In this chapter we shall analyze the shorter instructional speeches in Q in the light of the results obtained in chapter two. We shall show that Q's sayings clusters are exemplars of the instructional speech genre.

Q's instructional speeches are as follows: Love Your Enemies (6:27-36); Judge Not (6:37-42); Trees, Fruit, and Speech (6:43-45); Confident Prayer (11:2-13, including 11:5-8); Beelzebul Controversy (11:14-23); Request for a Sign (11:29-35); Courageous Witness (12:2-12); Do Not Be Anxious (12:22-31, 33-34); Be Watchful and Ready (12:35-46); Discerning the Times (12:49-59); Enter the Narrow Gate (13:24-30; 14:11, 16-24, 26-27; 17:33; 14:34-35); Discerning the Day of the Son of Man (17:23-37). Substantial sections of Q are not part of the analysis in this chapter, namely, John's Sermon (3:7-9, 16-17), the Baptism (3:21-22), the Temptation (4:1-13), Beatitudes and Builders (6:20b-23, 46-49), the Healing of the Centurion's Child (7:1-10), John and Jesus (7:18-35), the Mission Instruction (9:57-60, 10:2-16, 21-22), the Blessing for Revelation (10:23-24), the Return of the Unclean Spirit (11:24-26), the Woes and Announcements of Judgment (11:39-48, 52, 49-51; 13:34-35), parables of the Mustard Seed and Leaven (13:18-21), parables of the Lost Sheep and Lost Coin (15:4-10), Paraenesis and Law (16:13, 16-18; 17:1-6), parable of the Talents (19:12-26), and Thrones and Judgment (22:28-30). These units, with the exception of elements of the Mission Instruction, do not conform to the instructional speech genre which is the concern of this chapter; hence analysis of these passages is deferred to the next chapter.

The text followed is the International Q Project's reconstruction (with most sigla omitted), now being published as Documenta Q.1 For the most part, the genre arguments adduced here cohere

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1 Paul Hoffmann, John S. Kloppenborg, and James M. Robinson, eds., Documenta Q (Leuven: Peeters, forthcoming).
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with the text and order proposed by the IQP, and where agreement exists that text will be followed without comment. Reconstruction arguments will be adduced in the rare cases of disagreement with the IQP text.

Instructional Speeches in Q

Love Your Enemies (6:27-35)

Schulz, Hoffmann, Kosch, and Lührmann utilize thematic-coherence criteria to produce redaction histories of this cluster. Schulz views the passage as the end result of a process of growth; his unfolding of this process relies upon discovery of supposed thematic dissonance among units, which in turn becomes an indicator of interpolation. Schulz decides that Matthew best preserves the Q sequence because the Matthean sequence of 6:27 + 35cd + 32-33 + 36 is a sensible one, with verse 35cd providing a motive to verse 27. This is a somewhat conflicted account, however, because Schulz attaches verses 32-33 (“ursprünglich”) to verses 27, 35cd because of their thematic affinities, but later asserts that verses 32-33 are an insertion because they interrupt a thematic connection between verses 35cd and 36. (Hoffmann takes the very repetition created by verses 35, 36 as a problem; see below.) Schulz tries to avoid this conflict by asserting that verses 32-33 were “bald danach” added to the primitive cluster: 6:27, 35cd (as motive), 36. Verse 31 (“Golden Rule”) may likewise be a later insertion since it breaks the connection of verses 27, 32-33, or it could be part of another cluster on retaliation (verses 29-31, as Matthew has it) which Luke has inserted after verse 27.

2 Though I had by and large worked out the following results before I encountered the work of the IQP, it was gratifying to discover that they corroborated IQP decisions reached largely by assessing “Matthean or Lukan redaction” arguments. Conversely, genre and compositional considerations drive my few areas of disagreement with the IQP’s text. The editors acknowledge that IQP votes and results are provisional (“...should never be considered as completed or final...” [James M. Robinson, “The Sayings of Jesus: Q,” Drew Gateway 54 (1983) 26-37, esp. 36]).

3 Schulz, Spruchquelle, 120-23, 130-32.