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BibleWorks 7. Norfolk, VA: Bibleworks, LLC, 2006. www.bibleworks.com. \$349
Scholar's Library: Silver - Logos Bible Software 3 (Libronix Digital Library System 3.0). Bellingham, WA: Logos Bible Software, 2006. www.logos.com. \$999.95.

As a seminary teacher of biblical studies, I almost daily use *BibleWorks 7 (BW7)* and *Logos Bible Software 3*, the two leading programs for Windows-based systems for work with original Hebrew, Aramaic, Syriac, Greek, and Latin texts alongside modern English Bible versions. These are both mature products and, as the programs have been upgraded, reflect the convergence of the best features of each. Both have significant though not confusing learning curves if one is to use them efficiently and tap into their full capabilities. Both offer adequate resources, including videos, to help learn the programs. Both allow (and really require) some customization by the user, but *Logos* feels like the more ‘polished’ and consistent program. While this can be a strength, it also often means that the *Logos* user will be walked through a few more steps to accomplish a task than would be necessary by directly using the command line input of *BW7*. As for differences, the *Logos* interface can be set up in a number of ways to help the user navigate through a variety of windows of biblical text or related information, but *BW7* uses a plainer, more utilitarian panel approach that assumes that the user will progress from searching for a text, browsing the text results, and analyzing aspects of that text. More importantly, there is a distinct difference in overall approach. *BW7* focuses on the verse or even word of a biblical text and links outward to related resources. *Logos*, on the other hand, is conceived as a library management system that includes both biblical texts and a large collection of other digital resources. Such functionality requires a comparatively fast and memory-rich system to work well, for *Logos* not only looks across the books of one's digital library but also can look deep into each book, down to the individual word level, and perform sophisticated searches and associations. That library, however, is only as good as the books that are in it. The *Silver* collection reviewed here includes more than 520 titles and provides a fine assortment of critical resources, though many focus on such areas as leadership or pastoral ministry. It should also be noted that quite a few of the books are self-described as “classic” or reflect a “conservative” or “evangelical” perspective. By licensing the Libronix Digital Library System upon which *Logos* is based to other publishers, however, *Logos* users can purchase such collections as the *Stuttgart Electronic Study Bible* (the only way to obtain critical editions of the Greek and Hebrew testaments), the *Anchor Bible Dictionary*, and a long list of other resources from a variety of prominent publishing houses. Many recent course textbooks in the fields of religion and theology have been published with accompanying CD-ROM, and most likely it comes in the Libronix format. *Logos*, therefore, is a great way to enhance the ability to find information and to integrate referenced biblical texts. *BW7*'s focus is clearly on doing biblical textual work, and it provides excellent resources for such work along with the option of purchasing additional lexical, grammatical, or ancient language modules. *BW7* does, however, come with a long list of non-English Bible versions in 22 modern languages, Bibles which would have to be purchased separately with *Logos*.

What these differences mean in terms of actual experience is, first, that *Logos* attempts to preserve digitally as much as possible the layout of the physical book counterpart, while *BW7* presents text more straightforwardly. Second, *Logos* initially works more like a library catalogue than a textual research tool as *BW7* does. Three examples will illustrate how the programs work. 1) If one wants to investigate “resurrection,” for example, in *Logos* one would enter this word in the “Study Topic” dialogue box, and it would find over 800 references (and this is not even using the full library of books available) located in Greek-English lexicons, Bible dictionaries and other handbooks, commentaries, textbooks, the Ante-Nicene, Nicene, and Post-Nicene Fathers, and more. In *BW7*, on the other hand, one would need to start by looking for the word “resurrection” in specific English language texts and then following those hits out into related resources. 2) If one wanted to investigate Mark 16:6, *Logos* offers a “Study Passage” dialogue box which would generate an organized list of every instance where this verse is mentioned in all the commentaries, parallel Bible versions, hymn references, maps, etc. that are in one's digital library, and it is only another click to the “Exegetical Guide” which develops an analysis of every Greek word in the verse with links to lexicons, grammars, and the syntactically analyzed text. In *BW7*, one would go to Mark 16:6, and the “Resource Summary” panel could be chosen which would provide links to every time this verse is referenced in the lexicons, grammars, sentence diagrams, and Metzger's *Textual Commentary* that are included with the program. One could also use the “Generate Verse Report” option to obtain a full analysis and lexicon listing of every word. 3) If one wanted to study the use of the aorist passive of the Greek word *egeirō* that occurs in this verse, both programs provide right-click options to navigate through searches and lexicons. *BW7* offers the possibility of customizable links to other programs, including *Logos* resources, or online sites that can accept passed-through parameters (such as laparola.net/greco). *Logos* also offers additional links, but particularly useful is the “Bible Word Study” that generates a very helpful collection of grammatical and lexical data. In doing such work, *BW7* will be perceptibly faster, both in terms of setting parameters through the use of the command line and in actual speed of returning results, while *Logos* will be more intuitive and provide more visually pleasing results. In both programs users can save the results of their research through a variety of export or copy options (*Logos* even generates footnotes in a selectable citation style) and also create linked-to-text note files within the program. *Logos*, again consistent with its goal of recreating the book experience, even allows users to annotate the texts directly much as one would highlight or write margin notes in a physical copy. Similarly helpful, *BW7* provides an editor window for making notes that are attached to a verse or chapter.

Beyond the benefits for individual research, I have concluded that facility in the use of Bible software is the best way to help students obtain long-term proficiency with the Greek and Hebrew texts. To that end, I regularly use *BW7* or *Logos* in the classroom with a projection system both to demonstrate how to use the programs and to illustrate how one can productively employ such tools in exegetical work. The capability to have such programs at the ready is particularly helpful if a student should ask a question, and it becomes an opportunity in the classroom to ask how we might go about answering it and then to use the software to draw forth the texts or information needed. In addition to the

kind of exercises described in the previous paragraph, I have also had occasion to use the sentence diagramming modules (both programs have editors to create one's own diagrams; *BW7* includes diagrams for almost the whole New Testament, and *Logos* now includes syntactically analyzed texts of both the OT and NT), synoptic tools which allow for a variety of types of parallel passages to be displayed, or the maps that come with each. (The maps in *BW7* are particularly fine.) In addition to exegetical work, both programs can be helpfully employed in learning Greek or Hebrew. *BW7*'s flashcard module even comes with editable files coordinated with various grammars, and its adaptable "Copy Center" is particularly useful in generating interleaved texts. *Logos* has a slightly different way of displaying parallel versions, but it can export this and any other view in both TXT and HTML. By creating such interleaved views, I can ask students to compare English versions and then explain differences with reference to the underlying original language text. The capabilities of Bible software have actually encouraged me to rethink my approach to language instruction. Rather than focusing on memorizing vocabulary and forms, the analysis provided by the software allows me to emphasize instead the grammatical and interpretive significance.

This brief review only begins to touch upon the capabilities of the programs. My descriptions should illustrate how *Logos* is the more comprehensive program for doing biblically related research, but *BW7* is the more efficient tool for focused work on biblical text. There are tradeoffs with each, and personally I have ended up usually having both programs running. *Logos* will cost more (though significant academic discounts are available), and one should compare the various collections offered. The *Original Languages Library* (\$415.95) provides a good starting point that is more comparable to *BW7* while the *Gold* collection (\$1379.95) offers some outstanding additional resources well worth the difference from the *Silver* collection. For what it intends to accomplish and so capably does, *BW7* is a tremendous value, but there is nothing like *Logos* for working with a digital, biblical library. For further information on these programs, I have collected links to web resources at:

www.gettysburgsem.org/mhoffman/other/bw7&logos.htm.

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