Concordia Theological Monthly

Aids to Bible Study

Concordances

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The recent publication of Nelson's *Complete Concordance* to the Revised Standard Version of the Bible focuses attention on Biblical concordances in general as a necessary tool for vital interpretation. This brief study aims to present a historical survey and answers in some small measure questions frequently asked by students: What is a good concordance? How can I use a concordance profitably?

Dr. Samuel Johnson defined a concordance as "a book which shows in how many texts of scripture any word occurs." Few will be satisfied with the purely quantitative evaluation suggested by this definition, but it does emphasize the formal aspects. Originally the word was employed in medieval Latin in the plural *concordantiae,* i. e., groups of parallel passages, each group being a *concordantia.*[1]

CONCORDANCES OF THE VULGATE

The history of concordances begins possibly with Antony of Padua, who formed his *Concordantiae morales* from the Vulgate, but it was Hugo de Santo Caro (his name is found in various forms) who really broke the ground with an index to the Vulgate completed under his direction with the help of 300—500 monks

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[1] On the history of the word as applied to concordances and parallel terms see C. H. Bruder, ΤΑΜΙΕΙΟΝ ΤΩΝ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΛΕΞΕΩΝ sive *Concordantiae omnium vocum Novi Testamenti Graeci* (4th ed.; Leipzig, 1888)*, p. xii, n. 7. Entries dated before 1930 and marked with an * may be found in Pritzlaff Memorial Library, Concordia Seminary, St. Louis, Mo.

in 1230.[2] In lieu of verse divisions Cardinal Hugo divided each chapter into seven equal parts marked with the letters of the alphabet. His concordance was of little service, however, because it merely listed passages instead of giving the relevant quotations. Three English Dominicans remedied this deficiency in 1250—52. F. P. Dutripon (*Concordantiae bibliorum sacrorum Vulgatae editionis,* Paris, 1838)* marks the climax of these efforts to make the contents of the Vulgate generally accessible.

CONCORDANCES OF THE HEBREW OLD TESTAMENT

Apologetic interests prompted the production of the first concordance of the Hebrew Old Testament. About the year 1437 it was compiled by Isaac B. Kalonymus (R. Isaac Nathan) of Arles in Provence. He called it מֵאִיר נָתִיב "enlightener of the path," though the title page of the first edition reads יָאִיר נָתִיב, i. e., "it will light the path," taken from Job 41:24 (MT).

This work omitted proper names and indeclinable particles and failed to present the verbs in any grammatical order. Julius Fuerst's publication, *Veteris Testamenti Concordantiae* (Leipzig, 1840),* marked a new departure; and with the publication of the revised edition of John Buxtorf's *Concordantiae Bibliorum Hebraicae et Chaldaicae* (edited by Bernard Baer in two parts, Berlin, 1862),* the way was paved for Mandelkern's monumental work, though the latter acknowledges the distinct contribution also made by B. Davidson's concordance (London, 1876). In the preface to his *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae* (ed. F. Margolin, Berlin, 1925),* Solomon Mandelkern points out the advantages of his edition over previous works, including citations more according to sense, correction of entries previously made under false roots, correction of grammatical confusion, and addition of a great number of words, including hapaxlegomena, omitted by Fuerst and Buxtorf-Baer (p. xi).

In view of the high price tag attached to Mandelkern (about $25.00) the publication of Lisowsky-Rost *Konkordanz zum Hebrä-*

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[2] See bibliography cited in Gottlieb Stolle, *Anleitung zur Historie der Theologischen Gelahrheit* (Jena, 1739), ch. 8, pp. 826 f. On history to the 18th century see ibid., pp. 827—829. For most of the material in the historical portion of this study I am indebted to the prefaces in the concordances edited by Bruder, Buxtorf-Baer, Dutripon, and Mandelkern.

ischen Alten Testament (Stuttgart: Privileg. Wuertt. Bibelanstalt, 1955—57)* should come as good news. This concordance is based on the MT as edited by Kittel and is a photographic reproduction of a manuscript done by G. Lisowsky. The emphasis is on nouns and verbs. The price will be about $10.00.

CONCORDANCES OF THE SEPTUAGINT

Conrad Kircher is responsible for initiating concordance work on the Septuagint (Frankfort, 1607). His work was amplified by Abraham Tromm, a learned minister at Groningen, who in 1718 incorporated the readings from Aquila, Theodotion, and Symmachus. All previous efforts, however, were made obsolete by the publication of Hatch and Redpath, *A Concordance to the Septuagint* (2 volumes, Oxford, 1897).* About $45.00 should purchase these two volumes, republished through photomechanical processes in Austria in 1954. This concordance is as nearly perfect as a work of this sort could be before the advent of Univac, and the photomechanical process has not significantly depreciated the clarity of the original publication. Each Greek word in the canonical and apocryphal books is listed with the Hebrew words corresponding to it in numbered sequence. A glance at the numbers behind the quotations readily identifies the Hebrew word rendered by the Septuagint in each passage. The second volume includes a supplement which presents, among other features, a concordance to the Greek proper names and a Hebrew index to the entire concordance.

CONCORDANCES OF THE GREEK NEW TESTAMENT

The first concordance of the Greek New Testament, ΣΥΜΦΩΝΙΑ Η ΣΥΛΛΕΞΙΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΗΣ ΚΑΙΝΗΣ *(Symphonia sive Novi Testamenti Concordantiae Graecae* *), was compiled by Xystus Betuleius (Sixtus Birk) and was published at Basel in 1546.[3] Of this work one Rudolphus Gualtherus Tigurinus wrote:

> Ergo tuos aliquis culpabit, Xyste, labores?
> Quique tuos ausus improbet, ullus erit?
> Idem, crede mihi, divinos carpere libros
> Audeat, et dira dilaniare manu.

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[3] Euthalius Rhodius, a monk of the Order of St. Basil, is said to have composed a concordance of the Greek New Testament in A. D. 1300. See Bruder, p. xi. Stolle already could find no reliable information on this bit of tradition.

Despite the fact that the work lacked verse divisions (Robert Estienne [Stephens] is responsible for these in 1545 [4]) and that the indeclinable parts of speech have only a representative listing, the praise is justified, and the foundation was laid. Robert Estienne's projected improvement of Betuleius' work was published by his son Henry in Paris in 1594 under the title *Concordantiae Graeco-Latinae Testamenti Novi* (2d ed.; Paris, 1624).

Erasmus Schmid's ταμιεῖον τῶν τῆς καινῆς διαθήκης λέξεων, *sive Concordantiae omnium vocum Novi Testamenti* (Viteb., 1638), broke new ground and formed the basis for all subsequent efforts.[5] Notable among these is C. H. Bruder's ΤΑΜΙΕΙΟΝ ΤΩΝ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΛΕΞΕΩΝ *sive Concordantiae omnium vocum Novi Testamenti Graeci* (Leipzig, 1842 [4th revised ed.; Leipzig, 1888]).* Though Bruder's 1888 edition included

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[4] Said to have been made on horseback. See infra n. 5.

[5] The book was republished in Gotha and Leipzig in 1717, *Novi Testamenti Iesu Christi Graeci, hoc est, originalis linguae TAMEION, aliis concordantiae.* A new preface is added by Ernest Cyprian, who evaluates the concordance as follows: "Est igitur Erasmi Schmidii opus, quo Concordantias novi foederis Graecas exhibuit, ad intelligendas sacras literas utilissimum, longeque anteponendum Roberti Stephani a Schmidio in praefatione castigato volumini, de quo parum abest, quin dici possit, quod de divisione capitum novi testamenti in tmematia scripsit Henricus Stephanus [referring to the preface of the concordance begun by Henry's father, Robert Stephens], confectam eam a patre inter equitandum." Erasmus Schmid's own judgment of Henry Stephen's work was not nearly so severe as implied by Cyprian. He felt that his own work following on that of Stephens was like writing an Iliad in competition with Homer. Nonetheless, he does find fault with Stephens on three major grounds: a) confusion of similar vocables, b) omission of many vocables, c) a host of false roots. But he most graciously notes that a scholar of such stature as Henry Stephens [*at quantum virum!* is his word] must have delegated most of the work to others less competent. From the title page one would gather that Erasmus Schmid's own work has undergone painstaking correction by Cyprian, for it reads: "Singulari studio denuo revisum atque ab innumeris mendis repurgatum." But, as Bruder noted, the errors of the first edition are repeated, and Cyprian himself indicates in his preface that he did not feel called upon to change more than a few typographical errors, on the theory that the dead do not desire to have the labors of others mingled with their own. (A few examples of the deficiencies in Schmid will suffice: (a) omitted hapaxlegomena, include ἐπικέλλω and ἐπιλείχω, (b) inconsistent listing of base verbal forms, e. g., προβλέπω, but προγράφομαι.) We might add that Erasmus Schmid was quite anxious that his readers should not consider the three years he spent on his concordance a reflection on his sanity. O. Schmoller, in the preface to his concordance published in 1868, alludes to an abridged edition of Erasmus Schmid's work, edited by M. Greenfield (London: Samuel Bagster). No date is given.

the readings of Tischendorf, Tregelles, and Westcott-Hort, the results were not completely satisfying, and W. F. Moulton and A. S. Geden endeavored to supply a concordance that would be up to date and meet the scholar's exacting demands. Using the Greek text of Westcott and Hort, published in 1881, as their standard, they compared this text with that of Tischendorf and of the English revisers. Published in Edinburgh (1897), their *A Concordance to the Greek Testament* * (3d ed., reprinted 1953) has been for many years a basic tool for N. T. interpreters. The editors have sought to secure maximum intelligibility. The quotations are somewhat longer than in most concordances. With the use of single and double asterisks the editors succeed in indicating the status of a word as far as the LXX, other Greek versions of the Old Testament, and the Apocrypha are concerned. The use of a dagger indicates that the word is not in classical usage. A further advantage is the quotation in Hebrew characters of Old Testament parallel passages. Its excellent format and modest price make it one of the finest book investments.

In lieu of Moulton-Geden many students find Alfred Schmoller's *Handkonkordanz zum griechischen Neuen Testament* an amiable aid. This concordance was first published in 1868 by Alfred Schmoller's father, in answer to the need for a vest-pocket Bruder.[6] Since then the book has gone through many editions and has become a sort of Greek Cruden's. In 1953 the Stuttgart Bibelanstalt republished Nestle's 17th edition of the Greek New Testament in enlarged format, through photomechanical processes, with a reprint of Schmoller's seventh edition (published originally in Stuttgart, 1938).[7] The combination makes Nestle-Schmoller a most desirable traveling companion, whether to the conference hall or to the seashore. Additions beginning with the seventh edition include signs informing the reader of Septuagint usage and the Vulgate renderings of the word in question. At times, however, reliance on Schmoller can be frustrating, because he does not, on his own

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[6] O. Schmoller, TAMIEION τῆς καινῆς διαθήκης 'ΕΓΧΕΙΡΙΔΙΟΝ, *oder Handkonkordanz zum griechischen Neuen Testament*. Stuttgart, 1868. In his 7th edition Alfred Schmoller dates the first edition in 1869. I am unable to account for this apparent discrepancy.

[7] The 7th edition is based on the Nestle text of the 15th and 16th editions.

admission, include the entire New Testament vocabulary, and for a number of words he has only a representative listing. In the case of the Synoptists it is especially difficult to determine the usage in a particular evangelist, since parallels cited at the first appearance of a word are not repeated.[8] This is not to be construed as negative criticism but as an attempt to alert the purchaser of concordances to evaluate his own requirements and to make his acquisitions accordingly.

The need for a concordance which would secure to English students unacquainted with the original the advantages of a Greek concordance was first met by *The Englishman's Greek Concordance of the New Testament* (4th ed.; London, 1864),* published under the direction of George V. Wigram. This book lists the Greek words as in the Greek concordances, but instead of the Greek it cites the passages of the KJV in which the word occurs. The English word rendering the original is italicized for quick reference. Thus the handicap of concordances of Bible translations, multiple translations of single Greek words, is overcome. A serious Bible student without a knowledge of Greek needs to learn only the Greek alphabet, and he has moderate access to the verbal treasures of the Greek New Testament. From a study of the context in which the translated words appear he can fairly infer the connotations of the original. The English-Greek and Greek-English indexes speed up the process.

A Critical Greek and English Concordance of the New Testament, prepared by Charles F. Hudson, under the direction of Horace L. Hastings, and revised and completed by Ezra Abbot (8th ed.; Boston-London, 1891 [1st ed., 1870]), was designed to meet deficiencies encountered in Wigram's publication. According to the preface of the seventh edition, Hudson's concordance "was used by all the New Testament revisers, both in England and America, in their work, and its convenience and helpfulness was most heartily acknowledged by those eminent scholars, both individually and collectively; and it undoubtedly filled a place which was occupied by no other single volume." Not only does this con-

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[8] In fairness to this concordance the elder Schmoller's *Vorwort* should be consulted, p. vi. In this preface Schmoller, among other things, explains the critical value of citing parallel passages by location only.

cordance present the significant variants found in the critical edi-
tions published by Griesbach, Lachmann, Tischendorf, and Tre-
gelles, but at a single glance it classifies the passages in which each
Greek word occurs and reveals the number of ways in which it is
translated in the New Testament. In other respects Wigram's pub-
lication appears to have the edge over Hudson-Abbot. In the inter-
ests of cost and convenience of form, extended quotation, as found
in Wigram's concordance, gives way to mere citation of chapter
and verse in Hudson-Abbot. Wigram's work provides the addi-
tional advantage of listing in the English-Greek index all the
Greek words underlying a single English rendering. Hudson-Abbot
cites only page numbers, and the reader must run his eye over
a whole page to find the Greek word which underlies the English
translation.

A modern, if not completely adequate, successor to the Greek-
English concordances of the past century is J. B. Smith's *Greek-
English Concordance to the New Testament* (Herald Press: Scott-
dale, Pa., 1955). This concordance lists the Greek words, 5,524 all
told, and tabulates each according to its various renderings in the
King James Version, together with the number of times each one
of these renderings occurs. An English index lists the correspond-
ing Greek entries. This type of concordance is especially useful
in comparative statistical analysis. A similar undertaking with the
RSV in mind would be a distinctive contribution. In any event
Erasmus Schmid's progeny has indeed exceeded his fondest ex-
pectations.

CONCORDANCES OF THE ENGLISH BIBLE

Pioneer work in concordances of English versions of the New
Testament is to be credited to a Mr. Thomas Gybson, who about
1540 published a book entitled *The Concordance of the New
Testament, most necessary to be had in the hands of all soche as
delyte in the communication of any place contayned in ye New
Testament.* John Marbeck is responsible for the first concordance
of the entire English Bible, *A Concordance, that is to saie, a Worke
wherein by the Ordre of the Letters of the A. B. C. ye maie redely
finde any Worde conteigned in the whole Bible, so often as it is
expressed or mentioned:* London, 1550. But it is Alexander Cruden

who made "concordance" a household word. Since the first edition, dedicated to the Queen of England in 1737, Cruden's *A Complete Concordance to the Holy Scriptures of the Old and New Testament* has gone through many improvements and revisions and probably will remain the average Bible student's stand-by for a long time.

For sheer completeness (and in connection with concordances it should be remembered the term can be very elastic) James Strong's *The Exhaustive Concordance of the Bible* (c. 1890, New York) is not to be surpassed. Every word of the KJV is listed. A comparative concordance of the AV and the RV, as well as a listing of Hebrew and Greek words and their English equivalents, are included. But the analytical features of Robert Young's *Analytical Concordance to the Bible* (24th American ed. rev., Funk and Wagnalls, New York, n. d.) have edged out Strong in many pastors' libraries. Under each English word are included, in lexical sequence, the various Hebrew and Greek words which are rendered by that word. In addition, the English words are broken up into various self-contained categories. Thus the entry "Begotten (Son), only" is differentiated from "Begotten, first." These are distinctive advantages over Strong. Lacking either Mandelkern or Moulton-Geden or both, the student with judicious use of the indexes to Hebrew and Greek words in Young can do a fairly creditable exegetical stint based on the original languages.

It is not our aim in this brief study to enumerate concordances of all the English versions,[9] but the new *Complete Concordance* of the Revised Standard Version Bible (Nelson's: New York, 1957) should be mentioned.[10] The professional theologian as well as the layman will find this interpretive aid quite useful. The publishers, indeed, are not to be faulted for omitting such words as "no," "to," "us," and many others of like nature, which would have increased the bulk of the book without achieving any appreciable advantage, but the title is, strictly speaking, misleading. An

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[9] On concordances to the German versions see W. Michaelis, *Übersetzungen, Konkordanzen und Konkordante Übersetzung des Neuen Testaments* (Basel, c. 1947), pp. 185 ff.

[10] See the review of this work in the Book Review section of this issue.

index listing the Hebrew and the Greek vocabularies with the
various English renderings for each word in the original would be
a distinct advantage.

USE OF CONCORDANCES

With such high-priced books on the shelf it is eminently desir-
able that one know how to use them.[11] In the following suggestions
we shall bypass the more remote objectives mentioned by Elijah
Levita, whose concordance of the Hebrew Old Testament, finished
between 1515 and 1521, but never published, was designed, among
other things, to serve as a rhyming dictionary and as an aid to
cabalistic speculations.

One of the primary uses of a concordance is, of course, to help
the user find in a moment the location of any passage, if only
a leading word is recalled. If, for example, I have forgotten where
St. Paul's definitive treatment of marriage occurs, I look up the
word "marry" in either Young or, e. g., the RSV concordance.
I find a cluster of references to 1 Cor. 7. For one on the lookout
for a particularly appropriate prooftext, a concordance is indis-
pensable. 1 Tim. 2:11 is very handy if the subject of woman's
suffrage in the congregation is broached. But to limit the con-
cordance to this function is to miss out on its magnificent inter-
pretive possibilities.

Systematizer

The preface to Dutripon's concordance illustrates, through the
use of the word *laudare,* the systematizing possibilities of a con-
cordance. For the professional theologian a concordance of the
original language is, of course, a *sine qua non,* but its possibilities
in the average parish situation ought not to be overlooked. Con-
sider these themes: The Disastrous Tree, The Inevitable Tree, The
Tree that Lived on Borrowed Time, The Murder Tree, The Resur-
rection Tree. A preacher in desperate search for a sermon series
could do worse. These were all suggested by a brief glance down
the RSV concordance column marked "tree." Suppose the subject

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11 The reader may find some helpful suggestions, along with further infor-
mation on concordances, in the article on this subject written by Donald G.
Miller in *Interpretation,* I (January 1947), 52—62 (reproduced in *Tools for
Bible Study,* ed. B. H. Kelley and Donald G. Miller, Richmond, Va., 1956).
The present article was written independently of Miller's study.

in a Bible class or ladies' aid involves the question of divorce.
A concordance at the elbow can save time and possible embarrass-
ment by directing the leader to Matt. 19, Mark 10, and 1 Cor. 7.
Still better, it might make a good assignment for some member
of the study group to present at the next meeting. If the scene is
a mountain youth camp, perhaps a study of famous mountain
episodes in the Bible might prove extremely rewarding and ex-
hilarating. A concordance is the thing to use. Perhaps it is a Bib-
lical character like Timothy that might provide material for
profitable discussion. Young's or Nelson's won't let you down.

Linguistic Contribution

For workers in the original languages, use of concordances can
prove to be a departure into an excitingly new interpreter's world.
Shaking off the shackles of debilitating dependence on commen-
taries is akin to a revival experience. In a lexicon a word is like
a friend in a coffin. A concordance restores him to life. Take the
word παρακαλέω, for example. Arndt-Gingrich include as primary
meanings (a) summon, (b) appeal to, urge, exhort, encourage,
(c) request, implore, (d) comfort, encourage, cheer up. They
refer 2 Cor. 1:4 b to the passages under "d." This passage speaks
of "God, who comforts us in all our affliction." But it is the con-
cordance that loads this word with real meaning. There is more in
this word than a cosmic handholding. We see from a comparison
with other passages that the word involves not primarily the emo-
tions but the will. There are not really four different "meanings"
to the word. The lexicographer must take shots from various angles.
A concordance helps make a composite. We see that the root idea
is never really missing in this word. Our being comforted takes on
a kind of urging, an impulsion in trouble that alerts us to the
possibilities. Does tribulation stop us momentarily? We get a go-
ahead signal in God's παράκλησις, which takes us out of the mire
of our demoralizing self-preoccupation. It is a comfort that makes
us strong, and the Latin is not far off. It is the same with the
moral imperatives (cp. Rom. 12:1, Eph. 4:1). This is no legalistic
pressure, but a call to the wide-open spaces of Gospel freedom.

If it is the task of a concordance to etch more clearly the features
of words, then it is especially useful in chalking the line that sep-

arates synonyms. This is where you get your money back with interest out of Young, Moulton-Geden, Hatch and Redpath, and Mandelkern. Consider the words ὑπομονή, μακροθυμία. A concordance study clearly indicates that the former has to do with bearing up under difficult situations which call for endurance until the storm is weathered. The latter involves the ability to restrain the impulse to impatience when interested in securing a desired objective. Thus in 2 Tim. 4:2 the writer urges the teacher not to be disappointed at the persistent density in his pupils. On the other hand, the meaning of the parable in Luke 8 hinges on a correct understanding of the word ὑπομονή in v. 15 as endurance in the face of the apparent anomalies of a Messianic reign that exposes the Christian to unexpected trials and tribulations.

Grammatical Use

Concordances are useful in bringing out the nuances in points of grammar. A simple case in point is the μὴ κλαῖε of Luke 7:13, where the RSV renders, "Do not weep." A glance in Moulton-Geden leads the eye to a similar prohibition in 8:52. There it is quite evident that the prohibition is aimed at an act in progress, and that more accurately it should be rendered, "Stop your weeping." In 7:13, then, Jesus is undoubtedly saying to the woman, "Dry up your tears now." And with good reason, for He does not merely offer a funereal convention but calls her to an exercise of faith. It is as though He said to her: "There is really no need for tears, for I am here."

Theological Contribution

The really exciting part of concordance study, however, lies in the theological area. Like fingerprint powder, the concordance can bring to sight the distinctive whorls of the divine hand. Look up the word Ἰσραήλ. A glance shows that the concentration lies in Matthew, Luke, Acts, Romans. The beginner in Bible study has learned to expect this in Matthew and Paul, but Luke-Acts comes as a surprise in view of its address to a Gentile. In fact, the concordance reveals that the references to Israel in Luke-Acts outnumber those in Matthew and Romans taken together. For the understanding of the purpose and objective of the twin work this

observation is of ultimate significance, and it is replete with the-
ological overtones.

The question of tithing, involving as it does the question of the
Christian's relation to the O. T. legal prescriptions, has a deal of
light shed on it whether one looks up the word in the RSV or
checks under δεκατόω and its cognate ἀποδεκατόω. It appears
quite evident that nowhere in the N. T. is the O. T. practice made
a model for the Christian to follow.

For those who have a little of Sherlock Holmes in them I should
like to throw in Matt. 22:34 as a teaser. You will need Hatch and
Redpath for this. Clue: The point hinges on the phrase συνήχθησαν
ἐπὶ τὸ αὐτό. Make the most of your findings to relate vitally the
two parts of the text for the 18th Sunday after Trinity. On the
same order is the phrase καὶ ἦν μετὰ τῶν θηρίων in Mark 1:13.
This phrase could easily slip past a casual reader. But it is just such
apparently insignificant items, like John's "and it was night" (John
13:30), that are extremely significant theologically. Jerome once
said: *Singuli sermones, syllabae, apices, et puncta in divinis Scripturis
plena sunt sensibus,* and Hatch and Redpath have the answer for
this one from Mark, s. v. θηρίον. Try under the prophets, but
expect an argument from someone who begins with Genesis. Inci-
dentally, Mark has quite a few of these sly little simplicities. (Cp.
in Mark 7:31-37)

Case Study

The preceding examples illustrate a few of the many possible
advantages accruing to diligent use of concordances. But it has
been my experience that beginners in a more serious type of Bible
study are as bewildered as a high school freshman on his first
theme when it comes to working on their own. Where do I start?
What do I look for? There is no rule of thumb one can follow
here, but an illustration of how one might proceed may be useful.
Suppose my text is Luke 16:19-31. There are no special problem
words. All appears quite simple. The story revolves, however,
around a rich and a poor man. This is my starting point. I note
that this Gospel suggests a revolutionary approach to the matter
of poverty and riches. The word πτωχός would seem therefore to
merit further investigation. I take down Moulton-Geden. Under

πτωχός I find Luke 4:18, 6:20, 7:22, and others. It is the poor who are the chosen recipients of the Messianic benefits. But why? I go to Hatch and Redpath. There are more than 100 references. I cannot possibly look at all of them. But the heaviest concentration is in the Psalms. A study of these passages reveals that the "poor" are the people in Israel who depend on the Lord. They are the ones who look to God for salvation (cp. Ps. 69:5 LXX [Rahlf's 69:61]). The rich man, by contrast, is then representative of Israel's self-righteous element. This thought in turn suggests that I look up the simple word πατήρ, which appears three times in this pericope. I know that it will be impossible to consider all the passages in which such a common word occurs. I stay with Luke therefore and let my eye wander down the passages listed in Moulton-Geden. No bells ring until I reach Luke 3:8. This reference is especially striking because Ἀβραάμ is mentioned. I could find no better commentary than this. It is the rich man's purely formal religious association that has cost him his soul and the fellowship of God. It is evident furthermore that the point of the story is not a plea for slum clearance. Following these leads I concentrate on such loaded terms as ἐλεέω (v. 24) and μετανοέω (v. 30).

"But how can I possibly look up every word if, as you suggest, even a common word like πατήρ may be richly significant?" There is no need to make a panicky dash to the bookshelf marked theological tranquillizers (i. e., "Best Sermon Helps of 1958"). This is like handling troubles. Take on one at a time. The first time around on a particular text, work on two or three words. File the data. The next time you meet the text brood over it a little more, and check on a few other possibilities. Detectives sometimes follow 100 false leads. But number 101 may be pay dirt. The nuggets no longer lie on the surface of the Biblical text. It takes a deal of panning to get a single grain. But what a thrill when the discovery is made! And it makes no difference if later on you find it buried in an old commentary. Have no regrets over what appears wasted effort. There comes from study such as this a conviction wrought by the impact of truth, a feeling of intellectual ownership that only personal contact can give.

In hopes that this study may further prove useful especially to

seminarians beginning their exegetical studies, the following summary and supplementary exhortations are submitted:

1. When preparing the exegesis of a particular passage, begin your use of the concordance with the less common words. Then think in terms of possible theological implications. Try to establish associations with what you have previously learned and extracted from Scripture. This process will alert you to the significant in the insignificant.

2. Look up the word in the author you are working with. Branch out into other authors, beginning with those that have the fewest references. Pass up those passages that evidently have little or nothing to contribute on the point. You must run some hazards, despite Jerome's warning.

3. Proceed to check the word in Hatch and Redpath. Find either the heaviest or the lightest area of concentration, and begin at that point. If you still have time and find that the Septuagint renders several Hebrew words with one Greek word, give yourself a real treat, and follow the same process in Mandelkern.

4. Keep in mind that the New Testament relies heavily on Psalms, Isaiah, and Jeremiah. Key concepts are probably to be found in these particular Old Testament writings. Wade directly into these sections if the listings are heavy elsewhere.

5. Note cognates and look them out. Learn to know the whole word family. Again, don't let the staggering possibilities keep you from doing *something*. Even God used up a week to make the world. Try one word family at a time. Work on another the next time you treat the text.

It was Chrysostom who said: Οὐχ ἁπλῶς ταῦτα διερευνᾶσθαι σπουδάζομεν φιλοτιμίας ἕνεκεν περιττῆς, ἀλλ᾽ ἵνα μετὰ ἀκριβείας ὑμῖν ἅπαντα ἑρμηνεύοντες παιδεύσωμεν ὑμᾶς μηδὲ βραχεῖαν λέξιν, μηδὲ συλλαβὴν μίαν παρατρέχειν τῶν ἐν ταῖς θείαις Γραφαῖς κειμένων. Οὐ γὰρ ῥήματά ἐστιν ἁπλῶς, ἀλλὰ τοῦ Πνεύματος τοῦ ἁγίου ῥήματα, καὶ διὰ τοῦτο πολύν ἐστι τὸν θησαυρὸν εὑρεῖν καὶ ἐν μιᾷ συλλαβῇ.[12]

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[12] Migne, *PG,* Vol. 53,119. "It is not in the interests of extravagant ambition that I trouble myself with such detailed exposition, but I hope through such painstaking interpretation to train you in the importance of not passing up even one slight word or syllable in the Sacred Scriptures. For they are not ordinary utterances, but the expression of the Holy Spirit Himself, and for this reason it is possible to find great treasure in even one small syllable." Cf. also

It was another divine, John Donne by name, who also said, "Search the Scriptures, not [however] as though thou wouldst make a concordance but an application."

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Chrysostom's statement in connection with the salutation of Aquila and Priscilla in Rom. 16:3: (τοῦτο λέγω) . . . ἵνα μάθητε, ὅτι τῶν θείων Γραφῶν οὐδὲν περιττόν, οὐδὲν πάρεργόν ἐστι, κἂν ἰῶτα ἕν, κἂν μία κεραία ᾖ, ἀλλὰ καὶ ψιλὴ πρόσρησις πολὺ πέλαγος ἡμῖν ἀνοίγι νοημάτων, *PG*, 51, 187. Freely rendered: " . . . nothing in the Sacred Scriptures is superfluous or insignificant whether it be the single dotting of an 'i' or crossing of a 't.' Even a slight verbal alteration [as in the case of 'Abram' to 'Abraham'] opens up for one an ocean of ideas."

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