

rately). 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.

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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.

* * * *

This monograph – a revised version of Middlemas' doc-

toral dissertation written at the University of Oxford under the supervision of Hugh Williamson – undertakes a historical investigation into the period between 587 BCE and 539 BCE, typically known as the exilic period, to discern characteristic theological attitudes and worship practices among the post-war Judahite community. She argues that the typical designation of the period as ‘exilic’ glosses over the distinctiveness of the Judahite perspective of the age, which she in turn identifies as the ‘Templeless Period.’ She assesses the historical, archaeological, and biblical material of this time in reference to Judah and concludes that at this time Judah experienced a degree of political and social stability and that scribal activity likely continued in Judah after the destruction of Jerusalem.

This however, drives her to question the distinctiveness of theological formulation among the post-war Judahite community over and against the *Golah* community in Babylon. Middlemas highlights biblical texts that attribute the fall of Jerusalem to syncretistic worship practices among Judahites, both prior to and after the destruction of the capital. She argues that *Golah* authors wrote these texts to provide social, theological, and ideological unity among their community, often at the expense of the perspective of those in Judah. Thus much of *Golah* literature programmatically denounces foreign or syncretistic worship practices and bars those who participated in such activities (e.g., the post-war Judahite community) from blessed future in the land of Judah. This perspective, however, does not accord with the perspective of those *within* the land during the same period.

Middlemas copiously assesses archaeological, historical, and biblical data and concludes that cultic practices persisted in Judah (in Jerusalem’s temple ruins and perhaps Bethel) during the Templeless Period though in a diminished state. But how did these Judahites actually worship and what was their theological distinctiveness? With this question in mind, Middlemas assesses texts that scholarly consensus deems as Judahite composed during the exile (Pss 74, 79, 89, 102; Is 63.7-64.11), and argues that these laments cannot *with certainty* be attributed to Judahite provenance or thought milieu. Rather, she prefers to locate the religious ideology of the Judahites in the book of Lamentations. Middlemas argues that chapters 1, 2, 4, and 5 are of a piece and belong to post-war Judahite provenance while chapter three belongs to a different thought milieu. She bases this argument on the provenance of the book on linguistic dating, formal similarities between the chapters, a focus upon Judah and Jerusalem in these chapters, and similarity of perspective as eyewitness accounts of the disaster that befell Jerusalem. From chapters 1, 2, 4, and 5, she attempts to trace responses to the disaster of Jerusalem that were indicative of Yahwistic worship during the Templeless Period. Middlemas discovers that these chapters employ distinctive themes that differentiate them from *Golah* literature. The themes are as follows: a

preponderance of human suffering, a lack of confidence in a future hope, a lesser emphasis on sinfulness and sin in the community with a greater emphasis on protest against Yahweh’s punishment, an emphasis on expressing pain, and finally expression of grief that is situated in a stylistic manner so as to provide a glimmer of hope by the time the reader concludes reading chapter five. Thus Middlemas concludes that the post-war Judahite community did in fact have distinctive theology that distinguished it from the *Golah* during the Templeless Period.

This work is a welcome addition to the influx of interest into and publications on the exilic age. The distinctiveness of this contribution lay in Middlemas’ concentration on the Judahite perspectives on theology and worship, an area that has not received prolonged reflection. Especially helpful in this regard is her attention to the material culture of Judah during the exilic age (Chapter 3), which enriches the value of the work, particularly with regard to the viability of locales for Judahite worship in this time, and sets her later analysis of the biblical material on solid ground. This monograph should be consulted along with other recent works into the period, especially the recent monograph of Oded Lipschits, *The Fall and Rise of Jerusalem*, which is omitted from the bibliography as it was published at virtually the same time as Middlemas’ work.

Not all will agree with Middlemas’ delineation of the themes of Lamentations, and this impacts her understanding of theology of the period. In this regard the theology of *Lamentations* is much more ambiguous and equivocating, especially in regards to sin (c.f. Adele Berlin, *Lamentations*). Also it may be that the exclusion of Lamentations 3, at least the parenetic section (Lam 3.22-39), hinders a fuller understanding of Judahite perspectives on theology during the exilic age. These points notwithstanding, this monograph serves as a welcome addition to Lamentations research and to study on the exilic age.

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*Ancient Texts for New Testament Studies:
A Guide to the Background Literature*

Craig A. Evans

Peabody, MA.: Hendrickson, 2005, 535 pp.,
£21.99, hb, ISBN 1-56563-409-8

SUMMARY

This work is an extensive revision of Evans’ previous book, *Noncanonical Writings and New Testament Interpretation* (Hendrickson, 1992). This recent volume is an invaluable reference tool that gives a very brief introduction to virtually all cognate literature (Apocrypha, Pseudepigrapha, Qumran Literature, Greco-Roman authors, etc.) composed near the time of the writing of the New Testament. Perhaps the most helpful contributions of the book are the