Pauline concept of "the body" and the human involvement in a fallen creation, even if in the book's closing paragraph he makes eloquent use of it. In his incredible discussion of the subject, Beker even says that in Phil 1:10 "Paul appeals for the blameless *state of the body* at the Parousia" (p. 290, italics mine). Paul would never have said that unless it referred to the body of Christ (which Beker discusses in a different chapter).

Beker's failure to pay close attention to the concept of the body in Paul also causes him problems in his exegesis of 1 Cor 15. He charges Paul with circularity in his argument. On the basis of the premise that the resurrection of Christ implies a final resurrection, Paul moves about to argue for the resurrection of Christ and therefore a final resurrection. Thus "what needs to be argued is taken for granted" (p. 168). But what Beker has failed to see is that Paul is arguing for the resurrection "of the dead." He is arguing that it was the dead Jesus (whom the Corinthians cursed, 1 Cor 12:3) who was raised. The Corinthians believed in the resurrection of Christ, but not in the resurrection of the dead. They thought themselves to have experienced resurrection in life, as a docetic understanding of Jesus would allow. Paul insists on the resurrection of the dead and therefore he takes pains to differentiate the *psychikos* from the *pneumatikos* body, a distinction which Beker overlooks but which is essential to Paul's anthropology and soteriology.

Any potential reader of the book must, in fairness, be warned about the book's style. Beker writes in a rather convoluted way. Things that could be said in a direct way are forced into high-sounding phrases, and the basic thesis is argued so many times that one wonders how an editor allowed so much repetition. By the time one finishes reading, one is ready to scream the next time he sees the words "coherent" and "contingent" again.

Still, the book's argument stands as a basic statement that needs to be heard, and one which I had already defended in more modest circumstances.

Saint Mary's College
Notre Dame, IN 46556

HEROLD WEISS

Edwards, Rex D. *A New Frontier—Every Believer a Minister.* Mountain View, Calif.: Pacific Press Publishing Association, 1979. 126 pp. Paperback, $5.95.

The author, a pastor from New Zealand with more than twenty years of ministerial service in Australia, England, and America, as well as experience as a college professor of pastoral ministry, stresses in this volume the importance of active lay involvement in the outreach of the Christian church.

The first chapter, "'I Have Sent Them Into the World'" (pp. 11-24), sets the stage for the rest of the book: lay persons in the church have to be more than spectators. "Not only do the demands of discipleship hit hard at our traditional thinking on this issue," says Edwards, "but the structure of the New Testament church was formed for the equipping of the saints (all of us) for the work of the ministry" (p. 14). Furthermore, "the layman is out on the front lines *away* from the church building, in his home, office, shop, and club. He is there being God's man in the middle of the everyday life. . . . The pastor is in the fighting too, but he concentrates on his function of training and equipping the troops for the battle they fight" (pp. 15-16).

After a reference to Elton Trueblood's preference for abandoning the term "laity" for "ministry of common life," Edwards goes on to point out that "I have not yet abandoned the use of the word layman, for it bespeaks a distinction that we have no other term to convey adequately. But I eagerly hope for a better one, a word that would restore the biblical meaning of the laity and describe the facts, yet rebuke the error. Every believer a 'lay-minister'—this at least stabs at it" (pp. 16-17).

The author moves next into the concept and practice in church history. Chap. 2, "They 'Went Everywhere Preaching,'" provides in its relatively few pages (25-52) a surprisingly comprehensive survey of the role and function of laity and of the laity's missionary outreach during the period following the death of the apostles until the time of Constantine in the early fourth century. The early-church period was one of persecution, and it is Edwards' feeling "that the witness in life and death of unnamed multitudes of lay members contributed as much to the spread of Christianity as the writing and preaching and the valiant martyrdom of their more articulate clerical leaders" (p. 30).

In this chapter the author refers to a number of early sources and it is to his credit that despite the brevity of his discussion, he has endeavored to set each source in its correct historical context. For instance, the reference to clerical leadership made by Ignatius of Antioch is correctly and appropriately related to that second-century Church Father's "concern that the church not be corrupted by heresy" (p. 36). It is amazing how many specialists have overlooked this *practical* setting and background to Ignatian statements, assuming instead (glibly and erroneously) that Ignatius was simply issuing a vigorous call to a high ecclesiology.

This chapter treats also the "laity's rights and duties—liturgical, constitutional, disciplinary, charitable, and evangelical" (p. 39). These were originally rather broad functions as far as lay participation was concerned, but eventually succumbed to a situation in which the clergy more and more controlled and performed the various aspects of ministry.

Chap. 3, "'We are Ambassadors for Christ'" (pp. 53-73), gets to the heart of what ministry is all about. In a word study of *diakonia* and consideration of various NT passages, Edwards points out that in contrast to the frequent assumption of a twofold "ministry of the Word" and "ministration of love," he would, "with some hesitation and with full awareness that the truth here cannot be confined to any set of propositions," offer the following "two counterassumptions or theses: (1) The essential ministry of the church is the ministry of reconciliation. (2) The ministry of reconciliation belongs to all the saints of God both as a privilege and as an obligation" (p. 62).

In the same chapter, the author reviews the "low Protestant view" and "high Catholic view" of ministry. He seeks a "synthesis in the understanding of the [clerical] office as a ministry to ministers" (p. 68).

Chap. 4, "'A Royal Priesthood'" (pp. 74-96) gives attention to the so-called "Reformation doctrine" of "priesthood of all believers." Logically, the views of Martin Luther are treated at some length, but various pre-Reformation examples are also afforded (including brotherhoods "such as the 'Friends of God' and 'Brethren of the Common Life,' consisting of both clergy and laity," advocating "a way of life relatively free from the many abuses of the Middle Ages" [p. 83]). As for Luther himself, Edwards rightly lays stress on the Reformer's statement that 'as priests we are *worthy to appear before God and to pray for others and to teach one another the things of God*" (p. 87).

In the fifth and final chapter, "'Ye Shall Be Witnesses Unto Me'" (pp. 97-117), Edwards highlights the importance of "conversion." He states that "Christian witnessing is not something we *do*; it is something we *are*" (p. 100). Furthermore, "In a life filled with God there is a calm, continuous outflow of witness," and a Christian witness "must be a Christian involved in other people's lives" (pp. 101-102). Indeed, the "primary ministry of the laity must be performed in the world. . . . The loss of this emphasis on the ministry of the laity is one major reason why the attack of the church has been blunted, for the laity is the spearhead of the church in the world" (pp. 104-105).

The overall conceptualization presented in this book is biblical, and the references to church history are used to illustrate the operation (and at times lack of operation) of the basic principles involved. The author's reminder of the church's need to get back to this "new frontier—every believer a minister" deserves to be given serious thought and action.

The book has no index, nor bibliography, but its section of endnotes (pp. 118-126) provides careful documentation and gives evidence of the author's familiarity with basic source materials on the subject. As becomes clear from some references in the Preface and chaps. 1 and 3, the book is

undoubtedly intended primarily as a useful tool for his own Seventh-day Adventist denomination, but I would suggest that it will be helpful as well to anyone, regardless of religious affiliation, who is seriously interested in seeing Christianity make an effective impact in today's world.

Andrews University KENNETH A. STRAND

Finney, Charles G. *Love is Not a Special Way of Feeling*. Minneapolis, Minn.: Bethany House Publishers, 1963. 136 pp. Paperback, $2.50.

Finney, Charles G. *The Promise of the Spirit*. Comp. and ed. by Timothy L. Smith. Minneapolis, Minn.: Bethany House Publishers, 1980. 265 pp. Paperback, $5.95.

Finney, Charles G. *Principles of Victory*. Comp. and ed. by Louis Gilford Parkhurst, Jr. Minneapolis, Minn.: Bethany House Publishers, 1981. 201 pp. Paperback, $4.95.

Recently Bethany House has been reprinting selected writings of Charles G. Finney (1792-1875). This review covers three such publications.

Our differences with nineteenth-century vocabulary may be seen most clearly in *Love is Not a Special Way of Feeling*, which is for the most part a collection of very helpful word studies. The book is an unedited passage selected from Finney's *Lectures on Systematic Theology*, which studies various terms used to describe love and its attributes. That the title is a creation of the publishers becomes apparent as Finney preferred the term benevolence to love. Most of the terms are derived from the KJV. Even though the writing may seem insipid and require careful reading, it is quite rewarding. Finney's conclusion is consistent throughout: it is not enough to feel loving, but one must act in love or else it is not really love.

Before coming to Oberlin College, Finney was an evangelist, and one aspect of evangelism began to weigh heavily on his conscience. He felt that those converted were not being properly trained in the Christian life, but rather were left to fend for themselves. He feared that the long-range effect of such evangelism would cheapen conversion and weaken the effectiveness of revivals. He wanted to emphasize that conversion is not just emotional or intellectual, but must change lives and show the fruits of love. In 1839 Finney published in the *Oberlin Evangelist* a series of articles and letters to his converts stressing this conviction. These are collected and edited in the book *The Promise of the Spirit*, along with two letters from 1840. The introduction by Timothy Smith is very worthwhile, as he perceptively discusses the socio-religious background as well as Finney's personal life and ministry. In the articles we find an excellent cross-section of Finney's theology, including his interest in social issues. Here Finney speaks not