new scholarship “to serve a new generation” (v). Under the direction of revision editor Moisés Silva, a now-retired professor of biblical studies at Westmont College and Westminster and Gordon-Conwell Theological Seminaries, the new, revised Encyclopaedia of the Bible presents over more than 7,500 articles dealing with theological and biblical topics written by more than 250 contributors from international, mainly Christian institutions. The five-volume set includes hundreds of brief articles on new topics, newly commissioned in-depth articles, and older articles that have been totally or substantially overhauled to reflect new scholarship. The illustrations are now in full color, and there are ample cross-references within the text of the articles to other topics covered in the encyclopaedia. Bibliographic references are found both throughout the text and at the end of some entries. A comprehensive index is lacking, which is a detriment given the size and scope of the text.

Silva explains that the “new edition seeks to make the material more accessible to a broad readership” (vi). Because of this, foreign script is limited to initial parenthetical information at the beginning of articles, and Goodrick-Kohlenberger numbers are given for readers not proficient in Biblical languages. One confusing aspect of the new edition is authorship; some articles are signed but many are not, and the differences between the older and the revised articles are not readily apparent unless one is very familiar with the original edition. The main biblical edition used in this revised version is the New International (NIV), which is a departure from the first edition, which relied mainly on the King James and Revised Standard (RSV) texts. As the NIV is published by Zondervan, this is not unexpected, but it is a departure from many scholarly works in biblical studies, which tend to favor the RSV or NRSV (New Revised Standard Version).

Unchanged from the earlier edition is the encyclopedia’s focus, which takes a conservative Christian critical and theological position. While authors of articles state their own conclusions, they must be founded on what Merrill C. Tenney, the original editor, calls the “fundamental conviction of the veracity of the biblical record” (x). This can be quite jolting for scholars used to a more theologically balanced critique. For instance, the entry on the Bible describes sacred books of other religions, and then baldly declares that “there are several features that distinguish all these sacred books from the Bible and show the superiority of the latter” (599). Statements like this may be problematic for readers who do not come from a conservative Christian background. Another issue is the authorship of the Pentateuch, particularly Genesis, which is attributed to Moses in the Encyclopaedia, as according to Christian theology, but which is almost universally held to be the product of multiple, non-Mosaic authors by secular biblical scholars.

For Christian families, preachers, students, and scholars of the Bible, the Zondervan Encyclopaedia of the Bible will undoubtedly be an extremely useful resource for Christian theology and biblical interpretation. For others, particularly those of other faiths, the encyclopedia may reflect a particu-