

manipulate them. In addition, full morphology and lexical data are not yet available. Other useful new tools BibleWorks 6 adds include editable outlines, a Greek and Hebrew flashcard builder, and the ability to build sentence and structural diagrams, to highlight text in various colors, and to automatically compare and highlight differences between same-language texts.

One particularly annoying new feature is the pop-up “Word Tip” window, which shows up next to the cursor as it is moved across the Greek or Hebrew text. Meant to make it even easier to read quickly through the original languages by providing instant parsing and definition of each Greek or Hebrew word near at hand, the “Word Tip” mini-window gets in the way of the surrounding text and gives away too much in a classroom setting where the professor wants the students to be working out this information for themselves. Since the same information is already automatically displayed in the “Auto-info” window below the “Results” window, one may elect to turn this function off—a simple procedure once one finds the instructions.

Overall, the small irritations are minor compared to the unsurpassed contribution BibleWorks makes to biblical research. The program is fast and, in the majority of areas, easy to use. With BibleWorks, scholars can work with the biblical text in ways they could only wistfully dream of, if even imagine, in the past. It is a pleasure to use. If one had to decide what five things he or she would take along for a study leave on a desert isle (assuming one has electricity), BibleWorks should be at the top of the list.

Andrews University

TERESA L. REEVE

Botterweck, Johannes, Helmer Ringgren, and Heinz-Josef Fabry, eds. *TDOT*, vol. 11, trans. David E. Green. Grand Rapids: Eerdmans, 2001. xxiv + 615 pp. Hardcover, \$60.00.

Volume 11 of the *TDOT* includes 83 articles on the theological significance of words in the Hebrew Bible, ranging from עִזָּה (“strength”) to פָּנִים (“face”). With the translation of this volume, the series is moving toward its completion, putting at the disposal of the OT student an important tool for understanding the *meaning* of the terms under discussion. One notices that the layout of each article, as in the preceding volumes, follows a similar pattern, although not rigidly applied, which typically includes the following items: etymology and ANE cognates; occurrences in the OT, LXX, and Qumran; biblical and extrabiblical usage, including the various grammatical derivatives of the lexeme; and theological meanings and concepts.

As a positive aspect of the dictionary, a number of articles include the study of lexical and semantic word-fields, avoiding the limitation of focusing artificially on one word without taking into consideration its linguistic and semantic relations. As a good example, G. F. Hasel’s excellent treatment of the semantic field of פָּלַח (“escape; deliver”) should be mentioned (551-567), where he discusses the semantic and syntactical proximity of the verbal root to other

stems such as נצל (“deliver”), נס (“flee”), ישע (“save”) (557-560). See also D. Kellermann’s article on קֶטְרֶה (“crown, wreath”) (18-28), where he studies semantically related words such as נזר (“royal diadem”), לְיָדָה (“garland”), and חֲוִרִים (“decorations joined together to form a wreath”). However, the majority of the word studies uses a more traditional linguistic approach and focuses mostly on etymological relationships.

The articles are generally written from within the tradition of European form-critical and traditionhistorical scholarship. The majority of contributions stem from European, Scandinavian, and Israeli scholars, with only a small number of articles being written by authors from North America (six out of 53 in total). One has to take into consideration the interval of about thirteen years between the original German, which was published in 1988, and the translated present volume, which creates a certain gap between the dictionary and current scholarly opinion.

There are a number of minor orthographical errors, mainly occurring in the German titles in the footnotes, which basically appear to be errors of translation and copying (e.g., 39, n. 76; 394, n. 38; 402, n. 53).

One can only hope that the translation of the series will continue at a good pace and that the complete set will be available soon to the scholar of the OT who does not include German on the menu of his or her interests. Hopefully, the final price for the whole series will be accessible not only to institutions but also to individuals.

River Plate Adventist University
San Martin, Entre Rios, Argentina

MARTIN G. KLINGBEIL

Engberg-Pedersen, Troels, ed. *Paul Beyond the Judaism/Hellenism Divide*. Louisville, KY: Westminster John Knox, 2001. x + 355 pp. Paperback, \$39.95.

Paul Beyond the Judaism/Hellenism Divide is a handsome collection of essays by some of the leading scholars in Pauline research, dealing with sociology, anthropology, and Greco-Roman rhetoric. In some respects harking back to W. D. Davies (*Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology*, 4th ed. [Philadelphia: Fortress, 1980]), the present volume argues that Judaism never existed in isolation from or as a religiocultural entity opposed to Hellenism. A volume teeming with rich ideas, this work should be a required reading for anyone with an interest in Paul’s Jewish and Hellenistic backgrounds.

Due to its specific focus on Paul, as well as its sociohistorical orientation, the general direction of the present volume differs from *Hellenism in the Land of Israel* (J. J. Collins and G. E. Sterling, eds., *Christianity and Judaism in Antiquity* 13 [Notre Dame: Notre Dame University Press, 2001]). But inasmuch as both works are among the latest responses to Martin Hengel’s *Judaism and Hellenism: Studies in Their Encounter in Palestine during the Early Hellenistic Period* (trans. John Bowden, 2 vols. [Philadelphia: Fortress, 1974])—a work whose impact has been felt in nearly all the subsequent works on Judaism and Hellenism—reading the two works side by side (or one after another, as I did)