

the scope of Edwards' investigation is impressive and ambitious. While specialists in the fields of ancient history, ancient philosophy, biblical studies, and early Church history will undoubtedly find things with which to quibble, Edwards judiciously handles primary and secondary sources and his more extensive treatments of specific texts and figures (Origen, Proclus, Augustine, etc.) are quite satisfying. The work is very readable and has a serviceable index and bibliographies. It will be especially useful for anyone interested in the histories of philosophical hermeneutics and epistemology and in patristic exegesis of scripture. It will also have use for anyone interested in appropriating premodern theology and hermeneutics in contemporary theological reflection.

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Memory and Covenant: The Role of Israel's and God's Memory in Sustaining the Deuteronomical and Priestly Covenants, Barat Ellman, Fortress Press, 2013 (ISBN 978-1-4514-6561-7), xv + 222 pp. pb \$49

Barat Ellman's 2013 book *Memory and Covenant: The Role of Israel's and God's Memory in Sustaining the Deuteronomical and Priestly Covenants* is a revision of her doctoral dissertation at the Jewish Theological Seminary. It is an intriguing, well-written monograph exploring the 'relationship between memory and *covenant* as each concept is understood by the authors behind D and P' (p. xi). This book would be very useful for serious students and scholars of Hebrew Bible/Old Testament studies as well as scholars working in history and memory and semantics.

Divided into two main parts, Theoretical Underpinnings (Chapters 1–3) and Memory at Work in the Lived Covenant (Chapters 4–9), *Memory and Covenant* seeks to 'integrate deuteronomical and priestly conceptions of memory, the lived covenant, and cosmology' (p. xi). In the introduction Ellman notes that in Deuteronomy memory may be described as 'semantic', that is, it is the 'acquisition and retention of information and doctrine', or information that is stored in the mind (p. 5). The Priestly construal of memory is deemed 'episodic', or having to do primarily with felt or experienced stimuli that are evoked through the senses.

In Chapter 2 Ellman sets out to clarify the relationship between the creation accounts in Genesis in conjunction with D and P's conception of covenant. Genesis' two creation accounts reflect the complementary foci of both D and P. Creation, destruction, and re-creation reflect for

both D and P theologies in which God's original plans, while thwarted by humanity, are rediscover-able through distinctive expressions of a covenant secured by memory (p. 46). Re-creation in P is constituted by God's memory: it is he who must remember the covenant and in so doing he evokes the active remembering of Israel expressed in cultic activity. For D obedience is modeled in creation while at the same time memory is construed as a powerful, albeit corruptible, vehicle of obedient service to God.

Part I closes with Chapter 3, in which Ellman addresses the use and function of memory and remembering language in the D and P traditions. Memory in D is active and as such, Ellman demonstrates, deuteronomic texts regularly place commands to remember alongside actions to be carried out. For D, memory is loyalty to the covenant energized actively by recollection (p. 72). In P, the emphasis falls on Israel's necessity of causing God to remember. Thus, the cult provides sensory triggers that facilitate this remembering.

Drawing on various creedal texts from throughout Deuteronomy, in Chapter 4 Ellman seeks to outline the contours of a deuteronomistic understanding of covenant in which understanding is prominent. Pushing past a basic appeal to wisdom literature, Ellman sees identity formation in the command for every Israelite to internalize Torah. Thus, all of life is infused with 'sacredness' and this ever present cognition becomes the impetus for ethical action. Another result of D's construal memory is the decentralization of Israel's ongoing, actualized experience of God's presence and provision (von Rad's *Aktualisierung*).

Chapters 5 and 6 treat the physical stimuli inherent in the cultic expressions of the Priestly writing's cult in relation to memory. The function of these cultic rituals is to remind God that Israel is his committed people. Re-creation is re-enacted through the sights, sounds and activities of the priests – from their colored garments to the sacrifices. From the perspective of the laity, the mystery and awe of the cult serves to not only control behavior, but to facilitate an important role of the Israelites: model creation. Thus cult and cosmos are integrated inseparably through a social memory that both keeps God engaged through ritual and limits jeopardizing behavior (p. 145).

In Chapter 7 Ellman discusses the Holiness tradition's use of deuteronomic components in maintaining Israel's unique relationship to God. By reinterpreting priestly memory terminology, the Holiness tradition was able to make certain priestly elements accessible to the laity. These included making elements of Israel's cultic life accessible outside of the temple, re-establishing the connection between old (pre-exilic) and new practices, and highlighting the covenantal dimensions of circumcision and the Sabbath (p. 147). However, an important note about God's memory concludes this chapter. Much like D, God's

memory in H is assumed to be constant and not dependent upon external prompts, as is the case in much of the Priestly literature.

In Chapter 8 various priestly signs are discussed, namely circumcision, the Sabbath, the altar plating and Aaron's rod, and the 'sign on your arm' in Ex 13:16 and 13:9. Like the bow of Genesis' re-creation narrative, these signs function to 'keep God mindful of the covenant and attentive to God's people' (p. 167). Ellman ponders whether this shift evinces a shift in Israelite theology, from immanence to transcendence. And, with this comes an expanding universality of God's, and Israel's, covenantal obligations. Israel thus become a sign in the priestly sense: 'God is responsible for maintaining the created world, but Israel is God's vital partner, ensuring that God remains mindful of God's covenantal obligation' (p. 168).

In the final chapter Ellman relates a personal experience. And in so doing, poignantly brings to a close this delightful book. Along with her superb treatment of the biblical texts, Ellman's deft handling of an enormous amount of secondary literature is impressive, as is her commitment to demonstrate the relevance of her theme to contemporaneous religious culture. It must be noted that there are numerous copy and formatting errors throughout and one hopes that this will be more attentively addressed in subsequent volumes of this series. These minor errors notwithstanding, *Memory and Covenant* is a fine example of the utilization of multiple approaches and disciplines as well as an exemplary model of how the message(s) of the Hebrew Bible can be appropriated today.

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The Art of Listening in the Early Church, Carol Harrison, Oxford University Press, 2013 (ISBN 978-0-19-964143-7), x + 302 pp., hb £65

Carol Harrison has made a strong case for the importance of the auditory in the early Church – how God might 'be heard to resonate in an endless response of praise' (p. 269). She begins with sensation: although ancient culture prioritized the visual, the senses were held in a ratio and the relation between the visual and the auditory has been all too frequently overlooked by scholars whose primary access to those times is textual (p. 28). Harrison's focus is on listening, resonance, and hearing, but her book's importance extends to theories of sensation and relation to God. In that respect, it complements other work on the senses in