

OLEGS ANDREJEVS

# Apocalypticism in the Synoptic Sayings Source

*Wissenschaftliche Untersuchungen  
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**Mohr Siebeck**

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Olegs Andrejevs

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A Reassessment of Q's Stratigraphy

Mohr Siebeck

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## Preface

Writing this book has been an immensely satisfying and joyful journey. It represents the hopefully more mature fruit of my thinking about Q and its composition several years following the completion of my dissertation in 2013. It is not a rewrite or revision of the dissertation but a totally new composition that develops some of the ideas first articulated in that work. A good portion of the time following the dissertation was spent elaborating the stratigraphic analysis that underlies the current project. My concern has been to advance and sharpen the diachronic study of Q, pointing up its advantages over the synchronic approach and its contribution to the study of formative Jewish Christianity. As the book's title indicates, the principal objective of the study is to highlight the presence of the apocalyptic worldview in all of Q's compositional stages.

Easily the most challenging aspect of this process was the inevitable necessity to take some time away from my family – Stella, Josie, Natasha, Mary, and Steve. To them this work is therefore dedicated first and foremost. Without their love and support I simply could not have done it! I am also grateful to my past teachers and present colleagues, especially Professors Wendy J. Cotter, Robert A. Di Vito, Jim Lochtefeld, and Rom Mazcka. Toward the end of this journey, at Mohr Siebeck I have had the pleasure of having the transition of my manuscript from its acceptance to its print-ready form overseen by a phenomenal team who have expertly guided me through every step of the process: Katharina Gutekunst, Elena Müller, Tobias Stäbler, and Rebekka Zech. Mr. Wesley Dingman has kindly rectified some nagging issues in preparing the final PDF file. Of course, I take full responsibility for any errors that remain.

Finally, I would like to thank Professor Jörg Frey and the board of editors for accepting this work for publication.



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## List of Abbreviations

AASF	Annales Academiae Scientiarum Fennicae
AB	Anchor Bible
ABD	Anchor Bible Dictionary
ABRL	Anchor Bible Reference Library
<i>AcOr</i>	<i>Acta Orientalia</i>
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AnBib	Analecta Biblica
ANTC	Abingdon New Testament Commentaries
BBB	Bonner Biblische Beiträge
BeO	Biblica et Orientalia
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
<i>Bib</i>	<i>Biblica</i>
<i>BJRL</i>	<i>Bulletin of the John Rylands University Library of Manchester</i>
BNTC	Black's New Testament Commentary
<i>BR</i>	<i>Biblical Research</i>
<i>BSR</i>	<i>Bulletin for the Study of Religion</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
BTS	Biblical Tools and Studies
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
<i>CBR</i>	<i>Currents in Biblical Research</i>
CC	Concordia Commentary
<i>CEQ</i>	<i>The Critical Edition of Q: Synopsis Including the Gospels of Matthew and Luke, Mark and Thomas with English, German, and French Translations of Q and Thomas</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
DJD	Discoveries in the Judean Desert
<i>DSD</i>	<i>Dead Sea Discoveries</i>
ECC	Eerdmans Critical Commentary
<i>EstBib</i>	<i>Estudios Biblicos</i>
<i>ETL</i>	<i>Ephemerides Theologicae Lovanienses</i>
<i>EvT</i>	<i>Evangelische Theologie</i>
<i>ExpT</i>	<i>The Expository Times</i>
FB	Forschung zur Bibel
FFRS	Foundations and Facets Reference Series
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
<i>GTJ</i>	<i>Grace Theological Journal</i>
HNT	Handbuch zum Neuen Testament
<i>HR</i>	<i>History of Religions</i>
HTCNT	Herder's Theological Commentary on the New Testament

<i>HTR</i>	<i>Harvard Theological Review</i>
HTS	Harvard Theological Studies
<i>IBS</i>	<i>Irish Biblical Studies</i>
ICC	The International Critical Commentary
<i>IQP</i>	<i>The International Q Project</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
JCTCRS	Jewish and Christian Texts in Contexts and Related Studies
<i>JECH</i>	<i>Journal of Early Christian History</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JR</i>	<i>Journal of Religion</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism</i>
JSJSup	Journal for the Study of Judaism Supplement Series
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
JTC	Journal for Theology and the Church
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>LingBibl</i>	<i>Linguistica Biblica</i>
LNTS	Library of New Testament Studies
LSTS	Library of Second Temple Studies
LUA	Lunds Universitets Arsskrift
MTS	Marburger theologische Studien
MThA	Münsteraner theologische Abhandlungen
NA	Neutestamentliche Arbeiten
NHS	Nag Hammadi Studies
NHMS	Nag Hammadi and Manichaean Studies
NIBC	The New International Biblical Commentary
NIGTC	The New International Greek Testament Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Novum Testamentum Supplements
NTL	The New Testament Library
NTR	New Testament Readings
<i>NTS</i>	<i>New Testament Studies</i>
NTTS	New Testament Tools and Studies
OTL	The Old Testament Library
PBM	Paternoster Biblical Monographs
PFES	Publications of the Finnish Exegetical Society
<i>RB</i>	<i>Revue biblique</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
SAC	Studies in Antiquity and Christianity
SBL	Studies in Biblical Literature
SBLECL	Society of Biblical Literature: Early Christianity and its Literature
SBLEJL	Society of Biblical Literature: Early Judaism and its Literature
SBLMS	Society of Biblical Literature Monograph Series
SBLSBS	Society of Biblical Literature: Sources for Biblical Study
SBLSP	Society of Biblical Literature Seminar Papers
SNTSMS	Society for New Testament Studies Monograph Series

ScrHier	Scripta Hierosolymitana
SPhiloA	Studia Philonica Annual
STDJ	Studies on the Texts of the Desert of Judah
StJ	Studia Judaica
SVTP	Studia in Veteris Testamenti Pseudepigrapha
<i>SVTQ</i>	<i>St. Vladimir's Theological Quarterly</i>
TAZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TDNT	Theological Dictionary of the New Testament
TENT	Texts and Editions for New Testament Study
<i>TJT</i>	<i>Toronto Journal of Theology</i>
<i>TS</i>	<i>Theological Studies</i>
<i>TTZ</i>	<i>Trierer theologische Zeitschrift</i>
UNDCSJCA	University of Notre Dame Center for the Study of Judaism and Christianity in Antiquity
VCSup	Vigiliae Christianae Supplement Series
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum Supplement Series
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZDMG</i>	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>
<i>ZKT</i>	<i>Zeitschrift für katholische Theologie</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>





## Chapter One

# Prolegomena

### 1. Introduction: Recent Methodological Questions in Q Studies

A survey of the current trends in New Testament and Q studies reveals a somewhat uncertain environment. While the Two-Document Hypothesis (hereafter, 2DH) continues to hold its own, occasional skepticism with regard to Q's existence has by no means dissipated.<sup>1</sup> Within the ranks of those scholars who work with or trend toward the 2DH, the written character of Q is not universally accepted.<sup>2</sup> Among those who accept the premise of a written Q, there remain

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<sup>1</sup> For recent arguments against the 2DH, see, e.g., Mark S. Goodacre, *The Case Against Q: Studies in Markan Priority and the Synoptic Problem* (Harrisburg, PA: Trinity Press International, 2002); Francis Watson, *Gospel Writing: A Canonical Perspective* (Grand Rapids, MI: Eerdmans, 2013). For responses to these scholars, see, e.g., Paul Foster, "Is It Possible to Dispense with Q?" *NovT* 45 (2003): 313–37; John S. Kloppenborg, "On Dispensing with Q? Goodacre on the Relation of Luke to Matthew," *NTS* 49 (2003): 210–36; Christopher M. Tuckett, "Watson, Q and L/M," in *Gospel Interpretation and the Q-Hypothesis* (ed. Mogens Müller and Heike Omerzu; LNTS 573; London: T&T Clark, 2018), 115–38 (for Watson's rejoinder, see "Seven Theses on the Synoptic Problem, in Disagreement with Christopher Tuckett," in *Idem*, 139–47). For classic comprehensive cases in support of the 2DH, see Joseph A. Fitzmyer, "The Priority of Mark and the 'Q' Source in Luke," in *Jesus and Man's Hope* (ed. Donald G. Miller; Pittsburgh, PA: Pittsburgh Theological Seminary, 1970), 131–70; W. D. Davies and Dale C. Allison, *The Gospel According to Saint Matthew* (ICC 26; 3 vols.; Edinburgh: T&T Clark, 1988–97), 1.115–21; John S. Kloppenborg Verbin, *Excavating Q: The History and Setting of the Sayings Gospel* (Minneapolis, MN: Fortress Press, 2000), 11–54. For recent investigations demonstrating the viability of the 2DH, see Robert A. Derrenbacher, *Ancient Compositional Practices and the Synoptic Problem* (BETL 186; Leuven: Leuven University Press, 2005); Alan Kirk, *Q in Matthew: Ancient Media, Memory, and Early Scribal Transmission of the Jesus Tradition* (LNTS 564; London: T&T Clark, 2016). For additional recent statements by Q scholars, see Simon J. Joseph, *The Nonviolent Messiah: Jesus, Q, and the Enochic Tradition* (Minneapolis, MN: Fortress Press, 2014), 8–10; Giovanni B. Bazzana, *Kingdom of Bureaucracy: The Political Ideology of Village Scribes in the Sayings Gospel Q* (BETL 274; Leuven: Peeters, 2015), 2–3. While a close discussion of the synoptic problem lies outside the scope of this monograph, it is perhaps worth emphasizing that the solutions of Goodacre and Watson are equally, if not more so, hypothetical than the 2DH.

<sup>2</sup> E.g., Terence C. Mournet, *Oral Tradition and Literary Dependency: Variability and Stability in the Synoptic Tradition and Q* (WUNT 2/195; Tübingen: Mohr Siebeck, 2005); Armin D. Baum, *Der mündliche Faktor und seine Bedeutung für die synoptische Frage* (TAZ 49; Tübingen: Francke, 2008); James D. G. Dunn, *The Oral Gospel Tradition* (Grand Rapids, MI: Eerdmans, 2013). For responses to the arguments made by these and other scholars, see John

important disagreements regarding the attainability of Q's word-level reconstruction.<sup>3</sup> Additionally, questions about the provenance of portions of two second-century documents, the *Didache* and the pseudepigraphal *Gospel of Thomas*, continue to affect the study of Q's sources and redaction. If the Q parallels contained in those documents derive from the canonical gospels – as some scholars have argued – then such parallels obviously have no bearing on Q's compositional history. If, however, certain sayings or combinations of sayings reach the *Didache* and *Thomas* via autonomous channels apart from the canonical gospels and can be shown to not depend on Q, then the hypothesis of a *Vorlage* shared by the parallels in question and Q becomes logical. It is not difficult to see how these matters are critical to the study of Q's stratigraphy. After all, one of its fundamental tasks is to identify possible modifications of traditional material, thereby acquiring a better understanding of the document's redactional interests.

This chapter will discuss two of the aforementioned issues. While we presuppose the validity of the 2DH and Q's written character, in what follows we shall engage the feasibility of Q's reconstruction and the attainability of the document's wording. The former has recently been dismissed by a number of scholars who have pointed out the inferiority of the reconstructed Mark<sup>4</sup> to the canonical version of the gospel, while Q's wording has come under renewed scrutiny. This will be followed by arguments in support of the autonomy of *Did.* 1:3b–2:1 and portions of the *Gospel of Thomas*, both contested subjects in recent academic discussion. Some of the observations included in the treatment of these matters will cover familiar terrain. However, their configuration is designed to highlight the problematic nature of a number of current claims and to lay the methodological foundation for the present investigation as well as for a fresh treatment of the Sayings Source and related documents.<sup>5</sup>

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S. Kloppenborg, "Variation and Reproduction of the Double Tradition and an Oral Q?" *ETL* 83 (2007): 53–80; Alan Kirk, "Orality, Writing, and Phantom Sources: Appeals to Ancient Media in Some Recent Challenges to the Two Document Hypothesis," *NTS* 58 (2011): 1–22; Idem, *Q in Matthew*, 151–66, 220–24, 293–97; Sarah E. Rollens, *Framing Social Criticism in the Jesus Movement: The Ideological Project in the Sayings Gospel Q* (WUNT 2/374; Tübingen: Mohr Siebeck, 2014), 81–90. See also the earlier discussion in, e.g., Joseph A. Fitzmyer, *The Gospel According to Luke* (AB 28 and 28A; 2 vols.; New York, NY: Doubleday, 1981–85), 75–81; John S. Kloppenborg, *Formation of Q: Trajectories in Ancient Wisdom Collections* (SAC; Philadelphia, PA: Fortress Press, 1987), 42–51; Davies and Allison, *Matthew*, 1.116; H. T. Fleddermann, *Q: A Reconstruction and Commentary* (BTS 1; Leuven: Peeters, 2005), 41–68. Based on the case made collectively by the above scholars, it will be a presupposition of this study that Q was a written document.

<sup>3</sup> E.g., Dieter T. Roth, *The Parables in Q* (LNTS 582; London: T&T Clark, 2018), 30–44. See the discussion below in this chapter.

<sup>4</sup> Viz., Mark's gospel as reconstructed from its reception by Matthew and Luke.

<sup>5</sup> It is necessary also to address the frequent identification of Q as a gospel. Frans Neirynck ("Q: From Source to Gospel," *ETL* 71 [1995]: 421) notes that "the use of the term originated in the SBL Q Seminar and was strongly promoted by its presidents, James M. Robinson and John

## 2. The Study of Q as a Reconstructed Text

It is one thing to assert, based on the synoptic evidence, that Q was a written document with a single recension of the finished text.<sup>6</sup> It is another matter to

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S. Kloppenborg.” For the rationale, see, e.g., John S. Kloppenborg, “Introduction,” in *The Shape of Q: Signal Essays on the Sayings Gospel* (ed. Idem; Minneapolis, MN: Fortress Press, 1994), 1 n. 1. I am sympathetic with Neirynek’s view (“Q: From Source to Gospel,” 429): it is “an advantage of the full designation ‘(Synoptic) Sayings Source Q’ that it reminds us of the fact that we have no direct access to the text of Q: it remains a hypothetical source text that we are to reconstruct from Matthew and Luke.” Furthermore, there is “a difference between recognizing that the sayings of Jesus contain the gospel and designating the Sayings collection as a Gospel.” Edwin K. Broadhead, “On the (Mis)Definition of Q,” *JSNT* 68 (1999): 9.

<sup>6</sup> The alternative premise – of two separate recensions (Q<sup>Matt</sup> and Q<sup>Lk</sup>) – is quite venerable. E.g., Rudolph Bultmann, *The History of the Synoptic Tradition* (New York, NY: Harper & Row, 1963), 328 (originally published in 1921). In modern research it has continued to be accepted, with a varying degree of certainty, by a number of New Testament and Q scholars, e.g.: I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (NIGTC; Grand Rapids, MI: Eerdmans, 1978), 30–1; Davies and Allison, *Matthew*, 1.121; Migaku Sato, *Q und Prophetie: Studien zur Gattungs- und Traditionsgeschichte der Quelle Q* (WUNT 2/29; Tübingen: Mohr Siebeck, 1988), 18–19; Hans Dieter Betz, *The Sermon on the Mount* (Hermeneia; Minneapolis, MN: Fortress Press, 1995), 7–9; Ulrich Luz, *Matthew 8–20* (Hermeneia; Minneapolis, MN: Fortress Press, 2001); Idem, *Matthew 21–28* (Hermeneia; Minneapolis, MN: Fortress Press, 2005); Idem, “Matthew and Q,” in *Studies in Matthew* (Grand Rapids, MI: Eerdmans, 2005), 39–53; Idem, *Matthew 1–7* (Hermeneia; Minneapolis, MN: Fortress Press, 2007); Idem, “Looking at Q through the Eyes of Matthew,” in *New Studies in the Synoptic Problem. Oxford Conference, April 2008: Essays in Honour of Christopher M. Tuckett* (ed. Paul Foster, Andrew Gregory, John S. Kloppenborg, Joseph Verheyden; BETL 239; Leuven: Leuven University Press, 2011), 571–89; John T. Carroll, *Luke: A Commentary* (NTL; Louisville, KY: Westminster John Knox Press, 2012), 8; Rollens, *Framing Social Criticism*, 86 n. 10; Bazzana, *Kingdom of Bureaucracy*, 4–5; John S. Kloppenborg, “A ‘Parting of the Ways’ in Q?” in *Q in Context I: The Separation between the Just and the Unjust in Early Judaism and in the Sayings Source* (ed. Markus Tiwald; BBB 172; Göttingen: Vandenhoeck & Ruprecht, 2015), 123. Kloppenborg (*ibid*) has recently stated: “In what follows I will assume the still-dominant view of Q that it is a document that came to Matthew and Luke in approximately the same form. I say ‘approximately,’ because we must allow for some variation at least in wording of Q and perhaps even expansions – the kind of elaboration that Ulrich Luz and his students have proposed.” In my view, the drawbacks of this hypothesis significantly outweigh its potential benefits. Kloppenborg (*Excavating Q*, 109) and Bazzana (*Kingdom of Bureaucracy*, 4–5) appeal to the diversity of the NT manuscripts and their circulation patterns, but this is an argument from analogy rather than a demonstration. The only way of demonstrating the existence of such recensions would be by showing (preferably on multiple occasions) that Matthew’s or Luke’s *Sondergut* text adjacent to or interpolated in a Q block of material is traditional, coheres with the content of that Q block and of the Q document, and is unlikely to have been omitted by the other evangelist. This is virtually impossible to demonstrate conclusively, and so the hypothesis enters the realm of speculation (e.g., Fitzmyer, *Luke*, 80) where “in every case, there are other possible explanations” (Luz, “Looking at Q,” 579). Further red flags lurk in the occasional connection between the multiple recension hypothesis and the sub-literary (*Kleinliteratur*) view of Q (e.g., *ibid*, 578, 584). Thus, Luz (*Matthew 1–7*, 19) and Sato (*Q und Prophetie*, 72–77) envision Q as

produce a reliable reconstruction of that text. The point of departure rests with Matthew's and Luke's redaction of Mark: Luke preserves the Markan order with only minor exceptions. The implications of this naturally carry over to the reconstruction of Q's sequence.<sup>7</sup> Based on the conclusions reached by Heinrich Julius Holtzmann in 1863,<sup>8</sup> confirmed by Burnett Hillman Streeter and George DeWitt Castor in the first half of the twentieth century,<sup>9</sup> and reaffirmed by the

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a notebook to which new sheets could be added at any time. Some such approach to Q has formed the dominant paradigm in 2DH based synoptic studies until only recently. See the survey of scholarship in Alan Kirk, *The Composition of the Sayings Source: Genre, Synchrony, and Wisdom Redaction in Q* (NovTSup 91; Leiden: Brill, 1998), 2–64. As the discussion in chapters three and five of this study will suggest (in continuity with Kirk's view), the *Kleinliteratur* paradigm constitutes a mischaracterization of Q. This still leaves the option of Q receiving further editing from its own tradents, which essentially amounts to an additional layer of redaction (e.g., one would have to envision a Q<sup>4</sup> stratum in Kloppenborg's stratigraphy). The outline and profile of such a redaction (or, in the case of Q<sup>Matt</sup> and Q<sup>Lk</sup>, redactions) remains to be demonstrated, however. Meanwhile, the document's eventual disappearance and complete lack of attestation in the Church Fathers suggests caution in imagining any kind of significant textual proliferation. Could multiple autonomous copies of Q go from being in possession by and being normative for some of the early Christianity's most prominent communities to vanishing not only from existence but also from subsequent memory? It seems that the possibility of a single circulating copy at least deserves further consideration. Finally, Neirynek's objection remains pertinent: "the need for positing an intermediate stage ... is it not a logical consequence of their too restrictive notion of Matthean and Lukan redaction?" Frans Neirynek, "Q<sup>Mt</sup> and Q<sup>Lk</sup> and the Reconstruction of Q," *ETL* 66 (1990): 390. In other words, Q's putative textual fluidity has much to do with a restriction of Matthean and/or Lukan redactional freedom and derives logically from a view of Matthew and/or Luke as conservative traditionalists. Syreeni's observations, made with regard to the thesis of a Q<sup>Matt</sup>, offer an alternative: "Instead of such a literary evolution, it would be quite natural to reckon with oral usage and application of Q sayings and sequences in Matthew's community. Oral variants and new combinations of various Q passages, as well as combinations of Q and special material, were to be expected if Q was used for purposes of community teaching and paraenesis. Also, ecclesiastical material which was affected or even inspired by Q sayings was likely to emerge. Some literary reworking may have been made ... what I doubt, however, is the existence of a massively expanded Q<sup>Mt</sup> edition." Kari Syreeni, *The Making of the Sermon on the Mount: A Procedural Analysis of Matthew's Redactional Activity* (AASF 44; Helsinki: Suomalainen Tiedekatemia, 1987), 161. Because the existence of scribes other than the gospel's author in Matthew's community has not been demonstrated, I hesitate to imagine a literary reworking of Q by that community prior to the gospel's composition (a similar situation obtains on the Lukan side). With this minor adjustment, Syreeni's statement describes the optimal alternative to the multiple recension hypothesis.

<sup>7</sup> It should be noted, however, that although Matthew's approach to Q (when reconstructed based on its Lukan sequence) can be described as liberal, Matthew's "appropriative movement through Q is consistently forward," indicating memory competence and "cognitive operations that follow the schematic, organizational lines" of the source. Kirk, *Q in Matthew*, 166.

<sup>8</sup> Heinrich Julius Holtzmann, *Die synoptischen Evangelien: Ihr Ursprung und geschichtlicher Charakter* (Leipzig: Wilhelm Engelmann, 1886), 142–43.

<sup>9</sup> Burnett Hillman Streeter, "On the Original Order of Q," in *Oxford Studies in the Synoptic Problem* (ed. William Sanday; Oxford: At the Clarendon Press, 1911), 141–64; George DeWitt

ensuing Q scholarship as well as a number of Matthean and Lukan scholars,<sup>10</sup> today it is possible to assert with “a near unanimity that Luke best preserved the sequence of Q sayings.”<sup>11</sup>

Q attained what currently remains its definitive reconstruction by the end of the twentieth century, in the form of *The Critical Edition of Q* (hereafter, *CEQ*).<sup>12</sup> To call the *CEQ* “definitive”, of course, is to neither imply its infallibility nor to expect it to produce the final say on the matter.<sup>13</sup> As noted by James M. Robinson in the introduction to the *CEQ*, it was a product “of a team of scholars who have been working together since 1985 as the International Q Project” (hereafter, *IQP*).<sup>14</sup> The text and sequence of Q published in the *CEQ*

Castor, *Matthew's Sayings of Jesus: The Non-Marcian Common Source of Matthew and Luke* (Ph.D. diss., University of Chicago, 1918), 120–39.

<sup>10</sup> E.g., T. W. Manson, *The Sayings of Jesus as recorded in the Gospels according to St. Matthew and St. Luke arranged with introduction and commentary* (London: SCM Press, 1949; reprint 1971), 39–148; James M. Robinson, “The Sermon on the Mount / Plain: Work Sheets for the Reconstruction of Q,” *SBLSP* 22 (1983): 451–54; Arland D. Jacobson, *The First Gospel: An Introduction to Q* (FFRS; Sonoma, CA: Polebridge Press, 1992), 45; Dale C. Allison, *The Jesus Tradition in Q* (Harrisburg, PA: Trinity Press International, 1997), 2 n. 6; François Bovon, *Luke 1: A Commentary on the Gospel of Luke 1:1–9:50* (Hermeneia; Minneapolis, MN: Fortress Press, 2002), 6–8; Kirk, *Q in Matthew*, 163–66.

<sup>11</sup> Kloppenborg Verbin, *Excavating Q*, 88. Noting that “most recent reconstructions of Q include both (a) the double tradition and (b) items triply attested where the degree of agreement against Mark is substantial and where the agreements are not likely to be merely coincidental,” Kloppenborg (*ibid.*, 92) uses these criteria to assign the following texts to Q (by Lukan versification): Q 3:7b–9, 16b–17; 4:1–13; 6:20b–23, 27–33, 35c, 36–37b, 38c, 39–49; 7:1b–2, 6b–10, 18–19, 22–23, 24–28, 31–35; 9:57–60; 10:2–16, 21–22, 23b–24; 11:2–4, 9–13, 14–20, 23, 24–26, 29–35, 39–44, 46–52; 12:2–12, 22b–31, 33–34, 39–40, 42b–46, 51–53, 54b–56, 58–59; 13:18–19, 20–21, 24, 26–27, 28–30, 34–35; 14:11/18:14; 14:16–24, 26–27, 34–35; 15:4–7; 16:13, 16, 17, 18; 17:1b–2, 3b–4, 6b, 23–24, 26–27, 30, 33, 34–35, 37b; 19:12–13, 15b–26; 22:28b–30. Kloppenborg also assigns to Q some *Sondergut* materials which involve a different set of methodological considerations. See the discussion in chapter four.

<sup>12</sup> James M. Robinson, Paul Hoffmann, and John S. Kloppenborg, eds., *The Critical Edition of Q: Synopsis including the Gospels of Matthew and Luke, Mark and Thomas with English, German, and French Translations of Q and Thomas* (Hermeneia Supplement Series; Minneapolis, MN: Fortress Press, 2000).

<sup>13</sup> It may suffice here to quote the editors. James M. Robinson, “History of Q Research,” in *The Critical Edition of Q*, lxxi: “It is not to be assumed that the present critical text is a last word.” John S. Kloppenborg, “The Use of the Synoptics or Q in *Did.* 1:3b–2:1,” in *Matthew and the Didache: Two Documents from the Same Jewish-Christian Milieu?* (ed. Huub van de Sandt; Minneapolis, MN: Fortress Press, 2005), 115: “While the *Critical Edition* should hardly be taken as the definitive reconstruction of Q, it does provide a benchmark and a useful point of reference.”

<sup>14</sup> Robinson, “History of Q Research,” xix. For a survey of *IQP*'s methodology and results as assessed at the time of the *CEQ*'s publication, see Christoph Heil, “Die Q-Rekonstruktion des Internationalen Q-Projekts: Einführung in Methodik und Resultate,” *NovT* 43 (2001): 128–43. For *IQP* work sessions, see James M. Robinson, “The International Q Project Work Session 17 November 1989,” *JBL* 109 (1990): 499–501; Idem, “The International Q Project Work

therefore represent a consensus among a group of scholars reflecting the pre-suppositions held by those scholars at a particular juncture in the history of Q's research.<sup>15</sup> That it is only a necessary first step and demands continued reevaluation becomes evident from the fact that some of the *IQP* members whose preferences were occasionally not reflected in the *CEQ* proceeded to release their own alternative reconstructions of Q either shortly before or after the *CEQ*'s seminal publication.<sup>16</sup> Indeed the present study also makes several emendations of both the *CEQ*'s reconstruction of the document's sequence and of its wording. Overall, however, it is clear that the *CEQ* will continue to provide the baseline for compositional studies of Q for years to come.

The availability of the reconstructed text enables the literary analysis of Q. A number of scholars, however, have recently expressed doubts regarding the attainability of not only Q's wording but, in fact, of the document's full extent. Cyril S. Rodd has declared it "sheer conjecture" to imagine "that the passages which are common to Matthew and Luke comprise this Q document in its entirety."<sup>17</sup> Joseph Allen Weaks has similarly called the text of Q "speculative," claiming that to rely on it as though it were "an extant gospel text" is "simply not possible."<sup>18</sup> Both scholars have tied the bulk of their objections to the observation (called a "thought experiment" by Dieter T. Roth)<sup>19</sup> that the text of Mark's gospel cannot be accurately reconstructed from its Matthean and Lukan reception. While this argument has already been engaged by some scholars,<sup>20</sup> the deficiency of its logic appears to not have been sufficiently exposed, as Roth's renewed deployment of it in 2018 demonstrates – in a Q monograph.<sup>21</sup> It is therefore important to allow the reader to assess the difficulties

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Session 16 November 1990," *JBL* 110 (1991): 494–98; Idem, "The International Q Project Work Sessions 12–14 July, 22 November 1991," *JBL* 111 (1992): 500–08; Idem, "The International Q Project Work Sessions 31 July–2 August, 20 November 1992," *JBL* 112 (1993): 500–06; Idem, "The International Q Project Work Sessions 6–8 August, 18–19 November 1993," *JBL* 113 (1994): 495–99; Idem, "The International Q Project Work Sessions 23–27 May, 22–26 August, 17–18 November 1994," *JBL* 114 (1995): 475–85; Idem, "The International Q Project Editorial Board Meetings 1–10 June, 16 November 1995, 16–23 August, 22 November 1996, Work Sessions 17 November 1995, 23 November 1996," *JBL* 116 (1997): 521–25.

<sup>15</sup> The full list of the *IQP*'s members may be found in *The Critical Edition*, xvii.

<sup>16</sup> Kirk, *Composition*, 152–403; Fleddermann, *Commentary*, 874–913.

<sup>17</sup> Cyril S. Rodd, "The End of the Theology of Q?" *ExpT* 113 (2001): 12; Idem, "The Theology of Q Yet Again: A Reply to the Responses of Christopher Tuckett and Paul Foster," *ExpT* 114 (2002), 80–85.

<sup>18</sup> Joseph Allen Weaks, "Mark without Mark: Problematizing the Reliability of a Reconstructed Text of Q" (Ph.D. diss., Brite Divinity School, 2010), 344–45.

<sup>19</sup> Roth, *Parables*, 36.

<sup>20</sup> E.g., Christopher M. Tuckett, "The Search for a Theology of Q: A Dead End?" *ExpT* 113 (2002): 291–94; Paul Foster, "In Defense of the Study of Q," *ExpT* 113 (2002): 295–300.

<sup>21</sup> Roth, *Parables*, 36–37. It should be noted, of course, that Roth does not wish to completely dismiss the accessibility of Q's text. His intention is to argue that "scholarship should be rather more skeptical about the wording of Q" (*ibid.*, 39).

compromising the case that Rodd, Weaks, and Roth have found rather persuasive. Three observations stand to be made in this regard.

First of all, because it is a sayings collection, Q does not lend itself to the same type of editorial abridgements as Mark. The two documents are very different. Not nearly enough attention is given to this by Rodd, Weaks, and Roth, all of whom hang their case to some degree on the fragmentary product that is the reconstructed Mark, as though Q similarly contains a plot or even a remotely compatible story to saying ratio. The abridgement of Markan pericopes by Luke and Matthew reflects editorial strategies appropriate to rewriting a biography, viz., a document exhibiting a large concentration of narrative material.<sup>22</sup> The Markan *words* of Jesus are omitted at a vastly different rate, with the majority of those words preserved by both Matthew and Luke with minimal rephrasing,<sup>23</sup>

<sup>22</sup> Rodd ("The End of the Theology of Q?" 6) notes that "almost always each pericope in [the reconstructed] 'Mark' will be shorter than in the canonical gospel," citing as examples the abridgements of Mk 2:1–12 (= Matt 9:1–8 // Lk 5:17–26) and Mk 12:1–12 (= Matt 21:33–46 // Lk 20:9–19). However, the healing of a man with the palsy (Mk 2:1–12) is a good example of a story whose narrative details welcome abridgements, while the *words* of Jesus (Mk 2:5b, 8b–11) – notably including the key statements in Mk 2:5b, 10 – are preserved correctly by both Matthew and Luke (Matt 9:2c, 4b–6 // Lk 5:20b, 22b–24). As for the parable of the wicked tenants (Mk 12:1–12), this can be reliably reconstructed from its Matthew/Luke reproduction, missing only minor details. The omitted details scarcely seem to affect the interpretation of the source text, viz., the intention of the parable as it was deployed in Mark's gospel.

<sup>23</sup> Mk 1:41, 44 (= Matt 8:3–4 // Lk 5:13–14); Mk 2:5, 8–11 (= Matt 9:2, 4–6 // Lk 5:20, 22–24); Mk 2:14 (= Matt 9:9 // Lk 5:27); Mk 2:17 (= Matt 9:12–13 // Lk 5:31–32); Mk 2:19–22 (= Matt 9:15–17 // Lk 5:34–38); Mk 2:25–28 (= Matt 12:3–4, 8 // Lk 6:3–5); Mk 3:4–5 (= Matt 12:12–13 // Lk 6:9–10); Mk 3:35 (= Matt 12:50 // Lk 8:21); Mk 4:2–9 (= Matt 13:3–9 // Lk 8:5–8); Mk 4:11–12 (= Matt 13:11, 13 // Lk 8:10); Mk 4:14–20 (= Matt 13:18–23 // Lk 8:11–15); Mk 4:21–22 (= Matt/Q 5:15; Matt/Q 10:26 // Lk 8:16–17); Mk 4:24c (= Matt/Q 7:2 // Lk/Q 6:38); Mk 4:25 (= Matt 13:12 // Lk 8:18); Mk 4:40 (= Matt 8:26 // Lk 8:25); Mk 5:34 (= Matt 9:22 // Lk 8:48); Mk 5:39 (= Matt 9:23–24 // Lk 8:52); Mk 6:4bc (= Matt 13:57 // Lk 4:24); Mk 6:37 (= Matt 14:16 // Lk 9:13); Mk 8:27, 29 (= Matt 16:13, 15 // Lk 9:18, 20); Mk 8:34–36 (= Matt 16:24–26 // Lk 9:23–25); Mk 9:1 (= Matt 16:28 // Lk 9:27); Mk 9:19 (= Matt 17:17 // Lk 9:41); Mk 9:31 (= Matt 17:22–23 // Lk 9:44); Mk 9:35 (= Matt 23:11 // Lk 22:26); Mk 9:37 (= Matt 18:5 // Lk 9:48); Mk 9:40 (= Matt/Q 12:30 // Lk 9:50); Mk 10:14–15 (= Matt 18:3; 19:14 // Lk 18:16–17); Mk 10:18–19, 21, 23, 25, 27, 29–30 (= Matt 19:17–19, 21, 23–24, 26, 29 // Lk 18:19–20, 22, 24–25, 27, 29–30); Mk 10:33–34 (= Matt 20:18–19 // Lk 18:31–33); Mk 10:42–45 (= Matt 20:25–28 // Lk 22:25–27); Mk 10:51 (= Matt 20:32 // Lk 18:41); Mk 11:2–3 (= Matt 21:2–3 // Lk 19:30–31); Mk 11:17 (= Matt 21:13 // Lk 19:46); Mk 11:29–30, 33 (= Matt 21:24–25, 27 // Lk 20:3–4, 8); Mk 12:1–10 (= Matt 21:33–42 // Lk 20:9–17); Mk 12:15d–17 (= Matt 22:19–21 // Lk 20:24–25); Mk 12:25–27 (= Matt 22:30–32 // Lk 20:34–38); Mk 12:30–31 (= Matt 22:37–39 // Lk 10:27); Mk 12:35–37 (= Matt 22:41–45 // Lk 20:41–44); Mk 13:2 (= Matt 24:2 // Lk 21:6); Mk 13:5–13 (Matt 24:4–13 // Lk 21:8–19); Mk 13:14c, 17, 19 (= Matt 24:16, 19, 21 // Lk 21:21, 23); Mk 13:24–31 (= Matt 24:29–35 // Lk 21:25–33); Mk 14:13–14 (= Matt 26:18 // Lk 22:10–11); Mk 14:18, 20–21 (= Matt 26:21, 23–24 // Lk 22:21–22); Mk 14:22–25 (= Matt 26:26–29 // Lk 22:16–20); Mk 14:30 (= Matt 26:34 // Lk 22:34); Mk 14:36 (= Matt 26:39 // Lk 22:42); Mk 14:37–38 (= Matt 26:40–41 // Lk 22:46); Mk 14:48–49a (= Matt 26:55 // Lk 22:52–53a); Mk 14:62 (= Matt 26:64 // Lk 22:69–70); Mk 15:2 (= Matt 27:11 // Lk 23:3).



and the non-Q related omissions limited to: (a) statements forming an integral part of a narrative;<sup>24</sup> (b) statements, commands, and questions that are redundant;<sup>25</sup> (c) statements that cast a potentially negative light on Jesus' family<sup>26</sup> or disciples,<sup>27</sup> both established Markan themes;<sup>28</sup> (d) statements that are potentially problematic theologically;<sup>29</sup> (e) statements falling under none of the above categories that are abridged, expanded, or reworked by one of the evangelists;<sup>30</sup> (f) statements occurring in pericopes that have been eliminated completely by Matthew or Luke.<sup>31</sup> Of these six categories, the first three are unlikely to have been present in Q due to its lack of a plot, relative scarcity of stories, and absence of any interest in Jesus' family or disciples. The remaining three categories include only a few sayings outside of the Great Omission (more on that below). Consequently, it appears that Matthew and Luke, already eliminating a minor percentage of the Markan Jesus' words that lack Q parallels, had no clear reason to omit even that much from Q.

Secondly, on a number of occasions one or both evangelists preserve doublets of the Markan sayings of Jesus which on the 2DH are assigned to Q.<sup>32</sup> This development is surprising in Luke's case, since his tendency to avoid doublets is well known.<sup>33</sup> What is really decisive, however, is that in instances

<sup>24</sup> Mk 1:25; 1:38; 4:35; 5:9, 19; 5:30; 5:41; 12:43 (omitted by Matthew); Mk 10:36; 14:32, 34, 41–42 (omitted by Luke); Mk 11:14 (either omitted or reworked in Lk 13:6–9); Mk 4:39; 5:8; 6:31; 6:38; 9:16, 21, 25; 9:33; 9:39c; 10:49; 12:34 (omitted or reworked by both Matthew and Luke).

<sup>25</sup> Mk 4:24bd; 12:38, 40 (omitted by Matthew); Mk 3:34; 8:37; 9:41; 12:11; 12:15b; 12:24; 13:18, 20, 23 (omitted by Luke); Mk 14:49b (reworked in Lk 22:53b); Mk 9:49; 10:24; 12:29 (omitted by both Matthew and Luke).

<sup>26</sup> Mk 3:33–34; Mk 6:4de (omitted by Luke).

<sup>27</sup> Mk 4:13 (omitted by Matthew and Luke); Mk 8:33; 10:38–40 (omitted by Luke); Mk 14:27–28 (reworked in Lk 22:31–32).

<sup>28</sup> E.g., Joel Marcus, *Mark* (AB 27 and 27A; 2 vols.; New York, NY and New Haven, CT: Doubleday and Yale, 2000–2009), 279–80, 310–11, 378–80, 509–15, 653, 677–81, 999–1000.

<sup>29</sup> Mk 9:39 (omitted by Matthew and Luke); Mk 9:43–48 (omitted by Luke); Mk 15:34 (reworked in Lk 23:46).

<sup>30</sup> Mk 1:15 (reworked and expanded in Lk 4:16–21); Mk 5:36 (abridged in Matt 9:23–26); Mk 13:14ab (reworked in Lk 21:20); Mk 14:6–9 (reworked in Lk 7:36–50); Mk 14:13–15 (abridged in Matt 26:18).

<sup>31</sup> Mk 4:26–29; 9:9–13 (omitted by Luke); everything that belongs to Mk 6:45–8:26 (the Great Omission of the Markan material by Luke).

<sup>32</sup> Mk 4:21 (= Lk 8:16; Lk/Q 11:33); Mk 4:22 (= Lk 8:17; Lk/Q 12:2); Mk 4:25 (= Matt 13:12; Matt/Q 25:29; Lk 8:18; Lk/Q 19:26); Mk 6:8, 10–11 (= Lk 9:3–5; Lk/Q 10:4–5, 8, 10–11); Mk 8:34 (= Matt/Q 10:38; Matt 16:24; Lk 9:23; Lk/Q 14:27); Mk 8:35 (= Matt/Q 10:39; Matt 16:25; Lk 9:24; Lk/Q 17:33); Mk 8:38 (= Lk 9:26; Lk/Q 12:8–9); Mk 9:37 (= Matt 18:5; Matt/Q 10:40; Lk 9:48; Lk/Q 10:16); Mk 9:40 (Lk 9:50; Lk/Q 11:23); Mk 10:11–12 (= Matt 19:9; Matt/Q 5:32); Mk 12:38–39 (= Lk 20:46; Lk/Q 11:43); Mk 13:9, 11 (= Lk 21:12–15; Lk/Q 12:11–12). See further Fitzmyer, *Luke*, 81–82.

<sup>33</sup> See, e.g., H. Schürmann, "Die Dubletten im Lukasevangelium," *ZKT* 75 (1953): 339–445; Idem, "Die Dublettenvermeidungen im Lukasevangelium," *ZKT* 76 (1954): 83–93.

when Luke is faced with a choice between Mark and Q and does *not* opt to retain both, the preference is overwhelmingly given to the Q location and wording of the text.<sup>34</sup> Consequently, it seems overly simplistic to suggest, as Rodd does, that “as [the reconstructed] ‘Mark’ is not Mark, so, in all probability, the ‘Q’ of the scholars is not the historical document Q.”<sup>35</sup> The evangelists’ tendency to either retain the Mark/Q parallels or – especially in Luke’s case – to favor Q, its wording, and location over the Markan parallels shows that the two documents were not treated equally as far as the words of Jesus were concerned, with the approach to Q being more conservative.<sup>36</sup>

Thirdly, the verse and word count discrepancy between the reconstructed and canonical Mark has been somewhat inflated, as the percentages cited by scholars are routinely bolstered by the inclusion of the Great Omission. On the 2DH, there are two possible solutions to this well-known source-critical anomaly: the absence of Mk 6:45–8:26 from Luke’s gospel is either intentional or stems from inheriting a shorter copy of Mark which lacked that material. In either scenario, Luke’s omission of Mk 6:45–8:26 complicates the analogy between the reconstructed Mark and Q. If the omission was unintentional, it tells us something only about the compositional history or textual transmission of Mark’s gospel. If, however, Luke’s decision to skip Mk 6:45–8:26 was intentional, is it not likely to have been motivated by Luke’s avoidance of doublets?<sup>37</sup> A similar development is unlikely to have occurred in Luke’s reception of Q: as we have noted, when faced with Mark/Q doublets Luke tends to favor Q’s version over an available Markan parallel.<sup>38</sup> Consequently, due to the sheer size of the Great Omission and regardless of the Omission’s intentionality or

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<sup>34</sup> Lk/Q 11:2, 4, 9 (= Mk 11:24–25); Lk/Q 11:15, 17–18, 21 (= Mk 3:23–27); Lk 12:10 (= Mk 3:28–29); Lk/Q 12:40 (= Mk 13:32); Lk/Q 13:18–19 (= Mk 4:30–32); Lk/Q 13:30 (= Mk 10:31); Lk 16:18 (= Mk 10:11–12); Lk/Q 17:1–2 (= Mk 9:42); Lk/Q 17:6 (= Mk 11:23); Lk/Q 17:23, 31 (= Mk 13:15–16, 21). All of these are deployed by Luke in clusters of Q material rather than in the Lukan parallels to the respective Markan pericopes. Mk 9:50 (= Lk/Q 14:34–35) is similarly deployed away from its Markan context and surrounded by Q and L material. Both Matthew and Luke favor the wording of Q 14:34–35 over its Markan parallel.

<sup>35</sup> Rodd, “The End of the Theology of Q?” 12.

<sup>36</sup> See, e.g., Christopher M. Tuckett, *Q and the History of Early Christianity: Studies on Q* (Edinburgh: T&T Clark, 1996), 94; Luz, “Q in Matthew,” 50.

<sup>37</sup> Mk 6:45–52 contains a sea miracle, similar to Mk 4:35–41. Mk 7:1–23 was likely eliminated to shift the lifting of the dietary restrictions to the post-Easter stage in Luke’s narrative (Acts 10:9–16). Mk 7:24–30 was probably (a) deemed redundant (see Lk/Q 7:1–10), (b) regarded as problematic due to the conflict between the Markan Jesus’ reluctance to perform a miracle for a Gentile person (Mk 7:27) and the Lukan Jesus’ programmatic openness to such developments (Lk 4:25–27). Mk 8:1–10, 14–21 and 8:22–26 are clearly redundant (see Mk 6:35–44 // Lk 9:12–17; Mk 10:46–52 // Lk 18:35–43). Mk 8:11–13 has a Q parallel (= Lk/Q 11:29–32).

<sup>38</sup> On the L-M Hypothesis this would mean that Luke tends to favor Matthew’s version over an available Markan parallel.

lack thereof, the reconstructed Mark presents an analogy to Q that is at best tenuous.

In light of the above observations my contention is that, methodologically, virtually the entire Q is likely to be accounted for in terms of its content.<sup>39</sup> That still leaves the question of the document's precise wording and its recovery. Here, Roth has argued that

there is a fundamental difference between conceiving of the "text of Q" as a reconstruction of its original wording and approaching it as a metaphorical and narrational realm, an intertext as it were, accessible through Matthew and Luke.<sup>40</sup>

Roth further states as one of his monograph's objectives (which is primarily dedicated to the study of Q's parables) an attempt to

advance Q studies by pursuing insight into the parables of Q through a different set of methodological approaches than those present in the reigning paradigm focusing upon word-level reconstruction ... The resultant exegetical work is not, therefore, in the first instance focused upon vocabulary and syntax of a reconstructed text, but rather upon the narrational elements and structures, characters, images, metaphors, and theological emphases of an "intertext."<sup>41</sup>

I see no reason to contest Roth's objections to an uncritical acceptance of the *CEQ* text (of course, the *CEQ* editors have already noted that it is only a working reconstruction).<sup>42</sup> Pending the surfacing of an actual copy of Q, any reconstruction of its wording is necessarily going to remain hypothetical and thus subject to continued analysis. Still, to suggest that the hypothetical nature of the enterprise undermines its results perhaps runs the risk "that a methodological limitation becomes an ontological description of Q itself."<sup>43</sup> Roth admits that his own study of narrational and metaphorical elements "cannot function on an entirely 'wordless' level," proposing as a solution that Q's text should be accessed exclusively through the wording of Matthew and Luke.<sup>44</sup> Such drastic restrictions are, in my opinion, unnecessary. In light of the previous discussion, it is possible to assert from a methodologically sound position that Q's reconstructions are not "potentially faulty" to the degree suggested by Roth.<sup>45</sup> While a precise word-by-word recovery may not be possible or even necessary in every verse of the synoptic double tradition, a reliable near-word-level reconstruction of Q appears consistently attainable. This is suggested by Luke's (and, frequently, Matthew's) aforementioned preference of Q's wording in the Mark/Q parallels, Matthew's and Luke's slightly superior degree of verbal

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<sup>39</sup> See further Fleddermann, *Commentary*, 73–74; Luz, "Q in Matthew," 45 (while positing the existence of Q<sup>Matt</sup>, Luz concludes that it "did not differ substantially" from the main body of the Q source).

<sup>40</sup> Roth, *Parables*, 41.

<sup>41</sup> *Ibid.*, 44–45.

<sup>42</sup> *Ibid.*, 38–39. Roth (*ibid.*) also critiques Fleddermann's alternative reconstruction.

<sup>43</sup> Kirk, *Q in Matthew*, 152.

<sup>44</sup> Roth, *Parables*, 40–41.

<sup>45</sup> *Ibid.*, 44.

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