

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.

Andrews University

GEORGE R. KNIGHT

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

the center of prophetic fulfillment" [p. 27]) with the correct understanding that must be based on "a Christ-centered interpretation of Old Testament promises" (p. 27).

Using the theme of "Holy Wars," the writer traces and interprets the holy wars of scripture and lays a solid base for his interpretation of the last "Holy War"—Armageddon. The interpretation is adequately founded and well done. The reviewer has a problem, however, with the "kings of the east," as presented by LaRondelle. While C. M. Maxwell problematically suggests that "Christ and God the Father" are the "kings from the east" (*God Cares*, vol. 2: *The Message of Revelation for You and Your Family* [Boise, ID: Pacific Press Publishing Association, 1985], p. 443), as LaRondelle observes (p. 119), it is equally problematic to suggest that the angels of heaven are kings. As far as I know, angels have never been called "kings" but are rather "ministering spirits." It would therefore be out of place to interpret the "kings from the east" as angels from heaven.

A preferable way to handle the question would surely be to ask, "Who in heaven are called 'kings'?" While the author makes some reference to this concept (p. 121), he, unfortunately, does not develop it sufficiently. It could be pointed out that Christ is called "King of kings" (Rev 19:16). The kings of this earth have given their allegiance to Satan. Then who are the kings who are still loyal to Christ and are with Him in heaven? The clue is possibly given in Rev 4-5, where the twenty-four elders, who were redeemed from this earth (possibly those Jesus took with Him when He ascended—Eph 4:8), are referred to as "kings and priests" (Rev 5:10). Here we have "kings" with Christ in heaven, and they will come with Him when all heaven returns for the final victory over Satan and his evil forces, and to welcome the redeemed.

With the term "the east," as used in prophecy, established by LaRondelle as "heaven," it can be understood, therefore, that (with the above suggestion) the "kings from the east" might refer to Christ leading the twenty-four elders at the second advent, all surrounded by the holy angels—the ministering spirits, God's army—as they return as a mighty legion for the Battle of Armageddon.

Chariots of Salvation has been long overdue. It is well written and should be read by every student of Bible prophecy.

Loma Linda University
Loma Linda, CA 92350

KENNETH L. VINE

McGrath, Alister E. *The Mystery of the Cross*. Grand Rapids, MI: Zondervan Publishing House, 1988. 192 pp. \$11.95.

Every so often I pick up a book that not only has an impact on my scholarly discipline, but has a profound influence on my life as a whole.