

others, Antoun mentions Hamas and the Christian Coalition, who fit this model. He notes that some groups have shifted from one strategy to another, especially in Islam, where the fundamentalists tend to become politically involved and radical.

I would like to ask Antoun the following questions. Do you believe that Christian fundamentalists in the United States may become as violent as the Islamic fundamentalists? Can we imagine the Christian Coalition acting like Hamas? If not, is it fair to categorize them together? Can we imagine the violence and crimes committed against abortionists as the beginning of violent Christian fundamentalism in the United States?

Because there are so many exceptions, Antoun built his work on an "ideal type" of fundamentalist. But we must continue to explore the idea that religion itself influences and even foments fundamentalism. Are fundamentalists so powerful in Muslim countries, and yet so marginal in Christian countries? Why is the concept of religious freedom and free choice largely accepted in traditionally Christian countries, while it is widely rejected in Muslim countries? What about fundamentalism in the Catholic and Orthodox traditions? Antoun clearly explains the causes and outcomes of fundamentalism in relation to society's transformation. Is the primary influence religious or social?

Antoun's book is an important contribution to the knowledge of a major aspect of the modern world. It explains the religious aspects of terrorism and the mechanisms that create and nurture religious extremism. It is a useful resource for all who are involved or interested in religion, contributing a serious and balanced approach to our understanding of fundamentalism.

Fundamentalism is not terrorism. Rather, fundamentalism is a reaction to a world filled with injustice and immorality, whose values it cannot accept. Violent fundamentalism, however, is the wrong answer to the problems we face today. Unfortunately, especially in repressive societies, fundamentalists are often tempted to use violence as an agent for change. It is possible for fundamentalism to exist in democratic societies, as a religious expression protected by pluralism. Ironically, fundamentalists need freedom to survive and human rights to share their faith. Where fundamentalists control the power, there is no room for other ideologies and religious beliefs; human rights are nonexistent and religious freedoms are annihilated. Antoun, however, does not go this far, but his book helps the reader to better understand a phenomenon that has already become a major influence on geopolitical relationships and delayed hopes at the beginning of the twenty-first century.

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Bar, Shaul. *A Letter That Has Not Been Read: Dreams in the Hebrew Bible*, Monographs of the Hebrew Union College, no. 25, trans. Lenn J. Schramm. Cincinnati, OH: Hebrew Union College Press, 2001. xii + 257 pp. Hardcover, \$39.95.

After Sigmund Freud's study on dreams published in 1952, Oppenheim's in 1956, and Jean Marie Husser's in 1999 (to name a few key representatives), Bar's book is the most comprehensive and up-to-date publication on biblical dreams. It is an outstanding exegetical and theological study with pertinent research behind it that fills the gap in the recent theological literature on the topic. The publication is an excellent inquiry that thoroughly treats the phenomenon of dreams in the Hebrew Bible. Shaul Bar, Associate Professor of Bible in the Bornblum Judaic Studies at the University of Memphis, fittingly analyzes the biblical material on dreams, evaluates and categorizes it, and finally draws well-balanced conclusions.

The author very clearly structures his book into six chapters. In the introduction, he points out that in the Hebrew Bible one finds dreams, which are channels of communication between God and humans, in contrast to the Freudian concept that dreams are manifestations of the subconscious. He also struggles with the insightful question of why God chose to communicate his message through dreams rather than through direct conscious revelation or encounter with the Deity. He claims that dreams are a more safe, refined, elaborated, and sophisticated way of communication because they lead the hearer or reader to think while providing a hidden truth. Thus, an interpretation is needed.

Bar categorizes dreams into two groups, prophetic and symbolic, and differentiates between them. Prophetic dreams are described in chapter 1 and symbolic dreams in chapter 2. Both types come from God (44), but the main, clearly defined difference between them is that God himself does not appear in symbolic dreams (43). Prophetic dreams are characterized by the word of God which is delivered in a clear form and is instantly and fully understood (4). In symbolic dreams, the dreamer has visions in symbols with hidden meaning; the emphasis is on seeing, because “dreamers see symbols but hear nothing” (5); they require interpretation. For biblical authors, it is “the Lord who causes dreams to be dream and interpreters to decipher their meaning” (77). Both types of dreams can also prefigure future events.

In the rest of the book, the author further elaborates on the issue of dreams. In chapter 3 Bar examines the art of interpretation of dreams and discusses and compares the Egyptian, Mesopotamian, and rabbinic approaches to this task. Rabbi Hisda aptly said: “A dream that has not been interpreted is like a letter that has not been read” (6). In the biblical narratives it is clear that the interpretation of dreams comes from God, while in Egypt or Mesopotamia it was a magical art. Chapter 4 deals with the perception of dreams in the prophetic and wisdom literature, where there are three different attitudes towards dreams: associated with false prophets, classification as metaphors for imagery, and viewed positively as legitimate dreams from God such as can be found in Joel or Job (141). In contrast to dreams, vision phenomenon is treated in chapter 5. Bar claims that “the line of demarcation between dreams and visions, or between God’s appearance in a dream and a true waking theophany, is not always clear and distinct.” (7) Finally, in chapter 6, the intent of dream stories is discussed, “what they are meant to teach and why they were included in Scriptures” (182).

There is an important observation made by Bar that dreams occur most often in the book of Genesis and are well structured, organized, and elaborated. On the other hand, there are no dreams reported during the time of the Prophets, even though prophets use the word “dream,” but only to “reject and ridicule dreamers” (6). However, Bar also mentions that prophetic literature contains a phenomenon that he calls “dream visions.” He provides good insight into the etymology of terms such as “dream” (10-13) and “vision” (144).

The author, in dealing with dreams in the book of Daniel, explains the sequence of four empires by identifying them according to the current popular view with the following sequence of the four kingdoms: Babylon, Media, Persia, and Greece (62), thus overlooking the exegetical data of the book itself (which matches perfectly with historical facts), in which Media and Persia are understood as one united kingdom after the fall of Babylon (see Dan 5:28; 6:8, 12, 15; 8:21). Even though our author does not deal with the dreams/visions of Dan 7 and 8, it is significant to observe that in these two chapters both seeing and hearing occur. One might also wish that Bar would explain the difference, if there is any, between “*hāzōn*” and “*mar’eh*” in Dan 8 and 9.

Additionally, it would be useful if the author explained more about the control of the

dreams. This phenomenon is used even today to deceive sincere believers; dreamers claim authority and exercise influence. This biblical insight would help people to better understand how to react to this phenomenon. Especially in view of Joel 2:28-29, questions such as "How does one distinguish a genuine dream coming from the Lord from an ordinary dream of modern origin?" or "How can we know whether the interpretation of a dream is correct?" are perplexing. These issues, of course, go beyond the scope of the present study, but one is curious as to what practical conclusions can be drawn from this momentous academic exercise.

Bar's publication is a superb study and must be taken seriously by every student of the Hebrew Bible wishing to grasp and to become familiar with the phenomenon of dreams.

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Brasher, Brenda E., ed. *Encyclopedia of Fundamentalism*. New York: Routledge, 2001. xviii + 558 pp. Hardcover, \$125.00.

Landes, Richard A., ed. *Encyclopedia of Millennialism and Millennial Movements*. New York: Routledge, 2000. xii + 478 pp. Hardcover, \$125.00.

These two focused reference works are part of the Religion and Society Series under the general editorship of David Levinson, a cultural anthropologist and editor of such works as the *Encyclopedia of World Cultures* and the *Encyclopedia of Cultural Anthropology*. To date there has been at least one volume in the series in addition to the two being reviewed—the *Encyclopedia of African and African American Religions*, edited by Stephen D. Glazier.

Brasher, editor of the work on fundamentalism, is an Assistant Professor of Religion at Mount Union College and is the author of *Godly Women: Fundamentalism and Female Power*. Landes, editor of the millennial volume, is an Associate Professor of Medieval History at Boston University and is the cofounder and director of the Center for Millennial Studies, "an independent organization dedicated to teaching, archiving, and interpreting the manifestations of apocalyptic expectation in and around the year 2000." He is the author of *Relics, Apocalypse, and the Deceits of History: Ademar of Chabannes*.

The two reference works have, to some extent, overlapping topics, since much of fundamentalism is tied to millennialism. On the other hand, their treatments from certain perspectives are quite divergent. For example, Landes's coverage is much more broad than that of Brasher's volume on fundamentalism. The *Encyclopedia of Fundamentalism* has a much stronger Christian orientation than does the *Encyclopedia of Millennialism*, although neither is it exclusively Christian in content. Those coming from a conservative Christian perspective might be tempted to think that that balance reflects the reality of the respective fields, but the recent work of Martin Marty and his colleagues has gone far to demonstrate that fundamentalism is a cross-cultural frame of mind rather than something unique to Christianity. On the positive side, even though the *Encyclopedia of Fundamentalism* did not give as much space to non-Christian fundamentalism as we might expect, the book does provide overview articles on topics such as Islamic, Jewish, and Hindu fundamentalism, though the number of their subtopics is much fewer than for Christian fundamentalism. Of course, part of the editorial function is to select topics for scarce space in a reference work. Thus one can provide a good justification for a Christian emphasis. But while that is true, there is also a sense in which the strong Christian emphasis in the fundamentalism volume seems to be out of step with the generally even-handed breadth of the other volumes in the series.

The *Encyclopedia of Millennialism and Millennial Movements* is historical, cross-cultural, and interdisciplinary, drawing upon the fields of religion, anthropology, history, and political science, among others, in its study of a wide-based variety of millennial movements. The