

**Jesus as the Messiah
in the Dialogue with John (Q 7:18–23):
An Aspect of Q’s Christology
in Light of the *Messianic Apocalypse* (4Q521)**

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Abstract

Jesus’ answer to John the Baptist’s question about the Coming One (Q 7:22b) whose arrival John expected (3:16) has often been recognized as an authentic saying of his because of its originality. However, the striking parallelism with the *Messianic Apocalypse* (4Q521) suggests that a messianic tradition existed which associated miracles with eschatological salvation. Therefore, Q 7:22b cannot be ascribed to Jesus himself, and the whole dialogue (Q 7:18–23) seems to be created in the Q Group after Jesus’ death with the aid of the common tradition at the time. Q 7:18–23 probably intends to proclaim to both John’s disciples and other Jews in contact with the Q Group that Jesus is the messianic figure surpassing the Coming One.

1. Introduction

1.1. Purpose of This Study

The astonishing parallelism of the dialogue between John the Baptist and Jesus (Q 7:18–23¹) and the *Messianic Apocalypse* (4Q521) has led some scholars to infer a common tradition behind them:²

The blind have sight [...], and the dead are raised and the poor have good news proclaimed to them. (Q 7:22b)

(The Lord, ...) opening (the eyes of) the blind, (...) will make the dead alive, proclaim good news to the poor (...) (4Q521 2 II, 8; 12)

Since the pioneering works of Martin Dibelius and Rudolf Bultmann in the early twentieth century, Q 7:22b has been generally ascribed to the historical Jesus.³ Yet, the historical context of the formation of this verse and the whole pericope has not been fully investigated. Gaye Strathearn, attempting to examine

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- 1 Passages in Document Q are stated according to Luke's chapters and verses: e.g., "Q 7:22b" for Matt 11:5 // Luke 7:22b.
 - 2 J. J. Collins, *The Scepter and the Star: Messianism in Light of the Dead Sea Scrolls* (2nd ed.; Grand Rapids: Eerdmans, 2010), 140; M. Konradt, "Stellt der Vollmachtsanspruch des historischen Jesus eine Gestalt 'vorösterlicher Christologie' dar?," *ZTK* 107 (2010, 139–166), 150; H.-W. Kuhn, "Jesus im Licht der Qumrangemeinde," in *Handbook for the Study of the Historical Jesus*, ed. T. Holmén and S. E. Porter (Leiden: Brill, 2011, 2:1245–1285), 1272; J. Zimmermann, *Messianische Texte aus Qumran: Königliche, priesterliche und prophetische Messiasvorstellungen in den Schriftfunden von Qumran*, WUNT 2/104 (Tübingen: Mohr Siebeck, 1998), 389.
 - 3 M. Dibelius, *Die urchristliche Überlieferung von Johannes dem Täufer*, FRLANT 15 (Göttingen: Vandenhoeck & Ruprecht, 1911), 35; R. Bultmann, *Die Geschichte der synoptischen Tradition*, FRLANT NS 12 (10th ed.; Göttingen: Vandenhoeck & Ruprecht, 1995), 135.

the context through the comparison with 4Q521, concludes that Q reinterprets the title “the Coming One” in light of the Christian faith. She asserts that Q describes Jesus’ mission using the Qumran document with redaction, to proclaim “to the Baptist loyalists that Jesus was indeed the Coming One.”⁴ Nevertheless, she does not sufficiently consider the possibility that Q might be independent of the fragment, nor does she provide a reason why the intended recipients should be limited to John’s disciples. Thus, to understand the formative milieu of Q 7:18–23 more deeply, a fresh and comprehensive analysis of the passage with comparison to 4Q521 is in order, which takes the utilization of the common tradition into account. This paper therefore, through exegesis of Q 7:18–23, aims first, to examine the historicity of the dialogue and the authenticity of Jesus’ words in v. 22b, and second, to elucidate the *Sitz im Leben* of the pericope. Whether we can be sure that Q independently used the common tradition or directly depended on 4Q521 will also be discussed.

1.2. Method

The following procedure has been adopted to clarify the historical background of the Q tradition: (1) tracing the tradition history of the passage; (2) analyzing lines in 4Q521 parallel to Q 7:22b; (3) comparing the two texts minutely.

2. Tradition-Historical Analysis of Q 7:18–23

2.1. Reconstructing the Original Tradition

Two points show that Q 7:18–23 constitutes a frame together with John’s two sermons (Q 3:7–9, 16–17). First, three traditions concerning the Baptist in

4 G. Strathearn, “4Q521 and What It Might Mean for Q 3–7,” in *Bountiful Harvest: Essays in Honor of S. Kent Brown*, ed. A. C. Skinner et al. (Provo: Maxwell Institute, 2011, 395–424), 419.

Q 7:18–35 seem to have been arranged in the same order already in the Sayings Source, just as in the Gospels.⁵ Hence, they are a collection of pericopes on John. Second, Q 3 and 7 form an *inclusio* about ὁ ἐρχόμενος structured by Q redaction surrounding a sermon (6:20–49) and a miracle (7:1–10).⁶ Therefore, Q 3:7–9, 16–17 and 7:18–23 can be logically identified as a redactional frame.

Looking into details, ὁ ἐρχόμενος in John’s question (Q 7:19) refers to the eschatological judge whom he mentions in Q 3:16.⁷ It appears that ὁ ἐρχόμενος, a title in absolute usage, was used in the original Q 3:16 as in Matt 3:11 (cf. Mark 1:7 and Luke 3:16). Since the attributes of ὁ ἐρχόμενος (Q 3:9, 17) are inappropriate for Jesus’ activities, Matthew probably did not recognize it as a title and intermingled ὁ ἐρχόμενος (Q 3:16) with ὁ ἰσχυρότερός μου ὀπίσω μου (Mark 1:7). Luke, on the other hand, seems to have adopted Mark 1:7 to avoid the interpretational crux, i.e., ὁ ἐρχόμενος. It remains an enigma why Matthew should have related Q 7:18–23 (which *de facto* identifies Jesus with ὁ ἐρχόμενος) to Q 3:7–9, 16–17, where ὁ ἐρχόμενος is defined as a judge with fire. So, it is hard to imagine that Matthew would have inserted ὁ ἐρχόμενος into Q text to create the frame-like structure. Having compared the Synoptics, the original Q 3:16 can be reconstructed as follows: [...] ὁ δὲ ἐρχόμενος οὗ οὐκ εἰμι ἰκανὸς [...]. Consequently, Q 7:19 corresponds to 3:16 with the common expression of “the Coming One.”

For the discussion below, it seems that Q 7:18–23 had existed in Document Q already before the condemnation against Israel was added to the Sayings Source. John S. Kloppenborg regards that elements which are formative in Q are sapiential speeches, and apophthegms and prophetic statements proclaiming

5 J. Gnllka, *Das Matthäusevangelium. Kommentar zu Kapitel 1, 1–13, 58*, HThKNT 1/1 (Freiburg: Herder, 2000), 405.

6 J. M. Robinson, *The Sayings Gospel Q: Collected Essays*, BETL 179 (Leuven: Leuven University Press, 2005), 607–608.

7 T. W. Manson, *The Sayings of Jesus* (London: SCM, 1949), 67.

judgment are redactionally secondary insertions.⁸ Indeed, Q 3, 7, 11–12 and 17 appear *prima facie* to be warnings against the unrepentant Israel; however, taking a closer look at individual pericopes, especially 7:18–23, judgment is not the chief theme. While v. 23 possibly constitutes a warning to those who do not join the Jesus movement, it is principally an invitational saying with a missionary function. Meanwhile, Migaku Sato assumes that there are three redactional layers: first, the *Johannes-Komplex* (Q 3:2–7:28) and the *Aussendungskomplex* (Q 9:57–10:24), and finally a later layer which covers both of the previous two and shows Israel's condemnation.⁹ Further, Sato states that since Q 7:19 concerns 3:16, Q 7:18–23 was formed when this John-related part was redacted.¹⁰ On the redaction history, the section where Jesus rates John highly (Q 7:24–26, 28a) is thought to be the oldest within Q 7:18–35.¹¹ There appears to be room for the salvation of Israel in Q 7:18–23,¹² so it is likely that Q 7:18–23 is older than 7:31–35, since this censures disbelief, and had become a part of Q before the Q Group gave up the mission within Judaism. They would scarcely have written down a tradition proclaiming Jesus *after* they started to condemn Israel. Thus, we conclude that Q adopted the Jesus–John dialogue in a relatively early layer.

From the tradition-historical point of view, v. 22b can be regarded as the oldest part within Q 7:18–23. Our inference is confirmed by the following six observations:

8 J. S. Kloppenborg, *The Formation of Q: Trajectories in Ancient Wisdom Collections* (Minneapolis: Fortress, 2007), 244.

9 M. Sato, *Q und Prophetie: Studien zur Gattungs- und Traditionsgeschichte der Quelle Q*, WUNT 2/29 (Tübingen: Mohr Siebeck, 1988), 18–19, 44–45.

10 Sato, *Q und Prophetie*, 141.

11 H. Klein, *Das Lukasevangelium*, KEK 1/3 (Göttingen: Vandenhoeck & Ruprecht, 2006), 279.

12 U. Luz, *Das Evangelium nach Matthäus (Mt 8–17)*, EKKNT 1/2 (Zürich: Benziger, 1990), 170.

First, although Matthew and Luke inherited some Q expressions, i.e., Ἰωάννης, οἱ μαθηταὶ αὐτοῦ and πέμπειν, both evangelists extended Q 7:18, adapting to each context. The phrases τὰ ἔργα τοῦ Χριστοῦ (which summarizes Matt 8–9) and ἐν τῷ δεσμοτηρίῳ derive from Matthew,¹³ while κύριος and ἀπαγγέλλειν are considered Lukan.¹⁴

Second, v. 19 also comes from Q. To take a closer look at the verse, ἕτερος seems the original and Luke may have replaced it with ἄλλος that is more suitable to the context.¹⁵ The phrase πρὸς τὸν κύριον is also Lukan as Luke willingly uses κύριος in narration (Luke 10:1, 41; 11:39). Introducing a statement with λέγων (רַבִּי) following a verb related to sending seems to be an example of Septuagintism (e.g., Judg 9:31).

Third, vv. 20–21 are an addition by Luke¹⁶ to bring the apophthegm closer to a narrative form. V. 21 provides evidence for v. 22¹⁷ so that the questioners can experience actual miracles. In Matthew’s case, because of Matt 8–9, he does not need to make John’s disciples experience miracles: he cares more about Jesus’ disciples or his readers than he does about the historical situation.¹⁸

Fourth, v. 22a goes back to Q. Here Matthew seems to only insert ὁ Ἰησοῦς missing in Luke.

Fifth, v. 22b can be regarded as being derived from the Q source and as dating back beyond apophthegmatization, for two reasons. First, François Bovon

13 Gnilka, *Das Matthäusevangelium*, 405.

14 H. Schürmann, *Das Lukasevangelium: Kommentar zu Kapitel 1,1–9,50*, HThKNT 3/1 (Freiburg: Herder, 2000), 408 n. 7.

15 F. Bovon, *L'évangile selon saint Luc (1,1–9,50)*, CNT 3/a (2nd ed.; Genève: Labor et Fides, 2007), 361 n. 5. On the two adjectives, see H. W. Smyth, *Greek Grammar* (Cambridge: Harvard University Press, 1956), 311 (§1271): “ἄλλος strictly means *other* (of several), ἕτερος *other* (of two).”

16 Luz, *Das Evangelium nach Matthäus*, 164.

17 See Manson, *The Sayings of Jesus*, 66.

18 Luz, *Das Evangelium nach Matthäus*, 168.

supposes, “Il est impossible d’isoler la question du Baptiste ou la réponse de Jésus”;¹⁹ nevertheless, v. 22b reaches the climax at *πρωχοὶ εὐαγγελίζονται*,²⁰ and so it was presumably later put in the frame of vv. 18–22a, 23.²¹ Second, v. 22b describes miracles occurring in reality and is perfectly understandable even without setting the scene (vv. 18–19). Concerning the number and position of *καί*, those in Matthew appear to be original, since Matthew’s use is closer to that of similar poetry in Early Judaism.²²

Sixth, v. 23, on which the two evangelists completely agree, originates in Document Q. The verse appears to have come into existence at the formation of the apophthegm.²³ It seems impossible that v. 23, which corresponds to the question (v. 19), existed independently. That is, Q 7:22b had existed before it was apophthegmatized, vv. 18–19, 22a, 23 being added to it at that point.

On the basis of the analysis above, the original text of Q 7:18–23 can be reconstructed as follows:

18 ὁ Ἰωάννης πέμψας διὰ τῶν μαθητῶν αὐτοῦ 19 εἶπεν αὐτῷ·
σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;

19 Bovon, *L’évangile selon saint Luc*, 162.

20 Sato, *Q und Prophetie*, 141. This sentence is reminiscent of the introductory sermon (Q 6:20b–49), especially its beginning, *μακάριοι οἱ πρωχοὶ* (v. 20b) (Luz, *Das Evangelium nach Matthäus*, 164). The fact that this short line was a part of 7:18–23 may have motivated the Q redactor to place the sermon between the two John-related blocks (Q 3:7–9, 16–17; 7:18–35).

21 See Klein, *Das Lukasevangelium*, 280.

22 Structurally 4Q521 2 II, 12–13 reads as “A and B, C and D, E and F” (see 3.3. (c); for the text and translation, see 3.2.). Matthew is logical and grammatically normative: “A and B, C and D, and E and F” while Luke avoids frequent use of the coordinate conjunctions for fluency: “A, B, C, and D, E, F.”

23 Sato, *Q und Prophetie*, 141. *Pace* Bultmann, *Die Geschichte der synoptischen Tradition*, 115: he asserts v. 22b was handed down with v. 23 together because the former is without “rechte Pointe” by itself.

22^a καὶ ἀποκριθεὶς εἶπεν αὐτοῖς·
πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ ἀκούετε καὶ βλέπετε·
22^b τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν,
λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,
καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·
23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

The author's translation will read as below:

18 John, sending (word) by his disciples, 19 said to him (= Jesus):
“Are you the Coming One or should we wait for the other?”
22^a And answering he said to them:
“Go (and) tell John what you hear and see:
22^b the blind have sight and the lame walk,
the lepers are cleansed and the deaf hear,
and the dead are raised and the poor have good news proclaimed
to them.
23 And blessed is he who shall not be made to stumble in me.”

The only difference between *The Critical Edition of Q*²⁴ and our reconstruction is ἀκούσας περὶ πάντων τούτων (v. 18), which the former puts in double brackets denoting “reconstructions that are probable but uncertain.”²⁵ This phrase, a conflation of ἀκούσας in Matthew and περὶ πάντων τούτων in Luke, should be eliminated because πάντα ταῦτα sounds meaningless in the context of

24 J. M. Robinson et al., eds., *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*, Hermeneia (Minneapolis: Fortress Press, 2000), 118–127.

25 Robinson, *The Critical Edition of Q*, lxxxii.

Q and is rather suitable for that of the Third Gospel with several miracles (see Luke 4–6).²⁶

More precisely, this pericope (vv. 18–19, 22–23) is classified as an apothegm²⁷ or a *chreia* because Jesus' word (vv. 22–23) is central to the entirety and has only a brief setting (vv. 18–19). As to the content, in the beginning, the Baptist sends his disciples to Jesus (v. 18) and asks him, “Are you the Coming One ...” (v. 19). Then, Jesus cites five examples of his miracles and his mission of evangelism to the poor (v. 22). He concludes his answer with “Blessed is he who ...” (v. 23). V. 22b itself is a *Heilsschilderung* and a poetic tradition.²⁸

2.2. Comparison with OT Texts

Each of the six parts of Q 7:22b implies various parts of OT texts, especially the Book of Isaiah. To start with, τυφλοὶ ἀναβλέπουσιν is probably derived from Isa 35:5 and 61:1, and particularly in Isa 35:5, this theme occurs in combination with healing of the deaf.²⁹

Isa 35:5

וְזָתְקוּקְהָנָה עֵינֵי עִרְרִים וְאָזְנֵי חֵרְשִׁים תִּפְתְּקְהָנָה:

τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὦτα κωφῶν ἀκούσονται.

In wording, however, τυφλοὶ ἀναβλέπουσιν resembles Isa 61:1 LXX. The juxtaposition of this motif with the evangelization of the poor is also found there:

26 However, as both evangelists commonly imply John's knowledge of Jesus' activities here (Matt 11:2 // Luke 7:18), the Q text may have included some words expressing them.

27 Bovon, *L'évangile selon saint Luc*, 362.

28 Sato, *Q und Prophetie*, 141–142.

29 See Luz, *Das Evangelium nach Matthäus*, 169.

Isa 61:1

רוח אֲדֹנָי יְהוִה עָלַי יָעַן מָשַׁח יְהוָה אֶתִּי לְבָשָׂר עֲנֹוּיִם שְׁלַחֲנִי לְהַבְשִׁיל בְּנִשְׁבָּרֵי־לֵב
לְקָרָא לְשִׁבְרוֹת דְּרוּר [לְאַסְרֵי־קִיקָוִי]:

Πνεῦμα κυρίου ἐπ’ ἐμέ, οὗ εἵνεκεν ἔχρισέ με· **εὐαγγελίσασθαι
πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τῆ καρδία,
κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν,**

On the difficult phrase לְאַסְרֵי־קִיקָוִי, it is said that קִיקָוִי signifies the opening of eyes,³⁰ and what matters is that prisoners in darkness gain sight as they go outside.³¹ If so, we can surmise LXX freely translated this לְאַסְרֵי־קִיקָוִי as τυφλοῖς, interpreting the verb קִיקָו from eye-opening as in Isa 42:7.³² Hence, the opinion that LXX introduced the healing of the blind³³ fails to persuade. Next, from χωλοὶ περιπατοῦσιν, only the single word χωλός is comparable to Isa 35:6; λεπροὶ καθαρίζονται relates to Naaman’s healing by Elisha (2Kings 5:1–27):³⁴ LXX uses the cognates λέπρα and καθαρίζειν there. As in the case of the blind, κωφοὶ ἀκούουσιν also seems to be derived from Isa 35:5.³⁵ The fifth part, νεκροὶ

30 BDB, s.v. קִיקָוִי. It may be a dittography of קִיקָ (GKC §84^b.n). Themes similar to opening of eyes are also found in Ps 146:8 and Isa 29:18; 42:7, 18, but the three Isaian examples are metaphorical (see Gnllka, *Das Matthäusevangelium*, 408).

31 J. L. Koole, *Isaiah III: Isaiah 56–66*, HCOT (Leuven: Peeters, 2001), 273.

32 J. Ziegler, *Untersuchungen zur Septuaginta des Buches Isaias*, ATA 12/3 (Münster: Verlag der Aschendorffschen Verlagsbuchhandlung, 1934), 171. By the way, Symmachus (τοῖς δεδεμένοις ἀπόλυσιν), Theodotion (τοῖς δεδεμένοις διάνοιξιν) and the Vulgate (*clausis apertionem*) are closer to MT.

33 M. Karrer and W. Kraus, eds., *Septuaginta Deutsch: Erläuterungen und Kommentare zum griechischen Alten Testament* (Stuttgart: Deutsche Bibelgesellschaft, 2011), 2:2683.

34 See Luz, *Das Evangelium nach Matthäus*, 169.

35 See Luz, *Das Evangelium nach Matthäus*, 169. See also allegorical usages in 29:18; 42:18.

ἐγείρονται, bears a surprisingly strong resemblance to the beginning of Isa 26:19:³⁶

Isa 26:19

יְהִי מִתִּידָה נִבְלָתִי יְקוּמוּן הַקִּיצוֹ וְרַנְנִי שְׂכֵנִי עֶפֶר כִּי טַל אֹרֶת טִלָּה וְאֶרְךְ אֲרָאִים
תפיל:

ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις,
καὶ εὐφρανθήσονται οἱ ἐν τῇ γῆ· ἡ γὰρ δρόσος ἡ παρὰ σοῦ ἴαμα
αὐτοῖς ἐστίν, ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται.

Whereas the two sentences at the beginning form a chiasm in MT, they show synonymous parallelism in LXX. Here MT and LXX do not literally agree (e.g., the latter omits the pronominal suffixes). This may show that LXX paraphrased the enigmatic MT. In the LXX text, νεκροί and ἐγείρονται appear in different sentences respectively. In addition, raising the dead is also comparable to the deeds of Elijah and Elisha (1Kings 17:17–24; 2Kings 4:18–37).³⁷ Finally, though the voice is changed to passive, πτωχοὶ εὐαγγελίζονται is obviously based on Isa 61:1.³⁸ In this way, Q 7:22b, reminiscent of some parts of Isaiah as well as other OT passages, describes occurrences related to eschatological salvation in the present tense.

2.3. Title ὁ ἐρχόμενος

The concept of ὁ ἐρχόμενος appears to date back to John the Baptist and his disciples. Since ὁ ἐρχόμενος is considered a title on account of its absolute use,

36 See Gnilka, *Das Matthäusevangelium*, 408.

37 Luz, *Das Evangelium nach Matthäus*, 169.

38 Gnilka, *Das Matthäusevangelium*, 408.

we must accordingly translate it as “the Coming One.”³⁹ Specifically, ὁ ἐρχόμενος is frequently followed by ἐν ὀνόματι κυρίου (Q 13:35; Mark 11:9 par.; John 12:13; see also Ps 117:26 LXX); but chronologically, before Q 3:16 and 7:19, ὁ ἐρχόμενος is nowhere used absolutely. Postponement of the eschaton is not treated in Q 7:19, and so the title does not depend on ἐρχόμενος ἦξει καὶ οὐ χρονίση (Hab 2:3 LXX).⁴⁰ Looking for other examples, Theodotion translates מְבִרָהּ (Dan 7:13) as ἐρχόμενος (LXX: ἔρχετο), which is the predicate of ὡς υἱὸς ἀνθρώπου. In Rev 1:4, 8; 4:8, ὁ ἐρχόμενος is used as an expression for the eternity of God coming again at the end.⁴¹ Heinz Schürmann suggests ἐρχόμενος is “keine geläufige jüdische oder urchristliche Messiasbezeichnung”⁴² and Joachim Gnilka regards it as the Baptist’s wording to mention the judge of spirit and fire.⁴³ That being the case, the first usages of ὁ ἐρχόμενος in this sense are Q 3:16 and 7:19, which are related to John or his disciples, or to both. Therefore, we infer that John devised the notion of ὁ ἐρχόμενος and his followers handed it on.

2.4. Originality of Q 7:22b?

So far, it has been widely accepted among scholars that v. 22b, a ‘mosaic’ of biblical verses, is both unique and authentic. For instance, Bultmann, arguing that vv. 22b–23 are a primary tradition, stated, “Aus ihnen spricht das prophetische Selbstbewußtsein Jesu.”⁴⁴ Dibelius also attributed v. 22b to Jesus.⁴⁵ Moreover, Douglas R. A. Hare affirmed: “nobody in first century Judaism expected

39 Just as in J. Nolland, *The Gospel of Matthew*, NIGTC 1 (Grand Rapids: Eerdmans, 2005), 448.

40 Gnilka, *Das Matthäusevangelium*, 407.

41 See A. Satake, *Die Offenbarung des Johannes*, KEK 16 (Göttingen: Vandenhoeck & Ruprecht, 2008), 129.

42 Schürmann, *Das Lukasevangelium*, 408.

43 Gnilka, *Das Matthäusevangelium*, 407.

44 Bultmann, *Die Geschichte der synoptischen Tradition*, 163.

45 Dibelius, *Johannes*, 35.

the Messiah to appear as a healer.⁴⁶ Each element in the verse seems to depend on Isaiah or other OT books, but one could insist that parallels of these components had not appeared *in combination* before Q within the contemporary literature besides the Bible.

3. On Parallels in 4Q521 with Q 7:22b

3.1. Introductory Notes on 4Q521

Now we will make some preliminary remarks on the formation of the *Messianic Apocalypse*⁴⁷ (4Q521), one of the Qumran texts, before discussing it in relation to our exegesis of Q 7:22b.

For the following reasons, it seems that the content of 4Q521 was created in the former half of the first century BC or the previous half-century.⁴⁸ First, the fragmentary manuscript with distinct Hasmonean writing is paleographically dated to the first quarter of the first century BC.⁴⁹ In addition, radiocarbon dating suggests the range from 93 BC to AD 80 at approximately 95 percent of probability.⁵⁰ However, the composition of the content may have been prior to the copying of 4Q521. The content appears to have come into existence after the texts of the Prophets and of the Psalms were fixed since, as will be treated later, it relies on Ps 146:7–8, Isa 61:1 and Mal 3:24. Johannes Zimmermann dates the text to the latter half of the second century BC or later because of the commonality with

46 D. R. A. Hare, *Matthew*, IBC (Louisville: Westminster John Knox, 1993), 121.

47 Because 4Q521 is not strictly an *apocalypse*, we would better name it differently: e.g., *Miracles in the Messianic Age*.

48 In this connection, the use of Hebrew language and the lack of proper nouns denoting the diaspora may indicate that 4Q521 was composed in Palestine.

49 É. Puech, *Qumrân Grotte 4, XVIII: Textes hébreux (4Q521–4Q528, 4Q576–4Q579)*, DJD 25 (Oxford: Clarendon, 1998), 3, 36.

50 A. J. T. Jull et al., “Radiocarbon Dating of Scrolls and Linen Fragments from the Judean Desert,” *Radiocarbon* 37 (1995, 11–19), 14.

the Psalms of Solomon,⁵¹ while Émile Puech supports the latter half of the century, considering the similarity with 1QH^a in terms of vocabulary.⁵²

So, who is the author of 4Q521? On the one hand, Puech emphasizes the affinity in vocabulary with 1QH^a and considers the author an Essene.⁵³ On the other hand, indicating that the points of contact between 4Q521 and other Qumran works are sparse, Årstein Justnes asserts, “4Q521 is earlier than the sectarian scrolls or at least stems from another milieu.”⁵⁴ On closer examination, the sectarian literature does not mention resurrection at all and refers rarely to the eschatological prophet.⁵⁵ Contrarily, 4Q521 refers to resurrection and the eschatological messiah. Furthermore, 4Q521 lacks dualism,⁵⁶ one of the characteristic views of the Qumran community (1QS III, 20–21; 1QM I, 1). Hence, 4Q521 cannot be definitely identified as a Qumran composition.⁵⁷ קדושים (2 II, 2), הַסִּידִים (2 II, 5; 7) and הַעֲוֹשִׂים אֶת הַטֹּב לִפְנֵי אֲדֹנָי (7 4) may be construed as designating the sectarians but also as being common nouns denoting pious Jews in general. It is thus likely that an eschatologically oriented Jew, whether a Qumranian or not, composed the work.

What is the genre of this text? On the whole, 4Q521 2 II surely depicts salvation; however, it also praises the majesty of the saving God as the source of

51 Zimmermann, *Messianische Texte aus Qumran*, 388.

52 Puech, *Qumrân Grotte 4*, 36–37.

53 Puech, *Qumrân Grotte 4*, 36–38.

54 Å. Justnes, *The Time of Salvation: An Analysis of 4QApocryphon of Daniel ar (4Q246), 4QMessianic Apocalypse (4Q521 2), and 4QTime of Righteousness (4Q215a)*, EHS.T 893 (Frankfurt am Main: Peter Lang, 2009), 276–277.

55 Collins, *The Scepter and the Star*, 139.

56 Zimmermann, *Messianische Texte aus Qumran*, 388.

57 One scholar is of the opinion that 4Q521 expresses “the piety of the *ḥāsīdīm* of the Palestinian synagogue” because it bears similarity to the Eighteen Benedictions (S. Hultgren, “4Q521, the Second Benediction of the Tefilla, the *ḥāsīdīm*, and the Development of Royal Messianism,” *RevQ* 23 [2008, 313–340], 336).

this salvation, which bears resemblance to Pss 145–147. Among others, ll. 1–2 parallel to Ps 146:6 in vocabulary, and l. 8 depends on vv. 7–8.⁵⁸ This column describes “what Jews of Palestine expected God would accomplish when His expected Messiah would arrive on the scene.”⁵⁹ Zimmermann explains that it contains “einen stichisch aufgebauten eschatologischen Psalm bzw. Hymnus, der das mit dem Anbruch der מלכות יהוה erwartete heilvolle Handeln Gottes an den ‘Frommen’ schildert.”⁶⁰ Therefore, 4Q521 can be categorized as a sort of psalm in a broad sense, setting down hopes for eschatological salvation in the messianic age.

3.2. Text and Translation

According to Puech’s recension, the text of 4Q521 2 II + 4 reads as below:⁶¹

כי הש[מים והארץ ישמעו למשיחו	1
[וכל א]שר בם לוא יסוג ממצות קדושים	2
התאמצו מבקשי אדני בעבדתו <i>vacat</i>	3
הלוא בזאת תמצאו את אדני כל המיחלים בלבם	4
כי אדני חסידים יבקר וצדיקים בשם יקרא	5
ועל ענוים רוחו תרחף ואמונים יחליף בכחו	6
כי יכבד את חסידים על כסא מלכות עד	7
מתיר אסורים פוקת עורים זוקף כפ[ופים]	8

58 Justnes, *The Time of Salvation*, 265–267.

59 J. A. Fitzmyer, *The Dead Sea Scrolls and Christian Origins* (Grand Rapids: Eerdmans, 2000), 37.

60 Zimmermann, *Messianische Texte aus Qumran*, 388.

61 Puech, *Qumrân Grotte 4*, 10. **Boldface**: words deeply related to Q 7:22b. Opinions differ particularly as to the reading of ll. 9–10, 13–14, but since researchers have generally reached an agreement on the reading of ll. 1, 8, 12, which are directly involved with our exegesis here, restoration of the entire text is beyond the scope of this paper.

9	ול[ע]לם אדבק [במ]יחלים ובחסדו י []
10	ופר[י מעש]ה טוב לאיש לוא יתאחר
11	ונגדות שלוא היו יעשה אדני כאשר ד[בר]
12	כי ירפא הללים ומתים יחיה ענוים יבשר
13	ו[דלי]ם ישב[יע] לתושים ינהל ורעבים יעשר
14	ונב[ונים] (?) [] וכלם כקד[ושים] [?]
15	וא[]

What follows is the author's translation:

- 1 [For the hea]vens and the earth will listen to his **messiah**.
- 2 [And all w]ho are in them will not separate from the commandments of holy ones.
- 3 Those who seek the Lord, continue in his service!
- 4 Will you not find the Lord in this, all who hope in their heart?
- 5 For the Lord will attend to the pious and call the righteous by name.
- 6 And his spirit will move in on the poor and renew the faithful by his power.
- 7 For he will glorify the pious on the throne of an eternal kingdom,
- 8 freeing prisoners, **opening (the eyes of) the blind**, strengthening the be[nt.]
- 9 And I will abide [with those who h]ope for [e]ver and by his mercy [...]
- 10 And the frui[t] of good [wor]k of man will not be late.
- 11 And the Lord will do glorious things which have not (ever) occurred just as he s[aid].
- 12 For he will heal the pierced **and make the dead alive, proclaim good news to the poor**
- 13 and sati[sfy] [the helpe]ss, lead the uprooted and enrich the hungry.

14 And the sens[ible (?) ...] and they all as ho[ly ones ?]

15 And [...]

3.3. Notes to the Text

(a) Line 1

Here, we will discuss the meaning of משיח at the end of the line from three points of view, dealing with its grammatical problems.

First, this משיח seems to be singular in high probability. As the third person singular masculine pronominal suffix for plural nouns, ׁ is possible as well as ׁ, ⁶² and so למשיחו can be grammatically read both as לְמַשִּׁיחוֹ (sg.) and as לְמַשִּׁיחֵוּ (pl. in defective spelling).⁶³ Since the Qumran community was expecting two or three messiahs,⁶⁴ the ‘plural theory’ sounds favorable for those who believe 4Q521 to be a sectarian document. However, our instance can also be regarded as singular because plural nouns in frg. 2 are all written in full spelling.⁶⁵ In addition, 4Q521 8 9 offers an example of a plural form with a suffix in full spelling (משיחיה). It can be thus assumed that the author would have written משיחיו when wishing to express “his anointed ones.”

Second, the messiah in this case is primarily an eschatological prophet. Considering the following lines, משיח denotes not only a consecrated person but also

62 GKC §91k (see also Paradigm A).

63 M. Becker, “Die ‘messianische Apokalypse’ 4Q521 und der Interpretationsrahmen der Taten Jesu,” in *Apokalyptik und Qumran*, ed. J. Frey and M. Becker (Paderborn: Bonifatius, 2007, 237–303), 248. One may regard it as plural, asserting that obedience to one messiah is odd in Judaism (H. Stegemann, *Die Essener, Qumran, Johannes der Täufer und Jesus: Ein Sachbuch* [2nd ed.; Freiburg: Herder, 1993], 50–51).

64 M. Mansoor, *The Dead Sea Scrolls: A College Textbook and a Study Guide* (Leiden: Brill, 1964), 157.

65 Justnes, *The Time of Salvation*, 201.

a ‘messiah’ in a narrow sense.⁶⁶ Each of מלכות עד (1. 7) and עבדה (1. 3) indeed alludes to royal or sacerdotal affairs, but we find no explicit reference to kingly and priestly functions of משיח in the fragment. It is worthwhile to note that ll. 1, 6, 8, 12 are profoundly influenced by Isa 61:1, which mentions a messenger anointed by the Lord’s Spirit. Furthermore, 4Q521 2 III, 2 has connection with Elijah *redivivus* (Mal 3:24; see also Sir 48:10).⁶⁷

Mal 3:24

וְהָשִׁיב לְבַרְאֵבוֹת עַל־בְּנִים וְלֵב בְּנִים עַל־אֲבוֹתָם כְּפִי־אֲבוֹא וְהִכִּיתִי אֶת־הָאָרֶץ תָּרֵם:

4Q521 III, 2

[נכון באים אבות על בנים א]שרי(?)

It is certain fathers come to sons. B[lessed is]

On top of that, obedience or listening is associated with prophets’ message in OT.⁶⁸ Considering all the evidence discussed above, we conclude that משיח in 4Q521 2 II, 1 denotes a prophetic messiah.⁶⁹

Third, the pronominal suffix ו- (his) probably refers to אדני (the Lord), which occurs in ll. 3, 4, 5, 11 and seemingly existed in the previous lost column. Zimmermann suggests that “‘sein Gesalbter’ der Gesalbte Gottes ist”⁷⁰ for the following grounds: (1) משיח with a pronominal suffix always refers to God in the Bible and the Qumran documents; (2) l. 3 mentions God and there is no other antecedent.

66 Puech, *Qumrân Grotte 4*, 12.

67 Puech, *Qumrân Grotte 4*, 1.

68 Zimmermann, *Messianische Texte aus Qumran*, 382.

69 Collins, *The Scepter and the Star*, 139.

70 Zimmermann, *Messianische Texte aus Qumran*, 349.

(b) Line 8

L. 8 almost verbally cites some parts of Ps 146:7–8, eliminating יהוה and rewriting two of the three participles in full spelling:⁷¹

Ps 146:7–8

עֲשֵׂה מִשְׁפָּט לְעֹשִׂיִּים גִּתּוֹן לְחֵם לְרַעֲבִים יְהוָה מִתִּיר אֲסוּרִים:⁷

יְהוָה פֹּקֵחַ עוֹרִים יְהוָה זֹקֵף כְּפוּפִים יְהוָה אֵהָב צְדִיקִים:⁸

4Q521 2 II, 8

מתיר אסורים פוקח עורים זוקף כפ[ופים]

(c) Lines 12–13

Ignoring the line break and paying attention to the position of the conjunction ׀, it becomes clear that ll. 12–13 are composed of three groups of two sentences:⁷²

12 For A and B, C

13 and D, E and F.

Even though the second and third sentences are not citations, they strongly imply Isa 26:19 and 61:1 respectively. **Boldface** indicates closely resembling parts:

Isa 26:19

יְחִי מִתִּיד נְבִלְתִי יְקוּמוּן הַקִּיצוֹ וְרִנְנוּ שְׂכֵנֵי עֵפֶר כִּי טַל אֹרֶת טִלְגָּה וְאֶרֶץ רִפְאִים
תִּפִּיל:

71 Zimmermann, *Messianische Texte aus Qumran*, 359. Here, however, the subject is clearly ינדא (l. 5).

72 See Puech, *Qumrân Grotte 4*, 17–18.

Isa 61:1

רוח אֲדֹנָי יְהוָה עָלַי יָעַן מָשַׁח יְהוָה אֹתִי לְבָשָׂר עֲנוּיִם שְׁלַחְנִי לְחַבֵּשׁ לְנִשְׁפָּרֵי־לֵב
לְקָרָא לְשָׁבוּיִם דְּרוּר וְלְאֲסוּרִים פְּקַח־קוֹחַ:

4Q521 2 II, 12

זֵי ירפא חללים ומתים יהיה ענויים יבשר

The combination of the resurrection and the evangelization of the poor (Isa 26:19; 61:1) is not attested in other extant Jewish literature.⁷³ Whereas רפא (heal) and *pi'el* of היה (make ... alive) occur together in Deut 32:39b and in Hos 6:1–2, healing of חללים is not found in OT.⁷⁴ The roots מות and חלל co-occur in 4Q396 IV, 3, Num 19:16, 18 and Ps 88:6, and the first two sentences of l. 12 are chiasmic.⁷⁵ Further, the resurrection of the dead is given also in 4Q521 7 6; frg. 2 seems to interpret the object of the resurrection more broadly than frg. 7, for מתים in the former accompanies no modifier:

4Q521 7 6

יְקִי־ם הַמַּחִיֵּה אֶת מַתֵּי עֲמוֹ (*vacat*)

He who makes alive will [rais]e the dead of his people.

The phenomena enumerated in l. 12 do not appear to be used as metaphors, but as God's actual salvific deeds in the future. Justnes construes them as “metaphors denoting God's restoration and renewal of his people.”⁷⁶ Needless to say,

73 S. J. Joseph, *Jesus, Q, and the Dead Sea Scrolls: A Judaic Approach to Q*, WUNT 2/333 (Tübingen: Mohr Siebeck, 2012), 183.

74 Zimmermann, *Messianische Texte aus Qumran*, 362.

75 Justnes, *The Time of Salvation*, 237–238.

76 Justnes, *The Time of Salvation*, 273.

Elijah, implied by the context (esp. 2 II, 12; 2 III, 2), connotes the restoration of Israel (cf. Mark 9:12 par.), but it seems possible to interpret the passage according to its natural sense. After all, Isa 26:19 does not use metaphor as Ezek 37 does, but rather discusses the resurrection of the dead literally, as in Dan 12:2. Further, words with negative implications as הללים or מתים can hardly appear to symbolize Israel. Additionally, נכבדות and כאשר דבר (l. 11) hint at the concrete realization of what is promised through the prophets. Hence, ll. 8, 12 must be read literally as God's salvific actions in the eschatological future.

The subject of ll. 12–13 is grammatically אדני (l. 11), but he presumably performs the miracles by means of the messiah. To explain, because נכבדות (l. 11) refer to the miracles in ll. 12–13⁷⁷ and l. 12 can be regarded as continuation of the previous line, the subject does not change here. Mentioning the role of the anointed one in Isa 61:1–2, John J. Collins claims that in l. 12 “God acts through the agency of a herald or a prophet.”⁷⁸ Another reason for assuming a proxy is that no biblical passages describe God himself as proclaimer of good news to the poor:⁷⁹ he acts through human beings, countries or angels. One might interpret ll. 8, 12–13 in the same way.

4Q521 is a distinctive early Jewish writing, collating the healing of the blind, the resurrection of the dead and the evangelization of the poor as God's saving works in the messianic age. The grammatical subject cannot be the messiah since the deeds, which owe their origins to various biblical verses, are ascribed to אדני. In this respect, including 4Q521, it is true that “in der frühjüdischen

77 Zimmermann, *Messianische Texte aus Qumran*, 362.

78 Collins, *The Scepter and the Star*, 132–133.

79 L. Novakovic, “4Q521: The Works of the Messiah or the Signs of the Messianic Time?,” in *Qumran Studies: New Approaches, New Questions*, ed. M. T. Davis and B. A. Strawn (Grand Rapids: Eerdmans, 2007, 208–231), 213.

Literatur kein heilender Messias bezeugt sei.”⁸⁰ Yet, whether interpreting the messiah here as God’s representative or not, the miracles (II. 8, 12) are inseparably connected with the messiah himself in that they are events in his era. Support for this is found in later texts: for instance, 2Bar 30:1–2 tells that all who sleep in hope of the messiah will rise at the appearance of the messiah, and the Jerusalem Talmud refers to the resurrection of the dead in the messianic age (y. Ketub. 66b). However, within the limits of our investigation, any sources in the Second Temple period which relate miracles, such as the resurrection, to the messiah are as yet unknown except for 4Q521. Accordingly, 4Q521 testifies to the existence of an idea which brought the three works concerning eschatological salvation in close relation to the messiah prior to Jesus’ age, within the milieu of Early Judaism.

4. Exegesis of Q 7:18–23 in Comparison with 4Q521

In this section, based on the above-stated facts known from 4Q521 and the tradition-historical analysis in 2.1., we will revert to the exegesis of the dialogue (Q 7:18–23).

4.1. Common Tradition

4Q521 2 II, 8; 12 and Q 7:22b share remarkable resemblances in terms of structure, phraseology, and progression of thought,⁸¹ as shown below (Fig. 1).

In the context related to the messiah or the Coming One, both 4Q521 and Q 7:22b interweave Isaian and other OT passages independently of the original connection. Here we will point out four major similarities:

80 Konrad, “Der Vollmachtsanspruch des historischen Jesus,” 150.

81 Justnes, *The Time of Salvation*, 277.

MT	4Q521	Q 7:22b	LXX
Ps 146:8 הַיְהוָה פָּקַח עֵינַיִם Isa 61:1	2 II, 8 פּוֹקַח עֵינַיִם	τυφλοὶ ἀναβλέπουσιν [...]	Isa 61:1 καὶ τυφλοῖς ἀνάβλεψιν Ps 145:8 (Ps 146:8 MT)
Isa 26:19 יְחִי מִמָּתָיִךְ גְּבֻלְתִּי יִקְוֶמוּן Isa 61:1	2 II, 12 וּמְתֵיִם יִחִיָּה עֲנוּיִם יִבְשֶׁר	καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται	Isa 26:19 ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις Isa 61:1
Isa 61:1 לְבִשְׂרָא עֲנוּיִם	עֲנוּיִם יִבְשֶׁר		εὐαγγελισασθαι πτωχοῖς

Fig. 1: Synopsis: 4Q521 and Q 7:22b with Related OT Texts

- (1) Three elements, (a) the healing of the blind (Isa 35:5; 61:1 LXX; Ps 146:8), (b) the resurrection of the dead (Isa 26:19), and (c) the evangelization of the poor (61:1), occur in the very same order.⁸²
- (2) Nouns in both texts do not take definite articles, and (b) and (c) in both sources reverse the word order in Isaiah, i.e., verb–noun to noun–verb.
- (3) Since the intransitive and *passivum divinum* in Q 7:22 probably imply God as the latent subject, both texts may hold God as the common subject of the miracles.⁸³
- (4) Both documents have a few features suggesting Elijah or Elisha: allusion to Mal 3:24 in 4Q521 2 III, 2; λεπροὶ καθαρίζονται in Q 7:22; resurrection in both.

82 See Zimmermann, *Messianische Texte aus Qumran*, 363.

83 T. Onuki, *Jesus' Time: The Image Network of the Historical Jesus* (Blandford Forum: Deo Publishing, 2009), 48.

There are also three differences:

- (1) The eschatological figure mentioned in each source differs from one another: 4Q521 adopts the term ‘messiah’ (2 II, 1) while Q touches upon the Coming One (v. 19).
- (2) Whereas the former uses imperfect (l. 12) or participle connected to imperfect (l. 8), the latter employs present tense (v. 22b).
- (3) The vocabulary does not completely agree between them: פוקה עוריים (l. 8) resembles Ps 146:8, but τυφολοι ἀναβλέπουσιν is closer to Isa 61:1 LXX;⁸⁴ *pi’el* of היה (l. 12) is not equal to ἐγείρειν, but to ζῳοποιεῖν.⁸⁵

Despite these small dissimilarities, which express the individuality of each text, 4Q521 and Q 7:22b have several astonishing common features shown above.

Because of this striking parallelism between the two compositions, they must have used a common tradition dealing with eschatological salvation related to the messiah (Fig. 2).⁸⁶ One may assert here that Q referred to 4Q521 directly,⁸⁷ but direct literary dependence between the two texts in either

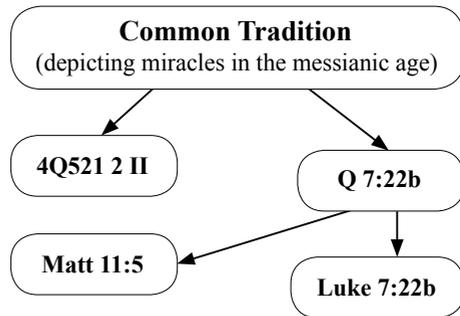


Fig. 2: Genealogy of the Tradition

84 Justnes, *The Time of Salvation*, 279.

85 Justnes, *The Time of Salvation*, 241.

86 See n. 2.

87 Collins, *The Scepter and the Star*, 140: “It is quite possible that the author of the Sayings Source knew 4Q521; at the least he drew on a common tradition.”

direction is hardly imaginable since the rest of the components almost do not agree. Nevertheless, it can be safely assumed that there existed at least a pre-Jesus Jewish tradition announcing that resurrection and healing miracles would occur in the messianic age. The fact that Jesus in Document Q does not perform any of the five miracles enumerated in Q 7:22b also corroborates Q's dependence on a common tradition.⁸⁸ What follows is the reconstruction of a part of the tradition based on our hypothesis:

The Lord will open (the eyes of) the blind, (...) make the dead alive, and proclaim good news to the poor.

Disagreement in the text after the part describing the cure of the blind might be interpreted as evidence to show that the tradition was orally transmitted; yet, the co-occurrence of the resurrection and the evangelization in the same word order in the two sources, despite the interval of more than a century, demonstrates that the tradition was a written one. The existence of such eschatological collections of biblical passages is attested too by the *Florilegium* (4Q174) and the *Testimonia* (4Q175). It is postulated that the tradition, originally in Hebrew, was later translated into Greek. Remarkably, more than three decades before the discovery of the Dead Sea Scrolls, Dibelius hypothesized as follows:

So möchte ich vermuten, daß Jesus seine Antwort auch in eine traditionelle Form gekleidet hat, daß also die Worte [von Q 7:22b] etwa einem Spruch oder Lied von der messianischen Zeit entstammen.⁸⁹

88 Joseph, *Jesus*, 181. As to *καφοὶ ἀκούουσιν*, see Q 11:14 (healing of a dumb person).

89 Dibelius, *Johannes*, 35.

His hypothesis that there was a messianic tradition behind Q 7:22b is confirmed when one understands “a proverb or song about the messianic age” as the common tradition and not as 4Q521 itself.⁹⁰

Considering other characteristics of the content of the tradition, Document Q appears to have deleted the word “messiah,” since it does not mention the term. As stated above, the two sources differ from one another in subject and tense; however, 4Q521, which spells out hope for God’s future salvific deeds, is probably closer to the original form. The tradition seems to have been also colored with an Elijah-related motif. Because of their locational correspondence (between the healing of the blind and the resurrection) and semantic similarity, an expression equivalent to [יפיים] כפּ הַקוּז (4Q521 2 II, 8) or *χωλοὶ περιπατοῦσιν* (Q 7:22b) would have been located in the same place of the tradition.

To summarize the discussion above, the common tradition on which 4Q521 and Q 7:22b are based seems to include at least three features in the following order: (1) the healing of the blind; (2) the resurrection; (3) the evangelization of the poor.

This common tradition appears to go back to messianism in the intertestamental period. To deliver from poverty and physical disabilities signifies the restoration of integrity of the creation.⁹¹ The tradition is noteworthy in connecting salvation in this sense with messianism.⁹² Those who expected the salvation of the socially disadvantaged rather than the liberation from the foreign authorities

90 Contrarily, Bultmann’s opinion that “das Unmittelbare des eschatologischen Bewußtseins so stark zum Ausdruck [kommt], daß hier keine jüdische Tradition vorliegen kann” (Bultmann, *Die Geschichte der synoptischen Tradition*, 133) must be refuted.

91 Behind 4Q521 2 II, 6 is the image of new creation (cf. Gen 1:2) (Zimmermann, *Messianische Texte aus Qumran*, 356).

92 Incidentally, 11Q13, which centers upon Melchizedek the heavenly deliverer in the tenth Jubilee with reference to the year of grace (Isa 61:2), interprets the messenger in Isa 52:7 as the anointed of the spirit as well as the anointed prince in Dan 9:25 (II, 7–9; 15–18).

by a Davidic messiah could have formed it in the Hasmonean age with the aid of Isaian passages. If so, the common tradition partly bears witness to the diversity of messianism in Early Jewish theology.

4.2. Authenticity

Taking the setting and content into account, the event described in Q 7:18–23 appears to bear little historical authenticity, primarily because it is so unlikely that the imprisoned John the Baptist saw his disciples. He was reportedly regarded as dangerous, imprisoned in Machaerus and then beheaded (Josephus, *A.J.* 18.116–119). Though one researcher suggests that it is hardly possible for the primitive church to devise a query calling Jesus’ messiahship into question,⁹³ nonetheless, if we consider the adversity between John’s disciples and the so-called Primitive Christianity, the question (Q 7:19) sounds eminently practical and could be a later invention.

Q 7:22b itself also cannot be attributed to Jesus, and seems to be formed after the crucifixion. Even after the publication of 4Q521, Hultgren argues, “for his answer Jesus drew on messianic expectations such as we find in 4Q521.”⁹⁴ However, v. 22b actually agrees with the message of Primitive Christianity that Jesus is the messiah (cf. Mark 14:61–62; Acts 9:22). If Jesus uttered the words in an environment where messianic tradition was commonly related to the resurrection or healing, he would have virtually represented himself as the fulfiller of the messianic expectation. Meanwhile, Takashi Onuki supports the authenticity of vv. 22–23 for the intransitive and *passivum divinum* there, asserting that Jesus “strongly rejects becoming an object of discussion about the Messiah.”⁹⁵

93 H. Stettler, “Die Bedeutung der Täuferanfrage in Matthäus 11,2–6 par Lk 7,18–23 für die Christologie,” *Bib* 89 (2008, 173–200), 188.

94 Hultgren, “4Q521,” 340.

95 Onuki, *Jesus’ Time*, 49.

Nevertheless, the content appears to be Christological enough to infer a later date of composition, in which Jesus is presumed to be the divine agent. Under the circumstances in which Jesus' surely authentic sayings which identify himself as the messiah are unknown to us, it is more logical to see v. 22b as unguine. As opposed to the view to see the answer as authentic,⁹⁶ it is relatively reasonable to ascribe it to Q in light of Q's theology emphasizing Jesus' title of the Son of Man, who will come again at the end of the world. Q probably did not directly declare Jesus to be the Coming One because of the theological differences between the two titles. Besides, the existence of a parallel in 4Q521 will negate the originality of Q 7:22b. Then, it appears impossible that this saying, which adapted merely a messianic tradition at that time for mission with slight modifications, had been orally handed down as Jesus' until it was adopted into Document Q.

4.3. *Sitz im Leben*

If both the setting of the scene and Jesus' saying in Q 7:18–23 were secondary inventions founded upon the common tradition in circulation, why was it written? The dialogue uses a subsidiary title for the Q Group, ὁ ἐρχόμενος, so it seems intended primarily for mission to outsiders. Jesus' answer to them (vv. 22–23) is affirmative and he practically says, “Yes, I am the Coming One.”⁹⁷ With the macarism (v. 23), he not merely avoids denying but also urges accepting himself as the expected figure. In other words, this pericope persuasively demonstrates the affirmative answer to the question (v. 23) with reference to the messianic tradition in those days (v. 22b) as the basis. The compiler of Q 7:18–23 asserts that Jesus *is* the Coming One although he disappoints John's expectation of the fiery judge (Q 3:16–17) by preaching and performing miracles expected of

96 The observation that Q's expression in v. 22b does not literally affirm Jesus as the Coming One (cf. Mark 14:61–62) might indicate the authenticity.

97 See Kloppenborg, *The Formation of Q*, 108.

the age of salvation. Namely, the Q editor reinterprets ὁ ἐρχόμενος “in terms of his healing and preaching activities,”⁹⁸ and recommends overcoming puzzlement over an apparent difference between Jesus and the Coming One to whom the Baptist looked forward. The Q Group perchance indirectly knew Jesus’ miracle stories (cf. Q 7:1–10; 11:14) and expanded the common tradition in accordance with Jesus’ activities just as the cleansing of the lepers.⁹⁹ In contrast, exorcism (Q 11:14) is never added here possibly because it has an intimate association with popular miracle workers than with messianism. To conclude, while Q 7:18–23 acknowledges Jesus as the expected eschatological figure, regarding ὁ ἐρχόμενος as insufficient or inappropriate to represent the quality of Jesus, it sublates the designation and declares Jesus to be the messianic figure superior to the mere Coming One.

For the following three reasons, the pericope seems to take the sect of John’s followers as its main target for mission. First, Jesus in the dialogue speaks to John’s disciples, symbolizing the latter’s posthumous school. As stated by Kloppenborg, the purpose of composition is “to attract Baptist disciples into the Christian fold.”¹⁰⁰ Second, with very limited qualitative connections between Jesus the wonder-working preacher and the Coming One, Sato assumes that the apophthegm is designed for John’s second-generation disciples in AD 50s.¹⁰¹ Specifically, the remote dialogue appears to have been composed after most people had become unfamiliar with the way in which John was executed. Appealing to the common messianic tradition at the time, Q 7:18–23 attempts to prove that Jesus is the expected figure and to show that John’s prediction did not come true. Third, after John’s execution his followers undoubtedly continued to exist as a

98 Strathearn, “4Q521,” 419.

99 However, the group itself seems not so much interested in Jesus’ miracles on earth as in his words and parousia as the Son of Man (Q 12:40; 13:35).

100 Kloppenborg, *The Formation of Q*, 107.

101 Sato, *Q und Prophetie*, 141.

substantial counterforce to the Christian communities for a while (John 3:22–30; Acts 19:1–7).

Moreover, the compiler of this pericope probably took into consideration the Jews surrounding the Q Group who expected messianic salvation. According to Onuki, “already in the Judaism of Jesus’ time, to cite together Isa 35:5–6 and 61:1 as well as Isa 26:19, which speaks of the resurrection of the dead, was common to a certain extent in the broad context of messianology.”¹⁰² Likewise, Matthias Konradt suggests that 4Q521 testifies to “eine Traditionsspur der messianischen Heilserwartung Israels, an die die christologische Interpretation des Wirkens Jesu in der nachösterlichen Jesusbewegung anknüpfen konnte.”¹⁰³ It would have been evident to those who were familiar with such a tradition that Q 7:18–23 meant to present Jesus as the messiah, even if they did not know what the Coming One meant. Generally, ὁ ἐρχόμενος (Q 3:16; 7:19) conforms to the messiah in a broad sense, in that the title signifies a figure coming at the end of time. Provided the common tradition reconstructed in comparison with 4Q521 was somewhat widespread, members of the Q Group must have been able to employ Q 7:18–23 on various missionary occasions. While v. 23 warns John’s disciples against rejecting Jesus,¹⁰⁴ it is spoken in the third person¹⁰⁵ and thus can be regarded as encouraging all people to believe in Jesus.¹⁰⁶ The pericope portrays Jesus, who preached and practiced healing in Galilee in fulfillment of a messianic tradition contemporaneous with him, as the exact, real messianic figure. This announcement would have given an agreeable impression for those waiting for the messiah as a miracle worker healing illnesses, rather than as a mighty king.

102 Onuki, *Jesus’ Time*, 48.

103 M. Konradt, *Das Evangelium nach Matthäus*, NTD 1 (Göttingen: Vandenhoeck & Ruprecht, 2015), 179.

104 Kloppenborg, *The Formation of Q*, 108.

105 Luz, *Das Evangelium nach Matthäus*, 170.

106 See Schürmann, *Das Lukasevangelium*, 407.

Schürmann holds that the *Sitz im Leben* of the pericope is the mission to groups of people who were open to John but had not yet been led to Christian faith, assigning the origin to the time of early Palestinian mission.¹⁰⁷ The Q Group appears to have designed Q 7:18–23, aiming to attract widely those acquainted with the common tradition before the group started to say words of judgment toward their brotherhood; then, the pericope seems to have been later adopted into the Sayings Source to constitute a frame with the Baptist's sermons (Q 3:7–9, 16–17). It may also have functioned as a confirmation of faith in Jesus within the group. Therefore, Q 7:18–23 can be understood as a tradition envisaging mission not alone to John's disciples but also to other Jews expecting the messiah.

5. Conclusion

The oldest part of the dialogue between John the Baptist and Jesus (Q 7:18–23) is v. 22b, the originality and authenticity of which have often been emphasized. 4Q521, a messianic document in the Dead Sea Scrolls composed approximately between the second half of the second century and the first half of the first century BC, refers to the recovery of the sight of the blind, the resurrection of the dead, and the evangelization of the poor. Hence, the ascription of miracles to the messiah already existed in Early Judaism. This resemblance will demonstrate that a common messianic tradition must surely have existed behind Q 7:22b and 4Q521. If so, Q 7:22b proves to be tinged with messianic connotations, and consequently, it cannot be attributed solely to the historical Jesus. Furthermore, Q 7:18–23 as a whole seems to have been formed in the Q Group with the aid of the tradition.¹⁰⁸ Therefore, it appears that Q 7:18–23, while

107 Schürmann, *Das Lukasevangelium*, 413.

108 Detailed discussions on such subjects as the role of the dialogue in Q's redaction or the influence of the common tradition on the origin of Christian faith are left for future studies.

conceding Jesus to be the Coming One despite the disagreement with John's expectations, intends to announce to John's disciples that Jesus is the messianic figure surpassing the Coming One. Simultaneously, it strives to proclaim to other Jews cherishing the messianic hope that Jesus is truly the messiah.