

A Study of Q's Canonicity in *Tradition* and *Überlieferung*: A New Interpretation on Q 3 and Q 4¹⁾

Ky-Chun So*

1. Introduction

Most people understand history only as events of the past, but also think of the sayings of Jesus as only the narratives of the past. The narrative of the sayings of Jesus is mainly recorded in the Gospels, but we are not only interested in what Jesus said in the Gospels in the past. Just as in the past, history is not just a dimension to reflect on our lives today, but to give us a new idea of what we really need in our lives. The Jesus Sayings free us from the history and myths that chained humans in the past, so that they will give us a challenge to what God truly want us for our life in the situation

The New Testament was adopted as the canon in the 4th century after a long canonical debate, but the work of canonization is already reflected in the New Testament. For example, Q (in German *Quelle*), a common source for both Matthew and Luke, has already been firmly established in the tradition of the canonical Gospels. This study intends to investigate the canonicity of Q, which is a common source in the Gospel of Matthew and the Gospel of Luke. Since Matthew and Luke are canonical Gospels, there is no struggle for Q to

* Professor at Presbyterian University & Theological seminary

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acquire canonical characteristics. Q is not a canon, but canonicity enough. The reason is that Q is preserved as a common source of the canonical Gospels of Matthew and Luke. In order to explore the canonicity of Q²⁾, this study discusses *Tradition* and *Überlieferung* in German separately to examine how Q is transmitted in common passages in Matthew and Luke.

Überlieferung is a method of studying how stories are told orally or literally. Reconstructing the history of oral or literary tradition with this gives the *Überlieferungsgeschichte*. We can translate this as a history of tradition, to distinguish it from *Tradition*. In Hebrew, the singular is *katub*, and the plural *ketubim* is known as writings, but *katub* means the whole canonical Bible, including the Torah, the prophetic *nebiim*, and the holy writings *ketubim*. Modern Jews coined the word *Tanak* in the sense of a canonical scripture and called *katub*. But in fact, *Tanak* is only a term for a weaving made by mixing the first letters of *Torah*, *Nebiim*, and *Ketubbim*. *Tradition* is like a big concept idea that influenced the Biblical writers. For example, in Matthew and Luke, when the Pauline tradition, the Hebrew Bible tradition, and the Hellenistic tradition appear complex in the canonical writings, it is better to use *Tradition*, and to analyze and reconstruct it as *Traditionskritik* or *Traditionsgeschichte*, and to divide it into traditional criticism or traditional history. Hence, in English word tradition is connected to *Tradition*³⁾ in German.

Scholars claim that the first Gospel, Q, which is a common source of the canonical Gospels, has been lost. However, although the transmission of Jesus, which also emphasizes the Pauline

2) However, Vassiliadis argues that Q is differed widely from the canonical synoptics. Cf. Vassiliadis, "The Nature and Extent of the Q Document," 73.

3) Kim regards this *Tradition* as *traditionsgeschichtlich* background to distinguish from *Überlieferung*. Cf. His article in Korean on "A Meaning of the Spirit-Filled in Acts," 58 and "The Meaning of Receiving the Holy Spirit in Acts," 63, 66.

epistles recorded earlier than the Gospels, is a collection, each of them creates continuity and narrativeness, awakening us to narrative imagination. Q is the beginning of the Sayings Gospel, which is the sayings of Jesus written before the narrative canonical Gospels of Matthew, Mark, Luke, and John, but is now unfortunately lost.

Although the first Gospel was lost, Q preserved in a common material of the canonical Gospels of Matthew and Luke is conveyed in Q, and contains the ipsissima verba of Jesus intact. The restored Greek text of Q, depends on the International Q Project (IQP), where I am still active as a researcher and a writing committee member. I have used the Q text since 1998, the year I returned to Korea from Claremont in the United States with the permission of James M. Robinson, who reconstructed it at IQP with John S. Kloppenborg and Paul Hoffmann. We can now search *The Critical Edition of Q*.⁴⁾ Q is the most important source to reconstruct the teaching of Jesus.⁵⁾

4) *The Critical Edition of Q*, as a searchable Greek text, is for the first time ever, scholars can perform complex lexical, morphological and grammatical searches of the reconstructed text of Q with this fully tagged module. *The Critical Edition of Q*, the most widely accepted reconstruction of Q, is the result of years of collective research by the International Q Project. *The Critical Edition of Q* text comes in two modules, one in Luke's order and one in Matthew's order. Cf. For the reconstructed Q text, see *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*, eds. James M. Robinson, Paul Hoffmann, and John S. Kloppenborg (Leuven: Peeters, and Minneapolis: Fortress, 2000). This book on Q among three UNESCO projects is one of the most remarkable works with Robinson books on Qumran and Coptic, *A Facsimile Edition of the Dead Sea Scrolls*, co-edited by Robert H. Eisenman and *The Nag Hammadi Story*.

5) Theißen und Merz, *Der historische Jesus. Ein Lehrbuch*, 45. ET: *The Historical Jesus. A Comprehensive Guide*, 29.

2. The Torah of Jesus and Nazara

2.1. The Torah of Jesus

In Hebrew, the word *Torah* means the Law like the canonical books of Pentateuch, but the meaning of teaching takes precedence. Therefore, not only does the Torah's teaching include words but also actions. The narrative of Jesus, which this study is unraveling, is the understanding of the Torah, the record of Jesus' teachings, the record of words and actions, and of Jesus who has been monopolizing the Messiah by the Jews. In Genesis, when God creates the heavens and the earth with the Word, and the 'word' mentioned at that time is *dabar* in Hebrew. Here, *debray* means both words and actions. In other words, not only does Jesus' *debray* mean the sayings of Jesus, but it is also Jesus' Torah that includes the words and the actions.⁶⁾

The Greek word *Ihsou* is pronounced as *Yeshua* in Hebrew. Through the Torah of Jesus that begins with *Yeshua* and ends with Israel in Q, it is suggested in one word that *Yeshua* of Israel is the "Coming One" of the Messiah, the Messiah. Jesus came as the Messiah to awaken Israel. Of course, the word

6) Papias understands the sayings of Jesus not as simple words, but as stories that contain Jesus' actions and words. To support this understanding, it is necessary to correctly understand in Hebrew literally, especially the word, *debray*. The Torah of Jesus does not remain in the independent sayings of Jesus, but the Torah of Jesus as a *debray* that simultaneously shows the words and actions of Jesus as well as *dabar*, which is the sayings of Jesus, as the entire Torah of Jesus is connected to each other to show narrative continuity. The Torah does not mean only the Law in the canonical books, but implies teaching. In the meaning of the Law, however, teaching implies that the word is taught not only by mouth, but by action. So, the Torah of Jesus shows the incarnate life of Jesus, who came as the Messiah who set an example with words and actions.

Messiah does not appear in the Q text, which is a common material between the Gospels of Matthew and Luke, due to the nature of Jesus' Torah, which Jesus himself did. It is filled with the Torah of Jesus that reveals that Jesus is the one who comes as the Messiah in various ways through expressions of the Son of God, the Lord, etc.

Jesus's Torah begins with the word "Jesus" in Q 3 and "Nazara" in Q 4. And Q 22 concludes the narrative of Jesus with the word "Israel".⁷⁾ Putting these two verses together, Jesus's Torah is truly the story of 'Jesus Nazara of Israel', beginning with Jesus and ending with Israel. Because of this characteristic, the Torah of Jesus, who came as the Messiah, is quite Jewish and maintains a very conservative view of the Law. Soon, the Torah of Jesus presents Jesus as the Coming One as the Messiah of Israel based on the continuity and narrative of the whole narrative in Jewish conservative positions. As a narrative character of Jesus, who comes as Israel's Messiah, the Torah of Jesus is important in the whole story.

First, the Torah of Jesus is a character in the narrative, and deals with Jesus as important. Above all, the protagonist of the character is Jesus, who shows the sayings of Jesus from start to finish. The Torah who of Jesus begins with being transferred to John the Baptist, confesses that Jesus is 'the One behind me (*ho opiso mou*),' 'the Coming One (*ho erkommenos*),' 'the One who has powers than me (*ho iskuroteros mou*),' and preaches that highlight Jesus. Tests by referring to the Son of God. In keeping with this title, Jesus proclaims the sayings of Wisdom to his disciples through the Sermon on the Mount (Plain) and missionary dispatch. This image is close to the image of Joshua who led the Israelites to the land of Canaan after Jesus followed

7) This interesting challenge unexpectedly affirms the fact that there is a Greek word for the Torah of Jesus that begins with "Jesus Nazara" and ends with "Israel."

Moses, so the Torah of Jesus was not only the second image of Moses, the authority of the law, but also the second Joshua, the authority of the kingdom of God comparing to the land of Canaan where is drawn with the second image of Joshua. Jesus, who came as the Child of Wisdom, called God as the Father, teaching his disciples the Lord's Prayer in a very familiar language, He speaks wonderful sayings that those who oppose will not be forgiven. He expelled demons with 'one finger' in the Beelzebub controversy. The Torah of Jesus shows that Jesus is greater than Jonah and greater than Solomon, emphasizing the fact that the Second Coming Lord, who comes like a thief in the end times, is the one who carries out the final judgment.

Second, the Torah of Jesus deals with Israel in the background of Jesus. Jesus, who is incarnated as a Jew, never left the land of Israel. From Dan, the northernmost of Israel to Beersheba, the southernmost, and from Decapolis, the ten cities to the east, to the ports of Joppa and Caesarea where Jonah's sign is located, and to the west where Jesus' public ministry moved around the land of Canaan. This area was where David established the unified kingdom, and at the center was Jerusalem, where the eyes of God always remained, so Jesus began his public ministry in Galilee and completed the work in Jerusalem through suffering and resurrection. The temptation story in Q 4 creates a dizzying situation in which Jesus is placed on top of the temple in Jerusalem⁸⁾ and jumped down. Just as David who set the

8) Just like the will to deliver the donations raised by the saints from Macedonians and Achaia to the church in Jerusalem, with a heart indebted to Jewish Christianity, Paul went directly to Spain to receive comfort from James, who continues the legitimacy of the church in Jerusalem at the ends of the earth. It was because he had a longing for recognition. In the New Testament, there are eight James, but there is another story that is transmitted through a tradition other than the Bible. Santiago de Compostela means "Santiago in the Star Town". Many make pilgrimages to Santiago Compostela, where the tomb of St. James, the first martyr in Spain, is located. *Santiago* in Spanish, meaning St. James, is

capital in Jerusalem defeated Goliath of the Philistines, Jesus who was hungry for 40 days and nights defeated the evil devil. This shows that Jesus came as the second David after the second Moses and the second Joshua. The Torah of Jesus, who has Jewish conservative views, not only interprets the Law from a more conservative standpoint, but also interprets the Law in a more conservative position than them, while arguing about the Jewish Law with the religious leaders who exercised vested interests around the city of Jerusalem, the home of the Law and religion. It proposes the principle of God's love in the Law, the true meaning of the Law, which they never realized.

Third, the Torah of Jesus deals with the fact that Jesus is coming as the Messiah of Israel through the whole story. Although the word Messiah is not directly mentioned in Q, Jesus performed miracles as the one who brought the kingdom of God into the world and demonstrated the kingdom of God through parables. Since the Messiah is the one who comes to save the world, children hate their parents and even parents hate their children, bringing about an era in which people who stand at the crossroads of choice must choose whether they are God or mammon. From this point of view, those who expect the Messiah must hold firmly to even a small faith such as mustard seed so that they can be saved in the day of the Son of Man, which comes like Noah's day. Jesus also sighs when he sees Jerusalem. This is because Jesus as the Son of Man came to the Second Coming Lord, which everyone recognizes at one moment, as lightning flashes from east to west toward the Jews

one of the world's three most sacred sites along with Jerusalem and Rome. James, Jesus' younger brother who had a conservative view of the Law and was a bishop in Ephesus, was martyred while preaching the Gospel in Spain, where Paul wanted to go so much. Why did Paul dream of world missions so much in Romans? Because he wanted to go to Spain, the end of the earth at that time.

who do not realize the time of God. He proclaims that he will be the judge of the final judgment as distinguished, and promises that the disciples who have followed the teacher to the end will sit on the throne to judge the twelve tribes of Israel in the kingdom of God.

2.2. Nazara

In the common verses of Matthew 4:13 and Luke 4:16, which were influenced by Q, all modern translations indicate Nazareth, but the only word ‘*Nazara*’ appears in the original Greek text. Although in Matthew and Luke *Nazara* is used only once here, it is based on the common source of the sayings of Jesus and is therefore no longer used outside of this verse. Rather, the name Jesus the Son of Man rather than Jesus *Nazara* gained widespread support from Jesus as a substitute for the Messiah within the Q community. Because *Nazara* is used only once, and unlike the four Gospels, it is only used in the Gospels of Matthew and Luke, which was influenced by Q. The Son of man is because it is used several times in Q as a self-designation, unlike *Nazara* is only used once in Q.

Why is *Nazara* appearing only in the appendix of Q? Jesus is a name, but it is the same as *Nazara*. In the four Gospels including Q, Jesus is a name, but *Nazara* is a nickname that appears only in Q 4. In particular, at the time when the devil left after the narrative of the temptation and Jesus’ public ministry began, *Nazara* was a nickname that was associated with the place name of Nazareth, but it was not given to anyone, but was given only to Jesus. According to James M. Robinson, this neglected nickname of Jesus is uniquely spelt reference to Jesus.⁹⁾

9) Robinson, *The Sayings Gospel Q*, 331.

Although people of Nazareth are often considered to be the only nickname given to Jesus, in fact, it is a common nickname that can be given to anyone living in Nazareth. Just because Jesus is called a Nazarene is not a proper noun that only Jesus has. However, in the case of Nazara, it is completely different. Only Jesus was given Nazara, which was strictly distinguished from other Nazarenes. Also, Jesus is a Galilean. However, calling Jesus a Galilean is also a common use, not a nickname that is uniquely assigned to Jesus. Nazara is the only proper noun referring to Jesus in Q.¹⁰⁾

Jesus Nazara, who came as the Son of Man, begins his public ministry immediately after the temptations in Q 4. It would be nice if Q was unfolded with the baptism narrative of Jesus in Q 3. Why is Nazara after the temptation narrative of Jesus first introduced? This is because, until the arrival of the Son of Man, this generation is ruled over humans by the evil devil as the ruler of the air, and the kingdom of God cannot be realized on earth and in the universe until this apocalyptic historical determinism¹¹⁾ is fundamentally changed. But after Jesus Nazara defeated evil Satan, the devil left Jesus. This shows that the apocalyptic determinism from the theocratic point of view was ended, and the historical apocalypse brought about by Jesus Nazara appeared on this earth anew. Now, the public ministry of Jesus Nazara begins to bring the kingdom of God

10) The nickname Nazarene who appears in the accusation that the slave woman said "you were with Jesus, the Nazareth man" (Mark 14:67) and Peter curses by denying his teacher, is a mockery of Jesus, not a confession. However, unlike the Nazarenes who are despised in this way, Jesus Nazara is a confession by a community of faith that cherishes the sayings of Jesus.

11) The worldview of apocalyptic literature is that this earth and human history are ruled by those who hold the authority of the air like the devils. Man has no freedom while under the control of evil forces. Jesus Nazara, the Messiah, can never find true peace and fundamental comfort to humans until Jesus abandons the throne of heavenly glory and comes to this earth.

into the middle of human history.

Why can't people enjoy peace while living in this land? The reason is that the evil devil grabs the lines of death, the most terrifying force for humans, and leads them into the dark valley. Jesus, who knows this kind of pain well, came as the Messiah, was first tempted, and gave mercy to human suffering (cf. Hebrews 4:15). The narrative of Jesus Nazara's temptation contains God's amazing providence to free people from evil Satan and live a life filled with the Holy Spirit. We humans can also overcome the temptation of the devil because Jesus Nazara is with us. Since Nazara is found in the common source immediately after the temptation narratives in Matthew and Luke, it is under the influence of Q rather than the nickname of Matthew and Luke. Therefore, Nazara is the nickname given to announce the emergence of a new rabbi by starting the public ministry different from the sayings of wisdom delivered by the rabbis at that time while thoroughly putting the origin of the Q community that retained the sayings of Jesus newly unfolding around Galilee.¹²⁾

Nazara lives only in Q, but it is a nickname that influenced the common source of the Gospels of Matthew and Luke. However, as Q was absorbed into the Matthean Community and expanded into the Early Church, Christians were called *Notsuri* in Hebrew and Christianity was called *Natsurut*. In Acts 24:5, while attacking Christianity as a plague, there is a story that dismisses Christians as heresy of the Nazarene. Here Paul

12) Nazara, although one word in the narrative of the sayings of Jesus is most powerful after the temptation narrative, stimulates the reader to imagine the many stories behind it. Often, many readers are familiar with the narrative produced by several stories, but in reality, narratives, like Nazara, have the ability to evoke the dramatic content of the narrative even if a single word is mentioned. In this regard, Jesus Nazara continues to move forward, creating a dynamic image of the narrative leading to 'Jesus the Son of Man', 'Messiah Jesus', and 'Jesus the Savior'.

gets the nickname of head of the heresy of Nazareth. In Jewish Talmud traditions, Jesus Nazara was called *hanotsri*, or “the Nazarene.” This is different from the one-time expression of the Gospel of “Nazarethites,” which is what the common Nazarenes, or *Nazoraioi* in Greek, but in Hebrew, collectively called “*notchrim*”. In light of this use, Jesus Nazara is clearly a lost title, but it is a very important expression for understanding Jesus’ Torah, and is the only unique nickname used in Jesus’ Torah.

3. *Gegraptai* and *Reiturgia*

3.1. *Gegraptai*

The prophet Isaiah prophesied the voice of the crying out in the wilderness. 600 years later the prophecy was fulfilled through John the Baptist in Q 3. John was born six months earlier than Jesus Nazara, and prepared for Jesus’ way to the Messiah and worked to smooth the way of His shortcut.¹³⁾ In Q 3 the quotation formula from Isaiah shows the canonicity of Q which is based on the Hebrew canon. Like *gegraptai* (it is written), *keruswn* (preaching) appears as a representative formula phrase quoting the Hebrew Bible in Q 3. In this way, it can be evaluated that he cried out in the wilderness by quoting the passages of Isaiah as it is and using in *grafe* (the Bible), which is already given the authority of the canon, in the figure preaching in the wilderness. By making sure that John the

13) Even International Q Project (IQP) scholars have deleted the reconstruction of the Sayings Gospel because it is only in Luke 3 and not in Matthew 3, so it is not a common verse, but it is marked with the middle-erased lines to show Q 3.

Baptist's own sermons in Q are rooted in canonical texts, they testify to the authority of his sermons. Isaiah's prophecy is directly quoted in Q 3, further strengthening the value of the tradition of Jesus' sayings.

In Q 4 Jesus answers the temptation of the devil. "It is written that man does not live by bread alone." Here, the expression "it is written" also referred to as the first *ipsissima verba* of Jesus is a form of the Greek perfect passive voice (*gegraptai*), which is a typical quotation formula phrase of the Hebrew Bible in the LXX. As soon as Jesus started his public ministry in Q, Jesus was tempted by the devil in the Judean wilderness. It is of special significance that Jesus' first sayings of Q are "it is written". The first sayings are very significant. Jesus mentioned the sayings "it is written", the favorite of the Pharisees and Sadducees, including the scribes and lawyers at that time, as His first sayings to the devil that was tempting Him in the Judean wilderness. It shows the direction of the public ministry of Jesus.

Nazara Jesus' first sayings, "it is written," are evidence that the Hebrew Bible, the canon as the Word of God, is always alive in Jesus' mind. The first sayings show everything. Jesus answered the devil's temptation by quoting the Hebrew Bible words of Deuteronomy, which He enjoyed reading on a daily basis, which reflects the influence of the canonical Hebrew Bible background. That is, Jesus gave a prepared answer, reliant on Deuteronomy, which told us to thoroughly choose blessing and curse. Later the devil himself, remembering the power of the first sayings that Jesus said "it is written," does the second temptation (Q 4:10) by revealing the Word of God. Because the devil has already been overcome by Jesus, the devil's temptations failed and had to be withdrawn. In the first temptation the first sayings of Jesus' public ministry follow 'it is written' and close with the sayings 'people do not live with

bread alone.' Jesus, who used the traditional method of "it is written", a formula phrase, to immediately quote God's Word delivered through Deuteronomy, reminded us that we would always be prepared with the Word of God to overcome the temptation of the devil.¹⁴⁾ The devil's temptation continues in Q 4. The devil also tempts Jesus by imitating quoting from the Hebrew Bible in the first sayings of Jesus, saying, "it is written." The truly cunning devil also quotes the words in imitation; he is proud that he will succeed in testing Jesus.

Mimic psychological phenomena are caused by a unique brain structure called mirror neurons. This phenomenon was discovered more than 20 years ago by Rizzolatti at the University of Parma, Italy, confirmed when a monkey behaves as if he had a peanut in his hand just by looking at a peanut in another monkey's hand. This phenomenon of imitation and emotion, however, has already been used in Aristotle's *Poetics*, the first literary criticism of mankind, to evaluate the tragedy of Oedipus, who fell into the unconscious of homosexuality under the subject of imitation and emotion. Oedipus, who was drawn to his sexual unconsciousness and sympathized with pleasure, competed with his father to take possession of his mother, then murdered him brutally, and finally married his mother, but he couldn't get any emotion from anyone. In the temptation narrative of the wilderness, the devil tried to tempt Jesus by quoting the word of Deuteronomy, saying that it was 'it is written' as the first sayings of His public ministry, and the too cunning devil also said that it was 'it is written', but it is difficult to obtain imitation

14) Only those who are prepared can win the temptation of the devil. Even though he fasted for 40 days, Jesus, who quoted the sayings from the words of Deuteronomy, says that "people do not live by bread alone," toward the devil that is tempting in the wilderness, defeating the devil's temptation with the shortest word. He showed that the only ability to overcome the devil's temptation at once is the Word of God.

and emotion.

Quoting the Word of God does not mean that everyone overcomes the temptation and speaks well. When the devil says that it is “it is written,” and imitates Jesus, he is trying to show off his knowledge, not because he values the Word of God. The problem is even more serious because the devil tempts the background of angel worship, which was popular at the time, to explain that God’ commanded the angels’ to protect Jesus from jumping the top of the temple. Angels are not objects of worship, but are only beings that obey God’s commands and are attended. Nevertheless, in the situation where the worship of angels is prevalent throughout the Mediterranean areas, the temptation narrative warns wary of the transformation of the being to serve into the being to be served. When even angelic worship, which was popular at the time, fell into idolatry, the temptation narrative emphasizes the fact that angels were called to serve.

What is an idol? It is an idol that does not obey God’s command, but turns into a being that reigns and is worshiped by humans as if he had absolute power. When Satan tried Jesus Nazara, using the Word of God fluently using the Torah of Jesus, the formular phrase “it is written”, the first sayings of His public ministry, what did Jesus answer him? “It is written, do not tempt the Lord your God.” Here, Jesus quotes God’s Word as canon prepared as “it is written”. Unlike the lengthy temptation of the devil in imitation, Jesus’ answer is concise.

3.2. *Reiturgia*

In Q 4 the Torah of Jesus reminds the devil that God is “the Lord your God.” Among the words that the devil uses

in the temptation narrative, 'He' is a personal pronoun that refers to God and 'You' to Jesus. It's a rude remark. Jesus told the devil not to tempt the Lord your God. The title of God that we easily call is called *yhwh* in the Hebrew word for the Jewish divine 4 capitals. Is it pronounced? Jews usually pronounce *yhwh* as *adonai* meaning 'my Lord' or *hashem* meaning 'the name'¹⁵⁾. This reverence for the Jewish deity is part of a bloody effort not to take the name of God in vain, and this sense of awe or respect is invisible no matter how much I wash my eyes in the devil's remarks. No one can take the place of God. If there is anything that takes the place of God, it is idolatry. Whether homosexuality or infectious diseases, the church, which is the body of the Lord, must be tied tightly with a cord of faith so as not to linger in the holy temple of God, and thrown into the lake of eternal fire.

The evil devil is by tempting Jesus, it is a ridiculous temptation that He will jump from the top of the temple rather than serving God in Jerusalem.¹⁶⁾ Jesus defeated the devil with the words of Deuteronomy 6:16, saying, 'Do not tempt the Lord your God.' If you look at the phrase 'as you have tempted at Massa' in LXX, Massa or Mriba is expressed as a prepositional phrase in the form of a transcript of '*ente peirasmo*' in the Greek word, meaning 'in the place of tempting'.¹⁷⁾ Even to the devil,

15) *The Delitzsch Hebrew Gospels: A Hebrew/English Translation*, 4.

16) The Koran, an Islamic scripture, even proclaims, "Do not serve any god other than Allah." This shows that Islam is the most exclusive religion that subtly distorts the Bible and rejects Christian teachings in the Gospels. In fact, the history of the past 1500 years shows that all religions were destroyed by destroying idols in areas conquered by Islam. Muslims do not know that Allah was such an idol of the tribe Quraish in Mecca and he is suddenly transformed into one god.

17) It clearly implies that the place where the Israelites who entered the city reached was not another place, but a 'place of temptation'. These Greek expressions clearly show God's will in leading the Israelites into the wilderness in Deuteronomy

God the Creator is the one who casts the devil because He has all sovereignty. The devil deceives human eyes and ears, even steals mind and soul making the world mistaken for belonging to the devil in the wilderness.¹⁸⁾

Homer's epic *Iliad* comes from another Troy's name, Ilios. It is Aristotle referring to the fall of Ilios in the first literary criticism, *Poetics*, written by Aristotle. The epic of the *Iliad* is the collapse of the impregnable Ilios with a Trojan horse and the Greek army taking over the Mediterranean Sea. It should be noted that the war between Sparta and Troy adds interest as Achilles' anger hits its climax. Agamemnon, Hera, and Paris all look up to Achilles' valor, but in order to control him Zeus has created an Achilles tendon as a deadly weakness for him. Achilles, who captured Troy, also dies in vain when hit by the heel of an ankle. There is a spiritual meaning here.

The devil showed all the nations and tried to worship him, trying to subdue even Jesus to the kingdoms of the world on this earth. However, the kingdom of God is not in this world, but in heavens. The Gospel of Matthew enjoys calling the kingdom of God into *Malkut Shamaim*, the kingdom of Heavens. As synonymous with the kingdom of God and the kingdom of Heavens, heaven is a Jewish idiom that obeys God. Heaven itself is not a supernatural meaning of God's dwelling place, but heaven is also a word that symbolizes God. That the kingdom of God is the kingdom of Heavens means that God's sovereignty

8:2.

- 18) Read the Book of Job 1. When God calls the Council of Heaven, the devils as well as the angels come to the presence of God, as well as the devils to come to know the will of God. At that time, the devil tempts Job, the righteous man of the east, but receives permission from God to tempt Job under the strict restrictions that he can never touch his life. In this scene, we learn that the only thing the devil can tempt Job is obeying God's commands. In this respect, the Creator God in heaven is also God to the devil, so the devil must obey Him thoroughly.

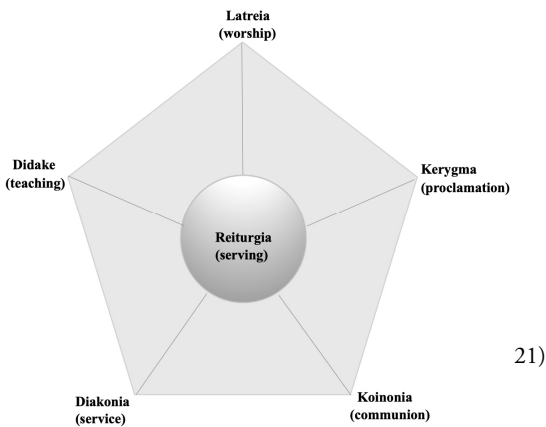
extends not only to this earth but also to heavens. You are connected to an eternal country to enjoy. In the Septuagint of Deuteronomy 6:13a and 10:20a quoted in Q 4:8, instead of the word 'to worship,' the expression "fear" the Lord your God through the Greek word *pobedese* appears. Jesus transformed this into *proskyneo* and reinterpreted it in the sense of "kneeling" in front of him in fear of God. Talking about the temptation of showing all nations and kneeling to the devil, Jesus gave an interpretation that the devil never thought of even in his dreams, emphasizing, 'Worship the Lord your God and worship only Him.' He defeated the devil's temptations, not just kneeling, but by making a firm reinterpretation to worship.

Instead of serving God, putting an emphasis on infectious diseases is an act of despising the Almighty God and advocating homosexuality as human rights is a frivolous act of destroying the family created by God. The mindset and actions of disregarding God due to infectious diseases and homosexuality, and taking church attendance and holy worship, are not the correct form of true worshipers.¹⁹⁾ Here *proskyneo*, the word 'to serve,' translated from a Greek verb, is identified with the word for kneeling. It refers to the act of worshiping God (Greek noun *latreia*). It is an act of humble determination to kneel before God and bow his head to obey God's will. Am I a true worshiper? Is it a person of obedience who humbly humbles himself, kneels (*proskyneo*), worships (*latleia*), prostrates before

19) The worshipers must first reconcile with sisters and brothers before going to the place of God's presence. In Matthew Jesus said that before going to the temple to offer a gift, go first with sisters and brother to be reconciled, and then come again to give the gift. This is the obedient attitude of the worshiper. The teaching of "Be reconciled first," given by Jesus to the worshiper, who is going to give a gift, is not tolerated by the evil and false teachings of heresy, Islam, homosexuality, and infectious diseases. It must also be clearly distinguished from embracing even those who go against the Bible through misuse and abuse.

God?

Like the teaching to keep away from sin but forgive sinners, what the narrative of the sayings of Jesus shows is the teaching of love. Infectious diseases and homosexuality should be avoided by sin, but those who have infectious patients or homosexuals should be compassionate with the love of Jesus and repent and return. Those who worship before God must face the fact that they are sinners and go humble.²⁰⁾ At every temptation of the devil, Jesus, who overcomes with the Word of God, “It is written,” defeats the devil by saying, “Worship only him” in the last temptation. Here, the Greek ‘to worship’ is used in the same way as the verb *proskyneo* or the noun *latreia*, which was described earlier, meaning ‘worship’. The Greek noun *reiturgia*, as we often know, means serving for worship, that is, serving for the lectionary or service procedure, so the word itself should not be confused with worship, *latreia* in Greek terms.



20) At this time, if you remember sisters and brothers who have sinned, you must accept each other, confess your sins first, and seek God’s grace so that the chains of sin can no longer dominate mankind. The problem is today in this corrupt generation that even the so-called “intent crimes” that deny and even knowingly commit sins are prevalent.

Reiturgia (serving) is in charge of serving Didake (teaching), Kerygma (proclamation), Diakonia (service), Koinonia (communion), including Latreia (worship). In other words, in Latreia, Didake, Kerygma, Diakonia and Koinonia, Reiturgia serves all, not only worship. Q 4 is like a worship source that allows the worship to God only through the temptation narrative for the Q community, and is used by the Q community like a lectionary. In other words, the temptation narrative is not just for the purpose of conveying the three temptations, but by showing the biographical cast of Jesus in a nutshell narrative, going beyond man's living on bread alone, tempting God even in the temple in Jerusalem, and tempting God with all the nations and idols under the heavens. We are instructed not to bow down to him, but to worship only God.

4. Tradition and Culture in Texts

First of all, I want to look for the narrative characteristics of the sayings of Jesus and apply the words of the protagonist to the specific life scene. Since Jesus is the protagonist of Q, this narrative approaches the work of application of the Torah of Jesus to various specific situations and problems raised in today's life. Although the characteristics of the genre of wisdom literature of the Torah of Jesus are not far beyond the character of a fragmentary collection, the Torah of Jesus approaches readers as a genre of the Sayings Gospel. Readers can find the background of the narrative, characters and plots in the Torah of Jesus, and meet *Yeshua*, the Hebrew name that came as the Jewish Messiah, the protagonist of an exciting story in Q.²²⁾ The

21) I am owed this picture for Reiturgia (serving) from my article, "A Study of Reiturgia on Calvin's New Testament Commentary."

canonical Gospels of Matthew and Luke, which are affected by Q, do not simply express Jesus' tradition that exists only in the memories of the evangelists. The Gospel texts take place in the context of special social events and draw together the past and the present, reaffirm traditional social values and understandings, and connect a community in its present with its traditions or its past. Jesus tradition's textual shape arises in the canonical Gospel texts, but the tradition itself exists prior to and outside of texts.²³⁾ Hence there are the source texts and the receptor texts in the Gospels.

The diversity of Jesus' tradition within early Christianity has been made more evident, and specifically within the texts of the canonical New Testament itself. This diversity of the Gospel texts within the earliest church has found its way into basic trajectories toward Jesus' tradition. The canonical Gospel texts are literary ways of conveying or transmitting meaning and content. They are even used in making languages or pictures, signs or symbols, and even rudimentary scratches.²⁴⁾ Interestingly enough, making careful observations into details of a particular composition can also help trace to their origin which gives a basic idea of who perfected and brought the texts into existence.

22) The Greek word for fish likes in Ephesus of Turkey and Catacomb of Rome is *Ikthus*, which is a collection of the first letters and shows the meanings of I (Jesus), X (Christ), Θ (God), Y (Son), and Σ (Savior). The confession of faith in Jesus begins with the Torah of Jesus in Q. In order to find out the story of Jesus, the protagonist of the narrative, from a new perspective, it is very difficult to identify who the Torah of Jesus consistently presents to readers by tying the beginning and ending of Q into one.

23) I am owed some idea for the text and tradition from my book, *Jesus in Q*.

24) Thus, texts are generally referred to writing in manuscripts within a narrow range of all the types of records drawn or described by humans, as well as illustrated or created pieces such as in inscriptions within a broad range of records expressed by the intellectual or artistic like storytellers, poets, speakers, writers, painters, narrators, scribes, etc.

Writers as well as evangelists all have their distinct characteristic traits making them easy to attach their personal intuition and style to their respective work.

The canonical Gospel texts are originally written in Jesus' tradition that is to communicate in various ways. They transmit ideas or themes, and could also have an array of signs which points to entities or concepts,²⁵⁾ and total meaning or content of a discourse in communication.²⁶⁾ Not all elements of the meaning in Jesus' tradition can be expressed by interpretation. To transmit the content of Jesus' tradition in Q, interpreters produce and/or reproduce the meaning of the canonical Gospel texts. Hence the canonical Gospel texts are coherent to written messages referred independently through traditions, situations, circumstances, or environments in Jesus' tradition.²⁷⁾ A lot of these communication systems are based on each canonical Gospel traditions, situations, circumstances, or environments and relating to texts can influence and shape their interpretations that comes in multiple organizational frames involving structure and culture in terms of epics, tales, rituals, proverbs, oracles, pronouncements, and sacred sermons in the New Testament.²⁸⁾ Like a pyramid each came along one another, each closely dependent and knitted tightly together. Texts and circumstances of their discovery deserve a story or full-scale account in order to talk about their thrilling and sometimes obscure background. Texts have many more stories to tell if you listen closely to the sounds of the details they preserve for today's world. Texts aim to describe how human acts of communication succeed in mediating sense.²⁹⁾ The relation

25) Wilt, "Translation and Communication," 27-80.

26) Nida and Taber, *Theory and Practice of Translation*.

27) For example, in many perspectives, Bible interpreters and translators stand on all systems of communication which even takes account for stories that are passed down orally.

28) Bantz, *Understanding Organizations*.

of meanings in the canonical Gospel texts has accordingly the character of directives which can in each case be implemented by the recipient.³⁰⁾ The canonical Gospel texts are a carrier of sense or meaning. The sense is accordingly always more than the sum of single meanings.³¹⁾

Biblical texts mediate evangelists-readers or evangelists-audiences' interaction. The texts in the Gospels involve both evangelists and readers; they are the very interaction of these two that results in a given context, and the interaction of evangelists and audiences. In a very real sense, then, transmission converges in texts. Transmission refers precisely to the construction or reconstruction of what already exists within memory.³²⁾ Biblical texts do not transmit Jesus' tradition *de novo* but retell it from memories of evangelists and readers' interaction in the shadow of Gospel tradition's performative history in the early church. Hence Jesus' tradition consists of information existing in memory. It is in memory most of the time, and only now and then are those parts recalled which the needs of the moment require. Jesus' tradition is not composed *ex nihilo*, as it were, in text; rather, Jesus' tradition, which lacks a fixed textual form outside of context, is embodied in the performative act.

Historically, for nearly a century and in varying degrees,

29) This communication sense through texts is adequately described only to the extent when one examines the whole communicative act in which the written text functions, that is to say text production and text reception. This is so because all relations of meaning which are ordered in the texts remain pure possibilities until the time they are received and thus actualized.

30) Weinrich, *Sprache in Texten*.

31) The text sense designates the potential communicative role of texts as a manifold of directives, and the text directive signifies the realized, informative, communicative relevance of the texts as implemented by the communicating partners, in the interplay of communicative acts.

32) Kelber, *The Oral and the Written Gospel*.

critical scholarship has attempted to account for the historical near-certainty of oral Gospel traditions in its readings of written Gospel texts. New Testament scholarship, in a rare consensus, recognizes that people were telling stories of Jesus before, during, and even after, they were writing Jesus' sayings in Q. While a significant portion of New Testament scholarship has implicitly assumed that the evangelists were not individuals with considerable experience performing these traditions, this study considered the probability that evangelists were tradents of the oral Jesus traditions and that their texts relate to the history of their performative experiences.³³⁾ The Gospel texts represent performances, of a sort, relating to the tradition of Jesus. Hence this study emphasized here that the authors of the Gospel traditions were also performers of Jesus' tradition. They were not merely writers composing in a traditional idiom; they were performers speaking and living (as well as writing) within the idiom.

Culture within texts can be expressed in which a certain group of early church experiences their identity in relation to the reality of their traditions, situations, circumstances, or environments involving Jesus' sayings. Not only religions, social structures and arts, but also texts in Q are part of a culture in a Jew. Interpreters must consider this and recognize that the texts reflect the Jewish culture of the group. Q depends on the culture of Jewish people. Biblical texts are identifiable in terms of traditions, situations, circumstances, or environments like settings (time and place) and scenes (culture and occasion) in Jewish culture. Q's speech situation in relation to texts is known as Jewish communication situation in an orthodoxy Early Church.³⁴⁾ In this matter, Q's situation is related to the language situation in Jewish cultural frames. Participants of texts have

33) Bauckham, *Jesus and the Eyewitnesses*.

34) Hymes, *Foundations in Sociolinguistics*.

long been used to the idea that words and their referents are matters negotiated by speakers within a given cultural frame.³⁵⁾

These cultural frames are giving form and meaning to texts those interpreters interpret.³⁶⁾ Texts are the form and meaning of languages appearing in letters like the so-called idiomatic expressions and thus every text has its own form of expressing meaning.³⁷⁾ Interpreters at this point must take into account both the source text, the text from which they interpret, and the receptor text, the text into which they interpret. If interpreters interpret too literally, they focus too much on forms and expressions in the source text and may not do adequate justice to the receptor text. The text gives expression to something, but the fact that it does so is in the last analysis contributed by the interpreter.

The canonical Gospel texts involving Q are employed through common tradition and brought forward (re-presented) by the speakers to bear upon the community to which they were spoken in the early church's antiquity. Contexts within texts are the historical, cultural, social, political, economic context situations to which the speakers applied the ancient texts. Whether true or false – hermeneutics is dependent on how the texts are read and how they are related context-wise with others.³⁸⁾ Hermeneutics in Q is full of texts and contexts. Texts, contexts, and hermeneutics in Q's *Überlieferung* may indicate their interdependence and interrelationship seen within Jewish Christian community behind Q's tradition. The evangelists of

35) Katan, *Translating Cultures*.

36) De Blois. "From and Meaning of the Text, 409-416.

37) Interpreters must also need to recognize this aspect when they interpret texts from one language into another.

38) Sanders, *Canon and Community*. Hermeneutics is known as the ancient theological mode, as well as a literary technique, by which that application was made by the speakers.

Matthew and Luke all belonged in their respective communities at the time of their existence and within Q's Tradition as an orthodox movement in Jewish Christian community. Texts came into being as well as the Q community which formed through the common texts within Matthew and Luke as the canonical evangelists.

5. Conclusion

The movement to understand Jesus's narrative as an isolated unit of Q, beyond understanding it as continuity of narrativeness, forms the mainstream of the study of the Torah of Jesus today. Q's efforts to understand the Sayings Gospel from "Jesus" in Q 3 and "Nazara" in Q 4 to "Israel" in Q 22 in the narrative structure about 'Jesus Nazara of Israel' have gained momentum. This study seeks an application to the story of Jesus is an attempt for readers to understand the narrative characteristics of the Torah of Jesus in the intertextuality and continuity of the narrativeness of the sayings of Jesus.

This study discussed *Tradition* and *Überlieferung* separately to examine how Q is transmitted in common passages in Matthew and Luke. Focusing on *Tradition* and *Überlieferung*, I studied the Torah, Jesus, *Nazara*, *gegraptai*, *reiturgia*, Jesus' tradition and texts in culture in Q. Through this study, it was intended to provide the basis for the canonicity of Q, which is a common source of the canonical Gospels of Matthew and Luke.

Historical approaches are based on the application of logical rules and deductive reasoning to the available evidence in Q, but the proper application of these rules requires an understanding of the cultural and historical context of the evidence in Jesus' tradition as Jewish Christian *Tradition*. The essential starting point in studying ancient texts is the effort

to understand the perspectives, motives, and biases of the community that underlie the sayings of Q in Jewish Christian Community. Hence, the literary sources provide a useful perspective to our subject if understood in Q's Jewish context. A proper understanding of basic historical methodology and its application to written materials will, therefore, greatly enhance our appreciation of a literary common source between Matthew and Luke.

This study used the term 'literary' in a rather strict sense, when speaking of contact, sufficiently striking verbal concurrence puts the discussion in a context that already points towards the sayings of Jesus. These literary contacts do not exhaust the literary influence of the sayings: one can expect, without a properly so-called literary contact, the use of canonical vocabulary, themes, and ideas of the sayings of Jesus in the Q's canonicity.

The usage of the sayings of Jesus from the Synoptic to second century Christian literatures is not identical to the history of the canon or to the extracanonical status of individual writings. However, the sayings of Jesus were both known and used by the first century and furthermore increased frequency as time passed. Nevertheless, Q in first century literature was primarily dependent not only on the written Gospels, but also on the oral tradition of the church. Whether the earliest Fathers of the church knew the written Synoptic or if they were dependent primarily on the same pre-Synoptic oral tradition, a study of the influence of the sayings of Jesus on Christian literatures up to the time of the second century is critical for an understanding of both the development of the canon and the rich diversity of second century Christianity. Later on, since Q is rooted in the canonical texts like the Torah and the Hebrew Bible, it is viewed as orthodox manifestations.

<주요어>

예수, 토라, Q, 본문, 정경성, 나자라, 전승, 문화, 전통

<Key Words>

Jesus, Torah, Q, text, canonicity, Nazara, tradition, culture, Überlieferung, Tradition

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<초록>

*Tradition*과 *Überlieferung* 속에 있는
Q의 정경성에 관한 연구

- Q 3 and Q 4의 새로운 해석 -

소기천

(장로회신학대학교)

이 연구는 마태복음과 누가복음의 공통자료인 Q(독일어 *Quelle*의 첫글자는 자료란 뜻)의 정경성을 탐구하고자하는 의도를 가지고 있다. 마태복음과 누가복음이 정경 복음서이기 때문에 Q가 정경적 특징을 가지고 있는 것에 대해서는 다툼의 여지가 없다. 비록 Q가 정경으로 전해지지는 않지만, 정경복음서인 마태복음과 누가복음의 공통자료로서 위치를 가지고 있기 때문에 정경성의 특징은 충분하다. Q의 정경성을 탐구하기 위하여 이 필자는 독일어 *Tradition* and *Überlieferung*을 구분하여 어떻게 마태복음과 누가복음의 공통구절에서 전승이 전달되었는지 구분하여 연구를 진행하고자 한다.

<Abstract>

**A Study of Q's Canonicity in *Tradition* and *Überlieferung*:
A New Interpretation on Q 3 and Q 4**

This study intends to investigate the canonicity of Q (in German *Quelle*), which is a common source in the Gospel of Matthew and the Gospel of Luke. Since Matthew and Luke are canonical Gospels, there is no struggle for Q to acquire canonical characteristics. Q is not a canon, but canonicity enough. The reason is that Q is preserved as a common source of the canonical Gospels of Matthew and Luke. In order to explore the canonicity of Q, I would like to discuss *Tradition* and *Überlieferung* separately to examine how Q is transmitted in common passages in Matthew and Luke.