

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.

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*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,

one taken from each section of the book, are merely a few instances where the reader will need to note developments since Heintz originally wrote his essays. That said, Heintz's work still is a valuable contribution for scholars who are interested in considering the many fruitful possibilities for critically and creatively integrating ancient Near Eastern source materials with the study of the Hebrew Bible.

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*From the Mari Archives: An Anthology of Old Babylonian Letters*. By JACK M. SASSON. Winona Lake, Ind.: EISENBRAUNS, 2015. Pp. xx + 454. \$59.50.

Jack M. Sasson has researched and written on the sources from the Old Babylonian period—especially those from the ancient city of Mari—for nearly fifty years. *From the Mari Archives: An Anthology of Old Babylonian Letters* is a product of his career-long efforts in this field, and it does not disappoint. This volume showcases the author's intimate knowledge of and studied reflections on Old Babylonian sources and will be immensely useful for those who are interested in the social, cultural, and religious histories of ancient Syro-Mesopotamia as well as for those working in comparative studies that engage the Hebrew Bible. In sum, the quality of the translations as well as the care taken in selecting and organizing the texts will make it an invaluable resource for students and scholars.

The opening chapter begins with a user-friendly introduction that overviews primary sources and provides a synopsis of secondary sources for those uninitiated in Mari and Old Babylonian studies. Then this chapter concludes by briefly raising potential prospects and pitfalls for comparison of the Old Babylonian world with that of the Hebrew Bible. For those unfamiliar with Sasson's work, the page and a half of remarks on comparative study of "Mari and the Bible" may seem somewhat unexpected or out of place. Yet throughout his career, he has provocatively and compellingly integrated his research on "Mari and the Bible," and the volume under review continues this practice.

Lively translations of sources from the Old Babylonian period are accompanied by thoughtful notes that suggest connections with the Hebrew Bible. For example, in his notes, Sasson remarks on similarities between Akkadian and Hebrew turns-of-phrase (e.g., p. 30 n. 25, p. 229 n. 34), comparisons between socio-political terminology (e.g., p. 137 n. 41), considerations of related cultural practices (e.g., p. 339 n. 134), and provocative off-hand impressions (e.g., p. 320 n. 78). Ultimately there are many significant reflections on "Mari and the Bible" throughout the book that demonstrate the author's extensive knowledge of both the Old Babylonian sources and the Hebrew Bible.

Following the introduction, five main chapters primarily consist of translations of Old Babylonian texts accompanied by succinct descriptions of the sources and diverse notes on them. As the title of the volume indicates, the vast majority of the nearly 850 translated sources are letters that were recovered