

to his monograph. One gets the same sense with Isa 7, which Abernethy again approaches with great theological gymnastics to make his point (121–125).

My greatest concern was with chapter four, as already described in the paragraph above. Part of the problem is that Abernethy uses only one aspect of doing biblical theology, while generally disregarding other methods of biblical theology. For example, while he does not use the term, he does employ some components of the biblical theology methodology of typology. However, he is not consistent in its application to the passages observed in Isaiah. Thus, the weakest point of his monologue is found in chapter 4, and I would caution readers to approach it with an understanding of the author's presuppositions and chosen methodology.

In spite of these weaknesses, Abernethy's book is a valuable resource and an important contribution to scholarship. It contains a wealth of sources and information, and both seminary students and pastors will benefit from having it at hand for further research. This book could easily be used as a textbook at the college or graduate level and provides multiple advantages in understanding the book of Isaiah and God's kingdom from a theological approach. It is particularly helpful for readers who seek to understand the theology within one entire biblical book such as Isaiah.

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Collins, John J. *Apocalypse, Prophecy, and Pseudepigrapha: On Jewish Apocalyptic Literature*. Grand Rapids: Eerdmans, 2015. x + 389 pp. Softcover. USD 34.00.

John J. Collins is the Holmes Professor of Old Testament Criticism and Interpretation at Yale Divinity School, where he has taught since 2000. He is a prolific writer and has published extensively in the area of the Old Testament and Second Temple period Judaism, and is considered one of the foremost experts on Apocalyptic literature. He has authored twenty-six academic books, edited twenty-four, and written three hundred academic articles in addition to popular church-oriented books (eleven) and articles (forty-seven). In addition to serving on several editorial boards, he has also served as editor-in-chief for the *Journal of Biblical Literature* (1989–1994), *Supplements to the Journal for the Study of Judaism* (1994–2008), *Dead Sea Discoveries* (2003–2008), and is currently the general editor of *Yale Anchor Bible Series* (2008–present). He is a popular guest lecturer who has been invited to speak at universities in the United States of America, Europe, and Israel. He was born in Ireland and received his BA (Semitics and Classics) and MA (Semitics and Classics) from the University of Dublin and his PhD (Near Eastern Languages and Literatures) from Harvard University.

*Apocalypse, Prophecy, and Pseudepigrapha: On Jewish Apocalyptic Literature* complements Collins's *The Apocalyptic Imagination*, 3rd ed. (Grand Rapids: Eerdmans, 2016) and contains nineteen essays—sixteen of which have been previously published during the past fifteen years, and three which are

published for the first time (chs. 1, 4, and 11). This collection of essays is divided into five sections: “Apocalypse and Prophecy” (chs. 2–4), “Variations on a Genre” (chs. 5–9), “Themes in Jewish Apocalyptic Literature” (chs. 10–12), “Pseudepigrapha” (chs. 13–15), and “Ethics and Politics” (chs. 16–19). Due to the diversity in these thematic essays, this review will focus on Collins’s three previously unpublished essays in this collection.

The introductory chapter (ch. 1), “Introduction: The Genre Apocalypse Reconsidered,” is a welcome revisit of the “Form and Genres” project which attempted to define and classify the apocalypse genre (*Apocalypse: The Morphology of a Genre*, Semeia 14). In this timely discussion, Collins considers the project “in light of developments in literary theory over the last few decades” (vii) and provides insightful reflection on some of the objections, criticisms, and critiques this project has received since 1979. Of the various theoretical approaches, Collins believes the genre project would have benefited from the “prototype theory” in the sense that it “would have refined the analysis significantly” (20). This is because the “prototype theory” considers genre categories to have fuzzy boundaries, allowing texts to belong to a category by a matter of degrees (12), which allows a distinction “between texts that are highly typical and those that are less typical” (13). However, Collins does not believe this approach would have changed the project’s conclusions.

In chapter four, “Apocalypticism and the Transformation of Prophecy in the Second Temple Period,” Collins considers three distinct positions on the relationship between prophecy and apocalypticism before suggesting a fourth view which considers them “as distinct though related phenomena”—noting the “transformation of prophecy occurred in the Second Temple period” (57). He concludes the essay by noting that “prophecy was not simply a variant of older prophecy,” rather “it was a new phenomenon that entailed a novel view of the world that would have a transformative and long-lasting effect on western religion” (69).

In chapter eleven, “Journeys to the World Beyond in Ancient Judaism,” Collins focuses “on the earliest Jewish ascent apocalypses” (178), the *Book of Watchers* (1 En. 1–36), other early Enoch traditions, the dream of Moses in Ezekiel the Tragedian, and *Apocryphon of Levi*. He compares these traditions with relevant examples from Ancient Near Eastern, Old Testament, and Hellenistic literature to “examine the ostensible purposes of the heavenly travels, and reflect on the function that may be attributed to the texts describing them” (178). Based on Ancient Near Eastern precedents, Collins suggests that three fundamental themes emerge for the ascents: the “establish[ment of] authority of a revealer or a king,” the “desire for knowledge and revelation,” and “a desire for eternal life” (181). Collins notes that these themes are also seen in the earliest Jewish ascent apocalypses that show great interest in the themes of judgment and life after death. Collins concludes, “the novelty of the Hellenistic age was the spread of the belief that mortals could pass from one realm to the other,” adding “however this development is to be explained, it transformed the traditional worldview of Israel and the Ancient Near East and had enormous consequences for the development of Christianity” (197).

This collection of essays provides convenient access to some pertinent articles written by Collins during the past fifteen years and has been skillfully selected from his large body of work to create, together with his three never-before-published essays, an invaluable resource for biblical scholars, especially those in the field of early Judaism.

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Collins, S., C. Kobs, and M. Luddenit. *The Tall al-Hammam Excavations, Volume 1: An Introduction to Tall al-Hammam, with Seven Seasons (2005–2011) of Ceramics and Eight Seasons (2005–2012) of Artifacts*. Tall al-Hammam Excavations 1. Winona Lake, IN: Eisenbrauns, 2015. xxxvii + 362 pp. Hardcover. USD 89.50.

First in a series of volumes on the excavations at Tall al-Hammam, this is an overview of the first seven seasons (2005–2011) of excavations (and includes artifacts from an additional eighth season, 2012). Tall al-Hammam is located in the southern Jordan Valley, twelve kilometers northeast of the Dead Sea. The site consists of an upper and lower city extending over a substantial thirty-six hectare, as well as an adjacent “Megalithic Field and Necropolis.” Excavations were carried out by Steven Collins, along with Gary Byers and Dr. Carroll Kobs, and were sponsored by Trinity Southwest University.

The volume consists of four parts: “Orientation and Methodology,” “Ceramics,” “Objects,” and “Bibliography.” It begins with a “Director’s Introduction,” which lays out the overall ethos of the excavation team as well as explains the multiple ways the site is “remarkable” (xxiii). Part one begins with an introduction to the site through the lens of historical geography, in this case, consisting of geography, historical exploration of the site, biblical connections, and history of the excavation project. I would have enjoyed a discussion on the origins of the Arabic name of the tell in this section, but otherwise this chapter is very complete, especially compared with other excavation reports that minimize the importance of historical geography. One should also note that all the graphics in this volume are in color and the authors take ample advantage of this with pictures, maps, and other graphics. Chapter two is a discussion of archaeological methodology, laying out the history of methodology along with the methods used at Tall al-Hammam. This chapter concludes with an explanation of the new terminology being used for the stratigraphy of the site. Instead of using the word “stratum” and Roman numerals, the team uses the time period, along with a lower-case letter for phasing within the period (so EB3a instead of Stratum IV) (17). This idea is interesting, but could easily lead to confusion when discussing stratigraphical subphases, such as the Iron Age IIA, or other historical periods where the dating is debated. The author claims this will be less confusing when comparing sites, which again, is a good idea in theory. However, when there is no consensus on how to subdivide time periods between scholars at sites in the same area, using this terminology becomes almost impossible—