

the Bible, which will come under his surgical knife in a later chapter. Part II studies the testimony of the Qur'an and the Hadith to the authenticity of our Bible, including the passages on tahrif or corruption. The ideas presented are not new, but this is undoubtedly the most complete and meticulous study of the subject to date.

In Part III, Campbell begins by an overview of the "Documentary Hypothesis" of the Pentateuch and of the "Form-Criticism" of the Gospels, theories on which Bucaille had based his rejection of the authenticity of the Bible. He goes to some length to show that if the "scientific results" of these higher critical theories of the Bible are valid, then they apply to the Qur'an as well--with the same results. There follows the most novel and interesting chapter of the whole book. In it Dr. Campbell summarizes approximately the first 170 years of the textual history of the Qur'an in parallel with that of the Bible; the idea is to show that the present text of the Bible is just as, if not more, trustworthy than that of the Qur'an.

Part IV focuses on the "scientific" side of Bucaille's attacks on the Bible. Here is where the groundwork laid in Part I begins to bear fruit. Campbell exposes the fallacies of Bucaille's so-called "scientific" interpretation of the Qur'an, and his dishonesty in his approach to the Bible. This is an excellent section for those interested in the problem of the interpretation of "scripture" in relation to modern science, whether for the Bible or for the Qur'an. Campbell examines a number of passages in both books and cuts through much of the specious arguments that Bucaille has put forward.

In Part V, Campbell examines the Biblical and Qur'anic understandings of how one can recognize an authentic revelation. Then, in Part VI, he applies his findings to the prophetic ministry of Muhammad, and finally to that of Jesus--an excellent presentation of the gospel message. It is here that he exposes the fallacies and dishonesty of Bucaille's argument that the Paraclete passages in John can only apply to Muhammad. There are so many things, which I cannot begin to summarize, which cannot help but cause Muslims to stop and reflect.

Dean S. Gilliland, Editor. The Word Among Us: Contextualizing Theology for Mission Today. Dallas: Word, Inc., 1989. 336 pages.

This is the second major study on contextualization to appear last year. The first, by Hesselgrave and Rommen, was reviewed in the issue before last (V/2) but we did not have enough space to include this one. The two have different emphases and complement each other. This one is a collection of articles written by faculty at the School of World Mission of Fuller Theological Seminary. As an anthology, it lacks the unity of the first, but its strengths tend to make up for the weaknesses of the first, and vice versa.

The book is divided into two parts. Part One contains six chapters dealing with the theological foundations of contextualization. In general, I found it to be the most substantive and interesting of the two (although that evaluation may reflect my personal interests

rather than the value of the chapters of Part Two). The lead chapter, by Gilliland, gives an overview of the idea of "Contextualization as Incarnational Mission." The next two chapters, by Art Glasser and Gilliland again, are substantive studies of contextualization in the Old and New Testaments respectively. These two chapters stand in sharp contrast to the very disappointing chapter on the subject in the book of Hesselgrave and Rommen.

For me, Charles Van Engen's chapter, "The New Covenant: Knowing God in Context," is the most exciting of the book theologically. Van Engen expresses the problem of contextualization as "most fundamentally a problem of knowing God within the limitations of culturally specific human contexts" (p75). He briefly surveys past discussion of the major models that have been proposed for understanding the task of contextualization, then devotes most of the chapter to an exposition of the Biblical theology of the Covenant as a possibly better model. I like his approach of deriving our model from Scripture, and think the basic idea is correct. Nevertheless, more is needed to explain how this model works out in practical terms e.g. in reference to the issues raised by Hesselgrave and Rommen.

The next chapter, "Form and Meaning in the Contextualization of the Gospel" by Paul Hiebert, is also very important theologically. Hiebert studies the way the understanding of the relationship between form and meaning has affected contextualization in the history of missions. He concludes that a "critical realist" approach is needed to avoid the mistakes of the past. This chapter supplies a much needed corrective to some of the simplistic ideas on form and meaning one has seen in the past. Part I concludes with "Contextualizing Communication," by Charles Kraft, which basically summarizes what he has written elsewhere.

Part Two contains eight chapters dealing with ministry applications relative to Bible Translation, communication, leadership concepts, social transformation, contextualization in the US, the problem of nominal Christianity, ethical particularism among the Chinese, and contextualization among Muslims. Finally there is an Appendix by Gilliland that gives a helpful summary of seven major "Contextualization Models." I shall highlight just two of the chapters in Part Two. I found Viggo Sogaard's chapter, "Dimensions of Approach to Contextual Communication," to be refreshingly practical in contrast to some which seemed heavy on the side of abstract theory. You would benefit from reading it.

Dudley Woodberry's chapter, "Contextualization Among Muslims: Reusing Common Pillars," will be of special interest to the readers of SEEDBED. After briefly surveying recent discussion on this subject, Woodberry launches into a fairly detailed study of the early Jewish or Christian sources of the different components of the five pillars of Islam, and compares their function then with that in Islam now. This study is most interesting and the documentation helpful. Woodberry does not try to draw any conclusions as to whether or not Christians may "reuse" the Pillars except to point out that the argument that certain terms and religious forms are the exclusive property of Islam do not have a leg to stand on (e.g. the Malaysian law forbidding Christians from using certain terms they consider Muslim).

He then looks briefly at a recent contextualization effort in an unnamed country in Asia and concludes with a few words of caution as to dangers and pitfalls to avoid.

This book makes a useful contribution to the subject of contextualization, and several chapters are outstanding. To my mind, however, the book of Hesselgrave and Rommen is the better of the two. Their framework for the theological analysis and evaluation of the different approaches is outstanding.

GENERAL INDEX TO VOLS. I - V

Note: Articles are listed alphabetically by full title, followed by author's name; they are also cross-referenced by author and by subject(s). Book reviews, arranged alphabetically by last name of the book's author, are listed separately at the end; they are also cross-referenced by subject in the article index.

- Abraham in the Qur'an: the First Muslim, by M. B., II/3 (87):34-40.
Abstracts: Significant Journal Articles [Ed.] - II/2 (87):29-32;
III/1 (88):11-14; IV/2 (89):27-32; V/3 (90):46-48.
Accounts of Muslims Who Have Become Christians, by E. Hahn, V/4
(90):54-57.
Amnesty [The Great]: A Redemptive Analogy for Presenting the Gospel,
by I. L. I/1 (86):7-11.
Anonymous. - I/3 (86):34-36; II/4 (87):59-62; III/3 (88):45-48; V/3
(90):41-45.
Apologetics--Theology of Religions - I/1 (86):2-7; III/1 (88):11f;
V/3 (90):47; V/4 (90):57-58.
Arab-Islamic Society--Human Rights/Separation of Powers - III/4
(88):50-55.
Arab--Muslim Woman and Power - IV/4 (89):57-64; V/1 (90):1-4
Arab World - II/2 (87):29; III/4 (88):59-60.
Arabic Bible translations - I/4 (86):50-56; II/2 (87):18-23; III/1
(88):8-10; III/4 (88):62-63; V/1 (90):4-10.
Arabic Bible Translations for Muslim Evangelization: A Summary of
Responses, [Ed.] II/2 (87):18-23.
Arabic language - IV/2 (89):31
[The] Arabic Press--translations - III/3 (88):45-48; V/3 (90):41-45
Bahria, F. - III/4 (88):50-52.
Bible translation - IV/2 (89):27f; V/3 (90):46f.
Bible translation into Arabic - I/4 (86):50-56; II/2 (87):18-23; V/1
(90):4-10.
Biography--Missionary - II/2 (87):32 [Samuel Zwemer]; IV/2 (89):32
[George Sale].
Bucaille--Muslim Objections and a Christian Response - IV/1 (89):2-5;
V/4 (90):57-58.
Chapman C. - III/4 (88):56-57; IV/4 (89):50-57.
Chekir, H. - III/4 (88):53-55.
Christ--His Prophethood - I/3 (86):37-41.