

1996]: 22-48) will continue within an uneducated male population. Additionally, while education may provide a short-term solution by allowing women to be upwardly mobile, financially independent, and contribute to the economy of their region, what will happen when universal primary, secondary, or tertiary education become the norm? One issue facing Western countries is that a baccalaureate degree does not provide the employment or salary opportunities it once did. Western countries, too, despite opportunity and access to education, are not exempt from rape, sexual abuse, violence, and discrimination toward women. Even the authors acknowledge that “education isn’t always a panacea” (170) and cite two instances in Saudi Arabia and India where education among women has not had the desired effect. Once again, mainly anecdotal evidence and commentary is cited to explain these anomalies, not empirical evidence. While women the writers know personally may have been able to change their lives through education, it may not be education that is the sole reason for this shift. Other factors such as personality, self-efficacy, association with influential Westerners like the writers, political stability returning to their country, and/or any combination of these or a host of other factors may have contributed to these outcomes and may warrant further investigation before millions of donated dollars are spent on such an ambitious endeavor. Consideration to other contributing factors also needs to be made such as the influence of the hierarchical structure of the larger society (e.g., a caste or one-party system); neurological functioning that is the result of genetics, epigenetics, and early childhood; theological patriarchy or a dominant religion; and/or environmental effeminizing that may permanently alter the temperament and perception women have of themselves thereby challenging attempts to rehabilitate them, despite education. Education itself can be problematic if its curriculum is only teaching the societal views that are a part of the problem. Be that as it may, education seems to be the proverbial “best boat afloat” at this point, so even though it may not provide all the answers, it is a good place to start.

Half the Sky, while not a scholarly publication, provides a comprehensive overview of the global discussion regarding the oppression of women in developing and politically volatile countries. As such, this book serves as a good introduction and will help the reader to become more aware, and hopefully, more involved in addressing these important social issues both proactively and academically.

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Logos Bible Software. *Logos Bible Software Version 5: Platinum Collection*. Bellingham, WA. www.logos.com. \$2,149.95.

In the Fall of 2012, Logos Bible Software issued version 5 of their popular Bible software program. The previous version had been designed and programmed

from the ground up to replace the Libronix software, adding a newspaper-style graphic user interface and allowing cross-platform compatibility (Windows and Mac versions). In contrast to the radical reconceptualization of version 4, the latest version changes occur largely unnoticed to the user. The new features include better core programming, new search functions (clause search), new features (Bible events, topic guide, sermon starter guide, Bible sense lexicon, syntactical force information, timeline), and revamped sales packages.

The new features available to users in version 5 are all intended to make search results more informative to the user. With the exception of the clause search, they don't change how a user engages with the program, but with how the results are displayed.

Several of the new functions are merely graphic reinterpretations of existing functions. The added Bible events tab is only available in narrative accounts in which it basically repeats the passage heading. The topic guide duplicates the same entries found in the passage guide. The sermon starter guide breaks a passage into topics. This might be helpful as a starter for topical sermons, but it does not facilitate exegetical sermons.

The sense lexicon is a tab included in the Bible word study guide. It lists multiple meanings (e.g., literal versus metaphorical) for a word if applicable. Apparently, only searches for nouns are supported as multiple verb; adjective, and adverb searches yielded no results. Of ten noun searches, only two produced more than one listing. A Hebrew search of *regel* ("foot") listed eleven different word senses among them: animal foot, human foot, big toe, animal leg, leg (two entries), times, and person. It does not list the euphemistic usage of foot. Since these results are not hyperlinked, the user cannot examine the passages the editors placed under each heading. The usefulness of this tool is questionable, as a simple dictionary entry (such as the BDB) is more succinct, informational, lists textual examples, and is not exclusively limited to nouns.

Greek students will be delighted with the new syntactical force display in the exegetical guide. It assigns each word a syntactical category and displays this at the end of the morphological parsing. As great as this initially sounds, there are two limitations to this resource. First, it is only helpful for nouns and particles. All declined verbs are merely listed as "finite verbs." Second, contrary to morphology, syntactical usages are difficult to pinpoint and Bible scholars frequently disagree on the nuances of the language (e.g., the discussions on subjective and objective genitives). While the database that is invoked for this (Lexham SGNT) often gives credit to this interpretive element by assigning several possible categories to words in question, the exegetical guide only shows one of these multiple entries. Unfortunately, the user will have to open the database to see these alternatives since the syntactical force display only links to a generic glossary rather than hyperlinking to the database itself.

With the new timeline feature, Logos is attempting to close the gap to other Bible software programs. The Logos developers added an impressive 8,390 historical events to their timeline. On one hand, the amount of information is truly impressive; on the other, the usefulness suffers as a result of this. A horizontal time sample of the first century results in 26 vertical pages of events (based on a 13-inch laptop screen) and zooming in a time sample of a single year (1 B.C.) still generates 10 vertical pages. Complicating matters, the Logos developers apparently sorted items by screen space rather than chronology or categories (e.g., the birth of Jesus is followed by the life span of Philo, which is followed by Jewish revolts of the first century). Other Bible software timelines demonstrate how helpful it is not only to follow a chronological display, but additionally to categorize events by nations or by class such as events, writings, rulers, or prophets. While other timelines allow a filtering based on a conservative or critical view, nations or neighboring nations, the Logos timeline only filters by timeframes or by search. This search bar limits the display window to showing only items matching the search, but unfortunately it does not jump to these entries. The user will usually just see a blank page and only extensive scrolling through the timeline will reveal the results. Additional problems with the timeline include entries not suitable for a timeline (multiple entries to naming practices of a region or time period or “6 B.C. Before Jesus’ ministry”), duplicate entries (five entries for the writing of the book of Daniel or three entries for Jesus’ birth), and abundant inconsistencies in terminology (entries for Herod sometimes specify “the Great” or “Antipas”; other times, it is unspecified but referring to one or the other). The timeline function is well intentioned, but it falls short of usefulness.

The new clause search feature allows users to access a new way of interacting with Scripture. This function enables searches for subjects, objects, things, and places that are not referenced directly but implied or replaced by alternative words. This new capability bears potential in opening up new searches. But in a number of sample searches mixed results were achieved. First, this search field introduces a new non-Boolean search syntax, which raises the learning curve and limits the feature’s capabilities. Second, the function struggles with passive verbs, sometimes referring to the recipient of the action as subject, sometimes the acting agent as the subject. Divine passives are never classified as such. Third, the morphological search limits the user to search only for verbs in an original language. Fourth, not all second aorist forms are included in lemma searches. Finally, all subjects and objects need to fit a specific Logos-generated entry. A search for Jesus on *a* mount is impossible; instead, the user can only search for a specific mount such as Mount Nebo. Overall, this function bears potential if more freedom is given to the user and the morphological search is expanded. Currently, the user needs to be aware of severe limitations in his or her search for helpful results.

The biggest disappointment with the version 5 update is the change to the collections. As advertised, the collections have increased in the raw number of volumes accessible to the user, but instead of adding new resources these collections replace previous resources. The scholarly commentaries such as the *New International Greek Testament Commentary* and the *Pillar Commentary* have been removed to make way for several commentaries written at the turn of the twentieth century (e.g., Lange's, *Expositor's Greek Testament*) and more popular commentaries (e.g., *Teacher's Commentary*, *Unlocking the Scriptures for You*). Many of these resources are searchable open-source collections and can be obtained free of charge on sites such as books.google.com. To use John Evan's critique, the more scholarly commentaries have been replaced by mostly outdated lay/pastoral resources. Replacing the dropped resources is a setback of \$1,100.

The core functions have been improved slightly over the last version, but the overall performance is still not up to par with programs such as Accordance or BibleWorks. In comparison to these other programs, Logos 5 is significantly more resource-intensive both in terms of processor as well as storage usage. Also frequent downloads force the program into a processor-intensive and time-consuming reindexing process that can cripple the computer processor for extended periods of time.

The main purpose of a Bible software program is the capability to search primary and secondary literature. The graphic-user interface of the Logos software is attractive but confusing for anything but a simple search. The two main search bars are located on the homepage, but there are many more powerful search bars available in different locations across the software. The top search bar on the homepage is intended to search for system resources and commands, but it also responds to library or Scripture searches. The side search bar is the preferred tool for topical or Scripture searches. This feature provides a search of all library items. Additionally, searching for a library resource is best done in another search pane (Library panel), as are complex or original search functions (the separate search panel). Each open book has its own search box allowing for a search of only that resource, though it is limited to page numbers or scriptural references in headlines (no words or phrases). Finally, there are five guide templates with search fields that display very different results. The passage guide lists commentaries, biblical people, places, and events, some graphical eye-candy, and media resources. The exegetical guide displays the apparatus and word-by-word analysis of a biblical passage. The Bible study guide provides a detailed analysis of a single word: lemmas, English translation variants, Septuagint translation (though this was nonfunctional) and the new sense function discussed above. If this sounds confusing, it is. This multitude of search functions and locations demands a steep learning curve in order to make use of the resources this software includes.

Not only does the software place searches in many places, the results of these searches are sometimes perplexing. A home page top bar search for Matthew 2 suggested as resources the *New American Commentary* on Genesis. The top bar is particular about how a user enters searches: a search for “settings” does not render any results, while entering “prog” already presents the desired result of “program settings.”

If the top search bar is too specific, the side bar is too fluid in accepting hits. I was surprised to find that among a search for the Greek grammatical construction of a “subjective genitive” (32,072 hits in 360 resources), the *Baker Encyclopedia of Psychology and Counseling* ranked quite high with 48 hits. On closer inspection, articles on rape and exhibitionism attributed to this high count by reinterpreting a “genitive” as “genitals” and “subjective” to individuals as “subjects.” A subsequent phrase search resulted in zero hits and only a search with quotation marks “subjective genitive” rendered usable results.

The mobile application is plagued by similar design inconsistencies and inadequate search results. A long press on a word results in an option bar, including among others a lookup tab for instant details and a search tab. The search tab results in a search limited to the particular inflected form of the word in the entire library. After several additional tabs, one can reduce the search to a single resource, in this case a Greek Bible (NA28). But only the inflected form has been searched and no other options are available (lemma or root). It is possible to replace the inflected ending with a radical (*), but this yields results only for regular declined or conjugated words. Any stem changes of the root are disregarded. To perform a lemma search, the lookup tab needs to be chosen instead of the search tab in the initial popup. In the lookup pane, both search and Bible Word Study options become available. The Bible Word Study pane that opens reflects a lemma search. Unfortunately, only a handful of sample passages are displayed. The user does not have access to all the hits. The process is confusing and the results are unsatisfactory.

In summary, Logos 5 has clearly been designed to appeal to the lay person, even more so than Logos 4. The homepage layout and design encourage a “stumble-through” approach and simple topical and scriptural searches are easily accessed. Complex searches, on the other hand, are buried within the program and change their syntax in different modules. Instead of promoting the self-exploration of Scripture, the updates add more interpretive resources prepared by the Logos staff. These new resources don’t allow the user to interact with those results. The collections are also geared toward the practical or confessional rather than the scholarly discussion of the Bible.

Scholars will bemoan the absence of scholarly resources and the complicated and at times unreliable search tools. (Under)graduate students will be frustrated in having invested a small fortune in this program, but not being able to write their exegesis papers with the secondary resources

included. Pastors will find the one-sided library limiting (e.g., leadership and small-group resources are abundant, children and youth ministry resources absent). Finally, lay members will be overwhelmed by a plethora of resources, which are often hard to prioritize. In this case, less would be more.

The biggest advantage of the Logos software is the least known or advertised: Logos hosts an impressive collection of books the user can purchase beyond the base package. The possibility of purchasing prepublication books is also appreciated. Nonetheless, in light of other Bible software programs, the update, as well as the program itself, cannot be recommended to any serious student of the Bible. Scholars should look to other software programs as they offer more resources for less money.

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MacDonald, Gordon. *Building Below the Waterline*. Peabody: Hendrickson, 2011. 250 pp. Paper, \$14.95.

Gordon MacDonald, who is the Chancellor at Denver Seminary and an editor at large for *Leadership Journal*, has served as a pastor and author for more than forty years. His books include, *Going Deep* (2011), *Who Stole My Church?* (2010), *A Resilient Life* (2006), and *Ordering Your Private World* (2003). He has also worked with ministries such as InterVarsity Christian Fellowship, serving as president for three years, and World Relief, of which he currently serves as chairperson.

MacDonald argues that the inner life of a leader determines the strength of the leader's service. He speaks to issues of character, integrity, attitude, and spiritual practice in the first eleven chapters of the book. The second part of the book addresses the public service of a Christian leader: how leaders present and model Christ to those they serve. The book shares wisdom accumulated from a life of service and a moving appeal for strong spiritual foundations.

Building Below the Waterline is ambitious in its range of topics. The first chapter attempts to form a theoretical foundation for leadership. MacDonald misses the mark if one is expecting good research and sound theory in regard to understanding leadership. His review of the traits of a leader in the early pages could be wrongly interpreted as an argument for natural-born leaders who possess certain qualities. It is the weakest part of the book, and disappointing. He does not immediately make the case for life-long leadership development; instead, his argument unfolds as the book progresses. Keep reading! The brief foray into leadership theory is not the best part of MacDonald's book.

The author's focus on spiritual development in the following chapters of part 1 is an important message for leaders at every stage of ministry. The