence, Yhwh's touching Jeremiah's mouth with his hand may also serve as a way for the deity to silence the prophet's complaints and anxieties. See Avrahami, *The Senses of Scripture,* 88; Roshwalb, "Jeremiah 1:4–10," 363.

[173] These include בְּיָד חֲזָקָה (with a strong hand), בְּחֹזֶק יָד (with strength of hand), בְּיָד חֲזָקָה וּבְאֶזְרוֹעַ נְטוּיָה (with a strong hand and outstretched arm), בְּכֹחַ גָּדוֹל וּבְיָד חֲזָקָה (with great might and strong hand), בְּכֹחִי הַגָּדוֹל וּבִזְרוֹעִי הַנְּטוּיָה (with great might and outstretched arm), בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים (with an outstretched arm and great chastisements). See Martens, ""With a Strong Hand,"124.

[174] Martens, ""With a Strong Hand," 123.

[175] Exod 3:19–20; 6:1.

[176] Deut 4:34; 5:15; 6:21; 7:8; 7:19; 9:26; 11:2–4; Jer 32:21; Ps 136:10–12; *passim.*

[177] Hoffmeier, "The Arm of God," 379.

[178] Gen 49:24; Judg 3:8; 6:1–2; 1 Sam 12:9; 22:35; Ezek 30:21–22; Ps 144:1. Hoffmeier, "The Arm of God," 378.

Yhwh is often remembered within the corpus, but most especially within Exodus, as using plagues and pestilence as weapons of war. 1 Chr 21:12 even goes so far as to call pestilence חרב יהוה (the sword of Yhwh), and in Exod 5:3 the Egyptians express their fear that the God of the Hebrews will fall upon them בדבר או בחרב (with pestilence or the sword). The association between pestilence and divine involvement in warfare was present throughout ancient Southwest Asia: the widely-known West Semitic deity of plague, Resheph, is commonly depicted as a warrior with various weapons.[179] Within the context of the Exodus traditions, the phrase ביד חזקה ובזרוע נטויה (with a strong hand and outstretched arm) applies to plagues, working wonders, and military activities.[180] The hand and arm therefore function within the corpus as versatile symbols for encapsulating generally memories of Yhwh's warrior activities in Egypt.

In order to clearly illustrate the power of the divine warrior king Yhwh in relation to the Egyptian Pharaoh, the hands and arms of both rulers are implicitly compared within the corpus.[181] In Exod 3:19 and 6:1, there is ambiguity as to whether it is Yhwh's or Pharaoh's hand that is mentioned:[182] both possess the mighty hands of kings, but ultimately it is Yhwh (and could only be Yhwh, within the mindscape of the LP/EHP *literati*) who is remembered as triumphing.[183] Yhwh's 'mighty hand' saves his people from the hand of Pharoah, a construction

[179] John H. Choi, "Resheph and yhwh ṣĕbāʾôt," *VT* 54 (2004): 24, URL: http://www.jstor.org/stable/1519029.

[180] Martens, ""With a Strong Hand," 141.

[181] These memories, present within the context of the Exodus itself, are reflective of a greater trend within the corpus whereby the hands and arms serve as a symbol of power. Sennacherib is denigrated for having an arm of flesh in 2 Chr 32:8, and Yhwh breaks the arms of human beings in Jer 48:25 and Pss 10:15; 37:17 (and specifically of Pharaoh in Ezek 30:21–22; 24), and strengthens arms in Ezek 30:24–25 and Hos 7:15 as a symbol of his power over them.

[182] Martens, ""With a Strong Hand," 133–134.

[183] J. K. Hoffmeier argues that the description of Yhwh's זרוע נטויה (outstretched arm) as applied to the deity in reference to the Exodus traditions is a deliberate play on the motif of the outstretched arm of Pharaoh found starting in the Middle Kingdom. The arm of Pharaoh in Egypt, like references to the arms in the EAC, had strong military connotations and was connected to understandings of the Pharaoh as a powerful ruler. Hoffmeier makes a strong argument for placing the origins of the motif in Egypt and for its spread into Israel: however, considering that

that strongly evokes the conception, present within the corpus generally, that while no one can deliver out of the hand of Yhwh,[184] Yhwh is capable of delivering his people from the hands of their human oppressors.[185] The salvific hands of Yhwh, when remembered as directly relating to his defeat not just of the Egyptians in general but of Pharoah specifically,[186] constructs the deity as mightier than any human being, sovereign or otherwise.

Though memories of the divine HA&F within Exodus traditions most prominently recall Yhwh as a warrior, Yhwh's hands are not limited purely to military activities in memories of the Exodus traditions. In the Song of the Sea, which praises Yhwh's kingship over Israel in the context of his salvific acts, Yhwh's hand is also remembered as establishing the temple.[187] The praise of Yhwh's establishing the temple in a key text describing his kingship found within the context of the Exodus traditions broadens the activities of Yhwh's warrior hands to include building,[188] an important royal activity within the world of ancient Southwest Asia. The divine hand, therefore, is remembered widely as a symbol of Yhwh's many kingly behaviours in memories of the Exodus traditions.

The Exodus does not, however, provide the sole framework for remembering Yhwh's kingship extant in the corpus, nor is it the only description of Yhwh's kingship in which his

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the use of this expression in Egypt began to fall out of use starting in the Amarna period, and considering the iconography, present throughout ancient Southwest Asia, of the king or deity with the mighty smiting arm, it is unlikely that readers of the EAC recognized references to Yhwh's strong hand and outstretched arm as a play on a specific motif used to describe Pharaohs in ancient Egypt. However, it is likely, considering the importance of arms in memories of rulers and combatants in the EAC and throughout ancient Southwest Asia, that the LP/EHP readers would have understood that the body symbolism used to indicate warriors or kingship more generally was also applied to Yhwh, and that this shared vocabulary worked as a point of direct comparison between the divine king and human rulers where Yhwh's superiority is emphasized. Hoffmeier, "The Arm of God," 378–387.

[184] Deut 32:39; Isa 43:13; Job 10:7.

[185] 1 Sam 7:3; 2 Kgs 17:39; 20:6; Isa 38:6; Jer 15:21; Pss 31:16; 82:4; *passim.*

[186] See, for example, Deut 6:21; 7:8; 2 Kgs 17:7.

[187] Exod 15:17.

[188] A similar storyline is also found also in Ba'al myths, wherein the battle between Ba'al and Yamm/Sea lead up to the establishment of Ba'al's temple. See Sarah J. Dille, *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah,* JSOTSup 398 (London: Continuum, 2004): 49.

HA&F play a prominent role. In addition to passages praising Yhwh as a warrior king,[189] there are several places where Yhwh is exalted as a creator king.[190] In these passages Yhwh is described as king over not only Israel, but the entire universe.[191] In both his warrior activities and his creative acts, and their respective contributions to conceptions of Yhwh's kingship, the divine HA&F play a prominent role, effectively linking the variant descriptions of Yhwh's kingship in order to contribute to the formation of a complex, cohesive image of the deity in the texts.

In those sections where Yhwh is described as a creator, his hands are described as both holding[192] and forming[193] the earth; elsewhere the heavens and human beings are called 'the work of his hands.'[194] There are also a number of creation descriptions that imply the involvement of Yhwh's hands: Yhwh stretches out[195] and builds the heavens,[196] and spreads out the earth.[197] Though Yhwh's hands are never explicitly mentioned in the Genesis creation account, the description of Yhwh forming humankind from the dust of the earth in Gen 2:7 recalls images present elsewhere in the corpus of Yhwh using his hands to shape humans on his

[189] Other passages that celebrate Yhwh as a warrior king include Deut 33:2–5 and Ps 24. Flynn, *Yhwh is King,* 72. I would like to thank Francis Landy for his advice in this area.

[190] These passages include Isa 66:1–2; Pss 95–99. Flynn, *Yhwh is King,* 40–44.

[191] Flynn, *Yhwh is King,* 41.

[192] Ps 95:4–5.

[193] Isa 66:2.

[194] Pss 8:7; 102:26; Job 10:3; 14:15; 34:19; *passim.* Interestingly, while the work of Yhwh's hands is frequently understood positively, references to the works of human hands often denote sinful behaviour or idols and, as a result, are understood negatively in the texts. Calling idols the 'work of their hands' is an act of denigration– while Yhwh is a creator, the idols are created. See 2 Kgs 19:18; 22:17; Ps 115:4; 2 Chr 32:19; 34:25; *passim.*

[195] Isa 40:22; 42:5; 44:24; 45:12; 51:13; Jer 10:12; Ps 104:2; Job 9:8; *passim.*

[196] In some cases, the hand is mentioned explicitly alongside these actions. See, for example Isa 45:11–12; 48:13; 60:21; Ps 80:16. Theodore M. Ludwig, "The Traditions of the Establishing of the Earth in Deutero-Isaiah," *JBL* 92.3 (1973): 350, doi: 10.2307/3263576.

[197] Isa 42:5; 44:24; Ps 136:6.

potter's wheel or fashion them from clay.[198] In constructions of Yhwh's kingship, Yhwh has authority over the universe because it was he who created it.[199]

Though deities in ancient Southwest Asia were generally understood as either creator or warrior gods,[200] Yhwh is not the only divinity who is described as both. Marduk's kingship, for example, is also rooted in both war and creation activities in the *Enuma Elish*.[201] Considering its large sphere of influence, and that the text remained in widespread circulation up until 100 BCE,[202] it is likely that the (re)readers of the EAC in the LP/EHP were familiar with the image of a powerful divine king described as both a creator and a warrior from traditions other than their own. Both Marduk and Yhwh's particular brand of divine rulership is understood by scholars as reflecting imperial influence.[203] The apparent contradiction, present within the EAC, of Yhwh's being king both of the entire world and specifically Israel is easily understood within the context of empire: it was possible for kings, whether divine or human, to have control over the entire known world while simultaneously have a place and a people of particular importance.[204]

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[198] Isa 29:16; Jer 18:3–6; Job 10:8–9. Othmar Keel and Silvia Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East,* trans. Peter T. Daniels (Winona Lake: Eisenbrauns, 2015), 96; Simkins, "The Embodied World," 50. The image of Yhwh fashioning humankind out of clay on a potter's wheel recalls images of the Egyptian deity Khnum.

[199] Flynn, *Yhwh is King,* 41; Keel and Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East,*106.

[200] Flynn, *Yhwh is King,* 95.

[201] Flynn, *Yhwh is King,* 91; Keel and Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East,* 97.

[202] Flynn, *Yhwh is King,* 98.

[203] Ibid., 46, 57, 96.

[204] See, for example, understandings of the city of Assur and its kingship within the Assyrian empire. Though the people of Assur are not necessarily remembered as particularly special, the kingship and the city are presented as being elevated by the deity Assur above all others in the world. Assur was the city into which flowed the riches of the provinces of the Assyrian Empire, and the king ruled over all the places and people subjugated by the Assyrians. See Frederick Mario Fales, "The Case of Assyria: The Historical Rise to a "Chosen" Status," published online in 2015, pages 1 - 17 (Original English Edition of "Il caso dell'Assiria. L'ascesa Storica Verso Uno Status Elezionista," pages 35–48 in *Popoli Eletti. Storia di un Viaggio Oltre la Storia. Atti del Convegno di Venezia 27–29 Giugno 2012,* ed. G. Politi (Venezia: Unicopli, 2012), URL: https://www.academia.edu/14447804/2015_The_Case_of_Assyria_the_Historical_Rise_to_a_Chosen_Status_THE_

The hands as a symbol appears in both memories of Yhwh as a warrior and creator king, and in doing so functions to create (tentative) links between the two contexts. However, through variations of the phrase ביד חזקה ובזרוע נטויה (with a strong hand and an outstretched arm), the Exodus traditions are linked with Yhwh's creation of the universe in Jer 27:5 and 32:17. This motif, which is so strongly associated with the Exodus traditions it likely could not be read without evoking them,[205] and which is used to explicitly reference the Exodus nearby in Jer 32:21, brings the two variant aspects of Yhwh's kingship together. The verses read as follows:

> אָנֹכִי עָשִׂיתִי אֶת־הָאָרֶץ אֶת־הָאָדָם וְאֶת־הַבְּהֵמָה אֲשֶׁר עַל־פְּנֵי הָאָרֶץ בְּכֹחִי הַגָּדוֹל וּבִזְרוֹעִי הַנְּטוּיָה וְנֹתַתִּיהָ לַאֲשֶׁר יָשַׁר בְּעֵינָי׃
> (It is I who by my great power and my outstretched arm have made the earth, with the people and animals that are on the earth, and I give it to whomever I please).

> אֲהָהּ אֲדֹנָי יְהוִה הִנֵּה אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ בְּכֹחֲךָ הַגָּדוֹל וּבִזְרֹעֲךָ הַנְּטוּיָה לֹא־יִפָּלֵא מִמְּךָ כָּל־דָּבָר׃
> (Ah, Lord Yhwh! It is you who made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you).

In reading the 'outstretched arm' as evocative of the Exodus, the LP/EHP *literati* would have understood the salvific arm of Yhwh that delivered the people out of Egypt as the same arm that participated in the creation of the universe.[206]

ORIGINAL_ENGLISH_VERSION_of_2015_Il_caso_dell_Assiria._L_ascesa_storica_verso_uno_status_elezionista . This understanding can also be discerned in "The Great Hymn to the Aten," of Amarna period Egypt. See Miriam Lichtheim, *Ancient Egyptian Literature* (Berkeley: University of California Press, 1976), 90, 97 –99. I would like to thank Francis Landy for suggesting the reference to the Hymn of Aten to me in a private correspondence.

[205] Considering that the phrase זרועי הנטויה (outstretched arm) is not particularly common and most often appears in reference to the Exodus, is it very likely that it would have been strongly associated with the Exodus traditions. Martens, ""With a Strong Hand," 129.

[206] Further, Yhwh's arms are evoked frequently in images of the deity as a parent carrying his child, such as in Deut 1:31, Isa 46:3–4,\ and Hos 11:1–4. The motif of Yhwh as a parent draws on both creative and protective/punitive aspects of the deity, and so Yhwh's arms' involvement in these images further links variant aspects of Yhwh's relationship to his people. Additionally, the arms appear both in those passages where Yhwh is

It is also possible to find the variant aspects of Yhwh's kingship combined in Ezekiel. While Ezek 39:21 exonerates Yhwh as king over all the nations, Ezek 20:33–34 clearly references Yhwh's rulership in relation to the Exodus traditions. Both of these make use of the hand as a symbol, and work to create an inter-woven vision of the many aspects that make up Yhwh's kingship.

It is not so surprising that warrior and creation motifs would be found overlapping within the EAC. Creation and destruction are closely linked within the mindscape of ancient Southwest Asian peoples: creation accounts often involve violence wherein sea monsters, fathers, or symbols of chaos are killed and their dead bodies become the inert materials of the earth.[207] Many of these themes are found in the EAC as well,[208] and in Isa 51:9, the (violent) creation of the world is remembered as involving the divine arm and also evokes the Exodus traditions: עוּרִי עוּרִי לְבָשִׁי־עֹז זְרוֹעַ יְהוָה עוּרִי כִימֵי קֶדֶם דֹּרוֹת עוֹלָמִים הֲלוֹא אַתְּ־הִיא הַמַּחְצֶבֶת רַהַב מְחוֹלֶלֶת תַּנִּין (Awake, awake, put on strength, O arm of Yhwh! Awake, as in days of old, the generations of long ago! Was it not you who cut Rahab in pieces, who pierced the dragon?). Rahab, in the EAC, functions both as the name of a mythical sea monster and as another name of Egypt, and references to Yhwh's control of the sea in Isa 51:10 strengthens the association between his creation of the universe and his actions during the Exodus.[209]

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described as a father, such as in Deut 1:31, and in those where his activities are feminine, such as in Isa 46:3–5. The arms, therefore, though gender-neutral in and of themselves, serve to add to Yhwh's gender complexity through their involvement in strongly gendered actions. Dille, *Mixing Metaphors,* 36–37.

[207] Bernard Frank Batto, *In the Beginning: Essays on Creation Motifs in the Ancient Near East and the Bible,* Siphrut: Literature and Theology of the Hebrew Scriptures 9 (Winona Lake: Eisenbrauns, 2013), 10; Flynn, *Yhwh is King,* 97; Keel and Shroer, *Creation: Biblical Theologies in the Context of the Ancient Near East,* 97; Simkins, "The Embodied World," 44.

[208] Yhwh is described as battling with the sea in his creation of the universe, and he gives the dead body of Leviathan as food לעם לציים (to the creatures of the desert) in Ps 74:14. Brettler, *God is King,* 31; Ludwig, "The Traditions of Establishing the Earth," 351.

[209] Ludwig, "The Traditions of Establishing the Earth," 351, 357.

Within the worldview of the corpus, and in ancient Southwest Asia generally, creation is not just a primordial action but is understood as an ongoing activity of the deity.[210] Humans are to Yhwh כחמר ביד היוצר (like clay in the potter's hand) in Jer 18:6, being reshaped as needed and continuously worked. In addition, Yhwh's activities were often construed and remembered in terms of planting and/or pulling out/uprooting peoples and individuals.[211] In many cases Yhwh appears as a warrior against the forces of chaos;[212] a common activity of creation deities that allows for the continual preservation of the ordered world.[213] Understanding creation as a continuous act, requiring Yhwh's warrior prowess, and, further, as an activity important in maintaining order in the world,[214] further demonstrates the interwoven nature of the various aspects of Yhwh's kingship, contributed to by memories of the divine HA&F.

[210] Batto, *In the Beginning,* 11; Keel and Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East,* 97; Simkins, "The Embodied World," 46.

[211] See, e.g. Isa 60:21; Jer 12:1–17; 18:7–10; 24:6; 31:28; 42:10; Hos 2:25; Zeph 2:4; Pss 44:3; 52:7; 80:9–16; cf. Isa 5:1–7; the human counterpart image in Qoh 3:2 and the human (but empowered by Yhwh) image in Jer 1:10. The concept of Yhwh planting his people, 'the work of his hands,' is synonymous with the picture of paradise described in Isa 65:22 and Psa 128:2, where people happily eat and enjoy the fruits of their labour and live in harmony with Yhwh. This is one of the few instances where 'the work of your hands' is presented in a positive light when referring to human labour, and is likely meant to denote the proper activities of human hands in contrast to constructing idols or performing other sinful deeds (see also Ps.90: 17). The relationship that Yhwh has to his people—like that of a planter and his crops—therefore acts as a model of the perfect lifestyle of human beings.

[212] Pss 74:12–18; 89:10; Job 40–41.

[213] Keel and Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East,* 105–6.

[214] Ibid., 106.

A Just King: Examining the Evocative Significance of Yhwh's Eyes

A wealth of sight references and eye images exist within the EAC, and within these texts the divine eyes appear frequently and with substantial complexity.[215] They shape and contribute to conceptions of Yhwh as a powerful, knowledgeable divine king and judge within the mindscape of the LP/EHP *literati*. In the corpus, Yhwh's eyes are primarily associated with sight, and so the vast majority of references to the divine eyes explore the deity's activities in complex, sometimes contradictory memories of Yhwh as all-seeing, seeing specific things, and requiring a certain proximity in order to see. In the EAC, Yhwh's eyes explicitly appear most often in the context of judgement,[216] and from Yhwh's very first, primal, creative actions at the beginning of Genesis his eyes work to determine what is good and what is wicked.[217] In addition to references to the deity's sight, Yhwh is also remembered as weeping in the EAC; these descriptions of the deity crying add important emotional layers to memories of the deity's justice activities. Memories of Yhwh's eyes as organs of divine judgement work with and within their contributions to the image of his divine kingship, so that to remember Yhwh's eyes meant to remember a web of interacting and conflicting memories of the deity.

As with Yhwh's other body parts, the physical appearance of his eyes plays no role in the texts; memories of Yhwh's eyes are entirely centred on their actions and abilities in the context of their involvement in certain activities. With that said, it is important to recognize how eyes

[215] Kristin Lee Helms, "The Roaming Eyes of Yhwh: The Hypostatization of the Eyes of God in Persian Period Yehud," (PhD diss., Princeton Theological Seminary, 2013), 36.

[216] Gen 38:7; Exod 15:26; 33:13; 16; 34:9; Lev 10:19; Num 11:11; 15; 23:27; 24:1; Deut 12:25; 28; 13:19; 17:2; 21:9; *passim.* Z. Kotze, "The Evil Eye of Yhwh," *Journal for Semitics* 17.1 (2008): 209, URL: http://libnet.ac.il/~libnet/pqd/opac_uls.pl?1014488.

[217] See, for example, Gen 1:4.

and (their most important, most frequent, and automatically associated action) sight are understood, conceptualized, and metaphorized generally within the EAC before discussing Yhwh's specific ocular significance.

Sight in the EAC is a multi-dimensional concept that involves far more than the reception of visual stimuli.[218] Eyesight is associated with knowledge, thought, learning and investigation.[219] It is linked with understanding and insight,[220] as well as with providence, judgement, and authority.[221] Eyes and seeing are part of symbolic webs of association that link these cognitive processes and culturally-constructed power relations with multiple body parts—the eyes and sight are found in parallel with the mouth and speaking,[222] the heart and understanding,[223] the ears and hearing,[224] and so on—with the end result being a complex conceptual network of perceiving, processing, and acting that illuminates and explores various bodily abilities through their presented relationships to each other and through synaesthesic descriptions.[225] The overlap between the various organs blurs the lines between the connotative

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[218] Avrahami, *The Senses of Scripture,* 56.

[219] Ibid., 60, 69–71, 78, 85, 116, *passim.*

[220] Gen 3:7; Isa 41:20; Job 13:1; *passim*; Avrahami, *The Senses of Scripture,* 69–71. The association of seeing to insight is such that even in those passages where visual characteristics feature, the attention is nevertheless drawn to understanding rather than literal sight, e.g., 2 Sam 7:2. See Michael Carasik, *Theologies of the Mind in Biblical Israel,* StBL 85 (New York: Peter Lang, 2006), 41. In other cases, visual information is supposed to be ignored in order to achieve right 'sight.' 1 Sam 16:7 reads: וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל אַל־תַּבֵּט אֶל־מַרְאֵהוּ וְאֶל־גְּבֹהַ קוֹמָתוֹ כִּי מְאַסְתִּיהוּ כִּי ו לֹא אֲשֶׁר יִרְאֶה הָאָדָם כִּי הָאָדָם יִרְאֶה לַעֵינַיִם וַיהוָה יִרְאֶה לַלֵּבָב (But Yhwh said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for Yhwh does not see as mortals see; they look on the outward appearance, but Yhwh looks on the heart).

[221] Avrahami, *The Senses of Scripture,* 61, 116.

[222] Num 12:8; 2 Kgs 4:34; Zech 14:12; Ps 35:21; *passim;* Avrahami, *The Senses of Scripture,* 89, 91–93; Richelle, "Des Yeux pour Voir," 104.

[223] Num 15:39; Deut 28:65; 67; 29:3; 1 Sam 2:33; 1 Kgs 9:3; Jer 22:17; Ezek 21:11; 24:21; *passim;* Avrahami, *The Senses of Scripture,* 56, 79, 91–92; Hans Walter Wolff, *Anthropology of the Old Testament*, trans. Margaret Kohl (London: SCM Press Ltd., 1974), 46–47.

[224] Deut 29:3; Isa 6:10; 11:3; 32:3; 35:5; 43:8; Jer 5:21; Ezek 12:2; Ps 115:4–6, *passim.* Avrahami, *The Senses of Scripture,* 71–73, 80, 91–92, 133, 137, *passim*; Balentine, *Prayer in the Hebrew Bible,* 35, 95; Richelle, "Des Yeux pour Voir," 104.

[225] Avrahami, *The Senses of Scripture,* 56–59. This sensory-perceptive network is present cross-culturally. Rosario Caballero and Carita Paradis, "Making Sense of Sensory Perceptions Across Languages and Cultures," *Functions of Language* 22 (2015): 2, doi:10.1075/fol.22.1.01cab.

realms of different body parts and demonstrates interplay between the conception of organs as independent and dependent entities. Within this worldview, the eyes (both human and divine) are remembered as associated with a wide range of activities, abilities, meanings, and metaphors,[226] and are conceptualized as one (important) part of a wider whole rather than as free-floating entities.

Yhwh's eyesight works with and within concepts of the eyes that are presented in the EAC generally, but is nevertheless explicitly understood as different from that of human beings.[227] These differences are explored in a wide variety of ways throughout the corpus, so that remembering Yhwh's eyes was to remember organs that used familiar processes in incredible, normally impossible ways. These exceptional abilities contribute to memories of Yhwh as a capable, living deity, and, more specifically, to conceptions of his eyes as organs of authority, knowledge, and judgement; all of these imaginings contribute to the image of Yhwh as a divine king.

In the corpus, Yhwh's eyes are described as able to see everything,[228] but his great breadth of sight does not preclude him from noticing minute details or detecting particular hardships of individuals.[229] Rather, Yhwh is understood as simultaneously far- and near-sighted,

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[226] For example, in Gen 31:35, Rachel asks her father not to be angry with his eyes when she does not rise, a phrase that replaces the expected nose (which is strongly linked to anger) with the eyes, which, in turn, establishes a network of the nose, eyes, and anger together. See Avrahami, *The Senses of Scripture*, 57.

[227] Job 10:4. In this verse, it is explicitly stated that Yhwh is not understood as having eyes of בשׂר (flesh); therefore, it is not just the abilities of the divine eyes that were understood as different from humans, but also the very substance of which they consist. Wolff, *Anthropology of the Old Testament*, 30.

[228] Gen 6:5; 12; 7:1; Jer 32:19; Zech 4:10; Pss 11:4; 14:2; 33:13; 53:2; 66:7; Prov 15:3; *passim.* The motif of the all-seeing god is a common one in ancient Southwest Asia, ancient Persia, and elsewhere. Ahura Mazda, for example, is described as all-seeing in Yašt. Shamash is understood as the god of justice in part because the sun is thought to be able to see everything, and Ud-ane is described as the all-seeing god in Sumerian literature. See Brian Neil Peterson, *Ezekiel in Context: Ezekiel's Message Understood in its Historical Setting of Covenant Curses and Ancient Mythological Myths* (Eugene: Pickwick Publishing, 2012): 131; Jeremy A. Black et al., *The Literature of Ancient Sumer* (Oxford: Oxford University Press, 2004), 183; Tammi J. Schneider, *An Introduction to Ancient Mesopotamian Religion* (Grand Rapids: Eerdmans Publishing Co., 2011), 55.

[229] Gen 29:31; 31:42; *passim.*

capable of perceiving both wide expanses and fine intricacies. These incredible powers of perception would have been understood as requiring incredible processing ability and memory.[230] This, in addition to the already-stated connection between seeing and knowledge in the EAC generally, means that Yhwh's perceptive prowess was likely remembered as reflecting the exceptionality of the deity on multiple levels rather than only in terms of his vision.

Not only is Yhwh described as having unimaginable perceptive abilities of those things that humans can see, but he is also able to see things human beings cannot and can never see. Yhwh beholds a person's unformed substance[231] and can see into the hearts of individuals.[232] By looking into the heart, Yhwh is remembered as able to access the true thoughts and inclinations of human beings, and, accordingly, as able to make perfect, accurate judgements of both their character and behaviour.[233]

Visual imagery is also used to express Yhwh's unparalleled knowledge and inconceivable breadth of insight: Yhwh can see into the future in Ps 37:13. Further, Ps 90:4 reads: כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה (For a thousand years in your sight are like yesterday when it is past, or like a watch in the night). These constructions work together in

[230] Indeed, divine memory and sight are presented as interacting with each other in Jer 44:21–22, bolstering their associative link in the memories of the (re)readers of the texts. Yahweh's eyes are presented as in complementary relationship with the divine heart in several passages in the EAC—for more on this, see "The Significance(s) of Remembering Yhwh's לב and its Involvement in his Divine Kingship" in this volume.

[231] Ps 139:16

[232] 1 Sam 16:7; Jer 20:12; 1 Chr 28:9; *passim.* Yhwh acquires knowledge of human hearts in a variety of ways, and the amount of access Yhwh has to human hearts is a complex matter within the EAC. In some cases, such as Gen 18:12, Yhwh's knowledge of human thoughts seems intuitive and automatic, while in other cases, such as Gen 22:12 and the book of Job, Yhwh tests human hearts in order to deduce their true character through examinations of their outward behaviour. See Michael Carasik, "The Limits of Omniscience," *JBL* 119.2 (2000): 221 – 232, URL: http://www.jstor.org/stable/3268484.

[233] Benjamin J. M. Johnson, "The Heart of YHWH's Chosen One in 1 Samuel," *JBL* 131.3 (2012): 463, URL: http://www.jstor.org.login.ezproxy.library.ualberta.ca/stable/23488249; Stuart Lasine, *Weighing Hearts: Character, Judgment, and the Ethics of Reading the Bible,* LHBOTS 568 (New York: T&T Clark International, 2012), 53; Wolff, *Anthropology of the Old Testament,* 43.

contributing to memories of Yhwh as wiser than any human could ever truly comprehend,[234] and this, in turn, works to establish Yhwh as a being worthy of respect and authority within the worldview encoded in the corpus.

Cross-culturally, having sight (and hearing) is associated with having power, and the world of the LP/EHP *literati* was no exception. Kings across ancient Southwest Asia, including those in the Persian Empire, used spies as their "eyes and ears" in order to increase the amount of information to which they had access and subsequently exercise further authority over their territories.[235] The idea of having 'roaming eyes'[236] is also used for deities to describe their perceptive powers and abilities, and the authority that accompanies these;[237] this particular phrase is found in relation to Yhwh as well.[238] There was, therefore, a strong preference to remember Yhwh's sight as a key component of his power and authority.

Yhwh's ability to see is not the only way Yhwh's power is constructed in relation to sight in the texts. Yhwh's power is also bolstered by the fact that he has control over how (and if) he is seen, and by whom. Yhwh has access to all the information on earth (past, present, and future), but the relationship is not reciprocal: humans do not have the ability to access Yhwh visually

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[234] The ineffability of Yhwh and Yhwh's knowledge is made explicit in the corpus—see Isa 40:28; Ps 145:3; Job 36:26; *passim.* Shupak, "Learning Methods in Ancient Israel." 422.

[235] Helms, "The Roaming Eyes of Yhwh," iii, 38–44.

[236] Interestingly, this phrase implies movement of the eyes, which begs the question: why would Yhwh need to move his eyes if he can already see everything? It seems that in remembering Yhwh's eyes LP/EHP (re)readers balanced memories of Yhwh as all-seeing and as having limited sight. This will be discussed further below.

[237] Ibid., 49.

[238] Zech 4:10; 2 Chr 16:9. Helms, "The Roaming Eyes of Yhwh," 2. Helms argues that Persian-period writers imagined Yhwh's eyes as separate, hypostatized entities that act as spies for the deity. Understanding the eyes as "subordinated divine beings" (pp. 10), however, becomes problematic from the point of view of (re)reading and remembering the narratives present in the entire EAC (*but inconsistency always possible*), where the eyes are often implied as part of the divine face, in addition to acting (together with the heart) as synecdoche for the entire deity in 1 Kgs 9:3/2 Chr 7:16. It is more likely that language usually meant to refer to royal spies was read as connoting the power and authority that normally accompanies increased sensory ability rather than as describing the divine eyes as semi-separate divine beings.

unless Yhwh chooses to allow it. This dynamic, in turn, impacts human power relations: in the majority of cases, those who see Yhwh are endowed with a certain authority.[239]

Memories of Yhwh seeing everything within the corpus are complicated by memories of Yhwh's looking at specific things. Describing Yhwh's concentrated gaze is to describe Yhwh paying particular attention to the object(s) of that gaze.[240] The dynamic between Yhwh's looking at specific things and his perceiving the entire world is understood much in the same way as imperial rulership: because Yhwh is a deity capable of extraordinary things, to ancient readers, Yhwh could be both aware of all things and simultaneously pay special attention to some without contradiction.

Descriptions of Yhwh's concentrated gaze represent conflicting memories within the corpus: within the mindscape of the LP/EHP *literati*, in accordance with conceptions of the deity as a divine judge, being observed by Yhwh could be either bad or good.[241] On the one hand, Yhwh's eyes had the potential to perceive sin, punish and cause suffering.[242] In line with the concept of the 'evil eye' that was found throughout ancient Southwest Asia, Yhwh's eyes within the corpus act as agents of devastation.[243] Unsurprisingly, then, humans both ask Yhwh to 1)

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[239] The significance of seeing Yhwh is such that prophets are called ראה (seer) or חזה (visionary) in the EAC despite the fact that they most often communicate with Yhwh verbally, and their main function was to communicate Yhwh's words. The preference for the use of visual vocabulary likely comes out of the presumed authority that came with seeing the deity, though was also probably related to prophets seeing futures through visions that came from Yhwh. See Armin Lange, "Greek Seers and Israelite-Jewish Prophets." *VT* 57 (2007): 464–467, URL: http://libnet.ac.il/~libnet/pqd/opac_uls.pl?0640973; Gary N. Knoppers, "Democratizing Revelation?: Prophets, Seers, and Visionaries in Chronicles," pages 393, 397–400 in *Prophecy and the Prophets in Ancient Israel: Proceedings of the Oxford Old Testament Seminar,* ed. John Day, LHBOTS 531 (New York: T&T Clark, 2010); Hayyim J. Angel, ""I am the Seer": Objective and Subjective Elements of Samuel's Relationship to Saul and the Monarchy in I Samuel 8:16." *Milin Havivin - Beloved Words* 4 (2010): 6, URL: http://libnet.ac.il/~libnet/pqd/opac_uls.pl?109379; Tallay Ornan, "Idols and Symbols: Divine Representation in First Millenium Mesopotamian Art and its Bearing on the Second Commandment," *TA* 31 (2004): 90.

[240] Avrahami, *The Senses of Scripture,* 133.

[241] Kotze, "The Evil Eye of Yhwh," 209.

[242] 2 Sam 22:28; Jer 31:28; Amos 9:3–4; 8; Pss 5:6; 39:14; Job 7:19–20; *passim.*

[243] Kotze, "The Evil Eye of Yhwh," 207–218.

'hide his face' so that he might not perceive their wrongdoings,[244] and 2) look away from them so that they might have some relief from the punishing powers of his gaze.[245] On the other hand, Yhwh's eyes are a protective force that cause prosperity[246] and give rewards for good behaviour.[247] People ask for Yhwh to see,[248] to open his eyes to their plights,[249] and the deity refusing to look is understood as negative.[250]

When people specifically ask Yhwh to see them, they are not expressing the view that Yhwh cannot perceive them, but rather, they are hoping for Yhwh to give them special consideration, and, perhaps more importantly, act in the their favour. These solicitations illuminate the perceived link between seeing and acting: it is generally presumed by human speakers that Yhwh seeing will be followed by Yhwh doing. Nevertheless, there is an extant anxiety that Yhwh will perceive but yet do nothing.[251]

The necessity of intact sense-abilities in deities can be found throughout ancient Southwest Asia,[252] and so in a number of addresses by humans to deities the deities are warned that should they ignore the prayer, or give a wrong answer, their reputations as gods would be damaged.[253] This same formula can be found in the texts of the EAC:[254] in Job 10:4, Job describes the divinity of Yhwh's eyes and utilizes this fact to call into question the

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[244] Ps 51:9. The face is strongly associated with eyesight in the EAC. Kotze, "The Evil Eye of Yhwh," 210.
[245] Ps 39:14; Job 7:19–20. Helms, "The Roaming Eyes of Yhwh," 1.
[246] Deut 11:11–12.
[247] Ps 34:16.
[248] 1 Sam 24:16; Pss 9:14; 80:15; 119:153; 142:5; Lam 1:9; 11; 20; 5:1; 1 Chr 12:18; 2 Chr 24:22; *passim.* Helms, "The Roaming Eyes of Yhwh," 1.
[249] 1 Kgs 8:29; 2 Kgs 19:16; Isa 37:17; *passim.*
[250] Isa 1:15; Ps 10:11; *passim.* Implicit in these variant descriptions is the fact that Yhwh's eyes are remembered as organs of both input and output within the corpus; Yhwh's eyes could both perceive and remunerate sin and good behaviour without requiring the assistance of other divine organs. This feature of Yhwh's eyes works within their conception as an organ of judgement, as they are remembered as capable of deciding what is wicked and what is good as well as able to administer the appropriate consequences.
[251] Ps 35:22.
[252] Richelle, "Des Yeux pour Voir," 104.
[253] Ibid., 105.
[254] Balentine, *Prayer in the Hebrew Bible,* 93–94.

appropriateness of the deity's behaviour, while Hezekiah implies that if Yhwh is truly a living god, he will recognize the wickedness of Sennacherib and stop the Assyrian king from destroying Jerusalem (2 Kgs 19:16–17). Yhwh could, of course, never have been remembered within the EAC as a less-than-capable deity; nevertheless, there does exist rhetoric that suggests that human beings called into question the deity's abilities with the hope of encouraging him to answer their prayers or act in their favour. This further demonstrates the importance of Yhwh's functioning eyesight within the worldview of the corpus.

Yhwh's paying special attention through his concentrated gaze is also expressed in terms of the deity's proximity to the object of his observation. For example, in Gen 11:5–9, Yhwh comes down to see the tower of Babel, and only after a careful examination does Yhwh take any kind of action. Humans that are either 1) far away from the temple,[255] or 2) in distress, or both, express their anxiety at being cut off from Yhwh's eyesight,[256] i.e., not receiving special divine attention. It is noteworthy that in some instances where humans in distress worry that they are far from Yhwh's sight, it is their prayers that are understood as alerting the deity to their trouble;[257] therefore, while both the divine ears and eyes are remembered as all-perceiving organs, Yhwh's ears are presumed more effective at getting the deity's attention in emergencies.[258] These

[255] This is despite the fact that Yhwh's eyes are often described as looking down from heaven at humankind in general (Pss 14:2; 33:13; 53:2; *passim*) in addition to their looking at or out from (or both) the temple—one has to take into account that the heavenly and earthly 'temples' were conceptually and ideologically interconnected. See, e.g., 1 Kgs 8:29. The locative properties of divine vs. human eyes in the EAC serves to situate Yhwh above with all-seeing abilities and people below with limited vision. While Yhwh is described as looking down and examining all of humankind, humans are often described as lifting their eyes and seeing (Gen 13:10; 18:2; 22:4; 13; 24:63; 64; 31:12; 33:1; Exod 14:10; Num 24:2; *passim*). This formula, which describes the expansion of their vision so that they can see things previously outside the realm of their senses, is never applied to Yhwh in the EAC. Avrahami, *The Senses of Scripture*, 58.

[256] Jonah 2:5; Ps 31:23.

[257] Jonah 2:8, Ps 31:23.

[258] Visual signs of distress do work to grab Yhwh's attention (see, for example, 2 Kgs 20:5; Isa 38:5), but there are no cases where these are preferred over auditory stimuli, whereas in the two cases described above, the prayers and supplications work to grab the attention of Yhwh while the visual cues went unnoticed. This phenomenon reflects physiological realities whereby an individual does not have to see the producer of a sound in order to hear the sound.

memories are in tension with other descriptions of the divine sight found in the corpus: if Yhwh can see everything, why is it that in some cases he must change his location in order to inspect something (such as in Gen 18:21), and why are those 'far from his sight' described as only able to access the deity's ears? The dynamic extant between these contradictions demonstrates conflicting counter-memories concerning the deity, namely between descriptions of Yhwh's all-seeing power and his limited vision. Memory may be logically inconsistent, and so it seems that within the mindscape of the LP/EHP *literati*, descriptions of the different sight-abilities of the deity were balanced in order to accommodate his incredible sensory abilities in addition to the perceived importance of his proximity to objects of his sight.[259]

In some cases, however, descriptions of the deity's sight in relation to his proximity do not imply limited vision. Deut 23:15 reads: כִּי יְהוָה אֱלֹהֶיךָ מִתְהַלֵּךְ בְּקֶרֶב מַחֲנֶךָ לְהַצִּילְךָ וְלָתֵת אֹיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא־יִרְאֶה בְךָ עֶרְוַת דָּבָר וְשָׁב מֵאַחֲרֶיךָ (Because Yhwh your God travels along with your camp, to save you and to hand over your enemies to you, therefore your camp must be holy, so that he may not see anything indecent among you and turn away from you). In this case, it is clear that the issue at hand is not that Yhwh might see something he otherwise would not, but rather that, within the worldview of the corpus, certain behaviours are considered inappropriate within a certain distance of the deity.[260]

Though sight is, by a wide margin, the primary function of Yhwh's eyes, in the book of Jeremiah they are also described as weeping.[261] The 'weeping god' is a motif found elsewhere in

[259] Michael Carasik argues that differing descriptions of Yhwh's sight ability have to do with the particular narrative trajectories of particular passages. Carasik, "The Limits of Omniscience," 231–232.

[260] A similar idea can be found in Exod 12:23. In this instance, though Yhwh would have been conceived as able to differentiate between Egyptians and Hebrews without any kind of human help, he demands that his people perform an act of obedience in order to be recognized.

[261] The verses that arguably describe Yhwh weeping, in the broadest possible inclusion, are Jer 8:18–9:2; 9; 17; 13:17; 14:17; and 48:32. However, commentators do not agree whether all, or even any, of these verses describe Yhwh weeping. Some argue that the weeper is Jeremiah, but this assertion often leads to the debate as to how

ancient Southwest Asia; generally, after a council of gods decided that a city must be destroyed, the patron deity of that city would be forced to abandon it, and would lament grievously as s/he did so.[262] However, in the world of the EAC, no council or higher god could be understood as deciding to destroy Jerusalem, so the image of Yhwh weeping is slightly different from those found elsewhere: for Yhwh, his suffering comes from his own decision to wipe out Jerusalem.[263] Yhwh's weeping eyes add extra dimensionality to the concept of Yhwh's eyes as organs of judgement by elucidating the dynamics of the divine emotions that accompany his enforcing justice, and are complemented by descriptions of the deity as spouse or parent to the people Israel found elsewhere in the same book.[264] Further, descriptions of the deity weeping act as counter-memories to other narratives of the EAC,[265] most potently, the descriptions of the deity 'satisfying his fury' that can be found in Ezekiel.[266]

separable the voice of the prophet is from the voice of the deity. It seems reasonable, though, that at least 8:18–9:3 and 14:17 describe a weeping deity. A. R. Diamond, "Playing God - "Polytheizing" YHWH - Alone in Jeremiah's Metaphorical Spaces," page 125 in *Metaphor in the Hebrew Bible,* ed. Pierre van Hecke, BETL 187 (Leuven: Leuven University Press, 2005); David A. Bosworth, "The Tears of God in the Book of Jeremiah." *Bib* 94.1 (2013): 11; URL: https://www.academia.edu/1957907/The_Tears_of_God_in_the_Book_of_Jeremiah; J. J. M. Roberts, "The Motif of the Weeping God in Jeremiah and its Background in the Lament Tradition of the Ancient Near East," *OTE* 5.3 (1992): 363, URL: http://hdl.handle.net.login.ezproxy.library.ualberta.ca/10520/AJA10109919_450.

[262] Bosworth, "The Tears of God," 6; Diamond, "Playing God," 126; Roberts, "The Motif of the Weeping God," 364–366. Gods in ancient Southwest Asia do not only weep over their forced departures of their patron cities. In the literary work "The Death of Ur-Nammu and His Descent to the Netherworld," the gods weep over the premature death of Ur-Nammu, a Sumerian king. See Samuel Noah Kramer, "The Death of Ur-Nammu and His Descent to the Netherworld," *JCS* 21 (1967): 104–122, URL: http://www.jstor.org/stable/1359365.

[263] Bosworth, "The Tears of God," 10; Diamond, "Playing God," 126; Roberts, "The Motif of the Weeping God," 368.

[264] Jer 31:9, cf. Exod 4:22. Bosworth, "The Tears of God," 2–3, 28.

[265] Bosworth, "The Tears of God," 29.

[266] Ezek 5:13; 16:42; 21:22; 24:13.

Remembering the Deity's Ears and their Contributions to Conceptions of the Divine King Yhwh and Divine-Human Relationships

Remembering Yhwh's ears within the corpus meant remembering a multivalent and ambivalent symbol of divine perception, understanding, and judgement. As with other divine organs, the appearance of Yhwh's ears play no role in their evocative significance. Within the corpus, Yhwh's ears only ever appear in relation to the deity hearing, and so contribute to memories of the deity perceiving or interacting with (or refusing to perceive or interact with) specifically human voices. Yhwh's ability to hear is strongly linked to his legitimacy as a deity, and contributes to memories of him as protective, attentive, and just. As the vast majority of the interactions between people and Yhwh are aural in character,[267] Yhwh's ears are remembered as of central importance to memories of divine-human communication within the EAC.[268] They are, however, one of the only divine organs that is remembered as input-only and thus requiring the assistance of other divine body parts to affect change in the world.

Yhwh's ears commonly appear explicitly in memories of human supplicants offerings their cries, prayers, or pleas to the deity.[269] Yhwh's ability to hear is necessary to understanding

[267] Savran, *Encountering the Divine,* 49, 51–52.

[268] Many visions of Yhwh are accompanied by instructions, conversations, or verbal statements, and it is very rare that Yhwh writes in order to communicate with his people (see Exod 31:18; Deut 9:10; Jer 31:33). While writing is understood to be important, in the EAC its role is largely within the sphere of official documentation, whereas transmission of information belongs to the domain of verbal communication. Case in point: though Yhwh writes the tablets of the covenant, he does so only after first proclaiming all the information verbally to Moses. See Carasik, *Theologies of the Mind,* 60; Savran, *Encountering the Divine,* 49.

[269] Num 11:1; 18: 2 Sam 22:7; Pss 17:1; 6: 18:7; 31:3; 39:13; *passim.* Avrahami, *The Senses of Scripture,* 137; Margaret D. Zulick, "The Active Force of Hearing: The Ancient Hebrew Language of Persuasion," *Rhetorica* 10.4 (1992): 376, doi: 10.1525/rh.1992.10.4.367. The importance of the ears to divine-human communication is attested throughout ancient Southwest Asia. See, for example, A Shuilla: Gula 1a (line 9) and The Great Ishtar

the deity as able to communicate with and respond to human beings;[270] indeed, the ability of both humans and Yhwh to hear is fundamental to their having a positive relationship. Yhwh is remembered as listening attentively to those who hear his words and refusing to listen to those who ignore him; this dynamic contributes to his being understood as a just deity.[271] The ability of Yhwh's ears to hear also acts as proof of his divinity; the deafness of the ears of idols demonstrates their impotence.[272] In all polemics against idols where their sense abilities are mentioned, the eyes and ears are included,[273] demonstrating the perceived importance of these two sensory organs to legitimating divinity.

However, the centrality of Yhwh's functioning sense organs to his being understood as a living deity opens up certain opportunities for exploitation. The conception of Yhwh as an all-hearing deity is complicated by the fact that within the worldview of the corpus, Yhwh is only recognized as having heard if some answer is given or some action is taken.[274] Therefore, when human beings are asking Yhwh to hear, or to incline his ears, they are actually asking Yhwh to provide an answer or perform an action in their favour.[275] These requests occasionally take on a threatening dimension—throughout ancient Southwest Asia, deities were warned that not responding or responding improperly to prayers and requests would lead people to lose faith in

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Prayer (line 79). Alan Lenzi, ed., *Reading Akkadian Prayers & Hymns: An Introduction* (Atlanta: Society of Biblical Literature, 2011), 254, 284.

[270] Isa 59:1.

[271] See Pss 4:4; 34:16; 66:18; Job 27:8–9; 2 Chr 34:26–28; *passim.* Balentine, *Prayer in the Hebrew Bible,* 37–38; Walter Brueggemann, *An Unsettling God: The Heart of the Hebrew Bible* (Minneapolis: Fortress Press, 2009), 26.

[272] Deut 4:28; Pss 115:6; 135:17. Avrahami, *The Senses of Scripture,* 68; Richelle, "Des Yeux pour Voir," 104. The motif of the hearing god is a popular one throughout the ancient Near East and elsewhere; notably, Ptah, an Egyptian deity, is described as one "who hears prayers" on a relief at Medinet Habu. See Raphael Giveon, "A God who Hears," in *Studies in Egyptian Religion,* ed. M Heerma Van Voss, D. J. Hoens, G. Mussies, D. Van Der Plas, H. Te Velde (Leiden: Brill, 1982), 41.

[273] Deut 4:28; Pss 115:6; 135:17. Avrahami, *The Senses of Scripture,* 68.

[274] Michael E. W. Thompson, *I Have Heard Your Prayer: The Old Testament and Prayer,* (London: SCM Press: 1996), 50.

[275] Avrahami, *The Senses of Scripture,* 135.

them as living, just gods.[276] This rhetoric is also present in the EAC: 2 Kgs 19:16 reads הַטֵּה יְהוָה אָזְנְךָ וּשְׁמָע פְּקַח יְהוָה עֵינֶיךָ וּרְאֵה וּשְׁמַע אֵת דִּבְרֵי סַנְחֵרִיב אֲשֶׁר שָׁלַח לְחָרֵף אֱלֹהִים חָי (Incline your ear, O Yhwh, and hear; open your eyes, O Yhwh, and see; hear the words of Sennacherib, which he has sent to mock the living God). Hezekiah's prayer hints that if Yhwh truly is a living god (and as such, is both different from and superior to the gods of the other nations),[277] he will prevent Sennacherib from destroying Jerusalem.[278] Of course, within the EAC, Yhwh could not but be conceptualized as capable; the rhetoric used in the above section represents a case where human beings hope to encourage the deity to action, and subsequently emphasizes the importance of Yhwh's capability and responsiveness to his image as a deity.

Remembering Yhwh's responsiveness as a key indicator both of the deity's hearing and of his divine legitimacy is balanced by memories of Yhwh refusing to hear.[279] In these passages, rather than being unable to hear, Yhwh chooses not to listen, and, since Yhwh's refusal to hear is essentially a refusal to act,[280] the unhearing deity is one that does not intervene on behalf of his people. Within this framework, the deity's non-action is unproblematic; even in those cases where Yhwh does not act, he is nevertheless remembered as a living god.

Oftentimes, Yhwh's refusals to hear are remembered as part of Yhwh's justice activities: the deity allows his people to suffer because they have sinned. This dynamic is expressed in Isa 59:1–2: הֵן לֹא־קָצְרָה יַד־יְהוָה מֵהוֹשִׁיעַ וְלֹא־כָבְדָה אָזְנוֹ מִשְּׁמוֹעַ כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹהֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ (See, Yhwh's hand is not too short to save, nor his ear too dull to

[276] Richelle, "Des Yeux pour Voir," 105.

[277] See 2 Kgs 18:33 – 35. I would like to thank Francis Landy for pointing this out to me in a private correspondence.

[278] Balentine, *Prayer in the Hebrew Bible,* 92–94. This rhetoric is also at play in Jer 14:21 and Pss 79:9; 115:1, where people encourage Yhwh to act (or not act) for the sake of his name. Yhwh himself uses this rhetoric in Isa 48:9 and Ezek 20:9, 14, 22, 44; and 36:22, where the deity claims to be acting for the sake of his name rather than for the sake of or according to the deeds of his people.

[279] Isa 1:15; 59:2; Jer 11:11; *passim.*

[280] Avrahami, *The Senses of Scripture,* 137.

hear. Rather, your iniquities have been barriers between you and your God, and your sins have hidden his face from you so that he does not hear). Remembering Yhwh as a just deity thus involved recalling both his hearing and his refusals to hear.

Memories of Yhwh's ears in relation to justice are not so simple as remembering the deity's hearing as positive and the deity's refusal to hear as negative. Yhwh is remembered as becoming enraged and punishing his people after hearing their complaints,[281] and he is described as hearing misdeeds.[282] Therefore, though Yhwh's refusals to hear are remembered as unequivocally negative within the corpus, Yhwh's hearing is not always remembered positively.

Yhwh's ears have a close but complex relationship with his eyes. The two often appear in parallel[283]—human supplicants ask Yhwh to open his eyes and incline his ears, and sight and hearing both act as metaphors for divine understanding, help, and providential care[284]—but the two do not appear as equal perceptive organs in all parts of the corpus. The eyes and sight often take on a position of prominence: the eyes have a much larger metaphoric and symbolic range than the ears,[285] standing for divine power, royal status, judgment, and understanding in addition to perfect perception. Yhwh demonstrates his preference for sight over hearing in Gen 18:21: אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ ו כָלָה וְאִם־לֹא אֵדָעָה (Let me go down so I can see whether they have entirely done according to the cry that has been coming to me, and if not, let me know).[286] In this passage, though the cries of people may be deceptive in Yhwh's ears, he asserts that through sight he will be able to discern the truth.

[281] Num 11:1; Deut 1:34.
[282] Gen 19:13; Num 14:26 – 34; Ps 78:59.
[283] 2 Kgs 19:16; Isa 37:17; Ps 34:16; 2 Chr 6:40; 7:15.
[284] Avrahami, *The Senses of Scripture,* 72–73, 135.
[285] Carasik, *Theologies of the Mind,* 40–41.
[286] Ibid., 40.

Nevertheless, aural vocabulary is often used to describe the responsiveness of Yhwh, even if that response is visual in nature,[287] as in the case where Elijah sets the terms for his challenge of the priests of Baal in 1 Kgs 18:24: וּקְרָאתֶם בְּשֵׁם אֱלֹהֵיכֶם וַאֲנִי אֶקְרָא בְשֵׁם־יְהוָה וְהָיָה הָאֱלֹהִים אֲשֶׁר־יַעֲנֶה בָאֵשׁ הוּא הָאֱלֹהִים וַיַּעַן כָּל־הָעָם וַיֹּאמְרוּ טוֹב הַדָּבָר (Then you call on the name of your god and I will call on the name of Yhwh; the god who answers by fire is indeed God." All the people answered, "Well spoken!"). The tendency to make use of aural vocabulary to generally reference Yhwh's actions demonstrates the centrality of verbal communication to the divine-human relationship.[288]

Further, in some cases it seems Yhwh's ears are understood as a more effective way of gaining the divine attention than appeals to his vision. Cries can still be heard by Yhwh even when uttered by those who are driven 'far from his sight.'[289] At least in some memories, then, Yhwh's hearing is understood as more effective than his sight in certain circumstances. This is despite both Yhwh's eyes and ears being located in the temple elsewhere in the corpus,[290] and remembered as all-perceiving organs.

Though Yhwh is understood as hearing from the temple in Jerusalem,[291] no explicit attempt is made to draw attention to the ear's actual presence in the temple in 1 Kgs 9:3/2 Chr 7:16: וַיֹּאמֶר יְהוָה אֵלָיו שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ וְאֶת־תְּחִנָּתְךָ אֲשֶׁר הִתְחַנַּנְתָּה לְפָנַי הִקְדַּשְׁתִּי אֶת־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתָה לָשׂוּם־שְׁמִי שָׁם עַד־עוֹלָם וְהָיוּ עֵינַי וְלִבִּי שָׁם כָּל־הַיָּמִים (Yhwh said to him, "I have heard your prayer and your plea, which you made before me; I have consecrated this house that you have built, and put

[287] Avrahami, *The Senses of Scripture,* 132. This is, of course, a tricky area in terms of semantics – is 'answer' truly aural in nature? I believe it is, but there are certainly strong connotations of action involved in its use in both Hebrew and English.

[288] Ibid., 131–132.

[289] Jonah 2:5–11; Ps 31:23. This dynamic reflects physiological realities whereby a person may be able to hear someone or something while looking at something completely separate.

[290] Yhwh's ears are located in the temple in 2 Sam 22:7/Ps 18:7; Yhwh's eyes are explicitly located there in 1 Kgs 9:3/2 Chr 7:16.

[291] 2 Sam 22:7/Ps 18:7.

my name there forever; my eyes and my heart will be there for all time). Though Yhwh's ears are implied in this verse through the reference to the deity's hearing, and despite the divine ears' prominent role in hearing prayers generally, when (re)readers of the text were asked to recall Yhwh's inauguration of the temple, specifically his eyes and heart are remembered as residing there while, against expectations, his ears are not explicitly listed. This seems to be in line with apparent dis-preferences extant in the corpus to remember the divine ears and לֵב paired together.

There is a complete lack of explicit parallel between Yhwh's לֵב and ears; this is striking, especially considering the ears and heart are grouped together in references to human bodies. The dis-preference to remember Yhwh's ears and לֵב together is likely at least in part due to constructions of learning in the EAC—whereas human ears are meant to hear the words of Yhwh and as a result, gain wisdom and learn proper behaviour (both of which are associated with the לֵב), Yhwh is not remembered as being 'taught' Torah (or anything else, for that matter).[292]

Instead, the function of Yhwh's ears is primarily to hear (or refuse to hear) pleas, prayers, and supplications. Yhwh's ears are remembered as understanding and processing information without the reading community being asked to actively recall the intervention of the divine heart, just as the heart is remembered as being able to hear without the explicit intercession of the ears. In contrast to the divine eyes, which are found in parallel to Yhwh's heart in several passages due to the understanding that Yhwh's all-seeing, judging eyes both inform and are informed by the wisdom of his heart, pairing the divine ears and לֵב was likely deemed unnecessary.

Yhwh's ears, as divine sensory organs, are unable to perform some tasks allocated to the nose, eyes, and face. While Yhwh's ears play an incredibly important role in the perceiving and processing of information, they are one of the only input-only organs of the divine body. They

[292] This matter is complicated in those passages where Yhwh is described as testing human beings, and 'learning' from observing them. See, for example, Gen 22:2 – 8.

can affect change only through their intake (or lack thereof) of information; by hearing or refusing to hear. The divine eyes, nose, and face, on the other hand, can work as agents of change in their own right in addition to functioning as perceiving organs.[293] Yhwh's gaze has the power to afflict human beings, the 'blast of his nostrils' can turn up the sea, and he can 'set his face' in order to negatively affect the world and those in it. These abilities are complemented by their refusing to see, refusing to smell, or being hidden. The eyes, nose, and face are understood, therefore, as organs of both input and output, and their activities in each area have the capability to affect humankind or the natural world. The ears, by only being able to affect change through their input (or lack thereof), require the assistance of other divine body parts in order to actively intervene in the world. Perhaps unsurprisingly, the partner of the ear is often the mouth.

The mouth perfectly complements the ear in large part because speaking and hearing are two necessary ingredients of verbal communication. The relationship also works well because while Yhwh's ears are input-only organs, Yhwh's mouth is, in the vast majority of cases,[294] an output organ. Though Yhwh's ears may not be able to affect change, Yhwh's mouth absolutely can; therefore, the deity hearing is often accompanied by the deity speaking.[295] This forms the basis not only for divine-human communication; it also allows Yhwh to save human beings in emergencies through the salvific power of his speech.[296]

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[293] The eyes, face, nose and mouth are trans-culturally understood as expressing emotions through their involvement in different facial expressions; the ears, on the other hand, are not capable of conveying such messages. The functioning of different organs as capable of input or output is thus rooted in physiological realities and experiences. See Paul A. Kruger, "The Face and Emotions in the Hebrew Bible," *OTE* 18.3 (2005): 651–663, URL: http://libnet.ac.il/~libnet/pqd/opac_uls.pl?1000847.

[294] Most references to Yhwh's mouth involve his speaking, there are some poignant memories of his exhaling, and several to his swallowing. For more on this, see "Speaking, Exhaling, and Swallowing: Remembering the Interrelated Motifs of Yhwh's Mouth and Their Contributions to Conceptions of his Divine Kingship" in this volume.

[295] Exod 3:7; 16:11–12; Num 14:26–27; 1 Sam 8:21–22; Ps 17:6; *passim.*

[296] Jonah 2:11.

"At the Blast of Your Nostrils": Thinking Of and Through Images of Yhwh's Nose and Their Kingly Activities

As with other divine body parts, the attention of the LP/EHP *literati* was drawn to the functions associated with Yhwh's nose rather than to any physical descriptions of its appearance or characteristics. In other words, the focus was on the activities of the divine nose; this issue was explored via reference in the EAC and memories evoked when these texts were read.

Undoubtedly, Yhwh's nose was remembered essentially as an organ of exhaling and smelling. Memories of divine inhalation, however, were dis-preferred: Yhwh is never explicitly described as inhaling.[297] This is in accordance with the general dis-preference in EAC to remember Yhwh performing actions that work to sustain the body. Inhalation, as an action necessary for (non-divine) life, is therefore absent from descriptions of the deity.[298] Though smelling is technically an act of inhalation, smelling, as a sensory experience consisting of the perception of scents or odours, is not understood as belonging to the same conceptual realm, and is therefore not remembered in the same way, as inhaling.[299] In the EAC, smell allows Yhwh to

[297] Job 34:14–15 reads, אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃יִגְוַע כָּל־בָּשָׂר יָחַד וְאָדָם עַל־עָפָר יָשׁוּב (If he should take back his spirit to himself, and gather to himself his breath, all flesh would perish together and all mortals return to dust). Yhwh's 'gathering to himself' the רוח that gives life to human beings was therefore conceptualized as an action that would have dire consequences for humanity. This understanding may have played a role in the dis-preference to describe Yhwh inhaling. For an alternative view that sees Yhwh inhaling in Exod 31:17, see Wolff, *Anthropology of the Old Testament,* 13.

[298] Yhwh's mouth is also never described as inhaling. The treatment of inhalation in the EAC is comparable to the treatment of eating, an action that Yhwh also never performs. For more on the absence of Yhwh eating in the EAC, see "Speaking, Exhaling, and Swallowing: Remembering the Interrelated Motifs of Yhwh's Mouth and Their Contributions to Conceptions of his Divine Kingship" in this volume.

[299] This is true in the EAC: ריח, for example, is defined as "smell, perceive odour," without any mention of breathing in or inhaling. See F. Brown, S. R. Driver, C. A. Briggs, "A Hebrew and English Lexicon of the Old Testament (abridged)," Oxford: Clarendon Press, 1907, Oaktree Software, Inc., 2001. In English, the definitions of the verb 'to smell' and the noun 'smell' exclude descriptions of the act of inhaling, opting instead for verbs like 'sniff' which have a direct association with odour detection. See *New Oxford American Dictionary* s.v, "smell," accessed March 4, 2016.

experience pleasure without partaking in actions understood as necessary for the preservation of human life.

Memories of Yhwh exhaling and smelling centre around the complex interconnectivity between giving, protecting, and affirming life, on the one hand, and death and destruction on the other.[300] Yhwh's exhalations of רוח have long been recognized as the source of life for living creatures.[301] Though these life-giving exhalations are never explicitly associated with Yhwh's nose in the corpus, in general the nose is very strongly associated with breath. See, e.g., Isa 2:22: חִדְלוּ לָכֶם מִן־הָאָדָם אֲשֶׁר נְשָׁמָה בְּאַפּוֹ כִּי־בַמָּה נֶחְשָׁב הוּא (Turn away from mortals, who have only breath in their nostrils, for of what account are they?).

Coupled with the association of Yhwh's nose with life-giving רוח is its involvement in destructive activities. The nose is strongly associated with anger in the AC[302]—so much so that the term אַף may convey the meanings of both 'nose' and 'anger'[303] or both, depending on the context. Anger, in turn, is strongly associated with fire and heat[304]—so much so that the verb חרה is defined as "to burn, be kindled, of anger."[305] Anger, in the EAC, results in action;[306] the image, therefore, of Yhwh's nose exhaling smoke while his mouth breathes fire, kindled from the heat of his rage, is one where the web of concepts associated with anger come together in one terrifying depiction of the furious deity.[307] The smoke that precedes from Yhwh's nose may, in

[300] Strong relationships between creation and destruction are present cross-culturally. Simkins, "The Embodied World," 40–53.

[301] Wolff, *Anthrolopology of the Old Testament*, 33–34.

[302] Ellen van Wolde, "Sentiments as Culturally Constructed Emotions: Anger and Love in the Hebrew Bible," *BibInt* 16 (2008): 10–11.

[303] Brown, Driver, and Briggs, "A Hebrew and English Lexicon of the Old Testament (abridged)." One example where אף can be understood as Yhwh's anger or his nose is Isa 30:27.

[304] van Wolde, "Sentiments as Culturally Constructed Emotions," 9.

[305] Brown, Driver, and Briggs, "A Hebrew and English Lexicon of the Old Testament (abridged)."

[306] Whereas in other cultures attempts to control anger precede it bubbling over into action, this is not present in the EAC. See van Wolde, "Sentiments as Culturally Constructed Emotions," 11, 13.

[307] The image of the smoking nose and the flaming mouth is mirrored by Leviathan in Job 41:12-13. Interestingly, Leviathan also sneezes light in Job 41:10.

these contexts, only be a by-product of the truly destructive force (the fire of his mouth), but elsewhere it is made explicitly clear that Yhwh's nose is a destructive force in its own right: the blast of Yhwh's nose lays bare the foundations of the earth in 2 Sam 22:16/Ps 18:16, for example. In these verses, רוח again appears, but this time it is violent and punishing rather than life-giving. It is therefore not only the action of exhaling that can be both life-giving and destructive, but also the substance being exhaled.

Memories of Yhwh's destructive nose-exhalations work with and within memories of Yhwh as a king. Exod 15:8—a verse in the Song of the Sea, where Yhwh is praised as king over Israel for his salvific acts during the Exodus—reads: וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם (At the blast of your nostrils the waters piled up, the floods stood in a heap, the deeps congealed in the heart of the sea). The translation of this verse is highly debated: many scholars and historical sources understand the verse to refer to Yhwh separating the sea to allow his people safe passage, while others argue that it is better understood as referring to his causing the waters to cascade down upon the Egyptian army.[308] The ambiguity of the text allows for both interpretations, and Exod 15:19 supports the understanding wherein Yhwh's nose both allows for safe passage and causes the seas to destroy the pursuing soldiers.[309] Therefore, remembering Yhwh's nose blasting the waters during the Exodus from Egypt meant remembering Yhwh performing two important duties associated with kingship: protecting his people and defeating

[308] For a detailed account of the translation history and issues of Exod 15:8, see Albert M. Wolters, "Not Rescue but Destruction: Rereading Exodus 15:8," *CBQ* 52.2 (1990): 223–240.

[309] Exod 15:19: כִּי בָא סוּס פַּרְעֹה בְּרִכְבּוֹ וּבְפָרָשָׁיו בַּיָּם וַיָּשֶׁב יְהוָה עֲלֵהֶם אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם (When the horses of Pharaoh with his chariots and his chariot drivers went into the sea, Yhwh brought back the waters of the sea upon them; but the Israelites walked through the sea on dry ground).

his/its enemies.[310] Interestingly, this dynamic once again demonstrates an association between life for some and death for others; the Israelites are saved while the Egyptians die.

Descriptions of Yhwh's nose-smelling are equally complex. Yhwh's smelling is understood to be a positive, life-affirming act: when Noah offers a sacrifice after the flood, Yhwh smells the pleasing odours and promises in his heart to never again wipe out humankind.[311] Obedient people are described as being a "sweet smelling fragrance" to Yhwh,[312] and are generally rewarded,[313] often with, for instance, long lives,[314] health,[315] protection,[316] prosperity,[317] or peace.[318] When Yhwh refuses to smell the pleasing odours produced by his people, however, the refusal signifies a breakdown of the divine-human relationship, and this breakdown is associated with divine unwillingness to relent from violently punishing the now-rejected partner.[319] Remembering Yhwh smelling is to remember the deity content with his people; destruction is associated with his not smelling.

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[310] Though Yhwh's nose is associated with kingship in the EAC, the noses of human kings are conspicuously absent; in fact, human noses are more often associated with those who bow to perform obeisance (Gen 19:1; 42:6; 48:12; Num 22:31; 1 Sam 20:41; 25:23; 28:14; 2 Sam 14:4; 1 Kgs 1:23; *passim*). David is described as bowing to Saul in 1 Sam 24:9, but in this case Saul is still officially king over Israel. In Exod 15, there are important dynamics that emphasize Yhwh's power while simultaneously describing Pharaoh's impotence; unsurprisingly, Pharaoh's nose is not mentioned, however, Yhwh's nose is vividly involved in the destruction of the Egyptian army and his delivering his own people to safety, effectively demonstrating his superior sovereignty. See Robert L. Shreckhise, "The Rhetoric of the Expressions in the Song by the Sea (Exodus 15,1–18)," *SJOT* 21.2 (2007): 201–217, doi: 10.1080/09018320801896526.

[311] Gen 8:21. It seems that the smell of proper sacrifice is particularly attention-grabbing for Yhwh, see Ian D. Ritchie, "The Nose Knows: Bodily Knowing in Isaiah 11.3," *JSOT* 87 (2000): 59–60.

[312] Ritchie, "The Nose Knows: Bodily Knowing in Isaiah 11.3," 59. While sacrifice and obedient people are understood as smelling good in the EAC, there is also the understanding that death and bad behaviour can stink. See Exod 7:18; 21; 8:10; Isa 34:3; Amos 4:10; *passim.* Though these negative aromas are never explicitly described as experienced by Yhwh, it is possible that Yhwh's nose is implied as contributing to the overall perceptual effect of the scene recounted in Jer 6:7. See "The Face of a King: Memories of the Divine Visage" in this volume for more on this.

[313] Gen 22:18; Deut 5:29; 33; 28:1–13; Jer 7:23; Ps 19:12; Prov 3:3–4; *passim.*

[314] Deut 4:40; 32:46-47; Amos 5:14; Prov 3:1–2; *passim.*

[315] Exod 15:26; Deut 7:12–15; Isa 58:8; *passim.*

[316] Exod 23:22; *passim.*

[317] Deut 7:12-14; Isa 58:10–11; Prov 3:1–2; 2 Chr 26:5; *passim.*

[318] Isa 26:3; Ps 119:165; Prov 16:7; *passim.*

[319] Lev 26:31; Amos 5:21–22. Ritchie argues that Yhwh can smell disobedience, and while it is very likely that Yhwh's nose would have been conceptualized as an exceptional perceptive organ that could discern even

Nevertheless, it is important to remember that though divine smelling is remembered as a life-affirming act in the EAC, animal and cereal sacrifices require both 1) the death of the organism(s), and 2) its/their subsequent destruction by fire.[320] The smoke that enters Yhwh's nose during the act of smelling parallels the smoke the exits Yhwh's nose when he is violently angry. Imaging Yhwh's nose-actions therefore entailed remembering an interwoven-ness of life and death, rooted in Yhwh, who never dies but is involved in the life and death of all others.

impiety, in these particular verses it seems that Yhwh is not smelling problematic hearts as much as he is refusing to engage with and enjoy sacrificial offerings, and is therefore choosing to deprive his people of the benefits associated with his smelling sacrifice. In these passages, no amount of sweet smell can sway Yhwh if those who offer it are disobedient. After all, as is stated in 1 Sam 15:22, obedience is a greater delight to Yhwh than sacrifice. See Ritchie, "The Nose Knows: Bodily Knowing in Isaiah 11.3," 60.

[320] The burning was an important aspect of the smell being pleasant: other passages in the EAC demonstrate that death was generally associated with stench. See, for example, Exod 7:18; 21; 8:10; Isa 34:3; Amos 4:10; *passim.* Burnt animal and cereal offerings are not the only types of sacrifice that can be found in the EAC, and so the death and burning of an organism is not always required for Yhwh to be pleased by the sweet smells of sacrifice. For more on sacrifice in the EAC, see Christian A. Eberhart, "Sacrifice? Holy Smokes! Reflections on Cult Terminology for Understanding Sacrifice in the Hebrew Bible," pages 17–32 in *Ritual and Metaphor: Sacrifice in the Bible*, ed. Christian A. Eberhart, RBS 68 (Atlanta: Society of Biblical Literature, 2011). The mechanics of sacrifice strongly evoke mechanics of preparing meals to be eaten; Yhwh's smelling could therefore be understood as a replacement of the deity eating. For more on this, see "Speaking, Exhaling, and Swallowing: Remembering the Interrelated Motifs of Yhwh's Mouth and Their Contributions to Conceptions of his Divine Kingship" in this volume.

Speaking, Exhaling, and Swallowing: Remembering the Interrelated Motifs of Yhwh's Mouth and Their Contributions to Conceptions of his Divine Kingship

In order to explore how Yhwh's mouth was imagined among the *literati*, it is essential to understand that it is the memories of the mouth's actions that shape the understanding of the divine mouth rather than its particular visual or otherwise physical characteristics. As with other divine organs,[321] it is what Yhwh's mouth does that stands at the very centre of its conceptualization.

For the LP/EHP *literati* reading and re-reading the EAC, to think of Yhwh's mouth was to think of an organ with three separate, yet related and convergent, functions. Most frequently, Yhwh's mouth was understood as an organ of speech, or, more specifically, as a producer of ephemeral sound which, in turn, produced permanent results.[322] Less frequently, Yhwh's mouth was conceived as an organ of exhalation. Yhwh's speech likely occupied more mindshare among the *literati* than his exhalations because the former occurs far more frequently in the core repertoire of the community and is thus integral to more of the memories evoked by reading these texts. This said, Yhwh's exhaling occurs in highly memorable passages,[323] and is therefore not a minor feature despite its relative infrequency. In addition to these two main functions, Yhwh is also remembered as swallowing. Though never explicitly connected to his mouth, the

[321] See, for example, Avrahami, *The Senses of Scripture,* 115–117.

[322] These permanent results include (a) the creation of the universe, and (b) the written texts that record his speech acts. To a certain extent and especially in the context of oral cultures, these results could also include the recitation of Yhwh's words.

[323] Yhwh's breath is integral to the creation of humans (see Gen 2:7 and the discussion below) and is included in dramatic descriptions of Yhwh as a storm-warrior deity (see below). רוח (breath) appears frequently and is significant in relation to the body of Yhwh in the EAC for several reasons, not least of which because it appears most often in relation to the deity (rather than humans or animals) and is a symbol of divine strength. See the discussion in Wolff, *Anthropology of the Old Testament,* 32–38.

image of Yhwh swallowing evokes the divine mouth and functions through considerable conceptual overlap with his speaking and exhaling. Though these three actions operate differently, all are involved in establishing or maintaining order in the universe, and it is through these functions that the mouth is shaped in the corpus.

Out of 66 verses in which Yhwh's mouth is explicitly mentioned, only three do not openly refer to him speaking.[324] The (obviously anthropomorphic) link between Yhwh's mouth and his speech is so strong that פה (mouth) is commonly used interchangeably with terms within the semantic realm of 'word' and 'speak' (דבר) or 'command' (צוה).[325] In fact, one may say that the semantic relation between mouth and speech is like the one between ears and hearing or eyes and seeing;[326] thus, while there are only a few dozen explicit references to Yhwh's mouth in the EAC, the divine mouth is frequently evoked throughout the corpus by the many descriptions of him speaking.

Through this speech, Yhwh is able to teach, command, arbitrate, and advise people. His words provide instructions for virtually every aspect of life, and hearing Yhwh speak is the key to worldwide peace and prosperity within the world encoded in the corpus and embraced by its readers.[327] The ongoing ordering process that Yhwh provides through his speech is accompanied by the description of creation present in Gen 1:1–2:3, where Yhwh creates and orders the universe with speech acts. Yhwh's speech is the primal, final, and ongoing creative ordering

[324] These are 2 Sam 22:9/Ps 18:9, and Ps 33:6.

[325] Compare, for example, Num 2:33 (Just as Yhwh had commanded (צוה) Moses, the Levites were not enrolled among the other Israelites) with Num 3:16 (So Moses enrolled them according to the word (פה) of Yhwh, as he was commanded). See also discussions of פה in E. Jenni and C. Westermann, *Theological Lexicon of the Old Testament*, trans. Mark E. Biddle (Peabody: Hendrickson Publishers, 1997), 976–979.

[326] Avrahami, *Senses of Scripture,* 119.

[327] Isa 2:3-4; Mic 4:2-4; *passim.*

force in the universe, and so through his פה, Yhwh is able to create and maintain order[328] in the world.

But how exactly does Yhwh's mouth-speaking do this? For the most part, Yhwh's speech orders the universe in a very direct way. As mentioned above, Yhwh gives instructions and judgements through the production of ephemeral sound that are to be listened to and remembered by the direct addressees and, from that time on, by generation after generation through the reading of Torah.[329] Yhwh's words and thus the utterances of the divine mouth determine what is right and what is wrong, and they also outline how people should be rewarded or punished for their behaviour.

Yhwh's speech also constructs space. Wherever Yhwh speaks from Yhwh is assumed to be[330]—whether on top of Mount Sinai,[331] in the tent of meeting,[332] in the clouds in the sky,[333] and so on—and these locations become sacred spaces and important sites in the mental landscape of the remembering community.[334] In all these cases, remembering a particular action of Yhwh's mouth demanded remembering Yhwh's presence, which is another way of saying that Yhwh was not imagined as a dismembered, incomplete anthropomorphic body (i.e., a floating mouth).

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[328] It is important to understand that within this section, 'order' is understood as "the arrangement and disposition of people or things in relation to each other according to a particular sequence, pattern, or method." It does not only refer to a chaos-free universe in which all things live in harmony, though this sentiment does exist in references to memories of idyllic 'other' times (both past and future) in the EAC. See *New Oxford American Dictionary* s.v, "order," accessed February 2, 2016; references to past/future ideals include Deut 34:10; 2 Kgs 23:25; Isa 2:3-4; Mic 4:2-4; *passim*.

[329] In this process, written, authoritative media aims to maintain the fleeting, impermanent media of speech. Readers would have remembered both the narrative and reading the narrative—the importance of Torah would have resulted in respect both for the stories and the scrolls.

[330] This does not preclude his omnipresence; it is possible for Yhwh, like other ancient Southwest Asia deities, to be in multiple places at once.

[331] Exod 24:16.

[332] Exod 25:22; Num 7:89 (cf. Lev 16:2).

[333] Ps 18:14. .

[334] The space itself may be ephemeral or not within the world of the narrative, and may or may not have referents in the physical world of the community, but it is not ephemeral at all as a memory deeply ingrained among the *literati*.

These spaces were also often remembered as requiring changes in behaviour—such as taking off the shoes[335]—at least as long as Yhwh's presence remained, and so establish not only a hierarchy of space, but the proper conduct required in sacred areas.

Moreover, spaces recalled as associated with the utterances of the divine shape understandings of social[336] hierarchies. Yhwh's speaking to particular human beings[337] was often remembered as resulting in changes to or affirmation of their status;[338] this is, at least in part, a reciprocal process, as generally Yhwh is remembered as choosing exceptional people with whom to converse, and conversing with Yhwh makes individuals exceptional.

Often Yhwh's presence is associated with divine support and is understood as a positive thing in the EAC while those who do not heed the words of Yhwh fail.[339] Whatever Yhwh's mouth utters creates order and success, opposing the words coming from Yhwh's mouth shapes chaos, futility and punishment.

Yhwh's words not only teach and admonish human beings, they also create the universe. The complementary tension between the ephemerality of sound and the permanence of its consequences cannot be better exemplified.

It is through remembering the foundational acts of creation that Yhwh's mouth appears most emblematic as an ordering organ that functions through its ability to both speak and exhale.

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[335] Exod 3:5, Josh 5:15. In other cases, people must be in a state of purity before entering a holy space (cf. Ps 24:3-4). For more on this, see "Imaginings of Yhwh's Feet and their Significance to Conceptions of Yhwh as a King" in this volume.

[336] Only certain people—generally those remembered as in a position of prominence or who will be in a position of prominence—are able to access the holy space (cf. Exod 19:20-25).

[337] Hierachies related to hearing Yhwh's utterances are quite complex: to be sure, all 'Israel' (and thus all those who identify as Israel) were asked to hear the words of Yhwh. This in itself marks a particular social hierarchy, as 'children of Israel' understood themselves as in a privileged relationship with Yhwh in comparison to the people of other nations. However, in many cases, Yhwh speaks directly to a special intercessor (e.g., a prophet) who then communicates the divine message to the people.

[338] And physical state, as in the case of Moses' luminous face. Exod 32:29–35.

[339] Gen 3:8–19; Exod 20:4–7; Deut 28:15–68; Josh 7:11–12; 1 Sam 15:10–23; Isa 1:1–31; *passim.*

Both the divine speech and the divine breath are incredibly important in the creation account. To be sure, Yhwh's mouth as an organ of exhaling רוח (breath, wind, spirit) is mentioned explicitly only in Ps 33:6,[340] but it is clearly implied in Gen 2:7.[341]

Yhwh's mouth may exhale both a living force and a life-terminating force. 2 Sam 22:9/Ps 18:9 reads: עָלָה עָשָׁן בְּאַפּוֹ וְאֵשׁ מִפִּיו תֹּאכֵל גֶּחָלִים בָּעֲרוּ מִמֶּנּוּ (Smoke went up from his nostrils, and devouring fire from his mouth; glowing coals flamed forth from him). Here Yhwh is breathing fire (cf. Leviathan breathing fire in Job 41:13) but the use of the phrase 'devouring fire' also links this to other images in the EAC—'devouring fire'[342] is used to describe Yhwh's tongue in Isa 30:27, and Yhwh's words in Jer 5:14.[343] These two functions of the divine mouth become, then, deeply intertwined. Just as Yhwh's words may bring life and death, so too can Yhwh's exhalations. These conceptual similarities between the two functions of the divine mouth reflect, to a certain extent, the physiological reality whereby speaking may be understood as a particular subset of exhaling.[344]

Remembering Yhwh's mouth as associated with devouring fire ties together his speech and exhalations as well as his swallowing. Ps 21:10 reads: תְּשִׁיתֵמוֹ כְּתַנּוּר אֵשׁ לְעֵת פָּנֶיךָ יְהוָה בְּאַפּוֹ יְבַלְּעֵם וְתֹאכְלֵם אֵשׁ (You will make them like a fiery furnace when you appear. Yhwh will swallow

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[340] Ps 33:6 itself is a reference to the act of creation described in Gen 2:7.

[341] A highly memorable verse, Gen 2:7 describes Yhwh breathing life into האדם (human, man; in this context: the first man). It would be awkward to imagine Yhwh trying to snort life into the lungs of the first human. Therefore, the image evoked by this verse is of Yhwh exhaling from his mouth. Grant, "Fire and the Body of Yahweh," 140.

[342] The formulations in the Hebrew are slightly different, but both make use of the same root words. 2 Sam 22:9/Ps 18:9: אֵשׁ־מִפִּיו תֹּאכֵל. Isa 30:27: אֵשׁ אֹכָלֶת.

[343] הִנְנִי נֹתֵן דְּבָרַי בְּפִיךְ לְאֵשׁ וְהָעָם הַזֶּה עֵצִים וַאֲכָלָתַם (... behold, I am making my words in your mouth a fire, and this people wood, and the fire shall devour them).

[344] Interestingly, however, Yhwh's lungs do not appear in the mnemonic landscape. To be sure, no exhalation or production of sound is possible without lungs as a reservoir for divine 'substance.' The absence of lungs may be related to the fact that the divine mouth overtook the potential place for the lungs, given the direct functionality of the former. Significantly, human lungs also play no role in the this world of text, memory, and imagination.

them up in his wrath, and fire will consume them). The word used for 'wrath,' אַף , can also mean nose; therefore, the usual connotations of and associations between the nose, anger, and fire are linked to the mouth so that there is overlap between these two conceptual domains, i.e., (devouring) fire and anger.[345] In this image, then, the act of swallowing plays not only on the motif of fire as a consuming force[346] but is more broadly understood as a destructive act associated with the deity's furious punishment of defiant human beings and, thus, as an act of justice.[347]

Therefore, while speech may be the only divine mouth action capable of communicating laws and teaching, (re)readers of the texts remembered exhaling and swallowing as enforcing divine decrees. Vivid and thus memorable images of Yhwh as a storm-warrior deity draw attention to Yhwh's breath in its role of bringing justice and order to the world.[348]

The image of the destructive, ordering deity gains further complexity in Isa 25:8: בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי יְהוִה דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי יְהוָה דִּבֵּר (And he will destroy on this mountain/the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever). In this memory of the utopic future, Yhwh creates the perfect world (in part) through destroying D/death. The image of Yhwh swallowing D/death is a reversal of the usual image whereby Sheol swallows up human beings,[349] and emphasizes 1) the

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[345] I would like to thank Ehud Ben Zvi for pointing this dynamic out to me in a meeting.

[346] Hence the use of the word אָכַל (to eat, consume). Fire from Yhwh also consumes sacrifices (see, for example, Lev 9:24; Judg 6:21; 1 Kgs 18:38), and thus both emanates from and replaces the mouth in some passages. Grant, "Fire and the Body of Yahweh," 150–151. References to the fire of Yhwh in the context of consuming sacrifice emphasize destructive divine power while still playing on the motif of eating.

[347] William P. Brown, *Seeing the Psalms: A Theology of Metaphor* (Louisville: Westminster John Knox Press, 2002), 178.

[348] See, for example, Job 37:2–13.

[349] Sheol's open mouth and throat are described in Isa 5:14, Prov 1:12 depicts Sheol swallowing, and Sheol's mouth appears in Ps 141:7. In Canaanite mythology, the deity of death, Mot, is frequently described as swallowing and even swallows the storm-warrior deity Baal. See Ballentine, *The Conflict Myth and the Biblical Tradition*, 131; John Day, *Yahweh and the Gods and Goddesses of Canaan,* JSOTSup 265 (Sheffield: Sheffield Academic Press, 2000), 186.

superiority of Yhwh over even the power of D/death,[350] and 2) the ongoing ordering processes understood as taking place through actions of the divine body.

That which is mentioned and remembered is as important as that which is not. The mnemonic associations that enrich images of Yhwh swallowing are complemented by the lack of references to the deity eating and drinking.[351] The absence of memories of the deity ingesting food seems to come out of a general dis-preference to remember the deity as performing self-life-sustaining actions; Yhwh is also not remembered as inhaling. These dis-preferences may stem from the understanding present within the worldview of the corpus that Yhwh is not able to die.[352] For this reason, references and social memories about aromas, sights and sounds may have been preferred as pleasing sensations for the deity over eating and drinking or breathing in, because the former were not understood as necessary for avoiding death. Therefore, instead of remembering the deity as requiring food and drink to live, (re)readers of the texts imagined the deity as an undying divine champion; in line with these preferences, the deity's swallowing draws on the destructive associations of eating in order to contribute to images of the deity as punitive rather than as a description of the deity ingesting sustenance.

Moreover, since Yhwh was construed and remembered as a mighty and nourishing ruler/king, it was far more worth imagining and remembering him as a provider of food and nourishment for his people rather than as a ruler indulging in his preferred meals and drinks. Thus, whereas Yhwh is not remembered as eating food, he is the giver of manna,[353] the provider

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[350] Ballentine, *The Conflict Myth and the Biblical Tradition,* 131.

[351] Yhwh is never described as explicitly eating or drinking – though burnt offerings and libations are described, these tend to emphasize the sweet smells of the sacrifices rather than their requirement by the deity for his continued existence. See, for example, Ex 29:41; Num 15:7; 10; 24; 28:8.

[352] Elsewhere in ancient Southwest Asia there is the motif of the dying and rising god. Baal, for example, dies and comes back to life in the Baal cycle. See Mark S. Smith, *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts* (Oxford: Oxford University Press, 2001), 126–128.

[353] Exod 16:4; 8; Deut 8:3; *passim.*

of abundance,[354] and his teachings are often compared to food for their life-giving qualities and for their ingestion and regurgitation by humans.[355]

A similar mnemonic trend can be discerned in descriptions of Yhwh as a creator. Rather than remembering Yhwh as inhaling, (re)readers remembered the deity as creating the world through speech and enlivening beings with life-endowing exhalations.

To be sure, the mouth is not the only body part of Yhwh's that plays a role, in one way or another, in creative ordering activities. A complementary divine organ is the divine hand. Yhwh is remembered as a deity who spoke the world into existence and breathed life into his creations as well as one who crafted the world out of dust and clay.[356] When he punishes, he not only uses the fire of his mouth and the condemnation of his speech, but also strikes violently at those who disobey his will.[357] He communicates not only through direct conversation with humans, but also through touching the mouths of prophets so that they may speak his teachings.[358] The complementarity of 'mouth' and 'hand' may come to explicit expression, such as in the case of 1 Kgs 8:15/2 Chr 6:4: וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּפִיו אֶת דָּוִד אָבִי וּבְיָדוֹ מִלֵּא (And he said, "Blessed be Yhwh, the God of Israel, who with his hand has fulfilled what he promised with his mouth to my father David…). The complex relationship between the mouth and hand reflects trans-cultural trends whereby the mouth (and speech, design, and so on) is often related to the hand (and crafting, reshaping, reconstituting physical nature, and so on).[359]

[354] Gen 9:3; Pss 36:9; 104:27; 145:15–16; *passim.*
[355] Deut 8:3; Ezek 2:8; 3:3; *passim.*
[356] Gen 2:7; Isa 64:7; Jer 18:6.
[357] 2 Sam 6:7; Ps 3:8; 1 Chr 13:10; 14:15; 21:8; *passim.*
[358] Jer 1:9 (cf. Isa 6:7).
[359] Studies in embodied language have shown a strong connection between the hand and language. Cuccio et al., "How the Context Matters," 21.

The Face of a King: Memories of the Divine Visage

Memories of Yhwh's face work with and through multi-layered meanings of the face extant in the EAC, and strongly parallel the treatment of royal faces in the corpus and throughout ancient Southwest Asia generally. The divine visage has a complex relationship with the divine sensory organs such as the eyes, nose, and ears, and has the capacity to affect humanity and the world positively or negatively through both its actions and its refusals to act. Yhwh's face plays an important role in divine-human relationships and interactions, but, as his face is the face of a king, these are punctuated by complex codes of behaviour that must be followed in order to respect the hierarchy in place between Yhwh and human beings. Ambivalence is intrinsic to memories of Yhwh's face; the intersectionality between Yhwh's face's negatively and positively afflicting humankind through its action and non-action and the positive and negative behaviours of human beings contribute to remembering the deity and divine-human interactions as multi-faceted and complex.

The face, in the EAC, has a number of important connotations. References to the face denote being in front of for both humans and Yhwh,[360] and can also act as a metonym for the entire being, so that mentions of the face often imply the presence of people or the deity more

[360] Baruch A. Levine, "*Lpny YHWH* - Phenomenology of the Open-Air-Altar in Biblical Israel," page 199 in *Biblical Archaeology Today 1990: Proceedings of the Second International Congress of Biblical Archaeology,* ed. A. Biran and J. Aviram (Jerusalem: Israel Exploration Society, 1993); Mervyn D. Fowler, "The Meaning of *lipnê* YHWH in the Old Testament," *ZAW* 99.3 (1987): 384, URL: http://www.degruyter.com.login.ezproxy.library.ualberta.ca/view/j/zatw; Kruger, "The Face and Emotions in the Hebrew Bible," 651; Roy Gane, ""Bread of the Presence" and Creator-in-Residence," *VT* 42.2 (1992): 180, URL: http://libnet.ac.il/~libnet/pqd/opac_uls.pl?0640973; Savran, *Encountering the Divine,* 50.

generally.[361] These connotations feed into the face having strong locative qualities—references to the face are usually understood as implying a certain closeness to the person or deity in question.[362] In Yhwh's case, remembering the face meant both imagining the deity as tied to specific locations, such as the Ark of the Covenant, the tent of meeting, the temple, and so on,[363] as well as his omnipresence.[364] The divine face, therefore, contributes to an important aspect of Yhwh's in the EAC: that the deity is both in specific places and everywhere at the same time. In line with understandings of divinity present in ancient Southwest Asia generally, these understandings posed no problem for the readers of the EAC.

The face's strong associations with Yhwh's presence mean it is frequently evoked in memories of offerings and sacrifices presented to the deity. These include elevation offerings, burnt offerings, incense offerings, sacrifices of well-being, sin offerings, and so on, but perhaps the most important for the purposes of this section is the לחם הפנים (literally, 'bread of the face,' though it is commonly translated 'bread of the presence'). This specific offering is explicitly referenced in six verses in the EAC[365] and refers to a loaf of bread that is placed on a table in a sacred precinct[366]—either the tabernacle[367] or the temple[368]—and indeed, it seems that the specific location where the bread is offered is why it is called הפנים (of the face/presence). Unlike other offerings that take place in the (comparatively) outer sections of the sanctuary, the bread of

[361] Fowler, "The Meaning of *lipnê* YHWH," 384; Gane, ""Bread of the Presence,"" 180; George Martin, "Seeking the Face of God," *Bible Today* 52.2 (2014): 75.

[362] Gane, ""Bread of the Presence,"" 181.

[363] Fowler, "The Meaning of *lipnê* YHWH," 385, 388–389; Gane, ""Bread of the Presence,"" 181.

[364] Though Yhwh was imagined as simultaneously everywhere and in specific places, Deut 12:2–7 states that sacrifice could only be offered where Yhwh 'chooses to put his name;' they could not be offered לפני יהוה (before Yhwh) wherever a person liked. See Fowler, "The Meaning of *lipnê* YHWH," 385–387.

[365] Exod 25:30; 35:13; 39:36; 1 Sam 21:7; 1 Kgs 7:48/2 Chr 4:19.

[366] Gane, ""Bread of the Presence,"" 180.

[367] Exod 25:30; 35:13; 39:36; 1 Sam 21:7.

[368] 1 Kgs 7:48/2 Chr 4:19.

the presence is presented in the inner chamber, and its closeness to the innermost part of the sanctuary, where Yhwh is understood to reside, is what gives it the designation הפנים (of the face/presence).[369] Yhwh's face, in this case, is used to denote closeness to the deity and the idea that the offering is placed in front of him, because otherwise the bread offering has very little to do with the divine face. Though Yhwh likely would have been conceptualized as seeing the bread offering, Yhwh is not particularly remembered as eating or smelling it;[370] indeed, while the priests eat the bread, Yhwh only accepts the incense offered as part of the ritual.[371]

Though Yhwh's sense organs play a small role in memories of the bread of the presence, the location and closeness of the deity denoted by references to his face generally work with understandings of the divine perception. Yhwh's face is primarily associated with his sight[372]—an association that is present throughout the AC[373] and cross-culturally[374]—and often descriptions of Yhwh's face are accompanied by visual vocabulary, such as in Isa 1:12: תבאו לראות פני (when you come to appear before my face). However, Yhwh's face is also explicitly linked to his hearing[375] and, more abstractedly, is connected to his speaking[376] and smelling.[377] As a potential signifier of multiple sense organs, memories of Yhwh's face underscore the importance of seeing, hearing, and speaking to understandings of divine-human conversation in

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[369] This is supported by the fact that the table on which the bread is placed is also designated הפנים (of the face/presence). See Gane, ""Bread of the Presence,"" 180.

[370] Ibid., 194.

[371] Ibid., 194–198.

[372] Kotze, "The Evil Eye of YHWH," 210–211; Scott Layton, "Biblical Hebrew "To Set the Face," In Light of Akkadian and Ugaritic." *UF* 17 (1986): 173, URL: http://libnet.ac.il/~libnet/pqd/opac_uls.pl?0639693.

[373] Kotze, "The Evil Eye of YHWH," 211.

[374] Leonhard Schilbach, "Eye to Eye, Face to Face, and Brain to Brain: Novel Approaches to Study the Behavioural Dynamics and Neural Mechanisms of Social Interactions," *Social Behaviour: Current Opinion in Behavioural Sciences* 3 (2015): 130–131, doi: 10.1016/j.cobeha.2015.03.006.

[375] Deut 1:45; Isa 59:2; Ps 22:25; *passim.*

[376] References to Yhwh speaking פנים אל־פנים (face to face) with human beings, for example, demonstrate the perceived importance of the face to intimate conversation. Avrahami, *The Senses of Scripture,* 92.

[377] Understanding Yhwh smelling sacrifices offered before his face demonstrate the perceived connection between these two divine organs.

the corpus; Yhwh speaking פנים אל־פנים (face to face) with humans beings implies both visual and aural interaction.[378] This interpretation is strengthened by use of the phrases 'eye to eye'[379] and 'mouth to mouth'[380] as parallels to 'face to face' in descriptions of communication in the EAC.[381]

The association of Yhwh's face with multiple sense organs allows for its capacity to evoke multi-dimensional divine perception: Jer 6:7, for example, reads: כְּהָקִיר בְּוֵר מֵימֶיהָ כֵּן הֵקֵרָה רָעָתָהּ חָמָס וְשֹׁד יִשָּׁמַע בָּהּ עַל־פָּנַי תָּמִיד חֳלִי וּמַכָּה (As a well keeps its water fresh, so she keeps fresh her wickedness; violence and destruction are heard within her; sickness and wounds are ever before my face). Remembering Yhwh's face in this context allows the reader to imagine, rather than any single divine sensory experience, the deity simultaneously smelling, seeing, and hearing the calamity in front of him. The resulting image represents a vivid, visceral, comprehensive understanding of Yhwh's perception.

Though Yhwh's face is strongly linked to his various perceptive organs, it is not synonymous with them. Yhwh is never described as 'lifting his eyes,' a common formulation found in descriptions of human beings in the corpus, but he is described as 'lifting his face.'[382] This difference likely derives from the strikingly disparate meanings of 'lift the eyes' and 'lift the face.' Lifting the eyes denotes suddenly seeing or widening of the vision,[383] actions that could not be applied to the all-seeing deity Yhwh. Instead, Yhwh's eyes are remembered as looking down from heaven and effectively observing the entire world from his privileged

[378] Avrahami, *The Senses of Scripture,* 92.
[379] Jer 32:4; 34:3.
[380] Num 12:8; Jer 32:4; 34:3.
[381] Avrahami, *The Senses of Scripture,* 92–93.
[382] Num 6:26. Mayer I. Gruber, "The Many Faces of Hebrew נשא פנים 'lift up the face,'" *ZAW* 95.2 (1983): 256; URL: http://www.degruyter.com.login.ezproxy.library.ualberta.ca/view/j/zatw.
[383] Gen 13:10; 18:2; 22:4; 24:63; 33:1; 5; 43:29; Num 24:2; *passim.* Avrahami, *The Senses of Scripture,* 80.

vantage point.[384] By contrast, due to its prominence in memories of offerings and audiences, the divine face is more strongly connected to horizontal understandings of the deity in space.[385] Further, the meaning of 'lift the face,' in the context where it is used to describe Yhwh, has little to nothing to do with perception and instead implies that the divine countenance is expressing pleasure or affection: the deity is smiling.[386]

Just as with memories of any human face, remembering the deity's expressiveness meant remembering a range of emotions and their subsequent communicative effects. Complementary tensions wherein the divine face is remembered as both life-giving and lethal exist within the corpus. The awesomeness of Yhwh's face (and the ambivalence that accompanies its recollection) contributes to the image of the deity as a powerful divine king, who is at the same time capable of giving immense blessings and causing incredible harm.

Both the deity and human kings were understood as having faces with protective[387] and salvific[388] abilities, and human subjects seek Yhwh's face just like they seek the faces of kings.[389] Both are understood to have positive effects,[390] and express the desire to have an audience with a person (or being) of superior power.

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[384] Pss 14:2; 33:13; 80:15; *passim.* Helms, "The Roaming Eyes of Yhwh," 1.

[385] Gane, ""Bread of the Presence,"" 182; Levine, "*Lpny YHWH,"* 199.

[386] Gruber, "The Many Faces," 253.

[387] E.g., Ps 31:21. Chavel, "The Face of God and the Etiquette of Eye-Contact," 14, 18.

[388] E.g., Isa 63:9. Chavel, "The Face of God and the Etiquette of Eye-Contact," 18; Martin, "Seeking the Face of God," 77. This trait is shared by other deities in ancient Southwest Asia. See, for example, line 5 and 8 in 'An Incantation-Prayer: Ishtar 24.' Lenzi, *Reading Akkadian Prayers and Hymns,* 177.

[389] For the faces of human kings, see, e.g., 1 Kgs 10:24/2 Chr 9:23. For Yhwh's face, see, e.g., Ps 27:8. Seeking out the face of the king was a common idiom used throughout ancient Southwest Asia. Chavel, "The Face of God and the Etiquette of Eye-Contact," 12, 15.

[390] Chavel, "The Face of God and the Etiquette of Eye-Contact," 13–14; Martin, "Seeking the Face of God," 77.

The desire to seek Yhwh's face within the EAC is understandable, as Yhwh's face is associated with blessings,[391] and שׂבע שׂמחות (fullness of joy).[392] The light of Yhwh's face is understood to bring salvation[393] and is also associated with his giving instruction.[394] In contrast to the entourage of plague and pestilence located around his feet,[395] the area in front of Yhwh's face is said to be populated by love and faithfulness.[396] To be before the deity's face, therefore, is to be in an area of astounding positivity.

Understanding close proximity to Yhwh's face as positive is one important aspect at play in the human claim, found in Gen 24:40, התהלכתי לפניו (before his face I walk). The phrase indicates that the person is a follower of Yhwh; the specific mention of walking before the face gives the sense not only of closeness to the deity but also of proper behaviour in his perception. Walking before Yhwh's face is remembered as associated with the reciprocal joy that comes from living according to the deity's instructions and being rewarded accordingly, as expressed in Ps 89:16: אַשְׁרֵי הָעָם יוֹדְעֵי תְרוּעָה יְהוָה בְּאוֹר־פָּנֶיךָ יְהַלֵּכוּן (Happy are the people who know the festal shout, who walk, O Yhwh, in the light of your countenance). The multi-dimensionality of meanings attributed to Yhwh's face allow for the wide web of evocations that accompany its references in the texts.

The desire of humans to see Yhwh's face and be in his presence is welcomed by the deity. In fact, Yhwh demands that human beings seek his face and regularly come into his

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[391] Ps 67:2. This feature is reflected elsewhere in ancient Southwest Asia; Shamash and Assur are both described as positively affecting human beings by the features or actions of their faces. See Henri Frankfort, *Kingship and the Gods: A Study of Ancient Near Eastern Religion as the Integration of Society and Nature,* Oriental Institute Essay (Chicago: University of Chicago Press, 1948), 238.

[392] Ps 16:11. Chavel, "The Face of God and the Etiquette of Eye-Contact," 15.

[393] Pss 31:17; 80:4; 8; 20. Chavel, "The Face of God and the Etiquette of Eye-Contact," 18.

[394] Ps 119:135. Chavel, "The Face of God and the Etiquette of Eye-Contact," 18.

[395] Hab 3:5. See Choi, "Resheph and yhwh ṣĕbāʾôt," 17–28. See also "Imaginings of Yhwh's Feet and their Significance to Conceptions of Yhwh as a King," in this volume for more on this.

[396] Ps 89:15.

presence.[397] The human aspiration to be close to the deity represents a mutually beneficial arrangement: while people benefit from the multiple positive effects of being near the divine face, Yhwh receives offerings and maintains a closeness with his people who are behaving in accordance with the proscribed proper religious behaviour. This theme, present in the EAC, is also present elsewhere in ancient Southwest Asia in descriptions of the relationships between kings and their subjects: Hittite kings demanded obedience from vassals by requiring them to seek audiences with their superiors.[398]

As with any solemn, formal interaction, proper behaviour is required in close proximity to the deity. Those who skirt the rules risk losing their lives.[399] Being before Yhwh's face is understood as a privilege in the EAC, in the same way having an opportunity to speak with royalty was understood as a privilege in ancient Southwest Asia generally,[400] and its abuse is not taken lightly.[401] Isa 1:12–17 makes clear that appearing before Yhwh's face is but one aspect of appropriate religious conduct, and it can be taken as offensive if human behaviour is sinful on the whole. This section, in addition to Isa 65:3, demonstrates that Yhwh's perceptive abilities extend well beyond where his face is understood to be located, and the benefits of his sense organs—such as their salvific and protective qualities—can be removed if the deity continually perceives wrongdoing. The misbehaviour of human beings, therefore, jeopardizes the ideally harmonious and mutually beneficial relationship of which closeness to Yhwh's face is a part.

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[397] Exod 23:14–15; 17; 34:23; Deut 16:16; 31:11; Chavel, "The Face of God and the Etiquette of Eye-Contact," 17; Savran, *Encountering the Divine,* 50.

[398] Chavel, "The Face of God and the Etiquette of Eye-Contact," 12.

[399] Num 3:4.

[400] Chavel, "The Face of God and the Etiquette of Eye-Contact," 10–13.

[401] Ibid., 17.

The LP/EHP *literati*, in reading and rereading the texts of the EAC, were asked to recall the positive connotations of Yhwh's face partially through remembering calamities that accompany his turning away,[402] or hiding his face,[403] or casting people out from before his face.[404] Yhwh's hiding his face is one way the deity's visage may negatively affect humanity, as it is associated with his refusing to perceive, refusing to act, failing to lift his hand, and forgetting.[405] Yhwh hiding his face is connected to military defeat and suffering: accordingly, Yhwh hides his face as a punishment for those who act wickedly.[406] Appropriately, due to the reciprocal relationship between Yhwh's and human faces, it is also considered negative if Yhwh turns human faces away.[407]

Though in the vast majority of cases Yhwh hiding his face is understood negatively, there is also the understanding, present within the corpus, that Yhwh hiding his face is synonymous with his not perceiving, or at least refusing to recognize, the sins of human beings. Ps 51:11 reads: הַסְתֵּר פָּנֶיךָ מֵחַטָּאָי וְכָל־עֲוֹנֹתַי מְחֵה (Hide your face from my sins, and blot out all my iniquities). The ambivalent understanding of Yhwh hiding his face contributes to his being remembered as a divine king involved in justice activities: though the deity is meant to be aware of and subsequently act in favour of his people, he is also remembered as punishing people for their wrongdoings and so, in certain circumstances, Yhwh's perception is remembered as problematic.

In addition to memories of Yhwh's perception (or lack thereof) negatively affecting humankind, Yhwh's face is also remembered as capable of actively negatively affecting the

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[402] 2 Chr 6:42. These same motifs can be observed in other ancient Southwest Asian texts. See, for example, line 77 and 93 in 'The Great Ishtar Prayer.' Lenzi, *Reading Akkadian Prayers and Hymns,* 283 – 284.

[403] Deut 31:17; 32:20; Pss 10:11; 13:2; 22:25; 27:9; 30:8; 44:25; 69:18; Job 13:24; *passim.*

[404] 1 Kgs 9:7; 2 Kgs 17:18; 23; 23:27; 24:3; Jer 7:15; 32:31; 2 Chr 7:20; *passim.*

[405] Carasik, *Theologies of the Mind,* 78; Thomas H. McAlpine, *Sleep, Divine and Human, in the Old Testament,* JSOTSup 38 (Sheffield: Sheffield Academic Press, 1987), 191.

[406] Deut 31:16–17; 32:20; 1 Kgs 9:6–7; 2 Kgs 17:17–18; 22–23; *passim.*

[407] Ps 132:10.

world. Yhwh's face has the capacity to kill human beings,[408] and he may 'set his face against' in order to afflict humankind:[409] this is a well-known ancient Southwest Asian expression,[410] and occurs in the EAC only in reference to Yhwh's face.[411] It is strongly connected to eyesight and with anger,[412] and may be linked to the understanding of the 'evil eye' present in the corpus and throughout ancient Southwest Asia.[413]

Yhwh's face is therefore remembered as an organ capable of both input and output: its associations with the sensory organs mean its perception is conceived of as incredibly important and Yhwh's refusal to perceive is accordingly understood as problematic for humanity; however, Yhwh's face is also capable of actively affecting change (both positive and negative) through certain actions of his face.[414] Yhwh's face's ability to reward and punish contributes to memories of Yhwh as a divine judge: it negatively affects the wicked and the evildoers[415] while the righteous are rewarded with and by the divine countenance.[416] The face of Yhwh is explicitly involved in judging humanity in Ezek 20:35, Hos 7:2, and Ps 9:20.[417] Remembering Yhwh's face as involved in justice activities and as capable of both positively and negatively affecting the world depending on his divine whim contribute to images of the deity as a king.

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[408] E.g., Exod 33:20. This will be discussed further below. Chavel, "The Face of God and the Etiquette of Eye-Contact," 1; Howard Schwartz, "Does God Have a Body? The Problem of Metaphor and Literal Language in Biblical Interpretation," pages 201, 2018 in *Bodies, Embodiment, and Theology of the Hebrew Bible,* ed. S. T. Kamionkowski and Wonil Kim, LHBOTS 465 (New York: T&T Clark, 2010); Hendel, "Aniconism and Anthropomorphism in Ancient Israel," 220.

[409] Jer 21:10; 44:11; Ezek 14:8; 15:7; *passim.*

[410] Layton, "Biblical Hebrew "To Set the Face,"" 169.

[411] Ibid., 177.

[412] Kotze, "The Evil Eye of YHWH," 210–212; Layton, "Biblical Hebrew "To Set the Face,"" 177–8.

[413] Kotze, "The Evil Eye of YHWH," 210.

[414] The divine face shares this dynamic with a number of other divine organs, such as the nose and eyes.

[415] Lev 17:10; 20:3; 5; Jer 21:10; *passim.*

[416] Pss 11:7; 17:15; 89:15–16; 140:14; *passim.* Though the light of Yhwh's face is generally understood positively, there is also the recognition that it can reveal secret transgressions in Ps 90:8.

[417] The involvement of the face in justice activities more strongly associates it with the divine eyes, which are strongly involved in judging humankind and the world.

Yhwh's face is strongly associated with intimacy in the corpus.[418] As mentioned above, language used around Yhwh's face reflect its associations with the solicitation of audiences, and Yhwh is described as speaking פנים אל־פנים (face to face) with certain extraordinary individuals;[419] most memorably, Moses.[420] In fact, Yhwh's having spoken to Moses פנים אל־פנים (face to face) is one way the deity distinguishes between Moses and other, less exceptional prophets.[421]

Though Yhwh describes himself as speaking פנים אל־פנים (face to face) with humans, understandings of the divine face as ambivalent are drawn to the forefront in references to intimate conversations with the deity.[422] Though Moses is described as speaking with Yhwh פנים אל־פנים (face to face), in Exod 33:20 the deity warns the prophet that no human being may look upon the divine face without lethal consequences. Many scholars have remarked on the apparent contradiction present in the dynamics of seeing Yhwh's face[423] and attempted to explain it. This is an area of tension, for the EAC contains additional passages where humans express fear for their life upon finding out they have (unknowingly) gazed upon the divine face without the deity unmasking or in any way changing appearance to 1) indicate his divinity, or 2) reveal some deadly aspect of his face.[424]

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[418] Chavel, "The Face of God and the Etiquette of Eye-Contact," 32.

[419] Savran, *Encountering the Divine,* 49.

[420] Avrahami, *The Senses of Scripture,* 92; Chavel, "The Face of God and the Etiquette of Eye-Contact," 6. Fowler, "The Meaning of *lipnê* YHWH," 386; Schwartz, "Does God Have a Body?" 222.

[421] Deut 34:10. The intimacy associated with being face to face is also used within the corpus to express particular boldness—cursing to the face is considered especially rude, as in Job 1:11; 2:5.

[422] Chavel, "The Face of God and the Etiquette of Eye-Contact," 1; Hendel, "Aniconism and Anthropomorphism in Ancient Israel," 220; Schwartz, "Does God Have a Body? 201, 218.

[423] Schwartz, "Does God Have a Body?" 218.

[424] Chavel, "The Face of God and the Etiquette of Eye-Contact," 8. Human responses to encountering the divine generally reflect the ambiguity intrinsic to memories of Yhwh's face: they may cover their face, lie prostrate, or move towards or away from the deity's presence as an example of *mysterium fascinans et tremendum.* Savran, *Encountering the Divine,* 90. This dynamic is also found elsewhere in ancient Southwest Asia: wealthy worshippers would sometimes have statues of themselves made to be placed in the temple so that they could pay respects to the deity-in-residence continually. These statues were often positioned with their hands protecting their faces in case the

It seems that conflicting memories of the divine face stood in tension with one another with the effect of contributing to a multi-faceted, complex understanding of the deity.[425] As has been explored above, the deity's face could have positive or negative effects depending on the context, and this context is largely dependent on human behaviour. The ambivalence of the divine face posed no problem for the (re)readers of the EAC: Yhwh certainly would have been remembered as capable of controlling the effects of his face on human beings. A further dimension of Yhwh's occasional facial lethality concerns etiquette. Simeon Chavel cogently argues that the occasional lethality of Yhwh's face is best explained through the customs and expectations surrounding eye-contact in the corpus and ancient Southwest Asia generally.[426] As previously discussed, speaking face to face is associated with both boldness and intimacy, and so, as a divine king, Yhwh is remembered as requiring appropriately reverent behaviour in the realm of conversation and eye-contact.[427] The risk of death is the potential punishment for behaving disrespectfully towards Yhwh. This is why humans express fear upon finding out they have been interacting with the deity; it is a fear of having acted boldly or in some way violated the rules of contact with a divine king.[428]

Within this system, it is not surprisingly to find that some have different rules than others. Prophets, paralleled by advisors to the king appropriately known as 'seers of the king's face'

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awesomeness of the god caused them harm. These statues reflect fear of the deity while simultaneously demonstrating the desire to be close to the god. See Daniel C. Snell, *Religions of the Ancient Near East* (Cambridge: Cambridge University Press, 2011), 43–44.

[425] See, for example, Savran's argument that seeing and not seeing Yhwh represents an important dynamic in the representation of the deity in the biblical texts. Savran, *Encountering the Divine,* 74. In ancient Southwest Asia, the more manifestations, faces, and forms of a deity, the more potent, important, complex, and wide-ranging that deity was understood to be. This phenomenon may be at least abstractedly reflected in the treatment of Yhwh's face in the EAC. See Michael B. Hundley, *Gods in Dwellings: Temples and Divine Presence in the Ancient Near East,* WAWSup 3 (Atlanta: Society of Biblical Literature, 2013), 154.

[426] Chavel, "The Face of God and the Etiquette of Eye-Contact," 1–55.

[427] Ibid., 10.

[428] Ibid., 8.

elsewhere in the corpus,[429] are able to speak more intimately and plainly with the deity than other human beings.[430] All, however, risk being subjected to the deadly glare of the deity's face should Yhwh deem such treatment appropriate.

Accordingly, Chavel argues that in the specific passage of Exod 33:18–23, Moses transgresses the rules of etiquette by asking to see Yhwh's face instead of being invited—subsequently, Yhwh refuses to show him his face, and threatens that the prophet's behaviour would result in his death if he had seen the divine visage while infringing the rules of divine-human interaction.[431] Though the deity allows טובי (my goodness) to pass before Moses and protects the prophet with his hand as he passes by,[432] the fact that Moses is also shown Yhwh's back may be used, in this context, as a kind of insult,[433] and through this carefully balanced treatment of the prophet the appropriate distance between the divine king and his subject is re-established.

[429] 2 Kgs 25:19/Jer 52:25. Chavel, "The Face of God and the Etiquette of Eye-Contact," 37.

[430] Chavel, "The Face of God and the Etiquette of Eye-Contact," 32, 37–38; Knoppers, "Democratizing Revelation?: Prophets, Seers, and Visionaries in Chronicles," 393.

[431] Chavel, "The Face of God and the Etiquette of Eye-Contact," 41–42.

[432] Savran, *Encountering the Divine,* 88.

[433] See, for example, Jer 2:27; 18:17; 32:33.

The Significance(s) of Remembering Yhwh's לב and its Involvement in his Divine Kingship

Yhwh's לב is remembered in a number of different contexts within the EAC, and as such serves as an important signifier for a web of associations, meanings and values within the texts. It is the organ that acts as the emotional and intellectual centre of the deity, and, in doing so, evokes understandings of Yhwh's divinity and divine kingship. The divine heart functions as a site for remembering the deity as different from, related to, and in a relationship with human beings. More so than other divine body parts, the לב of Yhwh is explored within the corpus by recalling interactions with and comparisons to human hearts. Understandings of Yhwh's לב inform and are informed by its role in past and future memories of divine and human leadership and, accordingly, divine/human interactions more generally. Though it by no means has a starring role in the biblical corpus, Yhwh's heart nevertheless contributes to memories of divine versus human natures and as such acts as a mnemonic signifier within the historical narratives and the projected futures described therein.

The Hebrew word לב has no satisfactory translation in English.[434] It refers to the heart (though in some cases it indicates the breast or chest more generally),[435] but is also attributed with the functions and associations normally reserved for the mind in English.[436] In line with the

[434] The Hebrew word לב has two forms: לב and לבב. In order to reflect the preferences present in the EAC, the word לב will be used except in any direct quotes where לבב is present in the section.

[435] Carasik, *Theologies of the Mind,* 105.

[436] Avrahami, *The Senses of Scripture,* 56; Carasik, *Theologies of the Mind,* 9; Jason S. Derouchie, "The Heart of YHWH and His Chosen One in 1 Samuel 13:14," *BBR* 24.4 (2014): 473; Johnson, "The Heart of YHWH's Chosen One in 1 Samuel," 460–461.

treatment of other divine organs, the physiology of Yhwh's לב is not specifically explored in the EAC, but certain passages do describe Yhwh's distress, compassion, and so on in terms reflective of physical experience.[437] Gen 6:6, for example, reads: וַיִּנָּחֶם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ (Yhwh was sorry he had made humankind on the earth, and it grieved him to/hurt him in his heart). That there is a shared vocabulary used to describe both the physical realities and the symbolic associations of the heart should come as no surprise: physiological processes are inseparable from understandings of the body and thus play an important role in expressions of the body in abstracted contexts as well.

The heart is remembered in the corpus as Yhwh's emotional centre, and as such is the site of contradictory memories. While in Hos 11:8 Yhwh's heart turns and becomes merciful, and the deity explicitly states in the next verse: כִּי אֵל אָנֹכִי וְלֹא־אִישׁ בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר (...for I am God and no mortal, the Holy One in your midst, and I will not come in wrath), Jer 23:20 and 30:24 read: לֹא יָשׁוּב אַף־יְהוָה עַד־עֲשֹׂתוֹ וְעַד־הֲקִימוֹ מְזִמּוֹת לִבּוֹ (the anger of Yhwh will not turn back until he has executed and accomplished the intents of his mind).[438] Yhwh's violent anger in Isa 63:3–6 is also tied to his heart. Yhwh's לב, therefore, evokes memories both of Yhwh as compassionate, merciful, and forgiving, and as angry and punitive.

The sections outlined above, as well as Gen 8:21, reflect the understanding that the deity's decision-making processes take place within the heart and are in line with the deity's emotions. In Jer 44:21, these processes are linked to Yhwh's memory, which is also conceptualized as a function of the divine heart that contributes to the deity's decision-making. However, also present in the corpus is the understanding that Yhwh's decisions may be at odds

[437] The same phenonmenon occurs in relation to human hearts in the EAC. See Mumford, "Emotional Distress in the Hebrew Bible," 93.

[438] The quoted section is taken from Jer 23:20—the wording of 30:24 is only slightly different with the addition of the word חרון (fierce) as a descriptor of Yhwh's anger.

with his emotional states: Yhwh's heart is remembered as moaning כחללים (like flutes) due to his decision to destroy Moab and Kir-heres in Jer 48:36 (cf. Isa 15:5). The divine heart thus represents a complex site of memory of the deity, as it acts as a playground for the exploration of Yhwh's emotional states and memories and their contribution to or interaction with his decision-making processes, all of which are conceptualized as taking place within his heart.

Yhwh's לב as the locus of divine emotion, memory, and decision-making is presented in the EAC as having a complex relationship with the divine sensory organs. Sweet smells are understood as positively affecting Yhwh's לב (or, at least, the decision-making processes located therein). In Gen 8:21, Noah offers a sacrifice after the flood:

> וַיָּרַח יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה אֶל־לִבּוֹ לֹא־אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעָרָיו וְלֹא־אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי (And when Yhwh smelled the pleasing odour, Yhwh said in his heart, "I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done").

The sacrifice, therefore, plays a sizeable part in removing the grief of Yhwh's לב described in Gen 6:6, and leads to the deity's making certain decisions regarding his future treatment of the world.

While the nose interacts with the לב in the above example, the primary sense organ described in relation to Yhwh's לב is the eyes.[439] This relationship is distinctly different from the

[439] The divine eyes and heart are explicitly paralleled in 1 Kgs 9:3/2 Chr 7:16, and seeing is described in relation to the heart in Gen 6:5–6; Isa 63:15; Jer 7:30–31; and 44:21–22. The complete lack of explicit parallel between Yhwh's לב and ears is striking, especially considering the eyes, ears, and heart are grouped together in references to human bodies (Deut 29:3; Isa 6:10). This is likely at least in part due to constructions of learning in the EAC—whereas human ears are meant to hear the words of Yhwh and, in doing so, gain wisdom and learn proper behaviour, Yhwh is not remembered as being 'taught' anything (Isa 40:14; Job 21:22). The function of Yhwh's ears is primarily to hear pleas, prayers, and supplications, actions which are described without readers being asked to recall the intervention of his לב. Similarly, the human לב could be understood as hearing without requiring the reading audience to remember the involvement of the ear (see, for example, 1 Kgs 3:9). Pairing the divine ears and לב seems, therefore, to have been deemed unnecessary. See Avrahami, *The Senses of Scripture,* 116; Carasik, *Theologies of the Mind,* 42; Nili Shupak, "Learning Methods in Ancient Israel," *VT* 53.3 (2003): 420, doi: 10.1163/156853303768266380; Wolff, *Anthropology of the Old Testament,* 50.

relationship between human eyes and hearts—human eyes are incapable of seeing into the hearts of other human beings[440] and are remembered in the corpus as providing people with only superficial understandings of the world.[441] However, because Yhwh's eyes are understood as having perfect perception and as being able to see into the hearts of human beings, they could not have been remembered as providing Yhwh with a superficial or deceptive view of the universe.[442] Instead, Yhwh's eyes are heavily involved with the deity's bringing justice to the world,[443] his engagement with humanity,[444] and as a proof of his divine legitimacy.[445] The divine eyes and heart work as complementary organs: generally when they are found together, the eyes provide the heart with perceptual information, which the heart processes by drawing on Yhwh's emotions, intellect, and memory.[446] Both organs are understood as involved in divine decision-making[447] so that the two are drawn into a dynamic relationship where both are understood as involved in divine perception, emotional states, and decision-making. Yhwh's eyes and heart are described as residing in the temple together,[448] indicating the preference to remember them as located in and thus intimately connected to Jerusalem, but though they have significant overlap they are nevertheless conceptualized as distinct organs. For example, though the eyes are capable of independently affecting change in world, Yhwh's heart is unable to do so without the

[440] Lasine, *Weighing Hearts,* 49; Wolff, *Anthropology of the Old Testament,* 43.

[441] See, for example, Isa 11:3–4.

[442] Though Yhwh is presented in the majority of cases as all-seeing, there are instances where a certain proximity to things is required in order for him to see them (more clearly). See "A Just King: Examining the Evocative Significance of Yhwh's Eyes," in this volume for more on this.

[443] Avrahami, *The Senses of Scripture,* 61; Kotze, "The Evil Eye of YHWH," 207, 209.

[444] Avrahami, *The Senses of Scripture,* 57, 71.

[445] Avrahami, *The Senses of Scripture,* 63; Richelle, "Des Yeux pour Voir," 104.

[446] Gen 6:5–6; 8:21; Jer 44:21–22.

[447] Avrahami, *The Senses of Scripture,* 116; Hermann Spieckermann, "Heart, Spirit, and Steadfast Love: Substantial Contributions of Torah and Psalter Testament Theology," *SJOT* 28.2 (2014): 254, doi: 10.1080/09018328.2014.932571; Johnson, "The Heart of YHWH's Chosen One," 461.

[448] 1 Kgs 9:3/2 Chr 7:16.

assistance of other divine organs.[449] Remembering Yhwh's לב therefore involves recalling not only the particular set of values and associations of the divine heart, but also its relationships with other significant divine organs and their subsequent extended webs of interactional meaning.

The complexity and contradictions present in memories of Yhwh's heart and its remembered relationships with other divine organs contributes to understandings of the power structures that define divine-human relationships and interactions. Though Yhwh's speech is occasionally deceptive,[450] Yhwh's לב is never presented as an organ of trickery. Just like human hearts, Yhwh's לב is the locale of the true inner workings, thoughts and desires of the deity,[451] no matter how at odds these various processes may be with each other in any given memory. (Re)readers of the EAC, therefore, would likely have understood statements concerning the deity's לב (and the emotions, thoughts, and processes therein) as reflective of the divine reality.

However, while Yhwh can see into and understand the mechanics of human hearts,[452] Yhwh's heart is not *completely* accessible to human beings. Though his לב is often described within the corpus, Yhwh is remembered as capable of hiding things from human beings in his heart,[453] and this explicit statement concerning the nature of the divine לב is complemented by the verses that describe the ineffability of Yhwh, his knowledge and his plans to human

[449] Such understandings reflect physiological realities whereby though a person may glare and so cause uneasiness or send a message of displeasure to someone else, the heart, as hidden within the body, is unable to help or hurt anyone without involving the external body.

[450] Carasik, *Theologies of the Mind,* 111; Zulick, "The Active Force of Hearing," 374.

[451] Carasik, *Theologies of the Mind,* 103; Wolff, *Anthropology of the Old Testament,* 43, 45.

[452] 1 Sam 16:7; Jer 20:12; Pss 44: 21–22; 139:23; Prov 15:11; 24:12; 1 Chr 28:9; 29:17; *passim.* The matter of how accessible human hearts are to Yhwh and how human hearts are accessed by Yhwh is a complicated one. While in some cases, such as Gen 18:12, Yhwh knows immediately human thoughts, in others, such as Gen 22:12 and the book of Job, Yhwh's knowledge of the internal workings of human hearts come through tests that require external display(s). Further, though Yhwh sometimes seems to access human hearts and thoughts intuitively, in Ps 44:21–22 Yhwh has to search out this knowledge. See Carasik, "The Limits of Omniscience," 221 – 232.

[453] Job 10:13.

beings.[454] Remembering Yhwh's לב therefore meant recalling only partial knowledge of the deity and that only partial knowledge of the deity is possible for human beings. Further, the fact that human hearts are accessible to Yhwh while Yhwh's heart is not fully accessible to people illustrates one aspect of the power differential between Yhwh and human beings.[455]

The divine לב as representative of the deity's true inner thoughts and desires works to reinforce polemics against child sacrifice on three separate occasions: Jer 7:31; 19:5; and 32:35. In these verses, Yhwh is remembered as (re)stating his disapproval for child sacrifice, identifying it as an act of idolatry, and insisting that he never asked for, or even considered asking for, these types of sacrifices.[456] The inclusion of the לב as an organ of true desire in these specific passages intensifies Yhwh's polemic against the practices described and may have acted as a counter-memory to any tradition that included child sacrifice as part of Yhwh worship.[457] The divine לב therefore serves as both a symbol for the lack of (complete) knowledge of the deity and true knowledge of the deity.

Unsurprisingly, Yhwh's לב and the processes understood to take place within it are constructed within the EAC as unequivocally superior to both human beings and idols. The inclinations of human hearts are described as evil from youth in Gen 8:21, while Ps 33:10–11 demonstrates that though Yhwh is capable of hindering human plans, his own thoughts are

[454] Isa 40:28; Job 5:9; 36:26; Ps 145:3; *passim.* Shupak, "Learning Methods in Ancient Israel." 422.

[455] This is reflected in memories of other divine organs as well: for example, while Yhwh is remembered as being able to see everything Yhwh is inaccessible to human eyes unless he decides otherwise.

[456] Ed Noort, "Child Sacrifice in Ancient Israel: The Status Quaestionis," page 113 in *The Strange World of Human Sacrifice,* ed. Jan N. Bremmer, Studies in the History and Anthropology of Religion 1 (Leuven: Peeters, 2007).

[457] John Martin Bracke, *Jeremiah 1–29,* Westminster Bible Companion (Louisville: Westminster John Knox Press, 2000), 84.

eternal. Human hearts may tremble,[458] be flawed in their understanding,[459] be senseless,[460] or be stubborn,[461] and their hearts' wickedness is very frequently described in direct relation to disobedience to Yhwh,[462] demonstrating, again, a clear hierarchical relationship between human beings and the deity.

A hierarchical relationship is also established between Yhwh and idols. In Isa 41:21–24 Yhwh challenges idols in come before him and prove their divinity. The language of the verse is suggestive of a subject presenting a case before a king, which immediately presents Yhwh as superior to the idols. The superiority of Yhwh in this passage revolves around the perception that true divinities have the ability to accurately predict future outcomes, and within this context the divine mental processes, described as taking place within the heart, are constructed as far greater than the (non-existent) abilities of the idols, concluding with the statement, הֵן־אַתֶּם מֵאַיִן וּפָעֳלְכֶם מֵאָפַע (You, indeed, are nothing and your work is nothing at all...). Remembering Yhwh's heart, therefore, means remembering the differences between human beings, idols, and the deity, and the subsequent differences between their associated abilities.

Descriptions of the superiority of Yhwh's לב are not unexpected, and they are especially unsurprising considering that conceptions of Yhwh's לב play into remembering the deity as a divine king. Kings in ancient Southwest Asia were supposed to have great wisdom and understanding in order to rule effectively,[463] and Yhwh is no exception. His profound knowledge

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[458] Deut 28:65; 1 Sam 4:13; 28:5; Job 37:1 (cf. Gen 42:28; Nah 2:11).

[459] Isa 6:10; 44:18–20; 57:1; Job 17:4; *passim.*

[460] Jer 5:21.

[461] Isa 46:12; Jer 7:24; 11:8; 13:10; 16:12; 18:12; 23:17; Ezek 2:4; 3:7; Zech 7:12; Ps 81:13.

[462] Isa 29:13; 59:13; Jer 9:13; 25; 14:14; 17:5; 22:17; Ezek 6:9; 11:21; 14:3; Prov 6:16–18; *passim.* Spieckermann, "Heart, Spirit, and Steadfast Love," 258.

[463] See, for example, Assurbanipal's Coronation Hymn, which asks that "eloquence, understanding, truth, and justice be granted as a gift." D. J. Human, "An Ideal for Leadership - Psalm 72: The (Wise) Kings - Royal Mediation of God's Universal Reign." *Verbum et Ecclesia* 23.3 (2002): 671, doi: 10.4102/ve.v23i3.1230. The

is paralleled by his immense strength[464] and is constructed as one of his great qualities as a sovereign.[465]

The heart of Yhwh the divine king is strongly differentiated from the hearts of human kings within the corpus. This differentiation is made explicit in Ezek 28:2, where the King of Tyre is criticized for thinking of his heart as comparable to a divine heart though, as made clear in the text, it is absolutely not. Recalling this section, for (re)readers of the EAC, meant remembering that even those who may be exceptional human beings and who are described in super-human terms[466] did not possess, and should not think they possess, a לב similar to Yhwh's.

While Yhwh's לב is remembered as eternally and incredibly wise, the hearts of kings are more similar to their human counterparts: they are expected to follow and be obedient to Yhwh,[467] and they can be unreliable, become arrogant, or commit indiscretions.[468] Hearts of kings may tremble[469] and their courage may fail.[470] Yhwh is remembered as affecting the hearts of rulers and non-rulers alike both for better and for worse: Yhwh hardens the heart of Pharaoh[471] and a number of human subjects within the EAC,[472] but Yhwh is also understood as the source of

importance of wisdom for kings is also demonstrated in the EAC in descriptions of Solomon: see 1 Kgs 3:9; 12; 5:9; 10:24; *passim.*

[464] Isa 40:28; Ps 147:5; Job 9:4; 12:13; 36:5; *passim.*

[465] See, for example, Ps 33:10–12, where Yhwh's abilities are presented using vocabulary normally applied to kings and which describes the superiority of his sovereignty.

[466] This was pointed out to me in a conversation with Ehud Ben Zvi. On the King of Tyre's conceptualization in super-human terms, see Ezek 28:12–15.

[467] 2 Kgs 23:3; Isa 38:3; 2 Chr 17:6; *passim.*

[468] 1 Kgs 11:3; 2 Chr 25:19; 26:16; 32:25; *passim.* Reinhard Muller, "Righteous Kings, Evil Kings, and Israel's Non-Monarchic Identity: Different Voices on the Failure of Israelite Kingship in the Book of Kings," in *History, Memory, Hebrew Scriptures: A Festschrift for Ehud Ben Zvi,* ed. Diana Edelman and Ian Douglas Wilson (Winona Lake: Eisenbrauns, 2015), 86.

[469] 1 Sam 28:5.

[470] Jer 4:9.

[471] Exod 4:21; 7:3; 13–14; 22; 8:11; 15; 28; 9:7; 12; 34–35; 10:1; 10:20; 27; 11:10; 14:4; 8. Carasik, "The Limits of Omniscience," 230.

[472] Exod 10:1; 14:17; Josh 11:20; 1 Sam 6:6; Isa 63:17.

wisdom for all people,[473] including Solomon.[474] Kings lump themselves together with their subjects as 'servants' of Yhwh in addresses to the deity,[475] and the behaviour of the people as a whole, not just the ruler, is understood to be crucial within the corpus.[476] To be sure, evil kings are remembered as leading their people astray, while righteous kings are remembered as doing the opposite, but it is the general population that is nevertheless deemed responsible and held accountable for their collective wrongdoings.[477] In discussing the nature of the heart of kings specifically, some verses actually reinforce the perception that royal hearts are human hearts.[478]

There are, however, also a number of conflicting memories which emphasize the hearts of kings as exceptional. Prov 25:3 describes the minds of king as unsearchable שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק (like the heavens for height, like the earth for depth). This description strongly recalls memories of the nature of the heart of Yhwh,[479] and is reflective of the understanding, present within the EAC, of kings as exceptional human beings.[480] These conflicting memories speak to the balancing act discernible throughout the EAC; namely, of distinguishing leaders as special while still classifying all human beings as subjects of the divine king Yhwh. Though the hearts of kings may be exceptional human hearts, they are still, importantly, human hearts. To the non-monarchic group of Persian-period *literati*, encountering the hearts of kings in the EAC reinforced understandings of the hearts of humans as all essentially the same and, as such, all

[473] Carasik, *Theologies of the Mind,* 106.
[474] 1 Kgs 3:9; 3:12; 10:24; 2 Chr 9:23.
[475] 1 Kgs 8:23/2 Chr 6:14.
[476] Muller, "Righteous Kings, Evil Kings, and Israel's Non-Monarchic Identity," 85.
[477] Ibid., 84–87.
[478] See, for example, Prov 21:1.
[479] Shupak, "Learning Methods in Ancient Israel." 422.
[480] Interestingly, however, though the verse presents the minds of kings as exceptional, that these minds are unsearchable is in line with the understanding, present throughout the corpus, that human beings cannot see into or know the hearts of other beings, divine or otherwise. Lasine, *Weighing Hearts,* 49; Wolff, *Anthropology of the Old Testament,* 43.

essentially different from the perfect heart of Yhwh, while still allowing for differentiation within the hierarchy present in human society.

The dynamic that exists between the hearts of humans, human kings, and Yhwh is further complicated in passages that use the phrase כלבבו to describe Yhwh's selection of human rulers. Not only used for kings, the phrase also appears in reference to Samuel.[481] The phrase is ambiguous, and has been widely debated by scholars for decades,[482] as it is unclear whether it is meant to denote that Yhwh's selection of a ruler will be of his own free choosing ('according to his heart'), or if the person/people selected will have certain qualities, ('after Yhwh's own heart').[483] Abundant evidence exists for both interpretations,[484] but ultimately, as V. Philips Long and Benjamin Johnson argue, it is likely that both understandings were read.[485] Yhwh would likely have been remembered as selecting a king based on his own divine desires and knowledge, and the person selected would assumedly be remembered as a particularly exceptional individual, both in order to be and due to being selected by the deity to rule. What is left unclear by the verses in question, however, is how exactly a ruler might be 'after Yhwh's own heart,' and how this affects understandings of Yhwh's heart, and its relationship with the hearts of human leaders.

Important in memories of Yhwh's לב is the understanding that all wisdom comes from Yhwh,[486] and that to follow Yhwh is to be wise.[487] There is, therefore, a complex relationship

[481] 1 Sam 2:35. Jer 3:15 also describes shepherds that will be after Yhwh's heart—however, considering the term 'shepherd' is commonly used to describe kings, this verse likely refers to future leaders.

[482] Johnson, "The Heart of YHWH's Chosen On," 455–456.

[483] Ibid., 457.

[484] See, for example, Johnson, "The Heart of YHWH's Chosen One," and DeRouchie, "The Heart of YHWH."

[485] DeRouchie, "The Heart of YHWH." 485.

[486] Carasik, *Theologies of the Mind,* 106.

[487] Peter J. Leithart, *1 & 2 Kings,* Brazos Theological Commentary of the Bible (Grand Rapids: Brazos Press, 2006), 44.

that exists between human hearts and Yhwh's לב: to have a לב similar to Yhwh's and to satisfy Yhwh's לב is to follow his instructions and seek his wisdom, but human hearts can never be, nor should they be seen as, comparable to divine hearts. To be like Yhwh's לב, therefore, is to be both like and unlike the deity, equipped with (some amount of) divine knowledge, compassion, and wisdom which necessitates consciously occupying the established role of a human being as inferior to the deity.

For the (re)readers of the EAC, remembering the election of leaders that were designated כלבבו meant remembering Yhwh's free divine selection of exceptionally upright people. The hearts of kings, though understood as extraordinary, were nevertheless remembered as fundamentally human and, as such, could fall prey to all the shortcomings of human hearts described throughout the corpus. Only Yhwh could be remembered as possessing the ideal, kingly heart, and ultimately, this dynamic contributed to understandings within the historical narratives and within the community of (re)readers in Yehud/Judah of human beings, whether royal or not, as followers of Yhwh and as dependent upon Yhwh for effective leadership and success as a group.[488] The consistent failings of the community to follow their deity and the subsequent consequences that accompany these failings shape the historical narrative as one where the ideal nation of Israel has not yet come about.[489] In other words, the flawless heart of Yhwh the divine king stands in contrast to the flawed hearts of humankind which, because of their inability to perfectly follow the deity, have prevented (and continue to prevent) the establishment of the ideal nation. This ideal nation is placed somewhere in the future and is

[488] Muller, "Righteous Kings, Evil Kings, and Israel's Non-Monarchic Identity," 78–83.

[489] Ehud Ben Zvi, "Looking at the Primary (Hi)Story and the Prophetic Books as Literary/Theological Units Within the Frame of the Early Second Temple: Some Considerations," *SJOT* 12.1 (1998): 30–36, doi: 10.1080/09018329808585126.

remembered as being a time when Yhwh will give humankind (a) new heart(s)[490]—but what will these new hearts be like, and how will they relate to the divine לב?

Important in any consideration of future-memories in relation to Yhwh's heart is the understanding, presented within the corpus, that the ultimate yearning of Yhwh's לב is to be in harmony with his people.[491] The proper behaviour of human beings is remembered as being both beneficial for people and pleasant for the deity. The ideal future(s) within the corpus, therefore, presents this mutually beneficial arrangement as the eventual reality.[492]

Important in the implementation of this reality is the alteration by Yhwh of human hearts. In the expectations for the future encoded within the corpus, Yhwh will write the Torah upon the hearts of human beings, and they will live in harmony with Yhwh as his people.[493] Within the EAC, therefore, though Yhwh's heart is perfect and would assumedly serve as the model for perfect human hearts, in memories of the ideal future Israel human hearts remain different from the deity's. They may no longer have to be taught Torah, and, accordingly, be perfect in understanding and behaviour, but implicit in the expressed desire to have human beings fear and recognize the divinity of Yhwh is for them to be appropriately submissive.[494] The ideal human heart, therefore, is not necessarily identical to Yhwh's so much as it becomes the well-learned, appropriately fearful and thus obedient heart of the perfect human follower. Thus, the state of Yhwh's heart is remembered as eternally different from the hearts of humans, even in memories of the future ideal Israel.

[490] Ezek 11:19; 36:26 (cf. Jer 31:33).
[491] Isa 63:15.
[492] Jer 32:39–41.
[493] Jer 31:33.
[494] Further, the ideal future heart(s) as described in Ezekiel are made of בשׂר (flesh).

Imaginings of Yhwh's Feet and their Significance to Conceptions of Yhwh as a Divine King

Though Yhwh's feet are mentioned infrequently in the EAC (and therefore occupied far less mindshare than transculturally-emphasized body parts like the hands and face), for the LP/EHP *literati*, imagining the feet meant thinking through layers of distinct but highly interrelated functions. Yhwh's feet act as an organ for the spatial delimitation of the divine body, an organ for whole-body spatial movement, and an organ of domination. Like other divine body parts, it is not just explicit references that shape the feet's conceptualization; actions that imply the existence and usage of Yhwh's feet also contribute to the way(s) they were imagined and remembered by the readers of the texts.

As the lowest point of the divine body, Yhwh's feet act as a boundary for the divine corpus.[495] Their mention allows both for a visualization of Yhwh's body extending vertically up from his feet and the absence of Yhwh's body below the feet's described location. Spatial delimitation also implies the imagining of Yhwh in specific places. Images of Yhwh's body extending upwards from his feet are accompanied by the frequent descriptions of Yhwh in lofty

[495] In ancient Southwest Asia it was common for deities to be in multiple different places and in multiple different forms at the same time. In the EAC, Yhwh's body may be in one place in particular and be everywhere at the same time; this is a paradox that would have been familiar and unproblematic to ancient readers.

places: he is found on mountains,[496] in the sky,[497] and in the temple.[498] These locations have a reciprocal relationship with the divine body and serve to characterize him as a deity-king[499] and a powerful storm-warrior while simultaneously ordering and describing the nature of space(s).

This dynamic is in no place clearer than in the multiple references to Yhwh's footstool which, in the worldview encoded in the texts and accepted by its readers, is understood to be the Jerusalem temple. In the corpus, his earthly footstool is paired with a heavenly throne.[500] The memories of this divine furniture arrangement aided in the conceptualization of Yhwh as a king, and understanding the heavenly throne and earthly footstool to be occupied simultaneously by

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[496] Exod 19:18 (cf. 24:10); Judg 5:4; Hab 3:3; Zech 14:4, Mic 1:3; Amos 4:13; *passim*. Ancient Southwest Asian deities were often found on mountaintops. See E. W. Nicholson, "The Origin of the Tradition in Exodus XXIV 9-11," *VT* 26 (1976): 159, URL: http://www.jstor.org/stable/1517384; Mark S. Smith and Wayne T. Pitard, *The Ugaritic Baal Cycle* (Leiden: Brill, 2009), 81–82, 336.

[497] 2 Sam 22:10–11; Nah 1:3; Ps 18:10–11; *passim.* Meteorological imagery was widely used to describe storm-warrior deities in ancient Southwest Asia. Yhwh's storm imagery has been noted especially for its similarities to Baal, but there are also resemblances to Adad. See Alberto R. W. Green, *The Storm-God in the Ancient Near East*, BJSUCSD 8 (Winona Lake: Eisenbrauns, 2003), 230; Duane L. Christensen, *Nahum: A New Translation with Introduction and Commentary*, The Anchor Yale Bible 24F (New Haven: Yale University Press, 2009), 182; Jordan W. Jones, "Who Maketh the Clouds His Chariot: The Comparative Method and the Mythopoetical Motif of Cloud-Riding in Psalm 104 and the Epic of Baal," (Master's Thesis: Liberty University, 2009), 182, URL: http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1129&context=masters; Robert Alter, *The David Story: A Translation with Commentary of 1 and 2 Samuel* (New York: W.W. Norton & Co., 1999), 338; Robert Baron, *2 Samuel*, Brazos Theological Commentary on the Bible (Grand Rapids: Brazos Press, 2015), 190; Walter Gerhardt, "The Hebrew/Israelite Weather-Deity," *Numen* 13 (1966): 131–132, 139, doi:10.2307/3269419.

[498] Isa 60:13; 66:1; Ezek 43:7; Ps 132:7; Lam 2:1; *passim.*

[499] In Exod 24:10 Yhwh is found high on a mountain atop a pavement of lapis lazuli. Exod 24:10 strongly recalls Ezek 1:26, which uses overt royal imagery in describing Yhwh sitting on a lapis throne. The Babylonian god-king Marduk is similarly enthroned on a throne of lapis lazuli seated in the stars, and Baal, successor of the throne in the Ugaritic pantheon, makes for himself a palace made of gold, silver, and lapis lazuli high on a mountaintop. Nicholson, "The Origin of the Tradition," 159; Peter Kingsley, "Ezekiel by the Grand Canal: Between Jewish and Babylonian Tradition," *JRAS* 2 (1992): 339, 343, URL: http://www.jstor.org/stable/25182570; Smith and Pitard, *The Ugaritic Baal Cycle*, 82.

[500] Isa 66:1. Deities having both a heavenly and earthly sanctuary is a common conception in ancient Southwest Asia generally. References to Yhwh's temple in Jerusalem are plentiful (1 Kgs 12:27; 2 Kgs 21:4; 7; 1 Chr 6:17; 2 Chr 3:1; Ps 68:30; *passim*) and references to his heavenly abode can be found in 2 Sam 22:7/Ps 18:7. Ps 11:4 is delightfully ambiguous—it is not clear whether the 'temple' there is the one on earth or in heaven. The word היכל (palace, temple) is used to describe both Yhwh's temple on earth and his heavenly sanctuary. Though the heavenly throne/earthly footstool arrangement occurs more frequently in the text, Ezek 43:7 describes both the throne and the footstool as being in the Jerusalem temple. See Day, *Yahweh and the Gods and Goddesses of Canaan*, 37, 69; Johannes Lindblom, "Theophanies in Holy Places in Hebrew Religion," *HUCA* 32 (1961): 91, URL: http://www.jstor.org/stable/23524611; Jones, "Who Maketh the Clouds His Chariot," 36; Nicholson, "The Origin of the Tradition," 158; Smith and Pitard, *Ugaritic Baal Cycle*, 82.

the deity (and therefore as physically linked together by his body) would have resulted in the image of Yhwh as gigantic.[501] Remembering the sanctuary as Yhwh's footstool also implies a significant ordering in the hierarchy of space. Within the worldview whereby to be higher is to be better,[502] the earthly temple/footstool occupies a kind of middle ground:[503] being on the Temple Mount raises the sanctuary above many earthly things, but it is still lower than the heavenly throne. Being chosen as the resting place for Yhwh's feet is an obvious honour, but the footstool is nevertheless less important, less opulent, and involves less of the divine body than the throne, and therefore the heavenly abode would have been understood as far more majestic than what could be found on earth. As an organ for the spatial delimitation of the divine body, Yhwh's feet function to shape not only conceptualizations of the deity's position in space, but also the spaces that he occupies.

What is remembered is as important as that which is not. While there are multiple descriptions of Yhwh's feet's surroundings that work to shape the memories of the deity, there are no references to the clothing or ornamentation of the divine feet.[504] Though Yhwh would likely not have been imagined as barefoot,[505] his footwear is only assumed. The absence of

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[501] Yhwh's gigantic body appears in several passages in the EAC, such as in Isa 6:1. See Grant, "Fire and the Body of Yahweh," 141. This would have been a familiar trope to ancient Southwest Asian readers—Baal's throne is described as so huge that it was even too large for another deity to occupy. See Smith and Pitard, *Ugaritic Baal Cycle,* 63.

[502] Gert T. M. Prinsloo, "From Watchtower to Holy Temple: Reading the Book of Habakkuk as a Spatial Journey," page 138 in *Constructions of Space IV: Further Developments in Examining Ancient Israel's Social Space,* ed. Mark K. George, LHBOTS 569 (New York: Bloomsbury, 2013); Leland Ryken, James C. Wilhoit and Tremper Longman III, eds., *Dictionary of Biblical Imagery* (Downers Grove: InterVarsity Press, 1998) 49.

[503] Prinsloo, "From Watchtower to Holy Temple," 138.

[504] The hem of Yhwh's robes, as described in Isa 6:1, may evoke images of Yhwh's feet; both certainly involve imagining the lowest point of the divine body—but the hem of a garment generally covers rather than decorates the feet, and so an interesting dynamic exists in this passage whereby the covering evokes what is covered. Nevertheless, specific ornamentation of Yhwh's feet does not exist within the corpus.

[505] Barefootedness in the EAC indicates humility and humiliation, as mourners and prisoners were required to go barefoot, and is also associated with foot-washing and the accession of sacred spaces. Shoes, therefore, seem to be both a symbol of dignity and considered too dirty for sacred places. As Yhwh would not have been imagined as undignified, and as he would not have been imagined as dirty, it is more likely that he would have been imagined

descriptions of Yhwh's footwear is likely due to a constellation of factors, which may include 1) a general absence of descriptions of opulent footwear in the EAC[506] (memories of sandals tend to emphasize their most basic function—the protection of the feet—and they are generally understood as relatively insignificant, inexpensive objects),[507] 2) a dis-preference to describe the clothing of Yhwh generally,[508] and 3) transcultural trends that indicate that footwear, and most especially the footwear of leaders and deities, is not generally worth remembering.[509] Descriptions of Yhwh's feet as an organ for the spatial delimitation and therefore positioning of the divine body demonstrate a preference (consistent with other sections in this study) to dis-prefer memories of the divine body's physical appearance in favour of (in this case) his location(s).

Yhwh's feet as organs for the spatial delimitation of Yhwh's body work with and through their descriptions as organs for whole-body spatial movement. Imagining Yhwh moving through

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as wearing perpetually-clean shoes. See Calum M. Carmichael, "A Ceremonial Crux: Removing a Man's Sandal as a Female Gesture of Contempt," JBL 96.3 (1977): 322, doi: 10.2307/3266188; Jacob Chinitz, "The Role of the Shoe in the Bible," JBQ 35.1 (2007): 41–46, URL: http:// /libnet.ac.il/~libnet/pqd/opac_uls.pl?1013845; Ryken, Wilhoit, and Longman, *Dictionary of Biblical Imagery,* 74.

[506] With the exception of Ezek 16:10; see below.

[507] See Ryken, Wilhoit, and Longman, *Dictionary of Biblical Imagery,* 786. Though there are instances where the sandal takes on a more significant meaning (cf. Deut 25:9; Ruth 4:7) in the majority of cases the shoes are mentioned in the context of their practical use (Exod 12:11; Deut 29:4; Josh 9:5; 9:13; 2 Chr 28:15, *passim*), and their inexpensive insignificance is also emphasized in several verses (cf. Gen 14:23; Amos 2:6; 8:6). For a discussion of their symbolic significance, see Chinitz, "The Role of the Shoe in the Bible," 41–46.

[508] See Ehud Ben Zvi, "Were Yhwh's Clothes Worth Remembering and Thinking About among the Literati of Late Persian/Early Hellenistic Judah/Yehud? Observations and Considerations," forthcoming. In this article, Ben Zvi argues that descriptions of Yhwh's clothes in the EAC are dis-preferred partially in favour of descriptions of Yhwh clothing his people. This trend may also be present (to some extent) in references to Yhwh's footwear: though Yhwh's sandals are never mentioned in the corpus, Deut 29:4 reads: וָאוֹלֵךְ אֶתְכֶם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לֹא־בָלוּ שַׂלְמֹתֵיכֶם מֵעֲלֵיכֶם וְנַעֲלְךָ לֹא־בָלְתָה מֵעַל רַגְלֶךָ (I have walked with you forty years in the wilderness. The clothes on your back have not worn out, and the sandals on your feet have not worn out) and Ezek 16:10 lists luxurious shoes among the finery Yhwh bestows on Jerusalem: וָאַלְבִּישֵׁךְ רִקְמָה וָאֶנְעֲלֵךְ תָּחַשׁ (I clothed you with embroidered cloth and with sandals of fine leather…).

[509] There are few references to feet ornamentation of deities and kings in ancient Southwest Asian literary sources, and a study of the iconography of the area revealed that very few male deities were depicted wearing anklets. It is difficult to find sources that discuss the footwear of gods and kings in ancient Southwest Asia, a trend the demonstrates current attitudes towards the importance of remembering footwear. See David Noel Freedman, ed., vol. 1 of *Anchor Bible Dictionary* (New York: Doubleday, 1992), 256; Smith and Pitard, *The Ugaritic Baal Cycle,* 419–420.

space is to imagine Yhwh as not-in-every-place, and through the use of verbs like ירד (to go down, descend), descriptions of Yhwh's movement reinforce images of his frequently being in lofty locations. Remembering both Yhwh's position and movement in space created dynamic divine imagery among the reading community of the LP/EHP.

Descriptions of Yhwh's feet as organs of whole-body movement generally function within the specific connotations of specific semantic realms. For example, walking is used to express Yhwh's favour, and there are several words used in the Hebrew to describe this action. These include e). These understandings ar, marchstep (to [511]צעד and(to go, come, walk) [510]הלך heavily influenced by context: הלך, with wide usage and multiple connotations, can also be found (albeit infrequently) describing the deity as marching out to battle.[512] The memories of Yhwh's feet's as an organ for whole-body movement demonstrate the interplay and overlap between Yhwh's various characterizations.

It is the fact that Yhwh's feet function as both an organ for the spatial delimitation of the divine body and an organ of whole-body movement that allows them to act as organs of domination. Domination, ownership and control is asserted over those people, places, or things that are under one's feet.[513] This particular arrangement can be described through imagining Yhwh's bodily location and/or his movement over/on top of people, places, or things. Therefore,

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[510] Gen 5:22; 24; 6:9; Lev 26:12; *passim* (cf. Hos 11:2). 'Walking' also serves as a descriptor for living life, specifically according to God's wishes, in several passages—see Deut 10:12; Josh 22:5; 1 Kgs 6:11; 8:23; Jer 7:23; Mic 6:8; Mal 2:6; 2 Chr 6:14; *passim.*

[511] Judg 5:4.

[512] Zech 9:14.

[513] Josh 1:3; 10:24; 14:9; 2 Sam 22:39; 1 Kgs 5:17; Isa 28:3; 41:2; Mic 7:19; Mal 3:21; Pss 8:7; 18:39; 47:4; Lam 3:34; *passim.* See Carmichael, "A Ceremonial Crux," 324; K. Lawson Younger, Jr., *Ancient Conquest Accounts: A Study in Ancient Near Eastern and Biblical History Writing,* JSOTSup 98 (Sheffield: Sheffield Academic Press, 1990), 193; Ryken, Wilhoit, and Longman, *Dictionary of Biblical Imagery,* 906.

memories of Yhwh standing on top of the Mount of Olives[514] or trampling nations[515] serve not only to detail the position and movement of the divine body, but also to illuminate Yhwh's dominance and control over everything beneath his feet.

Memories of Yhwh's feet as an organ of domination likely also shaped the conceptualizations of the treatment of Yhwh's footstool.[516] There is obvious similarity between the phrase נִשְׁתַּחֲוֶה לַהֲדֹם רַגְלָיו (worship at his footstool)[517] and the common practice of prostrating at and kissing the feet of rulers and deities in ancient Southwest Asia.[518] Though Yhwh's feet are never kissed in the EAC,[519] remembering them as organs of dominance (and therefore as organs that elicit veneration) may have contributed to the memories of the behaviour(s) in the temple as directly recognizing the sovereignty of the deity.[520]

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[514] Zech 14:4.

[515] Hab 3:12.

[516] See Th. Booij, "Psalm CX: 'Rule in the Midst of Your Foes!'" *VT* 41.1 (1991): 397, doi: 10.2307/1518597; Ryken, Wilhoit, and Longman, *Dictionary of Biblical Imagery,* 906. The association between subjugation of enemies and footstools is made clear in Ps 110:1: שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ (...sit at my right hand until I make your enemies your footstool).

[517] Pss 99:5; 132:7.

[518] These practices can be found in a number of sources. There is a reference to kissing Baal in 1 Kgs 19:18, and there are descriptions of human prostrating at the feet of other humans in 2 Kgs 4:37, Isa 49:23 and 60:14. There are many instances in the Baal Cycle where deities are described as prostrating at each other's feet, and in the *Enuma Elish*, Marduk has his feet kissed by a number of different gods. The Israelite king Jehu is shown kissing the ground before the Assyrian king on the black stele of Shalmaneser III. The kissing of cult statue feet is also attested: Zimri-Lim, king of Mari, is advised in the Mari letters to kiss the feet of the figure of Dagan that is in Terqa. See John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove: InterVarsity Press, 2000), 759; Smith and Pitard, *The Ugaritic Baal Cycle,* 25, 37, 71, *passim.*

[519] This absence may be due to a number of factors. Though Yhwh touches people, there is an overt dis-preference to describe humans touching Yhwh in the EAC, and the lack of a cult statue and figurines of the deity meant that people generally did not have physical access to the divine body. Worshipping at Yhwh's supposed furniture, however, posed no problem, and could be understood within the framework already in place in ancient Southwest Asia that used falling at the feet as symbolic of supplication and reverence. See Younger, *Ancient Conquest Accounts,* 76.

[520] See Brettler, *God is King,* 161; Ryken, Wilhoit, and Longman, *Dictionary of Biblical Imagery,* 49, 280, 906.

Descriptions of the divine feet primarily evoke whole-body images. Memories of Yhwh treading down the wicked,[521] walking with Enoch,[522] scarcely touching the path with his feet,[523] and so on, call to mind the positioning, appearance, and actions of the whole body rather than of just (or even primarily) the feet. Whether functioning as an organ for the spatial delimitation of the divine body, of whole-body movement, or of domination, both explicit and implicit references to the feet imply and require the imagining of the entire body of the deity rather than partial or incomplete images.

[521] Job 40:12.
[522] Gen 5:22, 24.
[523] Isa 41:3.

Conclusions

At the outset of this work, there were four main questions that guided my research: 1) How do memories of Yhwh's various body parts fit into the larger mnemonic landscape of the deity encoded within the EAC? 2) Which body parts have the most mindshare? Which have the least? Why? 3) How do Yhwh's body parts interact with each other in different memories of the deity, and how are these interactions significant? 4) How are Yhwh's body parts remembered in relation to human body parts, and how do these relationships contribute to conceptualizations of the deity and divine human relationships?

In the course of completing this work, it quickly became apparent that memories of Yhwh's body primarily contribute to and are shaped by understandings of the deity as a divine king. They demonstrate his superiority and immense power, his involvement in justice activities, his power as a warrior, his creative ability, and so on. These various motifs are explored from different angles depending on each divine organ's particular figurative associations and, relatedly, physiological realities. The ability of Yhwh's body parts to signify a wide variety of diverse motifs and contribute to a large number of diverse memories is complemented by their ability to link these through 1) their interactions with each other and 2) their all being a part of and thus evoking Yhwh's (whole) anthropomorphic body.

The amount of mindshare allotted to particular body parts rests on their figurative capacity and, relatedly, their ability to participate in preferred conceptualizations of the deity. Yhwh thus has a smaller range of mentioned body parts within the EAC than human beings. Human bodies, unlike the divine body, may be sexualized, medicalized, and their

dismemberment may be described in detail. The divine body, on the other hand, is generally not remembered as participating in procreative activities, and cannot be imperfect, injured, or ill within the worldview encoded in the corpus. Because those divine body parts mentioned tend to be those with the greatest symbolic significance, certain parts absorb the important evocative capacities of their anatomical neighbours, which are then never mentioned in relation to the divine body. Yhwh's רגלים (feet), for example, when they are described as walking or marching, draw to the forefront images of the legs, though no other leg parts are ever described as explicitly part of the deity. Therefore, though the range of Yhwh's body parts is larger than explored in this work (for instance, Yhwh's מעה (stomach) is mentioned in Isa 63:15 and Jer 31:20) there are important mnemonic preferences extant within the corpus that have effectively limited the number of divine body parts explicitly described.

These preferences are in part due to conceptualizations of Yhwh as a divine king. As with kings and divine kings throughout ancient Southwest Asia, Yhwh's body is both like and unlike non-royal human bodies. Kings are meant to be especially strong, wise, just, and so on; in part through the figurative capacities of different body parts, kings are characterized and differentiated from non-royal people. Though there is overlap between how Yhwh and human kings are conceptualized, human kings are understood as 1) on a different scale than the deity and 2) as capable of failing or falling short. Yhwh, as the king of kings, is remembered as the apex of ability in all he does.

Yhwh is thus remembered as utterly other in part because of plays on the figurative associations of his different body parts. Yhwh's body is hyperbolized: his strength is beyond imagination, he is huge, he hears everything, and so on. These descriptions work within a mnemonic landscape that remembers Yhwh as having a wide range of representations, including

aniconic and physiomorphic portrayals. Yhwh is understood as capable of being everywhere and in specific places simultaneously; the flexibility that accompanies images of the deity contributes to the sense of ineffability that is so essential to memories of Yhwh.

Figurative associations of body parts are inherently linked to physiological understandings. As such, inescapably and interestingly there are instances where memories of Yhwh's body parts are balanced between his divine awesomeness and the corporeal realities that inform their symbolic significances. Yhwh's eyes, for example, are remembered as seeing everything, but also as requiring 1) to move in order to see and 2) to be within a certain proximity of the object in question in order to see. Yhwh's body parts, therefore, encompass his divine ineffability while simultaneously turning the unimaginable into the imaginable. They represent jumping-off points for the conceptualization of the deity in understandable terms, even if these conceptualizations render the deity unfathomably other.

As has been mentioned, this work is not exhaustive and there is plenty of room for further exploration. Body parts of Yhwh that have not been mentioned here, and certain actions that evoke the body (and specific body parts), such as his sitting, may benefit from scholarly analysis. It is worth investigating those body parts that are frequently mentioned and have obvious symbolic significance in relation to human bodies but are never explicitly described as part of Yhwh's body, such as the kidneys. Further, there are a number of supernatural bodies, such as cherubim, seraphs, and divine messengers that may be studied for the particular significances of their mentioned parts and their relationships to the deity's body from the perspective of memory within LP/EHP Yehud/Judah. How divine bodies affect or interact with human bodies is also an area that could benefit from further study.

One particularly interesting surprise that came from pursuing this project came from the realization that though Yhwh's face and specific parts of his face occupy a great deal of mindshare within the EAC, in contemporary pop culture there is a tendency to obscure or hide the deity's visage. This dynamic raises several important questions for future research, including: how do memories of the danger of seeing Yhwh's face present with the EAC impact today's iconographies of the deity? How are memories of the deity changed when text and image closely interact? Why are some communities, who have access to the corpus and are not iconoclasts, drawn to certain depictions or descriptions of the deity? How can vastly different depictions of Yhwh exist within the same community, and what features of particular contexts or mediums influence preferences for certain depictions? (How) do later texts of the Jewish Tanakh or Christian bibles impact these preferences? How do images of the father affect images of the son in contemporary Christianity? Though far outside of the scope of this work, evidently there are a number of important and interesting avenues for future research to be done on the memories of Yhwh's and other divine bodies in different communities across time and space.

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