
Q 13:[23]-24

¹/ after 13:21; before 13:[25]-26
[ ]²
[ ]³ εἰσελθ[ατε]³

dιὰ τῆς στενῆς [[θε]']ώ[[ρα]']ζ

δτι ( )⁴

πολλῶν [[ ]⁹]]

(ζητήσου)¹⁰[σιν ( )]¹⁰ εἰσε(λθεῖν)¹⁰
[[ ]¹²]
[ ]¹³

³/(και)³

ὅλγοι [[(εἰσιν)⁴]]

ο[ι (εὐρίσκοντες αὐτήν)]⁵.

³


to Q 13:[25]


0:1/

[Εἴπεν δὲ τις αὐτῷ· κύριε, εἰ]²

³/( )³

ὅλγοι ( )⁴

ο[ι [σωκρ]ο[μενοι]⁵

³;

[δὸ δὲ εἴπεν πρὸς αὐτοῦς]²

[ἀγωνίζεσθε]⁶ εἰσελθ[εῖν]⁶

διὰ τῆς στενῆς [θ]’[ό[ρα]’ζ,

δτι

Matt 7:13-14

0:1/

[ ]²

\³

[ ]³ Εἰσέλθ[ατε]⁶

διὰ τῆς στενῆς (π)’[ό(λη)]’ζ·

δτι (πλατεία ἢ πῦλη καὶ

¹ The following materials have been patterned along the guidelines for the examination of those NT pericopae which have been determined to be Q passages according to the criteria of the Institute for Antiquity and Christianity's project "Q: A Lost Collection of Jesus' Sayings" (directed by James M. Robinson). Variants in the text are marked by raised numerals (= ¹); materials only in the Matthean Gospel are indicated within parentheses; materials only in the Lucan Gospel are indicated within brackets; variations in position between texts are indicated within slashes ( = \). Because of the limitations of the present study, only Q 13:23-24 is considered in the present analysis. The broader question of the complete Q 13:23-27 section, as it has been defined by the project, has not been taken into consideration. In addition, Q 13:23-24 is analyzed as a single unit, since the division of the text into separate verses serves no immediate purpose for the examination of the saying. Unlike the remainder of the study, in which translations are given for such sources, secondary sources have been left in their original languages here in order to insure accuracy in the presentation of scholarly considerations for each variant. Finally, with respect to the text of the pericope, an examination of possible textual variations within ancient manuscripts indicates that there are no known major deviations in the tradition which would be pertinent for the present analysis.
eupneopoe; it 600e; it cl7Uiyouoa eie; tilv cl7tcOAe1aV Kal) 8
7tOUOi []9 (ei)10 (o1)10 eie(eχνμενο10) (δι' αυτής)11 [ ] 12
(tί στενή ή πῦλη και τεθλιμμένη ή δόδος ή απάγουσα εις τήν ζωήν)13 ( ) 13
οί (ευρήκοντες αυτήν)5. \ 3 0-1
\ 3 o-1

Q 13:23-24: Is the pericope in Q?

Luke and Matthew = Q

Pro:

Con:

Evaluation:

CJ 22 ii 88:

This issue has not been argued in the current reconstruction. The material is assumed to be in Q.


Pro: Streeter 1924, 289: "But Luke's version comes in the middle of a section of which the beginning (Mustard Seed and Leaven), xiii. 18-21, the middle, xiii. 28-29, and the end, xiii. 34-35 ("Jerusalem, Jerusalem"), are certainly Q, and of which, as we shall see later, much of the rest is probably Q; the probability, then, is that Luke here also follows Q." Hirsch 1941, 130: "So halte ich Luk 13 24-30 für einen in sich geschlossenen Q-Abschnitt." Kilpatrick 1946, 23: "We may, accordingly, assume that the evangelist [Matthew] has used both the Q saying much as it appears in Luke and also a saying about the Two Ways from another source." Dupont 1958, 94-95: "Les vv. 23-24 constituent une unité . . . elle doit avoir été fournie à Luc par une tradition ancienne, et tout porte à penser qu'elle lui a été transmise précisément comme introduction au logion du v. 24." Luz 1985, 395: "Weil Lk 13,23-29 in Mt 7,13f.22f; 8,11f fortlaufend benutzt wurde." Reconstructions: Harnack 1907, ET 142. Edwards 1976, xii. Polag 1979, 68-69. Crossan 1983, 338 and 345.

Con: Schmid 1930, 243: "Die Lk-Parallelen stehen wiederum beisammen (Lk 13 23-27) in einem Abschnitt, dessen Einheitlichkeit durch mehrere Sprünge im Gedankengang ausgeschlossen wird." Fitzmyer 1985, 1022: "There is no certainty that vv. 24-29 formed a unit in 'Q.'"

Matt = Q: After Q 6:31 (Matt 7:12); before Q 6:43 (Matt 7:18).