

BRIAN HAN GREGG

# The Historical Jesus and the Final Judgment Sayings in Q

*Wissenschaftliche Untersuchungen  
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207*

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**Mohr Siebeck**

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Brian Han Gregg

# The Historical Jesus and the Final Judgment Sayings in Q

Mohr Siebeck

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For my wife Julie and my daughter Eliana  
who remind me of God's goodness.



## Preface

This book represents a modified version of my doctoral dissertation, submitted to the University of Notre Dame in the spring of 2005. As with all such endeavours, many are due thanks for their help in the various stages of the project.

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I would like to thank my parents, Douglas and Judy Gregg. Only now, after having a child of my own, can I begin to grasp the impact they have had on my life.

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Sioux Falls, Advent 2005

Brian Han Gregg



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## Chapter 1

# Introduction

### 1. Thesis

Sayings about a “final” or “eschatological” judgment seem to permeate the gospel material.<sup>1</sup> Yet surprisingly, a review of scholarship reveals few attempts to determine whether this material actually originated with the historical Jesus.<sup>2</sup> This study will explore the authenticity of one important segment of final judgment sayings: those found in the hypothetical document Q and their parallels in the Jesus tradition. The decision to limit the field of study to passages that are found in Q was made for six reasons.

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<sup>1</sup> For a sampling of final judgment passages see: Mark 3:28–29 // Q 12:10 (Matt 12:31–32) // *Gos. Thom.* 44; Mark 4:24 // Q 6:37–38 (Matt 7:1–2); Mark 4:25 (Luke 18:18, Matt 13:12) // Q 19:26 (Matt 25:29) // *Gos. Thom.* 41; Mark 6:11 // Q 10:10–12 (Matt 10:14–15) Mark 8:35 // Q 17:33 (Matt 10:39) // John 12:25; Mark 8:38 // Q 12:8–9 (Matt 10:32–33), Matt 16:27; Mark 9:42 // Q 17:1–2 (Matt 18:6); Mark 9:43–48, Matt 18:7–9, 5:29–30; Mark 10:17–22, Luke 18:18–23, Matt 19:16–22; Mark 10:23–25, Luke 18:24–25, Matt 19:23–24; Mark 10:26–30, Luke 18:26–30, Matt 19:25–30; Mark 11:25, Matt 6:14–15; Mark 13:13, Matt 24:13, Luke 21:18–19; Mark 13:20, Matt 24:22; Mark 14:21, Luke 22:22, Matt 26:24; Q 6:46–49 (Matt 7:24–27); Q 10:12–15 (Matt 11:21–24); Q 11:31–32 (Matt 12:41–42); Q 12:42–46 (Matt 24:45–51); Q 13:28–29 (Matt 8:11–12); M 5:20; M 5:22; M 7:21–23; M 12:36; M 13:24–30; M 13:36–43 // *Gos. Thom.* 57; M 13:47–50; M 15:13; M 18:3; M 18:23–32; M 21:43; M 22:2–10; M 22:11–14; M 25:1–13; M 25:14–30 // L 19:11–27 // *Gos. Thom.* 41; M 25:31–46; L 6:46; L 13:1–5; L 13:6–9; L 13:25–27; L 14:16–24; L 16:19–31; John 5:29; John 12:48; *Gos. Thom.* 49; *Gos. Thom.* 59; *Gos. Thom.* 70.

<sup>2</sup> That is not to say that judgments are not rendered. Opinions on the authenticity of Jesus’ final judgment sayings are much easier to find than arguments for them. In only three cases is the topic addressed from a historical Jesus perspective in its own right: Marius Reiser, *Jesus and Judgment: The Eschatological Proclamation in its Jewish Context* (Minneapolis: Fortress, 1997); trans. Linda Maloney from *Die Gerichtspredigt Jesu: Eine Untersuchung zur eschatologischen Verkündigung Jesu und ihrem frühjüdischen Hintergrund* (NTAbh, NF 23, Münster: Aschendorffsche Verlag, 1990); Werner Zager, *Gottesherrschaft und Endgericht in der Verkündigung Jesu: Eine Untersuchung zur markinischen Jesusüberlieferung einschließlich der Q-Parallelen* (BZNW 82; Berlin: Walter de Gruyter, 1996); J. Arthur Baird, *The Justice of God in the Teaching of Jesus* (Philadelphia: Westminster, 1963). The contributions and deficiencies of these works will be addressed in the next section.

1) Practically, with such a large number of final judgment sayings, decisions must be made about which sayings should be treated in detail. Often in historical Jesus studies, passages are pre-selected for treatment, singled out because they offer the best chance of being judged authentic. While this is a fruitful approach, the drawback is that one group of passages becomes the topic of widespread historical reflection and judgment while other whole subsets of passages remain unexplored. By focusing solely on the final judgment sayings found in Q, this study will be able to offer a detailed analysis and judgment of *all* the pertinent passages in the document.

2) The final judgment pervades Q. It is clearly present in twelve separate passages, but the scope of the tradition could be conceived even more broadly than that.<sup>3</sup> Of all the early sources available for the study of Jesus, Q offers the highest percentage of sayings directly pertaining to the final judgment.

3) It is widely agreed that Q represents one of the earliest witnesses to the sayings of the historical Jesus.<sup>4</sup> Even those scholars who have divided up Q material into different strata deem the version(s) used by Matthew and Luke quite early. Hence, by virtue of its early date, the authenticity or inauthenticity of Q's final judgment passages has a direct and profound effect on the historicity of all the final judgment sayings in the Jesus tradition.

4) Many of the Q sayings are multiply attested, having parallels in other early sources for the historical Jesus. Five of the sayings treated in this study have direct parallels in the Gospel of Mark.<sup>5</sup> One of the sayings has a

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<sup>3</sup> Not included in these 12 final judgment sayings are: 1) Two passages ascribed to the Baptist: Q 3:7–9; Q 3:16b–17. 2) Nine passages which speak of judgment in more general terms, all of which potentially have the final judgment in mind: Q 6:20–23; 6:37–38; 11:49–51; 12:58–59; 13:30; 13:34–35; 14:11; 14:34–35; 17:34–35. 3) Two passages dealing with the sudden appearance of the Son of Man (presumably to judge) Q 12:39–40; 17:23–24. 4) While Q 22:29–30 probably presumes a final judgment, it only speaks directly of eschatological reward. 5) Three other passages which are often assigned to Q are not included (Matt 7:22–23 // Luke 13:26–27; Matt 22:1–10 // Luke 14:16–24; Matt 25:14–30 // Luke 19:11–27). It is the judgment of this study that the Matthean and Lukan versions of these passages do not point to a common literary source. See Appendix.

<sup>4</sup> See John S. Kloppenborg Verbin, *Excavating Q: The History and Setting of the Sayings Gospel* (Minneapolis: Fortress, 2000), 80–87; Helmut Koester, *Ancient Christian Gospels: Their History and Development* (Philadelphia: Trinity Press International, 1990), 49–171; John Dominic Crossan, *The Historical Jesus: The Life of a Mediterranean Peasant* (San Francisco: HarperCollins, 1992), 429.

<sup>5</sup> Q 10:10–12 // Mark 6:11; Q 12:8–9 // Mark 8:38; Q 12:10 // Mark 3:28–29; Q 17:1–2 // Mark 9:42; Q 17:33 // Mark 8:35.

parallel in the *Gospel of Thomas*.<sup>6</sup> And there is one saying with a parallel in the Gospel of John.<sup>7</sup> Hence, in restricting the study to Q's final judgment sayings, the witness of other important sources will still play a vital role in determining the authenticity of the final judgment traditions.

5) Recent scholarship on Q has tended to avoid issues of historicity. Rather, there has been an intense focus on two different issues: the compositional history of Q and the Q community. Though both of these endeavors have possible implications for the question of the historicity of the sayings, they have by and large been carried out on a purely literary basis, attempting to ascertain the shape and growth of Q on the one hand, and the nature of the community which assembled and transmitted Q on the other. As John Kloppenborg has pointed out,

An attentive reading of the several comprehensive studies on Q by myself (*Formation of Q*), Sato (*Q und Prophetie*), Jacobson (*The First Gospel*), Vaage (*Galilean Upstarts*), and Tuckett (*Studies on Q*) – not to mention the many shorter or more narrowly-focused studies – should confirm this point: in these volumes there is practically *nothing* said about the historical Jesus. They attend to the reconstruction of various aspects of Q and the Jesus movement; they are neither overtly nor covertly about Jesus.<sup>8</sup>

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<sup>6</sup> Q 12:10 // *Gos. Thom.* 44.

<sup>7</sup> Q 17:33 // John 12:25.

<sup>8</sup> John S. Kloppenborg, "The Sayings Gospel Q and the Quest of the Historical Jesus," *HTR* 89 (1996): 323–24. Emphasis original. He has recently reiterated this point in a volume dedicated to Q and the historical Jesus. "Indeed *none* of the more than twenty comprehensive studies of Q since the 1960s attempts, either explicitly or implicitly, to provide a characterization of the historical Jesus." John S. Kloppenborg Verbin, "Discursive Practices in the Sayings Gospel Q and the Quest of the Historical Jesus," in *The Sayings Source Q and the Historical Jesus* (BETL 158; ed. A. Lindemann; Leuven: University Press, 2001), 161. In the accompanying footnote, Kloppenborg identifies these works as follows: Dieter Lührmann, *Die Redaktion des Logienquelle* (WMANT 33; Neukirchen-Vluyn: Neukirchener Verlag, 1969); Paul Hoffmann, *Studien der Theologie Logienquelle* (NTAbh NF 8; Münster: Verlag Aschendorff, 1972); Siegfried Schultz, *Q: Die Spruchquelle der Evangelisten* (Zurich: Theologischer Verlag, 1964); Richard A. Edwards, *A Theology of Q* (Philadelphia: Fortress, 1976); Athanasius Polag, *Die Christologie des Logienquelle* (WMANT 45; Neukirchen-Vluyn: Neukirchener Verlag, 1977); Arland Jacobson, *Wisdom Christology in Q* (Ph.D. diss., Claremont Graduate School, 1978); Idem, *The First Gospel: An Introduction to Q* (FF: Reference series; Sonoma, CA: Polebridge Press, 1992); John S. Kloppenborg, *The Formation of Q: Trajectories in Ancient Wisdom Collections* (Studies in Antiquity and Christianity; Philadelphia: Fortress, 1987); Migaku Sato, *Q und Prophetie: Studien zur Gattungs- und Traditionsgeschichte der Quelle Q* (WUNT 2; Tübingen: Mohr Siebeck, 1988); Daniel Kosch, *Die eschatologische Tora des Menschensohnes: Untersuchungen zur Rezeption der Stellung Jesu zur Tora in Q* (NTOA 12; Freiburg, Schweiz: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht, 1989); Ronald Piper, *Wisdom in the Q Tradition: The Aphoristic Teaching of Jesus* (SNTSMS 61; Cambridge: University Press, 1989); David R. Catchpole, *The Quest for Q* (Edinburgh: T. & T. Clark, 1993); Burton Mack, *The Lost Gospel: The Book of Q and Christian Origins* (San

The focus of this study on an important subset of historical Jesus sayings in Q, therefore, has the potential to contribute to an understanding of the *historicity* of the Q sayings, a topic long relegated to the margins of Q studies.

6) Lastly, though the bulk of Q scholarship has not directed its gaze toward the historical Jesus,<sup>9</sup> a few scholars have relied heavily on recent Q scholarship in their reconstructions of the historical Jesus.<sup>10</sup> These scholars have developed their arguments directly from the literary work being done on the composition of Q and the history of the Q community. They have largely concluded that the final judgment sayings in Q are creations of the early church and cannot be traced back to Jesus. The presence of historical skepticism specifically concerning the authenticity of Q's final judgment sayings warrants giving them a thorough reexamination using the methods of historical Jesus research.

The goals of the study are twofold. First, the authenticity of Jesus' sayings concerning the final judgment in Q will be evaluated in order to establish the scope and reliability of the tradition. Second, those sayings deemed authentic will be analyzed alongside one another in the hope of reconstructing the historical Jesus' view of the final judgment.

The potential payoff of such a study is broad-reaching. On the one hand, it will shed important light on the nature of Jesus' message and mission,

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Francisco: Harper San Francisco, 1993); Elizabeth Sevenich-Bax, *Israels Konfrontation mit dem letzten Boten der Weisheit: Form, Funktion und Interdependenz der Weisheitselemente in der Logionquelle* (Münsteraner Theologische Abhandlungen 21; Altenberge: Oros, 1993); Lief E. Vaage, *Galilean Upstarts: Jesus First Followers According to Q* (Valley Forge, PA: Trinity Press International, 1994); Christopher M. Tuckett, *Q and the History of Early Christianity: Studies in Q* (Peabody, MA: Hendrickson, 1996); Dale C. Allison, *The Jesus Tradition in Q* (Valley Forge, PA: Trinity Press International, 1997); Alan Kirk, *The Composition of the Sayings Source: Genre, Synchrony, Wisdom Redaction in Q* (NovTSup 91; Leiden: E. J. Brill, 1998); R. A. Horsley and M. A. Draper, *Whoever Hears You Hears Me: Prophets, Performance, and Tradition in Q* (Harrisburg, PA: Trinity Press International, 1999); M. L. Humphries, *Christian Origins and the Language of the Kingdom of God* (Carbondale, IL: Southern Illinois University Press, 1999); Petros Vassiliades, *ΛΟΓΟΙ ΙΗΣΟΥΣ: Studies in Q* (University of South Florida international studies in formative Christianity and Judaism 8; Atlanta: Scholars Press, 1999); Kloppenborg Verbin, *Excavating Q*.

<sup>9</sup> The few studies which do look at Q in the light of historical Jesus studies, but which have little bearing on the historicity of the final judgment sayings include, Daniel Kosch, "Q und Jesus," *BZ NF* 36 (1992): 30–58; Kloppenborg, "The Sayings Gospel," 307–44; Richard Horsley, "Q and Jesus: Assumptions, Approaches, and Analyses" in *Early Christianity, Q, and Jesus* (Semeia 55; ed. J. S. Kloppenborg, and L. E. Vaage; Atlanta: Scholars Press, 1991), 175–209. Of the articles contained in *The Sayings Source Q and the Historical Jesus*, only Dieter Zeller's article ("Jesus, Q und die Zukunft Israels," 351–69) addresses the potential historicity of more than one final judgment saying.

<sup>10</sup> See *Status Questionis*.

his perception of himself and his followers, as well as his theology and his soteriology. In short, it will provide us with significant insight into the historical Jesus. On the other hand, it will contribute to our understanding of an important theme in Q. Probing this group of sayings using the criteria of authenticity will produce a much-needed systematic and methodologically appropriate treatment of the final judgment sayings from a *historical* perspective.

## 2. *Status Quaestionis*

It should come as no surprise to those with even a modicum of interest in historical Jesus scholarship that there is no consensus on the authenticity of the final judgment sayings in Q. Those scholars who treat them fall roughly into four categories: those who reject them all as creations of the early church, those who accept only a small sampling of sayings as authentic, those who find ways to reinterpret them, and those who (often indiscriminately) accept them as an authentic part of the tradition.

### 2.1. *Almost Exclusively Creations of the Early Church*

A number of scholars have argued that nearly all of Jesus' final judgment sayings in Q are creations of the early church. Those few that are retained are interpreted in a non-eschatological manner.

We begin with *The Five Gospels*, the Jesus Seminar's complete evaluation of the words of Jesus.<sup>11</sup> Not only is this work presented as a sort of scholarly consensus, but its arguments are indicative of many of those who dispute the authenticity of the final judgment sayings in Q. Q's final judgment sayings receive very poor marks in *The Five Gospels*. Of the twelve final judgment passages, the great majority are written in black, reflecting the judgment that they were almost certainly creations of the early church. No sayings receive the highest mark, "red," and only one saying merits a "pink." Thus, in the estimation of the Jesus seminar, only one of the final judgment sayings in the Q tradition (Luke 17:33)<sup>12</sup> is to be included "with reservations (or modifications) in the database."<sup>13</sup> However, discussion of Luke 17:33 makes it clear that it is not read eschatologically.<sup>14</sup> For all intents and purposes, then, there are no authentic

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<sup>11</sup> Robert Funk, Roy Hoover, and the Jesus Seminar, *The Five Gospels: The Search for the Authentic Words of Jesus* (New York: Macmillan, 1993).

<sup>12</sup> Only Luke 17:33 receives a pink vote (Funk, *Five Gospels*, 367). The saying's many parallels (Mark 8:35; Matt 10:39, 16:25; John 12:25) all receive lower marks.

<sup>13</sup> Ibid, 36.

<sup>14</sup> Ibid, 367.

*final* judgment sayings in Q. The reasons for this judgment are summed up well in the discussion of the inauthenticity of Q 11:31–32.

The queen of the South will rise at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here! The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here! (Luke 11:31–32)

This group of sayings, like 11:29–30 before it, belongs to what scholars have identified as a secondary layer of Q that proclaims judgment against “an evil generation” (11:29). As we have just noted, the “evil generation” was probably the one that did not respond to the preaching of the Q people. “At judgment time” would not have been one of Jesus’ themes, since he did not share the common apocalyptic view that the end of history was near, nor did he threaten judgment. He seems to have been a more irenic spirit. These sayings stand in sharp contrast to that spirit.<sup>15</sup>

Here we encounter four of the most common objections to the historicity of Q’s final judgment sayings. First, the stratification of Q is invoked in order to demonstrate that the judgment material was a later addition to Q, and consequently an early church creation. This procedure assumes a direct correlation between the various compositional layers of Q and the historical veracity of those various layers: later layers must be early church creations. In fact, assigning a given saying in Q to an earlier or later layer has no bearing upon the authenticity of that saying. Kloppenborg, whose stratification of Q into three layers is both the most well known and widely used, cautions against such an identification.

To say that the wisdom components were formative for Q and that the prophetic judgment oracles and apothegms describing Jesus’ conflict with “this generation” are secondary is *not* to imply anything about the ultimate tradition-historical provenance of any of these sayings. It is indeed possible, indeed probable, that some of the materials from the secondary compositional phase are dominical or at least very old, and that some of the formative elements are, from the standpoint of authenticity or tradition history, relatively young. Tradition history is not convertible with *literary history*, and it is the latter which we are treating here.<sup>16</sup>

What one needs to bear in mind is that redaction can take place in at least five different ways. 1) A redactor can select and position authentic material. 2) A redactor can select and position inauthentic material. 3) A redactor can modify authentic material. 4) A redactor can modify inauthentic material. 5) A redactor can create new material. Options 1 and 3, no matter *when* they take place in the composition of a document, incorporate authentic material into its final form. This is particularly true in the case of Q, a document whose final form (as we have access to it in

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<sup>15</sup> Ibid, 332.

<sup>16</sup> John S. Kloppenborg, *The Formation of Q: Trajectories in Ancient Wisdom Collections* (Philadelphia: Fortress, 1987), 245. (Emphasis original)

Matthew and Luke) is still considered very early.<sup>17</sup> Hence, even if all of the judgment material does indeed belong to a second redactional stage, Q<sup>2</sup>, that does not render it inauthentic.

A second objection to the authenticity of the final judgment sayings in Q involves reconstructions of the Q community. Since the work of Lührmann<sup>18</sup> it has been postulated that much of the material dealing with judgment in Q was added by the Q community in response to a failed Jewish mission. This hypothesis relies heavily on form criticism, particularly reconstructions of the early Christian *Sitz im Leben* of the Q material. It is argued that only a community under duress, frustrated in their missionary endeavors, would have employed such harsh and uncompromising critiques of their opponents. There are, however, two potential problems with reaching historical judgments on the basis of this hypothesis. On the one hand, there is more than one way to explain the presence of judgment sayings in Q. It is possible that the judgment material was included simply because it was thought to have originated from Jesus. This possibility must be given due weight. Otherwise, form criticism becomes the sole proprietor of historical judgments, and every single element in the Jesus tradition is reduced to a reflection of the *Sitz im Leben* of the early church. On the other hand, even if the judgment sayings were added to Q because they *did* serve the purposes of a frustrated church, this does not necessarily mean that they were *creations* of the early church. It is well within the realm of possibility that they drew on traditional material that adequately suited their needs.

A third argument against the authenticity of the judgment sayings is that they could not have come from Jesus because he was not “apocalyptic.” This is an issue that is hotly contested in historical Jesus studies today, particularly among American scholars.<sup>19</sup> This debate is often hampered by the use of the genre-based term “apocalyptic.” In this study, I will consistently use the broader term “eschatological” in order to acknowledge the myriad ways in which one can speak of the last days.

To my mind, any such global hypothesis must arise from a testing of individual units of evidence. Since sayings about the final judgment represent one of the key bodies of evidence in determining whether Jesus’ teaching was specifically eschatological or not, they particularly deserve an unbiased treatment. After all, our most reliable means of determining the extent to which Jesus may or may not have been eschatological

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<sup>17</sup> See Koester, *Ancient Christian Gospels*, 49–171.

<sup>18</sup> Lührmann, *Redaktion*, 1969.

<sup>19</sup> For the most recent incarnation, see the recently published debate among Dale C. Allison, Marcus J. Borg, John Dominic Crossan, and Stephen Patterson: Robert J. Miller (ed.) *The Apocalyptic Jesus: A Debate* (Sonoma, CA: Polebridge Press, 2001).

involves analysis of individual passages. Therefore, simply to argue that individual judgment sayings are not authentic on the grounds that Jesus was not eschatological seals the verdict before the jury has deliberated. Once all the eschatologically oriented passages have been ruled out, Jesus is surely not going to look eschatological. However, there are enough examples of eschatological sayings in Q, Mark, M, L, John, and *Gos. Thom.* to justify treating it as a category worthy of consideration. If the final judgment passages by and large prove inauthentic on other grounds, then there is *truly* cause to think that Jesus was not eschatological. If, however, these passages yield a body of authentic material, the case for an eschatological Jesus will be strengthened. Without an impartial testing of the final judgment sayings, either hypothesis is limited.

A fourth argument, that Jesus had an “irenec spirit” which was incompatible with preaching judgment, questions whether the final judgment sayings could have been spoken by the same man who exhorted his followers to love their enemies and pray for those who persecute them. However, we shall see that these two perspectives are not necessarily incompatible. Furthermore, we must be careful not to draw conclusions based on preconceived notions of Jesus’ character and temperament.

What is missing in each of these arguments is a sober application of the criteria of historicity. The first two arguments rely on literary rather than historical tools. While they each have potentially important implications for the historicity of the sayings, they lack, in and of themselves, the ability to determine authenticity. The last two arguments boil down to presuppositions, neither of which has the power to prove what it presumes. On the other hand, these arguments do underscore the need for a systematic analysis of the final judgment sayings in Q using the criteria of authenticity.

These four lines of argument are pursued in one measure or another by many scholars who argue for the inauthenticity of Q’s final judgment sayings.

Burton Mack relies on the first two arguments in his assertion that Q’s wisdom sayings, which he identifies as Q<sup>1</sup>, are indicative of the historical Jesus. They present Jesus in the mold of a cynic teacher.<sup>20</sup> The judgment sayings found in Q<sup>2</sup> are creations of the early church as it struggled with rejection and ridicule from its Jewish contemporaries.<sup>21</sup> As Mack puts it, “Mythmaking in the Jesus movement at the Q<sup>2</sup> stage was an act of creative

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<sup>20</sup> Burton Mack, “Q and a Cynic-Like Jesus,” in *Whose Historical Jesus?* (ed. W. Arnal and M. Desjardins; ESCJ 7; Wilfred Laurier University Press: Waterloo, Canada, 1997), 25–36; and Mack, *The Lost Gospel*, 105–130.

<sup>21</sup> Mack, *The Lost Gospel*, 131–147.

borrowing and the clever rearrangement of fascinating figures from several other vibrant mythologies of the time.”<sup>22</sup>

Stephen J. Patterson also derives historical conclusions from the stratification of Q and a specific reconstruction of the Q community.

The Q apocalypse (Luke 17:22–37; Matt 24:23–28, 37–42), as well as the sayings of judgment aimed against “this generation” scattered throughout the document, affixed like barnacles to this earlier stratum of wisdom speeches, belong to a later edition of Q. They represent a moment of frustration in the history of the Q community itself, when it realized that the wisdom of Jesus was not having as great an impact as it had originally been hoped.<sup>23</sup>

Consequently, he all but ignores Q’s final judgment sayings in his reconstruction of the historical Jesus.<sup>24</sup>

Gerd Lüdemann, assumes that the final judgment sayings in Q originated within the community, and were generated in response to a failed mission and a desire to make some sense out of Jesus’ death.<sup>25</sup>

Ron Cameron seeks to open up the historical implications of Kloppenborg’s literary study. He is critical of Kloppenborg’s distinction between literary history and tradition history in evaluating the potential authenticity of Q<sup>2</sup>. “What is needed is a disciplined approach to Christian literature as the products of many moments of mythmaking, an analysis in which all texts and traditions are critically reimagined, placed at the intersection of complex literary and social histories, and subjected to a detailed redescription.”<sup>26</sup>

Marcus Borg bases his rejection of the judgment sayings on an overarching argument for a non-eschatological Jesus. The key factor in this hypothesis is a proposed tradition history involving the later development of the coming Son of Man sayings.

Furthermore, as we already noted, language about a “coming Son of man” who would function as advocate or judge at the last judgment is not intelligible in the pre-Easter setting of the ministry. But it is intelligible in the post-Easter setting of the early church, by which time the church spoke of the second coming of Jesus using the language and imagery of Daniel 7. The one who had been victimized and judged had now been vindicated and would return for judgment.<sup>27</sup>

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<sup>22</sup> Ibid, 149.

<sup>23</sup> Stephen J. Patterson, “The End of Apocalypse: Rethinking the Eschatological Jesus,” *Theology Today* 52 (1995): 36.

<sup>24</sup> Idem, *The God of Jesus: The Historical Jesus and the Search for Meaning* (Harrisburg, PA: Trinity International Press, 1998).

<sup>25</sup> Gerd Lüdemann, *Jesus After 2000 Years* (New York: Prometheus Books, 2001).

<sup>26</sup> Ron Cameron, “The Sayings Gospel Q and the Quest for the Historical Jesus: A Response to John S. Kloppenborg,” *HTR* 89 (1996): 354.

<sup>27</sup> Marcus Borg, “A Temperate Case for a Non-Eschatological Jesus,” in *Jesus in Contemporary Scholarship* (ed. Marcus Borg; Valley Forge, PA: Trinity Press, 1994),

John Dominic Crossan likewise rejects the majority of Q's final judgment sayings as inauthentic. Crossan's method relies primarily on the criterion of multiple attestation.<sup>28</sup> Sayings which are only singly attested naturally fall by the wayside. Of those Q final judgment sayings which are multiply attested, many are deemed inauthentic because they include reference to a coming Son of Man, which Crossan takes to be a later development. His chief evidence for this development is as follows: "But what is extraordinary is that I could not find a single case within those six complexes in which two independent sources both contained the Son of Man designation for Jesus."<sup>29</sup> Any remaining multiply attested sayings are interpreted non-eschatologically.

Numerous scholars have argued that many of Q's final judgment sayings were originally proclamations of early Christian prophets that were later applied to the historical Jesus. Ernst Käsemann and M. Eugene Boring in particular provide sustained reflection and exposition on this hypothesis.<sup>30</sup>

The treatment of Werner Zager, *Gottesherrschaft und Endgericht in der Verkündigung Jesu*, deserves greater attention for two reasons. First, his work is one of only three monographs on the subject of the historical Jesus and final judgment. Second, although he reaches the conclusion that the final judgment was a key element in the preaching of Jesus, he argues that all five of the Q passages he treats are probably inauthentic.

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58; Idem, *Jesus, A New Vision: Spirit, Culture, and the Life of Discipleship* (San Francisco: Harper & Row, 1987); Idem, "Jesus and Eschatology: Current Reflections," in *Jesus in Contemporary Scholarship* (ed. Marcus Borg; Valley Forge, PA: Trinity Press, 1994), 69–96.

<sup>28</sup> It is worth noting that while Crossan does employ Kloppenborg's stratification of Q, he still places *all* of the Q material (Q<sup>1</sup>, Q<sup>2</sup>, and Q<sup>3</sup>) in his own "First Stratum" (documents composed between 30 and 60 CE). The judgment sayings are *not* eliminated as inauthentic because of their later incorporation into Q.

<sup>29</sup> Crossan, *The Historical Jesus*, 255; Idem, *The Birth of Christianity* (San Francisco: HarperCollins, 1998).

<sup>30</sup> Ernst Käsemann, "Sentences of Holy Law in the New Testament" in *New Testament Questions of Today* (trans. W. J. Montague; Philadelphia: Fortress, 1969), 66–81; Idem, "The Beginnings of Christian Theology," in *New Testament Questions of Today* (Philadelphia: Fortress, 1969), 82–107; M. Eugene Boring, *Sayings of the Risen Jesus: Christian Prophecy in the Synoptic Tradition* (SNTSMS 46; Cambridge: University Press, 1982); Idem, "How May We Recognize Oracles of Christian Prophets in the Synoptic Tradition? Mark 3:28–29 as a Test Case," *JBL* 91 (1972): 501–21; Idem, "What Are We Looking For? Toward a Definition of the Term 'Christian Prophet,'" in *SBL 1973 Seminar Papers* (Missoula, Montana: Scholars Press, 1973); Idem, *The Continuing Voice of Jesus: Christian Prophecy and the Gospel Tradition* (Louisville: John Knox/Westminster, 1991).

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