

is a modern invention. In an ideal world, the recovery of the MS itself might help to resolve the issues surrounding the text more clearly—but that is probably now a vain hope!

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The Sayings Gospel Q: Collected Essays. By J. M. ROBINSON. Pp. xvii + 937. (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 189.) Leuven and Dudley, MA: Peeters and Leuven University Press, 2005. ISBN 90 429 1652 4 (Peeters) and 90 5867 503 3 (Leuven University Press). n.p.

OVER a remarkable and productive career spanning over 50 years, James Robinson's name has been associated above all with two major academic projects: the publication of the texts from Nag Hammadi and the International Q Project (IQP), seeking to establish the text of the Sayings Source (or 'Gospel') Q. It is the latter which provides the focus of the present volume which collects 39 of Robinson's essays or articles published over a period of more than 40 years.

In an introductory essay, Robinson traces aspects of what he calls his 'theological autobiography', from his doctoral work under Karl Barth, through the trials and tribulations of seeking to make the Nag Hammadi texts available to the broader academic (and non-academic) community, and finally on to his work in the IQP, with which he has been involved since 1985. However, his interests in Q clearly predate 1985, and the essays here go back as far as his famous (now classic) essay on '*Logoi Sophon: On the Gattung of Q*', originally written for the Bultmann Festschrift in 1964, a programmatic essay which is still much cited and remains extremely influential today. Also from 1964 is his essay (originally for the Haenchen Festschrift) on the *Hodayoth* Formula in Early Christianity, now available for the first time in English.

The remaining essays in the section on Essays on the Sayings Gospel Q reach up to 2003 with Robinson covering a number of key areas in Q studies, including Wisdom ideas, Son of Man, broader studies of Q's structure and theology, as well as some incisive and important critiques of theories advocating

a Cynic interpretation for parts of the Q tradition (cf. his 'The History-of-Religions Taxonomy of Q: The Cynic Hypothesis' [1994] and 'Building Blocks in the Social History of Q' [1996]). (It is, however, slightly odd to see in a collection on Q the essay on 'Die Bedeutung der gnostischen Nag-Hammadi Texte für die neutestamentliche Wissenschaft' [1994], which, as its title suggests, really has nothing to do with Q as such; and the essay 'Jesus from Easter to Valentinus' [1982—originally Robinson's SBL Presidential Lecture] is only related to Q tangentially and in very small part.)

In a separate section, there are seven essays on the reading of codex Sinaiticus of Matt. 6:28 (//Luke 12:27) and the parallel reading in POxy 655, where both say that the lilies 'do not card nor spin', rather than the more common reading of Matt. 6:28 (and Luke 12:27) which has 'grow' instead of 'card'. Robinson's theory is that this variant reading is perhaps the more original 'pre-Q' version of the saying. He first published his theory (with C. Heil) in an article in 1998 and since defended this in a number of places, responding to reviews and critiques of others. All Robinson's essays on the topic are collected here. It is certainly good to see all his argumentation in one place, though inevitably there is some duplication between these essays.

In his 'autobiography', Robinson makes clear that part of the reason for his great interest in Q has been the concern to identify the earliest layers of the gospel tradition and hence to reach back to the historical Jesus. These concerns come out especially in Robinson's later essays: the last three of the essays on Q collected here are all moving in this direction (cf. 'The Image of Jesus in Q' [2001], 'The Critical Edition of Q and the Study of Jesus' [2001], and 'Jesus' Theology in the Sayings Gospel Q' [2003]). Robinson generally follows the theories of John Kloppenborg and sees an earlier layer in Q which he then identifies as most characteristic of the historical Jesus himself. Whether one can make quite such a neat equation between 'early Q' and 'authentic Jesus' might, however, be questioned by some, though Robinson's suggestions here about Jesus are certainly thought-provoking.

Robinson's work for the IQP in seeking to reconstruct the text of Q culminated in the publication of *The Critical Edition of Q* (Leuven and Minneapolis, 2000), which he edited with John Kloppenborg and Paul Hoffmann. The present collection of essays, produced to the very high standards one has come to expect from the BETL series and supplied with indexes, acts as a fitting supplement to that edition. The essays show how much Robinson has contributed to the study of Q and pushed

discussion of it very much to the fore in contemporary studies of the synoptic gospel tradition.

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Baptist Traditions and Q. By CLARE K. ROTHSCHILD.
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Neuen Testament, 1. Reihe, 190.) Tübingen: Mohr
Siebeck, 2005. ISBN 3 16 148791 5. n.p.

THE starting point of this wide-ranging and original study of gospel traditions is the observation that the Sayings Source Q showed a great interest in the figure of John the Baptist. From this Rothschild seeks to build up a theory, which is both original and at times startling, that a large number of traditions now ascribed to Jesus in the gospels were originally linked to the figure of the Baptist. In particular Q (at perhaps an earlier stage) was a collection of Baptist traditions and only later ascribed to Jesus. Rothschild also claims that redaction criticism has skewed the evidence, at times badly, by overemphasizing the possibility of the evangelists' playing down the significance of John. Rather, a more open reading of the traditions about John shows a far more positive assessment of him. In four successive chapters, Rothschild seeks to build up cumulatively her case for extensive Baptist traditions now embedded in the gospels: thus she considers Baptist traditions in Q, possible Baptist traditions in Mark, followed by discussions of Son of Man sayings and Kingdom of God sayings.

The overall thesis is certainly novel. Further Rothschild herself concedes that the argument is inevitably a cumulative one (p. 231). Certainly her theories, if established, would require a radical reassessment of many aspects of the gospel traditions. Further, the scope of the book is such that the analysis is at times fairly brief and there are a number of loose ends still hanging. At times, however, the number of loose ends seems uncomfortably large.

The strictures against redaction criticism may be justified at one level and the claim that John the Baptist is presented more positively than some have allowed in the past is certainly well argued, at least in relation to the fourth gospel. However,