

Barnabas Lindars*The Gospel of John*

London: Marshall, Morgan and Scott, The New Century Bible Commentary, 1981.

In his commentary on the Gospel of St. John, Barnabas Lindars attempts to interpret the Gospel afresh by employing the form-critical technique. Thus exposing the underlying traditions which John had at his disposal. He also traces the creative use of them in John's theological plan (preface).

The commentary sheds more light on various parts of the Gospel. The author's search for the "disciple whom Jesus loved" is worth pursuing. Also the Thomas pericope in 20:24-29 invites a new look by approaching the episode rather positively: "Being absent when Jesus appeared to the disciples on Easter night. Thomas was virtually in the position of the Christian who has not seen the risen Jesus, and he should not have needed a further appearance in order to come to faith. Obviously John has the reader in mind in making this point. Consequently, he gains the most universal reference by putting the final statement in the form of a beatitude in dedicative style (cf. 13:7). This is the real purpose of the Thomas episode, and indeed of John's presentation of the Resurrection traditions as a whole" (p. 616).

The fourth Gospel which is often described as a spiritual gospel or a gospel of love – of course the other Gospels are no less in these – has been subjected to more searching and deeper studies in modern times. One such study is offered by Barnabas Kindars.

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E. Earle Ellis*The Gospel of Luke*

London: Marshall, Morgan and Scott, New Testament Commentary, 1981.

In the Gospel of Luke, E. Earle Ellis has offered to the students and devotees of St. Luke a commentary that contains the best of modern