

Synoptic Concordance

A Greek Concordance to the First Three Gospels in Synoptic Arrangement, statistically evaluated, including occurrences in Acts. Griechische Konkordanz zu den ersten drei Evangelien in synoptischer Darstellung, statistisch ausgewertet, mit Berücksichtigung der Apostelgeschichte, 4 Volumes. Berlin/New York: Walter de Gruyter, 1999-2000.

Volume 1: Introduction, A - Δ, pp. lxiv, 1032, ISBN 3-11-016296-2, 1999

Volume 2: E - I, pp. xviii, 957, ISBN 3-11-016617-8, 2000

Volume 3: K - O, pp. xviii, 997, ISBN 3-11-016618-6, 2000

Volume 4: Π - Ω, pp. xix, 1066, ISBN 3-11-016619-4, 2000

The main features of the Synoptic Concordance

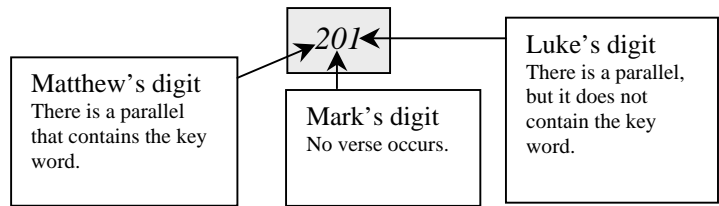
- In a three-column display, the occurrences of all key words in the Synoptic Gospels are presented together with their synoptic parallels.
- One can follow all occurrences of the key word in the original sequence of each Gospel. Grey shading marks this sequence. Of course, because of the differing sequence of the verses and pericopes in the three Gospels, verses need to be repeated outside the original order of the Gospel. Then they carry no shading.
- Texts are added in fine print when one has to consider a complex problem of transmission: double transmission, redactional doublets, Mark-Q overlaps etc.
- At the beginning of each entry, a chart gives a statistical overview of the usage of the key word in the whole New Testament. A second chart comprises a detailed evaluation of the distribution of the key word in the synoptic Gospels. It displays how often the usage of the one Gospel agrees with (or differs from) the usage of the other two Gospels.
- An appendix gives the relevant verses in the Acts of the Apostles, in order to make available the full linguistic usage of Luke.
- Cross-references point to passages that are of interest regarding the comparison of the texts (the Synoptic Gospels, the Gospel of John, the *Gospel of Thomas*, other NT writings).
- Small raised letters in italics indicate fixed phrases, recurrent formulae, combinations of words, and grammatical peculiarities. The indexes are classified in the list at the beginning of the entry.
- The fourth volume contains as an appendix a “list of related words.” The list groups words containing the same stem or root. It is hence based solely on etymology. Most entries consist of simple and compound verbs and derivative forms.

The Statistical Code

A three digits code accompanies the appearance of each key word in the Synoptic Gospels. This code can be found in the *Synoptic Concordance* in the column for indexes and the statistical codes at the left hand side, beside each key word. The first digit stands for the Gospel of Matthew, the second for the Gospel of Mark, and the third for the Gospel of Luke. Each of these three digits can either be “2”, “1”, or “0”.

- The “2” means that the key word occurs in the parallel.
- The “1” means that a parallel occurs, but it does not contain the key word.
- The zero (“0”) indicates that the evangelist in question has no parallel.

Example: The statistical code “201” indicates that the textual unit is missing in Mark, i.e., it is an instance of a Matthew-Luke tradition (called “Q” according to the two-document hypothesis). The key word occurs only in Matthew (“2” in the first position), not in the Lukan verse (“1” in the third position).



A few examples of how scholars can work with the new tool

- *Philological and stylistic studies*, e.g., the usage of ἀὐτῷ (dative pronoun) vs. πρὸς αὐτόν (prepositional phrase with accusative pronoun) in combination with a verbum dicendi: Luke shows a preference for the latter. See volume 1, p. 474-5.520.
- The *List of Related Words* will enlarge the horizon from the single key word to other key words that share the same origin or derivation. E.g., in order to get a full impression of the linguistic usage of ἀγάπη, one should not only look up this key word, but also the related terms ἀγαπάω and ἀγαπητός.
- *Synchronic analyses*, e.g., the theological concept of βασιλεία in the Synoptic Gospels (other examples are for instance: ἀγαπάω; ἅγιος; κτλ.). One might ask, for example, how do the Synoptic Gospels treat the motif of marriage (γαμέω, γαμίζω, γαμίσκω, γάμος)? One can easily observe the differences and agreements in usage and meaning of the term ὁ υἱὸς τοῦ ἀνθρώπου in the Synoptic Gospels. The *Synoptic Concordance* displays all occurrences of the words in question *together with the synoptic parallels*. For better understanding, always a larger portion of context is given.
- *Source critical studies*: The *Synoptic Concordance* tries not to favor any synoptic theory and the displayed texts can be interpreted in the light of any theory. It can provide observations that strengthen the evidence for the one or the other hypothesis. In some cases the presentation and alignment of the material is very crucial, and a decision is unavoidable. Then these decisions are based on the Two-Document Hypothesis. In the light of this theory, the *Synoptic Concordance* facilitates the reconstruction of Q by presenting the usage of words at a single glance: One can see how Matthew and Luke treated the terms in Mark, and one may assume that they show similar tendencies to prefer and avoid certain words when dealing with Q. Further, the *Synoptic Concordance* makes the study of the minor agreements easier: It indicates the instances where both Matthew and Luke are lacking the key word that is present in the Markan parallel, and it similarly marks all cases in which the key word occurs in Matthew and Luke, while Mark does not use it.
- *Redaction critical analyses*, e.g., the stylistic and theological changes of one evangelist in his treatment of his source or sources. The *Synoptic Concordance* enables one rather effortlessly to understand the specific usage of the three evangelists, as well as the alterations of the tradition in the history of redaction. The language and style of the gospel writers and the theological objectives that guided their editorial activity are now more transparent by an easy word-for-word comparison of the three Synoptic Gospels.
- *Social-historical studies*, e.g., how do the Synoptic Gospels use the terms for the opponents of Jesus (Φαρισαῖοι, γραμματεῖς, ἀρχιερεῖς, πρεσβύτεροι κτλ.) – especially regarding the aspect that one gospel was the source for the others, e.g., how does Matthew change the groups of opponents when reporting a story from Mark?

Of course there may be possibilities and purposes the *Synoptic Concordance* might be used for that are not mentioned here.