

L'ENSEIGNEMENT DE SAINT PIERRE. By G. Thils. (Gabalda, Paris.)
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This is a second edition: the imprimatur is of 1942. It is the latest of the famous series of *Etudes Bibliques* (though of smaller format than the great commentaries) and is a companion volume to M. Amiot's *L'Enseignement de S. Paul*. It does not claim to be a study of the theology of St Peter, but only an outline of his teaching. For this reason, perhaps, the treatment of certain points, e.g., Christ's 'preaching' to the spirits in prison (I Peter 3-19, pp. 47-59), seems a little sketchy and does not rise to the stature of the 'Essays' in Dr Selwyn's Commentary (reviewed elsewhere in this issue), but that learned scholar would, I feel, have been glad had he had the opportunity of seeing this little book. St Peter's teaching on the 'brotherhood', on the organization of the early Church, on the apostolate, and on his own leadership receives, as is to be expected from a Catholic writer, a greater emphasis (pp. 97-122) than in the aforesaid Commentary.

M. Thils begins with a brief study of St Peter in the Gospels and goes on to discuss rapidly the sources of St Peter's teaching (pp. 10-19). None, of course, are completely first-hand—we have the speeches reported by Luke and I Peter written for him by Sylvanus—but the material is undoubtedly petrine. The authenticity of II Peter is left an open question (p. 15), and its evidence is in fact only used in the body of the book as corroborative of teaching found elsewhere. Certain conclusions are given (p. 12) about the connexion of I Peter with other Epistles: that the closest bond is with Romans, while the evidence of connexion with the Pastorals, Ephesians, Hebrews, is inconclusive.

The teaching of St Peter is then given under the following heads: God (the Father, the judge, who in his mercy sent the Saviour), Jesus Lord and Saviour, the Holy Spirit, the Trinity (esp. Acts 2, 32-33 p. 63), the spiritual rebirth of the Christian (I Peter 2, 23), the Christian brotherhood, the Christian virtues, angelology and demonology, and finally the Parousia. There is indeed no important point of St Peter's teaching that is left aside.

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ISAAE. Par G. Billet (*Témoins de Dieu*, 6, Editions du Cerf: 85 frs.).

After the Gospels and Paul one naturally turns to Isaias as the next principal 'witness of God', and this is the design of the valuable series, *Témoins de Dieu*, coming from the French Dominican centre. Père Brillelt, the Superior General of the Oratory, only hesitates to call Isaias the greatest of the witnesses in Israel in view of what the Scriptures themselves say of Moses and Elias—and indeed those were the two who spoke with the Witness, at his transfiguration. But Isaias holds his own among the prophets for the sustained height of his message and for his Christology, unique in the Old Testament. This eminence has often been lost to sight in cloudy discussions about