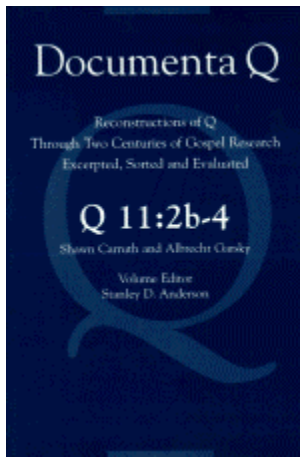


RBL 04/02/2001



Carruth, Shawn and Albrecht Garsky Anderson, Stanley D., ed.

Q 11:2b-4: Reconstructions of Q Through Two Centuries of Gospel Research Excerpted, Sorted and Evaluated

Documenta Q

Leuven: Peeters, 1996. Pp. xii + 206, Cloth, No Price Available, ISBN 9068317881.

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The present work on the Q text of the Lord's Prayer is the first, preliminary, volume of a far larger project designed to reconstruct the original wording of Q. This undertaking, developed under the aegis of the International Q Project (IQP), will ultimately result in a series of volumes devoted to all the passages of Q, "preferably in their Q sequence, from the discussion of the problem of an *Incipit* and the sayings of John in Q 3, to the conclusion of Q with the prophecy of the judging of the twelve tribes of Israel by Jesus' followers (Q 22:18,20)" (p. vii). As such, the endeavor is to be applauded. Both Polag's *Fragmenta Q* and Kloppenborg's *Q Parallels* have proved to be highly useful but, given the proliferation of recent scholarship on Q, are no longer fully up to date. The present undertaking, therefore, addresses a major need.

The procedure followed is to analyze the Q sayings according to their respective "variation units, each of which involved a discrete decision on the part of the diverging Evangelist and hence a discrete decision...in the effort to reconstruct the original wording of Q" (p. vi). These variation units are set out carefully in the text using sigla based on those developed and utilized by the IQP, with the texts of Matthew, Luke and Q set in parallel columns.

The bulk of the work consists of scholarly opinion on the variation units, as well as questions such as whether the Lord's Prayer was in Q, and what its position would have been. The Databank (=Bibliography) of scholars cited is designed to draw upon the entire legacy of Q scholarship, both to mark the emergence of a given opinion and to offset the

subjectivity of a given school or generation of thought. These opinions are set out chronologically in categories according to whether they are “Pro,” “Con,” or “Undecided” about a given question or a variation unit being in Q. “Evaluations” are then provided by the editors and/or members of the IQP that discuss whether or not there is a scholarly consensus. In the case of the Lord’s Prayer, they conclude that it was likely in Q and followed the order found in Luke. Their version of the prayer in Q is then established from a consideration of fifteen different variation units.

In general, the editors have done an admirable job selecting, excerpting, and adapting the passages for this volume. Where it is not clear from the excerpt itself, the editors have provided the context or necessary antecedent(s) for the reader to make sense of the passage. The editors also include an author’s footnotes, where appropriate, and have taken care in reproducing complicated texts. Further commentary has been added when necessary (though, in future a difference in typeface would be a useful signal of editorial intervention). In addition, the “Evaluations” furnish a useful summation of the scholarly opinions presented (despite the occasional unwieldy sentence: e.g., “The paucity of textual evidence for the variant text in Luke as well as the variety in such manuscript evidence that does exist does not offer convincing support to claim that the variant derives from Luke” [p. 18]).

The introduction, as perhaps befits a work devoted to Q, is cryptic and short. The selection procedure of their Database is left unexplained. While for the most part the bibliography is apt and representative, it would still be useful for the prospective user to know what the selection criteria were. In principle it is based on the database compiled by the IQP in its sessions (cf. in this instance *JBL* 109 (1990): 409-501 though even here the guidelines for inclusion are not made explicit). And, perhaps inevitably, quibbles arise: Why, for instance, is Georg Strecker’s limited essay “Vaterunser und Glaube” included when his more extensive and detailed analysis of the Lord’s Prayer in *Die Bergpredigt* is not? Why is Kiley’s recent essay on “The Lord’s Prayer and Matthean Theology” in Charlesworth et al., *The Lord’s Prayer* overlooked? And, given the editors’ otherwise fastidious attention to publication dates, differing editions, and reprinted essays, why is the Bibliography’s only reference to Raymond Brown to his *New Testament Essays* of 1965? Readers are left to discover elsewhere for themselves that the editors’ extensive citations of “Brown 1965” (pp. 98, 101, 113, 130, 139, 148, 185) are all actually drawn from a 1961 essay entitled “The Pater Noster as an Eschatological Prayer,” which was only later reprinted in his *Essays*.

It would also be useful to know why, with translated texts, both the German original and its English translation have been furnished. Could not the space in the volume have been used more profitably by including a fuller spectrum of scholarly opinion? Neiryck and Verheyden’s admirable *Matthew and Q Bibliography 1959-1995* (pp. 80*-82*, 379*) demonstrates how much more could have been included in the editors’ Database, particularly in languages other than English or German.

The introduction to the present volume recommends that suggestions for improvement be made to the editors, and it is evident from subsequent volumes that certain changes have been implemented. Now, instead of being solely in English, as they are in this volume, the introductions and Apparatus appear in German and French as well. A detailed Table of Contents, conspicuously and unaccountably absent in this volume, is now a regular feature of the books in the series. These represent useful emendations.

Unfortunately, one of the factors that helps to vitiate this series' usefulness has not been emended, namely the absence of an index in any of the volumes. The introductions to these volumes claim that they are "primarily designed to make accessible what the scholarly tradition has produced thus far" (pp. vi-vii), but in fact they make this scholarly tradition accessible only in a very limited sense. It is puzzling that a series of this kind, devoted as it is to selecting and then tracing and cataloguing scholarly opinion, should provide its users with no means whatever of selecting or tracing an individual scholar's opinion. The bibliography is the reader's only clue that a particular scholar has even been cited. And if, for example, I were interested in the opinions of Joachim Jeremias—four of whose works do figure in the bibliography, not counting an English edition of 1964 also listed—and his perspectives on the Lord's prayer, I would have to look in (by my count, since there is no Table of Contents) seventeen separate sections in the book to see if he featured at all. But it does not stop there: if I were not sure of Jeremias' stance *vis-a-vis* a certain passage, I would need to check under both the "Pro" or "Con" rubrics in each one of these sections to see whether Jeremias was cited. Unhappily, it does not stop there, either; since the four works of Jeremias are referenced in the text by their date of publication, I would need to look under each rubric in each section under the dates 1966, 1967, 1971, and 1980. In short, I would have to check some one hundred and thirty-six places in the book just to see if and where Jeremias was mentioned. What this arrangement means is that the work is useful almost exclusively to someone who wants to determine whether a given word or phrase likely figured in Q, and whether or not there is a *communis opinio* among a certain cross-section of scholars and their works. These, of course, are most valuable ends, but why should the series limit itself to these ends, when it could do so much more? Then it would indeed function as the standard tool that it hopes—and deserves—to become.