

THE GOSPEL SOURCE Q.

[Professor Wellhausen has discovered that both Matthew and Luke have used in addition to the Gospel of Mark another source (*Quelle*) which he designates by the initial Q, a name which has been generally adopted by theologians. The reconstruction here presented is according to Harnack.

The numbers which appear at the beginning of each fragment are the designations by which they are now referred to in theological literature. They follow upon the whole the order of Luke.]

I.¹

(Matt. iii. 5, 7-12; Luke iii. 3, 7-9, 16-17.)

(When from all the region around Jordan John saw many [or: the multitudes] coming to baptism, he said unto them): O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not [begin not] to say within yourselves: We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with (the [Holy] Ghost and) with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.

(The baptism of Jesus, together with the descent of the Spirit and the voice from heaven.)

2.

(Matt. iv. 1-11; Luke iv. 1-13.)

Jesus was led up of the Spirit into the wilderness to be tempted of the devil, and when he had fasted forty days and forty nights he was afterward an hungered, and the tempter said to him: If

¹ Passages about which there is doubt whether or not they belong to Q, are here inserted in parentheses.

thou be the Son of God, command that these stones become bread, and he answered: It is written, Man shall not live by bread alone. Then he taketh him up to Jerusalem and setteth him on the pinnacle of the temple, and saith to him: If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone. Jesus said to him: Again it is written, Thou shalt not tempt the Lord thy God. Again he taketh him up unto an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them; and said unto him: All these things will I give thee, if thou wilt worship me. And Jesus saith unto him: It is written, The Lord thy God shalt thou worship and him only shalt thou serve. And the devil leaveth him.

3.

(Matt. v. 1-4, 6, 11, 12; Luke vi. 17, 20-23.)

(...multitudes...he taught his disciples, saying...)

Blessed are the poor in spirit, for theirs is the kingdom of God;

Blessed are they that mourn, for they shall be comforted;

Blessed are they that hunger, for they shall be filled;

Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.

4.

(Matt. v. 39-40; Luke vi. 29.)

Whosoever shall smite thee on the (thy right) cheek turn to him the other also; and if any man will sue thee at the law and take away thy coat, let him have thy cloke also.

5.

(Matt. v. 42; Luke vi. 30.)

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

6.

(Matt. v. 44-48; Luke vi. 27, 28, 35^b, 32, 33, 36.)

I say unto you: Love your enemies and pray for them which persecute you, that ye may be the sons of your Father, for he maketh his sun to rise on the evil and on the good (and sendeth rain on the just and on the unjust). For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye

salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Be ye therefore merciful as your Father is merciful.

7.

(Matt. vii. 12; Luke vi. 31.)

All things whatsoever ye would that men should do to you, do ye even so to them.

8.

(Matt. vii. 1-5; Luke, vi. 37, 38, 41, 42.)

Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother: Let me cast out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

II.

(Matt. vii. 16-18; xii. 33; Luke vi. 43-44.)

The tree is known by the fruit. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

12.

(Matt. vii. 21, 24-27; Luke vi. 46-49.)

(Not everyone that saith unto me: Lord, Lord! shall enter into the kingdom of God, but he that doeth the will of the Father.) Therefore whosoever heareth these sayings of mine and doeth them, I will shew you whom he is like. He is like (or in place of the last twelve words: He shall be likened) unto a man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a man which built his house upon the sand. And the rain descended and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it.

9.

(Matt. xv. 14; Luke vi. 39.)

If the blind lead the blind, both shall fall into the ditch.

27.

(Matt. vi. 9, 11-13; Luke xi. 2-4.)

(Father, give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation.)

28.

(Matt. vii. 7-11; Luke xi. 9-13.)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask for fish, will he give him a serpent? If ye then, being evil, know how to give good things (gifts) to your children, how much more will the Father from heaven give good things to them that ask him.

31.

(Matt. v. 15; Luke xi. 33.)

Men do not light a candle and place it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

32.

(Matt. vi. 22, 23; Luke xi| 34-35.)

The light of the body is the (thine) eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkened, how great is that darkness [*scil.* in the whole]!

35.

(Matt. vi. 25-33; Luke xii. 22-31.)

Therefore I say unto you: Take no thought for your life, what ye shall eat; nor yet for your body, what ye shall put on. Is not the life more than meat and the body more than raiment? Behold the ravens (or: the fowls of the air); for they sow not, neither do they reap nor gather into barns, yet God feedeth them. Are ye not much better than they? Which of you by taking thought can add one

cubit unto his stature? and why take ye thought for raiment? Consider the lilies, how they grow? They toil not, neither do they spin; and yet I say unto you (that) even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying: What shall we eat? or What shall we drink? or Wherewithall shall we be clothed? For after all these things do the nations (of the world) seek; for your Father knoweth that ye have need of all these things. But seek ye his kingdom, and all these things shall be added unto you.

36.

(Matt. vi. 19-21; Luke xii. 33-34.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where thy (your) treasure is, there will thy (your) heart be also.

39.

(Matt. v. 25-26; Luke xii. 58-59.)

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge and the judge to the officer, and thou be cast into prison. (Verily) I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

41.

(Matt. vii. 13-14; Luke xiii. 24.)

Enter ye in at the strait gate; for wide (is the gate) and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

47.

(Matt. v. 13; Luke xiv. 34-35.)

Ye are the salt (of the earth); but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men.

49.

(Matt. vi. 24; Luke xvi. 13.)

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

51.

(Matt. v. 18; Luke xvi. 17.)

(Verily I say unto you) : Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.

52.

(Matt. v. 32; Luke xvi. 18.)

(I say unto you: Whosoever shall put away his wife causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery.

13.

(Matt. vii. 28; viii. 5-10, 13; Luke vii. 1-10.)

He entered into Capernaum, and there came unto him a centurion beseeching him and saying: Lord, my servant lieth at home sick of the palsy, grievously tormented. He saith unto him: I will come and heal him. The centurion answered and said: Lord, I am not worthy that thou shouldest come under my roof; but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my slave: Do this, and he doeth it. When Jesus heard it he marvelled and said to them that followed, (Verily) I say unto you, Not even in Israel have I found such faith. (And Jesus said to the centurion: [Go thy way;] as thou hast believed, be it done unto thee. And the servant was healed in the selfsame hour.)

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17.

(Matt. viii. 19-22; Luke ix. 57-60.)

(Someone said to him) : I will follow thee whithersoever thou goest; and Jesus saith unto him: The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. Another^s said to him: Suffer me first to go and bury my father; but he saith unto him: Follow me, and let the dead bury their dead.

18.

(Matt. ix. 37-38; Luke x. 2.)

He saith unto them (or: to his disciples): The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.

16.

(Matt. x. 7; Luke ix. 2; x. 9-11.)

As ye go, preach, saying that the kingdom of God is at hand.

20.

(Matt. x. 12-13; Luke x. 4-6.)

(Carry neither purse, nor scrip, nor shoes, and salute no man by the way). . . . And when ye come into a house, salute it; and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

21.

(Matt. x. 10*b*; Luke x. 7.)

(And in the same house remain, eating and drinking such things as they give); for the labourer is worthy of his hire.

22.

(Matt. x. 15; Luke x. 8-12.)

(. . . Into whatsoever city ye enter and they receive you, eat such things as are set before you and say unto them: The kingdom of God is at hand. But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same and say: Even the very dust of your city which cleaveth to our feet do we wipe off against you). (Verily) I say unto you: It shall be more tolerable for the land of Sodom and Gomorrhah (or in place of the last six words: Sodom) in that day (or: in the day of judgment) than for that city.

19.

(Matt. v. 16*a*; Luke x. 3.)

Behold I send you forth as sheep in the midst of wolves.

34*a*.

(Matt. x. 26-33; Luke xii. 2-9.)

There is nothing covered that shall not be revealed, and hid that shall not be known. What I tell you in darkness that speak ye in

light; and what ye hear in the ear that preach ye upon the house-tops. And fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two (five) sparrows sold for a farthing (two farthings)? And one of them shall not fall on the ground without God. But the very hairs of your head are all numbered. Fear ye not (therefore), ye are of (much) more value than (many) sparrows. Whosoever therefore shall confess me before men, him will the Son of man (or: I) confess also before the angels of God; but whosoever shall deny me before men, him will I also deny before the angels of God.

34^b.

(Matt. xii. 32; Luke xii. 10.)

...And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh (a word) against the Holy Ghost, it shall not be forgiven him.

38.

(Matt. x. 34-36; Luke xii. 51, 53.)

Think ye that I came to send peace on earth? I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. (And a man's foes shall be they of his own household.)

45.

(Matt. x. 37; Luke xiv. 26.)

(He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.)

46.

(Matt. x. 38; Luke xiv. 27.)

He that taketh not his cross and followeth after me is not worthy of me.

57.

(Matt. x. 39; Luke xvii. 33.)

He that findeth his soul² shall lose it, and he that loseth his soul shall find it.

² Matthew here has τὴν ψυχὴν as in Q, but it is translated "life" in the A.V.

10.

(Matt. 24-25; Luke vi. 40.)

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord.

[24.]

(Matt. x. 40; Luke x. 16)

(He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.)

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14.

(Matt. xi. 2-11; Luke vii. 18-28.)

Now when John had heard in the prison the works of Christ, he sent his disciples and said unto him: Art thou he that should come, or do we look for another? And he answered and said unto them: Go and shew John again those things which ye do hear and see, the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them; and blessed is he whosoever shall not be offended in me. And as they departed, he began to say unto the multitudes concerning John: What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kings' houses! But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet! For this is he of whom it is written: Behold I send my messenger before thy face, which shall prepare thy way before thee. (Verily) I say unto you among them that are born of women there hath not risen a greater than John (the Baptist); notwithstanding he that is least in the kingdom of God is greater than he. . . .

50.

(Matt. xi. 12-13; Luke xvi. 16.)

The prophets and the law were until John; since that time the kingdom of God suffereth violence, and the violent take it by force (or: From the days of John until now the kingdom of God, etc.: for all the prophets and the law prophesied until John) . . .

15.

(Matt. xi. 16-10; Luke vii. 31-35.)

Whereunto shall I liken this generation (and to what is it like)? It is like unto children sitting in the markets and calling unto their

fellows, saying: We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say: He hath a devil! The Son of man came eating and drinking, and they say, Behold a man gluttonous and a winebibber, a friend of publicans and sinners! But wisdom is justified of her children.

23.

(Matt. xi. 21-23; Luke x. 13-15.)

Woe unto thee, Chorazin! woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But (I say unto you) it shall be more tolerable for Tyre and Sidon (at the day of judgment, or: at the judgment) than for you. And thou Capernaum shalt thou have been exalted to heaven? To hell shalt thou be cast down!³

25.

(Matt. xi. 25-27; Luke x. 21-22.)

At that time he said: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so [I thank thee] Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth (the Son but the Father, neither knoweth any man) the Father save the Son, and he to whomsoever the Son will reveal him.

26.

(Matt. xiii. 16-17; Luke x. 23b-24.)

Blessed are your eyes, for they see, and (your) ears, for they hear; (for verily) I say unto you that many prophets (and kings) have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them.

29.

(Matt. xii. 22-23, 25, 27-28, 30, 43-45; Luke xi. 14, 17, 19, 20, 23-26.)

(He healed) a dumb man possessed with a devil, (insomuch that) the dumb spake and the multitudes (all) were amazed. . . every

³ Here Matt. as well as Q uses the form of query and exclamation though the A. V. uses a complex declaratory sentence.

kingdom divided against itself is brought to desolation...and if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you... He that is not with me is against me, and he that gathereth not with me scattereth abroad...When the unclean spirit is gone out of a man he walketh through dry places seeking rest and findeth none. (Then) he saith, I will return into my house from whence I came out; and when he is come he findeth it empty (and) swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.

30.

(Matt. xii. 38-39, 41-42; Luke xi. 16, 29-32.)

We would see a sign from thee. But he said: An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of Jonah. For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah, and behold a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.

40.

(Matt. xiii. 31-33; Luke xiii. 18-21.)

(Unto what is the kingdom of God like? and to what shall I liken it? It is like to a grain of mustard seed which a man took and sowed in his field, and it grew and became a tree, and the birds of the air lodged in the branches thereof.)

(And again he said): To what shall I liken the kingdom of God? It is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened.

44.

Matt. xxiii. 12; Luke xiv. 11.)

Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

42.

(Matt. viii. 11-12; Luke xiii. 28-29.)

I say unto you: They shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of God; but the children of the kingdom shall be cast out; there shall be weeping and gnashing of teeth.

48.

(Matt. xviii. 12-13; Luke xv. 4-7.)

How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine upon the mountains, and go and seek that which has gone astray? And if so be that he find it, (verily) I say unto you he rejoiceth more of it than of the ninety and nine which went not astray.

53.

(Matt. xviii. 7; Luke xvii. 1.)

It must needs be that offenses come; but woe to that man by whom the offense cometh.

54.

(Matt. xviii. 15, 21-22; Luke, xvii. 3-4.)

If thy brother shall trespass against thee, tell him his fault; if he shall hear thee, thou hast gained thy brother... How oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him: I say not unto thee, Until seven times; but, Until seventy times seven.

55.

(Matt. xvii. 20b; Luke xvii. 6.)

If ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove from hence to yonder place, and it shall remove.

33.

(Matt. xxiii. 4, 13, 23, 25, 27, 29, 30-32, 34-36; Luke xi. 46, 52, 42, 39, 44, 47-52.)

... They bind heavy burdens and lay them on men's shoulders, and they themselves will not move them with one of their fingers.

Woe unto you, Pharisees! for ye shut up the kingdom of God against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, Pharisees! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment and mercy.

...Now ye Pharisees! ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

(Luke xi. 44.) Woe unto you, for ye are as sepulchres which appear not, and the men that walk over them are not aware of them.

(Matt. xxiii. 27.) (Woe unto you, Pharisees! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones and of all uncleanness.)

Woe unto you! because ye build the tombs of the prophets and say: If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses against yourselves that ye are the children of them which killed the prophets, (and now fulfil the measure of your fathers)!

Wherefore also the Wisdom of God said: I send unto you prophets and wise men and scribes; some of them ye shall kill and persecute; that upon you may come all the blood shed upon the earth from the blood of Abel unto the blood of Zacharias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

43.

(Matt. xxiii. 37-39; Luke xiii. 34-35.)

O Jerusalem! Jerusalem! thou that killest the prophets and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen (gathereth) her chickens under her wings, and ye would not! Behold your house is left unto you desolate. (For) I say unto you: Ye shall not see me henceforth till (it shall come when) ye shall say: Blessed is he that cometh in the name of the Lord.

56.

(Matt. xxiv. 26-28, 37-41; Luke xvii. 23-24, 37, 26-27, 34-35.)

Wherefore if they shall say unto you: Behold, he is in the desert! Go ye not forth. Behold, he is in the secret chambers! Believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be. There shall be two in the field, one shall be taken and the other left; two women shall be grinding at the mill, the one shall be taken and the other left.

37.

(Matt. xxiv. 43-51; Luke xii. 39-40, 42-46.)

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up. (Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.) Who then is a faithful and wise servant whom his lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him rule over all his goods. But and if that (evil) servant shall say in his heart: My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites.

58.

(Matt. xxv. 29; Luke xix. 26.)

Unto him (everyone) that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath.

59.

(Matt. xix. 28; Luke xxii. 28, 30.)

Ye who have followed me... shall sit upon twelve thrones, judging the twelve tribes of Israel.

(Perhaps also the parables of the Great Supper and the Talents stood in Q.)