

knowledge connected to ritual. Lenzi argues that most Mesopotamian prophetic oracles were partially public, similar to open pronouncements of biblical oracles. His study seeks to explain the effect of public knowledge about ritual on the changing nature of biblical prophecy in the eighth century B.C.E.

Literary and theological representations of empire frame the next three articles on the Bible's prophetic books. C. A. Strine's essay re-positions the narrative of Yahweh's conflict with Gog and Magog against the backdrop of Neo-Babylonian ideology. Strine maintains that Ezekiel 38–39 embodies resistance to empire by exhibiting familiarity with Neo-Babylonian motifs, such as the *Chaoskampf*, which counters the political reality of the Judean exiles. Gören Eidevall complements the initial essay by Cooley on the role of propaganda studies, and considers propaganda within Isaiah. He investigates the extent to which the book upholds the Assyrian, Egyptian, Babylonian, and Persian empires that dominated Judah. Of particular import is the application of H. Bhabha's postcolonial language of "mimicry and mockery" to contextualize various Isaianic passages that serve as literary reactions to imperialism. Joseph Blenkinsopp likens Cyrus to a Davidic figure who supersedes the Judean monarchs to become the divinely selected ruler. Blenkinsopp traces literary allusions to Cyrus throughout Deutero-Isaiah but grounds his comparison in Isa. 55:1–5, the one passage that refers to David by name.

The final two essays expose the imperial contexts of ancient Yehud and the community at Qumran. Ehud Ben Zvi evaluates the form of prophet books that were conceivably read and updated by a small group of literati in the Second Temple period. He argues that the appropriation and rereading of these books revealed how "the imperial context of the community was intertwined with processes of social memory formation and re-formation" (p. 149). Alex P. Jassen examines the role that perspectives of prophecy play on the identity of the sectarian group at Qumran. Jassen explores how the claim of false prophecy is used as a tool to delegitimize the Pharisees and Hasmoneans. He demonstrates how opponents are identified as false prophets, a label which serves rhetorically to undermine their link to the chain of classical prophecy, and thereby elevates the disempowered community.

The time frame represented across these articles is wide ranging, from Mari and the Neo-Assyrian Empire to the Hebrew Bible and Dead Sea Scrolls. Apart from an introduction, there appears to be no organizational schema to the volume. The editors argue that "the common goal is to understand how 'empire' influenced prophetic and divinatory communication" (p. 5). However, not all the contexts addressed in this volume entail empires, a term explained in Ben Zvi's article (pp. 147–48). While divination was pivotal to Old Babylonian international politics, Mari was not an empire and the complex system of collaborative governance at Mari contrasts with the imperial realities of Assyria and Babylonia. The analysis of each case requires its own consideration of the political category of empire. Overall, the volume marks a significant advance in the interdisciplinary study of prophetic communication that sustained or challenged the status quo.

JULIE B. DELUTY
NEW YORK UNIVERSITY

Prophets, Prophecy, and Ancient Israelite Historiography. Edited by MARK J. BODA and LISSA M. WRAY BEAL. Winona Lake, Ind.: EISENBRAUNS, 2013. Pp. xii + 400. \$54.50.

As the editors of this collection observe in their introduction (p. vii), prophecy and historiography are often treated in isolation from one another. This is particularly odd, as Joshua through Kings are in Jewish Scripture included in the *Nebi'im*, and extended quotes from Kings are incorporated into Jeremiah and Isaiah. In this volume, eighteen scholars from the Canadian Society of Biblical Studies/Société canadienne des Études bibliques aim to redress this error, from two directions. The first part of the volume addresses prophets and prophecy in Israel's historiographical literature, while the second addresses historiographic concerns in prophetic and apocalyptic literature.

Six of the essays in part 1 (from Gordon Oest, Mark J. Boda, J. Richard Middleton, John van Seters, Lissa M. Wray Beale, and K. L. Noll) address the Former Prophets, or the Deuteronomistic

History, while the remaining six treat prophets and prophecy in Exodus (Bernon Lee), Chronicles (Paul S. Evans and Ehud ben Zvi), Ezra-Nehemiah (Lisbeth S. Fried and David Shepherd), and Hellenistic Jewish historiography from Jubilees to Josephus (Andrew W. Pitts).

Four essays in part 2 deal with historiographical concerns in Deutero-Isaiah (Danielle Duperreault), Jeremiah (Mark Leuchter), Ezekiel (Brian Peterson), and the Book of the Twelve (Grace Ko), while two deal with historiography in Daniel (Ralph J. Korner) and the Enochic Animal Apocalypse (Colin M. Toffelmire).

The reader should be aware that these studies in Israelite historiography do not always address Israelite *history*. Many of these essays pursue postcritical methodologies (e.g., the use of Bakhtinian analysis by Lee and Evans) and literary approaches to the texts (e.g., Oestes's literary treatment of Joshua, or Ko's synchronic reading of the Twelve) more interested in the world of the text itself than in recovering the historical realities behind it. Still, this collection navigates the divide between synchronic and diachronic methodologies quite nicely.

Indeed, Paul S. Evans deliberately addresses that end: "Rather than each of these criticisms [literary and historical-critical] ignoring scholarship based on different assumptions, biblical scholarship is in need of some way to translate the results of both paradigms into usable data" (p. 164). Evans proposes that Bakhtin's dialogism provides a means of assessing Chronicles' use of sources—not only of 2 Kings 16 but also of Isa. 7—in its own account of the reign of Ahaz (2 Chr. 28): "Rather than viewing Chr as attempting to harmonize the data, we could envision him as placing these ideas at intersections of dialogic conversation, where he saw fit" (p. 146). This is particularly evident in 2 Chr. 28:16–21, where instead of Assyria acting as Ahaz's deliverer from the siege of Pekah and Rezin (cf. 2 Kings 16:9), Ahaz's actions lead to Assyrian oppression (as in Isa. 7:17).

Similarly, the essay by Mark J. Boda is attentive to the literary structure of Judges as a whole, but also reveals multiple stages in the composition history of this book. Boda divides the body of Judges into two parts, based on the means by which the word of Yhwh is revealed: whether through a divinely sanctioned "prophet/man of God or a messenger figure" in 2:6–16:31, or in response to the people's inquiry, through a word whose "authenticity and clarity . . . is often questionable" in 17:1–21:25 (p. 65). The introduction to Judges in 1:1–2:5 weaves these two sections together, beginning with the second type of mediation and its attendant problems (1:1–2; Boda notes that Judah's request for Simeon's aid in 1:3 is "not even intimidated in the divine answer" [p. 66]), and ending with the first, foreshadowing the cyclic pattern of sin and deliverance that follows in 2:6–16:31.

Ehud ben Zvi negotiates the synchronic/diachronic divide by describing Chronicles as neither history nor literary fiction, but as *memory*. The picture of the prophets in Chronicles, ben Zvi proposes, derives from "an image of what a 'monarchic period prophet' looked like and its importance in terms of social memory for the community within which Chronicles emerges" (p. 169). Thus, while Chronicles is certainly engaged in "balancing the mindshare of different memories and sets of memories," it is also responding to "substantial ideological trends that already existed in the discourse of the community" (p. 187).

Lisbeth S. Fried's historical-critical analysis of the temple-building account in Ezra 1–6 compares these chapters with a well-established genre of temple-building stories in the ancient Near East (pp. 189–92). Identifying the prophetic witness of Haggai and Zechariah as an intrusion into this pattern, she proposes a literary-rhetorical solution that also sets these chapters solidly in the Greek period: following Aristotle's rules of tragic drama (ca. 384–322), the narrative describes the overwhelming forces opposed to the building of the temple overcome by the prophetic word as *deus ex machina*.

Most of the essays in the second part of this volume are sensitive both to the literary shape of the prophetic books and to the historical setting of the prophets. So, Danielle Duperrault sees the role of prophetic word in Deutero-Isaiah as relating quite specifically to the historical context of Isa. 40–55 at the cusp of "repatriation under Achaemenid rule" (p. 274). Mark Leuchter understands the canonical form of Jeremiah as the result of a deliberate attempt by Jeremiah's editors to affirm, in a divisive exilic setting, that "Israel was still a single nation with a national story worth telling" (p. 293). Brian Peterson's treatment of the *Unheilsgeschichte* in Ezek. 20, together with the narratives of Yhwh's unfaithful spouses in Ezek. 16 and 23, underlines on the one hand a clear progression in the canonical structure

of the book, from a qualified hope for the future in 16:53–63 to the absence of hope in chapter 23. On the other hand, however, Peterson addresses Ezekiel's historical context and use of sources to conclude that "Ezekiel knew of a more 'balanced' history of his nation but opted for a retrospection focused on the negative as opposed to the positive" (p. 313).

The authors and editors of this volume are to be congratulated for setting forth a paradigm for biblical study pledging allegiance neither to historical-critical research nor literary analysis alone, but instead seeking creative ways to integrate synchronic and diachronic approaches to Scripture.

STEVEN S. TUELL
PITTSBURGH THEOLOGICAL SEMINARY

Prophétisme et alliance: Des Archives royales de Mari à la Bible hébraïque. By JEAN-GEORGES HEINTZ. Orbis Biblicus et Orientalis, vol. 271. Pp. x + 373, illus. Fribourg: ACADEMIC PRESS, 2015. FS113.

Within a decade or so after the recovery of the ancient city of Mari from the ruins at Tell Hariri in 1933–34 the first significant attempts at comparing this material with the Hebrew Bible were well underway. At least initially, the "holy grail" of such studies, as Jack M. Sasson has described it, was a proposed connection between the events of Zimri-Lim's reign and Genesis 14 (Sasson 2006). At the same time, the prospects for studying "Mari and the Bible" have never been limited to direct historical connections between the eighteenth-century history of the central Euphrates and the first-millennium texts of the Hebrew Bible. Rather, much like archaeologists of the second half of the past century, who grew increasingly interested in the study of social patterns and cultural *mentalités* of ancient peoples and focused less on the great men or iconic events of the past, biblical scholars and Near Eastern historians have sought out connections between Mari and ancient Israel in phenomena that developed and changed at the levels of *conjoncture* and *la longue durée*.

The volume under review contains a total of nineteen essays by Heintz that have been reprinted from previous publications over the long course of his career, from 1969–2001. The initial chapter frames the collection, as the author navigates the pitfalls as well as articulates possible benefits of comparative studies in his programmatic essay entitled "Bible et Orient." The collection of Heintz's writings, as a whole, showcases the author's breadth of knowledge—from Syro-Mesopotamian and biblical studies to Northwest Semitic epigraphy, textual criticism, and archaeology. The essays are arranged into three main sections. The first and the third sections deal with the topics of prophecy and covenant, respectively, and these two sections not only contain the majority of essays, but also give the book its title. The middle section, then, is a *mélange* of essays that addresses diverse themes related to biblical and Near Eastern studies, from an examination of the image of YHWH as a "consuming fire" to a text-critical analysis of the book of Isaiah. In all, the author's interactions with several types of ancient Near Eastern sources—from archival cuneiform texts, to Northwest Semitic inscriptions, to artistic sources—make the volume varied and interesting.

Heintz's essays are intellectually provocative and are products of careful and extensive research. At the same time, because the essays are reprinted without having been updated, those who use this volume will need to evaluate these contributions with attention to more recent developments in the many fields the author has treated. For example, readers of this book will encounter the now obsolete idea that the reign of the last king at Mari, Zimri-Lim, lasted roughly thirty-one years (p. 37; cf. Charpin and Zeigler 2003). Also, Heintz's suggestion that the Akkadian expression *akālum + asakkam*, which has long been known from Mari legal texts, may convey a notion akin to that of the biblical *hērem* (p. 152) should probably be reconsidered in light of the treatments of related legal terminology from Tell Harmal, Terqa (Tell Ashara), and Tell ed-Der (Charpin 1996). And since Heintz's sketch of the Old Babylonian evidence for treaties and treaty-making (pp. 285–308) was written nearly twenty years ago, several sources from Mari and Tell Leilan have been published that reveal an even richer and more varied vocabulary than was previously known (cf. Lafont 2001; Eidem 2011). These three examples,