

Acknowledgments

This book would not have been possible without support from the Humanities Faculty and the Department of Philosophy and Religious Studies at the Norwegian University of Science and Technology. I am lucky to have such wonderful colleagues around, especially the crew in religious studies: Asbjørn Dyrendal, Ulrika Mårtensson, and Sven Bretfeld. I cannot leave out the administration, which manages the day-to-day life at work, especially Kari Berg and Erling Skjei.

For helpful feedback at various stages of the book, I want to thank Asbjørn Dyrendal, Giles Gunn, Jeppe Sinding Jensen, Finbarr Curtis, Terry Godlove, Michael Levy, John McGraw, and Elad Lapidot. I give special thanks for close readings and constructive criticism from Corby Kelly, Peter Westh, Scott Davis, Vincent Biondo, Mark Gardiner, István Czachesz, Ellen Posman, Halvor Kvandal, Miriam Kyselo Levy, Robert Geraci, John Lardas Modern, John Teehan, and Anders Lisdorf.

Three groups of colleagues in interdisciplinary research networks were invaluable for this book coming to fruition. The first group was comprised of participants in the CASBS/Stanford Summer Workshop on Cognitive Science/Neuroscience and Humanities in 2011. The second was the Evolution of Indoor Biome group at the National Evolutionary Synthesis Center (Durham, North Carolina) in 2013. The third included the participants in the EU-funded interdisciplinary research network TESIS (Towards an Embodied Science of InterSubjectivity), whose conferences and workshops I crashed sporadically from 2013 to 2015.

Though my sabbatical at both institutes was cut short by the global pandemic, I would like to thank Andreas Roepstorff at the Interacting Minds Center in Aarhus, Denmark, and Christoph Marksches, chair in ancient

Christianity at Humboldt-Universität zu Berlin, for the opportunity to stay at those institutes.

A very special thanks goes to Panos Mitkidis. The book simply would not have been possible without your peripatetic input.

I would like to thank Hans Penner, one of my mentors at Dartmouth College, whose convictions about Davidson shaped the entire horizon of my work.

Finally, thank you to my wife, Miriam Kyselo Levy, for insight, help, and encouragement at all stages of the writing of this book, both academic and otherwise. This book is very much a product of our conversations over the past seven years.

I have received a lot of assistance, but of course all errors and other extravagances are my own, despite my friends' best efforts.

Some parts of the book started as short pieces or lectures I gave at conferences. For parts of the introduction and conclusion, I would like to thank Aaron Hughes and the journal *Method and Theory in the Study of Religion* for permission to use sections of an article I published with them in 2020. Chapter 3 is based on a paper presented at the Society of Biblical Literature conference in Boston in 2017 and on another one at WZB Berlin Social Science Center in 2016. Chapter 4 began as a paper I gave at the "How Jews Know" conference at Freie Universität Berlin in 2015. Chapter 5 is inspired by an interview I did with my friend and former classmate Adam Goldberg, creator and original writer of the TV sitcom *The Goldbergs*, a partly fictional, partly real depiction of our high school experience. Finally, chapter 6 is a completely revised version of a paper I gave at a conference at NOVA University Lisbon in 2013 organized by Alex Gerner.