

standing of both Paul's life and theology at several points. If any or all of these were to be regarded as authentic, considerable adjustment would have to be made. By working exclusively out of the uncontested writings, Bornkamm has taken the "safe route." But as is often the case in this approach, he has perhaps left out too much.

In a similar way Bornkamm is overly skeptical of Acts as a source of information on Paul. Time and again with drumming monotony he has occasion to describe Luke's account as something he simply "worked up," or as "absolutely inconceivable" or following a "defective pattern," so that in effect, the "real Paul" is "completely different" (p. xviii) from the man portrayed in the epistles. Bornkamm does not wholly dismiss the material in Acts but rather faithfully wrestles with it, even going so far as to describe the itinerary as "a very valuable source." He explains his regard for Acts in a 15-page introduction entitled, "Paul as Seen in His Letters and in Acts." Here he is certainly justified in his complaint against the uncritical acceptance of tradition and "simplistic conclusions." However, those critical scholars who feel that the evidence points toward a greater reliability of the account in Acts than this book grants will be disappointed and feel that the work is somewhat weakened thereby.

Notwithstanding, *Paul* is well written, well translated, and certainly worthwhile. Those who profited from Bornkamm's earlier *Jesus of Nazareth* and *Early Christian Experience* will find the present work similarly beneficial.

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Brown, Raymond E., Donfried, Karl P., and Reumann, John, eds. *Peter in the New Testament: A Collaborative Assessment by Protestant and Roman Catholic Scholars*. Minneapolis: Augsburg Publishing House; New York: Paulist Press, 1973. ix + 181 pp. Paperback, \$1.95.

Fifth in the series *Lutherans and Catholics in Dialogue*, this volume is a report of a group of theologians appointed by their respective churches to reassess the role of Peter in the NT. Their evaluation was also intended to serve "as background for ecumenical discussions of the role of the papacy in the universal church" (p iii).

The eleven scholars who contributed to this publication—five Lutherans, four Catholics, one United Church of Christ, and one Episcopalian—have been able to phrase the results of their investigation with an eye toward general intelligibility. Their report is written for the parish clergy and knowledgeable laity as well as for other scholars. In addition to the preface and some initial chapters having to do with the origins and presuppositions of the study, the remainder of the book is occupied with Peter's role in the NT writings in a roughly chronological fashion.

The volume assesses every reference to Peter in the NT, with strongest focus on passages that highlight his role in the ministry of Jesus and in the earliest church. Of particular importance, among others, are a few verses in Mt 16 which in recent centuries have become *the* text cited by the Roman Catholic Church as scriptural basis for its doctrine of papal authority.

After examining several possible ways of interpreting these verses, the report concludes its inquiry into the origin of the passage by declaring it most probable that its setting, "in whole or in part, was post-resurrectional." Oscar Cullmann's hypothesis which attributed the statement of Jesus in this case to the Passion story, later placed by Matthew in an earlier setting, has had no following in this Lutheran-Catholic quest.

In attempting to reassess the Petrine material no longer from the aspect of what it came to mean in the later church but from its "historical levels of significance," the report expresses other judgments that constitute major departures from traditional evaluations of Peter. By accepting the attitudes and methods common to contemporary biblical criticism, it denies the historicity of many scenes and sayings recorded in the Gospels as well as in the book of Acts, considering them no longer to be treated as "straight history." Many will question both the propriety and the reliability of this critical approach, underlining its limitations in reaching final theological conclusions.

Skillfully written, the study concludes that though the New Testament does not clearly state that Peter held "special authority" over the other apostles in the early church, the "great Christian fisherman," pastor, martyr, "receiver of special revelation," as well as "weak and sinful man," was "very prominent" among the followers of Jesus. Peter, in sum, represents a "trajectory"—a path through space or time—that in church history has certainly outdistanced those of the other apostles.

Peter in the New Testament provides ample documentation and footnotes—352 in all—and a select bibliography. Carefully worded, it suggests that there exists today a greater doctrinal harmony between the Lutheran and Roman Catholic traditions than had been previously expected. It will also remain, for some time to come, a major tool in many ecumenical dialogues.

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Brunner, Peter. *The Ministry and the Ministry of Women*. Contemporary Theology Series. St. Louis: Concordia Publishing House, 1971. 39 pp. Paperback, \$1.25.

Preus, Jacob A. O. *It Is Written*. Contemporary Theology Series. St. Louis: Concordia Publishing House, 1971. 74 pp. Paperback, \$1.75.

Scaer, David P. *The Apostolic Scriptures*. Contemporary Theology Series. St. Louis: Concordia Publishing House, 1971. 68 pp. Paperback, \$1.75.

Scharlemann, Martin H. *The Ethics of Revolution*. Contemporary Theology Series. St. Louis: Concordia Publishing House, 1971. 56 pp. Paperback, \$1.25.

This series is published by the Lutherans of the Missouri Synod who are presently experiencing a power struggle between conservative and liberal elements. The conservatives are now in power and their influence is reflected in these publications. In the first volume, Brunner argues against ordaining women for the pastoral office since the subordinate relationship of women to men was established at creation and this subordination is not congruous with the nature of the pastoral function. This unnatural union