

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

would bring women into existential conflict with their being. Brunner presents his points clearly and cogently but some would question the very foundation of his thesis, i.e., that creation has placed women under this type of subordination. Others would find it difficult to accept Brunner's interpretation of the Pauline passages which deal with the subordination of women.

Preus, president of the Missouri Synod, sets forth a very inflexible, rigid stance on inspiration. His arguments will seem powerful and irrefutable to those who accept his premises, but those who do not will shake their heads and throw up their hands in despair as they see resurrected a view of the Bible they felt was long buried.

Scaer is in apparent disagreement with Preus on several points. Where the latter closes the door tightly, Scaer leaves open a little crack. He can discuss alternative views. He is even able to speak a favorable word for *Redaktionsgeschichte* and seems to indicate some problems regarding authorship of books. It is this very thing that has led him to develop his "apostolic scripture" concept which he places against inspiration in order to bring in a broader conception of the word of God. Inasmuch as the apostles' authority did not extend over secular matters, the authority of their writings must not be extended beyond their legitimate sphere of authority. The Spirit's inspiration is wide-ranging over the entire activity of the church as manifested in the various gifts of the Spirit mentioned in 1 Cor 12. "Mere possession of the Spirit does not raise a person or his writings to a position of permanent authority in the church" (p. 15). This kind of authority was delegated only to the apostles and their circle from which our NT comes, as is evident from the writings themselves. The approach of Scaer is new and has merit. His arguments for making the apostles successors of the prophets, however, is not compelling and his conclusion that the term "our brother" is a technical term for members of the apostolic circle is questionable.

Scharlemann writes very rigorously and forcefully with lucidity and preciseness in presenting his view that violent revolution is not Christian. He opposes those who promote "revolutionary ecumenism," and considers them irresponsible and basically anti-Christian. The basic assumptions of revolutionaries come from their belief in the perfectibility of man and society and the fulfillment of men arising from an order produced by political and economic justice. The revolutionaries fail to take into serious consideration the evil nature of man. Scharlemann is squarely opposing Moltmann and Alves and their theologies of hope. The only hope he sees is the promise of Christ's coming again and in the meantime in changes wrought through the power of the Gospel and in providing meaning for people. While one can agree with the author in many places, his limiting himself to the situation in North America is too shortsighted. What about South America or Africa? What kind of justification would there be for a Lutheran Reformation or an American Revolution? Did nothing change with the Revolution? Should Christians have stayed clear of any involvement or only of violent involvement? Perhaps Scharlemann would have provided as cogent reasons for a non-revolutionary position here as he has for other things but we would like to have had him deal with these problems too.