

hermeneutically disoriented. The exegetical controls which govern the investigation of any text need to remain intact for the sake of consistency and integrity.

In conclusion, while Doukhan's work has made some significant contributions to the study of Daniel, its greatest weaknesses lie in the realm of clearly stated presuppositions and a well-defined audience. As a result, *Daniel: Vision of the End* will definitely contribute new insights to those whose reading of the book of Daniel resembles that of Doukhan and to those who share his presuppositions. On the other hand, it might add to the mystery and marvel surrounding Daniel for those who do not.

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Gundry, Robert H. *Sōma in Biblical Theology: With Emphasis on Pauline Anthropology*. Grand Rapids, MI: Zondervan Publishing House, 1987 (first published in 1976). 279 pp. Paperback, \$12.95.

Robert Gundry's *Sōma in Biblical Theology* is a sustained attack against the holistic understanding of *sōma*, as set forth primarily by Bultmann in his *Theology of the New Testament*. Gundry notes that Bultmann's holistic definition of *sōma* has been so widely accepted that "virtually all recent handbooks, dictionaries and studies of Pauline theology take it for granted with little or no felt need for argumentative justification" (p. 5).

Gundry's thesis is that a holistic definition of *sōma* cannot be sustained by a careful scrutiny of the biblical material and that a soul and body, inner and outer duality better represents the understanding of the biblical writers. Gundry prefers to speak of duality rather than dualism or dichotomy, since "duality—just because it sounds like a hybrid of 'dual' and 'unity' and poses the possibility of a functional as well as ontological understanding—better expresses Paul's way of thinking" (p. 83). By anthropological duality Gundry does not wish to imply a metaphysical dualism, in which the body is evil, but rather to affirm that man is made up of two substances which belong together though they possess the capability of separation. "Man is body plus soul/spirit, united but divisible" (p. 109). Separability of the corporeal and the incorporeal in man does not suggest any inferiority on the part of the corporeal, because "the true man is the whole man—corporeal and incorporeal together, the incorporeal acting through the corporeal, each equally deficient without the other" (p. 84).

Gundry's unambiguous conclusion is that in this anthropological duality *sōma* always denotes the physical side of man only; it is never used to represent the whole person. For example, Gundry devotes 50 pages to a

thorough treatment of *sōma* in the Pauline writings and concludes that "Paul never uses *sōma* as a technical term for the whole person but always of man's physique" (p. 83), and that the "separability of the inner man from the body comes out unequivocally in 2 Cor 12:2, 3," as well as in other places (p. 146).

Whether or not one agrees with Gundry's conclusions, a reader cannot but be appreciative of his singular contribution, particularly in the final section of the book, in which he valiantly attacks Bultmann and challenges the entire existential interpretation.

There are, however, some weaknesses in Gundry's work. The most serious one is methodological. It is difficult to avoid the impression that Gundry has reached his conclusion before examining the evidence. He sets out to investigate the meaning of *sōma* in biblical and extrabiblical literature; but as early as page 10, after a few introductory remarks, he speaks of "the normal meaning of *sōma*" (this and similar expressions are used repeatedly; see pp. 30, 32, 50, 84, and *passim*). It becomes evident later on that the evidence in some places is made to fit his thesis (see, e.g., his treatment of Rom 12:1 and 1 Cor 5:3-5). His conclusion that the use of *sōma* for the physical body is "consistent and exclusive" (p. 168) poses the issue in the extreme alternative of either/or between *sōma* as the whole person and *sōma* as the physical body alone. That conclusion leads Gundry to overlook some of the nuances of meaning that various contexts suggest. Different overtones in the biblical use of *sōma* indicate that a both/and, rather than an either/or, approach is preferable. Often the use of *sōma* seems to denote the whole person, with an emphasis on the physical side; but Gundry's methodology does not allow for that possibility.

Gundry's book is a well-researched, thoroughly documented work that covers an impressive amount of material. An otherwise excellent contribution to biblical scholarship, however, is limited somewhat by the author's unbending stance on the meaning of *sōma* and an anthropological duality that allows for the separability of the soul from the body, a position that flies in the face of much recent research (see, e.g., George E. Ladd, *A Theology of the New Testament* [Eerdmans, Grand Rapids, MI, 1974], p. 457).

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Hutchison, William R. *Errand to the World: American Protestant Thought and Foreign Missions*. Chicago: University of Chicago Press, 1987. xii + 227 pp. \$24.95.

"Missionaries and their sponsors," writes Harvard's William R. Hutchison, "have on the whole remained shadowy figures in narrations of religious and general history." The reason for their neglect, he postulates,