

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,

is that "their best-known objectives have seemed more than a little embarrassing" (p. 2). The missionaries, while expressing excellent motives, too often have had a demeaning attitude toward both the religions and the cultures of less developed peoples. As a result of these and other complexities they have often been treated distortedly in the form of either hagiography or negative stereotyping, but the general reaction in scholarly circles has been avoidance of the topic.

*Errand to the World* is an admirable attempt to fill a major gap in American religious and intellectual history. It is, as the subtitle suggests, not a history of missions, but a history of Protestant thought as it relates to foreign missions. Hutchison begins by sketching the earlier mission experience of Catholics in Asia and North America and of Protestant missions to the Indians in the colonial period. Subsequent chapters trace the exuberant millennialism of the early national period; the mid-nineteenth-century rejection, and later reassertion of the "civilizing" approach to missions; the early-twentieth-century struggle between liberals and fundamentalists over the nature and purpose of missions; and the challenges to Christian missions from cultural and religious pluralism in the twentieth century.

Building upon the theme of Perry Miller's *Errand into the Wilderness*, Hutchison captures the activist flavor of American mission theory—a theory that developed within the ideological framework of Winthrop's imagery of a city on a hill, a manifest destiny tied to biblical prophecy, and America's redemptive role in world history. That theme puts Hutchison's book in the line of such influential works as Ernest Lee Tuveson's *Redeemer Nation: The Idea of America's Millennial Role*. With such an ideological background in the culture at large, it is little wonder that North American mission theory led to an aggressiveness that put its missionaries at the forefront of the worldwide movement by the beginning of the twentieth century.

Such a millennial burden, of course, was evident in the nation's political and economic theories as well. As a result, it is hardly surprising that missionaries from the United States tended to confound their religious mission with what many of them believed to be a cultural mandate to civilize the world along American lines. Thus the most persistent dilemma of both the missionaries in the field and their theorists at home was whether to "civilize" or merely evangelize. It is that theme—civilization versus evangelization—that runs through the center of Hutchison's treatment of American mission thought. His exposition is informative to misiologists and students of American religious history, but it will also prove to be insightful to those interested in the broader aspects of American cultural development.

It is unfortunate that the bulk of Hutchison's book is devoted to the thought of missionary theorists rather than to the thinking of front-line practitioners. That problem, however, is probably unavoidable, since the back-home theorists are generally the ones with the most time and inclina-

tion to put their thoughts on paper. Future studies might provide an extension of Hutchison's findings by gleaning the thoughts of practicing missionaries from their diaries and correspondence. Such studies, of course, would of necessity be much narrower in geographical and chronological scope than is *Errand's* broad survey.

Thus Hutchison's work might best be seen as a seminal piece that should provide a jumping-off place for several future studies. As such, *Errand to the World* is an introduction to the topic of the history of American missiological theory that awaits fleshing out.

Hutchison's book is lucidly written, as was his *Modernist Impulse in American Protestantism*. Like that previous work, *Errand to the World* is a much-needed contribution to our understanding of a neglected topic. Future work in reconstructing the development of American missions will not be able to avoid the findings of Hutchison's path-breaking work as researchers seek to push back the frontiers of a topic heretofore largely avoided by the scholarly community.

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LaRondelle, Hans K. *Chariots of Salvation*. Hagerstown, MD: Review and Herald Publishing Association, 1987. 192 pp. \$12.95/\$8.95.

*Chariots of Salvation* is a refreshingly new approach to the long-discussed but little-understood question of Armageddon. Today, too many Christians are influenced by the unfortunate misunderstanding of eschatological events propounded by the notes of the New Scofield Reference Bible. Eyes are thereby turned to the present State of Israel, the valley of Megiddo, oil, and the great powers of the East and the West. This, unfortunately, detracts from the central theme of the Bible—the revelation of a God who so loves individuals that He made a plan of salvation to redeem those who were victims of the great controversy between Christ and Satan over the Law of God and who wished to be redeemed.

Hans LaRondelle analyzes “the hermeneutical principles of the New Testament” and applies “them to the ‘holy wars’ in biblical history and prophecy” while concentrating on “the final religious war in Biblical prophecy” (p. 11). The author soundly observes that “any interpretation of ‘Armageddon’ not centered in and determined by the God of Israel and His Messiah, Jesus of Nazareth, turns Bible prophecy into soothsaying” (p. 12).

The book develops its theme thoroughly and well, using the sound principle of allowing the Bible to interpret itself within its own context. The author carefully contrasts the distorted and incorrect interpretation of dispensationalists (such as Scofield, Lindsell, Walvoord, and others, whose writings lead to wrong hopes, expectations, and conclusions because of their “geographic literalism that maintains that physical Jerusalem is still