

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

cast of topics is also extremely broad. A reader can find articles on such topics as the "Year 1000," the "Ghost Dance," "Cargo Cults," the "Branch Davidians," "Islam," and 150 others. The present reviewer was happy to find an insightful article on "Nazism" as a millennial movement, and one on the millennial implications of Marxism.

True to its actual content, the introduction to the *Encyclopedia of Fundamentalism* states that its focus is on Christian Protestantism, even though "some Fundamentalist-like assumptions can be found in most, if not all, religious traditions" (xv). As noted above, that statement seems to be more than a little weak. After all, a non-Christian fundamentalism is in many ways driving the ongoing difficulties in the Middle East on both the Jewish and Islamic sides. Thus while it is certainly a valid editorial choice to somewhat restrict the breadth of a reference work, some readers might wish for a broader treatment.

Within the criteria set forth for the volume, the selections relating to Protestant fundamentalism are helpful. Those selections center around six major categories: the religious context of fundamentalism; major events in the history of fundamentalism; primary beliefs and institutions, major bodies, movements, or churches; political and social perspectives; and individuals who were central to the rise of fundamentalism.

On the level of individual articles in the *Encyclopedia of Fundamentalism*, one wonders at times if the most qualified authors were selected. That question certainly arises in regard to the article on the Millerites, where, even though it is factually correct, it is strange that not one of the major research treatments of Millerism is found in the bibliography.

That weakness, however, is not endemic to the series as a whole. Most of the bibliographies are excellent. And as with most reference works, the good news is that these two volumes generally have insightful introductory essays to a wide variety of topics, as well as helpful bibliographies. Thus, they provide excellent starting places for studying a broad spectrum of issues related to fundamentalism and millennialism.

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Brown, William P., and S. Dean McBride Jr., eds. *God Who Creates: Essays in Honor of W. Sibley Towner*. Grand Rapids: Eerdmans, 2000. xx + 273 pp. Paper, \$24.00.

William P. Brown, Associate Professor of Old Testament at Union Theological Seminary and Presbyterian School of Christian Education (Richmond, VA), and S. Dean McBride Jr., Cyrus H. McCormick Professor of Hebrew and Old Testament at the same institutions, have edited this *Festschrift* in honor of their colleague W. Sibley Towner, Professor of Old Testament, also of the same institutions), who has written significant scholarly essays, curricula, and sermons on creation. The collection of seventeen essays by well-known scholars is divided into four parts: Pentateuch, Psalms and Job, the Prophets, and the NT.

As the editors indicate in the Preface, this volume "identifies a tectonic shift in emphasis that has taken place in the theological study of the Bible over the past several decades. . . . In a nutshell, this change marks nothing short of a paradigm shift from a once exclusive stress upon the mighty intervention of God in history to God's formative and sustaining ways in creation" (xi). Steering away from the half-century-long scholarly consensus in OT studies that creation occupied only a marginal status at best within the purview of biblical theology and was overshadowed by (and a mere foil for) God's mighty acts in salvation history (as per G. Ernest Wright and Gerhard von Rad), this volume moves in the direction of a radically different, recent emphasis (long argued particularly by H. H. Schmid) that regards creation as foundational to all other biblical dimensions of faith. According to the editors, the essays in this volume demonstrate that