

answer such questions. Instead, he claims that God did not manifest his wrath on Israel because the nations watched and God wanted to preserve his reputation. This raises more questions about God and his character. Is God sweeping the dirt under the rug? Has Israel not already shamed God by what they have done? Are not the nations aware of Israel's misdeeds? Would God present such an unbalanced picture about himself? Should we read the OT with cheap grace lenses? Wright acknowledges that what the prophets said about God's name being dishonored in front of the nations, and their mocking of him, is a problem. However, the prophets were part of Israel. The punishment of Israel was a clear demonstration that God is not like other gods who can be manipulated by people. God is in charge.

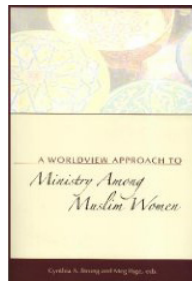
The author expects both Israel and the nations to worship and obey YHWH as a response to his blessings. But Israel's praises for blessing had a missional edge. It is impossible to not see that missional praises imply centrifugal mission. Wright's statement that Israel's mission was only centripetal stands under scrutiny. He prefers to think that the way Israel is supposed to fulfill its duty "remains a mystery" (478). He believes that in the end, the nations will share Israel's identity, while ethnic and geographic boundaries will be removed. The name "Israel" will be redefined and people would belong to YHWH only if they join Israel.

Comparing Israel's mission to the nations with the Church's, Wright concludes that "the centrifugal dynamic of the early Christian missionary movement . . . was indeed something remarkably new in practice if not in concept. . . . It seems to me that there is no clear mandate in God's revelation to Israel over the

centuries for them to undertake 'missions,' in our sense of the word, to the nations" (502, 503). Any centrifugal mission instance in the Old Testament is declared "eschatological." For Wright, Israel was simply supposed to be, not to go anywhere.

In spite of the presuppositions with which Wright approaches the study of mission in the Old Testament, *The mission of God* stands as one of the best and detailed works on the topic. It offers both a synchronic and a diachronic view of the Old Testament. The book might not be an easy read for laypeople, but it is highly recommended for scholars and seminary students, as well as for those who would like to do an in-depth study of mission in the Old Testament. And certainly, field missionaries will discover a way to read and interpret the Bible in order to fully justify their missionary mandate.

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Strong, Cynthia A., and Meg Page, eds. *A worldview approach to ministry among Muslim women*. Pasadena, CA: William Carey Library, 2006. 354 pages. Paperback. \$19.99.

Cynthia Strong is an associate professor of missiology at Simpson University in Redding, California who served as a missionary in Korea and the Philippines. Meg Page served among Muslims in Asia for seventeen years and continues to facilitate women's ministry to Muslims through encouragement, prayer mobilization

and leadership training materials. There are seventeen contributors to this book. A *worldview approach* is divided into four parts. The first part deals with foundational issues of Muslim cultures: it provides anthropological tools useful to understand how a Muslim family is organized and functions, and what role the values of shame and honor play in the Muslim worldview; it also provides the necessary theological background for understanding the following chapters. Jesus Christ is presented as the One to cleanse the shame, to rescue women from the world of magic, and to heal their heart's wounds and scars. His incarnational strategy is offered as a model for those who would like to understand and be effective in ministry to Muslim women. A Christian response is offered to spirit beliefs, incantations, and power words. The three worldviews are then compared: honor/shame, guilt/righteousness, and power/fear, as well as suggestions as to how to respond to dynamic family laws in a Muslim society and culture.

The second part of the book deals with case studies that help us understand the Muslim worldview. The case studies cover eight different Muslim worldview groups, such as educated and less educated Muslim women, urban and sub-urban, from the Arabic peninsula, sub-Saharan Africa, Central Asia, Russia, China, and South Asia. Special case studies deal with Wahhabi, as well as Sufi women. The last case study offers insights into the search for identity of immigrant Muslim women to the West. A special emphasis is laid on how the family, religious, and social structures impact their worldview, and how such a worldview in turn influences evangelism, discipleship, and mission. Cultural and worldview elements are appraised in their

context, such as time, space, relationships, purity, and folk beliefs. Barriers are identified and bridges as well, while strategies, models, and methods that worked are analyzed and recommended. Each case study opens with an introduction to the particular worldview presented.

Part three analyzes strategic issues related to ministry among Muslim women. Issues range from using the Qur'an for apologetics and witness, signs and symbols in the land, how to communicate Christ in the context of persecution, and how to disciple Muslim-background believers and develop leaders among them. A special emphasis is placed on oral communication. Three models of leadership are presented, one for North African Kabyle women in France, the second for women working among lower and middle class women believers in Suriname, while the third model comes from Southeast Asia and is contextualized for the persecuted church.

The last section of the book presents six case studies of Christian women working in different Muslim cultural and social environments and facilitates a worldview transition for the Muslim women they are working with. These are examples of the applied incarnational model.

A worldview approach to ministry among Muslim women is an excellent and balanced introduction to an aspect of ministry that was considered taboo until recently. The worldview approach gives the best view from "under the veil." I recommend the book for both the practitioner and the scholar who wants to deepen their understanding of ministry among Muslim women as well as understand their own cultural and religious barriers.

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