

larger questions Ham avoids, given his chosen approach. Given Ham's restraint, there is nothing lofty, grandiose, or particularly new in his conclusions, but the results are largely certain and exegetically satisfying. Those who appreciate cautious exegesis with conservative methods (think Jimmy Dunn) will approve. Those looking for "bigger" exegesis and comprehensive conclusions (think Tom Wright) may be left wanting.

The book contains a reference index, author index, and rather full bibliography (though note above), the latter in part reflecting the inclusion of Ham's many and generally sound conversation partners, but also reflecting the inclusion of a great many works wholly absent from the text. Ham interacts with a large number of evangelical writers (especially commentaries) without slavishly following "conservative" arguments: he follows Peels (*ZAW* 2002) in rejecting any significance for 1st c. canon in Jesus' use of "Abel to Zechariah" in Matthew 23:25, and favors seeing "Zechariah son of Bechariah" as a conflation of characters per rabbinic tendencies (93).

Ham does not relate his conclusions to previous studies of Zechariah in Matthew in the summary (although these are cited in the introduction), nor does he suggest directions for future research based on the present work. Potential avenues for research which might utilize aspects of his study include analysis of Matthew's theological use of Genesis 49:8-11, and the influence of Mark or other early Christian theologies and hermeneutical practices on Matthew's reading of Zechariah. There is also surely a need for more extensive examination of the question of the two books' narrative or eschatological trajectories. Ham has filled a scholarly lacuna by producing a cautious and well-executed (given his preferred methods) text, commendably including study of allusions and the most obvious citations—an improvement over the vast bulk of study on Matthew's use of the OT.

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BibleWorks™ 7 – software for biblical research

BibleWorks, LLC

2006, \$349 (full version), \$150 (upgrade from BibleWorks 6)

SUMMARY

BibleWorks 7 is the latest version of this powerful Bible software. It contains a new user interface that is both straightforward and user-friendly. The software provides many helpful tools for the biblical student and scholar.

RÉSUMÉ

BibleWorks 7 est la dernière version en date de ce logiciel performant pour l'étude de la Bible. Elle contient un nouvel interface utilisateur qui est à la fois très direct et très convivial. Elle comporte de nombreux outils et ressources utiles.

ZUSAMMENFASSUNG

BibleWorks 7 ist die neueste Version dieser leistungsstarken Bibel-Software. Sie beinhaltet eine neue Benutzeroberfläche, die sowohl einfach als auch benutzerfreundlich ist. Die Software stellt viele hilfreiche Werkzeuge für Studenten und Forscher bereit.

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Reviewing bible-related software brings with it challenges not normally associated with reviewing books – new versions come out at an alarming rate! It was only in *EuroJTh* 13:1 that I reviewed version 6 of the BibleWorks software and here we are, just two years later, reviewing the latest version of this fine programme. It should be said that most of the comments made with regard to BibleWorks 6 still apply to the latest version, so this review will focus more specifically on what has been added to the latest version to set it apart from the previous one. As mentioned before, one's choice of software is about as personal as one's choice of clothes, but for me BibleWorks continues to be the premier bible research software on the market.

So, what is new in version 7? Well the first thing that users of BW will notice as they open up the latest offering is an entirely new graphic user interface. Up until version 6 the initial screen was a combination of a main text window surrounded by smaller windows which included dictionary definitions, search functions, and a text editor for taking notes. The new starting set-up is much more intuitive and user-friendly. The user is faced with three columns spread across the screen. The central column contains the biblical text – either the continuous text of a single version or multiple versions of a single verse (you can toggle between these two options at the click of an icon). The left hand column contains the main search window. One of the nice additions to BW 7 is that searches become tabs at the top of the search window, so an English text search for a particular string of words, followed by a search for the underlying terms in, say, first Hebrew and then the Greek of the LXX results in three tabs at the top of the screen that can be compared with consummate ease by simply clicking on the relevant tab. This may sound like a relatively insignificant detail, but in terms of usage it is a nice addition that eases the task of comparing versions and also allows the user to run multiple searches at the same time.

The third window, to the right of the main text block, is for linguistic analysis and note taking. For example, while reading the text in Greek, it is possible to run the cursor over a word and its definition in BDAG (complete with parsing) appears automatically in this right-hand window. The lexical analysis window also allows for easy study of the definition of the word as it is found in a variety of lexicons (e.g. BDAG, Liddell and Scott, Thayer, Louw-Nida and others in Greek or HALOT, BDB, TWOT and Holladay in Hebrew – however, it should be noticed that both BDAG and HALOT are additional modules that have to be purchased sepa-

ately). Alongside the definition functions, this window also contains a tab that allows the user to take ones own notes that can, if desired, appear alongside any given text whenever it is called up on screen.

In some ways these changes are purely cosmetic. Not all, but most of these tools were available in previous versions of BW. However, it must be said that BW7 makes the use of these functions much more straightforward and user-friendly. Whereas previously I would say that it took a fairly serious amount of effort to learn how to use BW well, the latest version is much more intuitive and is much simpler in its operation. These are the main changes at the heart of the programme and they are definitely worthwhile enhancements.

In addition, as always with each new version of BW, additional databases have been added either to the core programme or as modules that can be purchased alongside BW7. Some of these additions are, if you will excuse the colloquialism, 'sweet'. The addition, for example, of searchable, editable, and printable satellite maps of the Middle East is a great help for anyone teaching the biblical subjects. Also the inclusion of Metzger's *Textual Commentary on the Greek New Testament*, alongside tools for diagramming the Greek text and other helps for learning Greek and Hebrew makes this digitised package all the more complete. In terms of versions of the Bible, the addition of the NET Bible complete with translation and study notes is very beneficial, as is the inclusion of the Holman Christian Standard Bible and new versions in Bulgarian, Spanish, German, Polish and Portuguese. The one notable gap is that the TNIV is not included in BW7. I understand that this is due to fairly prohibitive costs being required by the publisher.

For the specialist biblical scholar a whole raft of specific tools are now available within BW7 or for additional purchase. For example, the Greek Apostolic Fathers, the Works of Philo and additional Targums are now available by default in BW7. In terms of additional modules that can be purchased the list is equally extensive: the Qumran sectarian manuscripts, Waltke and O'Connor, a variety of Greek and Hebrew Grammars, and so on. Full details of all of the additions to be found in BW7 can be found on the website www.bibleworks.com.

In conclusion, BW7 is a worthy successor to the previous versions of the software and remains, as far as I am concerned at least, the premier Bible software available on the market today.

Jamie Grant, Dingwall, Scotland

The Troubles of Templeless Judah,

Jill Middlemas

OTM (Oxford: OUP, 2005).

SUMMARY

This monograph is a welcome addition to the influx of interest into and publications on the exilic age. Middle-

mas focuses specifically upon the situation in the land of Judah during the exilic period to identify any distinctive theology of the post-war Judahite community. As such, she differentiates the perspectives of the Judahites remaining in the land to those in Babylon, the *Golah*. To accomplish this, she analyses archaeological, historical and biblical evidence to gain a portrait of worship in Judah during the exile. Her main source from biblical material for the Judahite perspective is the book of Lamentations, as she sees other biblical material (various Psalms and a portion of Second Isaiah) inconclusive as particularly Judahite. She concludes by noting the various theological themes present in Lamentations and how these themes remain distinct from *Golah* literature, thus revealing a distinctive theology of the post-war Judahite community.

ZUSAMMENFASSUNG

Diese Monographie ist eine willkommene Ergänzung zum wachsenden Interesse an der Zeit des Exils und Publikationen dazu. Middlemas konzentriert sich besonders auf die Situation im Land Juda während der Jahre des Exils, um die besondere Theologie der jüdischen Gemeinschaft der Nachkriegszeit zu identifizieren. Dabei unterscheidet sie zwischen den Perspektiven der Judäer, die im Land blieben und denjenigen in Babylon, den *Golah*. Um dies zu erreichen, analysiert sie archäologische, historische und biblische Evidenz, um ein Bild des Kultes in Juda während des Exils. Ihre wichtigste biblische Quelle für die jüdische Perspektive ist das Buch der Klagelieder, da sie andere biblische Texte (verschiedene Psalmen und einen Teil des zweiten Jesaja) nicht als eindeutig jüdisch ansieht. Sie schließt mit der Erwähnung der verschiedenen theologischen Themen der Klagelieder und wie sich diese Themen von der *Golah*-Literatur unterscheiden und damit eine bestimmte Theologie der jüdischen Gemeinschaft der Nachkriegszeit offenbaren.

RÉSUMÉ

L'exil a récemment suscité un intérêt renouvelé alimenté par diverses publications. La présente monographie est bienvenue. Jill Middlemas se concentre spécifiquement sur la situation au pays de Juda durant le temps de l'exil et cherche quels pouvaient être les traits distinctifs de la théologie de la communauté demeurée en Juda après la guerre. Elle distingue la perspective de ces Judéens de celle des exilés en Babylonie. Elle analyse les données archéologiques, historiques et bibliques pour obtenir un tableau du culte en Juda pendant l'exil. Le livre des Lamentations constitue sa principale source biblique pour la perspective des Judéens demeurés au pays. D'autres textes bibliques (divers Psaumes et une portion du « second Ésaïe ») ne peuvent en effet être considérés avec certitude comme émanant du même milieu. Elle relève les divers thèmes théologiques des Lamentations et montre qu'ils distinguent ce livre de la littérature née en exil, ce qui révèle une théologie propre à la communauté des Judéens restés au pays.

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This monograph – a revised version of Middlemas' doc-