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The application of the Political

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Question Doctrine is at a crucial crossroads as the Supreme Court continues to test new 'War on Terrorism' initiatives. Historically, the political question doctrine has held the courts from resolving constitutional issues that are better left to other departments of government, as a way of maintaining the system of checks and balances. However, the doctrine's many ambiguities have allowed a roughly defined juxtaposition of the branches of government during previous years when the Republic was concerned with both international matters and those within its continental confines. The Political Question Doctrine and the Supreme Court of the United States discusses the gradual changes in the parameters of the doctrine, including its current position dealing with increasingly extraterritorial

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concerns. Nada Mourtada-Sabbah and Bruce E. Cain bring together critical essays that examine the broad issues of judicial involvement in politics and the future of the doctrine. With a wide range of historical and theoretical perspectives, this book will stimulate debate among those interested in political science and legal studies.

Naylor returns to the fictional neighborhood, this time focusing on the men behind the women who inhabited that desolate block of row houses, telling their tragic, sad, funny, and heroic stories.

This book traces the history of the idea

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that the king and later the messiah is Son of God, from its origins in ancient Near Eastern royal ideology to its Christian appropriation in the New Testament. Both highly regarded scholars, Adela Yarbro Collins and John J. Collins argue that Jesus was called "the Son of God" precisely because he was believed to be the messianic king. This belief and tradition, they contend, led to the identification of Jesus as preexistent, personified Wisdom, or a heavenly being in the New Testament canon. However, the titles Jesus is given are historical titles tracing back to Egyptian New Kingdom ideology. Therefore the title "Son of God" is likely solely messianic and not literal. King and Messiah as Son of God is distinctive in its range, spanning both Testaments and informed by ancient Near Eastern

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