

BOOK REVIEWS

Bateman IV, Herbert W. *Charts on the Book of Hebrews*. Grand Rapids, MI: Kregel, 2012. 272 pp. Paper, \$26.99.

Herbert W. Bateman IV is professor of New Testament at Southwestern Baptist Theological Seminary. Already at the dissertation level he worked on the book of Hebrews, which led to the publication of *Early Jewish Hermeneutics and Hebrews 1:5-13* (Lang, 1997). After that he would still continue his interest in Hebrews by being instrumental in editing and publishing *Four Views on the Warning Passages in Hebrews* (Kregel, 2007). Most recently, he published the current monograph under investigation. In between, he has diverted his interest away from the book of Hebrews and published *A Workbook for Intermediate Greek: Grammar, Exegesis, and Commentary on 1-3 John* (Kregel, 2008), as well as *Jesus the Messiah: Tracing the Promises, Expectation, and Coming of Israel's King* (Kregel, 2012).

Charts on the Book of Hebrews is a giant compilation of 104 charts, which condenses a wealth of information in visual format for the “benefit of the pastors, teachers, students and anyone wanting to study as well as teach the Book of Hebrews” (9). The copyright page gives permission to use the charts “for classroom use or brief quotations in printed reviews” (4) as pedagogical tools from which these charts were most probably born. Preceded by a list of abbreviations (Bible Translations, Apocrypha & OT Pseudepigrapha, Ancient Texts, Periodical, etc.), the charts are divided into four parts: Introductory Considerations (charts 1-29), OT and Second Temple Influences on Hebrews (charts 30-55), Theology in Hebrews (charts 56-78), and Exegetical Matters in Hebrews (charts 88-104).

The first part of *Charts on the Book of Hebrews* covers:

The authorship of Hebrews (potential author of Hebrews first proposed; followed by authors proposed through the centuries; then authorship ascribed by modern commentators; concluded by considering the options most often selected as author of Hebrews: Barnabas, Paul, Luke, and Apollos).

Destination, recipients, and dating of Hebrews (Rome, Jerusalem, Antioch of Syria, Colossae or Cyrene; Jewish Christians, Gentile Christians or a Mixed audience; pre-70 A.D. or post-70 A.D. dating of Hebrews).

Genre and structure of Hebrews (being a homily or a mixed letter of exhortation and paraenesis; structured by thematic, rhetorical, chiasmic, or text-linguistic arrangements).

The canonicity of Hebrews (the placement of Hebrews among different manuscripts; listing of church fathers who quoted Hebrews; different church canons having Hebrews listed while others missed Hebrews all together).

The second part contains charts on:

OT quotes and allusions (OT quotes; OT allusions; and OT people mentioned in Hebrews; quotes, allusions, and people are all mentioned in the order of the OT divisions: Pentateuch, Historical and Prophetic books, and Poetic books).

The Jewish Cultic System (the Tabernacle in Exodus, in the OT, and in Hebrews; Jewish feasts and celebrations; the Day of Atonement).

Second Temple High Priesthood (the Jewish High Priesthood; High Priest of the Persian, early Hellenistic, early Hasmonean, and Herodian periods; a Hasmonean and Herodian family tree).

Second Temple Messianic Figures (different portraits and titles of the Messiah; a comparison of Melchizedek in Gen 14, Ps 110, 11Q13, and Heb 1-7; a comparison of OT regal priest with Jesus in Hebrews; the character of Jesus as regal priest in Hebrews; the role of divine beings in Jewish Theology).

The third part includes charts on the theology of Hebrews:

The Godhead in Hebrews (portraits of God and Jesus in Hebrews; portraits of God and Jesus shared in Hebrews; portraits of God's Spirit in Hebrews; Jesus as Wisdom with reference to Prov 8:27-30, Wisdom of Solomon, the NT, and Heb 1:2-3; Titles of Jesus in Hebrews shared also in the NT).

Theological Themes in Hebrews ("better than" comparisons; angels and Jesus comparison; covenant(s); "once for all;" "perfection;" glory, hope, heir, oath, promise, world; rest; faith and Heb 11; extrabiblical references to Jewish ancestors in Heb 11).

Exhortations in Hebrews (listing of exhortations in Hebrews; active, passive, and external dangers of apostasy in Hebrews; concerns of apostasy in the warning passages; different scholars identifying between three and five warning passages; different scholars identifying the readers as "Real Christians" or "Professing Christians").

The fourth part spans over exegetical matters, such as:

Interpretive issues in Hebrews (comparing OT citations between the Masoretic Text, LXX, and Hebrews; examples of Jewish exegesis in Hebrews; examples of chiasms in Heb 1 and 11).

Text critical issues (manuscript evidence for Hebrews; consistently cited manuscripts for Hebrews with dates and classification; major textual issues in Hebrews).

Figures of speech (categorization, identification, definition, and examples of figures of speech in Hebrews).

Important words in Hebrews (words used frequently in Hebrews; unique words to the book of Hebrews).

The monograph is certainly very useful especially for visual learners. It summarizes introductory questions, background information, theological issues, and exegetical matters in few charts and gives the reader a quick overview of the most recent discussions in the study of Hebrews. Very helpful are charts on the tabernacle in Exodus, the Day of Atonement in Leviticus and Hebrews, titles ascribed to Jesus in Hebrews, "better than" comparisons, and "perfection" in Hebrews, just to mention a few.

Less useful or even unnecessary are charts like the one (#15, pp. 44-45) dating the whole New Testament by different NT scholars. Also charts on the Hasmonean and Herodian family (#44-46) are obsolete in this book. However, Bateman anticipates the critique of such charts as not being helpful for the

study of Hebrews and responds by stating that “due to the discontentment with the high priests during both the Hasmonean and Herodian periods that messianic expectations began to peak” (243). While that is true, Paul describes the coming of Christ (“when the fullness of time had come” Gal 4:4), as a prophetic moment in salvation history rather than an intervention triggered by the corrupted priesthood during the dynasties mentioned above. Hebrews talks about Jesus being an even better high priest than Aaron, who was called by God (Heb 5:3-4), rather than the corrupted high priests of the Hasmonean and Herodian period.

The most disturbing chart, in my opinion, is the one on the Jewish concept of rest found in Heb 3-4 (#77, p. 135). While the historical interpretation of the rest is accurate, the eschatological and philosophical ones are forced and lack support in Hebrews. That is the reason why Bateman has to resort to the Apocrypha, OT Pseudepigrapha, Philo, Pseudo-Philo, and the Babylonian Talmud to the expense of the context found in Heb 4 in order to interpret the “rest.” Bateman claims that “the author of Hebrews explicates the physical place of rest to be entrance into God’s place of rest in heaven” (250) based on the combination of Ps 95:11 and Gen 22. Furthermore, Bateman asserts that the term “to enter” speaks exclusively of entrance into a local reality. Thus the “rest” is a future resting place like the “heavenly city” (12:22), the “unshakeable kingdom” (12:28), or God’s heavenly place of rest (4:11). Bateman follows in his interpretation Jon Laansma’s *I Will Give You Rest*. There are several problems with this interpretation of rest in Heb 4.

First, the “rest” has to be defined from its immediate context in Heb 4, not from extrabiblical literature. Second, to define the “rest” as a “place of rest in heaven,” based on Ps 95 and Gen 2:2, lacks any canonical support. Ps 95:7b-11 recounts the forty years in the wilderness and God’s swearing at Kadesh-Barnea not to let the older generation enter the land of Canaan (Num 14). This has nothing to do with a “heavenly place of rest,” neither in the MT nor in the LXX (Ps 94). Gen 2:2 talks about the first Sabbath (time) God rested after creating this world. Third, to claim that the term “to enter” refers exclusively to entrance into a local reality ignores Heb 4:10, where the author of Hebrews states: “And whoever *enters* God’s rest, rested (κατέπαυσεν; Aorist; a past experience of the audience) from his own works just as (ὥσπερ; comparative conjunction) God did from his.” The right question to be asked is not where (local) but when (time) does the audience enter God’s rest? They enter when they imitate God by resting on the seventh day from all their work just as God did on the seventh day at creation (Heb 4:4 and Gen 2:2). This makes clear that “entering” refers to a local reality when the author of Hebrews talks about Canaan and the exodus generation, but about a “time,” namely the Sabbath (σαββατισμός; Heb 4:9), when he talks to his audience. Lastly, to connect the “rest” of Heb 4 with the “heavenly city” or the “unshakeable kingdom” (Heb 12:22, 28) is unwarranted. Wray states: “Whether or not the author of Heb made the connection between REST and a spiritual land, the ‘heavenly city,’ that equation cannot be documented in the text” (Wray, *Rest as a Theological Metaphor*, 91).

Several enhancements of the book would be useful in a future edition. Charts 3, 9, 11, 14, 18, and 20 are all missing some of the European Hebrews scholars such as Franz Delitzsch, Erich Grässer, Ernst Käsemann, Otto Michel, Hans-Friedrich Weiss, et al. To the chart (#24; p. 58) concerning the text-linguistic structure of Hebrews, Cynthia Westfall, *A Discourse Analysis of the Letter to the Hebrews*, would add insights which Guthrie did not point out. On the chart (#23) regarding the chiasmic arrangement of Hebrews Vanhoye's structure is accidentally duplicated (pp. 56, 57). On the charts (#83-84; pp. 143-145) about the words of exhortation and the danger of apostasy in Hebrews the exhortation and warning of Heb 4:11 is missing. On p. 180 in chart #97, under significance and explanation to Heb 9:14, a long space has mistakenly been inserted right after the variant a. On p. 205 in chart #103, under unique words in Hebrews, the verb δέκατόω has been mistakenly duplicated instead of the following adjective δέκατο, η, ου. On p. 151, under the explanations for charts 83-87, chart #85 is mentioned twice instead of chart #84. By the way, the explanations for each chart at the end of the book rather than at the beginning of every chart are user-unfriendly. I understand the rationale for not having them at the beginning of each chart since it takes up space and the charts are intended to be used in teaching. Lastly a scripture index would be accommodating.

Overall, the book deserves a place in the library of students, teachers, and scholars who are interested in the book of Hebrews. Bateman is to be commended for the compilation of such a vast amount of information. I will use this book as a reference book in my teaching of Hebrews.

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Bod, Rens. *A New History of the Humanities: The Search for Principles and Patterns from Antiquity to the Present*. Oxford: Oxford University Press, 2014. 400 pp. Hardcover, £45.00.

This book review on Bod's *History of the Humanities* deserves to be of a more elaborate nature than what is common. Bod's work did create a big sensation not only in the academic scene but also in the public and major newspapers in the Netherlands, England, and more generally Western Europe. Not only did he accomplish something that has not been done before, namely, a written history of the humanities, but he also takes a perspective to this enterprise that redefines the role of the humanities especially in relation to the natural sciences. His work will prove to be a milestone for the further development of both the sciences and the humanities.

Today's humanities are in a phase where methodological reorientation has to take place. After classicism, positivism, structuralism, and post-structuralism the question has to be answered how the humanities have to approach and analyze human works in the twenty-first century. This question becomes an increasingly important issue in a world of digitization where most important works of literature, art, and music are available in their original and digitized