

INTRODUCTION

A concordance is one of the most useful tools available for serious Bible study. It can help locate a vaguely remembered verse and in the process uncover similar verses. But it is important to understand several basic things about concordances.

A concordance is a list of either all the words that occur in the Bible or the most important words. Under each word is a listing of the verses using that word. Each word (usually just the first letter of the word, in bold type) is shown along with enough words surrounding it to give a clue as to what the verse as a whole says. Under the heading for “world,” for instance, one might find:

“For God so loved the w, that he gave his Jn 3:16

The phrase surrounding the “w” for world gives an adequate clue to lead the reader to the correct Bible passage.

In the past, the process of choosing which words to include before and after the listed word took years because it had to be done by hand. However, this concordance was produced by a custom software package that evaluated each verse and made the decision as to what words to include with the referenced word. This enabled us to produce this complete concordance to the English Standard Version within a year of the ESV’s publication.

How to Use a Concordance

Next we should consider some guidelines for using a concordance. Suppose you have been reading your Bible and vaguely remember a verse that speaks about Jesus being a “propitiation.” Looking up “propitiation” in this concordance will reveal that the ESV uses the word four times:

PROPITIATION (4)
God put forward as a p by his blood, Rom 3:25
to make p for the sins of the people. Heb 2:17
He is the p for our sins, and not for ours 1 Jn 2:2
sent his Son to be the p for our sins. 1 Jn 4:10

From this listing you should be able to identify the verse you are looking for, and in the process you will also find the other three times the word is used. These verses then help to provide the context for your verse and for the concept of “propitiation.”

When you are looking for an elusive verse, pick the more specific or unusual word. Let’s say you want to find the verse where Jesus talks about having “faith like a grain of mustard seed.” If you look up the word “faith,” you will find 278 references; looking up “seed” will locate 62 references; but “mustard” will give you a mere 5 references. It will be most efficient to find “mustard” in the concordance and look through those 5 verses. Of course, if you do not have the actual text in front of you and are not sure what specific words occur in the verse, it may take some guesswork to find the right word for your search. But by using this method you should be able to find virtually any verse in the Bible.

Do not forget about related words. You may be confident that the verse for which you are looking has the word “believe,” but try as you might you cannot find the verse. As it turns out, the verse might actually have the form “believes.”

Limitations of Concordances

It is good to keep in mind the limitations of using a concordance in Bible study. Suppose you want to find all the verses in the Bible that talk about prayer. You can look up the entries for “pray,” “prayed,” “prayer,” “prayers,” “praying,” and “prays.” These verses will show many of the verses that discuss prayer, but they will not show all of them. Why? Because sometimes the Bible talks about prayer without using any of those actual words. For example, none of these listings contain Matthew 7:7, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.” Not including this verse would be a serious omission in a Bible study on prayer, and it is one of the limitations inherent in the use of any concordance. Topical Bibles such as Nave’s will make up for this limitation of concordances.

There is another limitation to concordances, but one that is easily remedied. You need to use a concordance that is based on the version of the Bible that you are reading. Let’s say you want to find the verse that says, “If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.” If you use a concordance based on the King James Version of the Bible, you will not find this verse listed under “love” because the KJV uses the word “charity” in place of “love” in 1 Corinthians 13:1. There are concordances based on most of the major Bible versions, and it is best to use the right concordance for the version you are reading.

Finally, a more serious limitation is that the concordance shows only a limited context for each word. “Context” is the most important tool in determining the meaning of a verse. The more context you have—that is, the more surrounding words you have—the better job you can do interpreting the verse. So let’s say that you are doing a study on the “will of God” and you find this entry: “For this is the w of God” (1 Thes 4:3). There are insufficient words in this concordance entry to make the meaning of the verse clear. If the entry had a few more words, the verse would be clearer: “For this is the w of God, your sanctification.” And if it had even more, the verse would be still clearer: “For this is the w of God, your sanctification: that you abstain from sexual immorality.” Because of space limitations, of course, no concordance offers entries of that length. Therefore, once you find a verse in the concordance you should always look it up in the Bible and read the verse in its fuller context.

Types of Concordances

There are three basic types of concordances for the English reader:

1. Abbreviated concordances are found in the back of many Bibles. These concordances do not list every word in the Bible, nor do they list every verse that uses the words included. For example, the word “love” occurs 550 times in the ESV, but we only listed 120 of those verses in the concordance within the ESV’s Classic Reference Edition.

2. “Complete” concordances include all the words in the Bible except for the most common (such as “a,” “an,” “be,” etc.), and list all the verses that use each of the words included. This Crossway concordance of the ESV is a “complete” concordance, listing more than 13,700 words and every verse that includes each of those words. We omit 115 words; these are listed on page xv. Since it may seem confusing to call a concordance “complete” when it does not list every reference for every word in the Bible, it seemed more appropriate to call this present volume a “comprehensive” concordance—comprehensive in that it includes a range of words sufficient for easy access to every verse in the Bible.

3. An “exhaustive” concordance adds two more features. First, it lists every word in the Bible (including “a,” “an,” “be,” etc., usually listed by reference only); and second, it will tell you what Hebrew, Aramaic, or Greek word lies behind each listed word. This way you can do word studies based on the original language, even if you don’t know that language.

Lastly, I would mention that the English Standard Version, as an essentially literal Bible transla-

tion, is ideally suited for study with the use of a concordance. This is true because the ESV uses the same English word, as far as possible, to translate important recurring words in the original languages, and because the ESV retains key theological terms that have been of central importance for Christian doctrine through the centuries—thereby enabling the reader to locate specific words and texts, and facilitating the reading and study of the Bible.

I would encourage you also to read the “Preface to the English Standard Version,” on pages xi–xiii of this volume, as this will provide further insight about the kind of translation the ESV Bible is and why it is especially useful for serious Bible study.

I trust that this concordance will help you study the Bible more effectively, give you increased access to the English Standard Version, and at the end help you understand the mind and the will of God that much better.

—William D. Mounce
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PREFACE TO THE ENGLISH STANDARD VERSION

The Bible

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611: “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

Translation Legacy

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of accuracy were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for a new century.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale-King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought to current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of the church over the last four centuries.

Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking into account differences of grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is

no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, then, the ESV seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, it is ideally suited for in-depth study of the Bible. Indeed, with its emphasis on literary excellence, the ESV is equally suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

Translation Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetorical indictments in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely-reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better capture the sense in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huioi*) is retained in specific instances because of its meaning as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it. Similarly, where God and man are compared or contrasted in the original, the

ESV retains the generic use of “man” as the clearest way to express the contrast within the framework of essentially literal translation.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than on the terms of our present-day culture.

Textual Basis

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (2nd ed., 1983), and on the Greek text in the 1993 editions of the Greek New Testament (4th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (27th ed.), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV’s attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 27th edition. In this regard the footnotes that accompany the ESV text are an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

Publishing Team

The ESV publishing team includes more than a hundred people. The fourteen-member Translation Oversight Committee has benefited from the work of fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which has been carried out under the auspices of the Good News Publishers Board of Directors. This hundred-member team, which shares a common commitment to the truth of God’s Word and to historic Christian orthodoxy, is international in scope and includes leaders in many denominations.

To God’s Honor and Praise

We know that no Bible translation is perfect or final; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

Soli Deo Gloria!—To God alone be the glory!

The Translation Oversight Committee*

*A complete list of the Translation Oversight Committee, the Translation Review Scholars, and the Advisory Council, is available upon request from Crossway Bibles, a division of Good News Publishers.

WORDS NOT INCLUDED IN THIS CONCORDANCE

a
about
after
against
all
also
am (except as part of God's name)
among
an
and
are
as
at
be
because
been
before
but
by
can
cannot
could
did
do
does
down
for
from
had
has
have
having
he
her
hers
herself
him
himself
his
I (except as part of God's name)
if
in
into
is
it
its
itself
like
may
me
mine (except as noun)
my
myself
no
nor
not
now

O
of
oh
on (except as proper noun)
or
our
ours
ourselves
out
over
people
said
say
saying
says
shall
she
should
so (except as proper noun)
than
that
the
their
theirs
them
themselves
then
there
these
they
this
those
through
to
under
up
upon
us
very
was
we
were
what
when
which
who
whoever
whom
whose
will (except as noun, or verb of volition)
with
would
yet
you
your
yourself
yourselves

ABBREVIATIONS

Genesis	Gn	Matthew	Mt
Exodus	Ex	Mark	Mk
Leviticus	Lv	Luke	Lk
Numbers	Nm	John	Jn
Deuteronomy	Dt	Acts	Acts
Joshua	Jos	Romans	Rom
Judges	Jgs	1 Corinthians	1 Cor
Ruth	Ru	2 Corinthians	2 Cor
1 Samuel	1 Sm	Galatians	Gal
2 Samuel	2 Sm	Ephesians	Eph
1 Kings	1 Kgs	Philippians	Phil
2 Kings	2 Kgs	Colossians	Col
1 Chronicles	1 Chr	1 Thessalonians	1 Thes
2 Chronicles	2 Chr	2 Thessalonians	2 Thes
Ezra	Ezr	1 Timothy	1 Tm
Nehemiah	Neh	2 Timothy	2 Tm
Esther	Est	Titus	Ti
Job	Jb	Philemon	Phlm
Psalms	Ps	Hebrews	Heb
Proverbs	Prv	James	Jas
Ecclesiastes	Eccl	1 Peter	1 Pt
Song of Solomon	Sg	2 Peter	2 Pt
Isaiah	Is	1 John	1 Jn
Jeremiah	Jer	2 John	2 Jn
Lamentations	Lam	3 John	3 Jn
Ezekiel	Ezk	Jude	Jude
Daniel	Dn	Revelation	Rv
Hosea	Hos		
Joel	Jl		
Amos	Am		
Obadiah	Ob		
Jonah	Jon		
Micah	Mi		
Nahum	Na		
Habakkuk	Hab		
Zephaniah	Zep		
Haggai	Hg		
Zechariah	Zec		
Malachi	Mal		

The letter “T” in references to the Psalms (e.g., Ps 51:T) denotes the “title” of that Psalm.