

• Book Reviews/Recensions/Buchbesprechungen

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Theologie der lukanischen Schriften **Petr Pokorný**

FRLANT 174. Göttingen: Vandenhoeck & Ruprecht, 1997, 225 pp., DM 48, ISBN 3-525-53861-8 (paper), 3-525-53857-X (cloth)

ZUSAMMENFASSUNG

Pokorný präsentiert nach Hans Conzelmann (1954) die zweite große deutschsprachige Arbeit zur Theologie des Lukasevangeliums und der Apostelgeschichte und wagt dabei zugleich eine Gesamtinterpretation. In vier Abschnitten behandelt er die großen Themen lukanischer Theologie: Ekklesiologie, Eschatologie, Soteriologie/Christologie und Anthropologie. Pokorný erweist Lukas als Theologen eigener Prägung, als einen 'viel tieferen Denker, als man bisher meistens gedacht hat' (S. 59), der einen 'kongruenten theologischen Gesamtplan' (S. 186) verrät. Die überzeugende Interpretation und Betonung gerade der Soteriologie als Zentrum lukanischen Denkens ist besonders beachtenswert: 'Lukas hat ... das Leben Jesu als ganzes soteriologisch gedeutet, und zwar auf eine neue Weise, die auch Nicht-Juden besser verständlich war: Jesus ist der messianische Prophet und der Diener Gottes ... sein Repräsentant unter den Menschen, der die Verlorenen sucht und rettet' (S. 140). An diesem Band wird weitere Forschung zur lukanischen Theologie sowohl zur Orientierung als auch zur Anregung nicht vorbeikommen. Vgl. meine kürzere, deutschsprachige Rezension in *Novum Testamentum* (im Druck).

RÉSUMÉ

Voici l'ouvrage de langue allemande sur la théologie de Luc-Actes qui est le second en importance après celui de Conzelmann (1954), et dans lequel l'auteur s'essaie à une interprétation unifiée. Il aborde quatre thèmes majeurs de la théologie lukanienne: l'ecclésiologie, l'eschatologie, la soteriologie/christologie, et l'anthropologie. Pokorný montre que la théologie lukanienne est d'une facture qui lui est propre et d'une profondeur qui ne lui a pas été reconnue jusque-là (p. 59), et que l'œuvre de Luc révèle tout du long un projet théologique concret (p. 186). L'inter-

prétation convaincante de la soteriologie de Luc et l'accent sur son rôle central dans la pensée du compagnon de Paul méritent une mention particulière: Luc a interprété la vie de Jésus comme ayant tout entière une portée soteriologique, et cela d'une manière nouvelle pour qu'elle soit plus compréhensible par les non Juifs; il dépeint Jésus comme le prophète messianique et le Serviteur du Seigneur, ...le représentant de Dieu parmi les humains, qui cherche et sauve les perdus (p. 140). La recherche sur la théologie de Luc ne pourra désormais pas ignorer cet ouvrage: il déterminera son orientation, ou apportera un stimulant pour aborder de nouvelles pistes.

After the older studies of H. Conzelmann, *Die Mitte der Zeit*, 5 ed., BHTh 17 (Tübingen, 1964; 1954¹) and J.C. O'Neill, *The Theology of Acts in Its Historical Setting*, 2 ed. (London, 1970; 1961¹), the more recent introductions to the theology of the book of Acts by H.C. Kee, *Good News to the Ends of the Earth* (London, 1990) and J. Jervell, *The Theology of the Acts of the Apostles*, NTTh (Cambridge, 1996; cf. the summary in Jervell's new KEK volume on Acts, *Die Apostelgeschichte*, 17 ed., Göttingen: Vandenhoeck & Ruprecht, 1998, pp. 90–105) and the volume on some aspects of Lukan theology by J.A. Fitzmyer, *Luke the Theologian* (New York, Mahwah, 1989), with this book by Petr Pokorný there is again a German-language study of Lukan theology. It covers the theology both of Luke's Gospel and the book of Acts and endeavours to present not individual aspects of Lukan theology but an over-all interpretation of the theology of Luke-Acts. In view of the vast amount of available investigations and their often widely diverging results, there is no doubt that this undertaking by the Professor of New Testament of the Protestant Theological Faculty of the Charles University of Prague is a bold venture and an achievement at the same time, since E. Schweizer once wrote: 'Today the writing of a real theology of Luke is a task which still exceeds the strength of all of us' (*ThRv* 79, 1976, 373).

Following a brief survey of questions of introduction, some considerations on the relationship between witness and theology and the significance of Luke the theologian, in which he mostly agrees with the historical-critical consensus (pp. 11–37), Pokorný examines in four

large sections Lukan *ecclesiology*, *eschatology*, *soteriology-Christology* and *ethics*. Under the heading 'The people of God in Luke-Acts' (pp. 38–85, *ecclesiology*) Pokorny sets out with the problem of Israel and the church, Jesus as the Messiah of Israel, 'The church, the kingdom of God and the hope of Israel' ('The church is a new eschatological creation, different from Israel. She stands at the end of Israel's way and means at the same time its suspension'; 'Aufhebung'; cf. the definition on p. 48) and

The church as a mediator between Israel and humanity'. Next comes Pokorny's exegesis of Luke 2:22–40 with considerations of the significance of the time of Israel in view of the coming of Jesus: 'All, who are like Simeon and Hannah, embody those who wait for the "redemption of Israel"'. As such they are dismissed solemnly and in peace at the arrival of the Messiah. The saying of this dismissal applies also to Israel as the people of God (Luke 16:16). It does not relate to the salvation [Heil] of Israel but to her role in the plans of God. (p. 57)

Can this conclusion be maintained, e.g. in view of Acts 15:13–17? On these suggestions readers should compare the conclusions of J. Jervell in the above mentioned *Theology* (pp. 18–54) and in the commentary (cf. my forthcoming review in *JBL*). They assess the continuous significance of Israel and the church's relation to Israel differently.

Pokorny continues with some preliminary exegetical notes on Luke 15:11–32 (cf. the detailed analysis on pp. 155–76) and argues that the parable is also expressive of Luke's view of the relationship of the church and Israel. The parable is (like all of Luke-Acts) an open ended story, the openness of which demonstrates the intention of the father: The Jews as the older brother always remain children of the heavenly father. His house and his inheritance belong fully to them: 'all that is mine, is yours' (Luke 15:31). It is also 'an effort to shape Christian consciousness in the sense of humility towards the Jews as the older brother' (p. 59). This is followed by an examination of 'The church and the Jewish Bible'. The Scriptures connect the church with Israel. 'According to Luke the history of Jesus is incomprehensible apart from the Scriptures and without the history of Jesus the Scriptures would not be fulfilled', pp. 38f).

Then Pokorny examines the universal commission of the church under the heading 'Overcoming ignorance' (pp. 62f). The point of departure is the history of Israel. 'The history of

the people to whom God revealed himself ... testifies that ignorance can be overcome not through knowledge or understanding ... but through God's forgiveness and repentance – returning to God' (pp. 62f). The most profound rationale of Luke's argument is not to relativise sin through its interpretation as ignorance, but to unmask the ignorance of people who do not follow the will of God as sin, in which they are set against themselves and which is to be compensated for not through knowledge or understanding but through repentance, turning and God's forgiveness (pp. 67f). The Christian proclamation is to lead people to repentance; this is defined as 'returning from their alienation from God' (p. 69). These observations are welcome in view of some suggestions for Lukan anthropology according to which for Luke people do not need salvation but rather correction (e.g. J.-W. Taeger); cf. the extended discussion in my *Luke's Portrait of Gentiles Prior to Their Coming to Faith* (WUNT II 108; Tübingen: Mohr/Siebeck, 1999). However, Pokorny's definition of the nature of this ignorance presents a limited picture: 'Luke rather emphasises the fact that most people do not know the best values of humanity and veil the God-given harmony of the world through their ignorance' (p. 66). Luke's references to open and deliberate human rebellion against God (e.g. Acts 4:25f) and wilful rejection of revelation also need to be taken into account (cf. my 'Die Bedeutung der Propheten und des Prophetenwortes der Vergangenheit für das lukanische Menschenbild', *JETH* 10, 1996, 123–48). As Luke's main theme is salvation, it is not surprising that Luke's view of humanity, its state before God and the nature of sin is not in the foreground of his narratives. However, more than what Pokorny says can be said to illumine the dark background against which God's saving intervention in Jesus Christ is to be understood.

Next the author turns to the church and humanity (the church as the centre of a new humanity), the testimony and the realisation of salvation and 'Baptism and the holy Spirit' (Lukan pneumatology, pp. 71–75). On this section one may compare the major recent studies of Lukan pneumatology: J.M. Penny, *The Missionary Emphasis of Lukan Pneumatology*, Journal of Pentecostal Theology Supplement Series 12 (Sheffield: SAP, 1997); M. Turner, *Power From on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*, Journal of Pentecostal Theology Supplement Series 9 (Sheffield: SAP, 1996); M. Wenk, *The Holy Spirit and the Ethical/Religious Life of the People of God in Luke-Acts*

(Diss. London [LBC], 1998) and C. Keener, *The Spirit in the Gospels and Acts* (Peabody: Hendrickson, 1997). Further topics of this section are the nature of the witnesses (pp. 75–78), the Lord's supper (celebrated as an act of remembrance, as an anticipation of eschatological salvation, as a 'remembrance of the future', p. 78), exegesis of Luke 24:13–35 ('a masterly interpretation of the Easter proclamation', pp. 79–83) and observations on Acts 27 (claiming: 'the journey itself becomes a picture of the way of the individual Christian and of the church', p. 84).

The second section, devoted to *eschatology*, which was at one point the storm-centre of discussion of Lukan theology, examines 'Salvation and the time' (pp. 86–109). Under the heading 'The word of God and history' Pokorny discusses Conzelmann's concept of Lukan theology. While noting that Conzelmann's concept was widely criticised, Pokorny claims that some of his redaction-critical observations are irreversible and assents: 'Conzelmann characterised Luke's theological achievement as a redaction of older material based on a new comprehension and assessment of time' (p. 87). Detailed interaction with the critics of Conzelmann's suggestions is lacking (cf. e.g. W. W. Gasque, 'A Fruitful Field: Recent Study of the Acts of the Apostles', *Interpretation* 42, 1988, 117–31). Next Pokorny turns to the providence of God (pp. 91–93, an area about which more could be said; cf. J. Squires in Marshall/Peterson, see below, pp. 19–39!) and skilfully defends the endeavour of Luke's historiography against some of Luke's older critics:

Luke the theologian cannot be separated from Luke the historian *sui generis*. Because for a long time scholars have not recognised the nature of Luke's work as witness or have not analysed the implications of the concept of witness, they charged Luke with the objectivising of the kerygma, and Luke's historical interest has been called an *opus alienum* and a false support of the faith. (p. 89)

The purpose of Luke's history is to demonstrate the binding nature of the 'Mitte der Zeit' in all regards.

Further subjects are what Pokorny calls 'Verdoppelte Eschatologie' (doubled eschatology), that is the tension between the fulfilled and still unfulfilled Christian expectation of the future (in contrast to Judaism) and its Lukan solution (namely the 'Christologising' of eschatology', pp. 97–101), 'The role of the church in the history of salvation', the personal hope of

Christians at death, the meaning of Luke's expression 'to the ends of the earth' in Acts 1:8 (cf. J.M. Scott, 'Luke's Geographical Horizon', *AICS II*, 483–544) and a section on 'Salvation and the world', which focuses on the wide implications of salvation. For Luke, the kingdom of God is more than the church, it is the restoration of the universe (Acts 3:21) and the realisation of the longing for the true God (Acts 17:22bff), a longing suppressed by sin and degenerated into curiosity (p. 109). The understanding of Acts 17:22 as indicating the Gentiles' longing for the true God and several other references to the Areopagus speech are dependent on the 'interpretive tradition' of M. Dibelius. Others, e.g. B. Gärtner, C. Hemer and H. Külling, rightly saw in these verses an indication of the Gentiles' superstition and spiritual blindness. Their observations should be compared before far-reaching conclusions are drawn. At other junctures Pokorny interacts critically with this German tradition of interpreting the speech.

The third and, rightly so, longest section is devoted to *Christology* and *soteriology* (pp. 110–76). Consideration of Luke's christological titles from the perspective of 'Luke between tradition and new interpretation' and a survey of Luke's emphasis on Jesus the saviour and salvation (pp. 118–20) is followed by treatment of Luke's notions of sin and repentance, which form the backdrop to salvation. The sinner is dependent upon divine forgiveness to alter his state. Sin consists of tragic ignorance and alienation ('Entfremdung'). Pokorny notes the difference regarding this point between Paul and Luke. However, the impression that Luke wants to excuse man through his understanding of sin is not true to fact. Sin has fatal consequences and leads to death. From death and meaninglessness the whole life of Jesus, including his death, is the only salvation. For Luke, the death of Jesus is the event which demonstrates the depth of human alienation from God (Luke 23:4f; Acts 13:27f). Ignorance is combined with real perversity ('Verkehrtheit'). The nature and extent of this alienation becomes also evident from the fact that it cannot be repaired through understanding and knowledge but through repentance and turning. The metaphor of turning from darkness to light and from the power of Satan to God emphasises the range of such turning. Acts 15 illustrates Luke's understanding of the priority of the grace and compassion of God (prior to and more important than human repentance) in the salvation of sinners (pp. 123–25). This view

of sin Pokorny finds illustrated in an exemplary fashion in Luke 18:9–14:

The contrast between the piety of the Law [of the Pharisee] ... as alienation and the awareness of total dependence on the grace of God [displayed by the publican] as a way of passing through God's judgement and to new life, embodies the essence of the notion of sin. This is typical for Luke, proves him a truly significant Early Christian theologian and distinguishes him from the theology of Hellenistic Judaism. The question is not mere purification of man, as J.W. Taeger has summarised Lukan soteriology, but true redemption and salvation. If it is still to be called purification, it is a purification so deep and thorough-going that it is salvation and deliverance in its full sense. (p. 127)

Pokorny's conclusions are a much needed correction to the often repeated claim of a merely ethical-moral Lukan understanding of sin, which was first suggested by Conzelmann, whose assessment of this (and other aspects!) of Lukan theology was far too much influenced by a one-sided comparison with Paul, and the Paul of a certain understanding (cf. my detailed presentation and criticism in *Luke's Portrait*). Pokorny's analysis fits far better with the solution provided for sinners in and through God's saving intervention.

The following examination of God's salvation in Luke-Acts, the main theme of Luke's writings (cf. I.H. Marshall, *Luke: Historian and Theologian*, 3 ed.; Exeter: Paternoster, 1988; 1970¹, pp. 77–215), is the acme of Pokorny's study. He begins with 'God as father of all people', including evaluation of the Areopagus speech (Acts 17:22–31; pp. 128–36). In view of the setting and over-all content of the speech, other references (e.g. Acts 4:24f) and God's special relationship with Israel displayed throughout Luke-Acts (and rightly emphasised by Jervell, see above), God as the *creator* of all people would probably be more Lukan than 'father'. Acts 17:27 expresses the openness of human existence, which, however, remains unfulfilled due to sin, so that man is dependent on God's initiative in seeking him out. Despite all their relationship with God, humans are called into the judgement of God, where Jesus is the key figure. The speech corrects pagan notions:

The father of all people and the unconscious origin and direction of their restlessness and searching is therefore not

Zeus or fate, but the God who raised Jesus Christ from the dead. The God who will judge the world through Jesus is near to humans. He is not separated from their lives by a holy domain, through ethnic or geographical boundaries, he is not far from each one of us (17:27). (p. 135)

Jesus is the saviour because in his whole history and in his coming he represents God's visitation, that is God the father and creator of all people. Wherever Jesus is proclaimed, God is not far.

Next Pokorny defines the work of Jesus with reference to Luke 19:10 as 'The Saviour who seeks the lost'. Luke describes Jesus as a powerful proclaimer of God's salvation, as the one who represents the salvation of God in all of his life and who is the judge of the world in the name of God (p. 131). Through his proclamation and the realisation ('Vergegenwärtigung') of the kingdom of God Jesus brought salvation also to the sinners and made their repentance and turning possible. According to Pokorny, as has often been claimed, the salvific significance of the death of Jesus is diminished in Luke (p. 131). However, this is by no means a deficit:

While Paul began with and tied his theology to the formulas of the substitutionary death of Jesus, Luke interpreted *the life of Jesus as a whole soteriologically*. He did so in a new way which was also easier to understand for non-Jews: Jesus is the Messianic prophet and servant of God ... God's representative among people, who seeks and saves those who are lost. (p. 140)

For this new interpretation by Luke, Pokorny can adduce persuasive reasons. The presentation of 'the saving significance of the history ("Geschichte") of Jesus' follows this insight. Pokorny identifies the following tendencies in Luke's soteriology: 1. Emphasis on the initiative of God as the compassionate Father. The stress moves from the substitutionary sacrifice of the Son to the forgiveness of the Father: 'Luke expresses the saving significance of Jesus not only through the central role which he plays, but also by moving the stress from the 'substitution-Christology' in favour of an impressive portrait of God as the compassionate and gracious Lord' (p. 142). 2. The saving significance of the death of Jesus is extended to his whole life. His whole life is the visitation of God, the aim of which is the salvation of the people alienated from God. 3. Another characteristic of Lukan soteriology is general, comprehensive expressions for this salvation,

which also replace the traditional expressions for substitution (p. 146f). These three tendencies derive from the transition of the Christian movement into the Gentile world, where the Jewish belief in God and Messianic concepts were unknown and where sacrifice had a different meaning. In this situation Luke set out to present the history of Jesus as the visitation of God (cf. Luke 1:68,78; 19:44; Acts 15:14).

Pokorny discusses the passion of Jesus in this light ('If therefore the death of Jesus as such has only indirect saving significance, this still does not mean that a soteriology tied to Jesus cannot be found in Luke's writings', p. 151). The passion narrative as a whole shows Jesus' solidarity with sinners which reaches even into death; it is a profound consequence of Jesus' ministry of seeking and saving and proof that God's visitation in this world is an expression of God's grace' (p. 144). While for Mark and Paul the life of Jesus is a pre-history to his death which procures salvation, *for Luke the death of Jesus is the solemn and corroborating conclusion to his life which procures salvation as a whole* (p. 149). Yet, this is not a *theologia gloriae*: the suffering of Jesus is not eliminated, it is not concentrated in his death: because his whole life is the salvation of the lost, his suffering in this ministry extends over his whole life and begins with his birth on the margin of society. Easter was the vindication of Jesus and the ratification of this proclamation of the kingdom. For Luke, *redemption is to be understood mainly as the revelation of the grace of God through Jesus Christ*. These considerations are followed by Pokorny's, by and large, convincing effort to find through detailed exegesis Luke's soteriology, even his whole theological intention, gathered like rays of light in a lens, in the parable of the prodigal son (Luke 15:11-32; pp. 155-76).

The last section, 'Man as an active agent' (pp. 177-95) examines Luke's *ethics*. Pokorny sets out by showing that for Luke the world has to be changed and corrected through word and service ('Service and the salvation of the lost ... was the behaviour of the Lord of the church, it is also the foundation of Christian ethical orientation', p. 181) and how this was possible within the structures of the Roman empire. Luke works with the model of eschatological equalisation (Luke 1:53; 6:20b,24a; 13:30; etc.). The settlement of the differences between poor and rich, the powerful and the weak is the determining factor in the theory and practice of Lukan ethics. Social contradictions and conflicts will not pass the judgement of God. The kingdom of God entails their

removal. This becomes evident in Luke's portrait of the community of goods of the early Christian community of Jerusalem (cf. the different studies of B. Capper, e.g. *AICS IV*, pp. 323-56 and in Marshall/Peterson, see below, pp. 499-518). With this portrait Luke shapes a model 'of social relationships, whose imitation and propagation belongs for Luke to the authentic Christian witness' (p. 184). Here the 'ideal human response to God's visitation in Jesus Christ is to be found' (p. 190). It is questionable to me that Luke's note of the 'level place' as the location of the Sermon on the Plain (Luke 6:17) points to this 'levelling' equalisation and compensation. Bibliography and index of references conclude this well-produced volume (pp. 196-225).

Through well-done comparisons with Paul and Mark (presupposed as a Lukan source) Pokorny proves Luke to be a theologian of a high rank and with a distinctive character of his own. Luke is a 'much deeper thinker, than he has hitherto been mostly considered' (p. 59), and a theologian who betrays a 'congruent and unified theological concept' (p. 186). Repeatedly Pokorny also interacts with the modern charges of anti-Judaism levelled against Luke and shows persuasively that the respective passages are to be understood differently.

Throughout this volume Pokorny engages with an impressive cross-section of the veritable flood of studies of Lukan theology of the last few decades. In view of this vast amount nobody should denounce omissions. Two further references should suffice. Pokorny's interaction with the monographs of H.D. Buckwalter, *The Character and Purpose of Luke's Christology* (MSSNTS 89; Cambridge, 1995; cf. my review in *EQ* 70, 1998, 268-70) and P. Doble, *The Paradox of Salvation: Luke's Theology of the Cross* (MSSNTS 87; Cambridge, 1994) would have been interesting, especially since Doble appraises the significance of the *death* of Jesus much higher than Pokorny (and the scholarly consensus). Pokorny and Doble each emphasise different aspects of the salvific role of the *life* of Jesus. Both Pokorny's welcome stress on the whole life of Jesus as a visitation of God the Saviour and Doble's fresh and by and large convincing appraisal of the saving significance of the death of Jesus need to be taken into account in further discussion of Lukan Christology and soteriology.

Does Pokorny's volume constitute E. Schweizer's 'real theology of Luke' (see above)? Or does it rather or perhaps still belong to 'the preliminary studies which

supplement each other and need complement ... on the way to a new, complete picture of Lukan theology' (W. Wiefel, *ThLZ* 114, 1989, 273)? The answer to these questions depends on how compelling one considers Pokorny's analysis and on how one assesses themes of Lukan theology which Pokorny treats less extensively, e.g. pneumatology, the providence and plan of God, appropriation of salvation. However, perhaps with the exception of pneumatology, Pokorny's valuation and emphasis correspond to that of Luke and his intentions. Pokorny's emphasis on and interpretation of soteriology (with the above proviso) as the centre of Lukan theology (so already, I.H. Marshall, see above) and the amalgamation of soteriology with other theological themes earn undiminished recognition. Further research on Lukan theology and on New Testament theology cannot afford to miss this volume for orientation and also for stimulation.

On the themes of Lukan theology treated by Pokorny and other themes one will compare with great gain the contributions (from an evangelical perspective) of the recent collection of essays *Witness to the Gospel: The Theology of Acts*, ed. I.H. Marshall, D. Peterson (Grand Rapids, Cambridge, U.K.: Eerdmans, 1998); for methodological considerations compare mainly Marshall's introductory essay 'How does one write on the Theology of Acts', pp. 3–16.

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***Im Anfang war Johannes:
Datierung und Theologie des vierten
Evangeliums***

Klaus Berger

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ZUSAMMENFASSUNG

Im vorliegenden Band datiert Berger das Johannesevangelium in die Jahre 67–70 n. Chr. Neben vielen, teils sowohl neuen wie auch kursorischen Perspektiven zu den Einleitungsfragen (z.B. Andreas als der Lieblingsjünger), untersucht Berger verschiedene theologische Themen des JohEv und vertritt durchweg ein hohes Alter der johanneischen Traditionen und die Unabhängigkeit von den in der Regel

spät datierten synoptischen Evangelien. Berger sieht eine 'ökumenische Komplementarität' anstelle von literarischer Abhängigkeit. Leider ist das Buch hastig und teilweise auch polemisch geschrieben (weniger wäre mehr!) und verliert dadurch an Überzeugungskraft. Insgesamt eine interessante Ergänzung zu J.A.T. Robinson (Johannes - Das Evangelium der Ursprünge: Aktualisierte Ausgabe herausgegeben von H.-J. Schulz, TVG Bibelwissenschaftliche Monographien 4; Wuppertal: R. Brockhaus, 1999), aber gewiß kein Ersatz! Vgl. die Besprechung von A. Baum in Bibel und Gemeinde 98, 1998, 315–317.

RÉSUMÉ

Berger défend une datation haute pour l'Évangile de Jean, dans les années 67 à 70. Il apporte de nombreuses perspectives sur les questions d'introduction, parmi lesquelles certaines sont nouvelles, d'autres curieuses (p. ex. André est considéré comme le « disciple que Jésus aimait »). Il étudie aussi divers thèmes théologiques, toujours en défendant l'ancienneté de la tradition johannique et son indépendance par rapport aux évangiles synoptiques, auxquels il attribue généralement une date tardive. Berger affirme une complémentarité œcuménique entre le quatrième évangile et les synoptiques, plutôt qu'une dépendance littéraire. Malheureusement, le livre a été écrit à la hâte, et en partie de façon polémique: il en perd en force de persuasion. Il vient comme un complément utile à l'ouvrage de J.A.T. Robinson (John), sans le remplacer.

In his *Einleitung in das Neue Testament* W.G. Kümmel writes on the date of John's Gospel: 'Die Annahme ist darum heute fast Allgemeingut, daß das Johannesevangelium etwa im letzten Jahrzehnt des 1. Jahrhunderts geschrieben worden ist' (21 ed.; Berlin: EVA, 1989, p. 211). Rare for issues of dating, this *Allgemeingut* is shared by conservative and liberal scholars alike, as J.A.T. Robinson observed in his magisterial study *Wann entstand das Neue Testament?* (Wuppertal: R. Brockhaus; Paderborn: Bonifatius, 1986, 265):

daß die Gelehrten ...hinsichtlich der Datierung der johanneischen Literatur zu einer bemerkenswerten Übereinstimmung gelangen, die fast jede sonstige Verschiedenheit übersteigt. Diejenigen, die der Überzeugung sind, daß alle fünf Bücher – Offenbarung, Evangelium und die drei Briefe von einem einzigen Verfasser stammen – und dieser Mann ist