

## Appendix E: Further Resources

*Strong's Exhaustive Concordance of the Bible.* A concordance is a tool that makes it easy to find any particular verse. It contains every word used in the Bible (except for small words that recur thousands of times, like “the” or “and”), together with a string of context. So if you have a vague recollection about a passage dealing with, say, a city set on a hill, you can look up the word “city” or hill in the concordance and scan its uses in the Bible until you recognize the passage you are looking for.

Strong's Concordance is particularly popular, because it has built into it Greek and Hebrew dictionaries. Every word listed in the concordance is assigned a number, called a “Strong's number.” Hebrew words are assigned regular Arabic numerals, and Greek words are assigned italic Arabic numerals. Armed with the number, you can then turn to the dictionary in the back and look up the corresponding Hebrew or Greek word by its number. Therefore, one with no knowledge of Hebrew or Greek whatsoever has a way of finding what the underlying word is in the Hebrew or Greek text, and a way to do some very simple word studies on a passage.

For example, if I were to look through all the uses of “city” in the Bible, on p. 196 of Strong's I would find the particular occurrence I was looking for: “A city that is set on a hill cannot be.” This small bit of context indicates that the passage I want is Mt. 5:14, which reads in its entirety: “Ye are the light of the world. A city that is set on an hill cannot be hid.” The Strong's number for “city” in that verse is 4172. Turning to the Greek dictionary in the back and looking up that number, one finds the following entry:

πόλις polis, pol'-is; prob. from the same as 4171, or perh. from 4183; a town (prop. with walls, of greater or less size): city.

The astute reader will note that this Greek word lies at the root of such English terms as “politics.”

One must understand that using a Strong's is not the equivalent to actually being able to read the language. Also, Strong's is an old text and so its dictionaries are in some sense quite dated and limited. Nevertheless, judiciously used, Strong's concordance is a valuable tool in one's study of the Bible. To a certain extent, physical copies of Strong's, which are quite large, have been superseded by computer programs containing the Bible, which sometimes give the user access to the same information at the click of a mouse.

*Interlinear Translations.* An interlinear gives the Greek text of the New Testament in one line, and then underneath each Greek word gives its English equivalent. Since Greek syntax differs from English, the result will not be a coherent English sentence; such tools generally give a smooth translation into English in a column running along the side. For example, Mt. 1:1 in an interlinear might look something like this:

Βίβλος	γενέσεως	Ἰησοῦ	Χριστοῦ	υἱοῦ	Δαυὶδ	υἱοῦ	Ἀβραάμ.
Book	of origin	of Jesus Christ	son	of David	son	of Abraham	

This is a useful tool for getting a feel for the Greek. As with a Strong's, however, it is important to understand that there is a big difference between actually reading the Greek and

following along in an interlinear.

The Jehovah's Witnesses have published a useful and very inexpensive interlinear, entitled *The Kingdom Interlinear Translation of the Greek Scriptures*. The smooth translation used in the margin is the New World Translation, which is a version particular to the Jehovah's Witnesses faith, but the interlinear itself is a fine tool if used with caution. There are other interlinears available on the market, some keyed to the KJV, the NIV or other translations; these can easily be found in one's local Christian bookstore.

*Gospel Harmonies*. A "harmony" is a text that lines up the accounts of various incidents in the life of the Savior in the four Gospels, so that one can easily study all four accounts simultaneously. Older Saints may remember J. Reuben Clark, Jr., *Our Lord of the Gospels* (Salt Lake City: Deseret Book, 1954), which is now long out of print. The 1979 LDS edition of the KJV has a kind of harmony built in under the article "Gospels" in the Bible Dictionary. Although this resource does not print the actual texts side by side, it does give the appropriate citations for an event to each Gospel.

The standard harmony of the Greek text is Kurt Aland, ed., *Synopsis Quattuor Evangeliorum* [Latin for "Harmony of the Four Gospels"] (Stuttgart: Deutsche Bibelstiftung, 1976). Various English harmonies are available on the market.

Although the Gospel texts in this volume are not arranged in a harmony fashion, each in-text caption gives cross-references to the parallel material in the other Gospels, making a quick comparison with the other material relatively easy.

*Other Translations*. There are numerous alternative English translations in the marketplace today that can profitably be used as reference texts by LDS students of scripture. The Revised Standard Version, and its revision, the New Revised Standard Version, can be particularly helpful due to their fine scholarship and their continuity with the Authorized Version tradition (that is, they represent revisions of the KJV rather than purely new translations). The New International Version has become particularly popular with Evangelical Christians. The New English Bible and its revision, the Revised English Bible, have their advocates. There is also a New King James Version, which is based on the same Greek text as the KJV and is popular among the most conservative of Evangelical Protestants. The New Jerusalem Bible is particularly popular with Catholics. The New English Translation is conveniently available on the Internet, as are many of the other translations mentioned above (including, of course, the King James Version itself).

We would suggest that the student avoid mere paraphrases, such as the Living Bible. It is also a good idea when using alternate translations to compare several so as to avoid iconoclastic renderings of a particular passage.

*Commentaries*. The Anchor Bible series by Doubleday is a fine set of commentaries on the individual books of the Bible; we highly recommend it. This is a multi-volume series started in the 1960's and still incomplete. The entire Bible—Old Testament, Apocrypha, and New Testament—will be covered, with different scholars responsible for the commentary for each Biblical book. The original purpose of the series was to provide lay readers with a grasp of the current results of Biblical scholarship, but the later volumes have become increasingly technical and more aimed at scholars themselves. Lay readers may still find them informative, if more difficult to read. The series is also rather uneven—Genesis is covered by one relatively thin volume and Leviticus by three relatively thick ones—and the quality of the scholarship also varies from volume to volume.

Related to the Anchor Bible series proper is a set of books which focus on particular

aspects of Biblical scholarship. the Anchor Bible Reference Library. Among these, we would particularly recommend Raymond E. Brown's volumes, *The Birth of the Messiah* (New York: Doubleday, 1993) and *The Death of the Messiah* (New York: Doubleday, 1994).

For one-volume commentaries, *Dummelow's* is good, if a little dated. There are numerous more recent commentaries available on the market, such as *Harper's* and the *New Jerome Biblical Commentary* for Catholics. Many local libraries carry the multi-volume *Interpreter's Bible*, or its revision, the *New Interpreter's Bible*.

As for specifically LDS commentaries, the granddaddy of them all is Bruce R. McConkie, *Doctrinal New Testament Commentary* (Salt Lake City: Bookcraft, 1965). The Institute manual prepared by the Church Education System is, in effect, a commentary on the New Testament. A commentary that focuses more on the statements of Church leaders is Daniel H. Ludlow, *A Companion to Your Study of the New Testament* (Salt Lake City: Deseret Book, 1982).

We would also recommend Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* (Salt Lake City: Deseret Book, 1991), and Richard Lloyd Anderson, *Understanding Paul* (Salt Lake City: Deseret Book, 1983).

More recently, we have James E. Faulconer, *Romans 1: Notes and Reflections* (Provo: farms, 1998), Jay A. and Donald W. Parry, *Understanding the Book of Revelation* (Salt Lake City: Deseret, 1998), and John Welch and John Hall, *Charting the New Testament* (Provo: farms, 2002). We are starting to see more specifically LDS-oriented commentary on the Bible. It is also our understanding that a group of professors at BYU (including John Welch and John Hall) is working on an LDS-themed set of commentary volumes relating to the New Testament. We look forward to this forthcoming set of publications with interest.

*Bible Dictionaries.* The 1979 LDS edition of the KJV comes bound with a concise Bible dictionary in the back. This dictionary is based on the old Cambridge Bible dictionary, modified to increase its relevance to an LDS audience. (This dictionary is also available at the Church's website, lds.org.)

While this tool is sufficient for many purposes, more detailed study of the New Testament would benefit from the use of a more extensive Bible dictionary. There are a number of good, sizeable one-volume dictionaries on the market, such as the *HarperCollins Bible Dictionary*. For serious study, the state of the art is the six-volume *Anchor Bible Dictionary*.

*Bibliography of Previous LDS Studies of Jesus Christ and the New Testament.* For an exhaustive bibliography of LDS studies of the New Testament, the reader is referred to "*We Rejoice in Christ*": *A Bibliography of LDS Writings on Jesus Christ and the New Testament* (Provo: BYU Studies, 1995).

We note in particular that the title to the present volume is an intentional homage to a series that appeared in the *Ensign* in the mid-1970s by S. Kent Brown, C. Wilfred Griggs and Thomas W. Mackay, entitled "Footnotes to the Gospels." This series appeared in *The Ensign* (Oct. 1974): 52-54, (Feb. 1975): 50-51, (Mar. 1975): 34-35, and (Jan. 1975): 30-31. These articles were a precursor to the explanatory footnotes that appear in the Church's 1979 edition of the KJV, which in turn were a precursor to the footnotes we offer to the reader in the present volume.