

Condemning or liberating the twelve tribes of Israel?: Judging the meaning of κρίνοντες in Q 22:28, 30

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At the turn of the second millennium AD, Tuckett dubbed Q 22:28–30 an ‘exegetical stepchild’, given that it has traditionally and commonly received very little attention in Q research. This article addresses this shortcoming. Specific attention is devoted to the refutation of Horsley’s influential claim that, in Q 22:28–30, the verb κρίνοντες actually means ‘liberate’ and not ‘judge’. The discoveries made along the way have significant implications not only for our understanding of this specific Q text, but also for our understanding of the Sayings Gospel Q and its people in general. The latter pertains especially to their particular view of the final judgement, as well as their relationship to greater Israel.

Intradisciplinary and/or interdisciplinary implications: This article refutes the popular claim that κρίνοντες in Q 22:28–30 actually means ‘liberate’ and not ‘judge’. The latter has implications not only for the interpretation of Q 22:28–30, but also for our understanding of the Sayings Gospel Q, its people, the historical Jesus, and the ancient concept of ‘judgement’.

Introduction

Horsley’s influential¹ proposal

In 1987, Horsley (1987:201–208) challenged the traditional reading of Q 22:28, 30 by suggesting, amongst other things, that the verb κρίνοντες here actually means ‘liberating’, ‘redeeming’ or ‘effecting justice for’, instead of ‘judging’ or ‘ruling’. The implication of this lexical shift is a profound hermeneutical shift in the reading of this Q logion. Instead of declaring that the twelve tribes of Israel will one day be judged by the followers of Jesus, the logion now states that the followers of Jesus will do their part in *effecting justice for* the twelve tribes of Israel. According to Horsley (1999:105), this saying ‘has been one of the key proof texts that Q proclaims judgement against all Israel’ (cf. also Horsley 1989:49, 1995:39). This may indeed be true, but the opposite is also true. Horsley uses (his rendition of) this logion consistently as a proof text for his own conviction that Q envisages the restoration and renewal of Israel. The following quotations should suffice as verification of the latter claim:² (1) ‘Even apart from the key text of Matthew 19:28 and parallels, there appears to be solid evidence that the twelve disciples were symbolic of the restoration of the twelve tribes of Israel’ (Horsley 1987:200). (2) ‘Matthew 19:28 and Luke 22:28–30 then provide explicit evidence that Jesus was symbolizing the restoration of Israel in constituting the Twelve’ (Horsley 1987:201). (3) ‘If it had not been stated explicitly earlier in the document, this statement about the twelve tribes [in Q 22:28–30] makes abundantly clear that Q represents Jesus and his followers as engaged in the renewal of the people of Israel’ (Horsley 1992:198) and (4) ‘If anything, based on a more appropriate reading of Q 22:28–30 [...], Q envisages a renewal or restoration of Israel’ (Horsley 1995:39).

Two comments should be made in relation to these quotations. Firstly, Horsley’s specific reading of Q 22:28–30³ forms part of his larger case that the ministry of the historical Jesus was aimed at the restoration and renewal of Israel (see Horsley 1987:165–284, 1992:175, 198–199, 206–209, 2003:79–104, 2011, esp. 205–211). Naturally, this does not invalidate his proposal, but it does show that he has much at stake in his exegesis of this logion.⁴ On the other hand, Horsley may indeed be correct that the ministry of Jesus was aimed at the restoration of Israel, but even so, the same does not necessarily apply to his narrower argument that, in Q 22:28–30, κρίνοντες should be understood as ‘liberation’. This article is only interested in this narrower argument, and will

1. Horsley’s proposed reading of Q 22:28–30 has been adopted by a number of influential historical Jesus, Q and New Testament scholars, including for example Kaylor (1994:187), Davies and Allison (1997:55, esp. n. 115), Allison (1998:142) and Van Aarde (2011:1, n. 3).

2. In each individual case, emphasis was added by me.

3. In this article, I stay true to the numbering of Q as reflected by the secondary authors in question, thereby reproducing ‘Q 22:28–30’ when certain authors do so, but also reproducing ‘Q 22:28, 30’ when other authors do so. Regarding my own references to this text, the latter option is preferred.

4. In this regard, the following quotation from Horsley (1987:206) is very telling: ‘The principal point to be derived from Matthew 19:28 and Luke 22:29, of course, is that, whether in the already-present reality of the kingdom or in the imminent completion of the kingdom’s realisation, [the historical] Jesus is concerned with the restoration or renewal of the people of Israel, as symbolized during his ministry in the constitution of the twelve disciples.’

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